

EARLY STIGMATINE GENERAL CHAPTERS

The First Elected Superior Generals:



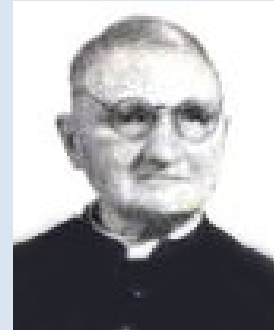
Father J. B. Lenotti
1871 - 1875



Father Peter Vignola
1875 - 1891



Father Pio Gurisatti
1891 - 1911



Father J. B. Tomasi
1911 - 1922

Chapters ## 1 – 19

1871 - 1914

**Translated from Italian
[keeping the original formatting] by**

Rev. Joseph Henchey, CSS

2000 [Chapters 1 – 18]; 2019 [Chapter 19]

Electronic Edition:

Tereza Lopes [Lay Stigmatine]

Last revised on Easter Vigil, 2019

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EARLY STIGMATINE GENERAL CHAPTERS

INTRODUCTION

THE FIRST SUPERIOR GENERALS:



John Mary Marani

Lived: 1790 - † 1871 (Age 81)

Superior General: 1855 - 1871



John Baptist Lenotti

Lived: 1817 - † 1875 (Age 58)

Superior General: 1871 - 1875



Peter Vignola

Lived: 1812 - † 1891 (Age 79)

Superior General: 1875 - 1891



Pio Gurisatti

Lived: 1848 - † 1921 (Age 73)

Superior General: 1891 - 1911



John Baptist Tomasi

Lived: 1866 - † 1954 (Age 88)

Superior General: 1911 - 1922

†††††

**Some of the main personalities of the Early General Chapters [1871 – 1911]
[Besides the Elected Superior Generals]**



Marco Bassi

1828 - † 1896 (Age 68)

He was Novice Master, Superior of the Stimate and General Councilor. In his last years suffered from serious spiritual anxieties, that he carried with great patience.



Peter Beltrami

1826 - † 1891 (Age 65)

He specialized in Moral Theology. Very loved by Fr. Lenotti, stayed close to him at his death bed. Died in consequence of a sudden paralysis.



Francis Benciolini

1806 - † 1892 (Age 86)

As the general heir of Fr. Bertoni, he could win the court case against the State Property that last for six years with heavy battles.



Richard DaPrato

1812 - † 1872 (Age 60)

Canon of the Cathedral in Verona and Superior of the College of Acolytes. As Stigmatine he was Master of Novices and Dean of Studies in Trento. Greatly appreciated by Fr. Marani, assisted him when he became ill.



Louis Morando

1846 - † 1909 (Age 63)

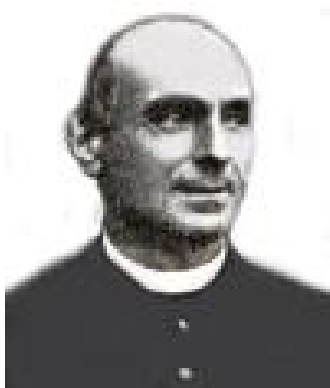
Taught for many years in Verona and Bassano, and in Vatican Seminary. Started the process of beatification of our Founder in 1906, and in that same year was appointed Bishop of Brindisi and Ostuni.



John Rigoni

1820 - † 1900 (Age 80)

His particular merit was to work with perseverance and skill to claim the assets of the congregation seized by the Liberal government. He was very dedicated to preaching and the Marian Oratories.

**Estêvão Rosa****1860 - † 1922 (62 anos)**

Brilhante em quase todas as atividades, ele ensinou ciências físicas até sua morte. Dirigiu os Oratórios de S. Maria del Giglio e dos Estigmas. Foi superior dos Estigmas e Conselheiro Geral.

**José Sembianti****1836 - † 1914 (78 anos)**

Foi tesoureiro da Casa-Madre Estigmatina; fundou e tornou-se superior de uma casa de formação em Bassano. Deixou a nossa Congregação em 1896 e foi admitido na ordem dos Combonianos.

**Francisco Sogaro****1839 - † 1912 (72 anos)**

Deixou a Congregação Estigmatina em 1874 e foi admitido na ordem dos Combonianos. Foi consagrado bispo em Roma em 1885.

**André Sterza****1847 - † 1898 (51 anos)**

Realizou mais de 300 missões ao povo. Foi apaixonado estudante de estudos clássicos. Obteve uma brilhante graduação na Universidade de Pádua, e prêmios literários em Amsterdã.

**Ricardo Tabarelli****1850 - † 1909 (50 anos)**

Foi professor de Filosofia e Teologia dos nossos estudantes professos por muitos anos, e também nos Seminários Romanos. Foi diretor de nossas escolas, e concluiu a aprovação de nosso Instituto pela Santa Sé.

**Domingos Vicentini****1847 - † 1927 (79 anos)**

Em 1900, deixou os Estigmatinos para entrar na congregação Escalabrina, onde se tornou Superior Geral. In 1910, ajudou os Estigmatinos a estabelecer a nossa primeira fundação no Brasil, em Tibagi.

SERIES OF THE GENERAL CHAPTERS [1871 – 1914]

<u>PLACE</u>	<u>DATE</u>	<u>CAPITULARS</u>	<u>ACTS</u>	<u>SUPERIOR</u>
1. Verona-Massalongo	3-5 July 1871	13	Elec. of Sup.	J.B.Lenotti
2. Verona- Stimate	11-13 Sept. 1871	16	Change Const.	
3. Verona- Stimate	4-6 Oct. 1871	10	Sup. for 10 Years	J.B. Lenotti
4. Verona-Stimate	9-10 Sept. 1872	8	Business	
5. Verona-Stimate	25 Feb-2 Mar 1874	8	Business	
6. Verona-Stimate	5 Aug. 1874	6	Business	
7. Verona-Stimate	26-30 Oct. 1875	6	Elec. of Sup.	P. Vignola
8. Verona-Stimate	26 Sept-4 Oct 1876	10	Business	
9. Verona-Stimate	17-24 Feb. 1880	16	Business	
10. Verona-Stimate	16-26 Feb 1881	14	Elec. of Sup.	P. Vignola
11. Verona-Stimate	12-25 Sept. 1889	17	Change Const.	
12. Verona-Stimate	24 Sep-3 Oct 1890	24	Change Const.	
13. Verona-Stimate	23-24 Apr. 1891	12	Business	
14. [I] Verona-Stimate	24-28 Sept.1891	11	Elec. of Sup.	P. Gurisatti
15. [II]Roma – S. Nicola dei Prefetti	21-24 Sept. 1896	15	Business	
16. [III]Verona-Stimate	23-25 Sept. 1901	18	Elec. of Sup.	P. Gurisatti
17. [IV]Verona-Stimate	18-20 Sept. 1906	20	Business	
18. [V] Verona-Stimate	20-23 Sept. 1911	18	Elec. of Sup.	J.B Tomassi.
19. [VI]Verona-Stimate	24-31 Aug. 1914	14	Business	

[NB: Roman numerals noted in Chapter 14-18. in parentheses [] denote the order of the Chapters after the Institute was approved].



EARLY STIGMATINE
GENERAL CHAPTERS

1 – 18

1871 – 1911

GENERAL CHAPTERS

The 1st:

July 3 – 5, 1871

§§§

The 2nd:

September 11 – 13, 1871

§§§

***APPENDIX* TO PART XII
of the FOUNDER'S CONSTITUTIONS**

§§§§§

ACTS
of the
Ist GENERAL CHAPTER
July 3, 1871

§§§

ACTS AND STATUTES

Of the

FIRST GENERAL CONGREGATION

Held on the

3rd, 4th and 5th days of the Month of July

of the Year

1871¹

△△△

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Copy of the Minutes of Fr. Lenotti's Election

Statement of the Priests at Villazzano

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[The IInd GENERAL CHAPTER - SEPTEMBER 11 – 13, 1871]

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APPENDIX TO PART XII of the FOUNDER'S CONSTITUTIONS

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¹ The Minutes of this First General Chapter are contained in what appears to be a school notebook, that measures 9 inches by 6.5. It has a yellow cover, and is bound with string. There is a five eighths margin on the top, and a seven eighths margin at the bottom, and there are 24 lines to the page. Fr. Rigoni's penmanship is quite legible. [**NB**: Fr. Marani had died two months earlier, July 1, 1871, in the house of his niece, Ms. Massalongo – where the first Session was held, July 3, 1871].

Original**In the Name of the Most Holy and Undivided Trinity**

On the 3rd day of July, 1871
In Verona, and in the house lived in by the now deceased
Superior, of blessed memory,
The Very Rev. John Mary Marani

The Roll Call of the Session of the Congregation of the Stimato

Present:

1. Very Rev. Francis BENCIOLINI, eldest
2. “ “ J. Baptist LENOTTI
3. “ “ Richard DaPRATO
4. “ “ Mark BASSI
5. “ “ Vincent VIGNOLA
6. “ “ John RIGONI
7. “ “ Peter VIGNOLA
8. “ “ Joseph MARCHESINI
9. “ “ Francis SOGARO
10. “ “ Joseph SEMBIANTI
11. “ “ Thomas VICENTINI
12. “ “ Charles ZARA
13. “ “ Peter BELTRAMI

I.

Since, according to our Constitutions, a Superior must be elected in the place of the now deceased, Very Rev. Fr. John Marani, of blessed memory: it was asked if a Provisory Superior was to be nominated, or rather a Stable [Superior].

This having been proposed, a secret vote was held, the result of which was:

Those Voting	n. 13
For the Provisory Superior	12 votes
For the Stable Superior	1 vote

**THE CONGREGATION DECIDES TO GIVE ITSELF A PROVISORY
SUPERIOR**

△△△

II.

It was asked how long this Provisory Superior to be elected, will remain in office:
A Proposal was formulated thus:

**Whether he ought to remain until the [Feast of the] Stigmata, this coming September 17th, so that the Congregation would come together to name the Stable Superior, in the first half of the coming September, on a day to be chosen and made known by the Provisory Superior;
Or, whether he ought to remain, more or less, than this time:**

This was put to a vote, by a secret ballot, and the result was:

Those Voting	n. 13
For the 1 st Proposal	13 votes

THE CONGREGATION DECIDES THAT THE SUPERIOR TO BE ELECTED IS TO REMAIN IN OFFICE UNTIL THIS COMING SEPTEMBER 17th, AND IN THE FIRST FIFTEEN DAYS, THE ELECTION OF THE STABLE SUPERIOR IS TO BE HELD.

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III.

Because of the silence of our Constitutions, i.e., where it has not already been disposed by our Founder, the Very Rev. Fr. Gaspar Bertoni, concerning the authority, and the manner within the limits of which the Stable Superior of the whole Congregation can, and should exercise his office: it is proposed to nominate a Commission, that will study and refer back to the Congregation, which is to be convoked, this coming September, to hear and deliberate.

A Nomination of three priests present is to be held.

The ballots were distributed, gathered and verified: then, they were opened and the results were:

Rev. Fr. Rigoni received	11 votes
“ “ Lenotti	8
“ “ Peter Vignola	8
“ “ Bassi	7
“ “ Benciolini	2
“ “ Vincent Vignola	1
“ “ Sogaro	1
“ “ Zara	<u>1</u>
	39

The Election was repeated, with each one voting for the above names, by Yes and by No.

Having been put to a vote,

Rev. Fr. Rigoni has	11 favorable, one contra.
“ “ Lenotti	11 “ 1 “
“ “ Peter Vignola	10 “ 2 “
“ “ Bassi	8 “ 4 “
“ “ Benciolini	3 “ 9 “
“ “ Vinc. Vignola	4 “ 8 “
“ “ Sogaro	2 “ 10 “
“ “ Zara	1 “ 11 “

THE FOLLOWING ARE ELECTED:

REV. FR. JOHN RIGONI
 “ “ **J.BAPTIST LENOTTI**
 “ “ **PETER VIGNOLA**
 ΔΔΔ

IV.

The Voting for the president of this Commission was follows. When this vote was taken:

REV. FR. RIGONI has 7 favorable, 5 contr.
 “ “ **LENOTTI** 6 “ 6 “
 “ “ **P. VIGNOLA** 3 “ 9 “
 ΔΔΔ

V.

It is proposed to elect and second to be Substitute in the case of the absence of any one of the three members of the Commission.

By unanimous agreement, it was decided to hold such an election, and the **Rev. Fr. BASSI** was proposed.

A Vote was taken and he received **11 Yes; 1 No.**

**THE REV. FR. BASSI WAS ELECTED TO
 SUPPLY FOR THE ABSENCE OF ANY ONE
 OF THE THREE MEMBERS OF THE
 COMMISSION.**

ΔΔΔ

VI.

Before passing to the election of the Provisory Superior of the entire Congregation, it was proposed to approve a very brief Plan, or Statute, that would comprise his faculties, and the responsibility that would bind him.

It was thus conceived: the Provisory Superior:

- 1ST. WILL HAVE THE FACULTY OF DISPOSING BY HIMSELF, THE
 ORDINARY AND EVERY DAY MATTERS;**
**2ND IN THE GRAVE AND URGENT MATTERS, HE WILL BE ABLE TO
 DO NOTHING BY HIMSELF, BUT WILL HAVE TO HEAR THE
 DELIBERATIVE VOTE OF THE MAJOR PART OF THE PROFESSED;**

3RD HE WILL BE ABLE TO DO NOTHING AT ALL OF A PERPETUAL NATURE.

This Plan was put to a vote, by Yes and No.

IT WAS APPROVED BY UNANIMOUS VOTE.

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VII.

There followed the Nomination by secret ballot, of the Provisory Superior of the entire Congregation.

Each one of those present made his proposal secretly, and after folding his ballot, he handed it in.

The ballots hand in, n. 13.

They were opened and were unfolded by the Scrutators in the sight of all.

The following were nominated:

REV. FR. LENOTTI with 5 votes

“ “ DaPRATO -- 4

“ “ **BASSI** 2

“ “ **BENCIOLINI** 1

“ “ VINCENT VIGNOLA 1

Then followed the Voting on each one:

			Result		
The Rev. Fr.	LENOTTI	obtained	10	favorable votes,	2 contr.
	DaPRATO		6		6
	BENCIOLINI				10
	VINCENT VIGNOLA		4		8

THE CONGREGATION ELECTS AS ITS PROVISORY SUPERIOR [i.e., until the 17th of this coming September], THE VERY REV. JOHN BAPTIST LENOTTI, AND AWAITS THE DECLARATION OF ACCEPTANCE.

△△△

Read, closed and signed:

Fr. Francis BENCIOLINI, eldest

Fr. J. Bapt. LENOTTI

Fr. Richard Da PRATO

Fr. Mark BASSI

Fr. Vincent VIGNOLA

Fr. John RIGONI

Fr. Peter VIGNOLA

Fr. Joseph MARCHESINI

Fr. Francis SOGARO

Fr. Joseph SEMBIANTI

Fr. Thomas VICENTINI

Fr. Charles ZARA

Fr. Peter BELTRAMI

The Congregation, or Chapter, is adjourned until tomorrow.

**On the 4th day of July, 1871.
The Session of Yesterday reconvened at the
House of the Stimmate**

After the *Veni, Creator* had been said, there was Read and adopted the following Order of Business:

1. For greater tranquility, and as a sign of fraternal observance, it was proposed to inform the three Rev. Priests, who remained at Villazzano, concerning the happenings of yesterday.
2. It was proposed to deliberate whether all the Rev. Priests were to be convoked, in the proper time, for the approbation of the Plan, or Statute of the Stable Superior of the entire Congregation.
3. It was asked how many Consultors were to be assigned by the Congregation to the Provisory Superior, and what qualities those eligible ought to have.
4. It was asked: if it should be necessary that the Director of the House where the Superior of the entire Congregation resides, should be a Consultor of his, because of this fact.
5. When and how the Rev. Fr. LENOTTI is to be considered declared, in regards to his election.
6. Election of the Consultors.

△△△

I.

The discussion was opened on these headings according to the Order of the Day.

Concerning the 1st, the following statement was formulated, proposed, sustained and put to a vote:

**In occupying itself yesterday, with the election of the Superior, the Congregation has not overlooked the idea of the three Rev. Priests who remained at Villazzano: because It would rather have preferred this time, and for this election, to include their vote with the others. But, since this could not be done, it decided to see the outcome of the Vote of those present. Having seen that the Rev. Fr. Lenotti received ten favorable votes: that Fr. DaPrato received six favorable votes, and the others even fewer:
Having considered that the votes of the three Priests at Villazzano [if they had indeed voted], and even if they had not been all dispersed, but instead had agreed in favor of Fr. DaPrato the relative majority of the votes would still remain in favor of Rev. Fr. Lenotti, for whom, in any hypothesis, he still would have been canonically elected:
IT PROPOSED TO GIVE THE EXPLANATION OF THIS TO THE THREE REV. PRIESTS, i.e., FR. MORANDO, FR. LANARO AND FR. STERZA, THROUGH REV. FR. VINCENT VIGNOLA.**

Having been put to a Vote, this Motion was approved with unanimity.

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II.

On the 2nd Heading of the Order of the Day:

Having conducted a vote by secret ballot on the proposition:

Whether all, or not, of the Rev. Priests, who are professed, ought to be heard [either by voice, or in writing], concerning the agenda which will be the motive for the convocation of the Congregation, i.e., for the approbation of the statute, or Plan, of the Stable Superior.

For Yes, there were 12 votes.

For No 1

THE CONGREGATION DELIBERATED THAT ALL THE REV. PRIESTS ARE THEN TO BE HEARD.

△△△

III.

Concerning the 3rd heading of the Order of the Day,
i.e., the number and the qualities of the Consultors to be given to the Provisory Superior.

PRIMARILY, THE CONGREGATION WISHED TO DECLARE THAT SUCH CONSULTORS ARE INTENDED TO REMAIN IN OFFICE AS LONG AS THE PROVISORY SUPERIOR OF THE ENTIRE CONGREGATION DOES.

On their Number:

Each one wrote this on his own ballot, and, in secret. When the ballots were collected and unfolded, it was discovered that all agreed on the **n. four**.

THE CONGREGATION DELIBERATED THAT THESE CONSULTORS OUGHT TO BE FOUR.

On the Qualities of those eligible:

In this, the Congregation left it to the prudence and conscience of the individual voters.

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IV.

The Question to be decided, before the election of Consultors, was proposed and discussed:

IF THE DIRECTOR OF THE HOUSE WHERE THE SUPERIOR OF THE ENTIRE CONGREGATION RESIDES SHOULD BE A CONSULTOR OF HIS, BECAUSE OF THIS OFFICE.

This was put to a secret Vote:

For Yes, there were 11 votes.
 For No, 1

**THE CONGREGATION DELIBERATES THAT HE IS, BECAUSE OF HIS OFFICE, A
 CONSULTOR OF THE SAME SUPERIOR.**

△△△

V.

Rev. Fr. Lenotti was asked if he accepts the Office to which he was elected by the Congregation.

He declared that he accepted, and the obedience was rendered to him.

After this, he was requested to leave, as the Congregation had to pass on to the Nomination of his Consultors.

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VI.

The Nomination of the Consultors

The ballots were distributed so that each one could write on them three names, whom in the Lord, and having put aside all human affection, seemed to them the most suited for the Office of Consultors to the Superior, who has been elected, and who has accepted the election.

The ballots were collected, and their number and regularity verified; they were opened, and the results were as follows:

Fr. DaPRATO	had 9 votes
Fr. RIGONI	7
Fr. Peter VIGNOLA	7
Fr. BENCIOLINI	5
Fr. BASSI	5
Fr. MARCHESINI	2
Fr. SEMBIANTI	1

A vote was taken on these, with this result:

Fr. DaPRATO	obtained 10 votes for, 1 contra.
Fr. RIGONI	9 2
Fr. PETER VIGNOLA	9 2
Fr. BENCIOLINI	7 4
Fr. BASSI	7 4
Fr. MARCHESINI	2 9
Fr. SEMBIANTI	2 9

THE CONGREGATION ELECTS AS CONSULTORS, AS ABOVE:

1ST, THE REV. Fr. RICHARD DAPRATO
 2ND, “ “ Fr. JOHN RIGONI

**On the 5th Day of July 1871,
The Session of Yesterday was continued at the Stimmate**

After the *Veni, Creator* had been said, it was proposed to pass on to the Nomination of the Admonitor. First, however, those were present are to be noted:

1. The **Very Rev. Superior** was missing, absenting himself from the Nomination, as it more directly concerned him, and he having declared from the beginning that he was most content to do so.
2. Rev. Fr. **Francis BENCIOLINI**
3. “ “ **Richard Da PRATO**
4. “ “ **Mark BASSI**
5. “ “ **Vincent VIGNOLA**
6. “ “ **John RIGONI**
7. “ “ **Peter VIGNOLA**
8. **The Rev. Fr. MARCHESINI** was absent.
9. “ “ **Francis SOGARO**
10. “ “ **Joseph SEMBIANTI**
11. “ “ **Thomas VICENTINI**
12. “ “ **Charles ZARA**
13. “ “ **Peter BELTRAMI**

The Proposition was made to specify most minutely the Office, the Admonitor to be elected would have to exercise.

△△△

I.

This Proposition was sustained, developed and discussed, and it was agreed by unanimous vote of all present, to do thus: **recalling to mind for the purpose, Part XII, Chapter I, n. 7², of the Constitutions, where it is written:**

An Admonitor should also be constituted, who having first prayed to God, with the proper modesty and humility, ought to advise the Superior whatever he might feel there is required in the Superior for the greater service and praise of God. For indeed this Office toward the prelates is not necessary

△△△

II.

Next on the agenda was the Nomination of the Admonitor, and the ballots were distributed.

² Cf. CF 304. [... as *St. Basil* has taught. *[Rule 24, from those more extended.]* This substance of this is found in Ignatius' Constitutions [**CSJ n. 770**] - and for the most part is taken *verbatim* from Suarez' Commentary, *De Religione Societatis Iesu*, Book 10, c. 3, n. 9, p. 1065 a & b.

When these had been collected, 11 were found, which correspond exactly to the number of those present. When they were opened, the following were found to be nominated.

Rev. Fr. BENCIOLINI with 7 votes.

“	“	BASSI	1
“	“	DaPRATO	1
“	“	RIGONI	1

A Vote was taken on each of these nominated, and the result was:

Rev. Fr. BENCIOLINI with 8 Yes, and 2 No.

“	“	BASSI	5	5
“	“	DaPRATO	5	5
“	“	RIGONI	3	7

THE CONGREGATION NAMES AS ADMONITOR, THE VERY REV. FRANCIS BENCIOLINI.

The Very Rev. Superior was then invited to return, and communication was given to him of this.

△△△

III.

The question arose as to whether it was necessary to outline briefly the Office which the Consultors, and the Eonomus General respectively, were to exercise.

As for the Consultors, the Congregation was referred to Part XII, of our Constitutions, Chapter I³.

As for the Eonomus General, this will be taken care of in the following number⁴.

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IV.

Before passing to the election of the Eonomus General, it was agreed that first, his Office be determined, which would be:

**TO ATTEND TO THE ADMINISTRATION OF THE TEMPORAL THINGS OF THE
ENTIRE CONGREGATION, WITH DEPENDENCE ON THE SUPERIOR GENERAL,
AND IN THE LIMITS ASSIGNED BY THE SAME TO IT.**

This Proposition was put to a Vote, and the result was:

Present	n. 12
One abstained	
Voting	11
THE CONGREGATION ADOPTED IT.	

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³ The Part XII, c. 1 comprises **CF ## 298-307. These are drawn from Suarez, *passim*, pp. 1060-1067.**

⁴ The Office is noted in two Constitutions of the Founder: **CF ## 8; 80.**

V.

The Nomination of the Eonomus General then followed, and the ballots were distributed. When these had been collected, they were found to be 12, which exactly corresponds to the number of persons present. When they had been opened, the following were found to be nominated:

Rev. Fr. RIGONI with 9 votes.

“	“	DaPRATO	1
“	“	BASSI	1
“	“	SEMBIANTI	1

12

Each of those nominated was put to a Vote, and the result was:

Rev. Fr. RIGONI with 10 votes pro, and 1 contra.

“	“	DaPRATO	3	8
“	“	BASSI	3	8
“	“	SEMBIANTI	1	10

THE REV. FR. JOHN RIGONI WAS ELECTED ECONOMUS GENERAL.

△△△

VI.

THE NEWLY ELECTED DECLARED THAT HE COULD NOT ACCEPT THE OFFICE OF ECONOMUS GENERAL, IN ADDITION TO THE OTHER OFFICES TO WHICH HE HAD ALREADY BEEN NAMED; THE CONGREGATION, WHILE HOPING THAT HE WOULD CONDESCEND, TO THE COMMON DESIRE, DELEGATES TO THE SUPERIOR GENERAL THE FACULTY OF NOMINATING UP UNTIL THE 17TH OF SEPTEMBER, WHATEVER SUBJECT WHO WOULD BE ACCEPTABLE TO HIM, IN THE CASE THAT THE ELECTED INSISTED ON HIS DECLARATION.

THE CONGREGATION APPROVED THIS UNANIMOUSLY.

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Read, Closed and Signed.

The Congregation closes this, its First Reunion, and it is dissolved, thanking the Holy Spouses, and those Congregated, and before departing, exchanged the fraternal embrace.

Fr. J. Bap. LENOTTI, Provisory Superior of the Congregation

Fr. Francis BENCIOLINI

Fr. Richard DaPRATO

Fr. Mark BASSI ⁵

Fr. Vincent VIGNOLA

Fr. John RIGONI

Fr. Peter VIGNOLA

Fr. Francis SOGARO

Fr. Joseph SEMBIANTI

Fr. Charles ZARA

Fr. Peter BELTRAMI

[Seal: APOSTOLIC MISSIONARIES,
VERONA.]

[So it is:
On the 5th Day of July 1871
Fr. John RIGONI, Secr.]

=====

⁵ Frs. Bassi, Sembianti, and Rigoni, the Secretary, signed in Latin.

[MISCELLANEOUS PAPERS]

((These apparently are notes taken by Fr. Rigoni during the Chapter Sessions))⁶

1.]

In the Name of the Most Holy and Undivided Trinity.

July 3, 1871.

Account of the Session of the Congregation
Called at the Stimato.

Those present	1.	Very Rev.	Fr. BENCIOLINI
	2.		Fr. LENOTTI
	3.		Fr. DaPRATO
	4.		Fr. BASSI
	5.		Fr. Vincent VIGNOLA
	6.		Fr. RIGONI
	7. [9]		Fr. SOGARO 1864
	7		Fr. Peter VIGNOLA 1861 ⁷
	9		
	8		Fr. MARCHESINI 1861
	12		Fr. ZARA 1867
	10		Fr. SEMBIANTI 1865
	11		Fr. VICENTINI 1866
	13		Fr. BELTRAMI 1871

It was necessary, according to the Constitutions, to nominate a Superior in place of the now deceased, Very Rev. Fr. Marani, of blessed memory.

The task of electing a Provisory, or a Stable Superior.

Provisory 12 votes.

Stable 1

Passed: to elect a provisory Superior.

2.] How long is the provisory Superior to remain, was proposed. It was put to a vote: he will remain until the Stigmata so that the Congregation might be reassembled to conduct the Nomination of the Stable Superior in the first half of September, on a day to be chosen by the Provisory Superior: by means of Yea and Nay:

1st The 1st fifteen days of September: Yes

2nd For some other time: No

For Yes, 13 votes.

⁶ During the actual Chapter proceedings, Fr. Rigoni took some hasty notes. Inside the notebook containing the Chapter Minutes, there are two sheets of what appears to be drawing paper, measuring 9.5 by 13 inches. These are folded down the middle, permitting 8 blank sides that Fr. Rigoni filled with notes during the Chapter meetings. The numbers of pages seemed to have been added later, in blue crayon, which are indicated thus in parenthesis: (), on the left of the pages. These pages were also folded in half again, apparently to permit insertion in an envelope.

⁷ The years indicated after the names seem to be the years the different Fathers entered the Congregation. The confusion concerning Fr. Sogaro's name was found more or less as it appears here.

It passed.

3.] Because of the silence of the Constitutions of the Very Rev. Gaspar Bertoni, concerning the authority and the manner within the limits of which the Stable Superior will exercise his office: it was proposed to nominate a Commission that will study and refer back to the Congregation, which ought to deliberate before September.

[3] By secret ballot, three priests were proposed. The results of the ballots:

+ Fr. Vinc. Vignola

+ Fr. Bassi

+ Fr. Benciolini

+ Rigoni

+ P. Vignola

+ Bassi

* *Lenotti* ⁸

+ Lenotti 1

+ Rigoni

+ P. Vignola

+ Rigoni

+ Lenotti

+ Lenotti

+ Sogaro

+ P. Vignola

+ Rigoni

+ Lenotti

+ Rigoni

+ Zara

+ P. Vignola

+ Lenotti

+ Bassi

+ Rigoni

+ Lenotti

+ Rigoni

+ P. Vignola

+ Rigoni

+ P. Vignola

+ Bassi

+ Benciolini

+ Bassi

+ Bassi

+ P. Vignola

+ Rigoni

+ Lenotti

+ P. Vignola

⁸ Fr. Lenotti's name is cancelled here in the original notes. This is why after the name "Lenotti", on the next line, the number "1" is added to show that he received only one vote.

- + Rigoni
- + Lenotti
- + Bassi
- + Rigoni

[5]	Therefore, Rigoni came out with	11 votes
	Peter Vignola	8
	Lenotti	8
	Bassi	7
	Benciolini	2
	V. Vignola	1
	Sogaro	1
	Zara	<u>1</u>
		39

Vote:	Fr. Rigoni	11 Yes = 1 No
	P. Vignola	10 Yes = 2 No
	Lenotti	8 “ = 1 “
	Bassi	8 “ = 7 “
	Benciolini	3 “ = 9 “
	V. Vignola	4 “ = 8 “
	Sogaro	2 “ = 10 “
	Zara	1 “ = 11 “

- [6] Those elected:
1. Fr. Rigoni ⁹
 3. Fr. Peter Vignola
 2. Fr. Lenotti

4. The voting for the President followed:
- | | |
|----------------|-------------|
| Fr. Rigoni | 7 Yes, 5 No |
| Fr. P. Vignola | 3 Yes, 9 No |
| Fr. Lenotti | 6 Yes, 6 No |
- Fr. Rigoni was elected.

5. The Proposal for one supplying in the Commission followed:
 Fr. Bassi was proposed by unanimous vote.
 This having been balloted, he had 11 votes for Yes, and 1 for No.
 It passed.

- [7] 6. The very sketchy Plan for the Provisory Superior followed:
He will have the faculty of disposing by himself, in the ordinary and every day matters. In grave, or urgent matters, he cannot do anything, without the Deliberative Vote of the major part of the Professed. He can do nothing in those matters which are of a perpetual nature.

Unanimously approved.

⁹ In the original notes, the second sheet of paper begins here, with the page number [6] so indicated.

7. The Nomination of the Provisory Superior
 Ballots n. 13
1. Fr. DaPrato
 2. Fr. Lenotti
 3. Fr. Benciolini
 4. Fr. Lenotti
 5. Fr. Lenotti
 6. Fr. bassi
 7. DaPrato
 8. DaPrato
 9. Lenotti
 - (8) 10. DaPrato
 - (page) 11. Lenotti
 12. Bassi
 13. Vinc. Vignola

DaPrato	came out with 4 votes
Lenotti	5
Benciolini	1
Bassi	2
V. Vignola	<u>1</u>
	13

Voted on by secret Ballot:

Fr. Lenotti	had 10 for Yes, 2 No	
Fr. DaPrato	6 “	6 “
Fr. Bassi	4 “	8 “
Fr. Benciolini	2 “	10 “
Fr. V. Vignola	4 “	8 “

((Next appears Fr. Rigoni's Letter to Fr. Vincent Vignola ¹⁰))

J.M.J.
 To the Very Rev. Fr. Vincent Vignola

¹⁰ Fr. Rigoni's Letter appears on a piece of paper, 8 and one fourth by 6. It appears to have been torn from a larger sheet, much like that on which the Statement was sent to the three Priests at Villazzano. Both this statement by Fr. Rigoni, and the one following, appear to have been folded again, possibly for insertion into an envelope.

I send you the original of the Minutes of the 1st session of our Congregation, signed by the eldest, the president, in two sheets, that you might make it available to the Rev. Priests, Fr. Morando, Fr. Lanaro, Fr. Sterza, to make known the action taken by the Congregation itself, in the Second session of yesterday, and the tenor of which is transcribed from the Minutes themselves - I send these to you, verified and likewise authenticated, that having made the proper use of it, it be returned to me, with the signatures of the three above-mentioned Priests, as it has to be placed for the completion of the Acts.

Verona, from the Stimate.

July 5, 1871

Your confrere, in Xto,
Fr. John Rigoni

((Segment of the Minutes concerning Fr. Lenotti's Election, sent to Fr. Vincent Vignola, by Fr. Rigoni, for the Priests at Villazzano)).

On the 4th day of July 1871 ¹¹

The Session of yesterday was reconvened in the House of the Stimate. After the *Veni, Creator* had been said, there was read and adopted the following order of business:

1st For greater tranquility, and as a sign of fraternal observance, it was proposed to inform the three Rev. Priests, who remained at Villazzano, concerning the happenings of yesterday.

Omissions.

The discussion was opened: on the first, the following statement was formulated, sustained and put to a vote:

In occupying itself yesterday with the Election of the Superior, the Congregation has not over-looked the ideas of the three Priests who remained at Villazzano; because it would have preferred this time, and for this Election, to include their vote with all the others. But, since this could not be done, it decided to see the outcome of the vote of those present.

Having seen that the rev. Fr. Lenotti received 10 favorable votes: that Fr. DaPrato received six favorable votes, and the others even fewer:

Having considered that the votes of the three [if they had voted], and even if they had not all been dispersed in favor of Fr. DaPrato, the relative majority of the votes would still remain in favor of Fr. Lenotti, who in any hypothesis, would still have been canonically elected – it was proposed to give an

¹¹ This Copy of segments of the Chapter Minutes was written on paper, from the likes of which it seems that Fr. Rigoni's Letter was torn. The paper is unlined, eight and one fourth by 12, but it is folded down the middle, thus forming a booklet, 8 and one fourth by 6. On 'pg. 1' is Fr. Rigoni's account; on 'pg. 2' is the Statement apparently written by Fr. Morando, and signed by himself, Fr. Lanaro and Fr. Sterza, on July 8, 1871.

explanation of this to the three mentioned Rev. Priests, i.e., Fr. Morando, Fr. Lanaro and Fr. Sterza.

Having been put to a vote, this motion passed with unanimity.

On the 5th day of July 1871, when this present Copy was compared with the Original, it was found that this fully conforms to it.

In faith whereof – Fr. John Rigoni
Fr. Franc. Benciolini.

((The Statement of the three Priests at Villazzano¹²)).

The under-signed, while thanking the Congregation of the Rev. Fathers, for the regard had for them, and while recognizing in their proceedings the will of the Lord, most willingly accept it' and they profess their filial obedience to the Very Reverend Fr. Lenotti.

Villazzano, July 8, 1871

Fr. Louis Morando
Fr. Andrew Sterza
Fr. Michael Lanaro

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§§§
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¹² This Letter from the three Priests appears on the interior side of this folded sheet.

ACTS

of the

IInd GENERAL CHAPTER

September 11 – 13, 1871

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September 13, 1871 – IIIRD Session

Miscellaneous Papers

Hand-written Copy of Chapter Minutes

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ACTS OF THE IInd GENERAL CONGREGATION¹³

Original

September 11, 1871

First Session

In the Name of Christ. Amen.

After the convocation of the rev. Priests of the Sodality of Apostolic Missionaries of the Stimato, and in obedience to the same, these Rev. Fathers assembled, in the number of 16, having noted the legitimate absence of the Rev. Fr. Peter Beltrami, in the Mother House of the Stimato, and precisely, in the place for the Chapter.

The Congregation, thus convened, and having said the *Veni, Creator*, recognized and decreed its legitimacy and its powers.

Then, it adopted in silence, the order to be maintained in this first session, i.e.

1. The Election of the Secretary
2. And of the Assistant
3. The reading, examination, discussion and decision, relative to the Plan proposed by the Commission, entrusted with this task in the session of the general Congregation of July 3rd of this year.

The list of names of those Congregated follows:

- | | |
|--------------------|----------------------------------|
| 1 st . | Very Rev. Fr. J. Baptist Lenotti |
| 2 nd . | Rev. Fr. Francis Benciolini |
| 3 rd . | Rev. Fr. Richard DaPrato |
| 4 th . | Rev. Fr. Mark Bassi |
| 5 th . | Rev. Fr. Vincent Vignola |
| 6 th . | Rev. Fr. John Rigoni |
| 7 th . | Rev. Fr. Peter Vignola |
| 8 th . | Rev. Fr. Joseph Marchesini |
| 9 th . | Rev. Fr. Francis Sogaro |
| 10 th . | Rev. Fr. Joseph Sembianti |
| 11 th . | Rev. Fr. Thomas Vicentini |
| 12 th . | Rev. Fr. Charles Zara |
| 13 th . | Rev. Fr. Louis Morando |
| 14 th . | Rev. Fr. Andrew Sterza |
| 15 th . | Rev. Fr. Michael Lanaro |
| 16 th . | Rev. Fr. Dominic Vicentini |

Rev. John Rigoni, Secretary

¹³ The Minutes of the IInd General Chapter appear on 4 large sheets of unlined paper, 12 x 16. These were then folded, making 16 full pages, bound by a string, and covered with a thicker grey-blue paper. This paper was later covered with a heavy brown paper, and glue. There was a string in the middle pages, glued to the cover, making of it a kind of notebook.

I.

The Nomination of the Secretary was taken up by secret ballot.

Each one, in order of age, brought his ballot to the urn that had been prepared. When they had been collected and numbered, it was found that they corresponded in number to the number of capitulars.

They were then unfolded by the Very Rev. Provisory Superior and the two eldest. These, then, conducted the Scrutiny and the Very Rev. John Rigoni was elected with 7 votes.

△△△

II.

At the same time, the election of the Assistant was held. When the ballots had been collected, the Very Rev. Vincent Vignola had been nominated with 12 votes.

△△△

III.

Then followed the reading of the Project presented by the Commission, which begins:

**Appendix to Part XII of the Constitutions of Rev. Fr. Bertoni:
Concerning the Manner of Government.**

At the reading of the Ist Paragraph, and the relative discussion had been held, a closure was asked by more than a third of the Capitulars. It was then put to a Vote, by Yea and Nay.

Voting	16
For Yes	13
For No	3

The Ist Paragraph was approved.

Fr. John Rigoni, Secretary

△△△

IV.

The reading of the 2nd Paragraph followed. After it had been discussed, a closure on this same 2nd paragraph was requested by more than a third of the Capitulars: it was then put to a Vote, by Yea and Nay.

Voting	16
For Yes	15
For No	1

The 2nd Paragraph was approved.

Fr. John Rigoni, Secretary

△△△

V.

The reading of the 3rd Paragraph followed.

After it had been discussed, and the closure accepted, it was put to a Vote, by Ye and Nay.

Voting	16
For Yes	16
For No	0

The 3rd Paragraph was approved.

Fr. John Rigoni, Secretary

△△△

VI.

The reading of the 4th Paragraph followed.

After it had been discussed, and the closure approved, it was put to a Vote by Yea and Nay.

Voting	16
For Yes	16
For No	0

△△△

The Session was put off until after Vespers.

Fr. J. Bapt. Lenotti, Temp. Superior

Fr. Vincent Vignola, Assistant for the Scrutiny

Fr. John Rigoni

VII.

The reading of the 5th Paragraph followed, up to these words:

...after the reverence has been shown in the very place of the Congregation, the ballots are to be burned...

On the question regarding the words:

...if he should know that anyone had sought this office, or even is now seeking it...

these other words were added:

...either for himself, or for others...

in this place was approved by 15 affirmative votes, and one negative.

After closing the discussion on the 5th Paragraph, that had first been read, up to that point stated above, a general request from the Capitulars was made of putting it to a Vote, by Yea and Nay. The following result was had:

Voting	16
For Yes	16
For No	0

The 5th paragraph was approved, up through the words, as recorded above:

...after the reverence has been made, in the very place of the Congregation, the ballots are to be burned...

△△△

VIII.

The reading of the 5th paragraph followed, through the words:
...then, it is to proceed to the election of four Councilors...., etc.
 and to the end of the same.

It was discussed, and after a closure on it was adopted, it was put to a Vote by Yea and Nay.

Voting	16
For Yes	16
For No	0

The rest of the Paragraph 5, from the words:
...Then, it will proceed to the election of four Councilors... etc.
up to Paragraph 6 was approved.

Fr. John Rigoni, Secretary

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IX.

The reading of Paragraph 6 followed.
 After the discussion, and the closure, it was put to a Vote, by Yea and Nay.

Voting	16
For Yes	16
For No	0

Paragraph 6 was approved.

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X.

The reading of Paragraph 7 followed.
 After the discussion, and the closure, it was put to a Vote, by Yea and Nay.

Voting	16
For Yes	16
For No	0

Paragraph 7 was approved.

△△△

In the evening of the 11th day of September, 1871, the Session came to a close.

Fr. J. Bapt. Lenotti, Temporary Superior
 Fr. Francis Benciolini
 Fr. Richard DaPrato
 Fr. Mark Bassi
 Fr. Peter Vignola
 Fr. Joseph Marchesini
 Fr. Francis Sogaro
 Fr. Joseph Sembianti
 Fr. Thomas Vicentini
 Fr. *Carolus* Zara
 Fr. *Aloysius* Morando

Fr. *Andreas* Sterza¹⁴
Fr. Michael Lanaro
Fr. Dominic Vicentini
Fr. Vincent Vignola, Assistant for the Scrutiny
Fr. John Rigoni, Secretary.

[illegible]

XI.

September 12, 1871

IIInd Session

When the *Veni, Creator* had been said, the roll call of those present was taken:

- | | | |
|-----|-----------|------------------------|
| 1. | Very Rev. | Fr. J. B. Lenotti |
| 2. | “ | Fr. Francis Benciolini |
| 3. | “ | Richard DaPrato |
| 4. | “ | Mark Bassi |
| 5. | “ | Vincent Vignola |
| 6. | “ | John Rigoni |
| 7. | “ | Peter Vignola |
| 8. | “ | Francis Sogaro |
| 9. | “ | Joseph Sembianti |
| 10. | “ | Thomas Vicentini |
| 11. | “ | Charles Zara |
| 12. | “ | Louis Morando |
| 13. | “ | Andrew Sterza |
| 14. | “ | Michael Lanaro |
| 15. | “ | Dominic Vicentini |

Fr. Joseph Marchesini is absent for a legitimate reason.

The session opened with proceeding with the reading of the Project, presented by the Commission, at the place where it was discontinued yesterday, i.e.:

Paragraph 8: Concerning the Manner in which the whole Body of the Sodality is physically conserved, or the goods of fortune.

The matter of this Parag. 8, up to n. 6 exclusively, i.e., to the words:

...When he, at that age...

was abundantly discussed: a vote was proposed, and approved, and the following result was:

Voting	15
For Yes	15
For No	0

Paragraph 8 was approved up to n. 6, exclusively, i.e., up to the words:

...When he, at that age...

△△△

XII.

¹⁴ Frs. Zara, Morando and Sterza signed in Latin..

Then followed the reading of the same n. 6, from the words:

...When he, at that age...

up to the end of the same Parag., and those words that are included in n. 6, up to the end of the same Parag.

After the matter had been discussed, and the closure approved, a Vote was taken. The result was:

Voting	15
For Yes	2
For No	13

It was not approved.

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XIII.

Since n. 6 was not approved, the Introduction of the following Declaration was proposed:

...The Congregation declares that our Constitution, Part VII, c. 1 at n. 1¹⁵, should not be so understood that the Superior has the faculty of obliging any member, even after the Grade, to the renunciation, or the abdication of his goods...

When this Declaration had been discussed, the closure having been requested two times, finally, it comes to a vote:

Present	15
Voting	13
Abstaining	2
For Yes	9
For No	4

It was approved.

Fr. John Rigoni, Secretary

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XIV.

An objection was raised by Fr. John Rigoni against the provision of the preceding n. 13. After the discussion, a Vote was taken on this:

A Yes Vote was held to mean annulment; a Vote No was in favor of keeping the above-mentioned declaration.

Present	15
Voting	15
Abstaining	1
For Yes	6
For No	8

The Declaration was approved again, and its Annulment was excluded.

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XV.

It was proposed by the Very rev. Superior to premise the Declaration, which appears in the preceding Nos. 13, 14, with the following words:

...In the actual circumstances, and there being no hope in the offing, of a Solemn Profession, the Congregation declares that our Constitutions... etc.

¹⁵ This is CF # 90.

This was put to a vote by Yes and No:

by Yes, there being understood that the addition was desired; and by No, that it was refuted.

The result was:

Present	15
Voting	12
Abstained	3
For <u>Yes</u>	12
For No	0

It was approved.

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XVI.

It was proposed to renew the study on Parag. 8, and more especially, on the Decree, already related in this n. XIII, and recalled in the following nn. XIV and XV –

The manner of this study is to be two-fold: either by means of a Commission to be nominated; or, by means of the Superior, assisted in this by him whomsoever he will designate. In either case, whether it be the Commission, or whether it be the Superior, they will have to report back to a future Congregation.

This method of study was put to a Vote: by Yes, there was to be understood the Commission; and by No, the Superior.

Voting	15
For Yes, i.e., for the Commission	7
For No, i.e., for the Superior	8

The Congregation delegates to the Superior these studies, as discussed above, to be then referred back to a future Congregation.

It was then decided by a show of hands that this referral to the General Congregation is to be made by the Superior within one year.

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XVII.

The reading of the Project then proceeded, beginning with Chapter II, *Concerning the Head of the Sodality*, Parag. I, which begins with the words: ... *that the Superior Gen., ...* and finishes with the words: ... *are definitively approved.*

When the discussion had been opened, the Proposal was made to conclude this Parag. with n. 3, [omitting all the reasons from “A” to “E” inclusively] – however, thus emended:

Indeed, considering the present circumstances, it has seemed that the Election of a Superior of the Sodality for life, is to be deferred to a more opportune time. And just as in some other matters, the same circumstances have persuaded to recede slightly from the

Constitutions of the Founder; so also in the present, it has seemed more judicious for the Congregation to elect for this first time, a Superior to a five year term. When this is over, the Congregation will hold an Election, as it will seem best in the Lord, either by electing a new Superior, or by confirming him, either for a time, or for life, as in this most important matter of the right choice, it may more safely be considered.

When this Proposal was seconded, and sufficiently discussed, it was put to a Vote. The result was:

Voting	15
For Yes	15
For Now	0

The Proposal was approved to conclude this Parag. I, with n. 3 [omitting all the reasons from A to E inclusively], however with the emendation referred to above, which begins: *Indeed, considering the present circumstances...*, and concludes with: *...in the matter of the right choice, it may be more safely considered...*

△△△

XVIII.

The reading of Parag. 2: *What the Superior General should be...*, followed: After it had been discussed, it was put to a Vote, and the result of this was as follows:

Voting	15
For Yes	15
For No	0

Parag. 2, *What the Superior General should be...* up to the words: *...he shall be endowed with learning...* was approved.

△△△

XIX.

Then, followed the reading of Parag. 3, from the words: *...Concerning the authority of the Superior General...* up to the words: *... as has been said in the proper place...*

When the discussion was opened, two proposals were made:

The first: to modify n. 22, substituting [after the words: *...the apostolic approval...*] these words: *... of imparting the faculty to the members... - the following: ... he, however, every year, shall show the active and passive state of his particular administration to the General Councilors. – Furthermore, he will be able to impart to the members, the permission of accepting an inheritance, donations, wills, etc., which may come to them...*

The second proposal Of changing the present n. 23 to n. 24, and for n. 23, to retain entirely: *... Until provincial are created, twice a year, he himself shall visit all the Houses of the Congregation, and will remain longer where there is greater need...*

These two proposals were discussed in order, and unanimity was reached.

Then, the matter was put to a Vote, as a single entity, the Paragraph thus re-phrased, and the result was:

Voting	15
For Yes	15
For No	0

Paragraph 3 was adopted with the two emendations.

XX.
September 13, 1872 ----- IIIrd Session

When the *Veni, Creator* was said, the Roll Call was taken.
 Present:

- | | | | |
|-----|------|------|-------------------|
| 1. | Very | Rev. | J. B. Lenotti |
| 2. | | " | Franc. Benciolini |
| 3. | | " | Richard DaPrato |
| 4. | | " | Mark Bassi |
| 5. | | " | Vincent Vignola |
| 6. | | " | John Rigoni |
| 7. | | " | Peter Vignola |
| 8. | | " | Francis Sogaro |
| 9. | | " | Joseph Sembianti |
| 10. | | " | Thomas Vicentini |
| 11. | | " | Charles Zara |
| 12. | | " | Louis Morando |
| 13. | | " | Andrew Sterza |
| 14. | | " | Michael Lanaro |
| 15. | | " | Dominic Vicentini |

Fr. Joseph Marchesini was absent for a legitimate reason.

The session was opened with the continuation of the reading of the Project,
 prepared by the Commission at the place where it was suspended yesterday,
 i.e.

Parag. 4: *Concerning the Authority, or the providence... etc., down to the end of it.*

Since no one rose to ask for the floor, the closure was retained, and a vote was taken:

Voting	15
For Yes	15
For No	0

Parag. 4 WAS APPROVED AS IT STANDS AND READS IN THE PROJECT.

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XXI.

The reading of Parag. 5 then proceeded: *Concerning those who could assist... down to the end of the same.*

The discussion was opened, and conducted; some observations were thrashed out,
 and a closure was requested and obtained. Therefore, a Vote was taken.

The Result:

Voting	15
For Yes	15
For No	0

Parag. 5 WAS APPROVED AS IT STANDS AND READS IN THE PROJECT.

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The Rev. Fr. Joseph Marchesini arrived and was welcomed into the Congregation.

The reading of Chapter II, **Common Rules**, then proceeded.

The Congregation agreed unanimously on the order to be followed, which is:

To read the Rules one by one –

When the reading of one Rule has been terminated, and, if warranted, a discussion is to be opened on the same rule –

If no one gets up, the reading of the following Rule is to proceed, and so, on, down to the end.

When the end of the reading is reached, an inclusive Vote of all of them will be taken.

All the 54 Rules of this IIIrd Chapter were read, and discussed, and here and there someone had arisen: the closure was requested, and admitted, and they were put to a Vote:

Voting	16
For Yes	16
For No	0

ALL OF THIS IIIrd CHAPTER, WHICH CONSISTS OF 54 RULES, WAS APPROVED.

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After a reading of all the Acts of these three Sessions contained in these Minutes, which was made to the Congregation, the Secretary of the Congregation asked the Capitulars to sign individually at the bottom of these Minutes, and to declare the present Congregation closed, terminated and dissolved.

All showed themselves disposed as regards the first request. However, a doubt was raised as to whether provision had been made to extend the faculties of the actual, Provisory Superior beyond the term provided for, and fixed in the General Congregation of July of this year.

The Proposal was seconded in a general way, and was thus formulated:

1st The actual Superior will remain in Office with the same faculties that he received by his election, made in the last General Congregation, until the Espousals, i.e., until January 23, 1872; unless, if before that time, there is held the election of a Stable Superior.

2nd Within this space of time, at his choice, with his Decree, there will be a convoked the electors to a General Congregation, who according to our Constitutions [Appendix to Part XII ¹⁷] have a voice in the Chapter.

¹⁷ This APPENDIX to PART XII of the CONSTITUTIONS of the Rev. Fr. BERTONI, is a Document of some 40 pages, and will appear translated as a separate Document with the Title : P. XII Append. 1871].

On this same proposal, thus formulated, a Vote was taken:

Voting **15¹⁸**
For Yes **15**
For No
It was approved.

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To the second request, the response was a unanimous **Yes.**

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**VERONA, September 13, 1871,
 In the House of the Sacred Stigmata.**

Completed, read, closed and signed:

Fr. J. Bapt. Lenotti, Temporary Superior
 Fr. Francis Benciolini
 Fr. Richard DaPrato
 Fr. Mark Bassi
 Fr. Vincent Vignola
 Fr. John Rigoni
 Fr. Peter Vignola
 Fr. Joseph Marchesini
 Fr. Francis Sogaro
 Fr. Joseph Sembianti
 Fr. Thomas Vicentini
 Fr. Charles Zara
 Fr. Louis Morando
 Fr. Andrew Sterza
 Fr. Michael Lanaro
 Fr. *Dominicus* Vicentini ¹⁹

I, the under-signed, by the authority of the General Congregation, the Secretary, state that all these Acts of the recently terminated Congregation, have been faithfully and truthfully written by me, or by my Socius, Fr. Vincent Vignola, or by another, the Rev. Fr. Joseph Sembianti, under my direction and trust; and that all these same acts refer the Resolutions, Decisions, Decrees of this same Congregation, and nothing else.

In faith whereof, etc.

((Here is the red wax seal
 of the
Apostolic Missionaries))

**Given at Verona, in the House of the Sacred Stigmata
 on this 13th day of September, 1871,**

Wednesday

John Rigoni, Secretary

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The beautiful, hand-written Document seems to have been put together between General Chapter II and III.

¹⁸ No explanation seems forthcoming for the drop of one vote in this unanimous acceptance – Fr. Marchesini is recorded to have returned – it may simply be the secretary's over-sight. The number of the signees of the final document does reach '16.'

¹⁹ In Latin.

APPENDIX

to

PART XII

of the

CONSTITUTIONS

of the

Rev. Fr. BERTONI

The Work of the General Chapters I & II
[1871]

APPENDIX ²⁰
to
PART XII OF THE CONSTITUTIONS
of the
Rev. Fr. BERTONI

§§§
 Verona, on this 18th day of September, 1871.
 I attest that this Copy has been faithfully taken from the Original
 Fr. John Rigoni, m.ap. ²¹

§§§§§
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²⁰ This beautifully hand-written Copy of the **Acts of the IInd General Chapter** was completed on the same type of manila paper as the Original **Acts**. There are six sheets in this copy, folded in such a way, that being held by a single string, they afford 24 pages, 12 x 8.. The first page is blank, so the Copy of the **Acts** begins on p. 3. Then, on the page immediately following this hand-written copy, the **Acts of the IIIrd General Chapter, October 4 & 6, 1871** begin. The handwriting of the Third Chapter of the 'Project' is not as good, but it is quite legible. Some of this final copy seems to be in the hand of Fr. Lenotti.

²¹ As has been noted, bound up with the Original Copy of the **Acts of the IIIrd General Chapter**, there is a beautifully hand-written copy of the **Acts of the IInd General Chapter**. For the actual writing of this, it seems as though a *stylus* was used. In the Original **Acts** there were 16 pages – but, in the beautifully hand-written Copy there are only 14. At the bottom of this second Copy there is the red Wax **Seal of the Apostolic Missionaries**, and Fr. Rigoni's statement, noted above.

APPENDIX
to PART XII of the CONSTITUTIONS of the
Rev. Fr. BERTONI

On the Manner of Government Itself

Chapter I

Concerning the Sodality ²² Itself

**When the Sodality will be gathered in Assemblies,
or,
in which cases there ought to be a General Congregation.**

There are four cases in which, of necessity, the General Chapter is to be gathered:

- the First is: when the Superior General is to be elected in the place of one deceased, or of whom whose office has been terminated, due to the lapse of time to which he had been elected.
- the Second, and may God avert that anything take place on account of which it would have been decided that another Superior General be elected to take the place of one still living, as is spoken of in the IXth Part of the Constitutions of the Society of Jesus, Chapter IV, n. 7 ²³.
- the Third, if the General Councilors with other local Superiors, having among themselves a number of votes, judge that one who should be called, as will be spoken of in § 5, n. III, of this Chapter.
- the Fourth, if the Superior General, either on his own, or in accord with the general desire of his Councilors with the Procurator General, decides that one should be called, either by force of the Constitutions; i.e., when it would be necessary to deliberate on those more serious matters, with lasting effects (*) ²⁴, as to establish, or change the Constitutions; to declare, or to define, not in the manner of a provision in some particular case, but in the manner of a general statute, when doubts concerning it have arisen; to eliminated, or to dissolve houses already established, in which case, the permission of the Holy See is also to be awaited, as is stated in common law; to dismiss from the Congregation anyone who has already pronounced vows in it; or, to dispense, or to make void those vows, in his favor, when there is legitimate cause.

²² *Sodalitas* usually means the Congregation; *Congregatio* usually means a General Chapter; *Capitulum* usually means a meeting of the General Council, of the Superiors, and of those having the 'grade', the 'Professed' - or, a House Chapter.

²³ Cf. **CSJ n. 774.**

²⁴ There is a Note added here in the text: Some matters of great moment, even though not of a permanent nature, can be sufficient for convoking a Chapter, in the judgment of the Superior General with his Council.

In this extreme case, unless a General Congregation is by chance already in progress, or unless one could easily be convoked, this matter could be taken of in this way:

The Congregation of the House in which the Member seeking permission to leave, dwells, or, in the case of one being dismissed, according to the norms of n. 15, § 7, of this Chapter I, is to be convoked by the Director. In this House Congregation, by several secret votes, responses are to be drawn up for these questions that are to be discussed and discerned:

1. Whether the Member, about whom there is discussion, is incorrigible in his repeated and grave faults, or is judged resolute in his decision to leave.
2. Whether in addition to remedies having already been applied to correct him, some other practical and efficacious means might be employed, and what this would be.
3. Whether the member had been called before the Congregation, so that he would both be heard and that what has been dealt with in nn. 1, and 3 above, might be discussed with him.
4. What good might be hoped for, or what harm feared, by his dismissal, or permission to leave be granted to him; both on his part, and most especially on the part of the Sodality.

The responses in the House Congregation, approved by several ballots, and signed by the Secretary of the Congregation, are to be sent to the Superior General, together with the statements and report of the Director.

The General will convoke the Chapter of his Councilors, as well as of the Director, and all those having the Grade who are present, or nearby, and in this assembled Congregation, having seen and discussed the Responses that have been received, as explained above, and having gathered additional information [whenever this is necessary], considering the matter in the Lord, and thought it over as fully as possible, it will be decided, through several secret ballots, either some additional correction, or to grant immediately the dispensation of one seeking it.

Who are to be assembled.

Not all who live under the obedience of the Sodality, nor Students, or Novices, or the temporal Collaborators [as it is in common law], but rather the Directors of the House, the Procurator General and all having the **Grade of Apostolic Missionary** [about whom, confer below], are to be called, at least those who may easily be summoned [as it is in common law, in the Chapter: *Because on account of...*], and who are able to come, i.e., those who are neither sick, or infirm, nor having before themselves business of great importance and who not without grave inconvenience, could be absent.

Furthermore, some Collaborators can be summoned by the Superior, or in his absence, by the Vicar General, to confer with the others about those matters that are to be dealt with in the Congregation. However, they will not have a vote in the creation of the Superior, nor will they be Directors of Houses, who do not have the mentioned **Grade**. However they, as Priest Collaborators, can have a vote in those matters, and only for those matters, for which they have been called, if the Congregation judges them capable, and competent to cast a vote.

Capitulars, who are not at the Chapter, and even though they may not send in their vote in writing, nevertheless, if the matter had been communicated to them, they may send in their opinion in writing.

Of all those present in the Chapter, and each one of the Capitulars, each one will have only one vote. Only the Superior General, elected for life, will have two votes.

The **Grade of Apostolic Missionary**, in the present circumstances [namely, in that solemn Vows have not yet been approved by the Holy See for our Sodality, which constitute Profession, as mentioned several times by our Founder in his Constitutions], is seen and decreed to be had by all those, and only by those, who are endowed with the qualities prescribed by our Founder, for admitting them to **Profession**, in the judgment and by the Decree of the Superior General, so that they may assume the **Grade of Apostolic Missionary** [C.D.B., P. VI, c. 2, n. 1] ²⁵. No one, however, can assume this **Grade** unless after having emitted simple vows, for at least five full years after exercising the Priesthood.

For this first time, since the **Grade** has not yet been granted to anyone, by Decree of the Superior, all those will have a vote, who for the above-mentioned time of five years after the emission of vows have already exercised the Priesthood. The new Superior, however, will take care that within a year, he will discern and will grant by Decree to be promulgated by the entire Sodality, the choice of those whom he knows has the qualities, not only of age, as stated above, but also the virtue and the sacred erudition prescribed by our Founder, in **Part IX, Chapter 1, n. 2** ²⁶ the **Grade of Apostolic Missionary**

§ 3.

To whom it pertains to convoke a General Congregation.

When the Sodality is to be convoked for electing a new Superior, either at the death of the predecessor, if he had been elected for life; or, if his term had run out, if he had been elected for a time: one of the members, having the **Grade**, whom the Superior General had named his Vicar in this way before his death, or termination of Office, will immediately inform the others. Moreover, this Vicar [as is most often the case], will be from among those who usually are with the Superior, and who assist him.

²⁵ CDB, P. VI, c. 2, n. 1 = **CF# 85**.

²⁶ P. IX, c. 1, n. 2 = **CF # 159**.

If the Superior has not named a Vicar, those who were with the Superior, endowed with the **Grade**, or are in the neighboring places, with a relative plurality of votes, will elect the Vicar.

His duty will be to convoke the Sodality for the election of the Superior in the prescribed time and place that it is to be convened, and to direct it until the election of the new Superior. This direction of the Sodality is thus conceived and charged to him:

I. He will have all power and faculties which the Superior General has, except those explained below.

II. He will thus govern the Sodality as the Vicar of the deceased Superior, not as a Superior; therefore, he will govern it, as it had been handed over to him. Therefore, he will change nothing in the administration of the government, undertake nothing of his own, nor introduce any new rule, or tie, or custom, nor will he change any of those already introduced: but, he will conduct himself according to the spirit and the understanding of the deceased Superior: he will follow his manifest will, and will guess what his unknown will would have been. And so, in so far as he can, he will represent in his ministry, the Superior and his administration, as though he were alive and present.

III. To govern the Congregation, the Vicar will use the same Councilors, Admonitor, Procurator General that the Superior General had, and the same Directors and other primary officers, who were appointed by the Superior General, nor is it licit for him to change these.

IV. In so far as it is possible, he will defer all grave matters and those of greater moment, that can be deferred until the election of the new superior [seeing that this will take place in the near future], and will remit these to the new Superior General.

V. In general, he must consult with his Councilors on all the more serious matters not any less, but rather even more so than the Superior General would: seeing that he has less authority, less experience and a less lengthy period of ruling the Congregation; hence, they will have more to say about it than what he will determine.

VI. In the event of his death, the Vicar cannot name another Vicar who would succeed him.

These are the duties of the Vicar.

When the Congregation is not convoked for the election of the Superior General, in all other events, the Superior himself will convoke it, except in those cases that are expressed in nos. II and III, of 5, of this Ist Chapter.

§ 4.

Concerning the Place, the Time and the Manner of Convoking the Chapter

It is to be believed and to be sought that the most suitable place seems to be the Primary and Mother House at the Stimite, i.e., where the remains of our Founder rest in peace, that these may flower from his place [**Si 49:12**], to infuse upon us the ardor of his ecclesiastical and Religious spirit, as he did in all human affairs, as the testimony of all attests.

The space of time that is to be given to the Congregation for a Chapter will be one, or two weeks, or one month from the time when the Letter, which made it known, was written [*]²⁷.

The manner of convoking the Congregation will be this, that he whose duty it is will immediately make known to all those who are to be convoked, the time and place of the assembly, the determined reason; and advise that everywhere Masses be celebrated and prayers be offered for the successful election of the Superior, or for the happy accomplishment of its business.

§ 5.

Concerning the Manner of Deliberation, when it is a Question of the Election of the Superior

There are three cases in which the Election of the Superior can take place, as has been said in the beginning of § 1, namely:

- I. When the Superior has died, or the time of his administration has expired.
- II. When the Superior, although still living, was to be removed from his office, on account of crimes he committed [which, may God avert].
- III. Also, when the Superior, although still alive, but on account of his advanced age, or his negligence, is incapable, or is remiss, and is to be assisted by a Vicar, which the Congregation will assign to him.

And so:

I.

When the Congregation has been called for the Election of the Superior, to take the place of one who has died, or of one who has completed his administration, due to the lapse of time that had been established for him [as was said in the beginning of § 1], and the day set for the Congregation has arrived, the Congregation could begin as long as two-thirds of the Electors are present.

The Electors [as is found in § 2] for the election of the Superior General are: the Vicar, with his one vote; the General Councilors, and all those having the **Grade of Apostolic Missionaries**, who are present: but, not the Directors of the House who do not have this **Grade**; nor the Collaborators, who perhaps might have been called for

²⁷ [The asterisk here refers to this footnote]: **Note**: - This time will be designated by the Superior General himself, or, in his absence, by the Vicar, having first heard the deliberative vote of the General Councilors.

consultation with these others for certain business – but, they will not have a vote in the Election itself, nor in those matters that precede the Election, as has been said above. Only after the Election has taken place, will they be allowed to vote in those matters respectively, for which they had been summoned.

Only those who are **Apostolic Missionaries** are eligible for carrying out the task of Superior General. The order of sitting and speaking in the Congregation will be the following:

In the first place will be the Vicar, then the General Councilors, and then those having the **Grade**, maintaining the order of the time of their promotion.

When the day established for the Congregation has arrived, on the following morning, having convened only those about whose right to vote there is no doubt, and having recited, while kneeling, the Hymn of the Holy Spirit, together with its oration, the Vicar will give a report about his deeds pertaining to the Sodality [to which he is inferior], after the Superior General's death, or the end of his administration.

Then it will be determined by majority vote, to establish those who are present as a full and legitimate Congregation.

Lastly, should there be some doubt about the right of anyone's voting, on the part of the Vicar and the Councilors: the Vicar will refer this to the Congregation, so that it might decide what is to be done about this; and should they judge that others ought to be admitted, they will be called and will sit in their proper place.

All that the Vicar has manifested about his administration will be discussed by four examiners having the **Grade**: and they will also judge whether anything is to be placed before the judgment of the Congregation.

The Congregation will elect a Secretary by secret ballot, and by a relative majority. The two eldest **Apostolic Missionaries**, together with the Vicar, who [as has been said], will have one vote, will count the votes in the Election of the Secretary. Furthermore, in like manner, the Assistant of the election is to be elected by secret ballot. He, together with the Vicar and the Secretary, will count the votes cast in the Congregation, as also will the one who is to give the discourse to those Congregated. It will be the duty of the Secretary to put in writing and to sign all that is done in the Congregation, as well as affix to this the Seal of the Sodality. The Assistant will help him gather the votes and in the keeping of the Minutes.

Then the Vicar will address all concerning the Vote that is to be taken, and admonish them to carry it out according to what is best for the greater service of God, and the good government of the Sodality.

So, this First Session having been closed, the Electors will have besides, the day following, that they might commend themselves to God, and that they might the better consider who, in the entire Sodality, would be the most suited for this post, seeking information from those, who can best give it: nevertheless, when they go into the place of the Election, they will not state among themselves whom they are to elect.

All the Electors, without exception, will seek this information and only from the Electors, and those others, who, after the Election, will have the right of voting in the General Congregation. They ought to seek information from those about whom some thought has been given that they could be qualified for the Office of the Superior General, whether they be present, or absent, but among those having the **Grade**.

Defects which could be in opposition to the Election ought to be both sought and stated, omitting those things, however, which have no bearing on it. It should also be sought from whoever gives the information, whether he has anything else to say about the person, concerning whom he is questioned, and whether anyone else, there could be had even clearer and more certain information from among those from whom it ought to be sought.

It should be asked whether this one, or some other, seems apt for this work, or not: but, about those matters from which this could be judged. Let the intention of the one who seeks information be purified of inordinate affections, nor should he let himself be led by human, or vicious motives. He is to be free not only from every ambition, either for himself, or for others, but he should diligently observe that he have no inclination of will for this one, or some other one, either to be excluded, or admitted. If anyone has come to know something of a serious nature, that would demand secrecy, he is to retain this concerning the accused person, and the name of the person making the accusation, in virtue of holy obedience, except for the Electors.

After this information has been sought, there are necessary deliberation and discussion [which each one will see to himself], and even more in prayer required, from which clarity is to be sought from God, the source of wisdom, for judging well and electing him who would be most pleasing to God; and he is to place his hope in divine grace, rather than in human diligence. Therefore, let him remember that not only the will is to be held in check, from an ultimate decision, but also his judgment, until he has gone into the place of the election, where, after prayer, each one ought to state who is to be elected.

Moreover, whoever answers one seeking information, will avoid all human affections, not only of ambition, but also any and every preference, that is not motivated by the intention of the honor of God, the common good, and the good government of the Sodality.. Not only are outright lies to be left out of it, but also amplifications and exaggerations: let him fear nothing, but relate with due consideration and maturity, what he knows for certain as certainties; opinions, as opinions; and things he has heard, let him state as such; as one who is acting before God, and who is to give an accounting of those things he manifested in his testimony.

During this intervening period, each one is bound to manifest to the Vicar, or to some among the older members having the **Grade** [who will then confer with the Vicar], if he should know of anyone who has sought this office, or who is directly, or indirectly, by expressly desiring it, or by indicating this by any sign. Moreover, whoever has been convicted of any ambition of this kind is to be deprived of both active and passive voice, in the judgment of the Vicar, with three others among the older members having the **Grade**; and the condemnation is to be pronounced, with at least three votes being

necessary. But, if the Vicar himself, or anyone among the above-mentioned elders is known to have such ambition: his place as judge, with the others, is to be taken by him who will be the oldest from among those having the **Grade**, from the number of the Electors. All will acquiesce to their judgment, without any appeal. But, if it should seem to be someone that some injury has come to him from others, it will be permitted to him to bring this up in the Congregation, after the election has taken place.

With all this having been said, on the day of the Election, which will follow these two days, the mass of the Holy Spirit will be celebrated by someone. Afterwards, at the sound of the bell, those who have a Vote will be summoned to the place of the Congregation, where, alternating, in a low voice, they will recite together with the Hymn, *Veni, Creator Spiritus*, with its Oration: *O God, Who does instruct the hearts of the faithful...* while all the others in the Sodality praying in Church. Thereupon, the one who was elected to give the sermon, will give it to all those thus congregated, being careful that there be note indicated by any sign whatsoever, any person who would be elected.

Then, each one will pray to God by himself, and will speak with no one else about anything that has a bearing on the election, for silence is to be observed by all, unless there should be something that seems to be necessary, which, though, is to be said openly before all: nor is anything else to be proposed by anyone, which could in any manner impede, disturb or delay the Election. Then, each one, in the sight of his Creator, will declare who it is who is to be elected among them, whom he had decided upon, and he will write the name of the person whom he elects as Superior General on a piece of paper, or ballot, that had previously been prepared and distributed, but will disguise his handwriting, in so far as he is able, so that it might not be recognized by the three who are to see and read off the votes. For this, at the most, the space of one half hour is to be employed.

Then, all will remain in their seats, and the Vicar, the Secretary and the Assistant, getting up from their places, will state before God that in sincerity, they are to receive and publish the votes. Afterwards, having invoked the grace of the Holy Spirit, the Vicar, before all the others, will approach the table in the center, showing his folded ballot in between his two fingers, will place it in the urn, and will then return to his place. He will then say immediately to his two associates and to all the rest: *...All, in order, will bring his vote in the Name of Jesus!* Then, the Secretary, followed by the Assistant, will arise, and afterwards the rest, one by one, will bring their ballots, after the example of the Vicar.

Afterwards, the Secretary will take the ballots out of the urn in which they had been previously placed. They will be shaken up and counted out loud. If the number is found to be correct, on receiving them, he will hand them one by one to the Vicar. He, moreover, after having seen them, and shown them to both his associates, will read them publicly, or give them to the Secretary to be read.

After the publication of the individual ballots, the numbers will be added up, if several have been named. Whoever should receive more than half of the votes, will be the Superior General. If, however, the number of all the Electors was uneven, and hence, does not total a half way number, he is to be considered as receiving more than half of the

votes, who, out of the two parts, has the larger vote. If, however, in the first ballot, no one has more than half of the votes, then a second vote is to be taken in the same way, among those who have received some of the votes. But, the protestation emitted in the first ballot, will not be repeated. If, then, in the second ballot, the Superior is not elected, a third ballot will be attempted in the same manner. And if it should be necessary, a fourth, and a fifth, and as many as are necessary.

Finally, when a sufficient number of votes has been obtained for the election of the Superior, the Vicar, if he himself has not been elected, will signify publicly that one elected has more than half of the votes, and immediately will draw up the Decree in this form:

SINCE, IN THE FULL AND LEGITIMATE CONGREGATION, HAVING COUNTED THE NUMBER OF ALL THE VOTES, MORE THAN HALF OF ALL THESE HAS NAMED AND ELECTED THE REVEREND FATHER N.N., I, N.N., BY THE AUTHORITY OF THE ENTIRE SODALITY, ELECT THE ABOVE-MENTIONED REVEREND FATHER N., AS THE SUPERIOR OF THE ENTIRE SODALITY OF APOSTOLIC MISSIONARIES, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

VERONA, [OR ELSEWHERE].

If the Vicar himself should be elected, the Secretary will make public the votes, and will draw up the Decree, and he will sign it, and seal it with the Seal of the Sodality. After the promulgation of the Decree, it will be licit for no one to attempt another Election. Then, immediately following, all will come forward to manifest their reverence to the elected superior, beginning with the Vicar, with the Secretary and the Assistant, in the order stated above, unless someone from among them had been elected. Kneeling on both knees, they will kiss his hand. He, however, who has been elected, can refuse neither the election, nor the manifestations of reverence [being mindful in Whose Name it is that he must permit it]. After the manifestations of reverence, the ballots will be burned in the place of the Congregation. Then by secret ballot, it will proceed to the election of the four General Councilors, the Admonitor and the Procurator General. Their duties are here described:

Councilors

1. Let them understand how important their Office is, that the Superior General is to be assisted by their counsel and report, so that he might better and more easily govern.
2. Let them be lovers of the common good, and have this before their eyes in all their consultations, that they might give room for divine inspiration, and that their counsels be the more helpful, and they should not adhere excessively to their view, especially, let them be faithful should any of the cases that are noted in numbers 5 and 6 of the IVth Paragraph of the IInd Chapter occur [which, let us hope, never happens]. It will be necessary that they give proof to the entire Congregation, not only of their faith, but also of their diligence and prudence, being mindful of the time and level of charity they owe to the Congregation, and of the Office they have received from it.

3. In their consultations, let them have a sincere intention, and be free from every disturbance, so that faithfully, and with due modesty, they might give their opinion, being mindful of charity and obedience.

4. Let them be united among themselves, especially by charity, that one might give precedence to another in honor, and among others, that one might further the reputation of another, by both words and deeds. Should it happen, however, that one in the consultations has a different, or even a singular opinion, no one will harbor or manifest any alienation from him.

5. Let them understand well the matters about which they are consulted, nor let them be too hasty to speak: but, having considered the matter within themselves, and having prayed over it beforehand, especially when it is a question of difficult matters, let them give their opinion. But, when something should be proposed to be discussed right away, and they should judge that they would rather think it over for a while, they will indicate this to the Superior.

6. They should explain briefly the reasons for their objection: and if the reasons of others are to be sought to confirm the matter, let them do so also in modesty.

7. When the Superior, after having heard his Councilors, has decided something, let them submit their own judgment to his: nor will they make known, outside of the consultation, that, either what was decided was displeasing to them, or that they were of a different opinion: but, let them rather raise the decision of their Superior, and support him before others.

8. Even if they are not asked, if something comes to their mind, they can propose this to the Superior, when it pertains to the common good, or to some particular person, so that he might decide whether, or not, some thought should be given to this, or not. Let them also discuss among themselves, if something seems worthwhile to do, so that having discussed the matter among themselves, they might refer the matter to the Superior General.

9. The Councilors must not tell others, neither the opinions they held in Council, or those things that have been proposed, or defined: especially when the nature of the matter demands secrecy. It will be the prerogative of the Superior to promulgate whatever will be defined, when he judges it to be necessary.

10. If they should think that there should be anything about the food, dress and labors and occupations of the Superior, or anything about his administration that should be moderated, increased, or changed, they will, after raying over it, bring this to his attention, which they could do through the Admonitor. They should be mindful, however, that they are to be of help to the Superior General, and they are to exercise toward him that providence that the Sodality, in its place, ought to manifest toward him.

11. If anyone speaks with them about some difficulty, or disturbance he may be experiencing, they will strive so to assist him by admonitions and counsel, that always, in so far as they can, they will uphold the reputation of his Superior.

12. To better serve everyone, they will grasp thoroughly the Rules of the Superiors and other Officials: they will familiarize themselves with the Constitutions and with all that pertains to our Institute and its administration.

13. They will so carry out their duties that they will assume to themselves no part of the administration, and they will so conduct themselves with that submission, that they might give to everyone else, an example of obedience.

Admonitor

1. The Admonitor of the Superior General, approaching God in prayer, after having deliberated on the divine goodness, and judging the matter to be just, is bound to admonish, with due modesty and humility, whatever he feels is required in the Superior, for the greater service and glory of God.

2. He will carry out his Office with that modesty and humility, as befits a subject toward the Superior, whom he holds in the place of Christ; for he must make every effort so that, because of his Office, he does not become weaker in reverence and in interior and exterior obedience.

3. Moreover, let him take care that this reverence and obedience do not repress faithfulness and the necessary liberty, keeping him from admonishing the Superior, after he has prayed over the matter concerning whatever he will judge in the Lord, ought to be proposed to him.

4. Although he is not obliged to admonish the Superior about those things which two, or fewer of the Councilors feel should be proposed to him: nevertheless, he is to give utmost priority to those things that have been proposed to him by individual Councilors. However, as far as those matters which either he himself has thought of, or which might be suggested to him by others, he will advise the Superior General of them, only after having prayed it over, and having judged in the Lord that it is not of minor moment, when they pertain either to the person, or to the office of the Superior General.

5. All that he admonishes the Superior about, let him remember to keep to himself; even though he might be questioned by the Councilors about those things which they may have commissioned him to mention, he will render an account to them of his Office, and of the response of the Superior: for everything else, though, it will suffice for him to say that he has proposed it.

6. When the Superior has been admonished about any matter, and he has not provided any remedy for it, it will be the duty of the Admonitor, with due submission, to bring the matter up again, and often to mention it to him, and thus, he will exercise his office.

7. He will take care so that in the exercise of his office, he in no way lessens, or weakens the due submission and reverence of the subjects toward the superior of the entire Sodality.

Procurator General

1. In the handling of all business affairs, let him be perpetually mindful of the Institute of the Sodality, which he oversees for the glory of God, and the betterment of souls. Therefore, by word and example, he will edify all those with whom he treats; and in everything that pertains to his Office, let him strive to keep all those benevolent toward him, that is, those whose affairs and business need attention.
2. His Office handles all matters pertaining to travel, administration, accounts, suits, and those contracts to be drawn up, that are committed to him by the Superior General, and which pertain to the Houses of the entire Sodality, or even to particular persons.
3. He will supervise not only those matters that are cared for by an external Procurator, or Administrator, but also whatever has a bearing on business, with an associate, or associates, that will be given to him as helpers.
4. He will undertake to do nothing that pertains to travel, suits, or more serious business matters, even though these have been committed to him by the Superiors, or the Procurators, or the Economic of the Houses, unless he has been assigned to handle these by the Superior, either by himself, or through someone approved by him.
5. He will especially keep before his eyes that before he undertakes any suit, the controverted matter [if this be possible], should be resolved by concord and compromise. Whenever legal experts and Lawyers are to be consulted, those especially competent are to be selected. He is not to appear before a Judge in Court, unless where there is some necessity that urges this most strongly; but, in so far as is possible, let him handle these matters through extern Procurators.
6. Furthermore, in carrying out transactions, he will avoid every semblance of big business and speculation. Should it happen that from his acumen in handling affairs, and by his initiative, some profit should result, he should know that it is not up to himself to dispose of this, unless it is in accord with the judgment of the Superior General.
7. He will confer with the Superior General, and render to him, or to whomsoever the Superior will designate, an account of all that he does, and in what state are all the transactions. But, if the complication of affairs would require extraordinary ability, or diligence, he will tell this to the Superior, and will request assistance that would be deemed opportune.
8. He will keep accounting books, in which will be written minutely everything that he receives, and for what reasons he has spent money; the accounting of expenditures and incomes will be so clear and distinct, so that even in his absence, it could be known how much the individual houses, or particular persons had given, or owe to the Procurator, or what is owed to them by the Procurator. Furthermore, each year, he will draw up a General Report, or the balance of expenses and incomes, and this will be signed by him. He will manifest this to the Superior General, for his examination and approbation, together with the books of expenses, which he will also sign.
9. In a book, he will report the transactions of all business matters that were entrusted to him, as well as anything of importance that transpired in the course of negotiations, and he will write all of this in a succinct and clear order.

10. He is subject to the Superiors of the House in everything, with the exception of what pertains to the exercise of his office.

11. He will advise the Superior should he come to know that the Econumus of any house is either unequal to his task, due to his lack of ability, or has failed in his duty due to his own negligence.

12. He will exercise diligent care so that the Archives might be set up, and maintained in the best possible manner, in a locked room.

△△△

The Secretary will read these above-noted Offices and duties before the whole Congregation; and the Councilors, the Admonitor and the Procurator General will affirm before the Congregation that they will carry out their respect duties and offices, faithfully and diligently, with the election of the Superior General.

It will not be necessary in the present circumstances that all these Councilors live with the Superior; but it will suffice that at least two of them be available to him.

Should anyone of these pass away, or be required to be away from the Superior for an extended period of time, for grave reasons, the same Superior would be able to name a substitute, until the convocation of the next Chapter.

In addition, four examiners will be elected by the majority of secret votes, of which two are to be elected from among the Councilors for the First Scrutiny for the Admission into the Novitiate, according to the Decree *Regulari Disciplinae*, and according to what will be said below, in no. 6, § 7, of this Chapter. In the same way, three other examiners are to be chosen for the Second Scrutiny, according to what will be said below in no. 8, of the same 7. Two of these ought to be from the number of the general Councilors. All of these examiners will remain in office for a three year term.

Lastly, all will proceed to Church, for the recitation of the *Te, Deum*, with the three Orations; the first of the Most Holy Trinity; the second, of the Espousals of the Blessed Virgin Mary and the third, of thanksgiving.

II.

Whenever a Congregation has been convoked by the General Councilors, and in a most urgent case, by the Directors of the Houses [as has been stated in § 1, Chap. I], for the removal of the Superior General from his office, on account of those reasons that are contained in Chap. IV, Part IX, no. 7, of the Constitutions of the Society of Jesus²⁸: in which case, in convoking and conducting this Congregation, the process described in Chapter V, Part IX, nn. 4 & 6 of these same Constitutions of the Society of Jesus²⁹, is to be followed.

III.

²⁸ cf. CSJ n. 774.

²⁹cf. CSJ nn. 782-784.

When the third case for the Convocation of a Congregation, on a Proposal, is believed to have arisen, i.e., when the Superior General has been seriously negligent and remiss in matters of greater moment, pertaining to his office, on account of advanced age, or physical illness, and hope for improvement has been taken away, and great public detriment is being suffered, then, if the Superior is either unable, or unwilling to substitute a Vicar for himself: the councilors, whose prerogative it is, when the Vicar is to be replaced, will see to the election of a Vicar, according to the formula of a deceased Superior General [see 3, of this first Chapter]: it is not necessary that almost all of the Councilors agree in this decision, but it is sufficient that the majority of them do so. It will be the prerogative of the Director of the House, if he has the **Grade**, to convoke the Congregation, namely of those who are in the place: provided that at least the eldest of those having the **Grade**, attends.

Moreover, the Vicar, designated in this way by the Superior General, or elected according to the process indicated in § 3 of this Chapter I, as soon as possible, having consulted with the Councilors, will advise the Congregation about the condition of the Superior. Then, if the majority of those having the right of voting, should judge that in this case, the general Congregation is to be convoked, so let it be done. The Vicar will be obliged to convoke it, and set in motion the preparations, that it be held with great diligence, that this be exercised in all things. But, should the judgment be that it is not necessary to be convoked, it will be decided whether it is necessary that a Vicar be elected, with absolute power, but without the name of the Superior General [as long as the one who is, is still alive]: and if this should be the view of more than half the votes, so let it be. If it should be judged that this is not necessary, it will be seen whether in addition to those ministers, the Sodality ought to provide others to carry out the tasks of the General, so that he would be more assisted and helped. These would not be desirous of anything that pertains to the government of the Sodality, and in this, it will be obligatory to follow whatever the more than half of those congregated, would establish.

§ 6.

The Manner of Deliberations to be followed, when in a General Congregation, it is not a Question of the Election of the Superior, but of Other Matters.

When the fourth case described in the beginning of this Chapter comes up, it is the responsibility of the Superior General to convoke the Chapter: and there will be treated in it those things that seem the more serious, and which would have lasting effects. These matters will also be treated whenever the general Congregation has been convoked for the Election of the Superior, or of the Vicar [as has been said in the three numbers of the preceding Paragraph]; but, only when the principal order of business has been taken care of, i.e., the election of the Superior.

The Superior General presides over the General Congregation after the Election, and it is his prerogative to direct it in all matters. Should he not be present, due to physical illness, so that he could take an interest in all that is to be discussed, he can appoint another to take his place. Moreover in that Congregation in which he is elected for a life term, he is to have two votes; but, if he has been elected for a time, he will then have but one vote, but the opinion for which he voted, when the number of votes is equal, will be preferred. He may not change officials either after the Congregation has begun, or after it has been decreed, but only when it has been completed.

In a General Congregation, after the election, there will be treated just as soon as possible, those matters of a more serious nature, and that have lasting effects, that of necessity are to be discussed in it. Furthermore, before everything else, for the good handling of all matters, the divine assistance is to be sought, at the beginning of each Session, by some private and short prayer. In this same way, all the Sessions are to be concluded. Moreover, in the First Session, there is to be said together, at the same time, alternately and by all, and in a low voice, the Hymn, *Veni, Creator*, with its Oration.

In addition to those who have a Vote in the Election of the Superior General, the following are to be called: the procurator General, the Directors of the House likewise, not having the **Grade**, and the Priest Collaborators, who are assigned to any of the affairs of business that are to be treated, or if they are familiar with these, as was stated in the beginning of Paragraph 2.

Moreover, all these will have the right of active voice in everything, except for the Election of the Councilors, the procurator general and the Admonitor. Only those who have been promoted to the **Grade** will have an active Vote in the Election of the Councilors, the Procurator General and the Admonitor, i.e., those who also have passive voice in the Election of the Councilors, the Admonitor, as well as the Secretary.

Lastly, the other Collaborators will be called, even the Lay Brothers, who are considered qualified by the Superior, to discuss with them; but, these will have neither active nor passive voice at any time.

When these things have been done, if the Congregation had been convoked only for the discussion of business, a Secretary is to be elected, by a relative majority of votes, to whom are to be added those who have the **Grade**, together with the Superior and the

Secretary. They will decide by majority vote, what proposals are to be rejected, which ones to be referred to the Superior, and which will be taken up in the Congregation.

No one, who is not in the Congregation, during it will become involved in those things that are being treated in it, or ill be questioned about their state, or progress from those Congregated, nor will anyone intervene to learn about any statement or information; nor will anyone seek to have those Congregated take up this, or that opinion. [If those Congregated come to find about anyone doing this, they will be bound to make this known. But, if anyone should choose to propose anything, he will submit it in writing, and signed by himself, to the Secretary. Therefore, the three Deputies mentioned above, together with the Superior General and the Secretary of the Congregation, will examine in the first place, whatever the Superior may have proposed: then, whatever the individual Houses may have sent in to be proposed: then, the proposals of the General Councilors: and lastly, those of the Procurator General, and others of the Congregation; and of all these Proposals, there will be drawn up a questionnaire, or a List of Matters to be proposed to the Congregation, which will be discussed according to the individual headings in the manner described below.

In the more weighty matters, it is required that on one day, the matter be proposed, and on another, a decision is to be made about it. And the reasons for those things that are proposed, should be given by those who proposed them, and these are to be explained, if it will seem necessary, briefly and clearly, without any digression to other matters that do not pertain to these. In stating, or explaining opinions, or reason for them, care is to be taken that this be done with modesty, briefly, freely and sincerely, having considered the matter before God; matters already decided, will not be brought up again, and those things mentioned earlier, are not to be repeated uselessly, and with a waste of time. At the request of a third part of those Capitulars, the discussion will be closed, and the deliberation will be taken up by ballot. Concerning the substantial matters, pertaining to our Institute, absolutely nothing is to be done in the Congregation; it is permitted, though, to request a declaration about these matters. But, if there should be proposed in the Congregation anything about changing or abrogating the Constitutions, it will not be permitted to treat of these things, unless first, it is decided by more than half of the votes that they can be discussed. However, a decision and a decree will not be made, unless there is a two thirds vote in favor.

If the multitude, or the quality of the matters should so demand, Deputations can be named by the Congregation. These will later refer back to the Congregation, so that it might make a judgment concerning them, or that it might be demanded that Definitors be chosen.

Whether Definitors are to be elected, and how many of them are to be chosen for the swifter handling of affairs, is to be decided by more than half of the votes. Also, if they are chosen by more than half the votes, they will be given that authority that the Congregation should decide, and they will give their opinion in those matters especially committed to them by the Congregation.

After a decision of the full Congregation, there is conceded to each one, one Appeal, i.e., the faculty of proposing a counter-measure in each matter. Moreover, in the

abrogation of any old Constitution, or in the introduction of any new Constitution, two Appeals are permitted. But, whenever it is a question of the decisions of the Definitors, information from the Definitors is to be sought, unless the Congregation reserves this to itself, in any particular matter. Nevertheless, whether once, or twice, an Appeal has been made, the decision reached by those having the faculty of deciding, is to be absolutely maintained.

The Secretary of the Congregation is to have a book in which are contained the decisions that have been taken; and in the full Congregation, he will read them to all before the dissolution of the Congregation, and will sign them in his own hand, and seal them with the Seal of the Congregation. The Congregation is not to be dissolved on the judgment of the Superior General alone, without the consent of the Congregation itself, which is superior to the General. Furthermore, its decisions are to be made known to all the Houses. Whenever a General Congregation treats of affairs for whatever reason it was convened, the above method will be observed. When the Congregation has been adjourned, will say alternately, in a low voice, the *Te, Deum laudamus* - and at the end, someone will say one, or several of the Orations in thanksgiving.

§ 7.

Concerning the Manner by which the Entire Body of the Sodality is conserved, and increased, by New Members, i.e., by Novices and Aspirants.

1.

In the first place, it is necessary to form whoever is received, to see whether he is fit for the religious life; whether he is called by God and whether he is suited for our Institute.

2.

No one is to be admitted without a two-fold scrutiny:

- *one, in which the Institute inquires from others regarding the man to be admitted, and concerning his qualities, and whether he is suited for this Institute;*
- *the other, in which inquiry is made of the candidate to be admitted regarding any hidden impediments as well as his dispositions, for embracing this kind of life.*

All this is found in our Constitutions, Part II, **Concerning Admission**, Chap. I. **The manner of Admitting Candidates into the Community.**³⁰ Furthermore, in Chap I, II, III³¹, the qualities and attributes that are required are to be found, as well as the defects that would render a person less suited for this Sodality.

Furthermore, in this matter, the words of the Supreme Pontiff, Pius IX, in his Encyclical *Ubi Primum* to all Superiors of Religious orders, are to be pondered, as well as the Decrees, emanated in his authority, from the Sacred Congregation of the Religious State.

³⁰ cf. CF ## 27 & 28.

³¹ cf. CF ## 9-26.

Since, the status and décor of every sacred family, fully depends on the diligent admission of candidates, [the words of the Supreme Pontiff, *Ubi Primum*] and their best possible instruction, we especially exhort you beforehand to explore accurately the nature, the talent and morals of those who are to give their names to your religious family, and to investigate diligently by what spirit, by what counsel, and for what reason they are led to enter religious life. And after you have found out that in embracing the religious life, they want for nothing else, except the greater glory of God, to be useful to their Church, and their own salvation, as well as that for their fellow man: employ in this selection every diligence, care and industry, that during the time of their apprenticeship, they be educated piously and holily in the laws of the order, by excellent teachers, and that they be taught and instructed in every virtue, and their beginning of religious life.

For on the Novices [the words of the Decree of the Sacred Congregation on the Religious State, edited under the authority of Pope Pius IX, concerning the reception of Novices for the habit and profession] totally depends the good of a Religious Institute: since they are the seeds of Religious families, they are the new branches, renewing the vineyard of the Lord: but, if the seeds, if the new vines are infected, only bad fruits can be harvested.

Therefore, the Roman Pontiffs decided to promulgate most beneficial Decrees, in which there are the laws to be kept in admitting Novices...

Most recently, however, our Most Holy Father, Pope Pius IX... following in the footsteps of his predecessors, has thought that a sure and stable law ought to be drawn up, which absolutely is to be observed in admitting Novices to the habit and to Profession.

Therefore, we, Congregated in the Lord, on the 11th day of September, 1871, judging that also our Congregation ought to come under this law of the Roman Pontiff, or wishing that we would be included under it. And, as is only right, we do not delay in complying with this, and putting it into practice as soon as possible. Therefore, in obedience to the Decree, *Romani Pontifices*, of the sacred Congregation of Religious State, on the 29th of January, of the year 1847, we decree:

I. Concerning the Manner Of Admission into the Sodality.

1. No one is to be admitted to Vestition in our Sodality in the future, 'without the testimonial letters, both of the ordinary of his birth-place, and also the ordinary of the place in which the Postulant may have lived for more than a year, after the completion of the fifteenth year of his life.'
2. It is not sufficient that these above-mentioned testimonial letters commend the subject as suitable in general; but, they ought to make mention, descending to particulars, 'about the investigation that has been conducted, even by secret information, concerning the qualities of the Postulant; they ought to provide data concerning his birth, age, morals, life, reputation, condition, education, and knowledge; whether he is under any censure, irregularity, or under any other canonical impediment, or obligated by any debt, or liable to rendering an account of any administration.'
3. Let the Superiors remember, and also our other members to whom it applies, that the observance of this Decree binds strictly in virtue of holy obedience, under penalty

that is incurred by the very fact itself, of being deprived of all offices, and of active voice, and perpetual inability to hold other offices in the future, that cannot be dispensed, except by the Apostolic See.

4. 'Every year, on the first day of January, this Decree, *Romani Pontifices*, is to be read in public at table,' as is prescribed in the same Decree, 'under penalty of being deprived of one's office, and of active and passive voice, to be incurred by the very fact itself, by the Superiors.'

5. From the other Decree of the same Congregation on the Religious State, *Regulari Disciplinae*, of the 25th day of January, of the year, 1848, which begins: 'Whosoever has not been approved by the double Scrutiny, in the manner described below, in no way whatsoever is to be admitted to the habit.'

6. In the General Congregation, four examiners for the House of Novitiate are to be elected by secret ballot, for a three year term. Two of those are to be chosen from among the Councilors of this House, as has been said at the end of n. 1, § 5. They are to be outstanding religious, of proven life, and advanced in prudence, seriousness and zeal for religious discipline. Three of these examiners, together with the Superior of the same House of Novitiate, will carry out the First Scrutiny, according to the rule prescribed by the Decree of the s. Congregation, which will be included in the next number.

7. When anyone asks to receive the habit, the Superior of the Novitiate will gather all the documents that are required, according to the prescripts of the Sacred Canons, the Apostolic Constitutions, the Decrees of the sacred Congregation, and the Statutes of the order, i.e., of our Sodality. He will diligently inquire about the qualities of the person, namely, whether he is immune of every defect and impediment, and endowed with the necessary qualities, whether he is suited for the Religious State, and also whether he seeks to be admitted, inspired by the love of a more perfect life, and of serving God more freely in Religion, or if he is motivated rather by levity, or necessity, or some other inordinate purpose. Then, he will hand over all the above-mentioned documents and information to three of the above-mentioned examiners, excluding anyone of them who might be related, or have an affinity to the Postulant, so that without any interference of any of the parties, all of this might be seriously considered. On the day appointed for the examination, the Superior of the Novitiate will meet with three Examiners, chosen by him. Thereupon, he, and the other examiners, will swear on the Holy Gospels of God, that they will faithfully carry out their duty free from any human affection. They will examine the Postulant personally, called into their presence. Then, sending him from the place of the examination, they will seriously examine the documents pertaining to him, his qualities and other requirements that were noted above. Lastly, by secret ballot, they will judge whether he is worthy to be approved. The above-mentioned Superior, and the conscience of the other examiners, remain gravely obliged in all these matters. He is to be considered approved, who has obtained at least one more than half of the votes.

But, if the Superior of the House of the Novitiate, with his three examiners, should judge that they should dispense the Postulant from a personal appearance, either on account of the distance of the place, or for some other reasonable cause, they can delegate someone of our Religious, whom they consider to be truly suitable in the Lord,

who will carry out the examination of the Postulant. He will then submit a Report of the examination, signed by himself, and corroborated by his oath, in which he is to state that he has faithfully fulfilled his duty, having placed aside all prejudice. He is bound to send this to the Superior of the Novitiate, who will then show this above-mentioned report to the three examiners, so that the above-mentioned Scrutiny might be completed, in the remaining matters.

If the Postulant, after the completion of the Scrutiny, has been approved, the Superior of the Novitiate will faithfully draw up in writing the Examen and the Scrutiny, and each of the examiners will sign it in his own hand. They will also declare that they have carried out the examination in the proper manner, on all that is required by the sacred Canons, the Apostolic Constitutions and Decrees, and what is prescribed by the statutes of our Constitutions. They will confirm, moreover, by oath the report of the examination and Scrutiny. When all this has been done, the Superior of the Novitiate will send the above-mentioned report and Declaration, together with the pertinent documents to the Superior General, or to the Procurator General.

8. In addition to these examiners of the house of Novitiate, three other General Examiners are to be chosen.

These, too, are to be elected by secret ballot in the General Congregation from among the more serious and prudent religious men, of proven life, and endowed with zeal for religious discipline. They are to be so chosen that two of the General Councilors be named examiners, even though the others can be elected from their number, as the sacred Congregation has declared on May 1, 1861, n. 6. The General examiners are to remain in office for a three year term. The Superior General will be the president with a vote on the Council of examiners, and the procurator General is to be had as an examiner, by his very Office, in addition to those who are elected.

9. Moreover, when the Superior General has received the report of the Examen and the Scrutiny, as well as the Declaration described above, with the pertinent documents, according to what is prescribed in n. 7, he himself will consider them carefully, and will make sure that for the individual parts, even by secret investigations, sedulously seeking to find out whether the tenor of the Decree *Regulari Disciplinae*, cited several times already, has been observed, and whether any exception can be found against the candidate, or the First Scrutiny. When all this has been done, the Superior General will hand over the afore-mentioned Report, the Declaration and the documents, as required, to the Procurator General, and at least to two other General Examiners, who are not joined to the candidate by any tie of consanguinity, or affinity, so that they might consider everything, according to the manner described in n. 7. Moreover, later, on an appointed day, they will meet, and the oath having been made by both the Superior General, as well as by the procurator General, and the other examiners, and having considered the matter maturely, they will decide by secret ballot, whether the approval given in the First Scrutiny is to be confirmed, or revoked. On all these matters, the conscience of the superior General and the examiners remains gravely bound. The approval is to be understood as confirmed, when at least one more than half of the votes is had.

10. The Superior General himself, or the Procurator General, who presides over the Second Scrutiny, can reject the candidate, for just and reasonable cause, even though he had been approved by the examiners in both scrutinizes, but he can never admit anyone who had been rejected by the Examiners.

11. For the Candidate to be definitively received for the habit, in addition to the prescribed law and form, to which all absolutely must conform, what is prescribed further by the Constitutions and statutes of our Sodality, also must be observed concerning the reception of the habit, but in that part that is not in opposition to this Decree.

12. The Superior of the Sodality, every semester, must submit a general report to the Sacred Congregation on the state of Regulars, about each and every Novice, who has received the habit, concerning the age of each one, his birthplace, and other qualities, and the respective documents, as well as the Acts accomplished for the Reception, and for the observance of this Decree.

Note I: However, in the actual political circumstances, the Superior General, with his Council, will seriously consider, when, and in what manner, the afore-mentioned report to the Sacred Congregation on the State of Regulars, is prudently to be carried out.

Note II: The Superior General will avoid, in admitting Postulants, that the Admission of anyone will not give rise to some just offense in others, or harm to the Sodality.

Note III: ³² No one will put on the religious habit, unless after the completion of high school. Moreover, converts will not receive the habit before their twentieth year, and not unless they know the principal matters of Doctrine [Constitution, *Cum ad Regularem*, published by order of Clement VIII, on March 19, 1623].

△△△

II. Concerning the Manner of receiving in our House

[1.]

When nothing to the contrary appears, but rather there is present every indication of a divine vocation, then the first area of formation is the spiritual life of the candidates.

Moreover, this early formation will take place in a house in which the candidate will be received as a guest according to the ancient custom of the religious orders. For ten or fifteen days, he will reside in a dwelling separate from the common life.

[2.]

During these days, use will be made of three kinds of probation:

I. The Rules, the Constitutions and the statutes will be shown to each, through which he might come to know all that he is to observe.

³² Cf. Constitutions of Don Bertoni [CDB] Part I, c. I, n. I; and Part V, Chap. I, n. I – i.e., CF ## 9 & 69.

II. The candidate is to be exercised in the spiritual activities of meditation and penance. He is to make a general confession, and receive the Eucharist.

III. Each will offer an indication of his education and ability, or trade, and also of his good health.

*IV. Furthermore, the Novitiate will begin in religious garb, in a place, or dwelling separated from the members of the community, under a Master of Novices, and in the traditional discipline and exercise of prescribed activities, and will last two whole years. [Constitutions of Don Bertoni, Part II, chap. 2].*³³

△△△

III.

Concerning the Manner Of admitting to Vows

13. Should anyone among the religious, or Novices of our Sodality know that a Novice is encumbered with any impediment, or grave defect, that would be an obstacle for their properly taking on the religious state, he is bound to manifest this impediment and defect to the Superior of the house of Novitiate, and the Superiors will keep secret the name of the one making the ‘denunciation.’

14. Toward the end of each Trimester of the Novitiate, the Master of Novices will submit a Report in writing of the manner of acting of each Novice.

15. Two months before the Profession, the Director of the House of Novitiate, if he should at the same time be the Master of Novices, through some other capable Religious, acceptable to him, will diligently examine the will of the Novice, to see whether he is forced, or seduced, and with what spirit he seeks the religious state, whether he knows what he is doing, whether he understands the obligations of the religious state, and its rules. He will also secretly hear both the master of Novices, who entrusted him with this duty, and also the Novices, as well as the religious of the same Community, or of the House of Novitiate, about the Novice who is to be admitted to profession.

But if the Director of the House of Novitiate is someone else than the master of Novices, he can carry out this Examen either by himself, or through some other suitable Religious, as was stated above.

When this has been done, the same Director of the House of Novitiate will convoke the Chapter, or the Congregation³⁴ [this will be spoken of below] of the House, so that the Capitulars, by secret vote, might declare whether the Novice can be admitted to profession. Next, he will sign in his own hand the report of all these Acts and their results, drawn up in writing, without, however, in any way, bringing any harm to them who may have testified in secret.

The Congregation of the House is made up of all Priests and Clerics ordained to the Sub-diaconate, who are in the place, and they personally come to the Chapter,

³³ CDB, P. II, c. 2, = CF ## 30, 31 and 32.

³⁴ [Translator's Note: Here the Latin word *Capitulum* indicates a House Chapter.]

provided they have already emitted the Vows of our Sodality, and that they are not encumbered with censures, or are deprived of active voice, by force of some other canonical penalty.

16. The Director of the House of Novitiate will communicate this Report to at least three examiners, elected for that House, as described above, in the General Congregation: and, on the appointed day, he will convoke the afore-mentioned examiners, and the master of Novices, and all having made the oath, as stated above, the Master of Novices will give his Report on the conduct of the Novice during Novitiate, concerning his freedom, his vocation and stability for the religious state, and he will declare whether he thinks in the Lord that the Novice might safely be admitted to profession. If, however, the Master of Novices, either by reason of the distance, or by some other legitimate cause, cannot easily come to the place of the Scrutiny, he will send his report in writing on the above-mentioned matters, and will confirm this by oath, and will sign it in his own hand. Then, the Director of the House of Novitiate, and the examiners, by secret vote, will define whether the Novice is endowed with the necessary qualities, so that he might safely be admitted to profession, and in all this, their conscience remains gravely bound.

But, if the Director of the House, is at the same time the master of Novices, and it happens that he is absent from the place of the Scrutiny on the indicated day, in this case, the Scrutiny itself will be put off until another time, to be designated by the Director himself.

17. If the Novice has been approved, he Director of the House of Novitiate will inform the Superior General about all these matters. He will then revoke, or confirm the approval, as he judges in the Lord, after having sought additional information, in so far as he considers necessary. However, he can never permit the profession of a Novice who had been rejected by the examiners, elected for the House of Novitiate, as was stated above.

18. Lastly, so that we might absolutely abide by the Decrees of the Holy See, we decree that in each house, on the 1st day of January, and on the 1st Sunday in July, there be read publicly at table the text of the Decree *Regulari Disciplinae*, of the 25th day of January, 1848. Furthermore, we warn that both those who do not observe the Form of this Decree, as reported above seventeen numbers, incurs canonical penalties, as well as Superiors who do not see to it that the reading, imposed by this number, is carried out.

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IV. Concerning the Promise To be added in the Emitting of Vows

Those who are assigned to studies pronounce their simple vows publicly after Novitiate. They also promise the Divine Majesty, and he do this publicly, to receive that more perfect and more stable Grade of membership in the Institute, which had been

imposed on them by the Superiors after carrying out the experiences and a sufficient formation. [C.D.B., P. VI, c. II].³⁵

△△△

V. The Manner Of receiving Aspirants

Already now for a number of years, there has been introduced into our Sodality, the custom of receiving some young boys, who, aspiring to the religious habit, but because of their lack of age and studies, cannot yet be admitted among the Novices. These are admitted to the habit following the canonical examination, only after a number of years of being exercised in piety, and having been proven in their studies.

In receiving them, caution is to be exercised. Therefore:

1. The Director of the House of Novitiate and he master of Novices, or one or other of the Councilors of the House, will examine the nature of these young boys, their inclinations for the religious state, the purpose and intention they have of remaining in the Sodality, the studies completed, their intellectual ability, as well as their physical well-being and health. Concerning their studies, they will also be tested by the Prefect of Studies, or by some teacher of grammar.
2. The intention of the aspirant's father, or at least of his widowed mother, is to be investigated, concerning this son who is to consecrate himself perpetually to God, and whether, without him, they can get along, as they would have to live without assistance from then on. The consent of his father, or of the widowed mother, is to be had in writing.
3. There are required Testimonial Letters from the Pastor and school Master: further, there are needed the Baptismal record, and record of legitimacy, as well as of Confirmation, and the report of the doctor, who will attest to his health and vaccination.
4. The Superior of the House of Novitiate, having called together the Master of Novices and the Councilors, and having given the report of the above-mentioned examination, will judge by majority vote, whether the youth is to be accepted, always making sure that the family does not have any possible bad reputation. But, if following the afore-mentioned Scrutiny, he is approved, all these matters will be referred to the Superior General, who, having heard his Councilors, will either confirm, or over-rule his acceptance.
5. The Director of the House of Novitiate, however, should see to it that the youth is not to be received, unless with this agreement, expressly pointed out to his Parents, concerning his clothing and other apparel, both for outside and inside wear, will be taken care of by the family, for all the time their son remains in secular garb. And, in the meanwhile, unless he brings with him at least a large part of his clothing, he will not be allowed to enter.

³⁵ CF # 89.

§ 8.
Concerning the Manner
Whereby the Whole Body of the Sodality is
physically conserved, or,
concerning the Goods of Fortune

1. Each one of our Houses has the ownership of stable goods, property, revenue, as well as of movable goods, which were given, or applied to it from its first foundation, or which afterwards came to it by accession, from some other party, either an extern, or a domestic [i.e., an Associate of the Sodality, with the permission of the Superior General].

The dominion of all these goods, with their acquisitions, is founded in civil law, binding in the place where the House was founded, having admitted titles, or the documents of ownership. One, or some, chosen from the Sodality by the Superior, in full right, can acquire this dominion.

2. Moreover, he, or those, to whom these goods in this manner, by force of civil law have been attributed: from the first day of such dominion are bound by contract written in his own hand, and signed before two witnesses, to declare that he transfers all those goods by donation, among the living, and that he wishes them irrevocably transferred to someone else of the Sodality, naming him with the permission and under the order of the Superior, who also, as a sign of acceptance, will sign that paper of bestowal, before witnesses. At the same time, the giver will draw up also a will, two copies, equally authentic, in favor of this, and with valid and precise forms.

All these Acts should be kept in the Archives of the Procurator General, in a special section, because of their particular character. And the other copy of the will is to be kept by some friendly person.

3. The keeping, or the conservation of all the goods of each House of our Sodality, likewise its administration, or gaining of revenue, and disbursement, is to remain in that House in such a way, that the most faithful account of the administration might be rendered annually to the Superior General by the same Procurator, who will submit to him the patrimonial state, as well as the active and passive state, signed by him, as well as by the Econumus, and by the Director of the same House.

4. All this pertains to the House as such, in so far as the students are concerned; anyone who has taken his vows among us, retains indeed full dominion, or ownership of his goods, should he have any [but, with the knowledge and approval of the Superior], as well as of those goods which perhaps came to him after his profession, from inheritance, legacy, or from similar just titles, and which he has accepted with the express permission of the Superior General; but, he does not have the useful dominion, or the administration and the use of such goods, unless in some special case, with the permission and absolute dependence on the Superior General.

5. This will be the general practice to be maintained and observed:

a.] Each one, two months before his Novitiate [as is stated in common law] ends, having considered the matter in the Lord, will freely assign to anyone he chooses, all fruits and revenues to be obtained in the future; but, with this taking effect on the day on which he will pronounce his vows, up to the day when he will dispose of the full dominion, or when, should the circumstances have changed, with the permission and approval of the Superior, he is to dispose of the fruits and revenue in some other way.

b.] In the actual circumstances, and there is in evidence, no hope of solemn Profession, the Congregation declares:

Notwithstanding our Constitution, Part VII, Chap I, n. 1,³⁶ the Superior does not have the faculty of obligating any Member, even after receiving the Grade, to renounce or to abdicate his goods.

c.] Moreover, all other profits in addition to the revenue of his own substance, which perhaps in the passing of time, might come to him, from other legitimate titles of donation, accession, and such, he will also assign to whomsoever he pleases, with the knowledge and the approval of the Superior [*]³⁷.

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³⁶ CDB, P. VII, c. 1, n. 1 = CF # 90.

³⁷ [Translator's Note: the asterisk here refers to the following footnote in the text:] Note: Ferraris, under the word *Novitiate*, n. 79 has this: *It is not necessary to observe the Form of laymen prescribed by the statute of renunciations, which are made by Novices, during the year of probation, nor does the omission of this statute render such renunciations invalid, as made by persons, who, according to the present state of the Novitiate, are considered as ecclesiastics, and, therefore, they ought not to be subject to civil laws, inducing solemnity.*

Moreover, Boux adds: Tom. I, p. 598: *And so it was decided by the S. Congregations, and the Rota.* Cf. ib.

CHAPTER II

THE HEAD OF THE SODALITY

§ 1

**That One ought to be Superior General, and indeed,
Perpetually, as long as he lives.**

1. It is necessary that whatever is distinct, coalesce into one, for its better conservation, and for the strengthening of its forces, towards its proposed end: Everyone who joins any Congregation understands this - i.e., that he be found in a body, where one, looking out for the universal good, be as its Head, to whom all the members are joined. Therefore, the Founder willed that the *Prepositus* of our Sodality be one Superior who would have universal responsibility of it, and by whom the body could be governed, conserved and increased, as he wrote in his **Constitutions**:

*The Program of Government is to be as follows: that there will be one Superior for life, over all... [C.D.B., Comp. N. 8].*³⁸

2. He who is over our Sodality is called – **the Superior of the Sodality** - whom the Founder, of venerable memory, out of the wisdom and prudence with which he was endowed, wished to be elected for life: for there are many reasons which can be seen in Chap I, of Part IX of the Constitutions of the Society of Jesus³⁹, that confirm this form of election. Therefore, just as soon as circumstances permit it for our whole Sodality, congregated in the Lord, it has been deliberated and decided that we will not depart in the slightest from this form of regime, indicated by the Founder.

3. However, taking into consideration the present circumstances, it has seemed more opportune to put off for another time, the election of the Superior of the Sodality for life. And likewise, in some other matters, these same circumstances have persuaded that we depart slightly from the Constitutions of the Founder: so also, for the present, it has seemed more judicious to the Congregation, that the Superior should be elected to a five year term, for this first time, and when this has expired, the Congregation will conduct that Election that will seem better in the Lord to carry out, either by electing a new Superior, or by confirming the same one, either for a time, or for life, according to whichever term the very grave matter of a profitable Election might suggest.

2.

³⁸ CDB, Comp. n. 8 = CF # 8.

³⁹ cf. CSJ nn. 719-722.

What Kind of Man ought to be the Superior General.

1. In order that the universal body of the Sodality might the more participate in the abundance of the gifts and graces from God, the Source of all good, the first qualification that is to be hoped for in the Superior General will be that he be joined and be familiar with God and our Lord, both in prayer and also in all his activities.

2. That he be a man, whose example of virtues will be a help to the rest of the Sodality.

He should be endowed with splendid charity toward all of his fellow men, especially toward the Sodality; let him be conspicuous for his humility that will render him beloved to God and to men.

Through mortification, let him be so free of all inordinate affections that he will always be composed both within himself, and externally, and circumspect in speech, and that nothing can be noted which would not be for the edification both of those who are members of the Sodality, and also of externs.

Therefore, let him be benign and meek, so that by adhering to rectitude and by exercising the necessary severity so that also those who are called to task, and corrected, might recognize that he is carrying out his duty in the Lord fairly, and with charity.

Lastly, let him have such magnitude of spirit, so that he might bear the infirmity of many, that he might take on great endeavors in the divine service, and that he might steadfastly persevere in these when it is fitting, and never despairing in contradictions and difficulties.

3. The third qualification is that he be outstanding in the excellent gift of understanding and judgment, so that in business and practical matters, he be not found lacking in this talent. And although doctrine is very necessary for him, perhaps prudence is even more necessary, and long practice in spiritual and internal matters, for the discerning of various spirits, to offer counsel and remedy to the many who will be laboring under spiritual necessities. And also, most especially will the gift of discretion in external matters be necessary for him, as well as a facility of handling them, as well as the ability of dealing with most varied kinds of men.

4. The fourth and a most necessary qualification for his administration is vigilance, and solicitude to undertake projects, and the perseverance to bring them to their completion and fulfillment, so that they might not be abandoned in the early stages, and in an imperfect manner by his negligence, or lack of attention.

5. The fifth qualification pertains to his physical well being, in which, in so far as pertains to his health, external appearance and age, attention is to be paid to the décor and authority that his duty demands of the strength of his body, so that in this, he might exercise his Office for the glory of God and of our Lord.

6. The sixth quality pertains to external matters among which those ought to be manifest that pertain the more to edification and the service of God in that Office. – The following are usually considered to be of this type: a high opinion, a good reputation and finally, all those qualities that would enhance his authority both with externs and with those who belong to the Sodality.

7. Lastly, the Superior General ought to be of the number of those who are of the highest merit in the Sodality. And should there be lacking some of the qualities stated above, surely there will not be lacking an outstanding uprightness and love for the Sodality, nor good judgment, which will also be accompanied with suitable learning.

§ 3.

Concerning the Authority of the Superior General toward his Subjects and his Duties.

1. So that the Sodality will be well governed, it seems most expedient that its Superior General should have all authority in it for its up-building: which was stipulated by our Founder when he willed that the authority and power be attributed to him. The Founder treated of this in **Part XII, Chap. 1, nn. 1, 2, 9.**⁴⁰

Therefore:

2. By himself, he will appoint Directors for a three year term in each House which has been founded, or which might be founded; or, if he should have communicated this power to someone, nevertheless it will still be the prerogative of the Superior of the entire Sodality, to confirm, or remove the local Superiors [**C.D.B., Com. N. 8; C.D.B., p. XII, c. 1, n. 9**⁴¹]. When their three year term is over, unless some necessity compels his confirmation, the predecessor will be out of office for a while. He will live in the exercise of obedience while a new successor will be chosen to take his place by the Superior. Of himself, the superior will also appoint the Master of Novices, the Economus and the Masters of Spiritual Things and of exterior Discipline, the Councilors and the Admonitor of the Director; and the Procurator in each House, and the ordinary, as well as the extraordinary Confessors of our Members, from whom it would be fitting to choose the Master of Spiritual Affairs. He will also name the Prefect of Studies, and the primary officials of the Houses, all of whom will enjoy that power which will have been communicated to them by the Superior himself.

3. The Superior General by himself, and by others, will be able to admit into the Sodality those who seem suited to the Institute in the judgment of the examiners, who are to be elected by the Sodality, according to the prescripts found in the Apostolic Constitutions and the Decrees of the Congregation on the state of regulars, which is

⁴⁰ CDB, P. XII, c. 1, nn. 1, 29 = CF ## 298, 299 & 306.

⁴¹ CDB Comp. n. 8 = CF # 8; C.D.B. P. XII, c. 1, n. 9 = CF # 306.

recorded above in § 7, of Chapter I. In like manner, according to the same Constitutions, he will allow admission to the profession of simple vows. Also to the Superior alone, pertains the choice of conferring **the Grade of Apostolic Missionary** on those whom he judges suitable, according to the **Constitutions of Don Bertoni, Part IX, c. 1**⁴², and recorded by us and prescribed in Chap I, § 2.

4. Up until the time that Provincials are created in the Sodality, he will take special care to see that classes are taught in our schools, and scholastic exercises are carried out in a diligent, assiduous manner with propriety; and that teachers and students are doing their duty in the Lord, and that whatever he judges to be necessary, he will provide, according to our **Constitutions, Part IV, Chapters II, III, IV, V, VI.**⁴³

5. It is to be left to his prudence, having heard the Prefect of studies, to decide what the various students ought to learn, taking into consideration their age, and the ability of each one, for the greater glory of God: moreover, those who are found unable to study, he will remove from studies, according to our **Constitutions, Part V, Chap. II, n. 1**⁴⁴.

6. In the Program of Studies, he will see to it that it is followed, so that from the outset, the students will place a solid foundation in the Latin language, which is so vital for later, and more important studies. Moreover, he will urge the study of other languages, especially Greek and Hebrew, according to our **Constitutions, Part IV, Chap. IV.**⁴⁵

7. It will be his prerogative to choose those who are to be sent for the study of Letters in our Houses, and he will choose where they are to be sent. And he can also recall them, either after their studies are completed, or before, and transfer them from one to another place, in so far as he will judge it to be better for their particular good, and for the universal good of the Sodality.

*...He can also grant the permission for some to obtain a Degree in the University, as long as this is done without any harm to religious poverty, or humility...*⁴⁶

He is not to do this, though, until he has first had the deliberative vote of his Councilors.

8. *Although nothing would prohibit certain confreres while maintaining charity among themselves that they could disagree in certain opinions, nor is this repugnant to peace. Nevertheless, the practice of this and experience show that the diversity of opinions and frequent contradiction contribute not a little to obstructing the union of charity, and often open the way for dissension, or at the very least, lessen its fervor and diminishes its perfection.*

⁴² C.D.B., P. IX, c. 1 = CF ## 158-160.

⁴³ C.D.B., P. IV, Chapters II-VI = CF ## 49-68.

⁴⁴ C.D.B. P. V, c. 1 = CF # 77.

⁴⁵ C.D.B. P. IV, c. 4 = CF ##

⁴⁶ CF # 68.

Therefore, the Superior General is to be most watchful, that those things that are prescribed in our **Constitutions, Part X, Sect. I, Chap. II,** ⁴⁷ be observed by all our members, and particularly, by the Professors, and most especially, in the whole body of doctrine. Moreover, in the first place, not only so that *in what pertains to the solid doctrine most approved in the Church, no diversity whatsoever be admitted among our Members, since new opinions that are repugnant to such doctrine are not to be admitted* ⁴⁸. Furthermore, so that even concerning those novelties of doctrine which lead to great disturbance in society, and in which also serious men have varying opinions, let all our members hold to that which the Apostolic See and the Catholic Episcopacy are more inclined.

9. He will observe to see if any of the members are being held back in some ministries, who would be more suited to others, but he will so conduct himself that the universal good will always be preferred.

10. He will maintain those who are benevolent and devoted to us, and he will see to it that our Members will show themselves grateful to our benefactors; moreover, should there be any who are opposed to the Sodality, let him do all that he can so that they be better informed, and become reconciled.

11. He will not permit our Members to take a part in those Congregations of externs, which are usually called Confraternities, nor will any of their meetings be held in our Houses, unless of those that are in accord with the scope of those Houses in the divine service.

12. He will diligently look out for the profit of our Members in spiritual matters; and he will inquire to see what effort they are making in the acquisition of solid virtues. He will be especially solicitous in maintaining religious discipline, the observance of poverty and the common life.

13. He will know, especially under the heading of these efforts, who ought to communicate themselves among our Members, and to what extent, and for what reasons, at home, and in the external forum; and this will not be conceded unless to those well proven, and who are stable in their vocation, discreet and well instructed, and who can edify others, and not be harmful to themselves.

14. He will see to it that as far as the Office of Confessor, our Members will not assume this ministry, except those who are mature in age, and even more mature, in so far as this is possible, in spirit and morals, especially for those who are sent to hear the confessions of women.

15. Just as it is the responsibility of the Superior to see to it that the Constitutions of the Sodality are observed everywhere and by everyone, so, too, will it pertain to him to

⁴⁷ C.D.B., P. X, Sect. I, c. 2 = CF ## 197-201. [These are all taken *verbatim*, from Suarez, o.c., pp. 951, ff.

⁴⁸ CF # 198 – cf. Suarez p. 951 b.

dispense a particular individual, for a certain case, in those situations which might occur, where a dispensation is necessary, taking into consideration the persons, times and other circumstances; he is not to do this, though, in all cases, nor in a general way, or, after the manner of a statute.

16. It is the duty of the Superior General to administer corrections, and to impose penances, which would seem to be fitting, in satisfaction for defects, taking into account the persons and other circumstances. The consideration of this is committed to his charity, joined with prudence, which will enhance the glory of god.

17. Generally speaking, in all matters that have a bearing on the proposed **End** of the Society, **one's own perfection**, and **the assistance of their fellow men**, for the Glory of God, he can command all in virtue of holy obedience.

18. Likewise, the Superior General will have all power in the **Missions**: and therefore, he will be able to send all those subject to him, whether they have the **Grade of Apostolic Missionary**, or not, in so far as he sees fit in the Lord. *Moreover, he will order them that they be under the direction and dependence of the ordinaries of the places in which it happens that Missions are to be given, and they are to obey entirely the Bishops, in whatever pertains to the exercise of the Apostolic endeavor; and receive before hand from them, the permission with the faculties, observing always the orders of these Bishops, concerning the places and the time of performing this work*⁴⁹. Also, he will send the above-mentioned to **all other duties** that are performed from among those which the Sodality customarily does, and he can also recall those who have already been sent. Since it is his duty to come to know the talents given to the men of our Sodality, he will distribute, according to this, the offices of Preachers, **Professors** and **Confessors**. Also, it is to be understood in the same way, concerning the other offices of Collaborators; and he will appoint each one in that duty which will seem to him more fitting to be carried out in the Lord, for the divine assistance and the salvation of souls.

19. He will uphold that authority of the lesser Superiors, before their respective subjects, but in such a way that all, from their immediate Superiors, to their mediate Superiors, might always have recourse to the Superior General; therefore, he will take care that whatever is to be done, or to be omitted, that pertains to the office of the immediate Superiors, be accomplished through them.

20. He will not readily believe if some will perhaps speak against others, especially against Superiors; but, he will take note of it, and seek further, that he might get to the truth. And he will take care that while he strives to console subjects, that he does not make them weaker in obedience and reverence toward their immediate Superiors.

21. He will also see to it that the Directors of the Houses will submit to him each year, a report of their administration, in the manner that seems the most suitable, concerning discipline, and the spiritual advancement of his subjects, as well as on the

⁴⁹ This is a citation of the Decree of the Propaganda, Dec. 20, 1817, conferring on St. Gaspar Bertoni the title *Apostolic Missionary*, and appears as **CF # 2**.

results of the labors and works in which the members of the House are engaged. This report will also cover those matters, by which their House, either to its benefit, or to its detriment, has been affected by externs, and then lastly, concerning the administration of temporal things and the accounts as well as the balance of incomes and expenditures, in addition to the Trimestrial Report of gifts and donations, already made known at the time they were given, as well as any changes in the inventory of any thing whatsoever, and also the patrimonial state of the House, signed by the Director and the Economus. He will then give all this data to the Procurator General, to be examined and to receive a Report on them.

22. In like manner, to the Superior General pertains all faculties of transacting all contracts of buying and selling all movable goods of the Houses of the Sodality whatsoever, excepting the precious goods for the alienation of which, he would need Apostolic permission, Moreover, he will show each year the active and passive state of his own administration to the General Councilors.

Moreover, he can grant the faculty to the Members of accepting inheritances, donations, legacies and like monies that might come to them.

23. Up until Provincials are created, twice a year he will himself visit the individual Houses of the Sodality, and he will remain longer wherever there is a greater need.

24. He will visit the buildings and stable goods which can be visited without any great inconvenience, and he will see whether they need any restoration or care, and what will be necessary for their maintenance.

25. He himself will indicate to the Directors of the houses what alms, either ordinary, or extraordinary, will be given to poor externs, after having heard the procurator and the Councilors of the House, concerning its ability.

26. It will be his prerogative to convoke the Sodality in a General Congregation, and he will judge when it would perhaps be more useful for him to preside over it, after having consulted with his Councilors, as has been said. If, however, in their judgment, there are some grave matters, and those of perpetual duration to be treated, not only will he be empowered, but he will be obliged to convoke the Congregation.

27. In any matter to be proposed, about which deliberation is to be held, either in the General Congregation, or in any other meeting, the Superior will not indicate his preference for either side, nor will the occasion be given to the Members or to the Councilors, of inclining toward one side, but each one will freely in the Lord, indicate his opinion.

28. If it should be expedient, in addition to the Councilors and the Members, he can sometimes call others for consultation, but not for casting any vote; or, if those who are absent should also be summoned, they will send their opinion to him concerning these

matters. This same power will pertain to the Sodality, when he will have convoked a Congregation.

29. A Matter which is not of great importance, as would be a temporary change in some non-essential consultation and a dispensation for a time from some rule approved by the Sodality, for some entire House or other, the Superior alone will not dispense of the matter, but it will be up to the Superior with the decisive vote of his Councilors, if an urgent necessity should so demand.

30. However, in serious matters, and in those of perpetual duration, it is not up to the Superior alone, not even with his Councilors, but the right of making a decision pertains to the counsel and decisive vote of the majority of the Members having a Vote. Matters of this type would be:

- a.] to establish or change statutes;
- b.] to declare, or to define doubts that arise concerning these matters;
- c.] to alienate, or to dissolve Houses already established, with the permission of the Apostolic See; [**C.D.B., Part XII, c. 1, n. 5**⁵⁰];
- d.] lastly, to dismiss some Member, who has already taken vows, or to dispense from them when one is dismissed. In such a case, the procedure to be followed is amply treated at the end of **§ 1, Chapt. I.**

31. He will be mindful of the Decrees of the S. Congregation of the state of regulars, dated January 25th, of the year 1848. He will see to it that there is read in public each year, at table, on stated days, the other Decree of the Roman Pontiff, on the same days, ***Regulari Disciplinæ***. He will demand of all Superiors of the Houses the prescribed promulgation, so that neither he, nor others, will fall under the inflicted penalties, as has been stated in its place.

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§ 4.

Concerning the Authority, or Providence, Which the Sodality must have toward the Superior General, and the Manner of exercising it.

1. The faculty, or the providence of the Sodality toward the Superior, is exercised, in most cases, through the General Councilors [always having kept in mind the universal good, and the greater edification] in five areas which can assist for the Glory of God.

2. The first pertains to externals, as food, clothing and any expenses whatsoever that refer to the person of the Superior. All of these can be increased, or diminished by the General Councilors. It will be required of the Superior to acquiesce to this ordination of the Sodality.

⁵⁰ **C.D.B. P. XII, c. 1, n. 5 = CF # 302.**

3. The second pertains to the care of the body, so that he will not exceed the proper measure, neither in his work, or vigor. The Superior will permit himself to be moderated by this measure, and he will acquiesce in the judgment as made manifest through his councilors.

4. The third pertains to his soul, and the Sodality will take care of this responsibility through the Admonitor which she elects. He, after having consulted the divine Goodness in prayer, with due modesty and humility, is bound to point out whatever he may feel is required of the Superior, either concerning his person, or his Office, for the greater assistance and Glory of God.

5. The fourth circumstance would occur if it should happen that he become either very negligent, or remiss in matters of great moment that pertain to the Office of the Superior, on account of an illness, or his age – and the hope of improvement in the matter having been taken away, and therefore, the public good would suffer much harm. For then, the Vicar, who would exercise the Office of General, is to be elected. Either the Superior General himself would appoint him to take his place, with the approval of the General Councilors and the Directors of the Houses; or, should the Superior General be unwilling, or unable, then, those who were with the Superior, who have the **Grade**, or who are nearby, will elect the Vicar, by majority vote, as is had in the preceding Chapter § 3, and in numb. 3 of 5.

6. The fifth circumstance would arise in certain cases [which we hope in the goodness of God would never happen, by His assisting Grace]; those would be mortal sins that would appear externally and which are specifically mentioned in **Part IX, Chap IV, n. 7** of the Constitutions of the Society of Jesus⁵¹. Therefore, if anything mentioned there should occur, the Sodality not only is empowered, but it is obliged [if there is most sufficient evidence in the matter], remove him from Office, and if it should be necessary, remove him from the Congregation, according to the form found in **Part IX, Chap. V, n. 4** of the Constitutions of the Society of Jesus.⁵²

7. If his evident defects were not of the gravity that he be deprived of Office, but it seems that he should only be corrected; four are to be elected, to whom the responsibility is given of thinking over what correction would be proper for him, and if these four cannot decide, due to an equal vote between them a fifth is to be chosen, or three others, that they might decide what is to be done in the Lord.

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⁵¹ **CSJ nn. 774.**

⁵² **CSJ n. 782.**

§ 5.

Concerning what might assist the Superior General, so that he might exercise his Office well.

1. It is the proper office of the Superior General so to rule the universal body of the Sodality so that it will be conserved, and with the assisting divine grace, and that there be an increase in the manner of advancing the glory of God and our Lord. He must use his power to achieve this end that is proposed to him.

2. In addition to those qualities about which there is mention in § 2, of this IInd Chap., the Superior also has need of good ministers for carrying out particular tasks. For, although sometimes he concerns himself in these matters, nevertheless, it is necessary that the Superior have men subordinated to him, whom he has appointed, in accordance with 3, num. 3, of this Chapter. It is necessary that he be able to confer on these appointed men sufficient power, and that he might commit to them almost always certain, particular tasks. Moreover, it is up to him that the more frequent and ordinary communication observe the hierarchical order, so that he, with his Councilors, with the procurator, with the Directors of the Houses, that these communicate with their dependents, so that the subordination be the better maintained. nevertheless, sometimes the General, either so that there be had a fuller understanding of matters, or on account of other things that often occur, is to deal not only with the Directors, but also he will deal directly with particular persons, and he will strive to assist them with counsel, admonition and, if it is necessary, with correction. At times, it will be his task to make up for the defects of others, and with the divine favor and assistance, to lead to perfection whatever there is them that is not perfect.

3. It would be most beneficial if the General would keep a list of all the Houses of the Sodality with their corresponding accounts, and another list of all the persons who are living in them, not only of those having the **Grade of Missionaries**, and Priest Collaborators, and Temporal Collaborators, but also the names of those who are in the novitiate, and of the Aspirants who are applied to studies in the houses.⁵³ On these lists, their names and qualities are to be written. He will see to it that this list will be brought up to date every year, if this seems most fitting.

4. In a universal manner, there is prescribed for all who are members of the Sodality, that they are not to get involved in secular business, even though this may, at times, be pious. This pertains even more to the General than to the rest, that in these matters, or even in other affairs that be permitted to so occupy himself, so that the time and strength that pertain to these, might be given to the exercise of his office.

5. Furthermore, he should not be occupied in the carrying out of particular ministries; such as would be the care of some particular House, whose temporal upkeep and government would pertain to him. Rather, in each place, even where he is living,

⁵³ One early such list will be appended at the end of the IVth General Chapter – cf. CS III, pp. 355-358.

each House should have its own Officials, over whom he will not exercise responsibility, that he might be free from the occupation of such care.

6. A second assistance that is necessary for the Superior General pertains to serious matters which come up to be cared for, and ordered, and this consists in counsel. Therefore, for this, Councilors are added to him. They ought to be men who are outstanding in learning and in all the other gifts of god. They are to assist him, and they are to have the responsibility of considering with special solicitude, general matters of the Sodality committed to them by the General. They may also confer among themselves, if something should seem especially to be done for the good of the Sodality. They might also refer to the General the matters they have discussed among themselves. Likewise, they are also to attend to those matters which might have been proposed by the Superior, so that once they have been more discussed among themselves, they might be referred to the superior. And generally, they ought to help and support the Superior by considering and treating of those matters, pertaining to both doctrine and practice that demand a deeper consideration.

7. The third assistance for carrying out and fulfilling whatever might be considered as necessary matters for the Sodality, such as would be taking care of business pertaining to the Houses, and also to defend them, and in general, to do all such things, the Superior General will find in the Procurator General of the Sodality, who must be endowed with prudence, fidelity and dexterity in dealing with men, and all other qualities. He must reside near the Superior, without it being necessary, though, that he live in the same House with him. Furthermore the Superior will assign to him those helps and those ministers, by whom he would be assisted to carry out those business transactions which alone, he could not accomplish.

8. Therefore, since the Superior will have assistance of this type, he will spend that time [which his health and bodily strength will allow], partly with God, partly with his Officials and Ministers, and partly by doing things, and by going aside to think hem over, and by deciding with the help and favor of God and our Lord, what should be done.

Chapter III

Common Rules

1. In addition to the daily common and required prayers, that are principally centered in the Divine Office and mass, which are to be said, with divine grace, attentively and devoutly, Meditation will be made every day by each member in the morning before Mass, for one half hour. **C.D.B., P. IV, c. 1, n. 1.**⁵⁴
2. Likewise, each one will attend with all diligence in the Lord, Spiritual reading after dinner, for the third part of an hour, and a three-fold Examen, namely, just as soon as the mind wakes from sleep, at mid-day and before retiring. [l.c.].
3. All will hear preaching, both that which is delivered in our Churches, and that given at home, to arouse fervor [l.c.].
4. Sacramental Confession to the Common Confessor will be taken care of every eighth day by all [l.c.].
5. Each one will take on that mortification of the flesh through abstinence from food and drink, which would be proper for him in the judgment of the Superiors, or the Confessor. **C.D.B., P. VII, Sec. II, C. 2, n. 3.**⁵⁵
6. Everyone must fulfill whatever penances the Confessor, or the Superior, shall enjoin on him in the Lord, and should be eager for them, and even ask for more, as far as his physical strength permits, and the assistance of grace suggests. These penances shall be determined and regulated by the confessor or Superior. **C.D.B., P. III, C. 2, n. 2.**⁵⁶
7. No one will practice mortification publicly, unless with the approval of the Superior.
8. No one shall keep about himself any money, nor will he keep the door of his cell, or chest of drawers locked with a key, without the ordination of the Superior: nor will he so close his room from the inside that it cannot be opened from the outside. **C.D.B., P. VII, Sect. 1, Chap II, n. 4.**⁵⁷
9. No one will keep books without the permission of the Superior, nor will he write anything in them, or make any notes. **C.D.B., P. VII, Sect. I, Chapt. 2, n. 6.**⁵⁸
10. No one can exchange, accept, or dispense anything that belongs to the House without the permission of the Superior, and all the more, take for himself anything from the room of another. **C.D.B., Part VII, Sect. I, Chap. II, n. 8**⁵⁹.

⁵⁴ C.D.B., P. IV, c. 1, n. 1 = CF # 47.

⁵⁵ C.D.B., P. VII, Sec. II, c. 2, n. 3 = CF # 112.

⁵⁶ C.D.B., P. III, C. 2, n. 2 = CF # 44.

⁵⁷ C.D.B., P. VII, Sec. I, C. 2, n. 2 = CF # 99.

⁵⁸ C.D.B., P VII, Sec. I, c. 2, n. 6 = CF # 101.

11. No one shall keep in his room privately, and under his care, to be used at will, anything which pertains to the nourishment of the body, as food and drink. **C.D.B., Part VII, Sect. I, Chap. 2, n. 2** ⁶⁰.

12. As far as religious garb and other wearing apparel are concerned, and all coverings pertaining to one's bed, no one shall keep more than what is required for actual use, but all else should be kept in the common wardrobe. **C.D.B., Part VII, Sect. I, Chap. II, n. 5** ⁶¹.

13. At night, no one is to sleep by an open window, or not properly covered.

14. No one will come out of his room, unless he is decently covered.

15. Those who take care of the temporal needs are to be content with their Grade, and therefore, no one among them if he should have some education, is not to learn any more, nor is anyone to teach him anything without the permission of the Superior General: but, it will suffice for them to serve the Lord in simplicity of heart, and to edify their neighbor in virtue. **C.D.B., Part V, Chap. II, n. 2** ⁶².

16. At the sound of the bell, heard at established hours, each one immediately rivaling on earth the heavenly spirits, brooking no delay, and putting aside all they are engaged in, shall hasten, even fly, to do the will of their Lord. **C.D.B., Part VII, Sect. IV, Chap. II, n. 2** ⁶³.

17. So that health might be maintained, no one will drink outside of the customary times, nor will anyone partake of food outside of the House, without the permission of the Superior.

18. All will inform the Superiors concerning whatever is necessary for their health, so that they might not suffer anything, perhaps due to a lack of knowledge of these things. – Therefore, whoever feels more than ordinarily indisposed, will inform the Infirmarian, or the Prefect of health, or the Superior. However, no one will take any medicine, or choose, or consult a doctor, unless with the approval of the Superiors. **C.D.B., Part X, Sect. II, Chap V, n. 9** ⁶⁴.

19. All, even if they are priests, as soon as they arise, will open up their beds, and will make them and tidy up at the customary hour. They will sweep out their rooms at least once a week, except for those who, on account of duties of greater moment, or because of reasons of health, are to be excused, in the judgment of the Superior.

20. Cleanliness, both of one's room, and his surroundings, which contributes to health and to edification, is the responsibility of all. – that negligence is to be avoided which

⁵⁹ C.D.B., P. VII, Sec. I, c. II, n. 8 = CF # 103.

⁶⁰ C.D.B., P. VII, Sec. I, c. 2, n. 2 = CF # 97.

⁶¹ C.D.B., P. VII, Sec. I, c. 2, n. 5 = CF # 100.

⁶² C.D.B., P V, c. 2, n. 2 = CF # 78.

⁶³ C.D.B, P. VII, Sec. IV, c. 2, n. 2 = CF # 143.

⁶⁴ C.D.B, P. X, Sect. II, c. 5, n. 9 = CF # 242.

does not imply effort, or work, for whatever may be necessary for external good order. **C.D.B., Part VII, Sect. III, Chap IV, n. 4** ⁶⁵.

21. Anyone who comes to know, outside of Confession, about a grave temptation, or danger, will be bound to manifest it secretly to the Superior, so that he, in his fatherly care and prudence, might offer a suitable remedy. **C.D.B., Part VII, Chap. II, n. 2; Part IV, c. 1** ⁶⁶.

22. No one will curiously inquire of others what is to be done by Superiors in their administration, or by conjecture enter into conversation about it; but, each one, attending to himself and his own duties, will accept as from the hand of God, whatever is decided about himself and others, excepting those things that are his responsibility [**ib.** ⁶⁷].

23. All those who are not priests will expose their thoughts to their Superiors, and students will also do this to their Instructors. Moreover, each one will speak to Superiors with great reverence: further, he to whom a Superior speaks, or corrects will listen humbly, and without interrupting⁶⁸.

24. No one, while he is at table, will manifest his thoughts to anyone of our members, except to the Superior who is over the whole house, And, while at table, should anyone be lacking anything, he will inform him who is waiting on table.

25. All will obey, as though he were Christ, the Prelate, even Minor Officials, and him who is over any office, and those who have from Superiors the faculty of commanding. **C.D.B., Part VII, Sect. IV, Chap I, n. 2** ⁶⁹.

26. If someone should be denied something by one Superior, he shall not go to another Superior about the same matter, without manifesting to him what answer he received from the former, and the reasons why it was denied.

27. To whomsoever the care of a given matter has been entrusted, should he encounter some impediment, he will maturely inform someone among the Superiors that he might provide.

28. No one, when he is moving from one place to another, will take with him books, or anything else, without permission. **C.D.B., Part VII, Sect. I, Chap. I, n. 6** ⁷⁰.

29. Everyone will take part in the customary and deserved recreations, in which relaxation, or the quiet of mind of others is not to be disturbed, or impeded, through excessive severity and moodiness, or importunate harshness; so, through religious modesty, every worldly impudence, both in jocose words and deeds are to be avoided, so

⁶⁵ **C.D.B., P. VII, Sect. III, c. 4, n. 4 - CF # 136.**

⁶⁶ **C.D.B., P. VII, Sect. II, c. 2, n. 2 - CF # 111; P. IV, c. 1 = CF ## 47. 48.**

⁶⁷ This 'ib.' needed research: cf. CF #299 – taken *verbatim* from Suarez, p. 1060 b.

⁶⁸ The spirit of this may be found: CF # 150.

⁶⁹ **C.D.B., P. VII, Sec. IV, c. 1, n. 2 = CF # 139.**

⁷⁰ **C.D.B., P. VII, Sec. I, c. 1, n. 6 = CF # 95.**

that harmony, or the concert of good works and virtues be not disturbed in any way at all. **C.D.B., Part VII, Sect. III, Chap. 3, n. 5**⁷¹.

30. Since a diversity of opinions and a frequent contradiction impede in no small way a union of charity, therefore, dissension and a contrast of opinions, and also disputes, are greatly to be feared, and in so far as it is possible, they are to be avoided by all. **C.D.B., Part X, Sect. I, Chap. 2, n. 1**⁷².

31. Outside the times assigned to recreation, silence is to be kept in such a manner that no one will speak unless in passing, and in a low voice, and only about necessary matters, especially in the Church, Sacristy, Refectory, as well as the Dormitory. When anyone does speak, he must always see to it that he does so with a few words, reasonably, and not in a loud voice. **C.D.B., Part VII, Sect. III, Chap. I, n. 2**⁷³.

32. Outside of those who may have been assigned by the Superior, no one will speak with those who are in the Novitiate; the customary greetings are excepted, those which are obvious to others as religious charity may require. **C.D.B., Part II, Chap. 3, n. 7**⁷⁴.

33. Without permission, no one will visit the sick: when speaking with them, it is to be done with such moderation, that it be not burdensome to them, and those things should be treated, which would console the sick, and edify in the Lord, those who might be there.

34. No one will sadden, or offend his fellow Sodalist, by talking about his nationality, his family, or his persuasion, or his defects, neither publicly, nor privately, even in jest. Therefore, no conversation will be made concerning these matters, nor any mention made of them; but, every effort will be made that no one will harbor ill-feelings or harsh thoughts. **C.D.B., Part X, Sect. I, Chap. 1, n. 3**⁷⁵.

35. Above all, the evil of murmuring, for any reason whatsoever, shall not appear in anyone, by any word, or manifestation. **C.D.B., Part X, Sect. I, Chap. 1, n. 4**⁷⁶.

36. No one shall presume to castigate, or reprove, or upbraid anyone, unless he has the authority to do so, either in view of his office, or is delegated by the Superior; however, as we are taught by Christ, each one ought to be prepared to cooperate in the correction of others, in due charity. **C.D.B., Part X, Sect. I, Chap. 1, n. 6**⁷⁷.

37. No one shall interfere in the office of another; nor, shall anyone go into the place set aside for the work of another, without the permission of the Superior, or of the Prefect of that place, in necessary matters.

⁷¹ C.D.B., P. VII, Sec. III, c. 3, n. 5 = CF # 132.

⁷² C.D.B., P. X, Sec. I, c. 2, n. 1 = CF # 197 – this is taken *verbatim* from Suarez, p. 951 a.

⁷³ C.D.B., P. VII, Sec. III, c.1, n. 2 — CF # 121: the Twelve Degrees of Humility.

⁷⁴ C.D.B., Part II, Chap. 3, n. 7 = CF # 39.

⁷⁵ C.D.B. P. X, Sec. I, c. 1, n. 3 = CF # 193 – cf. Suarez, *verbatim*, p. 949 b

⁷⁶ C.D.B., P. X, Sec. I, c. 1, n. 4 = CF # 194 – Suarez, *ib.*

⁷⁷ C.D.B., P. X, Sec. I, c. 1, n. 6 = CF # 196 – [NB: the printed edition lacks Fr. Bertoni's citation of Mt 18:15 here – all from Suarez, *verbatim*, p. 950.

38. No one shall enter the room of another, without the permission of the Superior, and should one enter, with the permission of the Superior, the door should remain open while they are speaking. **C.D.B., Part VII, Sect. 2, Chap. 2, n. 7.**⁷⁸

39. No one shall touch another even in jest. **C.D.B., Part VII, Sect. II, Chap. 2, n. 8**⁷⁹.

40. No one shall go out of the House, unless with the Superior's permission, and with a companion to be assigned to him. On returning home, if there should be anything to be noted that his companion did, or should anything have happened, they will both report this to the Superior: furthermore, if there be anything noteworthy about what they have heard from externs, or if they saw anything on their journey, they will likewise report it. **C.D.B., Part VII, Sect. II, Chap. I, nn. 2, 3.**⁸⁰

41. When anyone asks the Superior for permission to go anywhere, he will, at the same time, tell whither, and for what reason he wishes to go – especially if the Superior, or the one in charge is to arrive on the same day. He will report to him what he has done, as he knows he would wish it, or the matter itself demands. **C.D.B., PART VIII, Sect II, Chapt. 1, n. 2**⁸¹.

42. No one will speak with a woman, nor hear her Confession, unless with the door open, and that those present can see them, even though they cannot hear them. **C.D.B., Part VII, Sect. II, Chap. 1, n. 4.**⁸²

43. Each one will absolutely flee idleness, and will be occupied in those matters that seem to pertain to the Ecclesiastical ministry, to religious duties, or to the observance of discipline, and the obedience due to Superiors. **C.D.B., Part IV, Chap. I, n. 2; and Part VII, Sect. II, Chap. II, n. 4.**⁸³

44. In the House, no one shall speak with externs, or call others for this, without either a general, or particular permission of the Superior.

45. No one shall convey the orders, or letters of any extern to a domestic, or of any domestic to an extern, without the Superior's knowledge: nor, will worldly rumors that are heard outside, be boldly and fruitlessly narrated.

46. No one will refer to externs things that are done, and that are to be done, unless he understands that the Superior approves of this: nor, will anyone give to them the Constitutions, or other books of this nature, or writings in which the Institute of the Sodality is contained, unless with the express consent of the Superior.

47. No one will seek counsel from externs without the permission of the Superior.

⁷⁸ C.D.B., P. VII, Sec. II, c. 2, n. 7 = CF # 116.

⁷⁹ C.D.B., P. VII, Sec. II, c. 2, n. 8 – CF # 117.

⁸⁰ C.D.B., P. VII, Sec. II, c. 1, nn 2, 3 = CF ## 106, 107.

⁸¹ [NB: this citation seems faulty – there are no “Sections” in Part VIII of the Founder's Constitutions].

⁸² C.D.B., P. VII, Sect. II, c. 1, n. 4 = CF # 108.

⁸³ C.D.B. P. IV, c. 1, n. 2 = CF # 48. And P. VII, Sec. II, c. 2, n. 4 = CF # 113.

48. No one of ours will accept, or promise any business, even though pious, without the permission of the Superior. **C.D.B., Part XI, Chap. IV, n. 8.**⁸⁴

49. Since God has ordered each one, and not only the Priests, to the counsel and exhortation of his fellow man, but also the students and the Novices, when it is permitted to them to do so, and even the Collaborator Brothers, who, according to their virtue and existing circumstances, shall try in every way to draw their neighbor to holiness, even in the private conversations that occur. **C.D.B., Part XI, Chap. III, n. 4.**⁸⁵

50. Those who enter, or who are leaving the House, will not ring the bell any more vehemently, or frequently, than is fitting. No one will leave, or enter the House, by any but by the customary door.

51. Those who leave the House will sign their names, which are recorded on a board next to the door, and they will advise the Porter when they will be returning.

52. All those who are out, shall return before night-fall, nor will they leave the House before dawn, without the permission of the Superior, or the Director.

53. When anyone is traveling, and he passes through a place where there is a House of the Sodality, he will not turn aside for any other lodging, but he will be under whomsoever is over that House, in obedience, in all things, just like the others who dwell in that same House.

54. Each one will keep and understand these Rules, as well as those of the Offices, and will familiarize himself with them: and he will refresh his memory of them, each month, by reading them, or by hearing them read.



⁸⁴ C.D.B., P. XI, c. 4, n. 8 = CF # 289.

⁸⁵ C.D.B., P. XI, c. 3, n. 4 = CF # 280. There is a biblical quote here: Si 17:12, not noted in the printed edition of the *Original Constitutions*. This Constitution is found *verbatim* in Suarez, p. 1046.

The ACTS
of the
IIIrd GENERAL CHAPTER OF THE MM.
AA.

VERONA

OCTOBER 4 & 6TH, 1871

§§§§§

ACTS⁸⁶
of the
IIIrd GENERAL CHAPTER
of the
MM. AA.
VERONA
October 4th & 6th, 1871

IIIrd General Chapter
October 4th & 6th, 1871
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⁸⁶ **[Translator's Note:** these *Acts* cover about seven and one half pages in the Original Manuscript – for a further description, cf. 'Note # 2.]

Original**In the Name of the Lord. Amen****In the Year 1871 – the 4th day of October – Wednesday****The Acts of the IIIrd General Chapter
of the
APOSTOLIC MISSIONARIES
Verona**

Session I

Following the **Decree** of September 24, 1871, sent by the Provisory Superior, or Vicar, the Very Rev. J. Bapt. Lenotti, to all those with a vote in our Congregation, the following Rev. Priests convened on this day at the Stimmate, in the customary place of the Chapter:

1. Very Rev. Fr. J. Bapt. Lenotti
2. “ “ Francis Benciolini
3. “ “ Richard DaPrato
4. “ “ Mark Bassi
5. “ “ Vincent Vignola
6. “ “ John Rigoni
7. “ “ Peter Vignola
8. “ “ Joseph Marchesini
9. “ “ Francis Sogaro
10. “ “ Joseph Sembianti

Having seen the list of all the 17 Rev. Priests pertaining to our Congregation, and taken into consideration their respective years in the Priesthood and of Vows, it was found that these, and all these, and only these, according to our Constitutions [*Appendix to Part XII* ⁸⁷] have a vote; i.e., having the right to vote in the election of the Superior for a five year term for which purpose the Congregation had been announced, and is now convened.

Having seen our Constitutions [*Appendix to Part XII, Parag. I, no. 1*], where the order of seating is established, and after the Hymn, *Veni, Creator* was said, with its Oration, all the Capitulars sat down in their respective places the Vicar gave to the Congregation his Account of the principal happenings, or the things ordered by him, in the brief period of his interim government.

After this, the Congregation, by acclamation, established and decided its own legitimacy, by declaring itself constituted according to the rules.

⁸⁷ [**Translator's Note:** this appears as its own Document (*P. XII APPENDIX*)].

Then, the four oldest [as is established in the text cited above], i.e., Rev. Fr. Benciolini, Rev. Fr. DaPrato, Rev. Fr. Bassi and Rev. Fr. Vincent Vignola, examined separately, conferred and decided together that the Report should be made to the Congregation, on the important matters that it might eventually reward the conduct of the Regime as held by the Vicar.

When these eldest had concluded their report concerning these matters, the entire Congregation, in harmony with them, approved the activities of the Vicar, and gave thanks to God, and to him – they gave their due thanks for what he had done.

Now, it was the time to elect by secret ballot, with the relative plurality of votes;
 1st the Secretary of the Congregation;
 2nd the Assistant to the same;
 3rd the one among the Capitulars who is to deliver the Second Discourse to the Congregation, immediately before the Elections.

△△△

For the 1st: Fr. John Rigoni was elected with 8 votes – eight
For the 2nd: Fr. Vincent Vignola who was elected with 5 votes – five.
 For the 3rd: these were nominated:

Fr. Peter Vignola with	3 votes
Fr. Vincent Vignola	3
Fr. Benciolini	3
Fr. Bassi	1

All four of these were then voted on, by Yea and Nay, and the result was

Fr. Peter Vignola	5 fav. Votes,	4 contra.
Fr. Vincent Vignola	5 “ “	4 “
Fr. Benciolini	5 “ “	4 “
Fr. Bassi	4 “ “	5 “

The Vote was repeated, but this time only the first three names were voted upon. The result was:

Fr. Peter Vignola	5 fav. Votes,	4 contra.
Fr. Vincent Vignola	7 “ “	2 “
Fr. Bassi	2 “ “	7 “

Therefore, the Rev. Fr. Vincent Vignola was elected.

△△△

A Discourse was then delivered by the Vicar, and this day's Session was brought to a close, with the signatures of all the Capitulars, and the authentication of the Secretary.

△△△

A.M.D.G.
On the 6th day of October, of the year 1871
Friday ⁸⁸

**The Acts of the 2nd Session of the IIIrd General Congregation
 Of Apostolic Missionaries, Verona**

Today, at 8:15 a.m., all those having a Vote in our Institute assembled in the Chapter, i.e.,

1.	Very	Rev.	Fr.	J. Bapt. Lenotti
2.		"	"	Francis Benciolini
3.		"	"	Richard DaPrato
4.		"	"	Mark Bassi
5.		"	"	Vincent Vignola
6.		"	"	John Rigoni
7.		"	"	Peter Vignola
8.		"	"	Joseph Marchesini
9.		"	"	Francis Sogaro
10.		"	"	Joseph Sembianti

to go on to the **Act of the Election of the Superior to a five year term**. Having recited the Hymn, *Veni, Creator*, and, in the interests of exactness, that part of our Constitutions [i.e., *Appendix to Part XII, Parag. 5, n. 1*], was read by the Secretary for the understanding of all, from the words: *...when these things have been done, on the day of the Election...* - down to the words: *...the Ballots are to be burned*. The Rev. Fr. Vincent Vignola, already elected for this task in the 1st Session, gave an appropriate Discourse to those Congregated. These afterwards, each one within himself, maintained silence, and each one recollecting within himself, and with God, came to the nomination of the Superior, with each one writing his own candidate on the ballots that had already been distributed .

The moment came, the Rev. Vicar rose from his seat, and holding between two fingers his own closed ballot, he deposited it in the sight of all, into the urn, resting in the middle of the table, and invited the others to do the same.

Then, followed the verification that was carried out by the Vicar, the Secretary and Assistant, which is according to the rules. The ballots were then shaken again, then turned, and numbered, to see if they correspond to the number of those voting.

The Secretary took them, one by one, and gave them to the Vicar, who, having shown them to only two Associates, made them public.

⁸⁸ [NB: apparently, Thursday October 5th, 1871 – was used as a day of prayer prior to the Election of the Superior General].

Those nominated were:

Very	Rev.	Fr.	J. Bapt. Lenotti	with	seven votes
	“	Fr.	Francis Benciolini		one
	“	Fr.	Peter Vignola		one
	“	Fr.	Vincent Vignola		one

Therefore, since the Very Rev. J. Bapt. Lenotti had obtained more than half of the votes, he was proclaimed as legitimate Superior by the Secretary, and the due reverence was made to him by the Secretary, by the Assistant, and by all the others in order.

And, this is the **Decree** that soon appeared in the name of the entire Congregation, and signed by the Secretary of the same, which must be promulgated in all the houses of the Institute:

IN THE NAME OF THE LORD. AMEN.

SINCE, IN THE FULL AND LEGITIMATE CONGREGATION OF APOSTOLIC MISSIONARIES, AND HAVING COMPARED THE NUMBER OF ALL THE VOTES, WITH MORE THAN HALF OF THEM FOUND TO HAVE NOMINATED AND ELECTED REV. FR. JOHN BAPTIST LENOTTI:

I, JOHN RIGONI, SECRETARY OF THE SAME CHAPTER, THROUGH THE AUTHORITY OF OUR ENTIRE INSTITUTE, ELECT THE ABOVE-MENTIONED, REV. FR. JOHN BAPTIST LENOTTI, AS SUPERIOR OF THE ENTIRE INSTITUTE OF APOSTOLIC MISSIONARIES, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

**VERONA, FROM THE HOUSE OF THE SS. STIMATE
6TH DAY OF OCTOBER 1871 – FRIDAY
FR. JOHN RIGONI, SECRETARY**

△△△

[Which **Decree** is rendered in Italian, for the understanding of the Brothers]:

In the Name of the Lord. Amen

[The same **Decree** is here given in its Italian translation]:

*Verona, from the House of the Stimate,
6th day of October 1871 – Friday
Fr. John Rigoni, Secretary*

[Seal: green ink]

**APOSTOLIC MISSIONARIES
VERONA**

△△△

By secret ballot, next was held the Election of the four General Councilors, for a five year term. They are:

Rev.	Fr.	Peter Vignola with	8 votes
“	“	Richard DaPrato	8 “
“	“	Francis Benciolini	7 “
“	“	John Rigoni	7 “

△△△

Afterwards, in like manner, came the election of the Admonitor Gen. The following were nominated:

Rev.	Fr.	Peter Vignola with	3 votes
“	“	Francis Benciolini	5 [he abstained]
“	“	Richard DaPrato	1

REV. FR. FRANCIS BENCIOLINI WAS ELECTED

△△△

Next, the Election of the Procurator general was taken up. The following names were found on the ballots:

Rev.	Fr.	John Rigoni	on 8
“	“	Peter Vignola	1
“	“	Richard DaPrato	1

REV. FR. JOHN RIGONI WAS ELECTED

△△△

Next was held the Election for the 4 examiners for the House of Novitiate: the two Priests, Fr. Joseph Sembianti and Fr. Louis Morando, having been designated by the Superior as Councilors in that House, are nominated [in accord with the Constitutions] also as examiners. Therefore, there only remained the nomination of the other two examiners, still for that House. A secret ballot was held, and these were elected:

Rev. Fr. Benciolini and Rev. Fr. Francis Sogaro.

The Congregation, therefore, retains as nominated to the Office of examiners for the House of Novitiate at Villazzano:

1. **Rev. Fr. Francis Benciolini**
2. **“ “ Francis Sogaro**
3. **“ “ Joseph Sembianti**
4. **“ “ Louis Morando**

△△△

Next, was held the Nomination of three other examiners for the 2nd Scrutiny.

The following were elected: Fr. Peter Vignola with 8 votes
 Fr. Richard DaPrato 7
 Fr. Charles Zara 5
 [one vote was invalidated].

△△△

Then, the Secretary read aloud the Rules for the Gen. Councilors, of the Admonitor and Procurator Gen., and all of these protested before God and the Congregation, that they would faithfully fulfill their respective offices.

Before terminating and dissolving the Congregation, the Very rev. Superior proposed to the same, whether it would be pleasing to It, to delegate him [making, thereby, an exception to the Rule contained in the **Statute, Appendix to Part XII, Parag. 3, n. 3**], to confer the **Grade of Missionary Apostolic**, with the participation of all the merits and spiritual advantages which can be had from our Institute, and thereby, all the more to incorporate and to assure in the most perfect manner in this, our Institute, the **Most Rev. Fr. Louis Bragato, on Mission⁸⁹ at the Imperial Court**, as one of us, and also one so worthy.

When the discussion was opened on this proposal, it was pointed out that if the illustrious merits of that Subject, so beloved and so venerable, recommend it, there does not appear in Common Law, any evident difficulty in bestowing on him this **Grade**, and thus to make him capable of its annexed rights and honors: the Congregation adopts the proposal in its general outline, and went on to a vote, through Yea and Nay, while having in preparation, because of the importance and the unusual case at hand, the tenor and the form of the relative Decree.

The result of the Vote was for Yes, 9 votes.
 For No, 1 Vote.

**THE PROPOSAL WAS APPROVED, WITH THE OBSERVATIONS
 MENTIONED ABOVE.**

△△△

⁸⁹ [Translator's Note: this is the very broad interpretation of *Apostolic Mission*, and its *Quodcumque Verbi Dei Ministerium*. Fr. Bragato's service was considered to be among the *graviora ministeria* – cf. CF ## 158; 185; 262.]

The Closing of this present Congregation was performed by the Secretary, and the reading of these present Minutes. All the Capitulars unanimously adhere to it. Due thanks were rendered to God, through the *Te, Deum*, and all imparted the fraternal embrace.

The signing follows:

Fr. John Baptist Lenotti, Superior of the Congregation

Fr. Francis Benciolini

Fr. Richard DaPrato

Fr. Mark Bassi

Fr. Vincent Vignola

Fr. Peter Vignola

Fr. Joseph Marchesini

Fr. Francis Sogaro

Fr. Joseph Sembianti

**Verona, from the House of the Stimate,
on the 6th day of October, 1871, 2:00 p.m.**

[Red wax Seal]

So it is:

Fr. John Rigoni, Secretary

[[Then follows the hand-written copy of the **Decree of Election**⁹⁰ in Latin]]

△△△

[[A Copy of this **Decree of Election** is rendered also in Italian for the Understanding of the Brothers]]

L.S.

This present copy, written out in the hand of another, is taken from the Original Acts of the IIIrd General Congregation, and after having been compared, it was found to be a faithful copy.

In testimony whereof, I affix the seal of the Institute,

and sign my name –

Fr. John Rigoni, Secretary

[Red wax seal –
(in deterioration)]

†

⁹⁰ [**Translator's Note:** The beautifully hand-written copy of the **Decree of Election** manifests the same style as the 2nd Copy of it contained in the Minutes of the **IInd General Chapter**, described in the Notes of that **Chapter**].

The

4th, 5th & 6th

GENERAL CHAPTERS

SEPTEMBER 1872 – AUGUST 1874:

IVth September 9 & 10, 1872

Vth February 25 – 27, 1874

VIth August 5, 1874

§§§§§

ACTS⁹¹
of the
IVth GENERAL CONGREGATION
September 9th and 10th, 1872

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Appendix: A List of the Confreres [Autumn 1873]

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⁹¹ **[Translator's Note:** The *ACTS* of this **IVth General Chapter** are contained on 9 pages of notes, measuring 17, one half, by 12 and one half, on un-lined paper. The **Minutes** are still very legible, but the paper seems quite marked either from water, or humidity. A half of this paper, 12 and one half by 8 and one fourth was torn off neatly, and pasted to the inside cover of the booklet. Three of the large sheets are then folded down the middle, to make pages of 12 and one half by 8 and one fourth. The last of these sheets is passed into the rear cover. On the last sheet, there is a trade mark, "G.C.", about the center of the page, the reverse side up].

Original

In the Name of Christ. Amen

**In the Year of the Birth of Our Lord, 1872. In the Month
Of September, on the 9th day, which is Monday.**

**In the Mother House at the Stimate
The Minutes of the IVth General Congregation.**

With the **Decree of August 13, 1872**, sent out by the Superior Gen., to all the Houses of our Congregation, it was decreed in obedience that the **IVth Gen. Congregation** was designated for this day.

All the members having the **Grade** have assembled and come to the place of the Chapter, and they are, in order of age:

1. Very Rev. J. B. Lenotti, Superior Gen.
2. Rev. Fr. Francis Benciolini, Gen. Councilor
3. Rev. Fr. Richard DaPrato, Gen. Councilor, Director of the Stimate
4. Rev. Fr. Mark Bassi, Master of Novices
5. Rev. Fr. Vincent Vignola, Director of the House of Povo.
6. Rev. Fr. John Rigoni, Gen. Councilor, & Proc. Gen.
7. Rev. Fr. Peter Vignola, Gen. Counc.
8. Rev. Fr. Francis Sogaro

All of these, having coming together, invoked the divine assistance with the Hymn, ***Veni, Creator***, and certified the legitimacy of this present Chapter.

I.

Ist Session

The list of the matters proposed to the Congregation was drawn up: but, first, by secret ballot elections were held for: the Secretary of the Congregation, and three Deputies, who with the said Secretary, and with the Superior Gen., are to compile it.

The Election of the Secretary of the Congregation.

When the ballots had been distributed, they were then collected, and these were nominated:

Fr. Rigoni	with 6 votes
Fr. Vincent Vignola	2
Rev. Fr. Rigoni was elected	

The Election of the Deputies

The ballots were distributed, and then gathered, and they were unfolded, and these were nominated:

Fr. Vincent Vignola	with	6 votes
Fr. Benciolini	“	6 “
Fr. Peter Vignola	“	5 “
Fr. DaPrato	“	4 “
Fr. Bassi	“	2 “
Fr. Sogaro	“	1 “

The following are elected: Fr. Vinc. Vignola, Fr. Benciolini, Fr. Peter Vignola.

△△△

List of the Matters

Proposals made to the Deputation

Resolutions voted on by the Deputation

I. Of the Superior General

1. To carry out the duty entrusted to him by the IInd Congregation.
2. To confirm the dismissal of two Brothers already discharged: Biasi and Raffaelli.
3. To deliberate on the Foundation of Trent.
4. If a deposit ought to be asked from the aspirants.

To be proposed to the Congregation today,
To be discussed tomorrow.
To be proposed to the Congregation and to
to be discussed today.

To be proposed to the Congregation, and to
Be discussed tomorrow.
To be proposed to the Congregation, and to
be discussed immediately.

II. Of the Houses

Povo

1. The same regarding the aspirants.
2. System of Studies
3. Whether the Superior Gen. can vest an aspirant before he has finished high school

“Enlarge”

The rules for the Super. Gen. in the
Appendix to Part XII are to be con-
sulted.

Dereletti

1. If a transaction from the government is to be accepted, if it is offered.
2. What measures are to be adopted in the event of a yield?

This was voted on, with the result:
4 votes for not accepting.
1 “ for accepting.
“Unanimously rejected.”

III. Of the Gen. Councilors

Fr. Benciolini: made a proposal, but immediately withdrew it.

Fr. Peter Vignola:

On the holding in the interim of the Gen. Funds, and Administration

To be proposed to the Congregation, and to be discussed tomorrow.

IV. Of the Procurator General

1. Can these words: *except in some special case, and with the permission of the Sup. Gen.* – can these words be ruled on?
2. On these others: *...and these things which come from others, who are not of the Congregation.*
The syntax is not proper.
Observations.
3. On the suggestion made by Fr. Rigoni in the IInd Gen. Congr., regarding the addition: *...in The present circumstances...* [it was voted on with less than two thirds].
Observations.
4. On the Proposal made by Fr. Peter Vignola, and connected matters.
5. On the Request for the absence of ...⁹²

The members of the Deputation sign here:

Fr. J. Bapt. Lenotti, Superior
Fr. Vincent Vignola
Fr. Francis Benciolini
Fr. Peter Vignola

Fr. John Rigoni, Secretary

△△△

II.

1. According to the order of the Proposals, as contained in the list above, the exposition of his first one, was made by the Superior Gen., and it is to be discussed tomorrow.
2. Then, he exposed his 2nd Proposal, as contained in the list above, and immediately a discussion concerning it opened, concerning the 1st individual, that is, Raffaelli. The following proposal was made:

Should it be prudently sought to reacquire him?

A vote was taken on the proposal, through Yea and Nay.

⁹² Under this # 5, the remainder of the sentence – the name – is crossed out.

September 10, 1872

IInd Session

**The Prayer was said by all the Capitulars,
Assembled in the Usual Place.**

The discussion was opened on the Ist Chapter in the Order of the Day, i.e., on the Studies of Parag. 8, Chap. I, of the *Append. to the XIIth Part* of the Constitutions.

The discussion itself finally centered on these words:

...unless, in some special case, with the permission and total

[/////]dependence on the Super. Gen...⁹³

Concerning these words, there were many difficulties brought forward by the Fr. Procurator, as in No. IV of the List of Proposals.

The proposition was formulated:

**[/////] Whether the treatment, and definitive resolution of this, ought to be deferred
until the next Gen. Congregation.**

[/////] A vote was taken on this Proposition:

Result:	Present	8
	Voting	8
	For Yes, i.e., for deferring it	6 votes

[/////] For No, _____ 2 “
ΔΔΔ

In like manner, the same Procurator Gen. presented difficulties with these words:

**... these things, concerning the entire House. As for what pertains to the students,
each one ... indeed retains before the Grade, etc.**

**It was unanimously decided that those words, Before the Grade
ought to be eliminated.**

ΔΔΔ

II.

On the 2nd Proposal of the same Procurator Gen., relative to the words:

...and which, by others, who are not of the Congregation..

offend grammatical construction and syntax.

**It was unanimously adopted that the Passage be emended, substituting the
following:**

... and which others, who are not of the Congregation.

ΔΔΔ

⁹³ [Translator's Note: On this first vote taken on Sept. 10, 1872, there are some markings, which have been reproduced in this translation as: “[/////]. These apparently were added sometime later, in red crayon.]

On the 3rd Proposal of the same Fr. Procurator Gen., i.e., to work out his proposal concerning the irregularity that was indicated; another vote was taken on the same passage of the *Append.*, Chap. I, Parag. 8, No. 5, letter c, which begins:

...in the present circumstances ...

and ends with these other words:

...of their goods, as for their substance...

Result:

Their substance was approved with all the 8 Votes.

△△△

The next step was to formulate the expression to be inserted and to be emended, while maintaining the same idea. It was proposed to introduce instead:

The Congregation declares, that notwithstanding our Constitutions, 7th Part, Chap. I, n. 1⁹⁴, the Superior does not have the faculty of obliging any member... etc.

This was put to a Vote:

All 8 votes Yes.

△△△

Next, the Congregation was asked if, therefore, those studies on Parag. 8, ordered by the IInd Gen. Congregation, with the exception of the unless, as above in No. 1, are to be considered completed.

This was put to a vote.

Yes 6

No 3

△△△

III.

Then, there came up for discussion both parts of the 3rd Proposal of the Very Rev. Superior, regarding the Foundation of San Bernardino, in Trent.

As for the 1st part: *how to provide for the custody and the care of the property for the new farm year*, it was unanimously decided that **since this is a matter of ordinary administration, it is to be provided for by him to whom it pertains**, namely as it is found in the terms of its foundation.

As for the 2nd part of this Proposal, this Proposition was formulated:

Establish it, provided that there is not a just and prudent reason to fear that such would be prejudicial to the Benciolini case.

This was put to a vote, and the Result was:

Yes 6

No 2

It was adopted.

△△△

⁹⁴ C.D.B., P. VII, c. 1, n1 – CF # 90.

Next, according to the order of the List, came the proposal of Fr. Peter Vignola, with the additions made by Fr. Rigoni. Therefore, this Proposition was thus formulated:

Prescinding from the contents of the safe, as regards the amount of which the Superior Gen. may dispose, passed over – as for the Administration of the general substance of all the Houses: in the present state of exception, the same Superior Gen. will continue to attend to them, assisted by the Procurator Gen.

This was put to a vote, and the result was:

All 8 voted Yes.

△△△

Adjournment was then requested, and unanimously accepted. After this, the capitulars, having given thanks to God, signed their names, and separated, after the fraternal embrace.

[Green Stamped Seal:
APOSTOLIC MISSIONARIES]

- . Fr. John Bapt. Lenotti, Sup.
- . Fr. Francis Benciolini
- . Fr. Richard DaPrato
- . Fr. Mark Bassi

- . Fr. Vincent Vignola
- . Fr. Peter Vignola
- . Fr. Francis Sogaro
- . Fr. John Rigoni, Secretary 95

[illegible]

⁹⁵ [**Translator's Note:** the signing of the names at the end of this Gen. Chapter took place in double columns, as has been reproduced here – because the end of the page had been reached in the original notebook].

Appendix

A Catalogue of the Congregation of the APOSTOLIC MISSIONARIES FOR THE ASSISTANCE OF BISHOPS. The Year 1873. ⁹⁶

VERY REV. FR. JOHN BAPTIST LENOTTI, SUPERIOR GENERAL, since
October 6, 1871.

Rev. Fr. John Rigoni, Proc. Gen.

Fr. Joseph Sembianti, Associate Coadjutor of the Procurator General.

GENERAL COUNCILORS

Fr. John Rigoni; Fr. Francis Benciolini, Fr. Peter Vignola, Fr. Vicent Vignola, substitute for the deceased Fr. Richard DaPrato.

GENERAL EXAMINERS

Fr. John Rigoni; Fr. Peter Vignola; Fr. Charles Zara.

Fr. Joseph Sembianti, a substitute for the deceased Fr. Richard DaPrato.

Fr. Andrew Sterza, substitute for Fr. Sembianti transferred in Verona.

⁹⁶ [This Catalogue, in Latin, is found in: CS III, pp. 355-358, with the following note, added by Fr. Stofella]; This document is in the hand-writing of Fr. Lawrence Pizzini, charged with a copy of this for presentation somewhere. At this time, Fr. Pizzini was newly ordained, and was assigned to the Mother House, where he is presented as a *Collaborator Priest*. This means, of course, that we find here a particular example of Fr. Bertoni's idea of an ordained Priest, who had not yet received the Grade of the Apostolic Missionary. In this *Catalogue*, there are others names as *Collaborators*, but they are designated rather by the name of the special duty to which they are assigned, and thus it seems that this language did not have a long life.

The date of this Document as far as the year is concerned, is explicitly presented. And there can be attempted a closer approximation by the fact that in this *Catalogue* there may be found not only the ordination of Fr. Pizzini, and also Fr. Pio Gurisatti and Fr. James Marini, which took place on March 27, 1873. There is also the indication that others were already ordained priests: Bartholomew Perazzani and Bellino Carrara were on June 7th, 1873. However, the priestly ordination of Lawrence Rigatti and of Richard Tabarelli would take place only on December 20th of that same year. Hence, most likely this document came out either in the summer, or the autumn of 1873.]

The folder in which this *Catalogue* is found would be legal size. On close observation, one name is missing, which could have been on another sheet, which is now lost. However, Fr. Joseph Marchesini lived outside of Verona on the Pozza estate, and there he administered his own property, as he did during the long struggle with the government: this litigation had just concluded in either May, or June of that 1873, whereas the restitution of the goods dragged on until that September.

It seems evident that this Document offers some indication that under Fr. Lenotti's administration, the various *Rules for the Various Offices* had their influence.

FATHERS HAVING THE *GRADE*

Fr. John Baptist Lenotti; Fr. John Rigoni; Fr. Louis Bragato; Fr. Francis Benciolini; Fr. Peter Vignola; Fr. Vincent Vignola; Fr. Mark Bassi; Fr. Francis Sogaro; Fr. Joseph Sembianti.

△△△

THE MOTHER HOUSE OF THE SACRED STIGMATA, VERONA⁹⁷

Director Of The House: **Fr. Peter Vignola**
 Eonomus And Master Of Exterior Discipline: **Fr. Peter Beltrami**
 Ordinary Confessors: **Fr. Francis Benciolini and Fr. Peter Beltrami**
 Master of Spiritual Matters: **Fr. Peter Beltrami**
 Sacristan: **Fr. Thomas Vicentini**
 Building Maintenance: **Bro. Anthony Rigoni**
 Librarian: **Fr. Charles Zara**
 Prefect of the Gardens: **Fr. Peter Vignola**
 Gardener: **Bro. Luis Ferrari**
 Porter: **Bro. Philip Tessadri**
 Cook: **Bro. Louis Falzi**
 Guardian of the Wardrobe: **Bro. Louis Falzi**
 Guardian of the Laundry: **Bro. Louis Falzi**
 Priest Collaborator: **Fr. Lawrence Pizzini**
 Student of the IVth Theological Course: **Frat. Alexis Magagna**

△△△

THE HOUSE OF St. MARY of the LILY

Director: **Fr. Francis Benciolini**
 Eonomus and Master of Exterior Discipline: **Fr. Dominic Vicentini**
 Prefect of the Marian Congregation: **Fr. Francis Sogaro**
 Prefect of the Garden: **Fr. Francis Sogaro**
 Porter: **Bro. Anthony Nicora**
 Tailor: **Bro. Anthony Nicora**
 Assistant to the Tailor: **[stud.] Albano Clemente.**

△△△

THE TRIDENTINE HOUSE OF THE NOVITIATE AND OF STUDIES

Director: **Fr. Vincent Vignola**
 Master of Novices: **Fr. Mark Bassi**
 Councilors: **Fr. Mark Bassi and Fr. Louis Morando; Fr. Andrew Sterza and Fr. James Marini.**
 Eonomus and Master of Exterior Discipline: **Fr. James Marini**
 Ordinary Confessor: **Fr. Mark Bassi**
 Master of Spiritual Matters: **Fr. Mark Bassi**
 Sacristan: **Fr. Michael Lanaro**
 Building Maintenance: **Alternating Professed Students**
 Porter: **Bro. David Chiesa**

⁹⁷ There is lacking here the name of **Fr. Joseph Marchesini**, who remained mostly on his own estate, as has been noted.

Gardiner: **[bro.] John Pigozzo, Novice**
 Cook: **[bro.] John Pigozzo, Novice**
 Guardian of the Laundry: **Bro. David Chiesa**
 Bell: **[bro.] Charles Salocher, Novice**
 Tailor: **Bro. David Chiesa**
 Tailor's Assistant: **[bro.] Joseph Givani, Novice**
 In charge of Sewing: **Bro. James Zadra**
 Prefect of Studies: **Fr. Louis Morando**
 Sub-Prefect: **Fr. Andrew Sterza**
 Lector of Dogmatic Theology: **Fr. Richard Tabarelli**
 Lector of Canon Law: **Fr. Michael Lanaro**
 Lector of Moral Theology: **Fr. Mark Bassi**
 Lector of Sacred Scripture, Eloquence and Catechetics: **Fr. Mark Bassi**
 Lector of Church History: **Fr. Bellino Carrara**
 Lector of Philosophy: **Fr. Bartholomew Perazzani**
 Lector of Mathematics, Algebra and Arithmetics: **Fr. Bellino Carrara**
 Teacher of IInd Humanities: **Fr. Bartholomew Perazzani**
 Teacher of IVth Grammar: **Fr. James Marini**
 Teacher of IInd Grammar: **Fr. Pius Gurisatti**
 Master of Ist Grammar: **Fr. Paul Gradinati**
 Teacher of the Greek language: **Fr. Richard Tabarelli**
 Teacher of the Teutonic Language: **[frat.] Melchias Vivari**

△△△

STUDENTS OF THE IVth COURSE

[frat.] Angelo Graziani; [frat.] Bonaventure Vidalli; [frat.] Cajetan Pizzighella;
[frat.] Louis Gasperotti; [frat.] Joseph Zandonai; [frat.] Julius Zanini; [frat.]
Anthony Oss-Bals.

△△△

Ist COURSE

[frat.] Paul Gradinati

△△△

ASPIRANTS

Of the Second Humanities Class

Louis Battisti; Joseph Nicolini

△△△

IVth Grammar

Joseph Marocchi; Anselm Brunati; Louis Tomasi; Eugene Laudon

△△△

IInd GRAMMAR

Stephen Rosa

Louis Lievore; Leo Vicentini; John Baptist Cavinato; Francis Pigler.

†††††

ACTS

of the

Vth GENERAL

CONGREGATION

FEBRUARY 25-27, 1874

§§§§§

ACTS
of the
Vth GENERAL CONGREGATION⁹⁸

February 25, 26, 27, 1874

△△△

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§§§

⁹⁸ The Original Acts of this Chapter, are contained in a 'bowling-ball colored' maroon and black notebook. There are 10 pages, or 20 sides in this notebook, of un-lined paper, 11 and one half by eight. The first page, inside the cover, contains these words ***Vth Gen. Congregation***. The ***Acts*** of the Chapter cover 16 pages, but there seems to be a mistake in their numbering, as in the original, the last page is numbered '14'. The very last page of the notebook was left blank. It is bound with black thread, knotted on the inside page.

In addition to the ***Acts of the Vth Chapter***, the follower also contains the following papers:

I. *Proposals of Particular Chapters for the Vth Gen. Congregation*, contained in a folder, already previously used by student for school theme! The Proposals were dated as having been received on Feb. 25, 1874.

A. One Proposal signed by all the members of the House of the Stimmate, dated Feb. 24th.

B. A Personal set of Proposals submitted by Fr. Francis Sogaro, dated Feb. 25th.

II. *The Acts of the Chapter.*

III. *Decrees of the Vth General Congregation*, in Fr. Lenotti's handwriting, without any date.

The Year 1874
Proposals
of Individuals and Chapters
for the Vth Gen. Congregation ⁹⁹

In the name of the Lord. Amen. ¹⁰⁰
Verona, February 24, 1874

⁹⁹ **[Translator's Note:** inside the folder of this Chapter, there appears these words written on piece of lined, folded paper: *The Year 1874. Proposals of Particulars and Chapters for the Vth General Cong.* The paper measures 16 x 12, and is folded to allow four sides, measuring 12 x 8. There is a three fourths inch margin on both sides. There are 33 lines on each side, starting with a double line, and one fourths inch there is a triple line. There is a one in margin at the top, and three fourths inch at the bottom. This folder, used to contain the Proposals to a General Chapter was scrap paper! On the reverse side of this lined folder, there is a school theme, written, s it seems , in a youthful, but clear hand. This theme is marked with a blue crayon, with a huge "8", apparently the grade received for it. The small letters say between the 2 double lines up to the triple line. Its author seems to have been someone by the name of "Darnichini", but this is not too clear. The theme reads as follows:

Theme

The Poor Man and His Dog

8

The sun was setting, and Charles, as was his custom, was coming home from his pleasant walk. Along his way, he met a poor, old man, all bent over, because of his advanced age. There were no shoes on his feet, and his clothing was all torn, and he had a dog at his side. With fine manners, he came up to Charles, and spoke to him thus:

‘O Sir, out of charity, would you buy his dog? I give it to you for only six Liras.’

The young boy saw that the dog was beautiful and nimble and he took out six Liras, and gave them to the good, old man, but as soon as he had the Liras in his hands, a tremor of joy was felt in his heart. But, when he went to hand over the dog, his face became saddened, and he began to kiss it again and again.

Charles, seeing that act of generosity, turning to the poor old man, said to him:

‘This dog is very dear to you, is that not true?’

The poor old man answered this dog is dear to me because he is my only company; I had to sell it out of necessity.

‘Go on, and tell me what happened to you,’ responded Charles.

The old man, with tears, answered him: ‘I have two sons sick in bed for two months, and I had to sell the dog to get medicine and the necessary nourishment for them.’

Charles, in hearing these words, gave him back the dog, and gave him back the six Liras, and all the rest of the money that he had.

The poor, old man, in seeing the good heart of that young boy, said to him: ‘May God bless you, dear son, I will always pray to the Lord for you.’

MORAL

The action of Charles is worthy of him who has a compassionate heart.

J. M. J.

Praise be the Name of the Lord.

¹⁰⁰ The 1st Proposal is from the House Chapter at the Stimmate. It was presented on large, un-lined paper, much like manila, drawing paper, measuring 17 x 12. It is folded in half, leaving four sides 8 and one half by 12. The Proposals of the Stimmate are written only on the left hand side of the 1st page, in very small, but legible hand-writing. It seems to have been folded over again, possibly for insertion into an envelope.

Having assembled at the invitation of Fr. Director, those having a vote among the **Apostolic Missionaries** at the House of the Stimmate in Verona, to express in Chapter, that which they would desire to be discussed in the Gen. Congregation, that is to be held in the very near future. These Rev. Fathers were present:

- . Peter Vignola, Director ¹⁰¹
- . Joseph Marchesini
- . Charles Zara
- . Thomas Vicentini
- . Louis Morando
- . Peter Beltrami
- . Lawrence Pizzini
- . Lawrence Rigatti

Having invoked divine assistance, the Director explained the reason for the meeting, and he invited those attending, in the order of their seniority, to propose whatever in the Lord, they believed expedient to propose to the Gen. Congregation, for the greater glory of God, for the development of the Congregation, and for the greater profit of its members.

When various proposals had been discussed and formulated, and put to a secret vote, the three following resulted as the ones to be presented to the Gen. Congregation:

1. The Congregation is asked to review the Rules for the special offices of the individual Superiors, for the purpose of avoiding the danger of conflicts.

2. It is asked to open an Elementary, and a High School. If this should not be presently possible, it is asked to look into the possibility of opening at least a High School, for the purpose of:

[1st] corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching ¹⁰²;

[2nd] corresponding to the desires of the public, which in the present circumstances, is asking for this;

[3rd] avoiding scandal, in having such a large building, without any scope of public benefit – furthermore, because of the statement of our Holy Father, Pius IXth: *For the instruction of the youth, go to any extreme, save sin!*

¹⁰¹ In this signing, the name *Vignola* on this line, crosses out something else, that had been written there previously – most likely, by Fr. Vignola himself.

¹⁰² Clearly, in the minds of these Confreres, teaching is a primary apostolate of the Congregation – both conceptually and historically. It is to be noted that the **XIIth General Chapter, in 1890** will continue this ideal – will place ‘school’ on the same level of as other apostolic endeavors, an essential aspect of the Founder’s ideal of the **APOSTOLIC MISSION**.

3. There is expressed the earnest desire that a greater number of Aspirants might be accepted.

This meeting was adjourned, and all affixed their signatures.

Fr. Peter Vignola, Director

Fr. Joseph Marchesini

Fr. Charles Zara

Fr. Thomas Vicentini

Fr. Louis Morando

Fr. Peter Beltrami

Fr. Lawrence Pizzini

Fr. Lawrence Rigatti

This was received today, and placed among the *Acts*, Feb. 25, 1874.

Fr. John Rigoni, Secret.

The under-signed humbly begs these Rev. Fathers to be willing to assume the following in the List of matters to be treated in the present Gen. Cong. ¹⁰³:

1st The immediate return to the observance of the rule: *Nothing is to be accepted for services rendered*, and for these reasons:

1st because otherwise, we render ore difficult this most salutary work of the Holy Missions, taking into consideration the extraordinary penury of poor parishes, etc.

2ndly because it would be supremely unfortunate to see even poor Priests, dedicating themselves gratuitously to this sacred ministry – while those who have expressly stated and have professed their Rule of not receiving anything, but yet are sufficiently provided for – they should not continue to receive retribution.

2nd That, for the greater glory of God, Who has responded always according to one's needs, even in emergencies, and having seen the lamentable lessening of vocations to the ecclesiastical state, hat there be instituted something like a little provincial seminary, the maintenance of which could be provided for by making an appeal especially to the Bishops of Veneto.

¹⁰³ Fr. Sogaro's Proposals are found on a single sheet of paper, measuring 15 and one half, by 11 and one half. This is then folded, leaving four sides of un-lined paper, 7 and three fourths by 11 and on half. The penmanship is extremely difficult to read, and seems in some contrast with the usual neat signatures of Fr. Sogaro, as it appears in previous Chapter Minutes. Only the first page is written on, and this is followed by three blank pages. It may have been written in haste, shortly before the opening of the Chapter, and there are a number of inserted corrections.

3rd **That there be sent to Rome, in the name of the entire Congregation, one individual, who would present himself to His Holiness, and give a brief resume' of our affairs, and then offer our humble efforts to him. If, therefore, it seems to Your Reverences, that this would be for the greater glory of the Lord Jesus, and for the advantage of His Holy Church, and in conformity to the advancement of our poor Institute, I renew my humble request that they might be taken into consideration, and that this might be done.**

Day 25 74
2

Your most humble, devoted, obedient son in Christ
Fr. Sogaro

This was received today, Feb. 25, 1874, and placed in the *Acts*.
Fr. Rigoni, Secret.

Original

**In the Year of the Lord 1874
The month being February
The day, the 25th
Which is Wednesday, Festive of the Chair of St. Peter.
In the Name of Christ.
Amen**

The Minutes of the Vth Gen. Chapter begin.

Ist Session

I.

On the invitation sent out by the Very Rev. Superior of the **Congregation of Apostolic Missionaries**, to all the Houses, so that from all of them, and from each of them, those members who have received the **Grade**, might participate in the General Congregation, set for the 25th day of February, 1874, in the customary place, at the Stimate, and precisely in the room [now happily restored for its use], in which our venerated Founder, the Very Rev. Fr. Gaspar Bertoni, lived and died in so holy a manner.

Those who attended:

- | | |
|-----------------|--|
| 1 st | The Very Rev. Temporary Superior, Fr. J. B. Lenotti |
| 2 nd | The Proc. Gen., Fr. Rigoni |
| 3 | The Gen. Counc., Rev. Fr. Peter Vignola |
| 4 | The second, Rev. Fr. Benciolini |
| 5 | The 3 rd , i.e., Rev. Fr. Vincent Vignola |

- 6 The Rev. Fr. Bassi
- 7 The Rev. Fr. Sogaro
- 8 The Rev. Fr. Sembianti.

When the Hymn, the *Veni, Creator* was said, the roll was called, and it was determined that the number of those having a voice in the Gen. Congregation was complete, with the exception of Fr. Louis Bragato, who also had been invited, but as was very easily understood, because of the distance, and his age, he could not come personally. However, this meeting intends to communicate to him, by means of its own Superior, the results of greater importance, and wherever it occurs, to seek his advice on whatever is not defined:

The Congregation is declared opened.

II.

The Very Rev. Superior, who is directing the meeting, in a few words recalled the scope of the meeting, and the method to be employed in the Congregation, and, according to the Statutes, proposed to pass on to the nomination of the Secretary of the Congregation itself.

The ballots were distributed so that each one could write down his candidate, and when they were collected, and they were unfolded by the Superior, assisted by the two oldest, and the following were found nominated to this office:

the Rev. Fr. Rigoni,	with 6 votes.
the Rev. Fr. P. Vignola	with 2 votes.

Fr. JOHN RIGONI IS ELECTED.

△△△

III.

The Rev. Fr. Superior furthermore proposes that in accord with the meaning of the Statutes, three Deputies be nominated, who, together with the Superior and the Secretary, will draw up the List of the Matters to be treated in the Congregation.

The ballots were distributed, and then collected, and the following were found to be nominated:

Fr. Vincent Vignola with	7 votes.
Fr. Peter Vignola	6
Fr. Bassi	4
Fr. Sembianti	4
Fr. Benciolini	2
Fr. Sogaro	1

In the run-off between Rev. Frs. Bassi and Sembianti:

Rev. Fr. Bassi received 3 votes.

Rev. Fr. Sembianti had 4 votes.

**THEREFORE, AS THE THIRD OF THE DEPUTIES, REV. FR. SEMBIANTI
WAS ELECTED.**

△△△

IV.

**The List to be discussed by the Deputation to
Establish the Matters to be treated.**

Various Proposals that were had	Resolution by the Deputation
I.	
<u>By the Very Rev. Superior</u>	
1. Inform the Congregation on Bro. Raffaelli, according to No. II, 2, Session I, in the list of the IVth Congregation.	1. This information will be heard immediately.
2. A Definition was reserved to this Congregation, by the IVth Cong., concerning the doubt raised in it by the Procurator Gen., on the liceity and Validity of the words: ... <i>unless in some special case</i> , etc., as found in No. I, Session II.	2. To be proposed today, and discussed tomorrow.
3. The Foundation of Caravaggio, and its project.	3. To be examined today, and to be treated tomorrow.
4. Information on the phase to which the previously admitted foundation of Trent has arrived.	4. To be received immediately.
5. Whether a gap is present in the Common Rules, regarding the Manifestation of Conscience.	5. To be proposed today, and treated tomorrow.
6. Whether a Commission should be chosen that would study and draw up a stable Plan of Rule for the Studies of our Students.	6. To be proposed today, and also discussed.

7. A remark on the **Grade** of the Superior, which he confirms, and Recognition on the part of the entire Congregation.

7. To be done immediately.

II.

The Houses

1. The Stimmate

- a.] The request of the Revision of the Rules of the special Offices.
- b.] The request for the Elementary and High Schools, and Night School at the Teresians.
- c.] Desire of Aspirants in greater Number.

1. The Stimmate

- a.] Left to the Superior.
- b.] Left to the last.
- c.] Agreed and terminated.

III.

Individuals

1. Gen. Councilors

a.] Fr. P. Vignola

- 1. Declaration to be made in rendering the ministry in relation to offerings.

a.] Vignola

- 1. Immediately.

b.] Fr. Benciolini

- 1. Request in favor of Creazzi

b.] Fr. Benciolini

- 1. Such a request will be heard today.

c.] Fr. Rigoni

c.] Fr. Rigoni

- 1. A Custodian of Laws

- 1. The Vote of the 5 voting:

<u>Yes</u>	3
<u>No</u>	2

- 2. An established order in sitting

- 2. To be established.

- 3. Church of San Donato

- 3. Left to the Superior and his Council.

- 4. The House of Gastaldo, in the corner, at the residence of Sezano.

- 4. Left, as above.

- 5. Request for a Council of Administration.

- 5. Left, as above.

- 6. Request for a Budget of expenses for the *Dereletti*, and for San Bernardino.

- 6. Left, as above.

d.] Fr. Sogaro

1. On the *entirely gratuitously*, this resolution was asked already by Fr. Peter Vignola.

2. Request for the opening of a Provincial Seminary.

3. On sending one to Rome, to offer himself to His Holiness.

Fr. J. Bapt. Lenotti, Sup.er. Gen le.
Fr. John Rigoni, Secr.

d.] Fr. Sogaro

1. It was already established, as above.

2. It will be heard in the last place.

3. It will be heard (in the last place) ¹⁰⁴ in relation to the Foundation of Caravaggi

Fr. Peter Vignola
Fr. Vincent Vignola
Fr. Joseph Sembianti
ΔΔΔ

The treatment of the points contained on the list, as compiled by the Deputation.

1. Having received the information regarding Bro. Raffaelli, the following proposition was formulated:

“The Congregation by means of its Superior, and of Fr. Vincent Vignola, has already carried out the proper procedures: the result did not correspond: nothing else remains to be done on the part of the Congregation.”

UNANIMOUSLY APPROVED

2. The Proposal of the difficulty was presented.
3. The exposition was presented.
4. The information was received.
5. The Proposal was heard.
6. The Proposal was made by the Superior, namely on whether a Commission should be named, that would study and draw up a stable Plan of Rules for the studies of our Students.

After the discussion was opened, this other Proposition came to the fore: it was initiated by one in the Chapter and supported by the majority, namely:

“To commit to the Prefect of Studies to put in writing the method actually being used now, with his own observations.”

UNANIMOUSLY APPROVED.

7. The Congregation declares to the Superior that from the day on which he was elected Superior, he was considered **Graduated**, and in so far as it would have been necessary, it conferred on him the **Grade**.

8. According to the listed Order of the Day, next came that which was proposed by Fr. Peter Vignola, namely, whether if now that the exceptional circumstances have ceased, that which is spontaneously offered for services rendered in the Priestly Ministry of the Apostolic Missionaries, ought to be received, or effused.

¹⁰⁴ These words: *in the last place* - were then crossed over.

When the discussion was opened, it was unanimously agreed:
**TO RETURN TO THE RULE OF NOT RECEIVING ANYTHING FOR SERVICES
 RENDERED.**
AND, AS FOR ALMS FOR MASSES, CONTINUE ACCORDING TO OUR CUSTOM.

 $\Delta\Delta\Delta$

Read, Closed and Signed,

Fr. J. Bapt. Lenotti, Superior

Fr. John Rigoni, Proc. Gen. and Secretary

Fr. Peter Vignola

Fr. Francis Benciolini

Fr. Vincent Vignola

Fr. Mark Bassi

Fr. Francis Sogaro

Fr. Joseph Sembianti

[illegible]

26 February 19874 – Thursday

IIInd Session

1. The matters from the List were taken up again, from the point where they were left off yesterday: hence, Fr. Benciolini's request in favor of Creazzi was heard. The request" *In the case that Creazzi should request again to be accepted, if, and by whom, such a request should be accepted...*

The Congregation responded unanimously: this request. As presented by the individual, should e awaited, then, the Superior will provide, according to the case.

And when this Proposal was put to a vote, it obtained:

Voting 8

Yes 8

No -

IT WAS ADMITTED.

 $\Delta\Delta\Delta$

2. On the request of Fr. Rigoni, for a Custodian of the Laws of the Congregations, and in the Councils, a difficulty arose as regards the words: ... *But, if a difficulty arose concerning those Constitutions that are to be changed, and those to be abrogated, it should be proposed in the Congregation, it will not be licit to treat of them, unless first it be stated by more than half the votes, that they are to be treated...* [Appendix, Chap. I, Parag. 6].

It being held by the Very Rev. Superior, that the present case reflects this disposition. Therefore, it was put to a vote, to see if it was to be considered as such, and the result was:

Voting 8

Yes 3

No 5

IT WAS DELETED.

△△△

3. On the order of sitting, the Congregation declares that the Capitulars will sit in this order:

1. Superior General in the first place.
2. Secretary of the Congreg. At his seat.
3. General Councilors.
4. Procurator General
- 5./ Directors / of / the / Houses / present / in / the / Congregation/] ¹⁰⁵
5. The other **Graduated** Fathers by order of age, and of receiving the **Grade**.
6. Directors of the Houses, and others who are called.

This was put to a vote; it had 7 votes for Yes
1 blank ballot.

△△△

4. Next was the discussion of the first on the matters that were proposed yesterday, and reserved for discussion today. Namely, next was the question relative to the words, *unless in some special case, etc.* – that are found in the *Appendix to Part XII* of the *Constit., Chap. I, Parag. 8, N. 4.*

Proposition

Whether these words: ... *unless in some special case...*, etc. should be left as they are:

Voting	8
Yes	6 votes
No	2 votes

THE PROPOSITION WAS ADMITTED, AND THE WORDS ARE TO BE LEFT AS THEY ARE.

△△△

5. The Foundation of Caravaggio – its Project.

Proposition

Whether His Excellency, the Bishop, should be answered evasively, holding acceptance in suspension, and in the meantime, sending two there, after the Octave of aster, and thus explore the state of affairs.

A Vote was taken on this Proposition:

Yes	7
No	1

IT WAS APPROVED.

△△△

6. Next came the discussion of the last things registered on the List, previously referred to this point, namely:

Proposition

Whether this is the time to send one to Rome to expose our affairs to his Holiness, and to offer himself in the service of the Church.

A Vote was taken on this Proposition:

¹⁰⁵ These corrections indicated by the customary ///// appear in the Original Minutes; seem to have been added by Fr. Rigoni himself.

3. Next came the discussion of the 2nd of the three Proposals of the House of the Stimmate, namely, the Proposal of an Elementary and High School, and a Night School, at the Teresians.

The unanimous Congregation, **in recognizing the necessity of taking part in public instruction**¹⁰⁷, in order to come to something concrete, accepts the following Proposition, and puts it to a vote:

Proposition

That two individuals, to be designated by the Superior, are to prepare themselves, and present themselves to be approved for High School teaching. Then, as for the time and manner of actuating the Schools, this is left to the Superior with his Council.

This was put to a vote:

Voting	8
Yes	7 votes
No	1 vote

IT WAS PASSED.

ΔΔΔ

4. Finally, the 2nd of the three requests of Fr. Sogaro was taken up, namely the opening of a Provincial Seminary.

The one who made this motion, having seen the voting relative to the Schools, and recognizing the incompatibility of them with his Proposal, withdrew it.

ΔΔΔ

5. As an appendix, because it was forgotten in the List, a nomination was held for the Gen. Councilor in substitution for the deceased Fr. DaPrato.

The ballots were distributed, and then collected, and the following were nominated:

Fr. Sembianti	with 5 votes.
Fr. Sogaro	with 1 vote
Fr. Vincent Vignola	<u>with 2 votes.</u>
	8

FR. JOSEPH SEMBIANTI WAS ELECTED GENERAL COUNCILOR.

ΔΔΔ

6. It was declared that Fr. Sembianti, for this very reason, remains elected Examiner for the 2nd Scrutiny, as two of these Examiners have to be Gen. Councilors, and actually, for such an Office, there is not another available subject.

ΔΔΔ

7. As the two Fathers, Sterza and Marini, were chosen as Councilors for the House of Povo, and between the two, one Examiner for the 1st Scrutiny has to be elected, they were both voted upon:

1. Fr. Sterza received seven favorable votes.
one contrary.

¹⁰⁷ This early General Chapter clearly saw the importance of the **Apostolic Mission of Schools** – this would be specifically formalized in the **XIIth General Chapter of 1890**. Fr. Marani was of a different opinion.

2. Fr. Marini received two favorable votes
eight contrary.

Fr. ANDREW STERZA WAS ELECTED EXAMINER FOR THE 1ST SCRUTINY.

△△△

Closed and Signed

This 27th day of February 1874

Friday, the Feast of the Lance and Nails.

Fr. J. Bapt. Lenotti, Superior

Fr. John Rigoni

Fr. Peter Vignola

Fr. Francis Benciolini

Fr. Vincent Vignola

Fr. Mark Bassi

Fr. Francis Sogaro

Fr. Joseph Sembianti

[Green ink SEAL:

APOSTOLIC MISSIONARIES

VERONA]

So it is:

Fr. John Rigoni 108

Secretary of the Vth Congregation

[illegible]

March 2, 1874 ¹⁰⁹

Having noticed the omission of the Rule that is found registered in the *Appendix to Part XII of the Constitutions*, Chap. I, Parag. 5, No. 2, where it says:

“The Secretary will read the respective duties and offices before the entire Congregation, and the Councilors, the Admonitor, and the Procurator General, will affirm before it that they have diligently and faithfully, with the help of God, their proper offices” –

and, whereas in the IIIrd Session of the Vth General Congregation, the Election of the Rev. Fr. Joseph Sembianti, as Gen. Councilor, in the place of the late Fr. DaPrato, this should have been done while it was still in Session; these Rules of the General Councilors were not read, nor was the declaration and protestation, as regards the newly elected, were not heard:

¹⁰⁸ In Latin

¹⁰⁹ Here on this page following the closing and adjournment of the **Vth General Chapter**, and the conclusion of its Minutes, there appears this Protestation, Oath of Office, of Fr. Sembianti, just elected General Councilor, to take the place of Fr. Richard DaPrato, deceased. On October 17, 1872, a little over a month after the last General Chapter, the IVth. There was an oversight in this **Vth General Chapter** in that Fr. Sembianti did not read the Rules pertaining to his office. It is noticed that Fr. Vincent Vignola did not sign this Oath of Office, dated March 2, 1874 – most likely he was already back at the Student House in Trent.

Today, March 2nd, 1874, it was decided to supply for that omission, and the Rev. Joseph Sembianti himself read his Rules aloud, and made his protestation, that was heard and understood by all those convened.

Fr. J. Bapt. Lenotti, Superior
 Fr. John Rigoni
 Fr. Peter Vignola
 Fr. Francis Benciolini
 Fr. Joseph Sembianti
 Fr. Francis Sogaro

So it is
 Fr. John Rigoni
 Secretary of the Vth Congregation



DECREES
 of the Vth GENERAL CONGREGATION ¹¹⁰

5
 1874

1. It was established to commit to the Fr. Prefect of Studies the task of putting in writing the method actually in use, with his own explanations.
2. It was decided that, since the exceptional circumstances have ceased, there be a return to the rule of not receiving anything for services rendered. And, as for alms for Masses, it be continued according to our custom.
3. On the order of sitting, the Congregation declared that the capitulars will sit in this order:

- [1] Superior General
- [2] Secretary of the Congregation at his seat.
- [3] General Councilors
- [4] Procurator General
- [5] The other Fathers with the Grade, in order of age, and reception of the Grade.

¹¹⁰ The last paper in this Folder is a Copy of the *Decrees of the Vth General Congregation*, in Fr. Lenotti's hand-writing. It is written on large, un-lined paper, 17 and one half by 12 inches, folded in such a way as to make four writing sides, 8 and three fourths by 12 inches. The first two sides are written on, as well as about a fourth of the third page; the 4th side is entirely blank. The paper is noted dated, but it seems that later, someone added in pencil: "5 1874" [i.e., 5th General Chapter, 1874].

[6] Directors of the Houses, and others, who have been called.

4. As for the Foundation of Caravaggio, it was decided that His Excellency, the Bishop of Cremona, must be answered evasively, keeping ourselves uncommitted in regards to acceptance, and meanwhile, to confirm the offer of sending two confreres there, after the Octave of Easter, that they might help out, only with the ester Confessions, and thus explore the state of affairs.

5. As far as sending one to Rome, to expose our affairs to His Holiness, and then offer himself in the service of the Church, it was decided that the time to do so had not yet come.

6. Relative to the Rule that is found in the Constitutions of Fr. Founder for the Manifestation of Conscience, it was established to insert into the Common Rules, the following:

[It will be of very great assistance to confer very often with the Master of Spiritual things, concerning the advancement of one's spirit. Moreover, let all be mindful of the *Constitutions, Part IV, Chap. I* ¹¹¹, that a Manifestation of oneself is to be made to the Superiors, either within the Sacramental Confession, or outside of it, as may be preferred.

7. Having recognized the necessity of taking part in public instruction ¹¹², to come to something in the concrete, it was established that two individuals, to be designated y the Superior, are to prepare themselves, and then present themselves to be approved for High School Teaching. This, as for the time and manner of actuating the schools, this is left to the Superior with his Council.

8. The nomination was made of a General Councilor, in substitution of the late, Fr. DaPrato, in the person of Fr. Joseph Sembianti and with this, it is declared, that the same remains elected examiner for the 2nd Scrutiny since two of these said examiners must be general Councilors, and actually, for this Office, there is no one else available.

9. Fr. Andrew Sterza was elected as Examiner for the 1st Scrutiny in the House of Novitiate.

Fr. J. Bapt. Lenotti, Superior



¹¹¹ Cf. CF # 47.

¹¹² Already here, the Vth General Chapter of 1874, clearly recognized the Stigmatine Apostolic Mission as containing *public instruction* among its essential *ends*.

VIth

GENERAL CONGREGATION

August 5, 1874

§§§§§

ACTS
of the
Vith GENERAL CONGREGATION ¹¹³

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Minutes

August 5, 1874



¹¹³ The *Acts* of this Chapter are contained on 7 sheets of un-lined paper, 11 and one half by 8 inches. The cover looks something like wall paper, green and brown, 'bowling ball style.'

To the Very Rev.
Fr. J. Baptist Lenotti,
Most Worthy Superior at the
Stimate¹¹⁴

Viva J.M.J.
Most Venerated Father in Christ,

My poor heart bleeds in sending you this letter, that will certainly grieve Your Very Rev. paternity, and the other venerable Fathers and Brothers of the Congregation. However, I nevertheless find myself compelled to find a little tranquility for my soul.

Already for a number of years, as I have manifested many times to Your Very Rev. paternity, I have been struggling with a great perplexity on the matter of my vocation. Having been repeatedly exhorted to prayer, and to constancy, out of love for my soul, and affection for my venerable confreres, repeatedly I have complied with this. At long last, however, I had to convince myself that I would have to do violence to myself, until dying from it, but as far as finding happiness in this manner of life, it was always for naught. So it is, therefore, my most venerated Father, I have come to the resolution of asking your Very Rev. Paternity, and at the same time, the Rev. Frs. who make up the Congregation, to dispense me from the obligations that I have taken on in this Congregation.

While I take this step, I ask all the Rev. Fathers and Brothers, not to be scandalized by me, nor to attribute this, my most serious decision, to blindness, but to a vivid need of my poor soul; and I hope in the mercy of the Lord, that supported by His grace, I will never forget this most esteemed institution of the Stimate, that I have always loved so much, nor will I ever forget the great debts of gratitude that bind me to the venerable Congregation of the Apostolic Missionaries.

Imploring your paternal blessing, with most profound esteem and gratitude that I profess,

From the House of the Dereletti

31 74
3

Your most humble, obliging and respectful
Servant
Fr. Francis Sogaro
§§§

¹¹⁴ Fr. Sogaro's Letter of March 31, 1874, appears on lined paper, 10 by 8 and one half, folded to make four sides, measuring 5 by 8 and one half inches..Fr. Sogaro wrote on pages 1 & 2. the paper was folded again, the long way, then the top down over the back. It was placed in an envelope, that appears with it, measuring 4 and one half by 2 and one half inches, the inside of which is pink.

**TO ALL THE MEMBERS OF THE CONGREGATION OF
APOSTOLIC MISSIONARIES –
HEALTH IN THE LORD. ¹¹⁵**

Since on the 6th day of October next, the three year term of all the Examiners will end, and a new Election of them has to be held in a Gen. Cong.; and since also an urgent matter is to be discussed in it, permits that its convocation be delayed no longer; therefore, by means of this present letter of mine, with the approval also of the Gen. Councilors, I convoke it in the Lord, and assign the 5th day of August next, at the Mother House of the S. Stimmate; and at the same time, directing all the members that in the meantime, they offer prayers and supplications for its peaceful outcome, and for the common good of the Congregation.

Given in Verona, from the Stimmate
On the 27th of July 1874.

[Green ink SEAL:
APOSTOLIC MISSIONARIES
VERONA]

Fr. John B. Lenotti, Sup. G.



¹¹⁵ Fr. Lenotti's **Decree of Convocation** was written in Latin, on un-lined paper, measuring 16 x 12. this was folded to make 4 sides, 8 x 12. . This paper was folded again, two more ways, making a small 6 x 4 Folder, that was perhaps inserted into an envelope.

To the Very Rev. Father, John Baptist Lenotti,
 Superior General of the
 Apostolic Missionaries for the Assistance
 of Bishops ¹¹⁶

V.J.M.J.

Very Reverend Father in Christ,

Enclosed herein is my request to the Fathers of the Gen. Congregation.

I did not feel that I should attend, and I ask you to hold me excused: first, because I am very busy, and then, because since I am so sensitive, certainly it would bother me, and not a little.

I kiss your sacred hand, and I am, with profound veneration,

A most humble, devoted and respectful
 Servant and son of you,
 Rev. Father,
 Fr. Francis Sogaro

**To the Very Rev. Fathers, Apostolic Missionaries,
 Assembled in the General Congregation ¹¹⁷**

V.J.M.J.

Very Rev. Fathers in Christ,

From the first years that I entered into this Holy Institute, I immediately felt that I seemed to be oppressed with the need for another life. Therefore, I began from that time, to open my soul to the Very Rev. Fr. Master of Novices, making known to him my earnest desire of dedicating myself to the Foreign Missions.

He comforted me, by telling me that I was still young; and that meanwhile, I should apply myself to a diligent undertaking of virtue and my studies, and that the Lord Himself would think of the time for opening the door to me. With this thought, I went on, comforting myself, and persevered until the beginning of 1866.

At that time, after many times exposing my desire to the Very Rev. Superior, Fr. Marani, and having found him constantly firm in his refusal, and on seeing that

¹¹⁶ Fr. Sogaro's brief note addressed to Fr. Lenotti, without a date, was written on un-lined paper, 10 and one half by 8 and one fourth. This was folded to make four writing sides, 5 and one fourth, by 8 and one fourth inches. Fr. Sogaro wrote only on the first side. This was folded twice again, for insertion into an envelope, measuring five and one half by 3 inches.

¹¹⁷ Fr. Sogaro's Letter to the Capitulars, dated August 5, 1875, is written on paper 10 and one half by 8 and one fourth; this was folded to make four writing sides, 5 and one quarter by eight and one quarter inches. Fr. Sogaro wrote on sides one and three. It was then folded again, for insertion into an envelope, 4 and one quarter by 2 and three quarters. It seems that this envelope was included within the one described in Note # 4.

my days were spent with a disturbed spirit, and that my health was poor, I asked the above-mentioned Fr. Superior, if I could get advice from Rev. Fr. Viscardini ¹¹⁸, of venerated memory. He refused me permission, telling me that if I ever set foot out of the door, with the intention of going there, he would no longer be obliged to consider me as belonging to the Institute. Can you, Rev. Fathers, think how I felt!

In this state of affairs, there dawned the very unhappy period of the most unfortunate confiscation of Fr. Benciolini's holdings. At such a time, a time of sorrowful trial, I felt it was my sacred duty not to add, with my departure, to the sorrow in the life that was already trying in and of itself.

After the unexpected and most consoling triumph, in the Gen. Congregation, providently convoked by the Very Rev. Superior, I was invited as were all the others, to make those proposals that I considered opportune for the greater glory of God, for the good of souls, and also for the development of the Institute. For the last time, I proposed that common need, expressed by many, and felt by all, that we take on, although in limited proportions, the matter of the Foreign Missions: a matter that would give life in a two-fold way to the Institute, both for its members, and also before the world.

But, also this time, I saw myself disappointed. Then it was that I definitively resolved to request my release, so that I could embrace another way of life, before I became too old.

For these reasons, I directed my Petition to the Very Rev. Superior, and which I now renew to him, and to all of you, of being released from the obligations I assumed with the Congregation of Apostolic Missionaries for the Assistance of Bishops.

Before bringing this to a close, however, I feel myself to be in extreme need of your pardon, and of the pardon of the entire Institute, for all that I may have done that was displeasing to you, and to all of my most beloved confreres.

I declare to you that I will retain an eternal memory for the immense blessings with which I have been overwhelmed from the Stimmate; and finally, I ask you to be convinced that I am not taking this step in cold calculation of an egotist, nor with light-headedness of one who is fickle, but with the pure desire of finding peace for my soul.

This 5th day of August, 1874

Your most humbly, devotedly and submissively in Christ,

Fr. Francis Sogaro

†††

¹¹⁸ Fr. Viscardini was the much revered Jesuit Novice Master – much appreciated by Fr. Bertoni, who often sent people to him for counsel. Fr. Sogaro's 'isolation' might be noted in the previous **VIth General Chapter** – even though he was one of the 9 Fathers with the **Grade**, his Proposal to open a House in Rome was defeated 7 to 1 – and he withdrew two other proposals he had made – one for Regional Seminary.

Original

**The Year of the Lord, 1874
The Month being August
On the 5th day,
Which is Wednesday, the feast of Holy Mary of the Snows.**

In the Name of Christ

Amen.

Here begin the Minutes of the VIth General Congregation.

A Single Session

I.

Following the invitation, signed by the Very Rev. Superior of the Congregation of Apostolic Missionaries, sent to all the Houses, so that from each of them, the members who have been promoted to the **Grade**, might take part in the General Congregation, convoked for this day, in the usual place at the Stimmate: the following are the members:

1. The Very Rev. Superior, Pro Temp., Fr. J. Baptist Lenotti ¹¹⁹
2. The Procurator General, Rev. Fr. Rigoni
3. The General Councilor, Rev. Fr. Peter Vignola
4. The Second Rev. Fr. Francis Benciolini
5. The Third, Rev. Fr. Joseph Sembianti
6. The Rev. Fr. Mark Bassi.

After the Hymn, *Veni, Creator*,
and after the roll had been called,

it was found that the number of those who were to attend the Gen. Congregation was full – with the exception of the rev. Fr. Vincent Vignola, who was legitimately impeded, and of the Rev. Fr. Francis Sogaro, who asked to be excused by Letter, which is included in the *Acts*:

The Congregation was declared opened.

△△△

II.

It proceeded to the Nomination of the Secretary.

Following the opening of the ballots, it was found that

Rev, Fr. Rigoni was nominated with 4 votes, and the
Rev. Fr. Sembianti with 2 votes.

REV. FR. RIGONI WAS ELECTED.

△△△

¹¹⁹ This rather ‘sad’ **VIth General Chapter** would be Fr. Lenotti’s last one – he would go home to the Lord, exactly 13 months to this day, dying on his 58th birthday, a little over one year later, on September 5, 1875.

III.

It proceeded to the Nomination of three Deputies.

When the ballots had been collected, the following were nominated:

Fr. Benciolini with 5 votes

Fr. Vignola with 5 votes

Fr. Sembianti with 5 votes

Fr. Bassi with 3 votes.

**THEREFORE, THE FOLLOWING WERE NAMED DEPUTIES:
THE REV. FRs. BENCIOLINI, VIGNOLA, SEMBIANTI.**

△△△

IV.

**List to be discussed
Assembled by the Deputation
To establish the matters to be treated**

**Proposals
received in the Congregation**

**Resolutions
of the Congregation**

I. From the Very Rev. Superior

1st The new Election of the Examiners of the First and Second Scrutiny, whose three year term ends on the 6th of October next.

1st It was decided to treat of this immediately.

2nd To treat of the resignation of the Rev. Fr. Sogaro.

2nd It was decided to treat of this following the first matter.

II. From the Houses

Nothing

III. From Individuals**1. From General Councilors**

Nothing

2. From Other Individuals

Nothing

**Fr. Lenotti, Superior, Fr. Rigoni, Fr. Benciolini,
Fr. Vignola, Fr. Joseph Sembianti**

△△△

V.

The discussion began on the points included in the List compiled by the Deputation.

1st The matter to be treated was repeated, and the new Election of the Examiners for the Ist and IInd Scrutiny, whose three year term expires on the 6th of the next October, was taken up:

a. For the House of Novitiate in Trent

Since the Councilors named by the Rev. Fr. Superior are:

Rev. Fr. Mark Bassi
 Rev. Fr. Sterza
 Rev. Fr. Lanaro
 Rev. Fr. Marini

the Election as examiners for the First Scrutiny, necessarily must fall on at least two of these individuals.

The other individuals, then, living at Trent, and, therefore, are also eligible, are:

Rev. Fr. Bellino Carrara
 Rev. Fr. Bartholomew Perrezzani.

The Ballots were then distributed:

When they were collected, the following Rev. Frs. were elected:

Fr. Marini	with 5 votes.
Fr. Lanaro	with 5 votes.
Fr. Carrara	with 5 votes.
Fr. Benciolini	with 4 votes.
Fr. Vicentini	with 2 votes
Fr. Bassi	with 1 vote.
Fr. Sterza	with 1 vote.
Fr. Perazzani	with 1 vote.

**THEREFORE, THE FOLLOWING Rev. Frs. WERE ELECTED EXAMINERS
 FOR THE FIRST SCRUTINY FOR THE HOUSE OF NOVITIATE:**

**Fr. JAMES MARINI
 Fr. MICHAEL LANARO
 Fr. BELLINO CARRARA
 Fr. FRANCIS BENCIOLINI**

b. For the House of the Stimate, i.e., as General examiners, in addition to the procurator General, who is an examiner by his very Office.

The ballots were distributed, and there was chosen the name of one who, with two General Councilors, Vignola and Sembianti, will hold the Office of Examiner for the Second Scrutiny, with neither the Procurator General, who is already an examiner by his very Office, nor Fr. Benciolini, who had already been named for the First Scrutiny, being able to be elected.

The ballots were then collected, and the following were nominated:

Fr. Zara with 5 votes.

Fr. Morando with 1 vote.

Fr. CHARLES ZARA WAS ELECTED.

△△△

All these Examiners, both in the First and Second Scrutinies, will begin to carry out their Office, on the 6th day of October, of this present year, remaining in Office for another three year period.

2nd The matter to be treated in the second place was repeated, namely, the resignation of the Rev. Fr. Francis Sogaro.

The discussion was opened with the Very Rev. Superior's reading of the first letter sent to him by the same Rev. Fr. Sogaro, and bearing the date of March 31st, of this year, with which he made the request of being released: and then, another letter, with today's date, and sent to this Congregation, with which, after justifying his absence, he repeated this same request, urging in it, new reasons for his request. These letters have been placed in the *Acts*.

It was proposed to write a letter to the above mentioned Fr. Sogaro concerning this matter. The proposal was put to a vote.

The Scrutiny was conducted according to Yea and Nay, with the following result:

For Yes, there were 2 votes.

For No, there were 4 votes.

Thus, writing to Fr. Sogaro was excluded.

When this had been completed, a vote was taken on the request of the same Fr. Sogaro for his release.

The Scrutiny was conducted, according to Yea and Nay, with the following result:

For Yes, there were 5 votes.

For No, there was 1 vote.

THE REQUEST WAS GRANTED, AND Fr. SOGARO WAS RELEASED.

A vote was taken, even though nothing had been listed, on the following proposals now added by the Very Rev. Superior.

1st How much time should be granted to Fr. Sogaro to leave the House.

2nd Whether summer and winter clothes should be given to him, how many shirts, etc.

3rd Concerning the word of order to be maintained after his departure.

A Vote was taken on the Proposition that the rev. Fr. Sogaro should be allowed to remain in the House, until the 15th of this present month, and the results were as follows:

Yes 6 votes

No 0 votes.

THIS PROPOSITION WAS ADMITTED.

The **Second Proposal** was taken up, whether summer and winter clothes should be given to him, etc.

It was **unanimously decided** that, following the request of the Rev. Fr. Sogaro, the Rev. Superior should grant him that little which he should deem fitting, according to the suggestions expressed verbally by the Congregation.

Finally, the **Third Question** was taken up, namely the word of order to be maintained after his departure.

It was decided to adhere to this formula:

He wanted to leave, and the Congregation let him go, since our Association is a free one. ¹²⁰

one. 120

△△△

Following this sole Session of the VIth General Congregation, it was declared closed.

Thus, it was done, read, and signed.

Fr. J. Bapt. Lenotti, Sup. Gen.

Fr. John Rigoni

Fr. Peter Vignola

Fr. Francis Benciolini

Fr. Joseph Sembianti ¹²¹

Fr. Mark Bassi

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¹²⁰ It should be noted that this same heavy cross was still felt by confreres at the time of the **XIIth General Chapter** in 1890. Anyone familiar with the Constitutions of the Founder would be impressed by its Foreign Missionary openness, *quodcumque in Diocesi et in mundo* – CF ## 5; 193 - charity toward confreres of other nations. From the time of its relatively late inception, it has been a glorious aspect of Stigmatine history. Stigmatine who left the Congregation were then instrumental in obtaining for the Congregation missions in Brazil and in the USA.

Fr. Francis Sogaro went on to a very competent ecclesial service; he became associated with Msgr. Daniel Comboni, Apostolic Delegate to Africa – who was succeeded by Fr. Sogaro – who was ordained a Bishop in the Church of St. Agatha's of the Goths in Rome [some 40 years before this became the General Curia (in 1927) of the Stigmatine Congregation he left], the seat of the Irish College in Rome – after competent service in the diplomatic corps for the Vatican, His Excellency, + Francis Sogaro succeeded Cardinal Merry del Val, in 1903 [who had become Pius X's Secretary of state] as 'President of the Academy of Noble Ecclesiastics' in Rome.

¹²¹ Fr. Sembianti, after many years of distinguished service to the Congregation [he had been chosen General Councilor to take the place of the deceased Fr. Richard DaPrato] , he, too, would be one of those who would leave the Congregation during the **XIIth General Chapter** of 1890. Eventually, the Congregation would accept Foreign Missions as an essential part of the Founder's *Apostolic Mission for the service of Bishops*.

VIIth

GENERAL CONGREGATION

OCTOBER 26 – 30, 1875

§§§§§

ACTS
of the
VIIth GENERAL CONGREGATION ¹²²
October 26 – 30, 1875
§§§

¹²² These **Minutes** are contained on 20 pages of unlined paper, that measure 11 and one half by 8 inches. The **Minutes**, however, are preceded by a number of proposals, submitted by the various Houses and individuals.

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In the Name of the Lord. Amen. ¹²³

The Stimmate, October 13,1875

The Chapter, having assembled at the invitation of the Very Rev. Fr. Peter Vignola, Director of the House of the Stimmate, and its appendage, that of St. Teresa, the following were present:

Fr. Joseph Sembianti
 Fr. Joseph Marchesini
 Fr. Charles Zara
 Fr. Louis Morando
 Fr. Peter Beltrami
 Fr. Lawrence Pizzini
 Fr. Richard Tabarelli

Having invoked the divine assistance, and it having been declared that, in the absence of the Director, Fr. Sembianti, his delegate, would preside over the Chapter. The scope of this Capitular Reunion is that each one will expose what he believes in the Lord, should be brought under the deliberation of the proximate General Congregation, for the greater glory of God, for the increase of the Congregation, and for the greater profit of its members, the following proposals were made:

¹²³ The first Proposal for this **Chapter of Election** was submitted by the House of the Stimmate, on a large piece of unlined paper, 17 and one half, by 12 inches. This was folded to form 4 writing sides, measuring 8 and one half by 12. The Proposals covered pages 1 and 2, and two-thirds of page 3.

1. To ask that a beginning be made **for the instruction of the youth, by opening both the Elementary and Evening Schools.**¹²⁴

2. To petition that there be given a place for a greater number of Aspirants.

3. That they might wish to bring into effect the negotiations with the S. Congregation of the Propagation of the Faith, regarding the **Mission in Sweden.**

4. For the purpose of having the Congregation more completely represented, it would ask that that Part of the ***Appendix to Part XII***, and precisely the 1st No. of the 5th Paragraph, in which it speaks of the Election of the Superior General, might be modified to the extent that we have **active voice, not only** those having the **Grade**, but also others who are Priests, and who have been Professed for five years.

This faculty of **active voice** would be asked for those who are Priests, and Professed for five years, and that they might have this also in the other General Congregations.

5. There is expressed the desire that in conformity to the Constitutions of our Venerated Founder, the Superior General be elected for life.

When these Proposals were gathered, they were repeated one by one, they were discussed and formulated, and put to a secret vote.

The First was repeated: It is asked that there **be opened a soon as possible,** and even if this is possible, during this year, the Elementary **Schools.**

This was discussed, and put to a vote, and the result was:

Yes 7 votes¹²⁵

No 0 Votes.

The Petition for the Night Classes had a unanimous rebuttal.

¹²⁴ It bears noting again, that so soon after Fr. Marani's death, who held that teaching school was only a *palliative* - until the real Apostolic Mission could be engaged in - and a good 15 years before the **XIIth General Chapter**, and long before Fr. Tabarelli could have assumed any dominance over the minds of his confreres. The periodic denial of the teaching aspect of the Apostolic Mission does not seem to have been in accord with so many other confreres - who understood that Fr. Bertoni dedicated so many of the Original Constitutions to the instruction and formation of Youth, precisely in **Part IX**, dealing with the **Duties of the Apostolic Missionaries** - cf. **CF ## 164- 182**. In his life and Rule, this is a major aspect of the **Apostolic Mission** - *one of the ends* the Congregation employed from the beginning of her history.

¹²⁵ While 'Elementary' school can no longer included within the **Apostolic Mission for the Assistance of Bishops** - it still was in 19th century Italy - at least, among so many of the Confreres, immediately after Fr. Marani's death. For many, there was expressed vividly the desire to get back **to some form of instructing the youth, an essential aspect of Fr. Bertoni's charism.** Fr. Marani had been opposed to this interpretation of this aspect of the apostolate within the **Apostolic Mission**.

The Second Proposal was repeated: Seeing that the increase of our Congregation depends, it may be said, totally on the acceptance of young Aspirants, and having seen that for several years, the personnel of the Congregation has visibly diminished, it is asked that there be received a greater number of such young boys to be trained for the Congregation.

This was discussed, and put to a vote, the result of which was:

Yes	7 votes
No	0 votes.

There was repeated the **Third Proposal**, with which the vivid desire was expressed that action be taken as soon as possible concerning the pledges given to the S. Congregation of the Propagation of the Faith, regarding the Mission of Sweden, and this was also the great desire of the lamented, Very Rev. Superior General, Fr. Lenotti.

This was discussed, and put to a vote, the result of which was:

Yes	6 votes
No	1 vote.

The **Fourth Proposal** was repeated, the first part of which is thus formulated: So that the Congregation might be more completely represented, there would be requested that that part of the *Appendix to Part XII*, and precisely the 1st No. of the 5th Parag. ,where it speaks of the Election of the Superior General, might be modified to the effect that we give **active voice only**, in all the votes taken by the Congregation, and not only those who have the **Grade**, but also those who are priests, and who have been Professed for five years.

This was discussed, and put to a vote, the result of which was:

Yes	6 votes
No	1 vote.

The second member of this **Fourth Proposal** was then taken up, which is formulated in this way:

It is petitioned that the faculty of **active voice** for those who are Priests, and have been Professed for five years, might also be had in the other General Congregations.

This was discussed, and put to a vote, the result of which was:

Yes	2 votes
No	5 votes.

The **Fifth and last Proposal** was repeated, which is thus expressed:

The desire is advanced that also to be in conformity to the dispositions of our Venerated Founder in his *Constitutions*, the Superior General be elected ‘for life.’

This was discussed, and put to a vote, the result of which was:

Yes	5 votes
No	2 votes.

The present *Act* was read, and closed and signed.

Fr. Joseph Sembianti
 Fr. Joseph Marchesini
 Fr. Charles Zara
 Fr. Louis Morando
 Fr. Peter Beltrami
 Fr. Lawrence Pizzini ¹²⁶
 Fr. Richard Tabarelli



Viva M. and Joseph ¹²⁷

Verona, October 13, 1875

Very Rev. Fr. Director at St. Mary of the Lily

Please assemble, on the day that you may deem most opportune, the Chapter of the House of St. Mary of the Lily, in preparation for the General Congregation that is soon to be held at the Stimmate, so that also from that House, there might be proposed to the Congregation, either those provisions, or those projects that may be judged opportune, for the greater Spiritual, or Material well-being of our Institute.

On this occasion, I wish you and the religious in the Community, every blessing from heaven.

From the Stimmate,

Fr. Peter Vignola, Vicar

In obedience to the above invitation, I have twice assembled in a Chapter, my two companions, rev. Fr. Andrew Sterza, and rev. Fr. Pio Gurisatti. I read to them the above letter, in which you extend the invitation to propose those provisions, or projects, that they might judge opportune, as explained above, to be exposed in the proximate Congregation, and they told me that they did not have any.

¹²⁶ As some of the younger Priests did in early Chapters, Fr. Pizzini signed his name in Latin.

¹²⁷ There follows here a note to Fr. Benciolini, from Fr. Peter Vignola, acting as Vicar, after the death of Fr. Lenotti about 5 weeks earlier, Sept. 5, 1875, Fr. P. Vignola is asking for Proposals for the Chapter. Fr. Benciolini's response appears on the bottom half of the same side of the paper, on which Fr. Vignola had written. It is plain, white un-lined paper, 8 and one fourth by 5 and one fourth inches.

October 22, 1875

Fr. Francis Benciolini



A.M.D.G.¹²⁸

Trent, San Bernardino Vecchio, October 21, 1875

On the occasion of the General Congregation of the Apostolic Missionaries, for the election of the Superior General, and for other affairs regarding the Congregation, the House of S. Bernardino in Trent, according to our Constitutions, on the 21st day of October 1875, after having invoked the divine assistance, and having verified the presence of all those having the right to attend, assembled in regular Chapter, composed of the following Reverend Fathers: Vincent Vignola, Director – Mark Bassi – Michael Lanaro – Dominic Vesentini¹²⁹ - James Marini – Bartholomew Perazzani – Bellino Carrara – Lawrence Rigatti.

In the first place, the Election of the Secretary of the Chapter, and by a vote of 5 to 3, Fr. Dominic Vesentini was elected.

Then, following the invitation and the initiative of the rev. Fr. Director, the Chapter proceeded to the Proposals.

1. Since it is known that there is a doubt on rule # **2, Chap III, Part III**, of our **Constitutions**¹³⁰, that treats of the prayers and the suffrages in the danger and after the death of a member of the Congregation, it is proposed to the Chapter that it explain what is understood by the words that *there be applied [suffragetur]* in the first part of that rule, and if the *each one [unusquisque]* noted as regards the application of the Mass in the second part, whether this is to be understood of all the Priests of the Congregation, or only of those of the House of the deceased. All agreed to make this Proposal.

2. It has been observed how the Procedure for the Admission of Postulants into our Congregation finds, in practice, no small difficulty, and does not very efficaciously

¹²⁸ There follows here the Proposals from the House In Trent. These were contained on 3 pieces of un-lined paper, 11 by 8 and three fourths inches. Each was folded in half, and sewn together, making 12 sides of 5 and one fourth by 8 and one fourth; 8 of these sides were used.

¹²⁹ SIC!!!! The spelling differs when he signs his own name at the end of the House Chapter meeting.

¹³⁰ **C.D.B., P. III, c. 3, n. 2 = CF # 46.**

comply with the intention wielded by the Congregation - and further, considering the inconveniences derived from the practice, there should be set aside a certain sum of money for the maintenance of these same Postulants – it is unanimously agreed to make this Second Proposal to the General Congregation.

3. Considering the grave inconveniences that are generally felt, due to the crowded conditions of the House of S. Bernardino, it is unanimously agreed to make the Third Proposal.

The three Proposals are as follows:

A.M.D.G.

1st Proposal

The House of San Bernardino in Trent, proposes to the General Congregation:

That it might choose to declare whether the **Rule** in **Part III, Chap. III, # 2**¹³¹, where it speaks of the prayers and the suffrages for the sick and the deceased – and precisely, if by the words *is to be applied* [*suffragetur*], there should be understood that a Mass be applied, and if the words *each one* [*unusquisque*], refers to all the Priests of the Congregation, or only to those of the House where the Deceased lived.

From the House of s. Bernardino Vecchio in Trent
The 22nd of October, 1875

†††

A.M.D.G.

2ND PROPOSAL

The House of s. Bernardino in Trent

Proposes to the General Congregation of Apostolic Missionaries:

A modification in the Procedure for the Admission of Postulants – and petitions for the exclusion of demanding money for their maintenance.

I.

As experience shows how the Scrutiny is made with such diligence and rigor for the Admission of a young Postulant, does not obtain the effect intended, namely, that of assuring the Congregation concerning the true dispositions and intellectual, moral and physical qualities, that might give promise to it, if not certain, at least a probable success of the individual – and also, considering the difficulties that are encountered according to the present practice, in releasing a Postulant of at least doubtful success, after he has lived for a long time among us – and wishing to obviate the inconveniences which in such a case, might come to the Congregation by keeping him [always in the case of his doubtful success], or to the subject himself, and to his family, by sending him away, after having kept him for a long time among us – it is proposed, as an opportune means, that of

¹³¹ i.e., **CF # 46.**

omitting the First Scrutiny noted above, as it has proven to be of little efficacy, that the Postulant be not subjected to the definitive examination and judgment of a true and formal admission into the group of the aspirants, until only after a certain period judged as necessary to know the temperament, the capacity of the one to be admitted; this time would not, however, go beyond the length of one year, as in any other case, the entire efficacy that one would wish to attribute to the assigned remedy, would be frustrated. Regarding, then, his first temporary living among us, that he might come to be acceptable for it, this is to be left to the prudence and maturity of the superiors, General and Local, who will not overlook the due information and demands of the required papers and certificates.

†††

II.

Having heard the disposition of demanding from the family of the Postulant, a certain sum of money, almost as a dowry, most humbly it is made known to the Congregation, that by following such a disposition, it might very well happen, that one who might have the best qualities, would be refused –

Furthermore it should be considered what a sacrifice [without any notable advantage for the Congregation], it is for a poor family, as ordinarily the families of our Aspirants are to pay out 40 florins a year, in addition to clothing for their son, whom they consider as lost, as far as their material interest is concerned. The Congregation might reflect that, for such a family, 40 florins is the fruit of the labor and the sweat of an entire year, if such a family even arrives at such savings. –

Further, even when the promise to pay, from experience, it is manifest that only with difficulty are they ever able to make such payment, when it is considered at times, what an effort is endured even to have their clothing, that sometimes is torn, that they cannot be permitted to go out of the House.

From the House of S. Bernardino Vecchio, in Trent,
The 22nd of October 1875

†††

III.

The House of S. Bernardino Vecchio proposes to the General Congregation of
Apostolic Missionaries:

The straitened conditions of the House of S. Bernardino, give rise to certain complaints on the part of its members, and a prompt and efficacious provision for them is asked:

The General Congregation is asked is asked to take into consideration the crowded living conditions of the House of S. Bernardino in Trent, that is contrary to hygiene, and is harmful to good order and to discipline, desired by our customs and rules – In fact, in the same room, or dormitory, in which 10 individuals sleep, throughout the entire day, seven or eight students have to study. If it is considered that when the place is

closed in, an unhealthy and stagnant air results; and if it is left open, the drafts of air harm some one, or other, nor does the season always permit that it be left open. The short periods of creation are not sufficient to expel the stagnant air that results during the night's occupation of the room, nor that of the day. Then, in the case of anyone's illness [which is not rare, since and for more than a month, the room was successively occupied by two young boys, suffering from inflammatory gastritis], it is not known where school might be conveniently be taught; and then, let anyone say it is hygienic for those poor, young boys to remain in bed in a room that has been closed for so much time – there is to be added that if the case should occur, that unfortunately, is not merely hypothetical, that if a Novice should also be sick at the same time in the adjoining room, there is no other alternative for him than to remain either in the same dormitories or go into the hall.

The crowded conditions of the house of San Bernardino are such that no more than 4 Priests can suitably and decently live here. There are only four little rooms, besides the two rooms mentioned above. First of all, everyone can see the inconvenience in the fact that the Fr. Director does not have a room for himself, to which each subject might have free access without any other regard. The same can also be said for the Master of Spiritual Matters. And if it is further considered how inconvenient it is for two Priests to live in one and the same room that they share for sleeping, and for study, and each of them has only a single, small table, and further, that there is nothing else there, nor could there be; with what disturbance, it can be imagined by anyone who knows what it means to have, and to have to use, at the same time, books of different sizes.

Such conditions, both of the place, and its furnishings, certainly do not aid good order, and the necessary discipline. It is not necessary to come down to particulars, as each one can imagine, from the very frequent and necessary contact of those living here, of different classes, as Aspirants, Novices and Priests. In such confining circumstances, how can the holy separation, recommended for Novices be maintained?– What disturbances are there for those students and teachers of several different classes, and not to have an opportune place for their instruction?

We wish to believe that these things have been taken into consideration at other times. Now, we only humbly recall them in the present circumstances, so that a ready and provident remedy be taken, which we are always disposed to accept, with full submission of soul, whatever determination the General Congregation, or the Superiors, might believe opportune, to take in this regard.

From the House of S. Bernardino Vecchio, in Trent
The 22nd of October 1875.

†††

Fr. Vincent Vignola, Director
Fr. Mark Bassi

Fr. Dominic Vicentini ¹³²
 Fr. Michael Lanaro
 Fr. James Marini
 Fr. Bartholomew Perazzani
 Fr. Bellino Carrara
 Fr. Lawrence Rigatti



A.M.D.G. ¹³³

Venerable Congregation!

After mature consideration, and having repeatedly consulted my conscience, and not without prudent counsel, I make bold to present myself by this letter, to the General Congregation, and to make known to it the following: that for some time, finding myself in rather poor health, and that I have repeatedly spit up blood during these last years, and have fallen into such a weakness of my chest, that I am not able to keep down the little bit of food that I take, in that almost every time, I am forced to vomit it: After having tried so many remedies, suggested to me by the doctor, with little, or rather little advantage, on his advice, I have come to the decision to try one more indicated to me by him, and which he considers efficacious, namely, that of going back to breathe the air of my native town – Doctor Rung, who visited me at Robbi, under the assistance of the Rev. Fr. Lenotti, said that I am afflicted with pericarditis, accompanied by palpitation of the heart, that demands rest and quiet; and added that after the cure of the waters, I should try the climate near the sea; and hearing that I was from Vicenza, he responded that the Vicentine climate would be rather helpful to me – And this is the reason for the request that I humbly place before this Congregation, that of allowing me to go, for an indefinite period, to my home town, where I might, if it is pleasing to the Lord, regain a little strength, so that on returning to my assignment, I, too, might occupy myself for the good of souls, as I vividly desire.

Should the Congregation believe that it will not grant me this permission, I judge that, having considered the state of my lack of energy, and my physical and moral torpidity, in which I have been for so long, while in taking from me that certain temperament of joviality and happiness, which adds to my habitual discomforts, without silencing my conscience [which I manifested to a certain one, and was reassured], I would ask to be released. This should not cause in anyone, any surprise, and much less, scandal, when the just motives that induce me to this are known, and when it is

¹³² Note the different spelling of this name here in the introduction to these Proposals – he served as Secretary to the house Chapter.

¹³³ There follows here a Letter without date, from Fr. Michael Lanaro, to the **General Congregation**, on a piece of lined paper, 11 by 8 and three fourths inches. It is folded in half to form 4 writing sides, 5 and one half by 8 and three fourths inches. Fr. Lanaro's letter covers three sides.

considered that even the Jesuits, for reasons of health, have no difficulty in releasing from the Company, those subjects who even have vows, as is known to more than one, and also to me.

And all the more confidently, I bring forward this request, in so far as it does not seem to me that I am being moved by the desire of freedom, by caprice, by resentment, discontent, or for any detachment from the Congregation; nor has the reason anything to do with ties of flesh and blood, nor any other motive alleged under the pretext of health; I want, and this is my sole desire, to restore my poor health, if it might please the Lord. These are the reasons because of which it pleases me to hope that God, who believes hearts and Who judges intentions, might grant the restoration of my health, and that He, in His Mercy, might open to me again the doors of the Stimate; or, through the mouth of His lieutenants, He will have me see where and how He wishes to be served by me.

I believe that the Congregation might judge these reasons as good, and considering my request as legitimate, it might dispatch this matter, which the most unworthy of the Congregation, first brought up.

Fr. Michael Lanaro

To the Very Rev. Fr. Vincent Vignola,
In the General Congregation, at the

Verona

Stimate ¹³⁴

A.M.D.G.

Very Rev. Fr. Vincent!

If I am still in time, I add to the letter sent by me to the Congregation, this clause, omitted through forgetfulness, but which I had in my heart: namely, that I will receive, as the will of God, any disproportion that the Congregation might wish to take in my regard, and from now on, I submit myself to it. May God's Will be done."

Fr. Michael Lanaro



¹³⁴ There follows here a short note, without date, addressed to Fr. Vincent Vignola. Apparently, the Chapter was already underway, as it is addressed to Fr. Vignola, Superior of the House in Trent, as being already at the Stimate in Verona. This letter is written on blue, lined paper, 5 and one half by 8 and one half inches, and the message covers only the top half of one side. On the reverse side of this paper, that was folded in two ways, the address is written on a section, 4 by two and one half inches.

Original¹³⁵

**In the Year of Our Lord, 1875.
In the month of October
On the 26th day**

In the Name of Christ. Amen.

The Minutes of the VIIth General Congregation begin.

Session I

Following the invitation, given on the 17th of September, by the Rev. Fr. Peter Vignola, who was named Vicar, on the 5th day of September of this year, following the death of the Very Rev. Fr. John Baptist Lenotti, that took place that very day, as results from the Minutes of that same day, the following assembled at the Stimate, in the usual manner, for the Election of the New Superior:

Rev. Fr. Peter Vignola, Fr. Francis Benciolini, Fr. John Rigoni, Fr. Joseph Sembianti, Fr. Vincent Vignola, Fr. Mark Bassi.

When each one had taken his place, the Chapter began with the recitation of the Hymn, ***Veni, Creator;*** after which, it proceeded by ballot, to the Election of the Secretary, in the person of the under-signed, Fr. Vincent Vignola. In the same manner, there was named the Assistant for the Election, who was Fr. Rigoni.

There was then heard the Report of the Vicar, which was approved by the four oldest members; after which, it proceeded by ballot, to the Election of the Secretary, in the person of the under-signed, Fr. Vincent Vignola. In the same manner, there was named the Assistant for the Election, who was Fr. Rigoni.

Next, it proceeded to designate who was to deliver the Second Discourse. And Fr. Mark Bassi was nominated.

At this point, the Vicar, based on what is recorded in the ***Appendix to the Constitutions,*** in Chap. 2, Parag. 1, n. 3, on the Election of the new Superior, made his propositions, which were accepted, and placed in discussion.

These were:

- I. Should a new Superior be elected to the end of the five year term to which he deceased Superior had been elected?
- II. Should he be elected for a definite time?
- II. Or, for life?

¹³⁵ This is the beginning of the Minutes of the VIIth General Chapter.

The 1st Proposal, as to whether he should be elected until the 6th day of October, 1876, was discussed and a vote was taken.

The result was; Yes, zero votes No 6 votes.
IT WAS REJECTED.

△△△

The Second Proposal was taken up, whether he should be elected for a definite term, and there was obtained: for Yes, four votes; and for No, 2 votes.

THEREFORE, IT WAS RETAINED THAT THE ELECTION OUGHT TO BE HAD
FOR A TIME, AND THIS DISPOSED OF THE THIRD PROPOSITION,
And the discussion ensued on the length of time he should hold office.

After discussion, the following proposition was adopted:

If also this time, he ought to be elected for 5 years; it was put to a vote, and there were had five votes for Yes, and one vote for No.

THIS WAS APPROVED.

Therefore, the Superior, who will be elected, will remain in office for five years.

△△△

Then, the Rev. Vicar gave a brief exhortation, so that all would come to this Election, guided solely by the scope of the greater good and advantage of the Congregation.

Lastly, these present Minutes were read, and signed by all, and this First Session was closed.

Fr. Peter Vignola, Vicar

Fr. Francis Benciolini

Fr. John Rigoni

Fr. Joseph Sembianti

Fr. Mark Bassi ¹ 136

Fr. Vincent Vignola, Secretary

[illegible]

¹³⁶ Fr. Bassi signed in Latin

The 28th day of October ¹³⁷**Feast of Sts. Simon and Jude**

Having assembled in the usual place at the sound of the bell, and when the Hymn, *Veni, Creator*, had been said, and the presence of all those who took part in the First Session was verified, and this second Session was opened. It has as its purpose, the election of the new Superior for a Quinquennial period.

Therefore, according to the rules in the *Appendix to Part XII*, Parag. 5, n. 1, the Rev. Fr. Mark Bassi, already elected for this purpose in the 1st Session very learnedly gave his appropriate Discourse to those congregated: these, having gathered in the Domestic Chapel, maintaining silence, each one, reflecting within himself and with God, they then returned to the place of the Chapter [which was the room of the Venerated Founder], they came to the nomination of the Superior, with each one writing on the ballots that had already been distributed, his own candidate.

The moment came, when the Rev. Vicar arose from his seat, and holding his ballot closed between two fingers, he placed it in the sight of all, in the urn that had been placed in the middle of the table, and then invited the others to do the same. This was done by all, and when the public verification was made, the Vicar, the Secretary, and those attending, as is prescribed, the ballots were then taken by the Secretary, and then examined on both sides, and they were to find to correspond to the number voting.

The Secretary opened them one by one, and then gave them to the Vicar, who showed them only to the two Assistants, and then made them public.

The following were nominated:

Rev. Fr. Joseph Sembianti
 Rev. Fr. Peter Vignola
 Rev. Fr. Francis Benciolini
 Rev. Fr. Peter Vignola
 Rev.. Fr. Joseph Sembianti
 Rev. Fr. Peter Vignola

Thus, it resulted from the opening of the ballots, here recorded, that no one of the three named surpassed a half of the votes cast for the Election of the Superior: the Chapter then went on, as is prescribed, to the second ballot, in the manner as above.

The ballots were distributed, and when each one had deposited his, the number was checked, which was found to correspond to the number of those voting, and when the opening was conducted in the usual manner, the following were found to be nominated:

¹³⁷ On October 27, 1875, there were no General Chapter Sessions. Before the **Election of the General**, on the 28th, the previous day was spent in prayer according to the custom.

Rev. Fr. Peter Vignola
 Rev. Fr. Peter Vignola
 Rev. Fr. Francis Benciolini
 Rev. Fr. Joseph Sembianti
 Rev. Fr. Joseph Sembianti
 Rev. Fr. Peter Vignola

Since the second ballot came out the same as the first, with the same method, a third was tried.

The number was checked, and found in order, the opening was held with the following result:

Rev. Fr. Peter Vignola
 Rev. Fr. Peter Vignola
 Rev. Fr. Joseph Sembianti
 Rev. Fr. Peter Vignola
 Rev. Fr. Francis Benciolini
 Rev. Fr. Peter Vignola

Therefore, since the Very Rev. Fr. Peter Vignola has obtained more than half the votes, he was proclaimed, by the Secretary, as legitimate Superior, and the following decree was compiled by the Secretary:

IN THE NAME OF THE LORD. AMEN ¹³⁸

SINCE, IN THE FULL AND LEGITIMATE CONGREGATION OF APOSTOLIC MISSIONARIES, THE NUMBER OF ALL THE VOTES HAVING BEEN GATHERED, AND MORE THAN HALF OF THESE HAVE NAMED AND ELECTED THE Rev. Fr. PETER VIGNOLA: I, VINCENT VIGNOLA, SECRETARY OF THIS SAME CONGREGATION, WITH THE AUTHORITY OF THE ENTIRE INSTITUTE, ELECT THE ABOVE-MENTIONED Rev. Fr. PETER VIGNOLA, AS THE SUPERIOR OF THE ENTIRE INSTITUTE OF APOSTOLIC MISSIONARIES, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

**VERONA, FROM THE HOUSE OF THE SACRED STIGMATA,
 On the 28th day of OCTOBER, 1875, Thursday**

Fr. Vincent Vignola, Secretary

△△△

¹³⁸ A separate copy of this Decree also appears in the *Acts of the Chapter*, on un-lined, white paper, 16 x 12 inches, that was folded to make 4 writing sides. On the lower left hand corner, appears the oval shaped, green seal of the **Apostolic Missionaries** - that seems to contain two lilies. The paper was then folded two more ways, leaving each side measuring 6 x 4 – this was done apparently for insertion into an envelope.

When all had made the act of reverence, the Chapter passed then to the Nomination, by secret ballot of the 4 Councilors:

Rev. Fr. JOSEPH SEMBIANTI was named Councilor with 3 votes.

Rev. Fr. JOHN RIGONI was named Second Councilor with 5 votes.

Rev. Fr. VINCENT VIGNOLA was named Third Councilor with 3 votes.

The Fourth Councilor, **Fr. BENCIOLINI**, received 3 votes, and **Fr. BASSI** likewise received 3 votes.

Therefore, in the next ballot, **Fr. BENCIOLINI** was definitively named, with 4 votes.

△△△

The Chapter then passed to the Nomination of the Admonitor, and only 5 voted, as the Rev. Superior abstained, and the following was the result:

Fr. BENCIOLINI with 2 votes.

Fr. BASSI with 1 vote.

Fr. RIGONI with 1 vote.

Fr. SEMBIANTI with 1 vote

Therefore, **Fr. FRANCIS BENCIOLINI WAS ELECTED.**

△△△

The Chapter then proceeded to the Nomination of the Procurator General. The following were designated:

Fr. RIGONI with 5 votes

Fr. SEMBIANTI with 1 vote.

The Rev. Fr. JOHN RIGONI WAS ELECTED.

△△△

Then, the Examiners for the First Scrutiny had to be named, as well as those for the Second. But, since those for the 1st Scrutiny were named for a three year period on August 5, 1874, to take over their Office on the 6th of October of that same year, so they will remain in this Office of the Examiners for the 1st Scrutiny until October 6, 1877:

Fr. James MARINI

Fr. Michael LANARO

Bellino CARRARA

Francis BENCIOLINI

Likewise, those for the 2nd Scrutiny were named at the same time, and so, Frs. Joseph SEMBIANTI and Charles ZARA are to remain in Office, in addition to the examiner chosen by his very Office, the Procurator, Fr. John RIGONI.

The Chapter then proceeded to name a third in substitution for the Rev. Fr. Peter Vignola, elected Superior.

Fr. PETER BELTRAMI with four votes out of the 6 voting.

△△△

The Minutes were read and signed:

Fr. Peter Vignola, Superior
 Fr. John Rigoni
 Fr. Francis Benciolini
 Fr. Joseph Sembianti
 Fr. Mark Bassi

Fr. Vincent Vignola, Secretary

IIIrd Session

The same day, October 28th, in the afternoon ¹³⁹

At the given signal, the Congregation assembled to hear and to discuss that which the Rev. Superior, or the Chapters of the Houses, the general Councilors, and other individual members had asked, or proposed to it.

Having invoked the divine assistance, and having verified the presence of all the members, the session was opened, in which the General Councilors, the Admonitor and the procurator General, made their protestations, as is prescribed for carrying out their respective offices ‘diligently and faithfully.’

Then the Chapter proceeded to the Election of three Deputies, who, with the Superior and the Secretary, have to draw up a List of the Proposals to be submitted for the discussion of the Congregation.

The following were elected:

Fr. Joseph Sembianti
 “ John Rigoni
 “ Mark Bassi.

After this it proceeded to the drawing up of the List.

Matters Proposed

Matters accepted on the List

I. Superior General

Whether this might be the time to assign to the individual Houses a part of their common substance.

This is to be exposed today, and it will be discussed tomorrow.

II. The Stimmate

1. Has asked if the Elementary Schools might be opened as soon as possible.

This will be discussed tomorrow.

¹³⁹ The text of the Chapter Minutes reads the approximate time of day: *di sera*.

- | | |
|--|--|
| 2. That a greater number of Aspirants be received, to be trained for the Congregation. | This will be discussed in union with the 2 nd Proposal of S. Bernardino tomorrow. |
| 3. There is manifest the vivid desire that there be given effect as soon as possible, to the pledges given to the S. Congregation of Faith, regarding the Mission of Sweden. | This will be treated immediately. |
| 4. It would ask that the n. 1, of Parag. 5 of the <i>Appendix to Part XII</i> be modified in such a way, that in addition to the Graduate Fathers , also those Priests Professed for 5 years, might also have active voice. | This modification, with the other one below, III, 2, will be discussed tomorrow. |
| 5. It is desired that the Superior General be elected 'for life.' | This was rejected, in force of the deliberations found in the Minutes of the 26 th day. |

III. S. Bernardino, Trent

- | | |
|--|------------------------------------|
| 1. It proposes that it wishes clarification Of the Rule of Part III, Chap. III, n. 2 ¹⁴⁰ Where it speaks of the prayers and Suffrages for the sick and deceased. | This will be treated immediately. |
| 2. A modification in the Procedure for the Admission of Aspirants is asked, and also The exclusion of demanding money for The maintenance of these same. | Confer above, N. III, 4. |
| 3. The crowded conditions of the House of S. Bernardino, give rise to complaints, and begs for a remedy. | This will be left to the Superior. |

IV. General Councilors

- | | |
|--|---|
| 1. Fr. Sembianti : calls the Congregation to consider the position of Fr. Marchesini. | This is to be treated tomorrow. |
| 2. Fr. Bassi : a.] A more detailed method of studies; | This will be taken up immediately - if not, tomorrow. |
| b.] Revision of the Rules of the Officials, elected by the Superior. | This will be treated immediately. |

¹⁴⁰ P. III, c. III, n. 2 – CF # 46.

V. Members

Fr. Lanaro: asks for an unlimited permission to return to his home town, to regain his health, if possible. This will be taken up immediately.

The End of the List

The List was reviewed and examined by the Superior, with the Deputies, and with the Secretary, and the time assigned for the discussion of the Proposals – and the Discussion got underway.

△△△

1. The Rev. Superior exposed his proposal, as contained in the List, whether the time had come to assign to the individual Houses, and to indicate to them, their quota of the common substance – it is decided to pass on, and to leave the discussion on this for tomorrow.

△△△

2. In the second place there was discussed the expressed desire that there be given effect to the pledges taken with the S. Congregation of the Propagation of the Faith, for **the Mission of Sweden.**

The Report was read, concerning the negotiations that had been tabled, which had terminated with a simple offer: attention was called to the circumstances in which the Congregation finds itself, as regards the subjects needed to occupy the various Houses, for the education of their own students, and for the exterior ministries; and this following declaration was made:

The Congregation rejoices in seeing in its members this spirit of achieving the glory of God, and the good of souls, also in the Foreign Missions: and it desires that this be maintained and fomented; and that this should be the theme of public sermons. The Congregation esteems what has already been done, and declares that it will carry on the negotiations that have been begun, in so far as its forces are increased, principally, by preparing subjects, who will be able to work fruitfully even in this field, when the opportune moment arrives, and the Congregation entrusts this to the Superior, who accepts it willingly.

THIS WAS APPROVED UNANIMOUSLY.

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3. In the third place, there was expressed the doubt that has arisen concerning the prayers and suffrages to be offered for our Confreres, either sick or deceased, as established in the *Constitutions*, Part III, Chap. III. N. 2 ¹⁴¹: *a sacrifice of the Mass will be offered by all the priests in the House where he lives, for the sick religious, who has received the last Sacraments; and after a death* whether the Mass is to be applied by each priest of the House only, or by the whole Congregation.

¹⁴¹ CF # 46.

The passage cited from our *Constitutions* was read, and the matter was considered well, and discussed.

The Congregation retains the following:

That the sick religious, from the time he has received the last sacraments, and as long as he remains in the danger of death, ought to be assisted by remembering him and recommending him to God, in the Holy Mass; but, that there is no obligation to apply a Mass for him. And that after his death, all the Priests of the Congregation will apply Mass for him, as soon as they receive the news of his death..

4. On the Proposal of Fr. Bassi, that there be determined a more precise method of studies, there was taken up the **Minutes of the Vth General Congregation**, where a similar proposal had been made. At that time, the Fr. Prefect of studies was ordered to expose the present method, with his observations. The work was presented, and will be examined. On the procedure of this examination, the Congregation will declare itself tomorrow.

5. Similarly, on the request for the revision of the Rules of the Officials, elected by the Superior, the **Minutes of the Vth General Congregation** were recalled, where the same request had been made, and where this was remitted to the deceased Superior.

Also on this matter, this Session was suspended, but this same Session will continue tomorrow.

28th of October, 1875

Fr. Vincent Vignola, Secretary

The IIIrd Session continues
Thursday, October 29th

The Session was opened in the customary manner, with the presence of all the members; the matters of last evening were continued.

6. There was taken up the discussion of n. 4 of last evening, which concerns the manner of taking into examination the method of studies, employed up until now, as was exposed by Fr. Morando, with his observations, there was formulated the following proposition, which was put to a vote:

The Congregation asks for all these particulars, and further, in so far as they were not fully understood, the Proposals of Fr. Bassi: a.] Subjects; b.] Text Books; c.] Method of Teaching; d.] Teachers, and their Qualifications; e.] Schedule; f.]

Examinations; g.] Vacations; h.] Scholastic Discipline and Correction; i.] Graduate Studies and newly ordained Priests.

These will be submitted to the Deputation of 3 Definitors, who, having heard the Prefect of Studies, and attested in so far as they might wish to make use of them, by suggestions of the present teachers, they will draw up the over-all Plan, pertaining to studies, in the name, and with the authority of the Congregation.

For this work, the space of 8 months is allowed.

THIS PART WAS ADMITTED UNANIMOUSLY

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Next was the election of 3 Definitors.

The ballots were distributed and then collected, and the following were named:

Fr. Vincent Vignola	with 5 votes.
Fr. John Rigoni	with 5 votes.
Fr. Mark Bassi	with 4 votes.
Rev. Fr. Peter Vignola	with 3 votes.
Fr. Joseph Sembianti	with 1 vote.

Therefore, the 3 DEFINITORS CHOSEN ARE:

Frs. VINCENT VIGNOLA, RIGONI and BASSI.

△△△

7. Then the request of n. 5 of last evening was taken up, which contains the Proposal of the revision of the rules for the Officials.

Having understood that such a Proposal had been made to the **Vth General Congregation**, and that it was remitted to the Superior, who is now deceased, the Congregation remitted this to the new Superior, who will see to this, being aided in this task by the suggestions and help of those who he judges more opportune.

THIS WAS UNANIMOUSLY APPROVED

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8. The discussion then centered on the request, contained under n. V of the List, which Fr. Lanaro submitted, to go to his home to regain his health.

After having amply treated of the proposal that has been advanced, it was unanimously agreed to establish this that follows, and which will then be put to a vote:

Whereas, this is not the first time that Fr. Lanaro has manifested this desire of his, but he has presented it several times, with greater or lesser insistence -

Whereas, all remedies have been employed, and that, therefore, it is necessary both for the Petitioner, and even more so for the Congregation, to come to a definitive and final decision:

The Congregation grants permission to the petitioner to return to his native town for an indefinite period, however, with the expressed Declaration, that there be made known to him, both by his local Director verbally, and by the Rev. Superior by letter, that the Congregation is not in the least obliged to readmit him, when he

might propose to return, but it reserves now to itself, for that time, the free and unencumbered faculty to acquiesce, or not, to his request.

At this point, the session was suspended, as the hour was late.

When the Session was later reconvened, this proposition, as it appears, was read, and then a vote was taken on it, and the result was:

6 Votes for Yes, out of the six voting.

IT WAS APPROVED.

△△△

“9. The discussion was taken up on the proposal contained in n. I of the List: ‘Whether the time has come to assign to the individual Houses a part of their common substance’ – which was maturely discussed from every angle: it was resolved in the following proposition, which pleased the majority, with reservations, however, in so far as putting it to a vote:

Proposition: The Congregation declares that it regards its various Houses, as all of its Daughters, but, however, with subordination to an order, that seems to an order, that seems to flow, from the very nature of the original foundation of the Institute, and that is:

In the first place, it considers the House of the Stimmate as the Mother House, with the Missionary Laborers assigned to the ministry in this Church, and with the Professed students and Novices, whether or not eventually, they are lodged in it.

In the second place, the Congregation recognizes the House and residence of the *Dereletti*.

Thirdly, it recognizes all the Priests, and the other Professed Members everywhere, whether at S. Bernardino’s in Trent – or, in Parma, or wherever else they have been legitimately assigned, or are living.

In the fourth and last place, it recognizes, rather it lovingly presses to its own bosom, the student House of the Aspirants, situated in Trent, considering it as the nursery of its young plants, and of its future hopes.

This having been said, and with such regard, the Congregation itself decides to develop its economic and pecuniary forces.

In the first place, on the maintenance [as is right and just] of the Priests, Clerics and Professed Lay Brothers.

Then, without detriment to any of these, for the subsistence of the Novices.

And in the third and last place [without detriment either to the first group, or to the second], the maintenance of the Aspirants.

After these general declarations, it is time to come, and for now, to the particulars of the Proposal which is in the List, and has already been discussed above, the Congregation declares that it is in a position to express itself only for Trent.

It has been determined [until new resources are forthcoming] that the plant of that House is for eight Aspirants, with the relative personnel of 8 Professed [Priest Workers, Teachers and serving Brothers]: having seen that their annual support might be calculated at:

And that revenue calculated at 4000 Lira [2000 from the Maso estate¹⁴²
[2000 from Mass

Therefore, the House would
need annually: 1840 Lira
The Congregation will send 450 Lira every three months to overcome this deficit.

On this Proposition, the Chapter came to a vote, through Yes and No, and the results of the six voting were:

Yes six votes.
No 0 votes.
IT WAS APPROVED.”
 ΔΔΔ

10. The Congregation proceeded then to the First Proposal. Under N. II of the List, with which it is asked that the Elementary Classes be opened as soon as possible.

The Congregation looks favorably on this, and entrusts this to the Superior.

This proposition was formulated after a brief discussion, and
IT WAS APPROVED UNANIMOUSLY ¹⁴³.
ΔΔΔ

11. Next was taken up the Fourth Proposal, under n. II, and the second Proposal under n. III, which are:

1. A modification of N. 1 of Parag. 5, of the *Appendix to Part XII*, so that even the Priests Professed for five years, and not Graduated Fathers, might have active voice in the General Congregation for the Election of the Superior.
2. A modification in the Procedure for the Admission of the Aspirants, so that the scrutiny established for their first admission, be deferred until after some time of probation.
3. That there not be asked money for the maintenance of the Aspirants.
4. To these, was added the Second Proposal under n. II, the House of the Stimmate: That there be accepted a greater number of Aspirants.

These Proposals were taken up, one by one.

And as for the 1st one, contained in the Minutes of October 13th, of the Chapter of the House of the Stimmate, the full Chapter granted it the honor of discussion, in that it seemed worth-while to illumine those, who had thought about this matter, and to take up

¹⁴² This source of revenue listed as from the “Maso” estate, is unknown to the translator.

¹⁴³ Once again, a unanimous Chapter approval of the aspect of the **Apostolic Mission** in the teaching of **school, the apostolate with which the Community began** – a good 15 years before this question came to a head once more in the stormy **XIIth General Chapter, of 1890**.

next the necessary consultations, in a matter that was so important It notes, however, the following Proposition:

**The CONGREGATION ORDERS TO BE READ TO THE CHAPTER OF THE
HOUSE OF THE STIMMATE, THE FOLLOWING:**

DECREE

Having seen the request, expressed in n. 4 of the Minutes of the 13th of October, of the House of the Stimmate,

Having considered that it is not even expressed in appropriate terminology

That it is not founded on very grave and proven reasons, as would be necessary in so vital a manner

That, however, Fr. Sembianti was entrusted with developing some of these reasons to the Congregation, and which he did, in fact, but without thereby moving in the least, the mind of those congregated,

Which, at any rate, could not be admitted except in a future Election,

The Congregation records and declares that it does not remove what is sanctioned in Chap. I, Parag. 5, N. 1, of the *Appendix to part XII* of the Constitutions of the Founder, nor the content of Parag. II, Chap. I of the *Appendix* itself:

Concerning the fundamental tenets of our Institute, nothing is to be changed in a Gen. Congregation, although a Declaration might be sought on all of them.

But, if it should be proposed to change, or to abrogate the Constitutions in a Gen. Congregation; nothing concerning these matters may be treated, unless first it is stipulated that these matters are to be treated through a majority vote. Such a deliberation, and decree, cannot be done, unless with a two thirds vote.

This finds support also in the observation that where there is permitted in the same Parag. 6, Chap. I, already cited, to each one an appeal, or the faculty to contest any decree of a full Congregation: then, since there is permitted two appeals against a Decree, introducing a novelty, or which is derogatory to some disposition of the statutes: it seems most clear how important it was, to the wisdom of our Elders, to prevent the opportunity of a too easy innovation, as they were impregnated with the spirit of conservation.

This was put to a vote, and the result was:

Yes six votes.

No 0 votes.

THIS WAS UNANIMOUSLY ADMITTED.

△△△

As for the 2nd Proposal: Having retained intact, what is established in the *Appendix*, for the Admission of Aspirants, it will be up to the Superior, to dispense, as

he sees fit, concerning the manner of the Scrutiny, as he feels is best, and to establish a term of probation.

THIS WAS UNANIMOUSLY ADMITTED.

△△△

As for the 3rd Proposal, the Congregation will make provisions up to the number of eight, excluding clothing, for which each one will bring 40 florins on his entrance, and then pay 20 florins a year, until he is vested with the habit.

THIS WAS UNANIMOUSLY APPROVED.

△△△

As for the 4th Proposal, this was provided for above.

October 29, 1875

Fr. Vincent Vignola, Secretary

30th day of October 1875

After the usual prayers were said, the Session of yesterday, that was suspended was resumed:

12. There remains to be considered the 2nd Proposal under num. IV, that the Congregation take under consideration the petition concerning Fr. Marchesini.

After a brief exposition was made of the circumstances in which the said Father finds himself, and the proposed argument was discussed, the Congregation arrived at the following Proposition:

The Congregation with the warmest recommendation, commits to the zeal, charity and prudence of the superior, to provide for the bringing closer of Fr. Marchesini, as a subject¹⁴⁴

This was put to a vote, and the result was:

Yes 6 votes.

No No votes.

IT WAS APPROVED.

△△△

¹⁴⁴ Concerning this Proposal regarding Fr. Marchesini, the last part of the resolution was not clear in the original text.

J.M.J. 145
30th of October 1875

Having been weakened, if not broken, in strength, I ask to be relieved from the Offices of Councilor and Procurator, and to be applied in their stead [in accord with my nature], in the ecclesiastical and religious ministry; or, even less, to resign one of the two above offices for the first of which, I propose as a happy replacement, the person of Fr. Bassi; and for the second, the person of Fr. Sembianti, or even a younger member, not having the Grade [as is perhaps more fitting], by one who is suited, such as would be, in my opinion, Fr. Marini.

Thank you.

Fr. John Rigoni 146

Lastly, Fr. John Rigoni presented a humble request to be relieved from the offices of Councilor and Procurator, in that he finds himself weakened, if not broken in strength – and to be applied instead to the ecclesiastical and religious ministry.

The Congregation, knowing how advantageous are his services, because of his intelligence and ability, does not agree to dispense him from the Office of Councilor, and neither from that of Procurator; but, recommends to the Superior to relieve him, in so far as is possible, from that which is most tiring.

THIS WAS UNANIMOUSLY ADMITTED BY ALL.

△△△

After this, the closing of the present Congregation was proposed, and unanimously accepted. There followed the reading of these Minutes, which were confirmed, and signed by all those assembled.

Fr. Peter Vignola, Superior
Fr. John Rigoni
Fr. Francis Benciolini
Fr. Joseph Sembianti
Fr. Mark Bassi

In faith whereof, Verona, the Stimmate
October 30, 1875

Fr. Vincent Vignola, Secretary

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¹⁴⁵ On the morning of the last day of this **VIIth General Chapter**, Fr. John Rigoni submitted his resignation, by means of this Letter.

¹⁴⁶ The meeting took up Fr. Rigoni's letter, as the second, and last, Order of Business, on this last day of the **VIIIth General Chapter**.

**“EXTRACTS FROM THE MINUTES of the VIIth GENERAL CONGREGATION
THIRD SESSION,
OCTOBER 29, 1875, N. 9”¹⁴⁷**

[page 1]

“9. The discussion was taken up on the Proposal contained in n. 1, of the List: ‘Whether the time has come to assign to the individual House, a part of their common substance,’ which was maturely discussed from every angle; it was resolved in the following Proposal, which pleased the majority, with reservations, however, in so far as putting it to a vote:

Proposition: The Congregation declares that it regards the various Houses, as all of its Daughters, but, however, with subordination to an order, that seems to flow from the very nature of the original foundation, that is:

In the first place, it considers the House of the Stimmate, as the Mother House with the Missionary Laborers assigned to the ministry in this Church, and with the Professed Students, and Novices, whether or not, eventually, they are lodged in it.

In the second place, the Congregation recognizes the House and residence of the Dereletti., it recognizes all the Priests and other Professed Members everywhere, whether at S. Bernardino’s in Trent, or in Parma, or wherever else they have been legitimately assigned, or are living.

In the fourth and last place, it recognizes - rather, it lovingly presses to its own bosom, the Student House of the Aspirants, situated in Trent, considering it as the nursery of its young plants and future hopes.

This having been said, and with such regard, the Congregation itself decides to develop its economic and pecuniary forces.

In the first place, on the maintenance [as is right and just], of the Priests, Clerics and Professed Lay Brothers.

Then, without detriment to any of these, for the subsistence of the Novices.

And, in the third and last place [without detriment, either to the first group, or to the second], the maintenance of the Aspirants.

¹⁴⁷ The entire Item 9 from the Chapter minutes – [cf. the original of this Document from the **Minutes** of the **VIIth General Congregation** - is re-copied here word for word..

After these general declarations, it is time to come, and for now, to the list of particulars of the Proposal, which is in the List, and has already been discussed above, the Congregation declares that it is in a position to express itself only for Trent.

It has been determined [until new resources are forthcoming], that the Plan of that House is for eight Aspirants, with the relative personnel of 8 Professed [Priest Workers, teachers and serving Brothers]: having seen that their annual support might be calculated at:

	5840 Lira	
and that revenue from the House might		(2000 from the Maso estate
be calculated;	4000 Lira)
		(2000 from Masses

Therefore, the House will need annually: 1840 Lira

The Congregation will send 450 Lira every three months, to overcome this deficit.

On this Proposal, the Chapter came to a vote, through Yea and Nay, and the results of the six voting, were:

Yes 6 votes
No 0 votes.

THIS WAS APPROVED

[page 2]

“As for the 2nd.¹⁴⁸ Having retained intact what is established in the *Appendix* for the Admission of Aspirants, it will be up to the Superior, to dispense, as he sees fit, concerning the manner of the Scrutiny, as he feels is best, and to establish a term of probation.

THIS WAS UNANIMOUSLY ADMITTED .”

These concur with the Original.

Dated: October 31, 1875

((Green Seal:

APOSTOLIC MISSIONARIES))

Fr. Vincent Vignola, Secretary

[page 3]

“On the doubt¹⁴⁹ concerning the Prayers and Suffrages for our sick and deceased, here is an extract of the Minutes of the VIIth General Congregation, of October 28, 1875:

The Congregation retains by common and harmonious vote:

¹⁴⁸ Also for the House in Trent, there was added this paragraph, that was treated later on this same day of the Chapter proceedings.

¹⁴⁹ On page 3 of this separate Folder, the question of the Suffrages was also included for the House of Trent.

That the sick religious, from the time he has received the Last Sacraments, and as long as he remains in the danger of death, ought to be assisted by remembering him, and recommending him to God in the Holy Mass:

But, there is no obligation to apply Mass for him. And that, after his death, all the Priests of the Congregation will apply Mass for him, as soon as they receive the news of his death.

And as for the Method of Studies, this was committed to three Definitors: Frs. Rigoni, Vincent Vignola and Bassi. 8 months have been allowed for their work.

This revision has been taken from the official Acts. ¹⁵⁰

Decree ¹⁵¹

“Having seen the request expressed in n. 4 of the *Minutes* of the 13th of October, of the Chapter of the House of the Stimmat:

Having considered that it is not even expressed in appropriate terminology –

That it is not founded on very grave and proven reasons, as would be necessary in so vital a matter –

And that, however, Fr. Sembianti was entrusted with developing some of these reasons to the Congregation, and which he did in fact, but without thereby moving in the least, the mind of those congregated –

Which, at any rate, could not be admitted, except in a future election:

The Congregation records and declares that it does not remove what is sanctioned in Chap. I, Parag. 5, n. 1, of the *Appendix to Part XII* of the Constitutions of the Founder, nor the content of Parag. II, Chap. I, of the *Appendix* itself:

‘Concerning the fundamental tenets of our Institute, nothing is to be changed in a Gen. Congregation; although a declaration might be sought in all of them.

‘But, if it should be proposed to change, or to abrogate the Constitutions in a Gen. Congregation, nothing concerning these matters may be treated, unless first, it is stipulated through a majority vote. Such a Deliberation and Decree cannot be done, unless with a two-thirds vote.’

This finds support also in the observation that where there is permitted in the same Parag. 6, Chap I, already cited, to each one an appeal, or the faculty to contest any Decree of a full Congregation: then, since there is permitted two appeals against a Decree introducing a novelty, or which is derogatory to some disposition of the statutes: it seems most clear how important it was to the wisdom of our Elders, to prevent the opportunity of too easy an innovation, as they were impregnated with the spirit of conservation.

¹⁵⁰ This concludes the Chapter intended for the House of Trent.

¹⁵¹ From here on, on a separate piece of paper, is found the **Decree** intended for the House of the Stimmat, decided upon – cf. these **Chapter Minutes**, above.

It might be of some small interest to note that in the wording of these Chapter proceedings – composed for the first time by Fr. Vincent Vignola, in place of the usual Fr. Rigoni, the Italian word: *Capitolo*, is used for the word *Chapter*. Prior to this, the style of Fr. Rigoni seems to have been that a **House Chapter** was called a *riunione*, or something similar; the General Chapter is usually called in these early *meetings*, a *Congregatio* - in accord with the Jesuit style, and noted by Fr. Bertoni in **CF # 300**.

VIIIth

GENERAL CHAPTER

SEPTEMBER 26 - OCTOBER 4, 1876

§§§§§

ACTS
of the
VIIIth GENERAL CHAPTER¹⁵²



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§§§

¹⁵² These **Minutes** are contained on 29 lined pages, that leave 1 inch margin at the top, and one and one fourth inches at the bottom. The pages are the same measurements as those used in the preceding General Chapter.

In the Name of the Lord. Amen. ¹⁵³

Verona, September 14, 1876.

Having seen the Decree of the Very Rev. Fr. Superior General, dated August 15, 1876, with which he convokes the General Congregation for the 26th day of this month – on the invitation of the Director, Fr. Joseph Sembianti, those members of the House of the Stimmate – St. Teresa's, who were not impeded, having active voice, were assembled in the regular Chapter, namely:

Fr. Joseph Sembianti, Director
 Fr. Charles Zara
 Fr. Joseph Marchesini
 Fr. Bellino Carrara
 Fr. James Marini
 Fr. Richard Tabarelli
 Re. Lawrence Rigatti
 Cleric, Cajetan Pizzighella – Sub-deacon
 Cleric, Melchiade Vivari, Sub-deacon
 Cleric, Julius Zanini, Sub-deacon

for the purpose of expressing what they believe opportune in the Lord, to submit to the reflection and to the deliberation of the said General Congregation:

Having invoked the divine aid, the Director, who presided over the Chapter, asked those assembled, one by one, and they responded that they did not have anything to propose.

The Chapter was then closed, and all affixed their signatures.

Fr. Joseph Sembianti, Director
 Fr. Charles Zara
 Fr. Joseph Marchesini
 Fr. Bellino Carrara
 Fr. James Marini
 Fr. Richard Tabarelli
 Fr. Lawrence Rigatti
 Cl. Cajetan Pizzighella, Subd.
 Cl. Melchiade Vivari, Subd.
 Cl. Julius Zanini, Subd.

§§§

¹⁵³ Before the formal **General Chapter Minutes** begin, there are two sheets containing Proposals, submitted to the Chapter. The first from the 'Mother House' of the **Stimmate**, is white, un-lined paper, measuring 8 and three fourths by 12 inches, and there is writing on both sides.

W J.M.J. ¹⁵⁴

**In the Name of the Lord. Amen.
The 20th of September, 1876.**

With Rev. Frs. Vesentini ¹⁵⁵, Mark Bassi, Andrew Sterza, Bartholomew Perazzani, Alexis Magagna present, all assembled in the regular Chapter Room of the House of S. Bernardino Vecchio, in Trent, and they proposed to ask the General Congregation: If, notwithstanding that rule of ours that states: *serve God and the Church, entirely gratuitously*, ¹⁵⁶ it might be possible to receive something, after having performed some spiritual ministry, not as a stipend, but as a simple gift, especially if the House has need of it? - This was put to a vote, four voted for Yes, and one abstained.

The same Chapter unanimously submits to the prudent consideration of the general Congregation, what follows:

The House of S. Bernardino cordially thanks the Congregation for having declared that it recognizes as its Daughter, this poor and humble House of ours, and not only recognizes it,

...but, rather it lovingly presses to its own bosom, the Student House of the Aspirants, situated in Trent, considering it as the nursery of its young plants, its future hopes.

We are grateful for the affectionate feelings of our Mother, the Congregation: and we will do our utmost, according to our meager ability, with the help of God, never to fail in our duty, and her hopes.

However, encouraged by this, her loving solicitude, we would wish, as it seems our duty to do so, to expose to the Congregation the real needs in which our House finds itself.

The General Congregation, the last time it met, when it came to determine the money for the annual maintenance of this House, thought that 5480 Italian Lira would suffice, with everything taken into consideration.

But, having regard for the special conditions of this city, such an amount of money for the suitable maintenance of 16 individuals [the number determined by the same Congregation], is rather lacking, as the past evidently shows; nonetheless, when the 5480 Lira indicated, have been effectively received into the account of the House of S. Bernardino, by employing all possible savings, they can keep us going somewhat. However, unfortunately, this has not happened, in that the assets of the House and

¹⁵⁴ Then follow here the Proposals from the House in **Trent**. They are contained on plain, white paper, now quite brown with age, measuring 16 one half by 11 three-fourths inches. It was folded in such a way, as to make 4 writing sides, 8 one fourth by 11 and three fourths inches. Three sides are written on.

¹⁵⁵ In these early Chapters Dominic *Vicentini's* name is often spelled by other confreres: *Vesentini*.

¹⁵⁶ **CF # 3**

property of S. Bernardino, are too far distant from reaching the amount contemplated by the Congregation – It is calculated that the revenue derived from the “Maso” fund ¹⁵⁷ ought to have reached 2000 Lira; in reality, however, the sum of the net income given to us up until now [including also the minute advantages], has been 650 Lira – Not even were we to accomplish marvels, the revenue would not correspond to the amount of the purchase of the property, because the needs require the payment in the purchase even of a fitting maintenance and mortgage.

Furthermore, the Congregation estimated the Stipend coming from the Celebration of Holy Masses at 2000 Lira – we point out that even with the four Priests who have been incardinated, up until now, in the House of S. Bernardino, celebrating without fail, every day, and without ever having a free Mass, the Mass revenue was 1738 Lira – From these figures, it results that the revenue from the House and property of S. Bernardino, is reduced to 2388 Lira.

Therefore, the House of S. Bernardino, to have the amount established for it, by the General Congregation, of 5480 Lira, would be lacking 1612 Lira.

This deficit cannot be overcome unless our House is to receive effectively, the amount established for it, or by lessening the established number of 16 individuals.

It should be noted that our daily expenses are governed by the most strict economy, and notwithstanding this, our House would find itself with a considerable deficit, if Divine Providence had not come to our aid, in an extraordinary manner.

Trent, S. Bernardino Vecchio

Fr. Dominic Vesentini, Director

“ Mark Bassi

“ Andrew Sterza

“ Bartholomew Perazzani

“ Alexis Magagna

†
†††

†

¹⁵⁷ Not identified, but noted by the translator under the preceding **General Chapter**.

In the Year of our Lord, 1876, this Tuesday ¹⁵⁸

September 26

In the Name of the Lord. Amen.

In the Mother House of the Stimmate, in Verona, on the convocation of the Very Rev. Superior General, of all the Capitulars of our Congregation, today, the following were gathered and were assembled, at the sound of the bell, in the room of the Very Rev. Founder:

Very Rev. Superior General, Fr. Peter Vignola
 Very Rev. John Rigoni, Gen. Councilor
 Very Rev. Vincent Vignola, Gen. Councilor
 Very Rev. Francis Benciolini, Gen. Councilor
 Very Rev. Joseph Sembianti, Gen. Councilor
 Very Rev. Mark Bassi, Graduate
 Very Rev. Charles Zara, Graduate
 Very Rev. Louis Morando, Graduate
 Very Rev. Peter Beltrami, Graduate
 Very Rev. Dominic Vesentini, Superior of the House of S. Bernardino.

Having invoked the divine assistance, with the recitation of the *Veni, Creator*, and having verified the number of those having the right to attend the General Congregation, that corresponds to the number of those present, it recognized the Congregation to be full, legitimate, and opened by putting this to a vote.

Present	10
Voting	9
Majority	5
Yes	9
No	0

THE CONGREGATION IS DECLARED FULL, LEGITIMATE AND OPENED.

△△△

According to the order established in the Constitutions, on line eight, of Chap. I, Parag. 6 of the *Appendix*, the Election of the Secretary was next, and of three members having the **Grade**, who with the Superior and the Secretary, will draw up the list of the Matters to be treated,

For this purpose, the ballots were distributed, and the following were named:

For the Office of Secretary, Rev. Fr. Joseph Sembianti received 5 votes.

For the Office of drawing up the List, as explained above:

Rev. Fr. John Rigoni with	7 votes.
Rev. Fr. Mark Bassi with	7 votes.
Rev. Fr. Vincent Vignola with	5 votes.

△△△

¹⁵⁸ On the original, here begin the nearly 30 pages of the **Acts of the VIIIth General Chapter.**

Before taking the matters to be formed into the List, as explained above, in consideration of the presence among those assembled, a Director, not having the **Grade**, a doubt was presented concerning the interpretation of those words that appear in the *Appendix*, Chap. I, Parag. 6, and under the sixth heading: **Moreover, all those will have the right of active voice for all those matters, etc.**, which do not seem to agree with the clear dispositions of Chap. I, Parag. 2, second line, where it clearly states that: **both these** [Directors of Houses, who do not have the **Grade**], and **the Priest Collaborators, in those matters, and only for those matters, for which they have been admitted, can have a vote, if the Congregation judges them capable, and competent of casting a vote.**

Therefore, this Proposal was formed:
Whether the Congregation intends to give to the Directors of the Houses, who do not have the **Grade**, the right of a vote, **in all matters**, except the Election of the Superior, and the active and passive Election of the General Councilors, of the Admonitor, and of the Procurator General.

A vote was taken on this Proposition:

Present	10
Voting	9
Majority	5
Yes	3
No	6

IT WAS REJECTED.

△△△

Following this, a number of Proposals were made, of which the following was retained:

To add to the words of the *Appendix*, Chap. I, Parag. 6. sixth line: **Moreover, they will have the right of active ballot for all those matters**, another word, *respectively*, **except**, etc. – so that the entire clause will read:

Moreover, they will have the right of active ballot for all those matters respectively, except...etc..

This is so that there be understood without equivocation, the clear disposition of Chap. I, Parag. 2, second line: **both these** [Directors of Houses, who do not have the **Grade**], and **the Priest Collaborators, in those matters, for which they have been admitted, can have a vote if the Congregation judges them capable and competent of casting a vote.**

A vote was taken on this Proposal, through Yea and Nay –

Present	10
Voting	9
Majority	5
Yes	8
No	1

IT WAS ADMITTED.

△△△

The Congregation unanimously proclaims that the moment in which It will decide matters which the Directors of the Houses, who do not have the **Grade**, may be authorized to give their vote, when the List will be definitively drawn up and discussed.

The Matters for the List were assembled.

I. Superior General

- | | | |
|--|---|--|
| 1. To examine, whether for the erection of a new House, there is necessary the convocation of a General Congregation. | (| This will be the first matter to be treated. |
| 2. If the project of the foundation of a House of the Congregation is to be accepted. |) | |
| | (| |
| 3. How should the 3 rd Rule of Chap. I, Section I, Part 7, be explained. |) | These will be |
| | (| treated |
| |) | |
| 4. How should n. 1, of Chap. III, of Part III be explained. | (| in their order, |
| |) | |
| | (| after the |
| 5. If it seems inconvenient that the Gen. Councilors be in places distant from the Superior. |) | |
| | (| First |
| |) | |
| 6. An examination of the project of the civil organization of the Congregation, to withdraw from the recent Ministerial Circulars. | (| |
| |) | Proposal |
| | (| |
| 7. Proposal of the Nomination of the Examiners of the I and II Scrutinies. |) | |
| | (| |

II. Houses

House of the Stimmate

Proposes nothing.

House of the *Dereletti*

- | | |
|---|--|
| 1. If it is fitting to accept the benevolent disposition of the Rev. Fr. Anthony Guardelli, in favor of the Congregation of the Stimmate. | This will be treated with the other points of temporal matters, i.e., in n. 7. |
| 2. If it is agreeable to try to sell the House of the Ssma. <i>Trinità</i> . | N. 7 |
| 3. That the personnel of the House of the <i>Dereletti</i> be increased. | This will be treated in its place. |

House of S. Bernardino Vecchio

- | | |
|---|---|
| 1. If, notwithstanding that Rule of ours, which states: <i>Serve God and the Church entirely gratuitously</i> ¹⁵⁹ , it might be possible, after performing some spiritual ministry, to receive something, not as a Stipend, but as a simple gift. | This will be treated after the preceding Proposal. |
| 2. Asks that the Congregation might increase the fixed allotment for the House. | This will be treated when the question of Fr. Rigoni is discussed, in n. 7. |

House of Parma

Has nothing to propose.

III. Councilors

Councilor, **Fr. Benciolini**

- | | |
|--|--|
| 1. That it might be provided that the House of the <i>Dereletti</i> will not have to send a Priest to celebrate for the Canossian Sisters. | This will be treated in its order. |
| 2. If it would be proper that Fr. Benciolini convey his holdings, to one or several during life. | This will be treated together with N. 7. |
| 3. If it is agreeable to accept collaboration in the <i>Echo of St. Joseph</i> . | This will be treated after the first question of the same. |

¹⁵⁹ CF # 3.

Councilor, **Fr. Joseph Sembianti**

- | | |
|---|---|
| 1. To what point has the Plan of Studies, which was decreed in the last General Congregation, been conducted, or has it been executed. | This will be treated at the same time as question N. 4, of Fr. Rigoni; see below. |
| 2. What has been done to return Fr. Marchesini to religious observance, a matter that the last General Congregation entrusted to the zeal and prudence of the Very Rev. Superior. | This will be treated together with Nos. 6, 7; See below. |

Councilor, **Fr. Rigoni**

- | | | |
|---|---|--|
| 1. Asks for information on Fr. Lanaro. |) | |
| | (| These will |
| 2. On the four who received Diplomas. |) | be treated in |
| | (| their chronological |
| 3. If a certain age is required for the Clerics to be admitted into the Priesthood. |) | order. |
| 4. He refers to the Minutes of the Seventh General Congregation , regarding the trust Committed by the Congregation, to the Superior for the Propaganda. | (| This is to be cited with n. 1 of Fr. Sembianti |
| 5. He proposes to make a second, and last Appeal, against the Decree of the Vth General Congregation , which gives the faculty to the Superior to grant the administration of one's own goods to a member. | | This will be treated in its place. |
| 6. The same, then, as Procurator General, asks: that the dispositions of the Constitutions, Appendix , Chap. II, Parag. 3, n. 21, be carried out. | (| (Together with these Proposals, Nos. 6, 7, |
| |) | (here will be treated here Nos. 1, 2, of |
| |) | (House of S. Bernardino; No. 2, of Counc. |
| |) | |
| 7. He asks if this same disposition is applicable also in the case of Fr. Marchesini, and, then in the Holdings to be restored. | (| (Fr. Benciolini; and No. 2, of Counc., Fr. |
| |) | |
| |) | Sembianti. |

8. He renews the question of last year, and This will be treated at the end.

Which is already placed in the **Minutes of The VIIIth Congregation**, 29th day of October, n. 12.

Fr. Peter Vignola, Sup.

Fr. John Rigoni

Fr. Vincent Vignola

Fr. Mark Bassi

Fr. Joseph Sembianti, Secretary of the Congregation.

†††††

Then, began the treatment of the matters, according to the List, but first the Congregation will pronounce itself, declaring on what points of the List, it intends to grant the right of Vote to the Director of the House of s. Bernardino Vecchio, Fr. Dominic Vicentini, who is not a **Graduate Father**.

This was put to a vote, and on the individual numbers of the List, he was approved to vote for **Nos. I: 5, 6, 7; No. II: 1, 2, 3 of the House of the Dereletti** ; as well as **Nos. 1, 2 of the House of S. Bernardino**. Furthermore, **No. III: 2, of the Councilor, Fr. Benciolini**; and **Nos. 6, 7 of the Councilor, and Procurator General, Fr. Rigoni**.

Then, there was the reading of the 1st Proposal, which is:
To examine, whether for the Erection of a new House, there is necessary the convocation of the General Congregation.

The Proponent presented his development of this, and those Congregated discussed it, after which the following Proposal was made:

Speaking absolutely, for the foundation of a new House, the convocation of the General Congregation, is not to be sought, except in the case that the General Councilors might judge it necessary to convoke one.

A vote was taken on this Proposal:

Present	10
Voting	9 [Fr. Vicentini abstained].
Majority	5
Yes	9
No	0

IT WAS ADMITTED.

ΔΔΔ

Then, these present **Minutes** were read, which contain the business of this First session, and all those present signed their names.

Fr. Peter Vignola, Sup.

Fr. John Rigoni

Fr. Vincent Vignola
Fr. Francis Benciolini
Fr. Mark Bassi
Fr. Charles Zara
Fr. Louis Morando
Fr. Peter Beltrami
Fr. Dominic Vicentini

The Meeting will be resumed tomorrow.

Fr. Joseph Sembianti Secretary
of the Congregation

[illegible]

27th day of September, Wednesday
IInd Session

The Meeting reconvened at the sound of the bell, and the 2nd of the Proposals submitted by the Fr. Superior, was taken up, namely:

Whether there ought to be admitted the project of a Foundation of a House of the Congregation in Bassano.

Then, it was put to a vote:

Present	10
Voting	8 [Fr. Rigoni abstained, as did Fr. Vicentini]
Majority	5
Yes	6
No	2

IT WAS ADMITTED.

Then, a discussion arose on the Chapters proposed by the Very Rev. Arch-Priest, as obligations of the Congregation, and it declared it would accept them, without, however, the strict obligation regarding the instruction of the adults in the Duomo, on Feast Days.

The declaration was put to a vote:

Present	10
Voting	8 [the two, as above, abstained]
Abstentions	2 [as above]
Majority	5
Yes	8
No	0

IT WAS ACCEPTED.

△△△

The present **Minutes** were read, and then signed by those Congregated.

Fr. Peter Vignola, Sup.
Fr. John Rigoni
Fr. Vincent Vignola
Fr. Francis Benciolini

Fr. Mark Bassi
Fr. Charles Zara
Fr. Louis Morando
Fr. Peter Beltrami
Fr. Dominic Vicentini ¹⁶⁰
Fr. Joseph Sembanti, Sec. of the Congregation.

The Meeting was suspended until tomorrow.

[illegible]

28th day of September, 1876, Thursday
IIIrd Session

The Members were gathered at the customary sound of the bell, and the 3rd of the Proposals of the Rev. Superior General was taken up, which is this:

How should the 3rd Rule of Chap. I, Section I, Part VII ¹⁶¹ be explained:

In our Churches, there shall not be had funerals, nor funeral services, nor chaplaincies, nor anniversaries, nor anything of this kind.

The matter was discussed by those Congregated, and the following Proposal was formed:

Whether the Congregation ought to take up the matter of an authentic interpretation of this Rule, that might serve as a Norm; or, whether the Congregation should make provisions that might arise in various cases.

This was put to a vote:

Present	10
Voting	9 [Fr. Vicentini abstained]
Majority	5
Yes	0
No	

IT WAS ADMITTED THAT THE CONGREGATION OUGHT TO TAKE UP THE
MATTER OF AN AUTHENTIC INTERPRETATION.

Then followed a discussion on the manner of procedure that should be followed to arrive at this authentic declaration, and this Proposition was adopted to be voted upon:

That there be elected three Definitors, who, within the coming month of October, will submit to the Superior, their opinion in writing, who for the solution of the cases in the meantime, from the coming month of November, until a new Congregation, will rule according to the majority of their views, until the resolutions of the Definitors have been presented to the new Congregation, and have either been accepted, or rejected by it.

¹⁶⁰ At this point, there is an ink blot, and an extremely clear finger print is visible over the signature of Fr. Dominic Vicentini.

¹⁶¹ C.D.B., Part VII, Section I, c. I, n. 3 = CF # 92.

Present	10
Voting	9 [Fr. Vicentini abstained]
Majority	5
Yes	7
No	2

IT WAS ADMITTED.

As the Proposition above was admitted, the Congregation went on to name, by plurality vote, the three Definitors.

The ballots were distributed, and then collected, and the following were found to be nominated, as Definitors:

The	Rev. Fr. Louis Morando	with 6 votes.
	Rev. Fr. Vincent Vignola	with 5 votes.
	Rev. Fr. Charles Zara	with 5 votes.

Then, the 4th Proposal was brought up:
How should # 1, of Chap. III, Part III ¹⁶² be explained:

All the Clerics, and also Lay Brothers, who have good voices, will learn ecclesiastical music, but not figured chant. However, the Deacons and Priests will abstain altogether from such study, so that they might be the more committed to the deepening of their knowledge, and the exercise of the ministry of preaching.

The words of the Rule were examined in common, and it was proposed to each one to give his opinion in writing, and the result was that the majority interprets it as containing an obligation for the Clerics, up until they become Deacons, and for the Lay Brothers, who have ability, to learn plain, or ecclesiastical chant, and that there is a prohibition for all to study that chant called *figured*.

Following this decisive opinion, the Superior asks the Congregation:

If, by this Rule, there is prohibited in our Churches also the use of that Chant that is called *figurato*.

This was put to a vote:

Present	10
Voting	9 [Fr. Vicentini abstained]
Majority	5
Yes	1
No	8

THE USE OF CHANT, THAT IS CALLED ***figurato*** IS NOT PROHIBITED IN OUR CHURCHES.

¹⁶² C.D.B., P. III, c. 3, n. 1 = CF # 45.

29th day of September, 1876, Friday
IVth Session

Also today, the Members assembled at the sound of the bell, in the usual place, to proceed with the discussion of the Proposals, contained on the List.

The 6th of the Proposals of the Rev. Superior was presented.

The examination of the project of civil organization, to withdraw the Ministerial Circulars¹⁶³.

The Proposal was taken under consideration, and it was unanimously adopted to undertake seriously the compilation of a Civil Statute of organization: it being clearly understood that from now on, the principal and holdings are interchangeable, that such a statute, or Plan, or any Regulation, which effectively is to establish, to retain for the end intended, in any form, even the most elaborate, should be expressed, however strengthened by verbal deliberations and individual and collective clauses, will not have [as it is also obvious that this is to be seen, and retained] any effect, other than juridical and civil; and therefore, will never be able to derogate, or to alter the Statutes of the Religious Congregation, the obligations and conscience of its Members; but it will be retained in the conscience of each one, and of all, as though it has not taken place.

Having then passed to discuss the manner to be maintained, to draw up and to establish such a Plan, or regulation, there was unanimously adopted the Proposition expressed by Fr. Rigoni, that if he, Fr. Rigoni, is to be chosen for this project, there be given to him two associates, who may assist him in the compilation of this said Plan, i.e., there is to be submitted to the revision of the illustrious Advocate, Brasca, or, if he is not available, to some other Barrister of confidence; and that it will be adopted by the entire Congregation, when it has obtained approbation by majority vote of a special Congregation, formed by the Rev. Superior, with his full Council, and the **Graduate Fathers** present in that place.

As Assistants, there were assigned to Fr. Rigoni, also on his request, the Fr. Superior and Fr. Sembianti.

After dinner, the Session was continued, and there were present those members who took part in the preceding Session, except for Fr. Rigoni, who, for reasons of health, was absent – all the rest consented to this part of today's Sessions.

The Congregation then went on to the 7th Proposal of the Rev. Superior, with which he asks for the Examiners of the Ist and IInd Scrutiny.

¹⁶³ The translator finds this text, among others, rather difficult to render. It seems that the question here was whether or not the Congregation ought to *incorporate* in some legal manner.

Since, in the course of the year, there were changes in personnel of the Examiners, of both the Ist and IInd Scrutinies who were elected in the **VIIth General Congregation**, and that as appears in its **Minutes**, they were supposed to remain in Office until October 6, 1877, it was found necessary to name three examiners for the Ist Scrutiny, and three for the IInd Scrutiny, who will also remain in Office until the date indicated, October 6, 1877.

When the ballots had been distributed, the following were elected for the Ist Scrutiny:

Fr. Pio Gurisatti	with 9 votes.
Fr. Peter Beltrami, Councilor of the House of Novitiate	with 7 votes.
Fr. Richard Tabarelli	with 7 votes.

These three new examiners, together with the Examiner, and the Councilor of the House of Novitiate, Fr. James Marini, already elected to this Office on August 5, 1874, will make up the number of the Examiners, prescribed in the Decree of the S. Congregation, *Regulari Discipolinae*.

Then, the ballots were distributed for the Nomination of the three other General Examiners for the IInd Scrutiny, and the following were elected:

Fr. Charles Zara	with 8 votes.
Fr. Francis Benciolini, Gen. Counc.	with 7 votes.
Fr. Vincent Vignola, Gen. Counc.	With 7 votes.

△△△

Proceeding then to the Proposals of the single Houses, according to their disposition of the List, there came under discussion request # 3 of the House of the *Dereletti*.

That the personnel of the House be increased.

Having heard the request, the Congregation unanimously left the matter to the zeal and to the prudence of the Rev. Superior.

Then, Proposal # 1 of the House of S. Bernardino Vecchio was taken up: Whether, notwithstanding that Rule of ours, that states: *Serve God and the Church entirely gratuitously* ¹⁶⁴, it might be possible, after having rendered some spiritual ministry to receive something, not as a Stipend, but as a simple gift.

When the Proposal was developed and discussed, it was agreed unanimously that according to the Rule cited, there cannot be received, even as a gift, any sum whatsoever, for the rendering of our sacred ministry: but, that there remains firm the disposition in our Constitutions, *Appendix*, Chap. II, Parag. 3, n. 15, where it states; **having taken into consideration, the persons, times and other circumstances [which pertains to the Superior], this might be dispensed for a particular individual, and for some case, not however for all cases, not generally, or by way of Statute, and also**

¹⁶⁴ CF # 3.

**The 1st day of October, 1876, Sunday,
and the Solemnity of the Most Holy Rosary**

VIth Session

When the afternoon of this day had come, a new Session was opened, at which all the usual Capitulars were present, except Fr. Louis Morando, who is still absent for the reasons indicated yesterday. The Proposal of the Rev. Superior was read again, and the discussion went on, in which new information was heard, and it was unanimously decided to abandon the thought of the Schools, without Diplomas, and the Paternal Schools, and it recommends that the decision be made that the four individuals, who have already received their Certificates, as explained above, be sent to make the year of apprenticeship. But, since not all the desired information was had to resolve on such a course of action, it was adopted, with all agreeing, to put off the decisive resolution to another Session, and to obtain the information that they do not have, and also to have the vote of Fr. Morando.

3rd Proposal of Fr. Rigoni.

If there is needed a certain age for the Clerics to be admitted into the Priesthood.

The Proponent gave a brief explanation, then came to conclude on the Rule of **Part V, Chap. I, ## 2 & 3** ¹⁶⁵.

The discussion was begun, and the time had run out, so the reading of the Minutes followed, which were then signed.

Fr. Peter Vignola, Sup.

Fr. John Rigoni

Fr. Vincent Vignola

Fr. Francis Benciolini

Fr. Mark Bassi

Fr. Charles Zara

Fr. Peter Beltrami

Fr. Dominic Vicentini

Fr. Joseph Sembianti, Sec. of the Congr.

¹⁶⁵ C.D.B., P.V, c. 1, ## 2 & 3 = CF ## 70 & 71.

2nd day of October, 1876, Monday

VIIth Session

Also on this day, all the members having a voice, were assembled, except Fr. Morando, who is still absent; the 3rd Proposal of Fr. Rigoni was heard again, and the interrupted discussion of last evening went on.

Having heard the various individuals on the meaning of the Rule, **Part V, Chap. I, nn. 2, 3**¹⁶⁶, the following response was established: It is to be retained that the age required to promote Clerics to the Priesthood, is **twenty-five and up**.

Here, the Superior intervened, and asked whether the Congregation would pronounce itself, if it believed that when the Clerics reached the age of twenty-five, whether it would be necessary, in order to promote them to the Priesthood, that he have the consultative vote of his Council, or not.

This was put to a vote.

Present	9
Voting	8 [Fr. Vicentini abstained]
Majority	5
Yes	1
No	7

THUS, IT IS NOT NECESSARY THAT THE SUPERIOR, IN PROMOTING THE CLERICS TO THE PRIESTHOOD, SHOULD HAVE THE CONSULTATIVE VOTE OF HIS COUNCIL.

Then, the 1st Proposal of the Counc., Fr. Sembianti, was taken up.

To what point has it been conducted, or rather, whether the Program of Studies has been drawn up, which had been declared in the last Congregation. To this Proposal was joined N. 4 of the Counc., Fr. Rigoni, which will be spoken of immediately following.

The Report that Fr. Rigoni was able to give, was heard, but it was found that nothing could be resolved, but it was necessary to wait for the arrival of Fr. Morando, who had the greatest part in this: and there was adopted instead, to hear in this matter also Fr. Tabarelli, who for this purpose, will be called in at that point, to the Congregation.

Therefore, the 4th Proposal of the Counc., Fr. Rigoni, was taken up:

He referred to the **Minutes of the VIIth Congregation**, regarding the responsibility entrusted by the Congregation, to the Superior for the Propaganda.

The **Minutes of Session III, # 2, of October 28, 1875, of the VIIth Congregation**, were read, and the Rev. Superior stated that he had kept in mind the recommendations entrusted to him in that Session: and that he had not failed to provide, in so far as the circumstances permitted him to do so, and he made known that he was

¹⁶⁶ C.D.B., P. V, c. 1, ## 2 & 3 – CF ## 70 & 71.

still hoping to put into act the Project of the **Mission in Sweden**, and he promised to continue these preparations, adding that he would remain in harmony with the S. Congregation of the Propaganda.

Then, Fr. Louis Morando arrived, and came into the Meeting, and there was resumed and taken up again, with Fr. Richard Tabarelli also present, who was called in for this purpose, the discussion pertaining to question N. 1 of the Council, Fr. Sembranti, on the Plan of Studies, and this conclusion was reached¹⁶⁷:

That having seen how, because of circumstances, independent of their will, and especially because they were not able to be together, the three Definitors were unable to fulfill their duty, in the space of time allotted to them:

Considering that these same circumstances remain even now, because of which there could not be demanded, nor hope for, that they begin anew:

A Plan was adopted, that arose in the Congregation, and which is this, to establish a Sub-Commission of three members, residing at the Stimmate, and unanimously, the choice fell on the Rev. Fr. Rigoni, Rev. Fr. Zara and Rev. Fr. Tabarelli. It will be the responsibility of the first named, to call together his two collaborators, confer with them, draw up the Plan, and develop it; then, submitting first his outline to the other two Definitors, who will then add their own deductions, or views, and they will then return the entire document to the sender, who, with his associates, will bear the responsibility of it, until the entire matter will be terminated, having accompanied their work with a Report of the Sub-Commission, that will obtain the final approval of all three Definitors.

Then, the 5th Proposal of the Counc., Fr. Rigoni was taken up:

He proposes to make a second, last Appeal, against the **Decree of the Vth Congregation**, which gives the faculty to the Superior to grant the administration of their own goods to the members.

This was put off until tomorrow.

△△△

These present Minutes were read, and the Members signed them.

Fr. Peter Vignola, Sup.

Fr. John Rigoni

Fr. Vincent Vignola

Fr. Francis Benciolini

Fr. Mark Bassi

Fr. Charles Zara

Fr. Louis Morando

Fr. Peter Beltrami

Fr. Dominic Vicentini

Fr. Joseph Sembianti, Sec. of the Congr.

¹⁶⁷ With the arrival of Fr. Morando, and also the appearance of Fr. Tabarelli at the same time, at this strategic moment, this might indicate the beginning of the afternoon session was right here.

3rd day of October, 1876, Tuesday

VIIIth Session

Also today the Members were assembled, and there was read again the 5th Proposal of the Counc., Fr. Rigoni, which was mentioned in yesterday's Session, and put off until today.

The Proposition reads whether the Congregation ought to concern itself with this, or not.

A vote was taken.

Present	10
Voting	9 [Fr. Vicentini abstained]
Majority	5
Yes	4
No	5

THE CONGREGATION WILL NOT TAKE THIS MATTER UP.

Then, came the Proposals contained in the List, under N. 6, 7, of Fr. Rigoni, that is: the 6th and 7th of the same Fr. Rigoni, as Procurator general; the 2nd of the Counc., Fr. Sembianti, as pertaining to the 7th: the last part of the 7th, namely, concerning the Capital to be restored, which has a bearing on, and will be discussed with the Proposals of the Counc., Fr. Benciolini, on the transferral of his estates, on the offer of the Rev. Fr. Guatalli, on the Project of the sale of the building of the Most Holy *Trinità*, and finally, the proposal, or the request, of the House of S. Bernardino, contained in the **Minutes of September 20, 1876.**

There was a reading of the Rule, referred to by the Proponent, Fr. Rigoni, under N. 6 of the List, i.e., the one found in the *Appendix*, Chap. II, Parag. 3, n. 21. The Very Rev. Superior considered the request reasonable, and declared that for his part, that he would do all that he could, that the cited Rule be carried out, in so far as this will be possible.

Then came the 7th Proposal of the same:

He asks if this same discussion is applicable also in the case of Fr. Marchesini.

Before giving a decisive response to this request, a discussion arose on the other Proposal, pertaining to the same subject, and was placed under N. 2, of the Counc., Fr. Sembianti, who asks:

What has been done to return Fr. Marchesini to religious observance, as appears in the last General Congregation, the **VIIth**, as having been entrusted to the prudence of the Very Rev. Superior.

The Congregation was informed on the position in which Fr. Marchesini finds himself, the need, or rather, the duty was unanimously recognized of adopting an efficacious and resolved means to return the said Fr. Marchesini, to the exact observance of a Religious. And here, it was proposed:

That the Very Rev. Superior call Fr. Marchesini back to the House of the Stimmate, where he will then have his true and constant residence, except for now, he will go to the Pozza estate, on Saturday evenings, or the evenings of the Vigils of other Feasts, to return then, on Monday mornings, or the mornings after the Holy Days, and also except for some other brief excursions, because of the needs of unforeseen circumstances: however, every time, as everyone else, he will be accompanied by a Companion.

Furthermore, the Rev. Fr. Superior, in the name, and with the responsibility of the Gen. Congregation, will order Fr. Marchesini to entrust the administration of his estate to another, within this year, so that this Administrator will begin to function before January 1877: or, if he chooses rather to rent them out, this will have its beginning on November 11, 1877. Then, if Fr. Marchesini should refuse the disposition of the Congregation, this will no longer consider him as a Confrere.

A Vote was taken on this Proposal:

Present	10
Voting	9 [Fr. Vicentini abstained]
Majority	5
Yes	9
No	0
IT WAS PASSED.	

It responded then to the question of the Counc., Fr. Rigoni, included on the preceding pages, and that appears in the List as N. 6, in response to the Rule in the *Appendix*, Chap. II, Parag. 3, n. 21.

When the matter was discussed, due Proposals were formulated:

1st Proposition: In general, is it understood that the said rule is applicable to analogous cases? Namely, the individuals who possess, administer their own goods, or have them administered, are they bound to present their annual accounts to the Superior, so that he might give them to the procurator General?

The Congregation responds that they are not bound to present their annual accounts to the Superior, so that he might give them to the Procurator Gen., because those members, who in possessing holdings, and having them administered by a third party, outside the Congregation, have already assigned their revenues, to one of their choice, so that such a conveyance might be lasting.

This was put to a vote, the result of which was:

Present	10
Voting	10
Majority	6
Yes	10
No	0
IT WAS ADMITTED.	

2nd Proposition.

Does this apply to Fr. Marchesini?

The Congregation responds analogously to its deliberation above, i.e., in conformity to the response given to the First Proposition, that: If Fr. Marchesini, after having adopted one of the two alternatives, i.e., after having chosen an outside Administrator of his goods, and have having found a Manager of these same goods, will permanently assign the annual revenues to other purposes, extraneous to the Congregation, he will not be obliged to the observance of the rule under discussion, which means, he would not have to present his annual accounts, so that they would be passed on to the Procurator Gen., 'to be examined and referred.'

This was put to a vote, the result of which was:

Present	10
Voting	10
Majority	6
Yes	10
No	0

IT WAS ADMITTED.

During the discussion on Fr. Marchesini, the Congregation came to know that Fr. Marchesini does have a sizable sum, pertaining to the house of the Stimmate, without sufficient documents to guarantee its security; in view of which, the members agree to entrust this to the Very Rev. Superior, and that he consider it urgent to provide, as soon as possible, that such capital, be regularly insured in legal form, so that the entire sum will bear interest.

Then, the last part of Proposal N. 7 of the Counc., Fr. Rigoni, came up, regarding the Capital to be restored.

He made his Report giving an account of the amount of 738.40 Lira, which would represent a Patrimonial Capital.

The Congregation retains unanimously that as soon as the state of the House warrants, that a careful and useful restoration o this sum is to be made.

It was time to treat of Proposal N. 2 of the Counc., Fr. Benciolini, but since the hour was late, the Session was closed, putting off the development and the discussion of such a Proposal, until tomorrow.

The Minutes were read, closed and signed:

Fr. Peter Vignola, Sup.
 Fr. John Rigoni
 Fr. Vincent Vignola
 Fr. Francis Benciolini
 Fr. Mark Bassi
 Fr. Charles Zara
 Fr. Louis Morando

Fr. Peter Beltrami
Fr. Dominic Vicentini
Fr. Joseph Sembianti, Sec. of the Cong.

4th day of October, 1876, Wednesday

IXth Session

The Capitulars assembled at the usual sound of the bell, in the designated place, and immediately there was a reading of Proposal N. 2, of the Counc., Fr. Benciolini:

Whether it would be better for Fr. Benciolini to transfer his estates to one, or several in his lifetime.

To this Proposal, there was joined the Proposal N. 2 of the House of the *Dereletti*, as similar to it, which is:

Whether it would be better to sell the House of the Most Holy *Trinità*?

The Proposals motioned by Fr. Benciolini, and developed by those Congregated, it was unanimously agreed to entrust the solution of these two matters, to the sagacity of the Very rev. Superior, and the Procurator General, and his Councilors, when these matters have been reduced to concrete terms, will deliberate with the authority of the Congregation, in a decisive vote.

The Proposal N. 1 of the House of the *Dereletti* came up:

Whether it would be better to accept the benevolent disposition of the Rev. Fr. Anthony Guatelli, in favor of the Congregation of the Stimmate

At such a Proposal, and also considering the pertinent information, the Capitulars unanimously came to establish that there is nothing to prevent a Member of the Congregation to accept the pious dispositions of anyone, who freely and according to his conscience, might make in his favor.

Then, request # 2 of the House of S. Bernardino Vecchio came up, in which it asks whether the Congregation will increase the contribution to the said House; this request, following the explanation made by Fr. Vicentini, was resolved as follows:

The House of S. Bernardino asks that there be taken into consideration, the deductions that it has made in its own Capital, with which it would believe to be demonstrated, that this house does not receive the money in the amount that had been established to give it.

The written request was developed and reinforced with clear reasons by the Director of the House of S. Bernardino, Fr. Vicentini, and it was recognized that the decision of the last General Congregation was mistaken, because of inexact information, and therefore, it was determined unanimously, to come to the aid of this house, in so far as it is permitted, so that it might obtain the amount already assigned to it.

Then, attention was turned to the request of the Very Rev. Fr. Superior, derived from the question of the Counc., Fr. Rigoni, cited in the Vth Session, near the end, under # 2, and at the beginning of the subsequent VIth Session, and that it reserved to be treated and resolved, when there is had from all, the desired information, and also when Fr. Morando would be present, that is:

Whether it be agreed to send the four who have received Certificates for the examinations taken, to make a year of apprenticeship at S. Nicolò.

Before passing to a decision on this point, a subordinated question was asked:

In the case that it be voted to send them, or not to send them: will there be understood by this that for the coming school year, the Schools will be opened?

On this proposition, a vote was taken, by Yea and Nay:

Present	10
Voting	9 [Fr. Vicentini abstained]
Majority	6
Yes	9 ¹⁶⁸
No	0

Then, a vote was taken on the principal Proposition:

Whether or not, they will be sent to make the apprenticeship at S. Nicolò

This was put to a vote, by Yea and Nay, and the result was:

Present	10
Voting	8 [Fr. Vicentini abstaining, and also Fr. Rigoni]
Majority	5
Yes	8
No	0

Then, there was taken up the last Proposal of the Procurator, Fr. Rigoni, which is the last Proposal on the List, under N. 8, i.e.:

Fr. Rigoni renews the request of last year, and as already contained in the **Minutes of the VIIth Congregation**, the 29th of October, under 3 12.

To the request of Fr. Rigoni, asking to be exonerated from the Offices of Councilor and Procurator general, and to be instead applied in the ecclesiastical and religious ministry, the Congregation replies that it does not believe that it can condescend entirely. Only for the sake of relieving him, the Congregation, also acting on his express desire, limits his responsibilities as Procurator General, to that, and only that, as is determined in its Rules, *Appendix*, Chap. I, Parag. V, n. 1: in fulfilling these, he will

¹⁶⁸ There is a generally consistent near unanimity whenever the prospect of the **schools** comes up as an essential element in the Apostolic Mission – from the time immediately following Fr. Marani's death – and long before Fr. Tabarelli would ever be able exert such 'total influence' over the minds of the whole Chapter here [as some maintain he did, over the *boni viri*]. Here, though, we are some 14 years before the stormy **XIIth General Chapter**. Fr. Marani, who considered the schools merely as a *palliative*, hiding the real intention of the Community, was less convinced regarding the **schools** as a central aspect of the Apostolic Mission, according to the changing needs of the Church – it pertained to the *varia et propria ministeria*. [CF # 185].

give that assistance that according to the needs of matters, that might become necessary, from time to time, as the Rules cited above imply, and as were established by the **VIIth General Congregation**, in its last **Decree**.

The Congregation, then, exonerates him from the responsibility of the immediate administration of the goods of the Stimmate, which will then be handled by the Procurator of the House of the Stimmate. For eventual divergences, on the strict application of his Rules, which have not yet obtained the explanation of practice, the Procurator General will conduct whatever is agreed upon between the Superior and himself; and if, on occasion [as could happen], they are unable to agree among themselves, there will be asked by both parties, according to the importance of the matter, with charity, the view of the General Councilors, or the decisive vote of the next General Congregation.

ALL THIS WAS UNANIMOUSLY APPROVED BY THE MEMBERS.

Then a motion was made to see if the Congregation decided to close, and to disband.

The answer was a unanimous Yes.

 $\Delta\Delta\Delta$

Therefore, there was a reading of all this, and the last signing was conducted by the members.

Fr. Peter Vignola, Sup.
Fr. John Rigoni
Fr. Vincent Vignola
Fr. Francis Benciolini
Fr. Mark Bassi

Fr. Charles Zara ¹⁶⁹
Fr. Louis Morando
Fr. Peter Beltrami
Fr. Dominic Vicentini

So it is – Fr. Joseph Sembianti, Sec.

Verona, October 4, 1876

**((Green oval SEAL:
APOSTOLIC MISSIONARIES))**

¹⁶⁹ In the original Minutes, these names appear as here, in two columns, as the Minutes of this October 4, 1876, concluded near the bottom of the page, and it was desired that all the signatures would appear on the same concluding page.

VV. J.M.J. ¹⁷⁰

**A RÉSUMÉ OF THE VIIIth GENERAL CONGREGATION,
Held on the last days of September, and the first days of October
1876.**

Ist. There was taken under examination the words that appear in the *Appendix*, Chap. I, Parag. 6, sixth line: **Moreover, they will have the right of active vote for everything...** - and there was added the word: **respectively**, so that the full rendition reads: **Moreover, they will all have the right of active voice for everything respectively, except, etc.** - that thus there would be understood, without equivocation, the clear disposition of Chap. I, Parag. 2, second line: **both these [Directors of Houses, who do not have the Grade] and the Priest Collaborators, in those matters, and only for those matters, for which they have been admitted, can have a vote, if the Congregation judges them capable and competent of casting a vote.**

The Congregation then proclaimed unanimously that the moment in which it will decide in what things the Directors of the Houses, not having the **Grade**, will be authorized to give their vote, and this is when the List of the matters will be discussed in the Congregation, will be drawn up, and definitively discussed.

IInd. The Congregation defined: That speaking absolutely, for the foundation of a new House, there is not to be sought the convocation of the General Congregation, except in the case that the General Councilors judge it necessary to convoke it.

III. It accepted the project to found a House of the Congregation in Bassano.

IV. It asked three Definitors for a Declaration on **Rule 3, of Chap. I, Section I, Part VIII** ¹⁷¹, *In our Churches, there will not be held funeral rituals, nor funeral stipends, nor chaplaincies, nor anniversary celebrations, or anything similar.*

The Definitors must, within this month of October, send to the Very Rev. Superior, for the solution of cases, that might arise in the meantime, from the coming November, until a new Congregation, in which then the resolution of the Definitors will be submitted, to be either accepted, or rejected.

¹⁷⁰ There is also included here this 4 page Resume' of this Gen. Chapter, compiled by Fr. Sembianti, on paper measuring 12 x 8.

¹⁷¹ C.D.B., P. VII, Sec. I, c. 1, n. 3 = CF # 92

Vth A Proposal was made for an explanation of Rule I, of Chap. II, Part III ¹⁷²: *All the clerics and also Lay Brothers who have good voices, will learn ecclesiastical music, but not figured chant. However, Deacons and Priests will abstain, ...etc.*

The majority retains that this Rule contains the obligation for Clerics, before they are Deacons, and for Lay Brothers, who have the ability to learn plain, or ecclesiastical chant, and prohibits them all from learning *figured* chant.

There was retained, however, that the use of *figurato* chant, is not prohibited in our Churches.

VIth The number of Examiners for the First and Second Scrutinies was filled. As Examiners for the First Scrutiny, the following were added to Fr. James Marini, Councilor for the House of Novitiate:

Fr. Pio Gurisatti

Fr. Peter Beltrami, Councilor of the House of Novitiate

Fr. Richard Tabarelli

To the Examiner, by his very Office, for the Second Scrutiny, Fr. John Rigoni, Procurator General, there were added:

Fr. Francis Benciolini, Gen. Counc.

Fr. Vincent Vignola, Gen. Counc.

Fr. Charles Zara

All these Examiners, except the Examiner by his very office, Fr. Rigoni, will remain in office until the 6th of October, 1877.

VII. To the question: Whether, notwithstanding this Rule of ours: *Serve God and the Church, entirely gratuitously* ¹⁷³, after some spiritual ministry has been rendered, is it possible to receive something not indeed as a stipend, but as a simple gift. It was unanimously responded: that, according to that Rule, it is not possible to receive anything, even as a gift, for any ministry of ours, but that, however, the disposition in the *Appendix*, Chap. II, Parag. 3, n. 15, still remains intact, i.e.: Having taken into consideration the persons, times and other circumstances [which pertains to the Superior], this might be dispensed for a particular individual, and for some case; now, however, for all cases, nor generally, by way of Statute; as well as that other Statute in the same *Appendix*, Chap. and Parag., cited above, n. 26.

¹⁷² C.D.B., P. III, c. 3, n. 1 = CF # 45.

¹⁷³ CF # 3.

VIII. The Very Rev. Fr. Superior expressed that he has kept in mind the recommendations made to him in the **VIIIth General Congregation** regarding the **Mission** in Sweden, and that he has not omitted to make provisions, in so far as circumstances allowed him, that this project may, at some time that is undetermined, be put into act, and he promised to continue such provisions, adding that this is in accord with the S. Congregation of the Propaganda.

IXth To the request that the disposition of the Constitutions, *Appendix*, Chap. II, Parag. 3, n. 21, be put into execution, where it states that there be sent to the Superior, and by him, to the Procurator general, the balance of entries and annual expenses, the inventory, and the patrimonial state, together with the changes undergone, etc., for each House – the Very Rev. Fr. Superior responded: he considered reasonable such a request, and declared that for his part, he will see to it that the cited Rule will be executed, in so far as this will be possible.

Xth It was adopted that their annual accounts do not have to be presented to the Very Rev. Superior, that he might send them to the Procurator General for those Members, who, having estates, and choosing Administrators outside the Congregation, do not have fixed revenues, for purposes or persons extraneous to the Congregation.

XIth Having taken into consideration the Capitular Acts of the House of S. Bernardino, as regards their allotment, that for the said House had been made in the **VIIIth General Congregation**, it was recognized that the view of that Congregation was mistaken, because of inexact information; and therefore, it was determined to come to the aid of that House, as far as it is possible, so that it might obtain the sum assigned to it.

Verona, October 31, 1876

Fr. Joseph Sembianti ¹⁷⁴, Sec.
of the Congregation
(Green oval SEAL
APOSTOLIC MISSIONARIES)



¹⁷⁴ It should be noted that Fr. Sembianti took the Oath of Office as General Councilor, on March 2, 1874. He had served as Secretary of this **VIIIth General Congregation** just concluded, and occupied important positions in the community, due to the esteem in which he was held. In this time, Fr. Sembianti served as Director of the 'Mother House', the Stimmate in Verona.

However, under the date of November 5, 1879, a little over three months prior to the opening of the next, the **IXth General Congregation [February 1880]** there is an unusual letter of his addressed to the Superior General – in which Fr. Sembianti brings up the unhappy case of Fr. Sogaro, who had already left the Community. The tenor of this letter seems to be that Fr. Sembianti himself is in some kind of a crisis. This letter will appear among the Introductory Documents of the next, the **IXth General Chapter**.

IXth

GENERAL CONGREGATION

FEBRUARY 17 – 25, 1880

§§§§§

ACTS
of the
IXth GENERAL CONGREGATION ¹⁷⁵
§§§

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¹⁷⁵ These **Minutes** appear in an uncovered booklet, on 40 pages of un-lined paper, 8 x 12 inches. The last page contains a list of the 16 **Graduate Fathers**.

There were numerous **Proposals** for this **Chapter**, appearing on various sized paper. Those without a date have been placed just prior to February 17, 1880, the first day of the Chapter. And all these proceedings are preceded by the earlier mentioned unusual Letter from the General Councilor, Fr. Joseph Sembianti **General Councilor** – who seems to be in a vocational crisis.

A MISCELLANEOUS DOCUMENT

[A Letter of Crisis?]

VV. J.M.J.¹⁷⁶PN 321¹⁷⁷

Very Rev. and dear Father,

I received yesterday your most gracious letter, with the date of October 31st, and I am grateful again, one more time, for the most kind understanding of your Very Reverend Paternity. I am most sorry for having opened this wound, of which your Paternity speaks to me, and your grief only increases mine all the more. But, how could this be helped, my most loving Father, that these two wounds be opened when the most imperative reasons imposed them on me?... And what are these reasons? They are not at all secret, nor will I try to cover them, or hide them. I accept the invitation that Your Paternity extends to me; I will be obedient to my Superior at the Stimmate, and I will be open and sincere, also on this occasion, as I always have been in every encounter with my Superiors. By this, I believe I will give to Your Paternity, and to all my Confreres, an evident proof of the rectitude of my intentions, and of the maturity of my resolutions.

I believe that I should point out to Your Paternity, that up until now in this matter, I have not forgotten at all, the 48th Rule of the **Common Rules**: **No one will take counsel from externs, without the permission of the Superior** – and in my own case, I am without fear of having broken it. The formalities of being absolved from the vows, I do not recall; I remember only that for Fr. Sogaro, there was not employed much solemnity, and that the *Appendix* existed then, as now. I do not remember exactly what the late Fr. Lenotti said to me, even though I was a Councilor, on the reason why Fr. Sogaro asked his release from the vows, as certainly he did not say it publicly in the Council, where he only exposed that all the means had been employed, and that they had all come to naught, to have him change his decision, and in insisting in asking to be released, he asked those in the meeting, what should be done. But, this makes no difference; the prescribed formalities, I repeat, I do not remember them, nor do I pretend that they should be omitted for me. The motives for my request, I will expose to Your Very Reverend Paternity, and to the entire Congregation.

¹⁷⁶ This is a Letter, addressed to the Superior General [?], from **Fr. Joseph Sembianti**, expressing some kind of personal vocational crisis [?], is dated **November 5, 1879**, just three months before the opening of this **IXth General Chapter** in **February 1880**. The Letter has nothing to do with the previous **VIIIth General Chapter**, concluded three and one half years earlier [October 1876], of which Fr. Sembianti was Secretary – he was also General Councilor and Director of the House of the Stimmate. For this **IXth General Chapter**, Fr. Sembianti is listed as **Director of the House of Bassano**. **Fr. Vicentini**, however, would be elected Secretary of this **IXth General Chapter**, to take Fr. V. Vignola's place, who found he work too difficult for his health.

This unusual Letter was found by the translator in the Folder of the **XIVth General Chapter [September 1891]**. The Letter is also mentioned in the stormy **XIIth General Chapter [September 1890]**.

It was written on faintly lined paper, measuring 10 x 8 inches, folded to make 4 writing sides, measuring 5 x 8 inches. Fr. Sembianti wrote on two and one half sides.

¹⁷⁷ “PN” – does this mean ‘Postal Number’?

I therefore, will be at the Stimate on next Wednesday, the 12th of this month, on the first coach, bringing with me young Tommasi,¹⁷⁸ and I hope to be able to return the same day. And therefore, I do not think it is necessary for you to substitute for me.

I would be most obliged if our Paternity will continue to recommend this matter with me, and that all be done with holy charity, and in conformity to His divine good pleasure.

With the greatest respect, I am

Of your Very Reverend Paternity

Bassano, Nov. 5, 1879

A most humble son and devoted Servant,

Fr. Joseph Sembianti.



¹⁷⁸ This would be John Baptist Tomasi, who would eventually be the **Vth Superior General**, of the Congregation, who would be elected during the **XVIIIth General Chapter**, September 1911. When the North American students arrived in Rome in mid October 1952, Fr. Tomasi was living in retirement at the Generalate, Via Mazzarino, 16 – in Rome, St. Agata of the Goths. On the Feast of John the Evangelist, Dec. 27, 1953, while he was offering his customary 8:00 a.m. Mass in the Church for the *beate*, he repeated the Creed four times. The Superiors were called, and he was brought upstairs to his room [where the local Superiors would live in subsequent years]. It was found he had suffered a stroke. He passed away about one week later, on January 2, 1954, at the age of almost 87. He was mourned by the American students, due to his friendliness – and even help in their studies that he offered. At that time, he was also the Spiritual Director of some of the *Folklorini*, frequent visitors to St. Agatha's in those times. Therefore, in 1880, 'young Tomasi', from Bassano, would have been 13 years old, being born Jan. 24, 1866.

“In the Name of the Lord. Amen.” ¹⁷⁹

I, Francis Benciolini, Director of the House of S. Maria del Giglio, in obedience to the orders of the Very Rev. Superior General, Peter Vignola, in his Decree of Convocation of the Congregation, after having had its three Masses celebrated, as prescribed in that Decree, today, January 29, 1880, have assembled the Chapter of this House of mine, composed of the rev. Frs. Pio Gurisatti, Angelo Graziani, Richard Tabarelli, to deliberate concerning the Proposals and requests to be presented to the General Congregation. After having invoked the divine assistance, the discussion got underway, and all the Capitulars expressed the desire that there be manifested to the Congregation, that nothing is closer to their hearts, than the exact observance of the fundamental and **Original Constitutions of the Ven. Founder**, persuaded, as they are, that only in this way, will they be able to obtain the blessings of God. Therefore, in particular, they came to make the following Proposals:

I. And, first of all, considering that the principal reason indicated by the Very Rev. Superior, for the convocation of the Congregation, is the Election of the Procurator General, it was asked if it might be more in conformity with our ordinary Rule, that such an election be declared the ordinary competency of the Superior General –

having read the **1st Chapter of the XIIth Part, *On the Manner of Government***, and precisely **Num. 4,**¹⁸⁰ where the Ven. Founder orders that the Superior *is to have entire authority*, which has, among other motives, the impropriety of multiplying dignities, and of giving the unhappy occasion of schisms and factions:

as also, **n. 10 of the same Chapter,**¹⁸¹ where he prescribes that: *... the judgment concerning the proper Grade of each confrere, and the determination and distribution of duties, will be entirely in the hands of the Superior of the Institute* -:

having diligently discussed the matter, the Capitulars unanimously decided to make [as they do now] to the Congregation, a formal appeal for the above-mentioned rule; that, imploring the Congregated Fathers to choose to examine whether the unfolding of the Election of the Procurator General for the Congregation, is not perhaps, in no way contrary to those taxative and organic Prescriptions of the Ven. Founder.

II. Having brought, then, the consideration of the second motive expressed in the Decree of Convocation, noted above, i.e., the Election of the General Councilors, and having read and thought over the dispositions with which the Ven. Founder justly wishes to entrust such an Election to the whole Congregation, and speaks of their duties and powers; those words, taken from **n. 4, of Chap. I, of Part XII**¹⁸², *Only Councilors will*

¹⁷⁹ The first five Proposals, dated January 29, 1880, were from S. Maria del Giglio [the House of the *Dereletti*]. They appear in purple ink, on paper measuring 16 and one half by 13 inches. This was folded, making 4 writings sides, of unlined paper, 8 and one quarter by 13 inches.

¹⁸⁰ C.D.B., P. XII, c.1, n. 4 = CF # 301. Fr. Bertoni copied this Rule *verbatim*, from Suarez, Bk 10, c. 1, n. 10: showing how St. Ignatius took many reasons from the Fathers as to why he chose the monarchical form of Government, p. 1061, a.

¹⁸¹ C.D.B., P. XII, c. 1, n. 10 = CF # 307. This Constitution, too, is taken *verbatim*, by Fr. Bertoni from Suarez, Bk 10, c. 3, n. 5 – p. 1067, a.

¹⁸² C.D.B., P. XII, c. 1, n. 4 = CF # 301 = Suarez, p. 1061 a.

be added to him, not co-judges, especially in co-relation to those others, of the same Chapter, n. 1,¹⁸³ with which he establishes the norm: *Although the Superior in governing ought to use the counsel of his confreres, St. Benedict states that 'nevertheless that which he maintains to be more salutary, depends on his judgment, and then all shall obey him' [Rule 3 & 65].* And as in the *Appendix to Part XII of the Constitutions* [in which, with great zeal and excellent results, it was sought to develop the concise Rules of the Ven. Founder, particularly on that Part which pertains to the manner of organic- internal government], it demands often, and in some determinations and decisions, that may seem to be the definitive jurisdiction of the Superior, the **definitive vote** of the Councilors: there is proposed to make a second appeal that would reaffirm the Primitive Rule, and insure it at least against those apparent antinomies – And this Proposal, too, obtained a unanimous vote.

III. In the treatment of the two preceding Proposals, naturally, the discussion fell on the Capital Constitution of the Ven. Founder, with which he wished the Superior General elected for life¹⁸⁴ – as also in those most wise rules with which the **IInd General Congregation**, in the *Appendix to Part XII* of the Constitutions, Chap. II, Parag. I, in the act of denying for one single time, this form of Election, expressed in the firm proposal: **'not to withdraw in the least from this form of government, indicated by the Founder, as soon as circumstances allow.'**

- And here, the spontaneous desire arose of asking, whether the changed circumstances through the long course of almost ten years, would now counsel, or at least permit the Congregation to carry out its expressed wish of clinging to the observance of that fundamental statute. –

And as the manifestation of this desire cannot seem, neither inopportune, or premature [seeing that it must be discussed in the Gen. Congregation, concerning the election of the Procurator General, and of the general Councilors, and that these remain in Office until the Election of the Superior General, also the question of electing the latter, can rightfully be considered as connected with the former]: thus, the Proposal came to be formulated:

The House of S. Maria del Giglio, formally intercedes for the observance of that Rule of the *Compendium Rude*, n. 8, that states: *The nature of the government is this, that there will be over all, a Prelate for life.* This was unanimously accepted.

IV. In the fourth place, there was a discussion also on the high school education for extern students¹⁸⁵, and it was asked if it would be out of place to beseech the Congregation if it wanted to promote and decree the erection of a public High School, that there might be gradually continued the education, and the instruction imparted in our Elementary Schools, with such profit to the youth, and the applause of good people.

¹⁸³ C.D.B., P. XII, c. 1, n. 1 = CF # 298 – a paraphrase of Suarez, Bk 10, c. 1, n. 8, p. 1060 b.

¹⁸⁴ cf. CF # 8.

¹⁸⁵ Once more there is the urgent appeal for the Congregation to return to the ministry of teaching, which was long ago considered as one of the principal ends of the Congregation, that was born and flourished with teaching [cf. Proposal of the House of the Stimmate, Feb. 24, 1874, to the Vth General Chapter – a consistent appeal almost immediately following Fr. Marani's death].

- And it was found that this had already been decreed, or better, discussed, in the **Fifth general Congregation, having been unanimously recognized** [as appears in its authentic **Minutes ***, the necessity of taking part in the public education of the youth. There was imposed on the Superior to provide that some of our members might obtain legal qualification for his school teaching, so that there might be begun [with a view, though, of the Councilors], the erection of a public high school.

- However, it was believed proper to ask the General Congregation, that at the renewal of these same good intentions, to add authoritative decisions that would tend to direct practically, **the attention of this matter of utmost importance**, to the Superior. And this Petition is unanimously forwarded.

As for what pertains to the Elementary School, already established, it was observed that it would perhaps be **more in conformity with religious décor, and to the old practice of our First Fathers,**¹⁸⁶ that the little children of the first grade, be given over to the care and the more fitting education of women teachers, and there be accepted only young boys of the second class, or at least, of the so-called 'First Superior Class' – and this proposal, too, is unanimously presented.

V. Lastly, in treating of the importance, especially of the moral and religious education of the extern students of our city, and more especially, of our neighborhood, with the erection of a sort of *Patronato*, there was one who said that the results achieved so far by the foundation of the House of Bassano, was not entirely inconformity with its projected hopes, whether as regards the advantage of the youth there, and particularly, as regards the increase of the décor and opinion of our nascent Congregation.

- And following this, it was proposed to ask the General Congregation that it might wish to take into consideration these doubts [which because of the facts and data that reinforce them, unfortunately, are well founded], to examine also if it might seem better advice to gather in the forces that are too isolated, and too little productive, and in which the regular common life finds excessive inconvenience, and difficulty, to reinforce the other Houses, already solidly founded, and to establish a *Patronato*, so desired in our city, in this area.

And this last Petition also received a unanimous vote.

S. Maria del Giglio, January 29, 1880.

Fr. Francis Benciolini
Fr. Pio Gurisatti¹⁸⁷
Fr. Richard Tabarelli
Fr. Angelo Graziani.

¹⁸⁶ Clearly the **Apostolic Mission of the Schools** was for this time and place, a matter of utmost importance – and in accord with the first Fathers.

¹⁸⁷ Comparing hand-writing, it seems as though Fr. Gurisatti is the one who took these copious notes.

“In the Name of the Lord. Amen” ¹⁸⁸

On this Wednesday, the 11th [eleventh] of February, 1880, since by special Decree, the General Congregation has been convoked by the Very Rev. Superior General, for this coming Wednesday next, the Chapter of this House of the Stimmate, assembled to gather from its members the Proposals that they might wish to propose to the same Congregation. This Chapter was composed of nine members of the same Congregation. This Chapter was composed of nine members having a vote, while it should have been comprised of ten ¹⁸⁹. The members present were: the rev. Frs. **Zara, Bassi, Beltrami, Marchesini, Marini, Rigatti, Magagna, Gasperotti, and the Deacon, Battisti.** Two others who would have had the right in these days, are in temporary residence in another House. They are Fathers **Pizzighella** and **Gradinati**.

After the Chapter was opened, each one was asked what Proposals he might wish to make. The following were made, discussed and voted upon.

1. That the General Congregation might choose a Commission entrusted with reviewing the Rules of the particular Offices, and review them for the use of the Congregation. – this was admitted with votes, 7 to 2.
2. That there might be assigned to the House of the Stimmate, an amount for family expenses. – this was unanimously admitted.

As the opportune time had passed, the continuation of this was put off to another session, that will take place tomorrow evening

The Chapter was continued today, February 12th, and the following Proposals were made, discussed and voted upon.

1. that the Rules of the Pontifical Constitutions are observed in the Admission to Vestition, and in the Admission to profession, these same be approved for Novitiate. – this was admitted, eight votes to one.

Not finding other Proposals to make, the closing of the Chapter took place, with all those present signing, and those who were present yesterday.

Fr. Charles Zara ¹⁹⁰

Fr. Alexis Magagna

Fr. Mark Bassi

Fr. Louis Gasperotti

Fr. Peter Beltrami

Frat. Louis Battisti

Fr. Marchesini

Fr. Marini

Fr. Rigatti

¹⁸⁸ Next appear the Minutes of the 2 Sessions of the House Chapter of the Stimmate. They are found on one side of a single sheet of white, un-lined paper, 8 and one half x 12 inches.

¹⁸⁹ Fr. Andrew Sterza submitted 8 of his own Proposals, on Feb. 14, 1880.

¹⁹⁰ Fr. Zara seems to have been the Secretary of this House Chapter of the Stimmate, Feb. 11th-12th, 1880.

“In the Name of the Lord. Amen.”¹⁹¹
Parma, February 12, 1880.

On this day, having assembled the Chapter of the House of Parma, all the members having the right, were present, namely: the Very Rev. Fr. Director, **Fr. Vincent Vignola, Fr. Louis Morando, Fr. Bartholomew Perazzani, Fr. Joseph Zandonai, and Fr. Bonaventure Vidalli.**

Fr. Director opened by mentioning the convocation already known, and he spoke of the imminent General Congregation, and invited all the Capitulars to expose the proposals that they desired to have presented to the Congregation.

There was one who pointed out that there should be recognized a cause of displeasure and disagreement in the limitation of the authority of the Superior, established in various points of the *Appendix to Part XII of the Constitutions*, in which there is a departure from that which the Venerated Founder established in general, in **Chap. I, of the same Part XII¹⁹².**

Another added that greater respect and efficiency would be acquired both outside, and within our Rules, if there was a Superior Approbation, and therefore, after various other observations, the following Proposals were concluded:

Proposals

1st revision of the *Appendix*, reducing it into full conformity with that which the Founder established in the Constitutions:

a.] regarding the Election of the Superior for life¹⁹³;
 b. regarding the Councilors, who *as Councilors, and not as co-judges, will be added to him*¹⁹⁴ - and that they will be called together, *as often as he will judge it opportune*¹⁹⁵.

2nd That the Election of the Procurator General devolve upon the Superior General.

3rd That the negotiations be carried out for a Superior Approbation of our rules.

All finding themselves in agreement, without further delay, the members signed their own names.

Fr. Vincent Vignola, Director
Fr. Louis Morando
Fr. Bartholomew Perazzani¹⁹⁶
Fr. Joseph Zandonai
Fr. Bonaventure Vivalli

¹⁹¹ The Proposals from the House of Parma appear on a single sheet of white, un-lined paper, 7 and one fourth by 11 inches. Both sides are written on.

¹⁹² **C.D.B., P. XII, c. 1 = CF ## 298- 307.**

¹⁹³ **CF # 8.**

¹⁹⁴ **CF # 301.**

¹⁹⁵ **CF # 303.**

¹⁹⁶ Comparing the hand-writing, Fr. Perazzani seems to have been the Secretary of the House Chapter of Parma

VV. M.J. ¹⁹⁷

Proposals of Fr. Andrew Sterza to the General Congregation

At the time in which the Domestic Chapter was held, because of a legitimate reason, I was absent, and was unable to expose a number of proposals to be submitted to the consideration of the General Congregation. Therefore, that which I could not do at the time, I do now, by presenting in this, my letter, that which seems to me as best before God. Therefore, as I sincerely hope, that in our very small Congregation, there flourish unchanged the observance of the Constitutions, left to us by the Venerable Founder, I propose what follows:

Ist That it be studied to see if, by now, there has ceased to exist those present circumstances, that suggested the election of the Superior General for a time, with a sad departure from the Fundamental Constitutions.

IInd That it be studied to see whether the creation of the Superior General, with his relative duties, as exist in the *Appendix*, is in conformity with the intention of the Ven. Founder, as indicated in his Constitutions.

IIIrd That it be studied to see whether for the good religious life of the Apostolic Missionary, the rules of the Ven. Founder suffice with the good customs that our first Fathers left us, without the addition of those new rules, which were inserted among the **Common Rules** of the *Appendix*.

IVth That there be studied whether it is possible and would be better for the Superior General, residing at the House of the Stimmate, to be for now, also the Director of the same House, with the assistance, in so far as he is Director, of the Vicar of his choice, who could be Economus and Master of Exterior Discipline.

Vth And also the Councilors, assigned to each Director, not be an empty name, but that they be heard in those matters of greater account, as when it is a question of expenses, acquisition, repairs and similar extraordinary matters; and especially, when it is a question of assigning the Prefect of the Aspirants to other Students. Very grave reasons urge me to make this Proposal, which I reserve to expose verbally.

VIth That for the conservation of good order, and beautiful regular observance, certain times be fixed for the Officials in which they must give an account of their Office, to the respective Superiors: and whenever there is any abuse, or disorder, the Superiors will see to it with prudent kindness, that a remedy be made, so that the spirit and regular observance might not fail.

¹⁹⁷ Fr. Sterza was absent from the House Chapter of February 11th and 12th, at the Stimmate. His 8 Proposals appear here in his beautiful hand-writing, on a sheet of lined paper, 10 x 8 inches, that was folded to make 4 writing sides, 5 x 8 inches. His Proposals cover three sides.

VIIth That regarding the Novices, that they be made to observe the Rule of the Ven. Founder, who wanted them assigned to *humble tasks*,¹⁹⁸ and not to positions and prefectures; ‘so that they might not fall into pride, into the judgment of the devil’, as St. Paul would say – also, it is asked if, and what conditions are imposed and proposed to them, when they are professed. The reason for this question will be given vocally.

VIIIth That it be studied to see whether it would be better to modify the pious Evening exercise of Fridays, in the Church of the Stimmate, so that it might be rendered more fruitful: and whether it would be better to suppress in the said Church, the mass assigned for 9:15 on Ferial Days, and 11:15 on Feast Days.

Verona, the 14th day of February, 1880.



¹⁹⁸ cf. CF # 36.

The House of Bassano ¹⁹⁹

Having seen that a Community comprised of only three members, does not favor the maintenance of the religious spirit, and the full observance of what is demanded by our Rules,

Having seen, after the experience of three years, that only the *Patronato*, as it has been up to now offers the least recompense for our troubles and fatigue, and that **in the field of education that has been offered to us, there is a hope that we could do more and better** ²⁰⁰;

The under-signed, also in the name of his companion, Fr. Julius Zanini, who authorizes him to do so by letter, that has been read by the Very Rev. Superior General,

Proposes

That the Congregation might wish to study the manner with which the foundation made at Bassano, might be able to facilitate better, which it has not done up to now, the regular observance and the conservation of the religious spirit, in the individuals who reside here, and that it provide for them, the manner of bringing about the greater glory of God, and the greater advantage of the town.

From the Stimmate, February 15, 1880.

Fr. Joseph Sembianti,
Dir. of the House of Bassano.



¹⁹⁹ The Proposals for the House of Bassano were written in Verona, by Fr. Sembianti. They appear on one side of white, un-lined paper, like drawing paper, 8 and one half by 12 inches.

²⁰⁰ Once again, **education** is considered as a viable option for the living of the **Apostolic Mission**.

VV J.M.J. ²⁰¹

Very Reverend Father Superior,

Fr. Joseph ²⁰² will have already presented you with my humble respects and cordial best wishes. He will also have spoken to you of my great desire that there be founded here the regular classes for the young boys, who, at the same time, would be received into a boarding-type College. This was my first idea, which is manifested to Your Reverence, when I visited this past January. You know, partly from your own observations, and partly from the most dear, above-mentioned Father, the circumstances of the place and of the house that this project can be realized.

It would be my desire that by next November, the four elementary classes might be opened. The rooms for the Fathers, and for the classes, will be readied. I, then, would be obliged to give the Rev. Fathers 200 [two hundred] Lira every year for each Father. It is most clear, that I do not know of anyone else, who has done as much, and that it is known sufficiently, that the sole desire to do good, moves this rev. Congregation, to undertake with such effort and so many sacrifices, such unpleasant tasks.

I know from the much esteemed Rev. Fr. Joseph, that presently Your reverence is to hold a special meeting. I beseech your well known goodness and kindness, that you will make clear this desire of mine to the rev. Frs. Who in these days, will be gathered together. To tell you that if this idea becomes a reality, it would be for me an inexplicable satisfaction, which makes it useless to write it. I have before my eyes the great good that these excellent Fathers are doing in my parish, and the even greater good that they will do when the boarding-type College will be opened for the elementary and high school students.

I present to Your reverence, the great sense of indebtedness by which I feel bound. I ask you to give my respectful wishes to Fathers Rigoni, Morando and Tabarelli.

I am, with profound respect

Of Your Reverence.

Bassano, February 17, 1880

Your most devoted Servant

John Baptist Gobbi,
Mitered Arch-Priest



²⁰¹ This Letter of the mitered Arch-Priest, John Baptist Gobbi, of Bassano, is written on what appears to be paper, torn from an accountant's notebook, 8 and one fourth by 10 and three fourths inches. This letter covers one full side, and half of the reverse side.

²⁰² Sembianti.

Proposals of the Superior to the Gen. Cong.²⁰³

1. After the Vote emitted by the authority of the General Congregation, of the Commission, chosen *ad hoc*, concerning the authentic declaration asked for concerning the words of the Rule: *Neither funerals, nor funeral services, etc.*,²⁰⁴ as found in the IIIrd Session, of the **VIIth General Congregation, p. 10**, asks whether this declaration will be formulated, and will be discussed and made a note in the Rule.

2. Then, as various cases have arisen, in which difficulty has arisen concerning the dispositions for Admission into the Novitiate, or to Vows, of some individuals, he asks that the examiners for the Ist and IInd Scrutiny ...

3. Religion in the Plan of Studies.

4. Give an Account of the Marchesini case.

5. So that the Institute will not be bound to unite again within a few months in a General Congregation, he asks the General Congregation to take up a vote immediately on the Superior General²⁰⁵.

Fr. Peter Vignola, Sup. Gen.

6. On the material state of the House of Parma.

1.²⁰⁶

It is proposed that there be established by the assembled General Congregation a stable Plan on the religious and literary education of the Aspirants: where they might be well prepared for the Novitiate.

2.

It is also proposed that the General Congregation [which is also according to what is prescribed by the Constitutions of our Venerated Father, **Part XII, Chap. 1, n. 3**²⁰⁷] might choose to investigate the spirit of its entire body: so that, if there should be any need, *defects might be corrected, and upright conduct be praised*. And that it might also wish to establish the same be done in every General Congregation.

²⁰³ Here in the **IXth General Chapter Folder** appear 8, or 9 small sheets of paper, containing Proposals of individual members. A few of these are numbered, and one is dated. The first is that of the **Superior General**. It appears on a single sheet of lined, white paper 5 x 7 and three fourths inches. Fr. Vignola, in his difficult hand-writing, wrote on one side only. It seems to be notes he planned to use during the Chapter as a reminder to himself.

²⁰⁴ **CF # 92.**

²⁰⁵ Fr. P. Vignola had first written out his resignation as Superior General, which he then crossed out: '...he asks the Gen. Cong., to accept his resignation, which he makes of his own free will, of the Office of Sup. Gen., and to go on to the nomination of another subject, more suited, to carry out this responsibility...'

²⁰⁶ Fr. Bassi's three Proposals appear on one side of plain unlined paper, 5 and three fourths by 8 and one fourth.

²⁰⁷ **C.D.B., P. XII, c. 1, n. 3 = CF # 300**

3.

It is proposed to the same General Congregation that [taking into consideration the present increase and development of or Institute], it might choose to establish as a law that at least in the first year of the Novitiate, the Novice might be absolutely free from every distraction of literary study.

Fr. Bassi

N. 6 ²⁰⁸

That the economical and patrimonial state, with the changes undergone, in the individual Houses be made known to the Congregation.

That the Congregation pronounce itself as to whether it would be well to establish this rendering of accounts, be done in every General Congregation, when between one and another of these Congregations, at least a year passes.

Fr. Joseph Sembianti

N. 7 ²⁰⁹

Taking into consideration the actual increase of the Congregation, the Fathers should look into the matter to see if now is the time to make effective the rule that prescribes the Third Year of Novitiate ²¹⁰.

Thought should be given to the uniformity of the **habit** ²¹¹ of the Lay Brothers.

For a better procedure, and to remove the abuses on the part of the subjects that might arise, in the Houses where both the Superior General and the Director reside, provision should be made, either by way of concentration, so that the Superior General is also the local Director, or that it be established that the subjects depend on the Director, regarding their offices, dispensations and assignments.

Fr. Charles Zara

²⁰⁸ There now appear six sheets of white, un-lined drawing paper, 8 and one half by 6 inches, with the various Proposals of individual members. These were numbered on the reverse side, as is being indicated by these numbers in the top upper left hand corner.

²⁰⁹ Fr. Zara's Proposal were first numbered "6" – but, on the reverse side, this was changed to "7".

²¹⁰ This seems to refer to the Founder's further year of Probation *when studies have been completed* – CF # 152 – *Schola Affectus* - cf. CSJ n. 516.

²¹¹ This does not always seem clear in the **Original Constitutions: no specific habit, but only that of better ecclesiastics** [CF # 6]; - **Religious Habit for Novitiate** [CF # 32] - **Vestition after High School** [CF# 69]

N. 8²¹²

To the General Congregation of Apostolic Missionaries
Verona, the 17th of February 1880

Fr. Dominic Vicentini proposes that the Congregation establish a Commission of some of its members, whose task it will be to review accurately, the *Appendix to Part XII* of our Constitutions, to observe if, having regard to the brevity of time in which it was drawn up, there has not perhaps passed into it, some matters not sufficiently pondered, or in less conformity with our Constitutions. This Commission, then, will report to the next General Congregation.

The same Fr. Vicentini also proposes that the conferral of the **Grade** in our Congregation, be done with some solemnity of Rite, as, for example, with the imposition of the Crucifix of a **Missionary**, accompanied by fitting prayers, either from the hand of the Superior General, or by another delegated by him.

Fr. Dom. Vicentini

N. 10²¹³

Fr. Benciolini asks to be exonerated from the Office of Admonitor.

It is proposed as a means of reviving the spirit, a Renewal of Vows, in some circumstances ... Carrara²¹⁴

N. 12²¹⁵

1. An Oath of Secrecy on whatever is said during it, and then also with future **Graduate Fathers**.

2. That there be drawn up a chronological list of the Decrees of the General Congregations.

3. An explanation of the Rule, n. 3, Chap. VI, Part IX, *When some are sent...*²¹⁶

Of another, **n. 9, Chap VI, Part IV**²¹⁷, *Also Chairs of Theology...etc.*

4. That it might draw up a Plan, with which there will be given to each and everyone, the convenience of making in full, the Holy Exercises, every year, in conformity to **Rule n. 1, Chap I, Part IV**²¹⁸

Fr. J. Sembianti

²¹² Fr. Vicentini's Proposals were first numbered "6", but on the reverse side this was changed to "7" – and then finally to "8".

²¹³ This Proposal is almost illegible – it is listed "N. 10" – meaning that "N. 9" is either missing, or it is one of those listed above, without a number.

²¹⁴ This brief sentence appears 'lost' in the documentation and is incomplete. It is separated from other Proposals submitted by Fr. Bellino Carrara.

²¹⁵ This "N. 12" which is rather difficult to decipher, contains other proposals submitted by Fr. Sembianti.

²¹⁶ **C.D.B. P. IX, c. 6, n. 3 – CF # 184 – gratuitous service.**

²¹⁷ **C.D.B., P. IV, c. 6, n. 9 = CF # 67**

²¹⁸ **C.D.B., P IV, c. 1, n. 1 – CF # 47 'e' [5th Paragraph]**

Proposals of Fr. Bellino Carrara

- I. The Procurator General be elected by the Superior
- II. The Election of the Superior General for life, is a **Fundamental Constitution**²¹⁹ to which there should be no exception, even for actual circumstances.
- III. I ask the complete faculty of dispensing from the Rules and Constitutions, that are not **Fundamental**, for the Superior General, and therefore, I petition the abrogation of Num. 28, of Parag. 3, of Chap. II of the *Appendix*.
- IV. I ask that there be lifted from the number of cases in which it is established by the *Appendix*, as necessary to convoke the General Congregation, that of dismissing a Member, believing that for this, the authority of the Superior General is sufficient, when the General Congregation is not actually assembled.
- V. The definitive judgment when it will be the case, *in more serious matters, and of perpetual duration*²²⁰ to convoke the General Congregation, be left to the conscience of the Superior General; and that he not have to wait for this, through the judgment of his Councilors.
- VI. From N. 7, of Parag. 2, Chap. II, of the *Appendix*, there be lifted that final clause, *which, however, he is not to grant*.
- =====
- =====

²¹⁹ CF # 8, *Compendium Rude* = 'Fundamental Constitutions'?

²²⁰ For this wording, cf. CF # 302 – and from the Jesuit Formula, n. 2.

**The Minutes of the
IXth General Congregation.
In the Year of Our Lord, 1880, this Tuesday
the 17th of February
“In the Name of the Lord. Amen.”** ²²¹

In the Mother House of the Stimmate, in Verona, following the Convocation sent out by the Very Rev. Superior General, all the Capitulars of our Congregation were gathered in the room of the Very Rev. Fr. Founder, at the sound of the bell, after having invoked the divine assistance, with the recitation of the *Veni, Creator*, in the adjoining Oratory, the following Fathers:

- | | | |
|-----|-----------|---|
| 1. | Very Rev. | Superior General, Fr. Peter Vignola |
| 2. | " | John Rigoni, Gen. Counc., Procurator Gen. |
| 4. | " | Vincent Vignola, Gen. Counc., Director of the House of Parma ²²² |
| 3. | " | Francis Benciolini, Gen. Counc., Admonitor, Director of the House of the Dereletti. |
| 5. | " | Joseph Sembianti, Gen. Counc., Director of the House of Bassano. |
| 6. | " | Mark Bassi, Grad., Master of Novices |
| 8. | " | Louis Morando, Graduate |
| 7. | " | Charles Zara, Director of the House of the Stimmate |
| 9. | " | Peter Beltrami, Gr. |
| 10. | " | Dominic Vicentini, Grad., Director of S. Bernardino, Trent |
| 11. | " | Andrew Sterza, Grad. |
| 12. | " | Pio Gurisatti, Grad. |
| 13. | " | James Marini, Grad. |
| 14. | " | Bellino Carrara, Grad. |
| 15. | " | Bartholomew Perazzani, Grad. |
| 16. | " | Richard Tabarelli, Graduate |

When the number of those having the right to the Congregation was verified, as corresponding to the number of those present, the Ninth General Congregation was recognized as full, legitimate and opened. And, as such, it was unanimously declared, while previously, the Superior General had already given his opening address.

The Congregation then passed immediately to the Election of the Secretary. The ballots were passed out, then gathered and opened, and the following were found nominated:

Fr. Vincent Vignola	with 8 votes.
Fr. Joseph Sembianti	5 "
Fr. Dominic Vicentini	2 "
" Richard Tabarelli	1 "

²²¹ Now follows the 40 pages of the **IXth General Chapter Minutes** in an uncovered booklet, 8 x 12 inches, as has been noted.

²²² The numbering actually unfolded in this way: 4 before 3; 8 before 7, in accord with seniority?

Consequently, Fr. VINCENT VIGNOLA IS ELECTED.

△△△

The Secretary then received the Proposals that the superior General, the Chapters of the Houses, the Councilors, and Directors and individual members present had submitted. Therefore, the Nomination of a Commission, whose task it would be to draw up a list of the matters to be treated, was taken up.

There were proposed three names to assist the Very Rev. Superior, and Secretary, and the following were nominated:

Fr. Mark Bassi	with 12 votes.
Fr. Pio Gurisatti	" 9 "
Fr. Louis Morando	" 9 "
Fr. Charles Zara	" 6 "
Fr. Sembianti	" 5 "
Fr. John Rigoni	" 4 "
Fr. Dominic Vicentini	" 3 "

Therefore: Frs. BASSI, MORANDO AND GURISATTI WERE ELECTED.

△△△

The Commission whose task it was to form a List, received the following Proposals:

I. The Superior General 1

x²²³ 1. That there be communicated a declaration on the words of the Rule: ***In our Churches, there will not be funerals, nor funeral services, nor anniversaries, nor chaplaincies, nor anything of the like...***²²⁴; and that this be formulated, and inserted into the Acts.

x 2. That in the nomination of the Examiners, their number be increased.

x 3. report on the findings of the Commission on the Plan of Studies.

x 4. Give an account of the Fr. Marchesini affair.

x 5. The Congregation wishes to hear what will be reported on the conditions of the House of Parma.

x 6. That without assembling again the Congregation within a few months from now, that the Election of the Superior General might be taken up.

IInd From the Chapter of the House of the Stimmate 2

x 7. Revision of the Rules of the particular Offices.

x 8. Allotment for family expenses.

x 9. Observance of the Pontifical Constitutions during Novitiate.

²²³ The 'x's' placed before the numbers seem to indicate the matter had been checked off, perhaps in the composition of the List.

²²⁴ CF # 92.

IIIrd From the Chapter of the House of the *Dereletti* 3

- x 10. That the Election of the Procurator General be devolved on the Superior General alone.
- x 11. That the Councilors have consultative vote, and not definitive.
- x 12. That there be established a public high school.
- x 13. That there be excluded the 1st inferior grade.
- x 14. That the House of Bassano be closed.
- 14 [bis] That the Superior General be nominated for life.²²⁵

IV. Chapter of the House of Parma 4

- x 15. Revision of the *Appendix*, especially in the points concerning the Superior General for Life.
- x 16. And on the definitive vote of the Councilors.
- x 17. And on the Election of the Procurator General.
- x 18. That negotiations get underway for a superior approbation of our Rules.

V. From the House of Bassano 5

- x 19. To find a way to provide better for regular observance and the greater advantage of this city.

From the House of Trent No proposals

VI. From the General Councilors

Fr. Sembianti 6

- x 20. That the patrimonial and economical state of each house be made known, as this is done in every Congregation.

VII. From Fr. Charles Zara, Director of the House of the Stimmate 7

- x 21. That there be put into Effect the Third Year of Probation²²⁶
- x 22. Uniformity in the Habit of the Coadjutor Brothers.
- X 23. Whether the Superior General might also be the Director of the House where he resides, or how the dependence on the Director is to be had.

²²⁵ "14 bis" had appeared as a footnote of the official **Minutes**, numbered "1", at the bottom of page 4 of the manuscript Original of the Minutes. As has been noted, the **Superior for Life** was simply a return to the *Compendium Rude*, CF # 8.

²²⁶ CF # 152, after completion of studies.

VIII.	<u>From Fr. Vicentini</u>	<u>8</u>
x	24. Revision of the <i>Appendix</i> .	
x	25. That the Grade be conferred solemnly.	
IX	<u>From Fr. Sterza</u>	<u>9</u>
x	26. That the Superior General be elected for life.	
x	27. That the Procurator General be in conformity with the Constitutions.	
x	28. Whether the Rules of the Founder suffice, without the additions of the new Rules, added to the Common Rules.	
x	29. Whether it is better for the Superior General to be also Director.	
x	30. That the Councilors of each Director be not so merely in name.	
x	31. That there be established a time for the rendering of an account of the Officials of the respective Superiors.	
x	32. That the Rule be observed of applying the Novices to lowly services ²²⁷ .	
x	33. That the Services of Friday be modified, and also the last Mass.	
	X. <u>Fr. Benciolini</u>	<u>10</u>
x	Asks to be relieved of the Office of Admonitor	
	XI. <u>Fr. Perazzani</u>	
x	That the Renovation of Vows be promoted	<u>11</u>
	XII. <u>Fr. Sembianti</u>	<u>12</u>
x	34. Oath of Secrecy on what is said in the Congregation.	
x	35. Chronological List of the Decrees of the General Congregation.	
x	36. Explanation of Rule n. 3, Chapter VI, Part IX, <i>When some are sent, etc.</i> ²²⁸	
x	37. Of the other Rule, n. 9, Chap. 6, Part IV ²²⁹	
x	38. A plan according to which, every year, all will make the Spiritual Exercises. ²³⁰	

²²⁷ CF # 36.

²²⁸ CF # 184.

²²⁹ CF # 67.

²³⁰ CF # 47 e.

XIII, From Fr. Carrara**13**

- x **39.** That the Procurator general be elected by the Superior.
- x **40.** That the Superior General be elected for life.
40 bis Complete faculty for the Superior General to dispense from the Rules and Constitutions that are not **Fundamental**.
- x **41.** That the Superior be able to ‘dismiss a Member’, without the need of convoking the General Congregation.
- x. **42.** That the definitive judgment of convoking the General Congregation be left only to the conscience of the Superior.

- x **43.** That from n. 7, of Parag. II, Chap. II, of the *Appendix*, there be taken away the final phrase: *Which, however, he is not to concede*, etc.

XIV. From Fr. Bassi**14**

- x **44.** That there be established a stable plan on the religious and literary education of the Aspirants.
- x. **45.** That the spirit of the entire body might be investigated: *that the defects be corrected, and good conduct be praised...*²³¹ And that this be done in every General Congregation.
- x **46.** That the Novice in the first year of Novitiate be absolutely free from every literary exercise.

△△△

From all these Proposals, that the purpose indicated in the Decree of the Convocation of this general Congregation, cannot be treated until the other Proposals are discussed first.

Therefore, the Commission established the following order of the discussion:

- 1.] Those that pertain to the revision of the *Appendix to Part XII* of our Constitutions, namely the Proposals under nn. 10, 1, 15, 17, 24, 26, 27, 28, 39, 41, 41, 42, 43, 40 [bis].
- 2.] Whether, because of the reasons indicated in Proposition n. 6, a new Election of the Superior General might be taken up.
- 3.] A communication of the definition of the Rule: *In Our Churches, etc.*, of Proposal n. 1²³².
- 4.] A Report from the Commission on the Plan of Studies, Proposal n. 3.
- 5.] An account of the Marchesini affair, Prop. N. 4.

²³¹ CF # 300.

²³² CF # 92

6.] The object of the Decree of Convocation of this General Congregation – the Nomination of the Procurator General, the general Councilors and the Examiners, and here belong specifically, Proposal n. 3, and n. X.

7.] As regards the house of Bassano – Proposal n. 14, 19 – to these proposals, it was suggested to add in the proper time, the others under N. 12, 13.

8.] Revision of the particular Rules, or of the various offices, Prop. N. 7, and after this, Proposals nn. 9, 21, 22, 23, 29, 30, 31, 32, 36, 37, 44, 45, 46.

9.] On the House of Parma, Prop. N. 5.

10.] Approval of the Constitutions, Prop. N. 18.

11.] Solemn conferral of the Grade, Prop. N. 25.

12.] Spiritual Exercises, Prop. N. 38.

13.] Renewal of the Vows, Prop. N. XI.

14.] Chronological List of the Decrees of the General Congregations, n. 35.

15.] Allotment to the House of the Stimmate, Prop. N. 8.

16.] Communication of the Economic State of the Houses, Prop. N. 20.

17.] Modification of the Friday Services, Prop. N. 23.

18.] Prop. N. 34, on the Oath, etc., will have precedence over all the others.

Fr. Peter Vignola, Sup.
Fr. Mark Bassi
Fr. Louis Morando
Fr. Pio Gurisatti
Fr. Vincent Vignola, Secretary.



In the afternoon of this same day, the Capitulars were assembled, to proceed in their labors.

When the Session had been opened, the incident was brought up by one of the Graduates, on the impropriety that some of the Capitulars had already previously reached agreement on some of the nominations to be made. Those Congregated were asked, who responded through Yea and Nay, whether in the supposition of this fact, the names already presented, were to be considered as valid.

This was put to a vote, and the result was:

Yes 13

No 3

THEREFORE, THEY WERE HELD AS VALID

△△△

From here, the occasion was taken, to present another request to those Congregated: Whether it was licit for the Capitulars to take counsel with one another before-hand, concerning the persons to be elected to the various offices, and also concerning the manner of discussion to be conducted in the Congregation.

This question was put to a vote, and the result was:

Yes 13

No 3

IT WAS ADMITTED.

As the hour was late, the first proposals of the List were announced, and the meeting was closed.

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The Session was re-opened on this day, **February 18<sup>th</sup>**. The Capitulars assembled at the sound of the Bell, and the Secretary proposed the resignation from his Office, finding himself indisposed to continue on in it.

The Congregation was asked if it accepted this. The vote was:

|     |    |
|-----|----|
| Yes | 10 |
| No  | 5  |

After the resignation of Fr. Vincent Vignola was accepted, the Nomination of a new Secretary was taken up:

|     |                    |          |
|-----|--------------------|----------|
| Fr. | Vicentini received | 8 votes. |
| "   | Sembianti "        | 4 "      |
| "   | Sterza "           | 1 "      |
| "   | Marini "           | 2 "      |
| "   | Benciolini "       | 1 "      |

**Fr. Vicentini was elected,** and Fr. Vignola withdrew from the Office, thanking all.

The Reverend Fr. Sembianti proposed that the oath of secrecy be taken up by the Capitulars, on what is said in the Congregation.

This was put to a vote, and the result was:

Yes 13 votes  
No 3 votes.

THE OATH WAS NOT ADMITTED;  
HOWEVER, SECRECY WAS WARMLY RECOMMENDED.

△△△

The Minutes were read and signed.

Fr. Peter Vignola, Sup.

Fr. John Rigoni

Fr. Francis Benciolini

Fr. Vincent Vignola

Fr. Joseph Sembianti

Fr. Mark Bassi

Fr. Charles Zara

Fr. Louis Morando

Fr. Peter Beltraimi

Fr. Andrew Sterza

Fr. Pio Gurisatti

Fr. James Marini

Fr. Bellino Carrara

Fr. Bartholomew Perazzani

Fr. Richard Tabarelli

Fr. Dominic Vicentini Secretary

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The 18th of February 1880
IInd Session

The Congregation was re-assembled in the usual room at 3:00 p.m. of this day, and before the discussion on the proposals of the List began, it was proposed:

Whether it was proper to allow a revision of the *Appendix to Part XII* of our Constitutions?

This was put to a vote, and the result was:

Voting	16
Yes	12
No	4

THE REVISION WAS ADMITTED.

Taking up the individual Proposals, regarding the revision of the *Appendix to Part XII of our Constitutions*, the difficulty arose, as to whether or not, there should be discussed in the present Chapter, or to leave the treatment of this to a Commission, that will have to report to the next General Congregation. It was proposed whether the individual proposals should be discussed, and discussed individually, with the Congregation being asked to vote on them immediately, or to entrust this to a Commission.

This Proposal was put to a vote, and the result was:

Voting	16
Yes	16
No	-

Then was discussed the Proposal that the Election of the Procurator General be declared the competence of the Superior General, and the Congregation was asked it would vote on this immediately.

This was put to a vote, and the result was:

Voting	16
Yes	15
No	1

Therefore, the Proposal was put to a vote, under the following form:

Whether the most extraordinary circumstances that another time, once suggested that the Election of the Procurator General should devolve on the General Congregation, are now changed, so that this case be now considered the competence of the Superior General, as is the election of the other inferior Officials? – It was pointed out that such a deliberation must have a two-thirds of the votes, in observance of the disposition of the *Appendix to Part XII of our Constitutions*, Chap. I, Parag. 6, Heading 13. The result of the voting was as follows:

Voting	16
Two-thirds	11
Yes	14
No	2

THEREFORE, THE ELECTION OF THE PROCURATOR GENERAL DEVOLVES
UPON THE SUPERIOR GENERAL.

following Proposals were taken up, with which the General Congregation was asked whether the circumstances of our Congregation, even by now, changed to permit that there be a return to the Constitutions, confirmed by the *Appendix*, regarding the Election of the Superior General for life.

This proposal, too, appearing to be of grave importance, was put off for tomorrow's discussion, following the preceding.

This Session was suspended, as it was already near noon.

[Afternoon]

When the interrupted session was re-opened, Fr. Sterza in consequence of the voting on Proposal 10, under n. 1, of the List, said he was satisfied, and declared that also as far as he was concerned, his Proposal, regarding the Procurator General, had been answered.

The 28th Proposal, under n. 1 of the List, was placed under discussion, with which the Congregation was asked:

Whether the Rules of the Founder suffice, without the addition of the new rules to the Common rules? - After a brief discussion, and some explanations, the Proponent [Fr. Sterza] said he was satisfied, and withdrew his Proposal.

In like manner, the 40th Proposal under n. 1 of the List was discussed, namely, that the Superior General can dismiss a Professed member by himself, without the need of convoking a General Congregation; and after brief declarations, the Proponent [Fr. Carrara] withdrew his Proposal especially having seen that for the dismissal of a Professed Subject, according to the *Appendix*, the Superior General need only assemble the Chapter of his Councilors, and the Directors and the Graduates, who are in the place, or near-by.

Having understood the meaning of **Prop. 40 [bis]**, under N. 1 of the List, that the Superior General have the full faculty of dispensing from the Rules and the Constitutions, that are not Fundamental, it was agreed that its discussion be put off until tomorrow, regarding the vote of the General Councilors, and the Congregation proceeded.

The same decision was reached from the following **12th Prop.** Under n. 1, of the List, namely, that the definitive judgment of convoking the General Congregation be left only to the conscience of the Superior General; as well as that of the immediately following Proposal, namely that from N. 7, of Parag. III, Chap. 2, of the *Appendix*, there be removed the final clause: *which, however, he is not co concede etc.* **[quod tamen non concedat...].**²³⁴

²³⁴ This Latin phrase oft-repeated in the discussions of Chapters, *quod tamen non concedat*, appears often with the *non* inserted later.

The Superior General, so that he would not be constrained to assemble a new Congregation for the election of the Superior General in October of this year, would be disposed to resign his Office, when the Congregation should judge that it would take up the Election of the new Superior General in the present Congregation: therefore, the following Proposal was formulated:

Whether or not, the Congregation is disposed to take up the Election of a new Superior in this same Congregation, the General offering, in this case, to submit his resignation.

This was put to a vote, and the result was:

Voting	15
The Superior General abstained	
Yes	7
No	8

THEREFORE: THE CONGREGATION IS NOT DISPOSED TO PASS
IMMEDIATELY TO A NEW ELECTION.

In consequence of this last vote, having considered the not insignificant difficulties of being able to convoke the Congregation at the end of October of this year, for the Election of the new Superior, the Congregation was asked if it judges that it could defer the new Election until February of 1881, continuing in the meantime, the Superior in his Office, until the new Election that will take place at that time –

This was put to a vote, and the result was:

Voting	15 [the Superior General abstained]
Yes	14
No	1

Therefore: the Election of the Superior General is deferred until February 1881, and in the meantime, the present Superior General, is to continue in Office.

The Minutes were read and signed ²³⁵:

Fr. Peter Vignola, Sup.
Fr. John Rigoni
Fr. Francis Benciolini
Fr. Vincent Vignola
Fr. Joseph Sembianti
Fr. Mark Bassi
Fr. Charles Zara
Fr. Louis Morando
Fr. Peter Beltrami
Fr. Andrew Sterza
Fr. Pio Gurisatti

Fr. James Marini
Fr. Bellino Carrara
Fr. Bartholomew Perazzani
Fr. Richard Tabarelli
Fr. Dominic Vicentini
Secretary

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<sup>235</sup> As here, the Original Chapter Minutes were close to the end of the page – therefore, the Original was signed in two uneven columns, re-produced faithfully here.

**The 20<sup>th</sup> of February 1880**  
**IVth Session**

At 9:00 a.m. of this day, the meeting was opened with the invocation of the divine assistance, and the Very Rev. Fr. Superior, according to the Order of the Proposals [**Prop. N. 3, of the List**], recalled how in the **VIIIth Congregation**, IIIrd session, a Commission was elected, composed of the Rev. Frs. Louis Morando, Vincent Vignola and Charles Zara, who were to study, and present to a new Congregation, their resolutions concerning the manner of explaining **Rule 3, of Chap. I, Section I, Part VII**<sup>236</sup>: *In our Churches, there will not be had funerals, nor funeral services, or anniversaries, nor chaplaincies, nor anything similar.*

When their resolutions had been presented and read, the Congregation was asked if it admitted the explanations that were given, with the condition that they be formulated in the manner of an authentic interpretation.

The question was put to a vote, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 16 |
| No     | -  |

The explanations of the Commission were accepted, with the condition that they be formulated.

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The Congregation was asked whether the **IInd General Congregation** in approving the *Appendix*, by attributing to the General Councilors the decisive vote in some cases, had derogated from the **Constitutions of the Founder, Part XII, Chap. I**<sup>237</sup>?

A Vote was taken, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 10 |
| No     | 6  |

THEREFORE, IT WAS RETAINED THAT A DEROGATION HAD TAKEN PLACE

[Session suspended]

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When the Session was resumed, Fr. Vicentini was authorized to make one of his motions, which was of this tenor: Having seen the work, and the accurate study that would be required for the treatment of the matter indicated at this point, according to the List, namely, he examination of all those points of the *Appendix* in which there is required the decisive vote of the General Councilors, to save time, and even more, to have a more thorough and calm examination of the matter, that all this section be entrusted to a Commission to be created for this purpose by the capitulars.

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<sup>236</sup> CF # 92.

<sup>237</sup> CF ## 298-307 – all copied *verbatim*, from Suarez, o.c., pp. 1067, *passim*

The motion was well received by the entire Chapter, which, as a consequence, admitted a vote on the following part:

Is there to be instituted a Commission that will study and report to the next General Chapter, on the above-mentioned matter? – The Chapter, rather than taking a secret vote, **preferred to vote orally, as it did, and was unanimously in favor of the proposed Commission.**

From this decision, this question followed spontaneously: how many members ought to make up this Commission? – The unanimous response was that there should be 5 [five].

Then, the Nomination of these five was taken up, by secret ballot.

The ballots were distributed, and collected, and the numbers that each received were: Fr. Mark Bassi, with 15 votes – Fr. Louis Morando, with 12 votes – Fr. Dominic Vicentini, with 12 votes – Fr. Richard Tabarelli, with 11 votes – the Very Rev. Superior, Peter Vignola, with 9 votes.

Now, according to the understanding unanimously had in the Chapter, since the Very Rev. Fr. Superior is found among those elected, he will assume the Presidency of the elected Commission.

This Commission will have as a mandate to draw up a project of revision of the points mentioned above, as well as of the others that will be determined, on a list drawn up for this purpose, and included with these present Minutes.

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Then the Proposal came up, with which it was asked whether by now the circumstances had changed, to return to the **Constitution of the Ven. Founder** <sup>238</sup>, and confirmed by the *Appendix*, regarding the Election of the Superior General for life? On this, the Congregation was asked whether it believed it would pronounce itself immediately, maintaining that if such a pronouncement is not forthcoming, it would have to pronounce itself in the next General Chapter?

The question was put to a vote, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 9  |
| No     | 7  |

IT WAS ADMITTED THAT THE PROPOSAL IS TO BE DISCUSSED  
IMMEDIATELY.

---

In the course of the discussion, it was pointed out how the *Appendix*, in declaring that it departed only for that one time, from the Norm established by the Founder, that the Superior be elected for life, left the Congregation free to do what it judged best for the subsequent Election of the Superior. Now, though, the exception made by the *Appendix* has ceased; therefore, the text of the Founder remains in force, nor will it be departed from, unless reasons are forthcoming that would so dictate.

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<sup>238</sup> *Compendium Rude*, CF # 8.

This observation was taken as a Proposal to be voted upon, whether this was agreeable, or not? – It was put to a vote, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 16 |
| No     | -  |

IT WAS AGREEABLE TO ALL.

When the Minutes were read, this IVth Session was closed with the signatures of the Capitulars.<sup>239</sup>

Fr. Peter Vignola

Fr. John Rigoni

Fr. Francis Benciolini

Fr. Vincent Vignola

Fr. Joseph Sembianti

Fr. Mark Bassi

Fr. Charles Zara

Fr. Louis Morando

Fr. Peter Beltrami

Fr. Andrew Sterza

Fr. Pio Gurisatti

Fr. James Marini

Fr. Bellino Carrara

Fr. Bartholomew Perazzani

Fr. Richard Tabarelli

Fr. Dominic Vicentini

Secretary

[illegible]

**The 21<sup>st</sup> of February 1880**  
**Vth Session**

At 9:00 o'clock this morning having invoked the divine assistance, the Vth Session, was opened: with the report of the Commission on the Plan of Studies [n. 4 of the List].

At this point, the Chapter heard from the Commission and the Sub-commission what had been done, with what order, and how the work pertaining thereto had been carried on: i.e., they demonstrated the outline presented, to which there perhaps only remains to place the last hand.

The Chapter itself declared it was satisfied, expressing at the same time its desire [concerning which the members of the above-mentioned Commission and a Sub-commission expressed their willingness to continue on in their work], namely, that the entire matter be completed two months before the next future General Congregation, so that the Capitulars might have the opportunity to have some foreknowledge of it, and they might more readily examine it when they will be assembled in Chapter: having heard how the same members of the Commission spontaneously offered to recede from the ample faculties with which they were endowed, in the preceding **VIIIth General Congregation, Session III.**

<sup>239</sup> Once again, as re-produced here, as the Minutes in the original booklet were close to the bottom of the page, the names were signed in two equal columns.

It authorized the Commission and its President to come to the aid of the work of Fr. Sterza.

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At 2:30 p.m., the Session reconvened, and, after having heard from the Very Rev. Superior about his handling of the Marchesini affair [cf. **VIIIth General Congregation, Session III**; and the **VIIIth General Congregation, Session VIII**, and n. 5 on the **List of the present Minutes**], on the expressed desire of the same Fr. Superior, the Congregation was asked whether it was satisfied. On this Proposition, a vote was taken, and the result was:

|        |                                      |
|--------|--------------------------------------|
| Voting | 15 [the Rev. Fr. Superior abstained] |
| Yes    | 14                                   |
| No     | 1                                    |

THE CONGREGATION SAID IT WAS SATISFIED.

---

The Resignation of Rev. Fr. John Rigoni as General Councilor, made some time ago, was communicated by the Very Rev. Superior, and the Congregation was asked if it accepted the said resignation.

|        |                                      |
|--------|--------------------------------------|
| Voting | 15 [Rev. Fr. John Rigoni abstained]. |
| Yes    | 12                                   |
| No     | 3                                    |

THE RESIGNATION WAS ACCEPTED.

---

In consequence of the accepted resignation, the Nomination of a new General Councilor was taken up to fill the number required by rule.

The ballots were distributed, and collected, and from those cast by each one, **rev. Fr. Mark Bassi** was elected, with 10 votes, those voting being 16.

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The Minutes were read and signed:

Fr. Peter Vignola, Sup.  
 Fr. Francis Benciolini  
 Fr. Vincent Vignola  
 Fr. Joseph Sembianti  
 Fr. Mark Bassi  
 Fr. John Rigoni  
 Fr. Charles Zara  
 Fr. Louis Morando  
 Fr. Peter Beltrami  
 Fr. Andrew Sterza  
 Fr. Pio Gurisatti  
 Fr. James Marini  
 Fr. Bellino Carrara  
 Fr. Bartholomew Perazzani





Then, the Nomination of the Examiners for the Second Scrutiny was taken up. The ballots were distributed, and gathered, and the numbers received by each one were read, and the following were elected:

|                        |                |
|------------------------|----------------|
| Fr. Francis Benciolini | with 15 votes. |
| Fr. Joseph Sembianti   | with 15 votes. |
| Fr. John Rigoni        | with 14 votes. |
| Fr. Vincent Vignola    | with 14 votes. |
| Fr. Louis Morando      | with 12 votes. |
| Fr. Dominic Vicentini  | with 10 votes. |



**On this day, February 23<sup>rd</sup>**, at 9:00 a.m., in the customary manner, the interrupted Session of last evening was opened again, and the rev. Fr. Benciolini offered his resignation from the office of Admonitor of the Superior General. – The Congregation was asked if it accepted the resignation. Therefore, it took up a vote, and the result was:

Voting [the Proponent and the Very Rev. Superior abstained].  
 No 9  
 Yes 5  
 IT WAS NOT ACCEPTED.

At this point, the question arose: whether, in the Election of the Admonitor, and also of the General Councilors, should the Very Rev. Superior be excluded from voting? - The Congregation was asked: whether it desired to remit the study of this question to the Commission, established for the revision of the *Appendix* ? The question was put to a vote, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 15 |
| No     | 1  |

THE COMMISSION IS AUTHORIZED TO STUDY THE QUESTION.

In the light of the offered resignation of Fr. Francis Benciolini from the Office of Admonitor: and, as it was reserved for this point to read the Rules of the General Councilors, by reason of the Election of the new General Councilor, **Fr. Mark Bassi**, and also that of the Admonitor, in the event that his resignation had been accepted [*Append.*, Chap. I, Parag. 5], the rules of the General Councilors were read by the Secretary before the entire Congregation; and then, there was promised by Fr. Mark Bassi, the exact observance of them, according to the disposition of the *Appendix*, Chap. I, Parag. 5.

There was proposed and discussed Proposal n. 7 of the List, regarding n. 14, whether it was better to close the House of Bassano, and n. 19, that asks that a way be found to provide better for regular observance of that House, and for the greater

<sup>240</sup> Here the Sunday Session was adjourned, with no mention made of it in the Minutes.

advantage of the said town, the following proposition was formulated, and voted upon: Whether the House of Bassano should be retained, if steps were taken to improve it?

This was put to a vote, with the following result:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 12 |
| No     | 4  |

THEREFORE: THE HOUSE OF BASSANO IS TO BE RETAINED, AND STEPS WILL BE TAKEN TO IMPROVE IT.

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Proposal n. 12 under n. 7 of the list came under discussion: **whether a public high school should be established at the Stimate?**

The Proponents, having observed that the **Vth General Congregation** had thought sufficiently of this institution, on the occasion of an analogous Proposal on the part of the House of the Stimate, and reflecting further that it would be impossible that such erection take place in the time before the next General Congregation, they withdrew their proposal, putting off to another time, placing this under consideration <sup>241</sup>.

The Proposal [n. 13, under n. 7 of the List], whether there is to be excluded from our schools the 1st inferior elementary classes, and it was unanimously agreed on this thought, manifestly religious.

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Then, the Proposal [n. 7, under n. 7 of the List] was taken up: whether the Rules of the particular Offices are to be reviewed?

When a discussion had been held on this, this proposition was formulated: The care is remitted to the Very rev. Superior to make, either by himself, or through others, of his choice, the revision of said Rules, to be submitted then to the approval of the Congregation; whether this is agreeable, or not? – this was put to a vote, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 16 |
| No     | -- |

---

Regarding the proposal: whether to observe [n. 9 under n. 7 of the List] the Pontifical Constitutions during the Novitiate, the Congregation recommends to whomsoever has the responsibility, that with every diligence and care, they be maintained in so far as is possible.

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<sup>241</sup> **NB** as has been pointed out, the return to **teaching school** was one of the *principal ends* [one of the *varia et propria ministerial*] of the Apostolic Missionaries, is here tabled for lack of time – with a new General Chapter being expected for the next year.

To the Proposal [n. 21 under n. 7 of the List], whether the Third Year of Probation<sup>242</sup> should be put into effect, there was united this other one [ n. 25 under n. 11 of the List], that the **Grade** be conferred with solemnity; and it seemed to the Congregation that this was fitting, with a reservation as to a vote, in that scarcely the circumstances and the number of subjects, that is now relatively small, will allow to have this Third Year of Probation, that would be as a preparation for the conferral of the **Grade**<sup>243</sup>, for which a certain solemnity would be agreeable.

This was put to a vote, to see if all agreed with this thought, and the result was:

|        |    |
|--------|----|
| Voting | 16 |
| Yes    | 14 |
| No     | 2  |

The above-mentioned thoughts were agreed upon by a large majority.

The Minutes were read and signed:

Fr. Peter Vignola, Sup.  
 Fr. Francis Benciolini  
 Fr. Vincent Vignola  
 Fr. Joseph Sembianti  
 Fr. Mark Bassi  
 Fr. John Rigoni  
 Fr. Charles Zara  
 Fr. Louis Morando  
 Fr. Peter Beltrami  
 Fr. Sterza Andrew  
 Fr. Pio Gurisatti  
 Fr. James Marini  
 Fr. Bellino Carrara  
 Fr. Bartholomew Perazzani  
 Fr. Richard Tabarelli  
 Fr. Dominic Vicentini, Secretary

<sup>242</sup> **CF # 152 – after studies have been completed.**

<sup>243</sup> It seems clear from this that this IIIrd Year of Probation would be asked of the candidates for the **Grade**, and before its conferral.

## The 23<sup>rd</sup> of February VIIth Session

At **6:00 p.m., of this day**, there was opened the VIIth Session, and after having invoked the divine assistance, there was discussed the Proposal [n. 22, under n. 8 of the List], concerning the uniformity of the dress of the Coadjutor Brothers,<sup>244</sup> and it was agreed to remit the matter to the prudence of the Superior General, assisted by his Council.

There came under discussion Proposal 23, under N. 8 of the List, whether the Superior General also ought to be the Director of the House where he resides, or how dependence on the Director should be maintained; and the other Proposal n. 29, under the same number of the list: Whether it would be better for the Superior General to be also the Director of the House where he resides: when the Proponents had observed well their Proposals, seeing that both the **Constitutions of our Founder**, and the *Appendix* are very clear on this, in that they wish the Director of the House where the Superior General resides, to be distinct from the person of the Superior General, they withdrew their proposals and another was taken up<sup>245</sup>.

[illegible]

**[next day]**

**This morning, the 24<sup>th</sup> of February,** there was reconvened in the usual manner, the VIIth Session, interrupted last evening, and there was taken up precisely Proposal n. 20, under n. 8 of the List, whether the Councilors of each Director should be more than a name – It was pointed out that as the Proposal is too clear in itself, and has no need of discussion, so the Congregation went ahead.

Here, the absence of Fr. Peter Beltrami is noted, who will be delayed for a short while.

Proposal n. 30 under n. 8 of the List followed: Whether the time should be fixed for the Official to give an account to the respective Superiors.

Account will be taken of this Proposal, in the Rules of the particular Offices to be reviewed.

At this point, Fr. Peter Beltrami took his place.

The Congregation went on to Proposal n. 32, under n. 8, of the List: whether the Rule is observed of applying the Novices to lowly offices<sup>246</sup>.

The Rule is most wise, and holy, and it is to be kept.

<sup>244</sup> It is a bit difficult to evaluate this concern with the **Original Constitutions** regarding the **Habit**: **there is no distinctive Stigmatine ‘habit’, yet the Constitutions call for: *that of better ecclesiastics* [CF # 6]; *clerical* [CF # 19]; *religious for Novitiate* [CF # 32]; *vestition after high school* [CF # 69].**

<sup>245</sup> With no note made of it in these **Minutes**, here this brief, rather late, **Sunday Session** closed.

<sup>246</sup> **CF # 36.**

Regarding the second part of the same No., in which it is asked: whether, and what conditions are imposed, or proposed on the Novices, when they are professed?

He Congregation responds that this be regulated, more or less, according to what is prescribed in the *Appendix*, Chap. I, Parag. 8, n. 5.

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At this point, it was asked what are the **Formula of Vows** and the **Promise for Profession**?

Unanimously, the following Formula was adopted:

**I, ..., although most unworthy, though trusting in divine pity and mercy, before the Blessed and always Immaculate Virgin Mary, and her most chaste Spouse, Joseph, and before the entire heavenly Court, VOW and PROMISE to Almighty God, and to you, Very Reverend Father General, Superior of the Apostolic Missionaries, taking the place of God<sup>247</sup>, as well as your successors [if the one receiving the Vows is the Vicar, or one specially delegated by him, there will be said: *and through you, to the Very Rev. Father General, Superior of the Apostolic Missionaries, taking the place of God, as well as to his successors* ], Perpetual Poverty, Chastity and Obedience, according to what is contained in our Constitutions.**

**Then, the Superior says: *And if you observe these things, I promise you eternal life.***

**Then, the one making the Vows, if he is a student, adds:**

***And further, I promise that I will receive the more perfect and more stable Grade<sup>248</sup>, according to the judgment of the Superior, as to what he will deem for the greater service of God.***

**The Coadjutor Brothers will recite the Formula of Profession in their native language.**

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With Proposal n. 38 under Rule 8 of the List, there was asked an explanation of **Rule 3, of Chap. VI, Part IX<sup>249</sup>: *While some are sent...***

When he had understood from the Congregation, the spirit of the indicated Rule, the Proponent [Fr. Sembianti] said he was satisfied.

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With Proposition n. 37, n. 8, there was also asked an explanation of the **Rule 9, Chap. VI, Part IV<sup>250</sup>: *Also Chairs...***

The Congregation explained that those words *without contradiction, or deception...* etc., refer to the verb: *if they are offered*, and not to the subject, who is supposed always to be disposed to render obedience to the Superior, clearly in conformity

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<sup>247</sup> CF # 139 – *as Christ*.

<sup>248</sup> The ‘Grade’ is variously legislated by Fr. Bertoni: one of greater perfection stability [CF # 89]; remain in the Grade received [CF # 77].

<sup>249</sup> C.D.B., P. IX, c. 6, n. 3 = CF # 184 – this *gratis* is an important dimension of the Apostolic Mission: cf. also CF ## 3; 67; 102. cf. Jesuit *Formula*, n. 1.

<sup>250</sup> C.D.B., P. IV, c. 6, # 9 = CF # 67 – taken *verbatim* from Suarez, Bk 5, c. 4, n. 9 –p. 822 b.

with what the Founder states in other places, as: *Going anywhere in the Diocese and the world.*<sup>251</sup>

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Proposal n. 44, under n. 8 of the List, was discussed, whether there should be established a stable plan on the religious, literary education of the Aspirants.

For the part which pertains to their literary education, this will be the responsibility of the Commission, for the Plan of Studies, to make provision for it.

For the religious education, the Director of the House, with the Master of Novices, and with the Prefect of Studies, will provide for it.

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On the Proposal of Fr. Mark Bassi, that there be an investigation on the spirit of the entire body, *so that defects might be corrected, and upright conduct be praised*<sup>252</sup>, and that this be done in every General Congregation, it was determined that this be studied more minutely, and that a norm be sought to translate into practice, also in the General Congregations, this **Rule of the Founder**, [Part XII, n. 3], to have a report ready on this by the next General Congregation: this responsibility was entrusted especially to the Proponent.

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On the Proposal of the same Fr. Bassi, that the Novices for the first year of Novitiate, be absolutely free from every literary exercise; by a great majority, the Congregation established that the Novice, at least in the first year of the Novitiate, will attend to the exercises of piety and virtue, free from every regular course of studies, and that he will not be occupied in study, except for what is necessary to maintain what he has already learned, with the observation that even in this, the school matters redound to the spirit and always under the immediate direction of the Master of Novices.

/ For a legitimate reason, Fr. Marini is absent.

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Having heard Proposal n. 9 of the List, and the relative explanations, the Director of the House of Parma<sup>253</sup> understood how he was to act, and thanked the Congregation for the explanations given.

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The Minutes were read and signed.

Fr. Peter Vignola, Sup.  
Fr. Francis Benciolini  
Fr. Vincent Vignola  
Fr. Joseph Sembianti  
Fr. Mark Bassi  
Fr. John Rigoni  
Fr. Charles Zara

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<sup>251</sup> CF # 5; cf. CF # 193, a reference to confreres of other countries.

<sup>252</sup> CF # 300 – taken *verbatim*, from Suarez, Bk 10, c. 1, n. 8 – p. 1060 b.

<sup>253</sup> Fr. Vincent Vignola was the Superior of Parma.

Fr. Louis Morando  
 Fr. Peter Beltrami  
 Fr. Andrew Sterza  
 Fr. Pio Gurisatti  
 Fr. Bellino Carrara  
 Fr. Bartholomew Perazzani  
 Fr. Richard Tabarelli  
 Fr. Dominic Vicentini, Secretary

[afternoon of the same day]

**The 24<sup>th</sup> of February 1880**

**VIIIth Session**

**On the afternoon of this day**, there was opened in the customary manner, the VIIIth Session, that began with the discussion of Proposal n. 10 of the List, that negotiations be undertaken for a superior approbation of our Rules; may and good reasons were hard to support this Proposal, and various ways to actuate the general desire. That which seemed most feasible, in the present circumstances, was to begin the matter, by drawing up a **Compendium of our Rules**, to be presented before all, to His Eminence, the Cardinal of Verona <sup>254</sup>, that when they are supported and approved by him, they might then be sent on to the competent Ecclesiastical Authorities. – The question was asked if this was agreeable? – It was put to a vote, the result of which was:

|        |    |
|--------|----|
| Voting | 15 |
| Yes    | 15 |
| No     | -- |

IT WAS AGREEABLE TO ALL <sup>255</sup>.

For the formation of the above-mentioned Compendium, the Superior proposed Rev. Fr. John Rigoni, and Fr. Joseph Sembianti – Both were voted on separately, and the first to be voted on was Fr. Rigoni, the result being:

|        |                                       |
|--------|---------------------------------------|
| Voting | 13 [Fr. Rigoni and another abstained] |
| Yes    | 12                                    |
| No     | 1                                     |

THE PROPOSAL FOR FR. RIGONI WAS ACCEPTED.

<sup>254</sup> His Eminence, Cardinal Luigi di Canossa.

<sup>255</sup> This is the important step of seeking juridical Church approval.





There was exposed Proposal 17, that the Friday services at the Stimmate, etc., might be modified.

It was pointed out that this matter was entirely within the competence of the Superior, and that it pertained to him to make those provisions, as he thought best. However, the desire was expressed that this devout exercise be carried out in such a way that would be the most fitting, even introducing into it, if he saw fit, some changes – to the second part of the Proposal, it was decided to set it aside, for the same reason as above.

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There is noted the absence of Fr. John Rigoni.

The List of Matters was read, that had been entrusted to the study of the Commission, and it was approved; there was added also the following resolution: On the basis of the voting of Session II, of the **Present General Congregation**, regarding the revision of the *Appendix*, and taking into consideration the misunderstandings that could arise, the Chapter was asked whether it wished to authorize the Commission, to review the *Appendix*, not only on the specific points, but also on others that it might seem better to reconsider, and to put it in harmony with the rest. The Congregation, by secret ballot, responded by Yea and Nay, with the following result:

|        |    |
|--------|----|
| Voting | 14 |
| Yes    | 14 |
| No     | -- |

THEREFORE: THE COMMISSION IS AUTHORIZED AS ABOVE <sup>258</sup>.

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[afternoon session?]

Fr. John Rigoni and Fr. James Marini returned. Therefore, the Proposal of n. 15 of the List was taken up again, that of making an allotment for the House of the Stimmate, and it was concluded that this had already been sufficiently been provided for in the **VIIIth General Congregation, Session III, n. 9**; and that on the basis of these dispositions, the Superior, with the Director and the Procurator General, reach an understanding, and so provide.

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Proposition n. 16 of the List also returned into discussion, that there will be given a communication of the economic state of the Houses, etc.

Following this Proposal, it was asked whether the dispositions from the *Appendix* suffice, i.e., that all the Directors of the Houses render a quarterly and annual report to the Superior General, on their economic state, without establishing that this account be made also in every General Congregation? This was put to a vote, and the result was:

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<sup>258</sup> It seems that the February 25<sup>th</sup> morning session ended right here, without so much as a note – one reason being that Frs. Rigoni and Marini suddenly reappear in the following section – it is possible that this section below is the record of the afternoon Session.

|                        |    |
|------------------------|----|
| Voting [two abstained] | 14 |
| Yes                    | 7  |
| No                     | 7  |

---

Another Proposal was made, whether the Superior General should make known annually the economic state of the Congregation to his General Councilors?

This Proposal was put to a vote, and the result was:

|        |                    |
|--------|--------------------|
| Voting | 14 [one abstained] |
| Yes    | 11                 |
| No     | 4                  |

THEREFORE: THE CONGREGATION RETAINS THAT THE SUPERIOR MUST  
MAKE KNOWN ANNUALLY TO THE GENERAL COUNCILORS, THE  
ECONOMIC STATE OF THE CONGREGATION.

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The Minutes were read, and signed, and the **IXth General Congregation** was declared closed:

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APOSTOLIC MISSIONARIES

Fr. Peter Vignola, Sup. Gen.  
Fr. Francis Benciolini  
Fr. Vincent Vignola  
Fr. Joseph Sembianti  
Fr. Mark Bassi  
Fr. John Rigoni  
Fr. Charles Zara  
Fr. Louis Morando  
Fr. Peter Beltrami  
Fr. Andrew Sterza  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bellino Carrara  
Fr. Bartholomew Perazzani  
Fr. Richard Tabarelli

So it is, Fr. Dominic Vicentini  
Secretary of the Congregation.

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# A LIST OF THOSE HAVING THE GRADE <sup>259</sup>

|     |      |     |                       |    |
|-----|------|-----|-----------------------|----|
| 1.  | Rev. | Fr. | Peter Vignola         | 1  |
| 3.  |      | Fr. | Francis Benciolini    | 2  |
| 4.  |      | Fr. | Vincent Vignola       | 3  |
| 2.  |      | Fr. | John Rigoni           | 6  |
| 5.  |      | Fr. | Joseph Sembianti      | 4  |
| 6.  |      | Fr. | Mark Bassi            | 5  |
| 7.  |      | Fr. | Charles Zara          | 7  |
| 8.  |      | Fr. | Louis Morando         | 8  |
| 9.  |      | Fr. | Peter Beltrami        | 9  |
| 10. |      | Fr. | Dminic Vicentini      | 10 |
| 11. |      | Fr. | Andrew Sterza         | 11 |
| 12. |      | Fr. | Pio Gurisatti         | 12 |
| 13. |      | Fr. | James Marini          | 13 |
| 14. |      | Fr. | Bellino Carrara       | 14 |
| 15. |      | Fr. | Bartholomew Perazzani | 15 |
| 16. |      | Fr. | Richard Tabarelli     | 16 |



<sup>259</sup> Facing what is 'p. 40' of the Original Chapter Minutes notebook appears this List of the *Patres Graduati*, the *Professed*. [cf. Part IX of the *Original Constitutions*, CF ## 158-186.]

**A LIST OF THE MANNERS THAT ARE TO BE STUDIED BY THE  
COMMISSION, ELECTED BY THE IX<sup>th</sup> GENERAL CONGREGATION,  
IN THE IV<sup>th</sup> SESSION, THE 20<sup>th</sup> OF FEBRUARY, 1880.**<sup>260</sup>

- 1.] A special revision of all those points of the *Appendix to the XII<sup>th</sup> Part* of our *Constitutions*, where the decisive vote is attributed to the Councilors.
- 2.] What are the Fundamental, and Substantial Rules of our Congregation?
- 3.] The Commission is entrusted with formulating the explanations given for the Rule: *In our Churches, there shall not be ad funerals...* [Rule 3, Chap, I, Sect. I, Part VII]<sup>261</sup>.
- 4.] It will study whether concerning the Election of the examiners, there ought to remain the disposition from the *Appendix*, i.e., that they have a three year term, according to the Decree of the S. Congregation on the State of Religious: *Regulari Disciplinae*, which states that they will remain in office until a new Congregation.
- 5.] Whether in the Election of the Admonitor, and of the Councilors, the Superior General is to be excluded from the voting?
- 6.] Finally, the Commission is authorized even by special vote, to review the *Appendix*, not only on the points specified, but also on any others that seem proper to it, to help put it in harmony with the rest.

This work must be accomplished at least two months before the next General Congregation, so that it be communicated to the two Fathers, entrusted with drawing up the *Compendium* of our *Constitutions*, as well as to all the Capitulars.

Fr. Dominic Vicentini, Secretary




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<sup>260</sup> This List was drawn up on a large piece of lined, white paper, 16 x 12 inches, that was folded to make 4 writing sides, 8 x 12 inches. The paper is included in the Folder of the **IX<sup>th</sup> General Chapter**. It was decided on **Feb. 20, 1880**, to draw up this List, and the List was discussed again on **Feb. 25<sup>th</sup>**.

<sup>261</sup> CF # 92.

**PRINCIPAL DISPOSITIONS**  
**of the IXth General Congregation, February 1880, to be**  
**communicated to the various Houses** <sup>262</sup>

1. First of all, it was warmly recommended to the Capitulars to maintain secrecy on all that is said in the General Congregation.
2. It was decided that the Election of the Procurator General is to be the competence of the Superior General alone.
3. The powers of the Superior General were extended to him, until February 1881, when there will be held the General Congregation for the Election of the new Superior General.
4. Regarding the decisive judgment attributed in some cases by the *Appendix to Part XII of our Constitutions*, to the General Councilors, a Commission was established, of five members, which is to study the matter and refer back to the next General Congregation.
5. It was asked by some of the Chapters of the various Houses whether the Superior General was to be elected for life, and not for a limited term, as though the *Appendix* had disposed otherwise, and it was answered that both the Constitutions of the Founder, as well as the *Appendix*, speak clearly, and that he was elected for a time, only because of special circumstances, that required an exception.
6. In the place of the General Councilor, Rev. Fr. John Rigoni, who resigned, Fr. Mark Bassi was substituted.
7. The examiners, both for the First and Second Scrutiny, were increased to the number of six. The examiners of the First Scrutiny are: Fr. Richard Tabarelli, Fr. Alexis Magagna, Fr. Andrew Sterza, Fr. Melchiade Vivari, Fr. Pio Gurisatti, Fr. Peter Beltrami. The examiners of the Second Scrutiny are; Fr. Francis Benciolini, Fr. Joseph Sembianti, Fr. John Rigoni, Fr. Vincent Vignola, Fr. Louis Morando, Fr. Dominic Vicentini.
8. It was proposed by the Chapter of the House, that there be a review of the Rules of the particular Offices – the Congregation remitted the care of this to the Very Rev. Superior, to be made, either by himself, or by others of his choice, with the revision of the said rules to be submitted, then, to the approbation of the Congregation.
9. It was established that the Novices, in the first year of Novitiate, be absolutely free from the regular course of studies. <sup>263</sup>

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<sup>262</sup> There are two identical copies of the Decisions of this Chapter, that appear on large, unlined, white drawing paper, 16 and three-fourths, by 12, inches, folded to make 4 writing sides, 12 by 8 and one fourth. Fr. Vicentini wrote only on side one, and half of side two.

10. It was proposed that the holy vows be renewed every once in a while, with some solemnity. The Proposal was received with satisfaction by the Chapter, which expressed its desire that this be adopted as the practice to be carried out on the occasion of the holy Annual Retreat, in the manner that would seem the most discreet.

[[Green oval SEAL:  
APOSTOLIC MISSIONARIES]]

**Fr. Dominic Vicentini**  
**Secretary of the IXth General Congregation**




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<sup>263</sup> Fr. Vicentini first wrote: ... *from every literary exercise* ... - but crossed it out – these corrections may have caused the 2<sup>nd</sup> copy of the same “Principal Dispositions” – but, more simply, they may have been intended for separate Stigmatine Communities.

# **Xth & XIth GENERAL CONGREGATIONS**

**FEBRUARY 18 – 28, 1881**

**§§§**

**SEPTEMBER 12 - 25, 1889**

**§§§§§**

**ACTS  
of the  
Xth GENERAL CONGREGATION**

**February 18- 28, 1881**

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Acts<sup>264</sup>  
of the  
**Xth General Congregation**  
 February 18 – 25, 1881  
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<sup>264</sup> The **Minutes** of this **Xth General Chapter** appear on 29 lined pages, measuring 8 x 12 inches, in a grey covered notebook. On a final page, after the conclusion of the **Minutes**, there were inserted the results of the findings of the IXth Chapter Capitular Commission, established by that Chapter to review the *Appendix to Part Xii of the Founder's Original Constitutions*. Their report, or responses, was dated September 23, 1887, was well over six years from the conclusion of the previous **IXth General Chapter**.

## [House of the Stimmate]

**“In the Name of the Lord. Amen.”** <sup>265</sup>

On this **Wednesday, the 19<sup>th</sup> of January, 1881**, there was convoked by the Very Rev. Fr. Director, Charles Zara, the Chapter of the House of the Stimmate, on the occasion of the most proximate General Congregation, that will take place this coming February, as appears from the Decree that emanated on the 16<sup>th</sup> of this month, from the Very Rev. Superior General, according to the norms found in the *Appendix* to our Constitutions.

The said Chapter is composed of Twelve members having a vote, i.e., Fr. Charles Zara, Director; Fr. Mark Bassi; Fr. Peter Beltrami; Fr. James Marini; Fr. Bellino Carrara; Fr. Richard Tabarelli; Fr. Joseph Zandonai; Fr. Angelo Graziani; Fr. Bonaventure Vidalli; Fr. Louis Gasperotti; Fr. Paul Gradinati; and Fr. Louis Battisti.

The purpose of the Chapter is to propose to the General Congregation those matters which seem to it to be for the general utility of the entire Congregation, or the particular good of this House.

The matters that were exposed and voted upon are the following:

**Ist.** Considering the straitened circumstances in which some of the newly founded Houses of the Congregation find themselves, the Chapter expresses its most vivid desire that the Congregation might wish to demand of these most recent foundations referred to, a secure and suitable endowment, that they might meet the continual and eventual needs in such Houses, in accord with our Constitutions. This was unanimously judged worthy of being proposed.

## [The Session ended here]

**IInd.** [It is noted that Fr. Bellino is absent, because he is out of town].

On this **day, Thursday, the 20<sup>th</sup> of January**, the Capitular Session was continued, and the IInd Proposal was formulated in these terms:

The Chapter petitions that to provide for **the classes of externs**, that they be conducted in another House of the Congregation, and that the teaching body be not reserved to our own, but **that every care be taken so that a competent, and stable number of teachers be provided through a formal decision**.

It was put to a vote, whether or not, this should be proposed to the General Congregation, and it was approved by a vote of **ten to one** <sup>266</sup>.

**IIIrd** The third Proposal was formulated thus: The Chapter expresses the desire that the Congregation consider whether or not, the time has come, **to actuate one or more of the High School classes for extern students**, in conformity to what was established in the **Vth General Congregation** .

<sup>265</sup> These **Minutes** for the **Xth General Chapter** are preceded by a number of Proposals - and this first one is from the House of the Stimmate, appearing on plain, white, drawing-paper, measuring 12 x 8 inches.

<sup>266</sup> And once again, still another General Chapter takes up the matter of the Schools, consistently considered to be one of the **proper and varied** means of living the **Apostolic Mission**.

This was put to a vote, and it was approved that this should be proposed, **ten votes against one.**<sup>267</sup>

**IVth** The Fourth was formulated thus: It is proposed to the Congregation that the means be studied to make it possible to accept some Aspirants every year.

This was put to a Vote, and it was approved that this should be done, ten votes against one.

These Minutes were read, and signed by all present

Fr. Charles Zara  
Fr. Angelo M. Graziani  
Fr. Bonaventure Vidalli  
Fr. Louis Gasperotti  
Fr. Paul Gradinati  
Fr. Louis Battisti

Fr. Joseph Zandonai  
Fr. Mark Bassi  
Fr. Peter Beltrami  
Fr. James Marini  
Fr. Richard Tabarelli

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**Parma, February 16, 1881**<sup>268</sup>

The members of this House of Parma assembled in Chapter, to see whether something might be proposed for the imminent General Congregation; after having discussed various things, it was found that no conclusion was made on any Proposals, and they state that they will wait to accept the resolutions that will be taken in it.

Fr. Vincent Vignola, Director  
Fr. Julius Zanini  
Fr. Melchior Vivari  
Fr. Bartholomew Perazzani

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<sup>267</sup> And still again, reference is made back to the **Vth General Chapter**, where the House of the Stimmat proposed the reopening of the schools at the Stimmat, and the first reason for doing so, reads thus ***1<sup>st</sup> for the purpose of corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching*** – [dated Feb. 24, 1874]. As this same rather soon following Fr. Marani's death, July 1, 1871 – who held that the schools were not Fr. Bertoni's original intention, but only a *palliative*, one meant to hide his real purpose. Large numbers of the confreres did not seem to have agreed with his interpretation.

<sup>268</sup> This next Proposal is from the House of Parma. The Proposal, or the statement, appears on white, lined paper, 10 x 8 inches, folded to make 4 writing sides, 5 x 8 inches. It is numbered "2."

[Fr. P. VIGNOLA?]

From the 20<sup>th</sup> of February, 1880, in the General Congregation, there was named a **Commission**, with the duty of reviewing the *Appendix to Part XII* of our Constitutions. There is need of reaching accord with the various members, whether they would agree that the Rules be declared in the Congregation itself, and at the same time, - or to put this off to another ....<sup>269</sup>

**Report of the Special Commission of Revision** <sup>270</sup>

From the 20<sup>th</sup> of February, 1880, our **General Congregation** nominated a **Special Commission** entrusting to it, the responsibility of studying and declaring its opinion on various points, expressed in a List drawn up by the Secretary, that is found in the **Acts of the IXth Congregation**.

Principal among these was:

**The special revision of all those parts of the *Appendix to the XIIth Part* of our Constitutions, when there is attributed to the General Councilors the decisive Vote [n. 1].**

And further: **Finally, the Commission is authorized, also by special vote, to review the *Appendix* ....**




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[Fr. Mark Bassi]

1. The General Congregation is petitioned to establish that each Priest might be able to apply at least three times a year, the Holy Mass for his own deceased, or for any other particular intention of his.
2. The said Congregation is asked whether it wishes to seek to find a means of transferring the Benciolini property, with a lower payment of taxes, now that this is possible, and to do this right away.
3. The said Congregation is also petitioned whether it wishes to take up again the Proposal made by the under-signed, in the last **Congregation**, regarding the religious spirit of the entire body of the Institute <sup>271</sup>. And also, to hear the study made according to the responsibility that was entrusted concerning this, on the same argument. And it is petitioned that to this last request there be accorded one of the first places.

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<sup>269</sup> Here appear a few lines, literally scribbled on a slip of white, lined paper, 5 and one-fourth x 8 and one half inches. They appear to be in the hand-writing of Fr. P. Vignola, and would seem to indicate, either failing eye-sight, or a trembling hand. They are not dated.

<sup>270</sup> Similar hand-writing is found on an identical slip of paper that is unsigned, and not dated. It ended with an incomplete sentence.

<sup>271</sup> **CF # 300.**

Fr. Mark Bassi<sup>272</sup>



[Fr. Bellino Carrara]

I<sup>273</sup> propose to the Congregation that it institute the Office of Secretary to the Superior General<sup>274</sup>, whom he himself will appoint, that he be as a reminder for the sending of letters, responses and similar things, proper to a Secretary; because the nature of the Office, and the inconveniences seen from experience, and other reasons that are most easy to substantiate, show that this is not only useful, but also necessary.



[Anonymous]

**Ist** Whether it is according to the spirit of poverty for one to carry away from one House to another, any books, or anything received as a gift, or as a remembrance, etc.<sup>275</sup>

**IInd** The Ven. Congregation is petitioned not to disband, until first it has spoken about the observance of discipline in the various Houses...

**IIIrd** To consider whether the scarcity of subjects in so many Houses, and their various occupations<sup>276</sup>, are an obstacle to this observance.

**IVth** And whether everything has been carried out, etc., that was determined by the last **General Congregation**<sup>277</sup>.



<sup>272</sup> These Petitions of Fr Bassi appear on plain, white, un-lined – and undated paper, 8 x 5 inches.

<sup>273</sup> Fr. Carrara's petition is numbered "6". It appears in purple ink on a piece of unlined scrap paper, 4 x 6 and one fourth inches.

<sup>274</sup> This could be also as a result of the clearly failing hand-writing of the Superior General, noted above in the footnotes of this **General Chapter**.

<sup>275</sup> cf. CF # 95.

<sup>276</sup> Does this varied effort echo the Founder's ideal, *graviora ministerial* [cf. CF # 158]; *quodcumque Verbi Dei ministerium*: CF # 163; *varia et propria* suae vocationis munera [CF. # 185]; *cum finis Sodalitatis ...postulet ministeria huic fini accomodata*. [CF # 262]???

<sup>277</sup> This appears on a scrap of what seems to be squared accountant's paper, 8 x 6 inches. It was folded to make 4 writing sides, 4 x 6 inches, and the bottom part is torn un-evenly. It is unsigned and undated. The number "640" appears on the inside fold, or on "p. 2". Only the front side has any writing.

**In the Year of our Lord <sup>278</sup>  
this Friday, the 18<sup>th</sup> day of February.  
“In the name of the Lord. Amen.”**

In the Mother House of the Stimmate, in Verona, following the Convocation, sent out by the Very Rev. Superior General, to all the Capitulars of the Congregation, the following Capitulars were gathered, and found assembled in the room of the Vern Founder:

|          |      |                                                                |
|----------|------|----------------------------------------------------------------|
| The Very | Rev. | Peter Vignola, Superior Gen.                                   |
|          | "    | Francis Benciolini, Gen. Counc.                                |
|          | "    | Joseph Sembianti, Gen. Counc.                                  |
|          | "    | Mark Bassi, Gen. Counc., Master of Novices                     |
|          | "    | John Rigoni, Graduate                                          |
|          | "    | Charles Zara, Grad., and Director of the House of the Stimmate |
|          | "    | Louis Morando, Grad., and Director of the House of Bassano     |
|          | "    | Peter Beltrami, Grad.                                          |
|          | "    | Dominic Vicentini, Grad., and Director of the House of Trent   |
|          | "    | Pio Guridatti, Grad.                                           |
|          | "    | James Marini, Grad., and Procurator General                    |
|          | "    | Bellino Carrara, Grad.                                         |
|          | "    | Bartholomew Perazzani, Grad.                                   |
|          | "    | Richard Tabarelli, Grad., Prefect of Studies.                  |

After having invoked the divine assistance with the Hymn, **Veni, Creator**, and with a brief prayer to Mary Most Holy and St. Joseph <sup>279</sup>, the Superior General, in accord with what was established in the preceding **General Congregation**, Session III, as being his prerogative as Superior General, chose as Vicar of the Congregation, the Very Rev. Charles Zara.

When they had all taken their places, the Congregation was asked whether it considered itself to be full and legitimate.

When the absence of two of the Rev. Fathers had been noted, Vincent Vignola and Andrew Sterza, and the reasons were understood, the Congregation responded in the affirmative.

Therefore, it went on to the Election of the Secretary of the Congregation.

The ballots were distributed, and then collected, and Fr. Dominic Vicentini was elected, with 9 votes out of 14.

In the same way, the Election for the Assistant for the Election of the Superior General was held.

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<sup>278</sup> Here begin the 29 pages of the **Chapter Minutes**. As has been pointed out, this Booklet contains also the **Commission Report**, dated **September 1887**, six and one half years after the Conclusion of the previous **Chapter**.

<sup>279</sup> Here there is recorded that a specific prayer was explicitly recorded as being offered to the Holy Spouses, Mary and Joseph.

The ballots were distributed, and the result was:

|                |         |
|----------------|---------|
| Voting         | 14      |
| Fr. Benciolini | 6 votes |
| Fr. Mark Bassi | 6 votes |
| Dispersed      | 2 votes |

Therefore, no one was elected, and a vote was taken on Fr Benciolini and Fr. Bassi. When the same result was obtained, FR. BASSI, ON HIS OWN ACCOUNT, CEDED TO FR. BENCIOLINI, who was elected with the approbation of the Congregation.

According to the prescriptions in the *Appendix to our Constitutions*, next was held the election of the Capitular who would give the discourse to those Congregated before the election of the Superior General.

The ballots were distributed, and collected, and the result was:

|                |    |
|----------------|----|
| Voting         | 14 |
| Fr. Bassi      | 9  |
| Fr. Rigoni     | 2  |
| Fr. Benciolini | 1  |
| Fr. Sembianti  | 1  |
| Fr. Morando    | 1  |

Fr. BASSI WAS ELECTED

As a preliminary question to the Election of the Superior General, it was proposed whether or not the election of the Superior General for life should be discussed <sup>280</sup>. A vote was taken, and the result was:

|        |                             |
|--------|-----------------------------|
| Voting | 13 [Fr. Marini was absent!] |
| Yes    | 8                           |
| No     | 5                           |

THE DISCUSSION WAS ADMITTED.

After a brief discussion, a vote was taken along these lines:

Whether there are reasons that would be binding to have the Election of the Superior General, for a time, according to what had been reserved in the preceding **General Congregation**, Session IV. It was observed that when it is a question of departing from the **Constitutions of the Founder**, for this, two-thirds of the votes are needed.

The vote was taken and the result was:

|        |                            |
|--------|----------------------------|
| Voting | 13 [Fr. Marini was absent] |
| Yes    | 9                          |
| No     | 4                          |

THEREFORE: THE RULE OF THE FOUNDER IS TO STAND,  
THAT THE ELECTION OF THE SUPERIOR GENERAL BE FOR LIFE.

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<sup>280</sup> The Superior General, elected for life, had the right to cast two votes in Chapters. It should be further noted that there is an emendation in the Chapter Minutes. These words were crossed out: *To treat of the Departures from a Constitution for its admission into discussion, two-thirds of the vote are necessary.* However, this point was immediately discussed after this vote was taken.





The Vote was repeated on those nominated, with the same number voting, and the result was:

Rev. Fr. Peter Vignola with Seven Votes  
 Rev. Fr. Joseph Sembianti with Six Votes <sup>283</sup>.  
 Rev. Fr. Charles Zara with One vote.

No one was elected.

A THIRD vote was taken with the same result.

A FOURTH Vote was taken, still with the identical results.

A FIFTH vote was taken, still with the same results.

A SIXTH vote was heard, but this was no different in its result. <sup>284</sup>

At this point <sup>285</sup>, Fr. Vincent Vignola arrived, and a SEVENTH vote was taken:

Voting 15

The following were nominated:

Rev. Fr. Peter Vignola with Eight votes.  
 Rev. Fr. Joseph Sembianti with Six Votes. <sup>286</sup>  
 Rev. Fr. Charles Zara with One vote.

THEREFORE: SINCE THE VERY **REV. PETER VIGNOLA** OBTAINED MORE THAN HALF OF THE VOTES, HE WAS PROCLAIMED BY THE VICAR OF THE CONGREGATION, AS THE LEGITIMATE SUPERIOR, AND THE DUE REVERENCE WAS PAID TO HIM BY THE VICAR, BY THE SECRETARY, AND BY THE ASSISTANT, AND BY ALL THE OTHERS IN ORDER.

Immediately then the Decree was drawn up in the name of the entire Congregation, and was signed by the Vicar; and which is to be promulgated in all the Houses of the Institute:

**In the Name of the Lord. Amen.**

**Since, in the full and legitimate Congregation of the Apostolic Missionaries, after having verified the number of votes, it was found that more than half of them named and elected Rev. Fr. Peter Vignola, I, Charles Zara, Vicar of the same Congregation, proclaim the election of the above-named Rev. Fr. Peter Vignola as Superior of the entire Institute of Apostolic Missionaries,**

**In the name of the Father, and of the Son, and of the Holy Spirit. Amen.**

<sup>283</sup> It seems evident here that Fr. Sembianti picked up the one vote previously cast for Fr. Benciolini. Fr. Sembianti maintains his relatively strong showing – difficult to understand if his mysterious Letter of September 5, 1879, found in the Introduction to the **IXth General Chapter of Feb. 1880** - if his Letter was indeed a Letter of personal crisis, this vote may be difficult to understand.

<sup>284</sup> It is evident that the Chapter is dead-locked – Fr. Sembianti retains his relatively strong support – but, immediately a remarkable event occurs...

<sup>285</sup> How did this happen? Where was Fr. V. Vignola during these 6 efforts to elect his brother, Superior General??? As is known, Fr. Vincent Vignola is listed in this Chapter as Director of Parma. However this may be, he arrived in the ‘nick of time’, and the Election went on! [This was Fr. V. Vignola’s last Chapter – he would on Good Friday, April 20, 1889.

<sup>286</sup> Fr. Sembianti’s vote had consistently solid, but was not quite enough.

**Verona, from the House of the Stimmate  
On Sunday, the 20<sup>th</sup> of February 1881.**

[[Green Oval SEAL  
APOSTOLIC MISSIONARIES

**Fr. Charles Zara**<sup>287</sup>

**[February 21, 1881 – A Monday Morning Session???**

According to the dispositions of the *Appendix to Part XII of our Constitutions*, the Election of the Councilors and the Admonitor of the Superior General must now be taken up; necessarily, there was treated the question asked in the preceding **General Congregation**, on the study of the Commission: Whether in the Election of the Councilors, and of the Admonitor, ought the Superior General be excluded from the voting?

Concerning this, after having heard and discussed the report of the Commission, a vote was taken:

|        |                                        |
|--------|----------------------------------------|
| Voting | 15 [the Superior General with 2 votes] |
| Yes    | 14                                     |
| No     | 2                                      |

**THEREFORE: THE SUPERIOR GENERAL IS NOT TO BE EXCLUDED IN THE  
VOTING FOR THE ELECTION OF HIS COUNCILORS AND ADMONITOR**

With this having been established, the Election of these Officers was held.

The ballots were distributed, then collected, and the following were nominated General Councilors:

|                           |          |
|---------------------------|----------|
| Voting                    | 15       |
| Fr. Mark Bassi with       | 11 votes |
| Fr. Joseph Sembianti with | 10 votes |
| Fr. Vincent Vignola with  | 8 votes. |
| Fr. Charles Zara with     | 7 votes  |

Then the Congregation proceeded to the Election of the Admonitor, and the following were nominated:

|                     |                                           |
|---------------------|-------------------------------------------|
| Voting              | 15 [the Superior General with two votes]. |
| Fr. Mark Bassi with | 8 votes.                                  |

Then, the Election of the examiners was held, for the First Scrutiny, and when the vote was taken, the following were found nominated, with 15 voting, and the Superior General having two votes:

<sup>287</sup> Somewhere here this Sunday afternoon Session may have ended – but there is no indication. What follows may be a Monday morning Session of Elections - but this is not crystal clear from the **Minutes**.

|                              |                |
|------------------------------|----------------|
| Fr. Richard Tabarelli        | with 12 votes. |
| Fr. Pio Gurisatti            | 9 votes.       |
| Fr. Peter Beltrami with      | 9 votes.       |
| Fr. Bonaventure Vidalli with | 8 votes.       |
| Fr. Bellino Carrara with     | 7 votes.       |
| Fr. Melchiade Vivari with    | 7 votes.       |
| Fr. Paul Gradinati with      | 7 votes.       |

Since there cannot be, according to the disposition of the preceding **General Chapter**, more than six in the number of examiners, the first four are retained, namely, Fr. Tabarelli, Fr. Gurisatti, Fr. Beltrami and Fr. Vidalli – while another ballot was taken up on Frs. Carrara and Vivari, and Gradinati, who had an equal number of votes.

|                          |           |
|--------------------------|-----------|
| Fr. Bellino Carrara with | 12 votes. |
| Fr. Paul Gradinati with  | 10 votes. |

Then, following the Nomination of the examiners for the Second Scrutiny, with the following result: Voting 15 [the Superior General having two votes]:

|                             |           |
|-----------------------------|-----------|
| Fr. Joseph Sembianti with   | 15 votes. |
| Fr. John Rigoni with        | 12 votes. |
| Fr. Charles Zara with       | 11 votes. |
| Fr. Francis Benciolini with | 9 votes.  |
| Fr. Joseph Marchesini with  | 8 votes.  |
| Fr. Vincent Vignola with    | 7 votes.  |

The Minutes were read and signed.

Fr. Peter Vignola, Sup. Gen.  
Fr. Mark Bassi  
Fr. Joseph Sembianti  
Fr. Vincent Vignola  
Fr. Charles Zara  
Fr. Francis Benciolini  
Fr. John Rigoni  
Fr. Louis Morando  
Fr. Peter Beltrami  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bellino Carrara  
Fr. Bartholomew Perazzini  
Fr. Richard Tabarelli  
Fr. Dominic Vicentini, Secretary.

[illegible]

### IIIrd Session This 21<sup>st</sup> day of February 1881

In the **afternoon of this day**, after having closed the Second session with the Hymn, *Te, Deum*, immediately the Third Session was opened to hear and discuss what the Very Rev. Superior General, the House Chapters, the General Councilors, and the other particular members had to ask, or propose to the General Congregation.

Therefore, first of all, the Election of the three Deputies was held, who, with the Superior General, and with the Secretary, are to draw up the List of the Proposals to submit to the discussion of the Congregation.

When the ballots were distributed, and afterwards, opened, the following were nominated:

Fr. Louis Morando  
Fr. Mark Bassi  
Fr. Joseph Sembianti

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The Proposals follows:

#### I. **The House of the Stimmat proposes:**

**1<sup>st</sup>.]** That, considering the straitened circumstances in which some of the Houses of the Congregation, newly established, find themselves in, whether the Congregation might wish to exact of these mentioned latest foundations, a sure and fitting endowment.

**2<sup>nd</sup>.]** The Chapter is petitioned that thought be given to provide **classes for extern students** <sup>288</sup>, that they be held in other Houses, so that the teaching body of our own students be not debilitated.

**3<sup>rd</sup>.]** The Chapter expresses the desire that the Congregation consider whether or not, the time has come to actuate one or more of **the High School Classes**, for extern students, inconformity to what was established in the **Vth General Congregation**.

**4<sup>th</sup>.]** It is proposed to the Congregation, to study the means of rendering possible for the acceptance every year, of some Aspirants.

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|                                   |         |
|-----------------------------------|---------|
| The House of the <i>Dereletti</i> | Nothing |
| The House of Trent                | Nothing |
| The House of Parma                | Nothing |
| The House of Bassano              | Nothing |

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△△△

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<sup>288</sup> By now, a constant a Constant Chapter refrain: the **schools** as an important part of the Apostolic Mission, whenever possible and according to the need.

## II. Fr. Mark Bassi proposes:

1<sup>st</sup>] That the Congregation establish that each Priest might be able to apply at least three times a year, the Holy Mass, either for his own deceased, or for some other particular intention.

2<sup>nd</sup>] That the General Congregation might seek to find a way of transferring the Benciolini property, with less payment of taxes, if this is possible, and that it do this right away.

3<sup>rd</sup>] That the Congregation take up again the proposal made by him last year, regarding the religious spirit of the entire body of the Institute, etc.

△△△

## III. Fr. Francis Benciolini proposes:

The institution of a *Patronato* at the *Cadrega*, in the Parish of the Duomo, in the City.

△△△

## IV. Fr. Joseph Sembianti proposes:

That the economic state of the House of Parma be exposed.

△△△

## V. Fr. Bellino Carrara proposes:

That the Superior General choose a Secretary, for a greater efficiency of affairs.

△△△

## VI. Fr. Vincent Vignola proposes:

That, before dissolving, the General Congregation remember our deceased, by praying for them.

△△△

## VII. Fr. Bartholomew Perazzani proposes:

1<sup>st</sup>] Whether it is according to the spirit of poverty, for one to carry away with him from one House to another, books received as a gift.

2<sup>nd</sup>] That the General Congregation be not dissolved until first it has spoken of the observance of discipline in the various Houses.

3<sup>rd</sup>] Considering whether the scarcity of subjects in certain houses, and their various occupations, is easily an obstacle to the said observance.

4<sup>th</sup>] To consider whether everything that was determined by the last General Congregation, has been carried out.

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## Order of Treatment

**1<sup>st</sup>** The first matter to be treated should be that which originates from the matters of the List, drawn up in the preceding **General Congregation**: but, precedence is given to the 3<sup>rd</sup> Proposal of Fr. Bassi, to have the opportunity on this occasion, of being informed about this before the closing of the present Congregation; thus, his Proposal will be taken up.

To it, will be joined also, the second and third Proposals of Fr. Perazzani.

**2<sup>nd</sup>** That which pertains to the mater of the List drawn up in the preceding Congregation.

To this, pertains also the IVth Proposal of Fr. Perazzani.

**3<sup>rd</sup>** That which pertains to the Studies, according to the disposition of the preceding **General Congregation**.

At this point, there will be treated the second and third Proposals of the House of the Stimmate.

Then, follow the other matters, asked by the last **General Congregation**, as the **Reduction of our Rules**, the Revision of the Rules of the past General Congregations.

**4<sup>th</sup>** The First Proposal of the House of the Stimmate.

**5<sup>th</sup>** The Fourth Proposal of the same House.

**6<sup>th</sup>** The Second Proposal of Fr. Bassi.

**7 (1)** The Proposal of Fr. Sembianti.

**7<sup>th</sup>** The First Proposal of Fr. Bassi, and that of Fr. Vincent Vignola, will be taken together. (\*1\*)

**8<sup>th</sup>** The Proposal of Fr. Benciolini

[( \*1\* ) <sup>289</sup> **The proposal of Fr. Bellino Carrara was left to the prudence of the Superior General.**

**In this same way, is the First Proposal of Fr. Sembianti, as it is provided for by our Rules, and is evident of itself.]**

Fr. Peter Vignola  
Fr. Louis Morando  
Fr. Joseph Sembianti  
Fr. Mark Bassi  
Fr. Dominic Vicentini, Secretary <sup>290</sup>

<sup>289</sup> **NB: this is a Chapter Footnote.**

<sup>290</sup> There is no mention of a Chapter session on **February 22, 1881.**

Then, the discussion was begun on the proposals, according to the order of the List.

There was taken up again the Proposal made by the same Fr. Bassi, in the last **General Congregation**, phrased in these terms:

**That there be an investigation of the spirit of the entire body, so that defects might be corrected, and upright conduct praised** <sup>291</sup> **and that this be done in every General Congregation.**

The Proponent read a study, rather well thought out, that he made on the commitment entrusted to him, by the same **IXth General Congregation, Session III** <sup>292</sup>.

After a long discussion on this study, having praised the Spirit that dominated this Report of seeking that in the General Congregation special provisions be made concerning the discipline and the religious observance in our Houses, then the Congregation was asked whether it accepted the practical manner exposed by the Proponent.

When the Vote was taken and counted, the result was:

|        |                                         |
|--------|-----------------------------------------|
| Voting | 15 [The Superior General has two votes] |
| No     | 12                                      |
| Yes    | 4                                       |

**THEREFORE: THE PRACTICAL MANNER, AS EXPOSED BY THE PROPONENT, WAS NOT ACCEPTED.**

The establishment of the practical manner of achieving the scope of the Proponent, which is also that of the Congregation, was put off to another time, but since it wanted to do something along these lines, the Congregation was asked whether it would be acceptable for this time only, that there be instituted a Deputation of four, or more Capitulars, who together with the Superior General, would receive information on the spirit of the entire body, which would suggest provisions, or remedies, or encouragement.

This was put to a vote:

|        |                                          |
|--------|------------------------------------------|
| Voting | 15 [the Superior General having 2 votes] |
| Yes    | 9                                        |
| No     | 7                                        |

**THE INITIATION OF SUCH A DEPUTATION, AS EXPLAINED ABOVE, WAS ACCEPTED.**

With a new vote, there was asked which, and how many Capitulars ought to make up this Deputation, and the following were elected:

<sup>291</sup> **CF # 300.**

<sup>292</sup> The following sentence in the Minutes was crossed out: *After a long discussion, it was accepted that the maxim would be that in every General Congregation, there would be an investigation on the spirit of the body; the Congregation was asked whether it accepted also the practical manner, exposed by the Proponent for this investigation.*





**23<sup>rd</sup> of February 1881****IV Session**

This morning, at the sound of the bell, the Capitulars assembled, and after having invoked, as usual, the divine assistance, the Congregation came to the exposition of the Study of the **Commission for the Re-revision of the *Appendix***. Having heard a sampling of it, it was decided that for now, no pronouncement would be made on it, the observation being made that it was impossible to communicate in time to all the Capitulars this said duty, in order that each one might, at his ease, take it into consideration, and the reasons it exposed. Thus, the resolution was taken to put the decision off to another **General Congregation**. In the meantime, there is to be communicated the study already made to the individual Capitulars, who will make their observations, and send them to the Commission, which is to be reinforced by three other members, to be elected; both on the Study and on the Observation, there will be drawn up a practical norm, that will remain until the new Congregation, which will give its final decision.

A vote was taken on this, as on a Proposal.

|        |                                            |
|--------|--------------------------------------------|
| Voting | 15 [the Superior General having two votes] |
| Yes    | 14                                         |
| No     | 2                                          |

**THE PROPOSAL WAS ACCEPTED.**

Three members were elected to be added to the Commission and by secret ballot, the following were elected:

|                           |                                                             |
|---------------------------|-------------------------------------------------------------|
| Voting                    | 13 [two abstained; and the Superior General had two votes]. |
| Fr. Charles Zara with     | 9 votes.                                                    |
| Fr. Bellino Carrara with  | 9 votes.                                                    |
| Fr. Joseph Sembianti with | 8 votes.                                                    |

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It was unanimously established that within the coming of March next, the study of the **Commission** is to be communicated to the individual Capitulars, who will have two months' time from the receipt of the Study, to make their observations, and to transmit them to the **Commission**; which, then reinforced by the other three members elected above, ought to have sent by **the Feast of the Sacred Stigmata of St. Francis, the 17<sup>th</sup> of September** of this year, their decisive provisory vote, as is said above: a vote that will be communicated to the individual houses, while there remains in force during this time, the disposition from the ***Appendix to Part XII of our Constitutions***. {1}

{And, as it reads and stands, except,  
as is understood, this corrections  
made on it last year, in the IX<sup>th</sup>  
General Congregation} <sup>294</sup>

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<sup>294</sup> **NB:** this Chapter footnote appears in the left hand margin of this page in the Original Chapter Minutes.

In accord with Proposition 3 of the List, an attentive reading was made of the Plan of Studies, which was unanimously approved, and with exuberance, as appears also from the vote taken, in which out of 15 votes, there were 15 for Yes- However, it was understood and established that this **Plan of Studies** ought to be activated “as an experiment”, and as soon as possible, under the care of Fr. Tabarelli, be translated into the Latin language, which Fr. Tabarelli ought then to put into the hands of the Commission, so that it might compare it with the text, and study it.

At this point, the 2<sup>nd</sup> Proposal of the House of the Stimmate, under n. 3 of the List, was taken up, that wishes the Congregation to **give some thought to make provisions for the classes for extern students** <sup>295</sup>, that they be held in our other Houses, so that the teaching body of our own students be not debilitated.

The matter was considered most just and reasonable, and it was recommended to the prudence of the Superior General.

Then, followed the third Proposal of the same House under the same No. of the List, in which the desire is expressed that the Congregation might consider **whether or not the time has arrived, to actuate one, or more High School classes**, in conformity with what was established by the **Vth General Congregation** <sup>296</sup>.

After having discussed this for a long time, a vote was taken on this Proposal: Does the General Congregation believe **the time has arrived to actuate the lower High School classes for externs, in the House of the Stimmate**, beginning in the meantime with the first lower classes.

Voting 14 [Fr. Marini being absent; and the Superior General having two votes].  
 Yes 14  
 No 1

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For the Greater Glory of God. <sup>297</sup>

To the Very Rev. General Congregation, now in session:

**Fr. Louis Morando, Director of the House of Bassano, after having spoken on two separate occasions, and at some length, in favor of the open private high school classes in this city at the beginning of this School year, 1880-1881, making known their necessity, their usefulness, their promising beginning, and how much good might be expected from them in the future, when they might be sufficiently supported:**

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<sup>295</sup> These early Chapters continue to think of the schools as a “just and reasonable” exercise of the Apostolic Mission.

<sup>296</sup> As will be remembered, the **Vth General Congregation** responded favorably to a like proposal moved by the House of the Stimmate [Feb. 24, 1874] – the first reason for which was: ***1<sup>st</sup>, corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching.***

<sup>297</sup> Next appear two separate sheets of paper, white and lined, 5 and one fourth by 8 and one fourth inches, containing statements or proposals from Fr. Louis Morando, during the Chapter Sessions. The first one covers one side, and half of the next.

### Asks

**Whether the Congregation of the Fathers approves and lauds such institutions;  
Whether it wishes that this institution be effectively supported, so that it might be stable;**

**Whether the Congregation would warmly recommend it to the Rev. Superior General, so that he might make, in its favor, those provisions that he might deem opportune?**

**And particularly, that at the moment, to actuate the five high school classes,<sup>298</sup> in addition to the four Fathers, assigned to the House of Bassano, there might also be sent another, whenever it be provided for its fitting maintenance, that this provision is shown to be immediately necessary, having seen the reception given to these classes that would bear no waiting period, and having seen the great good that can be, and should be derived therefrom.**

Right here there arose an incidental proposal of Fr. Morando, regarding **our High School Classes of Bassano**. The Proposal was admitted into the discussion by a majority of votes. The Proposal contains the following questions:

- 1<sup>st</sup>** Whether the Congregation approves and praises such an institution?
- 2<sup>nd</sup>** Whether it is to be efficaciously sustained, so that it will be stable?
- 3<sup>rd</sup>** Whether, therefore, it is to be warmly recommended to the Superior General, that in its favor, he make those provisions that will seem to him opportune?
- 4<sup>th</sup>** Whether, at the moment of actuating the five high school classes, in addition to the four Priests, stationed at the house of Bassano, there might be added another?

After mature discussion, the first question was voted on, and the result was:

|        |                                                                   |
|--------|-------------------------------------------------------------------|
| Voting | [with two abstaining, and the Superior General having two votes]. |
| No     | 11                                                                |
| Yes    | 3                                                                 |

IT IS NOT APPROVED <sup>299</sup>.

With this, its response, the Chapter intends that it has also provided for all the other points, and successive, subordinated questions, which were contained in the motion, and the Petition of the Rev. Fr. Morando, which were the subject of the vote and decision just taken. Hence, it bears on the Chapter [as it unanimously expressed itself] that there be publicly declared in the Minutes, how, as an effect of this, its most recent vote, there is hindered in no way all that the Superior General and his Council have done, and agreed upon, concerning the present situation of Bassano; as the Chapter was not invited to pronounce itself in this regard, as also, and even more so, the Chapter did not intend with this aforementioned vote, to inflict any censure on the conduct maintained up to this

<sup>298</sup> Even though the prospect of the Schools is widely felt throughout the early Community, with the affirmative vote just taken regarding the Schools at the Stimmate, this Proposal for Bassano would have been a considerable burden on the Community.

<sup>299</sup> In the light of what has preceded, this negative vote does not seem to be a sudden Capitular rejection of **schools as such, as a part of the Apostolic Mission** – but the inopportune-ness of Schools at this time, with this level of commitment, at Bassano.

point, concerning the matter, or the project of Bassano, by the above-named Fr. Morando; but rather, it appreciates his sincere, discreet, and prudent zeal, and expresses the hope, together with him, so that principally, because of his merits, these difficulties might be seen to decrease, and that those means contemplated, that still remain to be tried, **be carried out for the realization of that holy and beautiful institution.**<sup>300</sup>

**{The Chapter then remits to the Superior General, that in conformity with the deliberation taken, Regulate the entire matter, to Remove any misunderstanding.}** 301

Fr. Peter Vignola, Sup. Gen.  
Fr. Mark Bassi  
Fr. Joseph Sembianti  
Fr. Vincent Vignola  
Fr. Charles Zara  
Fr. Francis Benciolini  
Fr. John Rigoni  
Fr. Louis Morando  
Fr. Peter Beltrami  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bellino Carrara  
Fr. Bartolomew Perazzani  
Fr. Richard Tabarelli  
Fr. Dominic Vicentini

[A brief Session of Feb. 24, 1881 ????]

**Fr. Louis Morando,<sup>302</sup> not having been able to obtain the satisfaction of his requests, believes that it is better for himself, and also for the Congregation, to resign from his Office as Director of the House of Bassano, as he does resign with this present act, and petitions the Rev. Fr. Superior, and the Congregation of the Fathers, to accept his resignation.**

<sup>300</sup> While this Chapter comment seems to praise Fr Morando and Bassano, it may not be a ringing endorsement of the **schools** – but, neither is there any hint here that the concept of the **schools as part of the Apostolic Mission** was understood by so many confreres far beyond the term that *palliative*, which was Fr. Marani’s interpretation.

<sup>301</sup> This note appears in the margin of the original **Chapter Minutes** booklet.

<sup>302</sup> This is Fr. Morando's second **statement** and **resignation**, that was also submitted during the Chapter proceedings and appears to be a response to the Capitular action taken. The placing of this is uncertain, unless the Chapter's concluding statement of Feb. 23<sup>rd</sup> above in these notes, is a response to his resignation.

**To the General Congregation  
of the Apostolic Missionaries** <sup>303</sup>

**Verona, February 24, 1881**

The under-signed humbly exposes that, by next Sunday, Fr. Vivari must be at Casal Bareato, for a Triduum of Preaching, and therefore, he will be missing so that he might conduct the Oratory, and say Mass at St. Appolonia's, and hear confessions in that *Quartiere*, during the day of the services and the functions.

He asks, therefore, that by noon on Saturday, he might be free, or that it might be permitted to him to go to Parma, where the absence of three subjects would not only be felt too much, but it would be disastrous..

It is asked that this question be taken into consideration immediately, so that the companions for his return might be provided, or that they might make some provisions, if this is possible.

**Fr. Vincent Vignola**

At this point <sup>304</sup>, Fr. Louis Morando, supported by the disposition from the ***Appendix to Part XII of our Constitutions***, Chap. I, Parag. 6, heading 16, that begins: *After the Decree of the Full Congregation*, etc., made an appeal concerning the decision taken in the last vote, renewed his same questions. After a short discussion, he was exhorted by the Capitulars, to acquiesce to the decision taken, and the said Fr. Morando, for the good of peace, withdrew his appeal.


Fr. Dominic Vicentini

[illegible]

**Vth Session**  
**February 25, 1881**

At 4:30 p.m. of this day, the **Vth Session** was opened. And there was called before the floor that part of the List that pertains to the **Resume' of our Constitutions**, to be presented to the Holy See.

To this, Fr. Rigoni responded, one of the two entrusted with the drawing up of this **Resume'**, offering their work which was then inserted into the *Acts* <sup>305</sup>, and as it seems to the entire Chapter, it was asked of the **Commission for the Revision of the *Appendix to Part XII of our Constitutions***, that they make a study on it, and this be referred to the first future Congregation.



<sup>303</sup> There appears here, with the date of **February 24, 1881**, a hand-written **Proposal**, from Fr. V. Vignola, with purple ink, on plain, white, un-lined paper, 5 and one half by 7 and one half inches, with the top and left hand section, evidently torn from a larger piece of paper.

<sup>304</sup> **The Chapter Session** that follows is undated, but it seems to be that of **February 24, 1881, a Thursday**. No explanation is given, if these assumptions are correct, why this Session was so short.

<sup>305</sup> This **Resume**' of Fr. Rigoni's work alluded to here, does not appear in these **Chapter Acts**.

**On this morning, February 26, 1881, at 9:00 o'clock**, there was re-opened, in the customary manner, the suspended Session of **last evening**. Having noted the **departure of Fr. Louis Morando**, there was begun the exposition of that which had been done for the **Revision of the Rules**, of the particular Offices, according to what had been disposed in the **IXth General Congregation**, Session VI. The matter, however, still was not ready, partly because there was still pending the **revision of the Appendix to Part XII of our Constitutions**, and the Programs of our Studies had not yet been completed, and, therefore, there is still a number of uncertain attributes of some particular offices; and partly because the Revisor, the Superior General, desired to hear the opinion of the Chapter, whereby to govern himself, and admitting at least, some of the Rules, that even though they are written, they are not practiced, not entirely in conformity with our customs. – The Chapter expressed its feelings, and based on these, it was established that the last word on the **Program of Studies**, and on the *Appendix*, the said **Revision** will also be completed.

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Regarding the alphabetical List of the **Decrees** of the Congregation, seeing that the one entrusted with it, was too uncertain in the choice of the Decrees, and the Canons found in the Minutes, and he desired to hear on this also the opinion of those Congregated. When he had heard their opinions, he agreed to take care to compile this.

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Then came the discussion of the 4<sup>th</sup> Proposal of the House of the Stimmate, that proposes to the Congregation, to study the means of making it possible every year, to accept some aspirants. In the progress of the discussion, it was found necessary as a preliminary question, to know the economic state of the House of Parma, which is the question, or the Proposal of Fr. Sembianti [7<sup>th</sup> on the list]. \* Fr. Vincent Vignola, Director of the House, gave the required exposition from which it appears that the following proposition might be formulated, and put into concrete form, with a reservation as to putting it to a vote: The Chapter, having heard the detailed exposition of the Rev. Fr. Vincent Vignola, concerning the actual economic state of the House of Parma: so that it will not be necessary to retain it as a true foundation, because, 1<sup>st</sup>, it is lacking, if not a true ad proper residence, it is certainly deficient in those qualifications that are indispensably demanded by a religious residence, and by the intended purpose, as schools and the patronato; and 2ndly, because as far its patrimony, or revenue, and patrimonial endowment, it is too meagerly and precariously provided: even though with sorrow, that matters [without, however, it being the fault of the responsible parties I their initial agreements], have come to such an unfortunate termination, it is believed necessary with the supreme authority of the entire Congregation, to intervene, and to pronounce itself in this matter, as follows:

It asks, and entrusts to the Very Rev. Superior General to represent [either by himself, or by others] to the Most Illustrious Bishop of Parma, the state of the House of Parma, from its economic and state of revenue, and making known to him, how the Institute of the Stimmate, of Verona, notwithstanding good will, animated by sincere thanks to God, and never forgetting the observance and gratitude it professes, and will always profess to His Excellency, for his sublime outstanding benevolence that up to







Having considered all the preceding, and more precisely that which pertains to the deliberations already taken by the Chapter for the two Houses of Bassano and Parma: and, at the same time, whether account should be taken of the commitments already made by the Very rev. Superior and his Council, if it is known, whether we might definitively begin the negotiations and the work required, either by the rev. Superior himself, or by someone for him, for the above-named Houses of Bassano and of Parma, that they might achieve the amount stipulated and already voted on by the Chapter; it seems opportune today, to submit to the C same Chapter, the idea of asking a future meeting composed of the Rev. Superior, his Councilors, and the **Graduates** in the area, concerning the acceptance, or the rejection of further concessions and allotments which we will deem agreeable [as is hoped], for the two above-mentioned Houses, by those responsible<sup>308</sup>.

Now, there was a response to the 4<sup>th</sup> Proposal of the House of the Stimmate, under n. 5 of the List, in which the Congregation is asked to study the means of making it possible to accept some Aspirants every year.

The Congregation, having praised the pious desire of the House of the Stimmate, declares that for now, it does not have a practical means of fulfilling it.

Before closing the General Congregation, the Superior General gave a Report on the information received concerning the spirit of the entire body, from the Deputation elected in the IIIrd Session of the same **General Congregation**.

After having praised the good spirit that is generally manifested in the Congregation, he touched upon some defects that are observed here and there, reserving, though, by means of a Letter on the matter, to the various Houses, to recommend the points of discipline in which there would be pointed out some failings, by recalling to all the exact observance of our Rules.

The Minutes were read, closed and signed:

Fr. Peter Vignola, Sup. Gen.

Fr. Mark Bassi

Fr. Joseph Sembianti

Fr. Vincent Vignola

Fr. Charles Zara

Fr. Francis Benciolini

Fr. John Rigoni

Fr. Peter Beltrami

Fr. Pio Gurisatti

Fr. James Marini

Fr. Bellino Carrara

Fr. Bartholomew Perazzani

Fr. Richard Tabarelli

**Verona, in the House  
of the Stimmate, the  
28<sup>th</sup> of February 1881**

((Green oval SEAL of  
APOS. MISSIONARIES))

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<sup>308</sup> This section, in the Original, is not clearly written.

So it is,  
Fr. Dominic Vicentini, Secretary

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**In the Name of the Lord. Amen** 309

Since, in the full and legitimate Congregation of Apostolic Missionaries, after having verified the number of the Votes, it was found that more than half of them named and elected Rev. Fr. Peter Vignola, Charles Zara, Vicar of the same Congregation, by the authority of the entire Congregation, elect the above-named, Rev. Fr. Peter Vignola, as Superior of the entire Institute of Apostolic Missionaries, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

**Verona, from the House of the Stimmate,  
on Sunday, the 20<sup>th</sup> day of February 1881.**

**((Green oval SEAL of  
APOS. MISSIONARIES  
Verona))**

**Fr. Charles Zara**

<sup>309</sup> On a separate piece of white, unlined paper, like drawing-paper, 8 and one half by 12 inches, appears a beautifully hand-written copy of the **Decree of Election**, bearing the title: **Authentic Copy of the Formula of Election of the Superior General, held on the 20<sup>th</sup> day of February, 1881.**

**TAKEN FROM THE DECREES AND DISPOSITIONS MADE IN THE  
GENERAL CONGREGATION OF THE CONGREGATION OF THE  
APOSTOLIC MISSIONARIES,**

that opened February 18, 1881, and closed the 28<sup>th</sup> of the same Month <sup>310</sup>

**1<sup>st</sup>.** The Superior General, according to the Prescriptions of our Congregation, was elected for life.

**2<sup>nd</sup>** It was decreed that the Election of the General Councilors, and of the Admonitor, the Superior General is not to be excluded from the voting.

**3<sup>rd</sup>** The General Councilors are; Fr. Mark Bassi – Fr. Joseph Sembianti – Fr. Vincent Vignola – Fr. Charles Zara.

**4<sup>th</sup>** There were also elected the examiners of the First and Second Scrutiny, for the Admission to Vestition and Profession, and they were the following

Examiners of the First Scrutiny: Fr. Richard Tabarelli – Fr. Pio Gurisatti – Fr. Peter Beltrami – Fr. Bonaventure Vidalli – Fr. Bellino Carrara – Fr. Paul Gradinati.

Examiners for the Second Scrutiny: Fr. Joseph Sembianti – Fr. John Rigoni – Fr. Charles Zara – Joseph Marchesini <sup>311</sup> - Fr. Vincent Vignola.

**6.** <sup>312</sup> The study for a clear and authentic explanation of the Rule in Part XII, Chap. I, n. 3 <sup>313</sup>: *Chapters of the Confreres are to be convoked...*, etc., was entrusted to the Commission for the revision of the Appendix.

**5.** A Deputation was elected, composed of the Superior General and his Councilors, that they might receive information on the entire body of the Congregation, and before closing the Chapter, they were to suggest provisions of remedies or encouragement.

**7.** Within the month of March of this year, there is to be sent to all the Capitulars, the study made by the Commission, instituted by the IXth General Congregation for the Revision of the Appendix, etc. The Capitulars will have two months from the time they receive this study, to make their observations on it, and to send them to the Commission, which was then reinforced by three others

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<sup>310</sup> There appears here a list of the principal decisions of this **Chapter**, on white, drawing paper, 16 and three fourths by 12 inches, folded to make 4 writing sides, 8 and one half x 12 inches. Fr. Vicentini's summary covers 2 writing sides, and about one third of the 3<sup>rd</sup> side.

<sup>311</sup> Before the name "Joseph Marchesini" – who was not a General Councilor, there is no 'Fr.'

<sup>312</sup> The number "6" appears before # "5".

<sup>313</sup> **CF # 300.**

members <sup>314</sup>, and they will have to have given their decisive provisory vote, by the Feast of the sacred Stigmata of St. Francis; their vote will be binding until the decision of the Commission, there remain in force the dispositions of the *Appendix*, as they are read now, except as is evident the corrections or modifications brought last year {"x"} <sup>315</sup> in the IXth General Congregation.

{"x": There was presented the Plan of Studies that was unanimously approved, and it was established that this ought to be activated 'as an experiment'}.

8. It was established to institute the lower high school classes for externs in the House of the Stimmate, beginning, meanwhile, with the first of the lower classes.

9. Fr. Rigoni, who was assigned to this with Fr. Sembianti in the IXth General Congregation, presented Resume' of our Constitutions to be presented to the Holy See. This work was entrusted to the Commission for the Revision of the Appendix that it might study and then report to the first future Congregation.

10. The Chapter occupied itself in particular on the two Houses of Bassano and of Parma, and took opportune measures for their consolidation.

11. The Chapter decreed that each Priest might apply now the Holy Mass three times a year, without receiving a stipend, either for his own deceased, or for some particular intention.

12. The Chapter decreed further that on the occasion of the General Chapter, suffrages be had for our own deceased, and established the means of performing them.

Verona, March 1, 1881.

((Green oval SEAL of the  
APOSTOLIC MISSIONARIES))

Fr. Dominic Vicentini, Secretary  
of the Xth General Congregation



<sup>314</sup> The General Council was as follows: Fr. P. Vignola, Fr. Mark Bassi, Fr. Joseph Sembianti, Fr. Vincent Vignola and Fr. Charles Zara. The three other members who reinforced this Commission were elected on February 23, 1881: Fr. Charles Zara, Fr. Bellino Carrara, Fr. Joseph Sembianti.

<sup>315</sup> This refers to a Footnote added here to the Original Document by Fr. Dominic Vicentini

## APPENDIX

Verona, the Stimmate, 23<sup>rd</sup> of September 1887 <sup>316</sup>  
RESPONSES

To special points assigned to the study of the Commission for the Revision of the *Appendix*, for the Ninth and Tenth General Congregations

The Ninth Congregation, in its IVth Session, February 20, 1880, assigned to the Commission elected for the Revision of the *Appendix* <sup>317</sup>, the following points to be studied, and reported back to the next General Congregation:

- 1<sup>st</sup>. What are the Fundamental Rules of our Congregation;
- 2<sup>nd</sup>. Whether the Examiners of the First and Second Scrutiny for the Admission into the Novitiate, and to religious Profession, ought to remain in Office for three years, or, up until the next general Congregation;
- 3<sup>rd</sup>. Whether, in the Election of the Admonitor and of the General Councilors, the Superior General ought to be excluded from voting;
4. The Commission was entrusted with formulating the explanation given to the Rule: *In our Churches, there are not to be held funerals*, etc [Part VII, Sect. I, Chap. I, n. 3] <sup>318</sup>.
5. Lastly, the Xth General Congregation <sup>319</sup> on p. 15 of the Original Minutes], also assigned to the study of this same Commission, the third Rule, First Chapter, of the Twelfth Part of the Constitutions <sup>320</sup>: *Chapters of the Confreres are also...* etc., that there might be declared in what sense this ought to be understood.

Now, the Congregation, having maturely pondered all of the above-mentioned points, unanimously deliberated to respond to each one of them separately, as follows:

A.] To the First Question: ‘What are the Fundamental Rules of our Constitutions’ – it responds:

It would be too difficult to define precisely what are these Rules. Nevertheless, it seems that the Fundamental and Substantial Rules are indicated in the *Compendium Rude*, and they are, namely:

<sup>316</sup> This last item in the Folder of the Xth General Chapter is the Report of the Commission for the Revision of the *Appendix*. Although it is dated September 23, 1887 – six and one half years after the close of the Xth General Congregation, it was written on the last page of this Xth General Chapter’s Minutes.

<sup>317</sup> This Commission was made up of five members: Fr. Mark Bassi [15 votes]; Fr. Louis Morando [12 votes]; Fr. Dominic Vicentini [12 votes]; Fr. Richard Tabarelli [11 votes] and Fr. Peter Vignola, Superior General [9 votes – President].

Three more members were added by the Xth General Chapter, on February 23, 1881: Fr. Charles Zara [9 votes]; Fr. Bellino Carrara [9 votes]; Fr. Joseph Sembianti [8 votes].

On September 28, 1876, three Definitors were elected by the VIIIth General Chapter – they were: Fr. Louis Morando [six votes]; Fr. Vincent Vignola [5 votes]; Fr. Charles Zara [5 votes].

For the Plan of Studies, on October 2, 1876, three Confreres were chosen to develop this: Fr. Rigoni; Fr. Zara; Fr. Tabarelli.

<sup>318</sup> CF # 92.

<sup>319</sup> On February 21, 1881.

<sup>320</sup> CF # 300.

**1<sup>st</sup>** The scope of attending to the salvation of our fellow man: *Through any ministry of the Word of God whatsoever* <sup>321</sup>, *for the instruction of Clerics* <sup>322</sup>, *of the Youth* <sup>323</sup>, *dependent on Bishops, and in their service* <sup>324</sup>.

**2<sup>nd</sup>** Perfect Common Life <sup>325</sup>.

**3<sup>rd</sup>** The Manner of Government, i.e., the Superior elected for life <sup>326</sup>, assisted by Councilors <sup>327</sup>, *and in the more important matters, and those of perpetual duration* <sup>328</sup>, by the decisive vote of the majority of the Graduate Fathers.

**B.]** To the Second Point, i.e., on the duration of the Office of examiners: the Commission, in the Revision itself of the Appendix, believed that we should adhere to the Decree of the Sacred Congregation of the Religious State, *Regulari Disciplinae*, which sanctions that the examiners remain in office until the new General Congregation.

**C.]** To the Third Point, if, in the Election of the Admonitor, and of the general Councilors' the Superior General ought to be excluded from the vote, the Xth General Congregation decided, by decreeing that he should not be excluded.

**D.]** As for the Fourth responsibility, that of formulating an explanation of our Rule <sup>329</sup>: *In our Churches, there will; not be held funeral rituals, etc.*, the following formula was adopted:

'The matters that are prohibited in this number, the VIth General Congregation has declared, that they do not include either money, choral renditions, or those benefits that are derived from what are commonly called titles – of public value –; whether of immovable goods, or those endowments that are freely given to any of our members by externs, so that our Congregation might act as trustee of sums, in bestowing alms. If this is done with this in mind, so that the amounts may be deduced from government taxes, or for the lessening of the exchange, or liquidation, it is not licit for us to accept the revenue [as long as the responsibilities assumed exceeds the revenue to be gained],but it has declared that the exercise of piety is performed in receiving payment. The Procurator General, in the tables of the Archives of our Congregation, will carefully note all the responsibilities we have accepted in trust.

<sup>321</sup> CF ## 1; 2; 163 [*De Professorum Gradu - Media quibus hoc Institutum salutem promoveat proximorum*].

<sup>322</sup> CF # 164.

<sup>323</sup> CF ## 165, ff.

<sup>324</sup> CF ## 2; 185.

<sup>325</sup> CF ## 6; *passim!* The Model is the Early Church – CF # 189.

<sup>326</sup> CF # 8.

<sup>327</sup> CF # 301.

<sup>328</sup> CF # 302.

<sup>329</sup> CF # 92.

E.] And, finally, as for the declaration of the Rule: *Congregation of the members are also,... etc.* <sup>330</sup>, the Commission responds in the opinion, that this refers to a kind of Chapter, or disciplinary conference, to be called every once in a while, by the Superiors, with the understanding of all the professed. As for the practical manner, then, of realizing this, it pertains to the General Congregation to define it.

Verona, at the Stimate, September 23, 1887.

((Green oval SEAL:  
APOSTOLIC MISSIONARIES))




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<sup>330</sup> CF # 300.

# **Xlth GENERAL CONGREGATION**

**September 12 – 25, 1880**

**§§§§§**



ACTS<sup>331</sup>  
Of the  
XIth General Congregation

§§§

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§§§

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<sup>331</sup> The **Acts** of this Chapter are contained on 29 pages of lined note-book paper, 8 by 12 inches, with a one inch margin on top, and a half inch at the bottom, which was rarely written on, except for signatures.

The front page reads: *Minutes of the XIth General Chapter, etc.*, the first time such a word was used in the title; up until this time, the usual word employed was *Congregatio*.

This is the bulkiest notebook of all the Chapters, as after the **Minutes**, there is a Latin text of the Constitutions, divided into five parts, compiled by Fr. Tabarelli, that cover 50 pages. In the Provincial Archives, there is a Xerox copy of these, dated a few weeks after the Chapter ended.

VV. M. J. <sup>332</sup>

**Minutes  
of the Chapter  
held in the House of Trent [S. Bernardino Vecchio, September 5, 1889,  
all those being present who  
had a right to vote,  
namely:  
1<sup>st</sup>     The Very Rev. Anthony Oss Bals, Director  
2<sup>nd</sup>     The Very Rev. Don Peter Beltrami, Prior of San Martino  
3<sup>rd</sup>     The Very R. Julius Zanini  
to be presented to the General Congregation to be held at the  
Stiminate of Verona, during this month.**

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**A.** There is proposed the improvement of the House, regarding the personnel of Priests and Lay Brothers. And this, for the following reasons:

**Ist** Because this House, after the Mother House, is the first foundation to be created, which the previous Superiors General, Very Rev. Fr. Marani, and the Very Rev. Fr. Lenotti, worked so hard.

**IInd** Because it has contributed in great part, gratuitously for this precise scope, that it is a true and properly called religious house, which is known to many of the diocesan clergy.

**IIIrd** Because our House has much deteriorated from the flourishing state in which it was for many years, for the glory of God and the satisfaction of the ...<sup>333</sup>

**IVth** Because the Diocese of Trent is very vast, and has an extensive field for preaching.

**Vth** Because there does not exist in the Diocese any Congregation that has as its scope the Sacred Missions<sup>334</sup>.

**VIth** Because of the abundance of religious vocations, and its exemption of clerics from the draft; a motive to be pondered well, due to the disaster that too easily befalls Italian clerics: and also, because of the vocations mentioned above, while if for one reason or another, our schools were suspended, the requests for admission would cease, as indeed would decrease, until the establishment of these schools of ours<sup>335</sup>.

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<sup>332</sup> Like the other Chapters, this one, too, was preceded by a number of Proposals. The first, from the House of Trent, appears on unlined, white paper, 16 and one half by 12 and once half inches, folded to make 4 writing sides, 8 and one fourth by 12 and one half inches, of which only the first one and a half were covered with writing.

<sup>333</sup> Incomplete

<sup>334</sup> It is interesting to compare this “scope” of the Congregation, as understood by these three Fathers – with that of the 8 Priests at the Stiminate, on Feb. 24, 1874 – where the House opted for a return to the Schools, as *one of the principal ends of the Congregation*.

<sup>335</sup> These three Confreres – while perhaps preferring Parish Missions in Trent – still realize that in Fr. Bertoni’s plan **teaching school** is a viable option in the Apostolic Mission.

**VIIth** This is demanded by the esteem and benevolence shown to us on every occasion, by the Prince-Bishop, by the Curia, as well as by all the clergy, whom we know.

**VIIIth** It seems necessary to urge the General Congregation on to this improvement, considering the most vivid concern that other Institutes have of founding Houses in Trent, or in the Diocese, as Benedictines, the Camillians, the Salesians, the Sons of Mary, etc.

Therefore, it is earnestly petitioned that these observations be thoroughly pondered by the General Congregation, and that steps be taken to implement this requested improvement, as soon as possible.

**B.** The under-signed would be of the opinion to propose that there be taken into consideration whether the Rule of offering the preaching ministry, ‘entirely gratuitously’, ought to be kept, or not, considering the many exceptions that have to be made, because of various circumstances.

**Trent, from the House of S. Bernardino Vecchio.**

**5/9 89**

**Fr. Anthony Oss Bals**

**Fr. Peter Beltrami**

**Fr. Julius Zanini**

**VV. J.M.J.** <sup>336</sup>

**“In the Name of the Lord. Amen”**

On this 9<sup>th</sup> [nine] day of September 1889, the Fr. Director of the **House of the Stimmate**, Fr. Pio Gurisatti, assembled the House Chapter for the purpose of knowing from the Fr. Capitulars, those proposals that they believe should be made known to the next General Congregation. After the Fr. Capitulars were asked, it resulted that no one had any Proposals to present.

This was read and signed.

Fr. Pio Gurisatti

Fr. Mark Bassi

Fr. Cajetan Pizzighella

Fr. Bonaventure Vidalli

Fr. Joseph Zandonai

Fr. Louis Gasperotti

Fr. J. B. Cavinato

Fr. Eugene Laudon

Fr. Joseph Marocchi

Fr. J. B. Tomasi.

<sup>336</sup> This response from the House of the Stimmate appears on white, lined paper, 8 and one fourth by 12 inches. It seems to be in Fr. Gurisatti’s hand-writing..

**Parma, September 10, 1889** <sup>337</sup>

Having received the notice of the Convocation of the general Congregation, there was assembled the Chapter of the house of Parma, according to the prescripts, to see if something might be proposed regarding the good of this house, or of the entire Congregation.

The following were present; the Very Rev. Bartholomew Perazzani, Fr. Octavius Piccoli, Fr. Albano Clementi, Fr. Joseph Antonioli. Fr. Joseph Bertapelle was absent, because he is temporarily stationed in Pavia, and Fr. Andrew Sterza abstained from taking part.

The said Chapter believed that the following observations should be proposed to the General Congregation:

**a.] For the House of Parma**

**1<sup>st</sup>** The General Congregation is petitioned to take into consideration the insufficiency of means by which this House is able to subsist ably, and according to the spirit of the Constitutions.

**2<sup>nd</sup>** To negotiate with the Confraternity of St. Camillus to formulate a new agreement for the sake of providing for the decent care of the Church of St. Mary in the *Quartiere*, considering that there is attributed to us, by anyone who does not know our condition, the lack of care for the Church, for which we are responsible.

**b.] For the Entire Congregation**

**1<sup>st</sup>** It is asked to find out if the criticisms of the Houses of Trent and Pavia have foundation, and on the excessive and humiliating demands with which the Lay Brothers are obliged.

**2<sup>nd</sup>** To assist the Very Rev. Superior General, and to make provisions for the prompt handling of affairs, the Congregation is asked to establish the office of Secretary of the same.

**3<sup>rd</sup>** The attention of the Congregation is called concerning Rule 4, Chap. 1<sup>st</sup>: ***They are to be immune...***<sup>338</sup> and it is asked if the practice introduced, corresponds to the same.

**4<sup>th</sup>** The complaint, founded or not, is made that the Superior general is not always at the disposition of the subjects as much as would be desired.

**5<sup>th</sup>** It is asked whether our Rules are observed that regard the sacred studies, and if there are dispositions which could conveniently initiate one, who is to function as an Apostolic Missionary.

**6<sup>th</sup>** The displeasure is felt that the Offices are not, in every House, especially the more numerous, sufficiently distributed, but often these are accumulated in some individual, and that the attributes of the individual officials are not precisely and clearly determined.

**7<sup>th</sup>** That a decision be made as to how the Decree of the Holy See is to be interpreted, regarding the Chapter to be held for the Admission to Vows.

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<sup>337</sup> These Proposals from Parma appear in white, lines paper, 16 x 12 inches, folded to make 4 writing sides, 8 x 12 inches. The Proposals cover two full sides, and about third of p. 3.

<sup>338</sup> *Compendium Rude*, CF # 4.

These present Minutes were read, approved and signed.

**Fr. Bartholomew Perazzani, Director**  
**Fr. Octavian Piccoli**  
**Fr. Albano Clementi**  
**Fr. Joseph Antonioli**

**Pavia, September 10, 1889** <sup>339</sup>  
**“For the Glory of God**  
**and**  
**the Greater Service of the Church”**  
**VV J.M.J.**

A particular Chapter of the religious House of the Apostolic Missionaries in Pavia, next to the Church of the holy Apostles, James and Philip.

1. All the members of the house of Pavia, by unanimous vote, consider it necessary that the rev. Superior General have someone as his Secretary, who might respond to the requests far away from Verna, and that he be invested with special authority, almost as a Vicar.
2. To remove possible improprieties, it is asked that the Directors of the Houses might not institute either functions, or sermons in their Churches, or assume works of beneficence, or instruction, or other such ministry, either in the House, or outside it, in a regular and perpetual manner, without the previous consent, obtained in writing, from the Superior General and his Councilors. In this way, other Directors could not, then, at their own caprice, take away so many others, as had been introduced, with superior approbation.
3. To conserve regular observance more easily, and for the greater moral and physical good of each one, the Chapter of Pavia expresses the hope that in the filial Houses, there be a number of individuals, adapted to their needs, to the works undertaken.
4. Just as in the present circumstances, and for the development that our Congregation has had in a few years, it has become absolutely impossible to attend every year to the Spiritual Exercises, both for the Priests, and for the Lay Brothers, and so it is asked that in the Mother House, or wherever it be thought better, that every year, there be given two changes of the Spiritual Exercises, so that all, both Fathers and Brothers, might be present for them.
5. It is asked that it be stated clearly what faculties our Members have, wherever they preach, for example, regarding the papal Blessing, or, if there are not any privileges, that a Petition may be sent for at least those that are held by other Missionaries, who are constituted in a society.
6. That there be assigned to the Lay Brothers, a uniform habit, that is clean, and fitting, whether it be lay dress, or for those who wear the cassock.

<sup>339</sup> The Proposals from Pavia appear on two pieces of paper, one with red lines, and the other with blue, measuring 5 and one fourth by 8 inches.

The six articles above were proposed, discussed and then, with unanimous vote, were approved to be submitted for the approval of the proximate General Congregation.

In faith whereof, the Fathers stationed at the House of Pavia, signed them, as did Fr. Joseph Bertapelle, who is here temporarily.

Fr. Melchiade Vivari

Fr. Angelo Graziani

Fr. Joseph Bertapelle

Fr. Egidio Bruno Stofella

### LIST OF THE PROPOSALS Made by the Deputed Commission

1. The observations.
2. The mater of the **Schools**, according to what is indicated in the Decree of Convocation<sup>340</sup>.
3. As for the Proposal of the Rev. Fr. Mark Bassi, regarding religious discipline, let it be reserved to the Rev. Superior and his Council, who will find in the **New Constitutions**<sup>341</sup> efficacious means to provide for this, taking special and utmost care that charity and silence be observed.
4. Also, the Proposal on the financial state of the House of the Stimate, be recommended to the same Superior, and his Council, for their examination and fitting solution.
5. Proposal of the rev. Fr. Perazzani: to see among the Decrees made by the previous General Chapter, whatever there may be contrary to the new **Constitutions**, and what are included by them, and what should actually be reviewed.
6. The proposal of Rev. Fr. Tabarelli: whether our Clerics, subject to the military law, ought to make the year of voluntary enlistment, in so far as this is possible for our strength.
7. Proposal of the same Fr. Tabarelli: to see if there might be introduced the Cause of Beatification of the Venerable Founder.
8. Another: Whether the Congregation would desire that the Superior begin negotiations to have a Cardinal Protector at the opportune time.
9. Proposal of the Rev. Fr. Paul: That our Student House have its own Director<sup>342</sup>.

<sup>340</sup> The Schools remained a desire for so many of the Confreres, all these years.

<sup>341</sup> Readied now after so many previous **General Chapters** had discussed these.

<sup>342</sup> Fr. "Gradinati", perhaps.

10. Proposal of the rev. Fr. L. Gasperotti: Whether to each Priest there might be granted three free Masses a year.

11. Another: when it is a question of real need of one's family, could it be established that there be allowed a Priest to have the alms of his masses, for one or more months...?

12. The matter of the requests of the dispensation from the Vows, and the dismissal of Fr. Cavinato, and ...<sup>343</sup>

13. The resignation of the Very Rev. Superior.

### **Modification of the Grade**<sup>344</sup>

There is proposed the following - for **Chapter IV, Part IV. Chapter Title:** "Concerning the Promotion to the **Priestly Office**" [only]  
**Then: n. 4: to be omitted**<sup>345</sup>.

Instead of the **Vth Part, Chap I, n. 2**, that it be modified as follows:  
"All those will attend every General Chapter who have been elected by the Chapters of the individual Houses.

All these will attend every General Chapter:

1. General Councilors
2. Directors of Individual Houses<sup>346</sup>
3. For the Individual Houses, the two who have been elected by the Chapters of these Houses, by a relative majority of votes. However, no one can be elected, unless he has completed ten years of Profession, and is thirty-five years of age.

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N. 7 of the same **Chap. I, Vth Part**, should be changed, thus<sup>347</sup>:

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<sup>343</sup> The rest is in pencil, and was left incomplete.

<sup>344</sup> These refer to the Rules discussed in the Chapter, which would be published in 1890.

<sup>345</sup> This **n. 4** of the adapted Rules provides a very broad sweep of Ministries to qualify for the conferral of the **Grade**. It seems to be a "photograph" of the way it was conferred during these times of the Stigmatine History. **However, the Deputed Commission eliminates it here.** One possible reason is that these proposed Constitutions had been **submitted to the Congregation of Bishops and Regulars, Feb. 20, 1889** – and the title **Apostolic Missionary** was considered the prerogative of the Holy See and should not be given by any religious Community. Furthermore, the title of this Chap. IV, of Part IV, had read: **Concerning those to be promoted to the Sacerdotal Office, and to the Grade of Apostolic Missionary in our Sodality.** The underlined part of this title is eliminated by the Deputed Commission, and does not appear in the final copy approved by the General Chapter.[cf. Fr. Stofella, **Historical Introduction to the Booklet of the Original Constitutions, Terza Fase, pp. 30-32**].

<sup>346</sup> This inclusion was crossed out.

<sup>347</sup> In Latin.

“At the same time, let him admonish the Directors, concerning the House Chapter to be held, which is to be made up of Professed Clerics, who are in that House, of which two-thirds of the capitulars constitute a legitimate Chapter. In it, the Deputies are to be elected according to what is said in N. 12. Moreover, ...<sup>348</sup>



**Minutes** <sup>349</sup>  
**of the XIth General Chapter**  
**In the Year of our Lord 1889,**  
**From the 12<sup>th</sup> day of September, Thursday.**  
**“In the Name of the Lord. Amen.”**  
**Minutes of the XIth General Chapter**

Following the Convocation sent out by the Very Rev. Fr. Superior General, Peter Vignola, to all the Capitulars of the Congregation, with his Decree of September 1st of this year, the following Capitulars were convened at the Mother House of the Stimmate in Verona, and assembled in the room of our Venerated Founder:

|     |           |     |                       |             |
|-----|-----------|-----|-----------------------|-------------|
| The | Most Rev. | Fr. | Peter Vignola,        | Sup. Gen.   |
|     | Very Rev. |     | Mark Bassi,           | Gen. Counc. |
|     | “         |     | Joseph Sembianti      | “ “         |
|     | “         |     | Louis Morando         | “ “         |
|     | “         |     | Francis Benciolini    | Graduate    |
|     | “         |     | Pio Gurisatti         | “           |
|     | “         |     | James Marini          | “           |
|     | “         |     | Bartholomew Perazzani | “           |
|     | “         |     | Richard Tabarelli     | “           |
|     | “         |     | Alexis Magagna        | “           |
|     | “         |     | Joseph Marchesini     | “           |
|     | “         |     | Melchiade Vivari      | “           |
|     | “         |     | Angelo Graziani       | “           |
|     | “         |     | Anthony Oss Bals      | “           |
|     | “         |     | Bonaventure Vidalli   | “           |
|     | “         |     | Paul Gradinati        | “           |

The other four **Graduate Fathers** are absent, namely: the Very Rev. **Fr. Peter Beltrami**, dispensed from attending the Chapter by the Very Rev. Fr. Superior, because of commitments that require his presence at Trent; the Very Rev. **Dominic Vicentini**, who is traveling to Europe from the Mission of Central Africa<sup>350</sup>; the Very Rev. Frs.

<sup>348</sup> Incomplete

<sup>349</sup> Then follow the 29 pages of the **Minutes of this XIth Chapter**. This bulky notebook is bound with red string, with the emended copy of the new Constitutions.

<sup>350</sup> This is a revealing incident – Fr. D. Vicentini was much in love of the ‘**Foreign Mission**’ aspect of the **Apostolic Mission** - he would soon leave the Community and work with Msgr. Daniel Comboni in Africa.



**Julius Zanini** and **Joseph Zandonai**, who are impeded for some days, because of preaching assignments accepted before the convocation of the Chapter.

Having invoked the divine assistance with the Hymn, *Veni, Creator*, and having recited the *De Profundis* at the tomb of the Venerated Founder for our deceased confreres, the Capitular Fathers assembled in the room of the Ven. Founder, and after each one had taken his place, it was asked if they all judged the Chapter to be full and legitimate:

The Capitular Fathers unanimously responded in the affirmative. However, having noted the absence of the four of the **Graduates**, Fr. Morando expressed the desire that for the future, no one should be absent from the Chapter, because of preaching. All the other Fathers concurred in this desire.

Then the Election of the Secretary was taken up: when the ballots had been collected, Fr. Richard Tabarelli was elected. – At this point, the Very Rev. Fr. Superior gave an Exhortation, exposing the principal motive for which the Chapter has been convoked: **which is to re-organize our Constitutions, following the Guide of the observations proposed to us by the Sacred Congregation of Bishops and Regulars, under the date of February 20, 1889<sup>351</sup>**, and **by exhorting all the Fathers to union and harmony<sup>352</sup>**, and to attend with patient and loving commitment to the study and the treatment of this most important matter, and with the other Proposals that will come up in the course of the Congregation. –

Here the meeting was suspended, which will be continued at 3:00 p.m. this afternoon.

The session was reopened at 3:00 p.m., and it took up the election of three **Graduate Fathers**, entrusted with examining the Proposals made to the Congregation by the individual Houses, and by the individual Fathers, both Graduate, and those that are not graduate, and to draw up the catalogue of the matters to be treated, and the order of their treatment. – When the ballots were collected, the Very rev. Fr. Mark Bassi, the Very Rev. Fr. Bartholomew Perazzani, and the Very Rev. Joseph Sembianti were elected. – With this act, the First Session was closed.

**Fr. Peter Vignola, Sup. Gen.**

**Fr. Mark Bassi, Gen. Counc.**

**Fr. Joseph Sembianti, Gen. Counc.**

**Fr. Louis Morando**

<sup>351</sup> The draft of the Constitutions for the study of this **XIth General Congregation** appears in a separate translation, entitled: *Consts. 1881-1889*. The *List of the Proposals made by the Deputed Commission* could very well reflect the Observations of the Roman Congregation. As will be eventually understood, the Holy See reserves to itself the Promotion to the title of *Apostolic Missionary*.

<sup>352</sup> As is well known, the question of the **Schools** has long simmered in the Congregation – however, it does not seem that it was the concept of the **schools** in themselves – but, much more the unilateral insistence upon them. It seems that whenever the broad **apostolic missionary charism** of the Founder is understood to unilaterally choose one aspect of the *graviora... varia et propria... accomdata ministerial* of the **Apostolic Mission**, wide disagreement develops. The differences among the confreres would explode further in the **XIIth General Chapter** in about one year's time from this **XIth General Chapter**.

Fr. Francis Benciolini  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bartholomew Perazzani  
Fr. Alexis Magagna  
Fr. Joseph Marchesini  
Fr. Melchiade Vivari  
Fr. Anthony Oss Bals  
Fr. Angelo M. Graziani  
Fr. Bonaventure Vidalli  
Fr. Paul Gradinati  
Fr. Richard Tabarelli

~~~~~

IInd Session
September 13, 1889

The Second Session got underway, exposing the List of the proposals presented to the Congregation, and the order to be followed in this treatment, established by the Commission entrusted with this task:

I. Proposals presented by the Very Rev. Superior

- 1.] Examination and study for the reorganization of the Constitutions.
- 2.] The Nomination of two General Councilors: one to take the place of the deceased **Fr. Vincent Vignola**³⁵³; the other to carry out the responsibility of Fr. Louis Morando, elected temporarily by the **Chapter of the Graduates of the House of the Stimmate**, and of the **Directors of the other Houses**, in substitution for the deceased, **Fr. Charles Zara**³⁵⁴.
- 3.] Nomination of the Examiners for the admission to the Novitiate and to Profession.
- 4.] Election of the Master of Novices, in accord with the Decree of Clement VII, *Cum ad Regularem*.

II. Proposals of the House of Trent

- 1st** To increase the personnel of the House of Trent, both with Priests and with Brothers – This proposal is remitted by the Commission to the Providence of the Superior General and his Council.
- 2nd** To take into consideration the Rule that establishes the preaching assignments, etc., ought to be performed by us *entirely gratuitously* – this Proposal will be discussed in the Revision of the Constitutions, **Part I, n. 4.**³⁵⁵

III. Proposals of the House of Parma

³⁵³ He died in Holy Week of this year, preaching the Seven Last Words - April 20, 1889 – at the age of 67, the younger of the two brothers by about nine years.

³⁵⁴ He died August 20, 1883, at the tender age of only 39!

³⁵⁵ Cf. CF ## 3; 67; 102; 184.

1st To provide for the stable maintenance of the house of Parma – this is remitted to the Superior and his Council.

2nd To begin negotiations to stipulate a more precise agreement with the Confraternity of St. Camillus in Parma, regarding the care of the Church of the *Quartiere*. – Also, this Proposal is remitted to the Superior and his Council.

3rd To consider whether the conditions of the houses of Trent and Pavia, require some provision to be put in the state of freely and completely developing their religious life, with impediments, coming from external causes – this Proposal is admitted to the discussion of the Chapter, and will be treated in the revision of the Rules, Part V, Chapter V, n. 5, *Concerning the Individual Houses*.

4. To establish the Office of Secretary of the Fr. Superior General - This was admitted, and will be treated in the Revision of the Rules, Part V, Chapter IV, *Concerning the General Councilors*, etc.

5. To see if the Rule, ***They shall be immune etc.*** ³⁵⁶ is still in vogue, in that it wishes that our members be immune from benefices and perpetual care of religious Sisters and souls, and how it ought to be understood – this was admitted and will be treated in the revision of the Rules, Part I, n. 5.

6. To see if there are observed the rules that pertain to the sacred Studies, and if there are dispositions which suitably initiate those who are to perform the Apostolic Ministry – This will be discussed in the Revision of the Constitutions, Part IV, Chap. II and IV.

7. To make provisions that the different responsibilities and offices, in Houses with more numerous personnel, are distributed among different persons. – This will be treated in the revision of the Constitutions, Part V, Chap. V, n. 6.

8. To establish norms to be maintained in the Chapter of the Novitiate, for the Admission to Profession. – This is to be remitted to the Superior General, who will make a study of the matter, and will communicate the results of these studies to the House of Novitiate, and to the other Houses.

IV. Proposals of the House of Pavia

1st To give a Secretary to Fr. Superior. – This will be treated together with the Fourth Proposal of the House of Parma.

2nd To establish that no Director might institute in an enduring manner, preaching, functions, services, or instructions, without the permission of the Superior and his Council. – This is to be treated in the Revision of the Constitutions, Part V, Chap. V, n. 7, where there is already contained a provision that is analogous to this Proposal.

3rd To provide that in the Filial Houses, there be sufficient number of members, in accord with its needs. – As this Proposal pertains to the special and practical government, and therefore, it is up to the Superior and his Council to provide the Filial Houses with that number of members necessary for them, and which is in accord with the general conditions of the Congregation; since this, too, can be related to the Third Proposal of the House of Parma, it is to be admitted into the discussion, at the same time with it.

³⁵⁶ CF # 4.

4. That there be clearly stated what faculties our **Missionaries** have, and to obtain for them all, those privileges and faculties that are usually granted to **Missionaries** by the Holy See. – This was remitted to the Superior for further information and provision.
5. To distribute two changes of the Spiritual Exercises every year, for the convenience of all the Fathers and Brothers of the Congregation. This will be treated in the Revision, Part III, c. V.
6. To establish precise norms for the dress of the Lay Brothers. – This will be treated in the Revision, Part I, n. 8.

V. **The House of the Stimmate**: does not have any Proposals.

VI. **Proposals of Fr. Joseph Sembianti**, Gen. Counc.

He expresses the desire to expose a thought of his concerning the **Schools of the Stimmate**, for extern students. – This will be treated at the same time as the Sixth Proposal of the House of Parma.

VII. **Proposals of Fr. Paul Gradinati**.

1. He asks for a total separation of the House of St. Teresa from that of the Stimmate. With distinct Directors, etc. – this will be treated in the Revision of the Constitutions, Part IV, Chap. I, n. 3.
2. He asks that provisions be made to assist poor parents of our members. – This is remitted to the prudence of the Superior and his Council. -----
3. He desires that there be drawn up the regulations for the Funerals of our Confreres. – This will be treated in the revision of the Constitutions.

Order of the Treatment of the Proposals

The first matter to be treated is the Revision of the Constitutions, the principal motive for the convocation of the Chapter – All other Proposals referring to some point of the Constitutions will be taken up along with the discussion of the Constitutions, in this order:

[Part I]

- 1st. 5th Proposal of the House of Parma referring to Part I, n. 1, of our Constitutions.
- 2nd 2nd Proposal of the house of Trent, referring to Part I, n. 4.
- 3rd 6th Proposal of the House of Pavia, in relation to Part I, n. 8.

△△△

[Part III]

- 4th ³⁵⁷ 5th Proposal of the house of Pavia, in relation to Part III, Chap V.
- 5th 3rd Proposal of Fr. Paul Gradinati, in relation to Part III, Chap VI, n. 3.

△△△

³⁵⁷ This was inadvertently left out and then included in the margin.

[Part IV]

6th 1st Proposal of Fr. Paul Gradinati, in relation to Part IV, Chap. I, n. 3.

7th 6th Proposal of the House of Pavia, in relation to Part IV, Chap. II, and IV. With this will be discussed the Proposal of Fr. J. Sembianti.

△△△

[Part V]

8th 4th Proposal of the House of Parma, in relation to Part V, Chap. IV.

9th 3rd Proposal of the House of Parma, in relation to Part V, Chap. V, n. 5.

10th 7th Proposal of the House of Parma, in relation to Part V, Chap. V, n. 6.

11th 2nd Proposal of the House of Pavia, in relation to Part V, Chap. V, n. 7.

△△△

12th Lastly, the nomination will be taken up of the two General Councilors, of the Examiners, of the Fr. Master of Novices, according to the 2nd, 3rd and 4th Proposals of the Fr. Superior.

△△△

Fr. Peter Vignola, Sup.
Fr. Mark Bassi

Fr. Bartholomew Perazzani
Fr. Joseph Sembianti
Fr. Richard Tabarelli, Secretary

After the List of Proposals had been read, and the Order of their treatment, the discussion began on the most fundamental Proposal, i.e., on the **Revision of the Constitutions**³⁵⁸, by reading the **First Part** of them. The result of this discussion was some corrections, introduced by the Chapter in that Part read, which were written in the margins of the three copies presented to the Chapter. It was therefore established to draw up another copy of them, in accord with the corrections that would be made by the Chapter³⁵⁹, and which could be authenticated by it. During this discussion, there was also taken up, incidental with this, the 2nd Proposal of the house of Trent, and the Fifth of the House of Parma, that refer to the First Part of the Constitutions. However, just as these two Proposals refer to essential points of our Constitutions: so [according to the disposition of the ***Appendix, IV, Chap. 8, n. 5, Parag. A, of the printed booklet, p. 76***], it was decided to put this discussion off until tomorrow.

In this meanwhile, this Second Session is closed today.

Fr. Peter Vignola, Sup.
Fr. Marcus Bassi
Fr. Joseph Sembianti
Fr. Louis Morando

Fr. James Marini
Fr. Alexis Magagna
Fr. Bartholomew Perazzani
Fr. Melchiade Vivari

³⁵⁸ The English translation of these Constitutions may be found under a special title in this Series: **Consts. 1881-1889.**

³⁵⁹ And the English translation of these corrected Constitutions may be found under its special title in this Series: **Constitutions 1890.**

Fr. Francis Benciolini
Fr. Pio Gurisatti

Fr. Angelo M. Graziani
Fr. Joseph Marchesini
Fr. Bonaventure Vidalli³⁶⁰
Fr. Antonius Oss Bals
Fr. Paulus Gradinati³⁶¹

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**IIIrd Session**  
**Saturday, September 14, 1889**

This morning, at 9:00 o'clock, there was begun the treatment of the first incidental Proposal, in which it is asked how the Rule should be understood, and how observed, which states: *excluding the ordinary and perpetual care of souls and of nuns*, [Part I, n. 5]<sup>362</sup>.

Frs. Joseph Marchesini and Bonaventure Vidalli are absent, for reasons recognized as legitimate by the Superior.

As for the first number, in which it is asked, how this Rule ought to be understood, this has already been expressly declared by our Founder, in **Part XI, Chap. IV, n. 9 of his Constitutions**<sup>363</sup>: - That is to say, by this Rule, there is prohibited to all our Fathers, not only perpetual and ordinary parish care, and the Office of Director and Superior of Nuns, and of Ordinary Confessor of the same, but also the particular care of individual men, and especially of women, *as though this was their office*, or *with an obligation of both, or one of the parties* - To the second member, in which it asks: how is the Rule to be observed, it is responded: It is to be observed perfectly, in that part which pertains to parish care, or the particular, ordinary and perpetual assignments, that have been accepted by our men; but, by way of exception, on the most urgent requests of the Bishops, it could be necessary for some of our Fathers to accept the direction and the office of Ordinary Confessor of Nuns.

Then, according to the Order of the Treatment, a discussion was held on the second incidental Proposal, in which it was asked to consider, whether, in the present circumstances, it would be fitting to modify the Rule that establishes that our preaching services, etc., etc., ought to be done gratuitously, that is worded thus: ***All these works of the Congregation are to be performed entirely gratuitously, serving God and the Church ...***<sup>364</sup> the Chapter, after diligent and mature discussion, with a secret vote being taken on this, decided: **to maintain this rule in its entirety, and in the same words with which it is expressed.**

<sup>360</sup> The Capitulars signed in this way, as it was near the end of the page. These last three names, in fact, appear at the top of the next page.

<sup>361</sup> The name of the Secretary – Fr. Richard Tabarelli – does not appear here.

<sup>362</sup> This is part of the Founder's *Compendium Rude*, CF # 4.

363 **CF # 290.**

<sup>364</sup> Cf. CF ## 3; 102; 184.

Continuing the examination and the correction of the **First Part** of the Constitutions, arriving at the last statement of n. 8, in which it speaks of the dress of the Lay Brothers, the third incidental Proposal that had to be discussed, in which it is desired that there be established a precise norm for the dress of the Lay Brothers. – This Proposal began to be discussed; but, because of the lack of time, further discussion will be held on Monday, the 16<sup>th</sup> of this month <sup>365</sup>.

### Monday, September 16, 1889

There were also present the two Fathers who were absent in the last Session, that is to say, Fr. Joseph Marchesini and Fr. Bonaventure Vidalli.

Before taking up again the treatment of the Third Proposal, regarding the habit of Lay Brothers, there was one who asked if he might be able to propose an added interpretation to the **Fourth Rule of the First Part**, which according to the voting of the last Session, is thus expressed:

**All these works, the Congregation is to perform entirely gratuitously, serving God and the Church.** The proposed addition is this: ‘**receiving nothing in compensation for the spiritual ministry, or any pious office whatsoever, unless something is offered entirely spontaneously, and a simple alms.**

This addition was put to a vote, and was approved by 11 [eleven] votes to 6 [six], the Superior having two votes, and there being sixteen who voted.

Then, there was taken up again the discussion on the Third Proposal, referring to the dress of the Lay Brothers. After a most diligent discussion had been held, it was decided by secret Ballot, with 9 [nine] votes to 8 [eight], that the last statement: *The Lay members, if it is so ...* etc., be corrected in the margin of the three copies presented to the Chapter in this form: **The Lay Coadjutor Members are to wear black clothing, in so far as this is possible, but such that it is entirely different from the societies of seculars.**

For the reading of the Minutes of this Third Session, Fr. Julius Zanini was also present, and he had no objections, or observations.

Then the Third Session was closed, with the signatures of the Capitulars.

Fr. Peter Vignola, Sup.  
Fr. Mark Bassi, Counc.  
Fr. Joseph Sembianti  
Fr. Louis Morando  
Fr. Francis Benciolini  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bartholomew Perazzani  
Fr. Fr. Joseph Marchesini  
Fr. Alexis Magagna

<sup>365</sup> There is no indication that this Saturday Session was divided into morning and afternoon sessions. There were, apparently, no meetings on **Sunday, September 15, 1889.**

Fr. Angelo M. Graziani  
Fr. Bonaventure Vidalli  
Fr. Melchiade Vivari  
Fr. Julius Zanini  
Fr. Anthony Oss Bals  
Fr. Paul Gradinati

Fr. Richard Tabarelli, Secretary

**IVth Session**  
**Monday, September 16, 1889**

At 3:00 p.m., with all the Capitulars present who signed the preceding Session, the IVth Session was opened, and started with the reading and the examination of the **Second Part** of the Constitutions that treats: **Of the Admission, Probation and Profession of the Novices.**

There were examined **the first three Chapters** of this **Second Part**, and corrections were made, that were added to the margins of the three copies.

At 6:00 p.m., this Session was suspended, putting it off until the 18<sup>th</sup> of this Month<sup>366</sup>.



**Wednesday, September 18, 1889**

This morning, at 9:00 o'clock, there was continued the examination of the **Second Part** of the Constitutions, being present, in addition to all those who signed the Minutes of the last Session, also Fr. Joseph Zandonai.

In the examination of **Chap. V, of Part II: Concerning the Master of Novices**, it was noted that there was not contained therein any disposition regarding the application of the Novices to study. Following the request of some, this Proposal was put to a vote, whether or not some mention should be made in the Constitutions, about the studies of Novices – 14 [fourteen] answered Yes, and 5 [five] answered No, there being 18 voting, and the Superior having two votes.

Therefore, it was proposed to insert in the said Chapter another number, after the eighth, that reads thus: **The Novices, under the vigilance of the Master, being free from formal classes, can be applied, with moderation, to the learning of letters and sciences.** This Proposal was put to a vote, and was approved with 18 [eighteen] votes to 1 [one]. This number, then, was therefore written in the margin of the three copies.

With these last two votes, there was modified the deliberation of the **IXth Congregation** which in the IIIrd Session of February 23, 1881<sup>367</sup>, established that the Novices must be left free from study, at least in the First Year of the Novitiate.

At this point, the session was suspended, which will be taken up this afternoon again.

<sup>366</sup> There was no meeting on Tuesday, September 17, 1889, the Feast of the Sacred Stigmata of St. Francis.

<sup>367</sup> This was the IVth Session of the IXth General Chapter.



At 3:00 p.m., this afternoon, there was the examination of the **last Chapter** of the **Second Part**, in which various corrections were added to the margins of the three copies.

When the examination of the **Second Part** was finished, the present IVth Session was closed. The **Minutes** of the Session were read again, and signed.

#### The 18<sup>th</sup> of September 1889

Fr. Peter Vignola, Sup.  
 Fr. Mark Bassi  
 Fr. Joseph Sembianti  
 Fr. Louis Morando  
 Fr. Francis Benciolini  
 Fr. Pio Gurisatti  
 Fr. James Marini  
 Fr. Bartholomew Perazzani  
 Fr. Joseph Marchesini  
 Fr. Alexis Magagna  
 Fr. Angelo M. Graziani  
 Fr. Bonaventure Vidalli  
 Fr. Melchiade Vivari  
 Fr. Joseph Zandonai  
 Fr. Julius Zanini  
 Fr. Anthony Oss Bals  
 Fr. Paul Gradinati  
 Fr. Richard Tabarelli

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#### The 18<sup>th</sup> of September 1889 Vth Session

The Fifth Session was opened, all being present, who signed the Minutes of the preceding Session; it began with the reading and the examination of the **Third Part** of the Constitutions, which treats **Of the Practice of the Simple Vows that are taken in our Congregation, and the Progress in Spiritual Perfection of the Members.** – The first two Chapters were read and examined, and the continuation and the examination were put off until tomorrow.

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#### The 19<sup>th</sup> of September 1889

At 9:00 a.m., there was continued the examination of the **Third Part**, beginning with the **Third Chapter**. All the Capitulars who took part in the last Session, were present. During the examination, there were ordered various corrections written in the margins of the three copies.

In treating of the Rule in **Chapter V**, that establishes that every year the Spiritual exercises be made by all the members, there was covered the fourth proposal of the list, in which there is asked that every year there be given two changes of the exercises for the convenience of all the members, even of the other Houses. After a diligent discussion, it

was unanimously approved just how such a proposal was, that there should be offered to each of our members, the convenience to make the Spiritual Exercises every year. - Therefore, the Directors of the individual houses are entrusted with making provisions, in agreement with the Superior, so that every year, there might be established for the members of their Houses, a time and an opportune place for this need.

In examining **Chapter VI**, there was treated the fifth proposal of the List, in which it is asked that provisions be made to establish a common norm for the funerals of our members. – The treatment of this was put off until tomorrow, and the session was suspended.

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### September 20, 1889

This morning, at 9:00 o'clock, there was taken up again, the matter of Funerals, with all the usual Capitulars being present. Fr. Paul Gradinati briefly exposed his Proposal, by reading some general norms included in a paper compiled by Frs. Mark Bassi and Paul Gradinati, to draw up detailed regulations, which will then be examined and approved by the Superior General, and his Council.

Having terminated the reading and the examination of **the Fifth Chapter**.

The Minutes were read and signed.

- + Fr. Peter Vignola, Sup.
  - + Fr. Mark Bassi
  - Fr. Joseph Sembianti
  - + Fr. Louis Morando
  - + Fr. Francis Benciolini
  - Fr. Pio Gurisatti
  - Fr. James Marini
  - + Fr. Bartholomew Perazzani
  - + Fr. Joseph Marchesini
  - Fr. Alexis Magagna
  - Fr. Angelo M. Graziani
  - Fr. Bonaventure Vidalli
  - + Fr. Melchiade Vivari
  - + Fr. Joseph Zanondai
  - Fr. Julius Zanini
  - + Fr. Anthony Oss Bals
  - + Fr. Paul Gradinati
  - + Fr. Richard Tabarelli, Secretary <sup>368</sup>
- 
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<sup>368</sup> A “plus [“+”] or minus [“-”] sign appears before most of the names. It might be coincidental, but the 2 names appearing with the ‘minus sign’ [“-”], later left the Congregation. This ends the morning session of September 20<sup>th</sup>.

### VIth Session The 20<sup>th</sup> of September 1889

As there was terminated this morning the Fifth Session, the **VIth Session** was also begun, with a reading of the **Fourth part** of the Constitutions, which treats: **Of the Instruction of the Students, after Novitiate, and the Promotion of Them and Others.** In examining the **First Chapter** of this **Part**, the ninth proposal of the List was discussed, in which it asks that the House of St. Teresa, and the House of the Stimmate, be separated, each having its own Superior and Officials.

The Chapter, in retaining that it was absolutely necessary that there be this separation, not only of the Novitiate, but also of the House of the Professed Students, or the Studentate from the House of the Professed Priests, a separation that was established in our Constitutions, **Part IV, Chap. I, n. 3**, entrusts the Superior General and his Council, to bring this about as soon as possible, and in the best manner that this may seem best to them, according to the prescriptions of the Decree of **Clement VII, Cum ad Regularem.**

In the examination of the **IInd Chapter**, there was treated the Seventh Proposal of the catalogue, in which it is desired to know if there are norms in our Constitutions for the theological study of our members, and how they are observed.

It was stated by the chapter that the norms for theological study are contained in this **Second Chapter**, and in the Fourth of this same **Fourth Part** of the Constitutions, norms that were declared sufficient by the same General Chapter, after having introduced into them, the modifications indicated on the three Copies. And now there only remains [as the Chapter itself inculcates] that these be exactly observed.<sup>369</sup>

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At this point<sup>370</sup>, Fr. Joseph Sembianti developed his thought on the **Schools for extern students**, asking whether, in view of the burden that is thereby derived on the personnel of the Congregation, that is lamented<sup>371</sup> and consequently, on the Congregation itself from the Schools, which is not being felt, whether some provision should be made to lighten this burden.

It was put to a vote, whether or not this matter ought to be treated in the Chapter. The response was **Yes**, by the majority of one vote, and it was discussed for a long time; and it was then proposed that there be brought into the Chapter, a project regarding our school, and the teachers that would be necessary for the coming year. Having seen, however, that it would be most difficult to discuss, and to establish in the Chapter, such a project [without detriment to the authority of the Superior, regarding the disposition of the personnel of the Institute], it was decided to commit this matter to the Superior, and

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<sup>369</sup> If there was closure here on the 20<sup>th</sup> of September, there is no indication in the Minutes. Fr. Tabarelli is not as careful a Chapter Secretary as was the excellent Fr. V. Vignola.

<sup>370</sup> Not sure of the date – it may be the afternoon of September 20<sup>th</sup>.

<sup>371</sup> A fair reading of Fr. Sembianti's difficulty – which was shared by others – is not so much the fact of the schools –which have been jealously defended through these last Chapter sessions over the last 15 years – but, the **burden on the personnel.**

his Council, who, having heard the desires and the opinions of the Capitulars, they will seek to give them an assessment of common satisfaction.<sup>372</sup>

Therefore<sup>373</sup>, there was taken up the examination of the other Chapters of the **Fourth part**, inserting various corrections in the margins of the three copies. It resulted, then, that from this examination, there was also contained in **Chapters II & IV** sufficient dispositions for the initiation of our young Clerics and Priests in Preaching, as is required in the VIth Proposal of the House of Parma. The examination of the last Chapters and the relative Proposals was terminated **this Saturday morning, September 21<sup>st</sup>, 1889**, Fr. Joseph Marchesini being absent.

The Minutes were read and signed:

Fr. Peter Vignola, Sup.  
 Fr. Mark Bassi  
 Fr. Joseph Sembianti  
 Fr. Louis Morando  
 Fr. Francis Benciolini  
 Fr. Io Gurisatti  
 Fr. James Marini  
 Fr. Bartholomew Perazzani  
 Fr. Alexis Magagna  
 Fr. Angelo M. Graziani  
 Fr. Bonavenure Vidalli  
 Fr. Melchiade Vivari  
 Fr. Joseph Zandonai  
 Fr. Julius Zanini  
 Fr. Anthony Oss Bals  
 Fr. Paul Gradinati  
 Fr. Richard Tabarelli, Secretary<sup>374</sup>

## VIIth Session

### The 23<sup>rd</sup> of September 1889

This morning at 9:00 o'clock, all the Capitular Fathers, with the exception of Fr. Louis Morando, who is absent, because he is indisposed, began the examination of the **Fifth and last Part** of the Constitutions, which treats **Of the Government of the Congregation**. The first three Chapters were examined, and there were introduced the corrections into the margins of the three Copies. After the examination of the third Chapter, it was discussed whether it would be better to establish that the Superior General should have a Secretary. – this Proposal was put to a vote, and the institution of the

<sup>372</sup> Somewhere here the Saturday a.m. session of September 21<sup>st</sup> opened. Fr. Sembianti's School Proposal was given, however, on the 20<sup>th</sup> – cf. **BERTONIANO**, Apr-June 1945, pp. 311, ff/.

<sup>373</sup> I is not clear what date this is.

<sup>374</sup> Apparently there was no Saturday afternoon meeting – but, it is not always clear from Fr. Tabarelli's style what day it is! There does not seem to have been any Sunday meeting, either, on September 22, 1889.

**General** Secretary was approved, with 16 [sixteen] votes, to 1 [one], as there were sixteen voting, and the Superior General having two votes [and, in addition to Fr. Morando, Fr. James Marini was absent], and he himself will make the appointment. Then, there was inserted in **Chap. III, of Part 5, after n. 3**, this article: *For the expedition of business, the Superior General will be helped by the assistance of a suitable Secretary, whom he himself will choose.*<sup>375</sup>

### The 24th of September 1889

Having read and examined, and corrected yesterday in the two sessions, morning and afternoon, the **three first Chapters of the Fifth Part**, this morning there was taken up the examination of the **Fourth Chapter** with all the Capitulars being present, excepting Fr. Louis Morando, who was absent because of an indisposition. After an accurate examination, various corrections were adopted that were written into the three Copies, and so there was approved by the Chapter, also the **last two Chapters [Fourth and Fifth]**, of the **Fifth Part**. Along with these, there was also treated the **Ninth, Tenth and Eleventh Proposals**. And s for these last two, in which there is asked that in the Houses with more numerous personnel, the various offices be distributed among different persons; and that the Directors of the houses cannot institute functions, or works of beneficence and instruction, of a lasting nature, without the permission of the Superior and his Council; the Chapter declared that there is contained in the last Chapter of our Constitutions, which treats **Of the Individual Houses**, sufficient dispositions in this regard. However, the **Ninth Proposal** was developed in a particular way, in which it was asked to consider whether some provision was necessary to better the conditions of the Houses of Trent and Pavia.

After this Proposal had been discussed for some time, it seemed most desirable that to these said Houses, there be sent as soon as possible some assistance of opportune helpers, to assist in the beautiful endeavors for the Glory of God, and the good of souls, that have been undertaken, and for the greater well-being of the members of these same houses. The Chapter, meanwhile, remits to the Providence of the Superior and his Council, to fulfill in so far as it is possible, this most just desire.

At this point, the Seventh Session was closed, and after the Minutes were read, they were signed:

### The 24<sup>th</sup> of September 1889

Fr. Peter Vignola, Sup.  
 Fr. Marcus Bassi  
 Fr. Joseph Sembianti  
 Fr. Francis Benciolini  
 Fr. Pio Gurisatti  
 Fr. James Marini  
 Fr. Bartholomew Perazzani  
 Fr. Lexis Magagna

<sup>375</sup> Fr. Tabarelli left no indication of the ending of the morning session, nor the beginning or ending of the afternoon's meeting.

Fr. Joseph Marchesini  
 Fr. Angelo M. Graziani  
 Fr. Bonaventure Vidalli  
 Fr. Melchiade Vivari  
 Fr. Joseph Zanolnai  
 Fr. Julius Zanini  
 Fr. Antony Oss Bals  
 Fr. Paul Gradinati  
 Fr. Richard Tabarelli, Secretary

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## The 25<sup>th</sup> of September 1889

### VIIIth Session

This morning, with all the Capitulars present who signed in the last Session, there was examined and approved the Formula of Vows, written at the end of the three Copies of the Constitutions.

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Thus, was finished the Revision of the Constitutions; then, the last steps were taken up for the consideration, before submitting them **for the Approbation of the Holy See**. And, it was established that before this was done, they should first be touched up, and corrected in the wording in those places in which correction was needed, or of the grammar, or for greater clarity – always saving the substance, and the integrity of the concept. This ulterior revision of the form was entrusted to Fr. Paul Gradinati and Fr. Alexis Magagna, who, on the completion of their work, will present it to the Superior, who together with his Councilors, will examine to see if the introduced modifications have left intact the substance of the Constitutions; this version, corrected in a better form, will then be presented by the superior to one, or two externs, competent in these matters, so that they might give their judgment on them, in writing. This private and friendly judgment will be made known by the Superior to all the **Graduates**; and if, following this judgment, or opinion, it may be considered worthy to introduce into the substance of the Constitutions, some modifications, the same **Graduates** will be informed, and, as soon as possible, they will be called, or better, re-called into a Chapter, to give their decisive vote on the Constitutions to be **submitted to the examination of Holy Church**.

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Having terminated all this with common accord, there was taken up the Election of the Councilors, the Master of Novices and the examiners, for the Admission into the Novitiate, and to Profession, as was asked by the **Twelfth** and last **Proposal** of the List.

And first, there was taken up the Election of two General Councilors, one to substitute for the deceased Fr. Vincent Vignola, and the other for Fr. Louis Morando, elected temporarily by the Chapter of the House of the Stimmate, and the Directors of the other Houses.

The ballots were distributed, and then collected, and the following were elected: Fr. Louis Morando, with 8 [eight] votes, and Frs. Bartholomew Perazzani and James Marini with 7 [seven].

These last two, then, were placed on the ballot, and Fr. James Marini was elected with 8 [eight] votes, to 7 [seven], with 15 voting, and the two Fathers on the ballot abstaining.

However, Fr. James Marini renounced before the Chapter the Office of General Councilor, to which he had been elected, and the Chapter accepted with a majority of secret votes this resignation.

Therefore, the Election of the Second General Councilor was taken up again and **Fr. Bartholomew Perazzani** was chosen.

THUS, Fr. LOUIS MORANDO and Fr. BARTHOLOMEW PERAZZANI  
WERE ELECTED AS GENERAL COUNCILORS

Then, there was taken up the Election of the master of Novices. The ballots were opened, and Fr. Paul Gradinati was proclaimed the master of Novices.

The Chapter then proceeded to the Election of the examiners of the First Scrutiny, of which there will be seven. Having counted the secret ballots, the following seven were elected; 1<sup>st</sup>, Bonaventure Vidalli; 2<sup>nd</sup>, Louis Gasperotti; 3<sup>rd</sup>, Joseph Marchesini; 4<sup>th</sup>, Alexis Magagna; 5<sup>th</sup>, Joseph Zandonai; 6<sup>th</sup>, Julius Zambiasi; 7<sup>th</sup>, Stephen Rosa.

Then, the Nomination of the seven examiners for the Second Scrutiny. And the following seven Fathers were named: 1<sup>st</sup>, Mark Bassi; 2<sup>nd</sup>, Joseph Zambiasi; 3<sup>rd</sup>, Louis Morando; 4<sup>th</sup>, Bartholomew Perazzani; 5<sup>th</sup>, Julius Zanini; 6<sup>th</sup>, Richard Tabarelli; 7<sup>th</sup>, Cajetan Pizzighella.

The Minutes were read, and signed, and it was declared that with the Eight and Last Session, the **XIth General Congregation** was closed.

**Verona, the 25<sup>th</sup> of September 1889**

Fr. Peter Vignola 376

**Fr. Mark Bassi**  
**Fr. Joseph Sembianti**  
**Fr. Francis Benciolini**  
**Fr. Bartholomew Perazzani**  
**Fr. Pio Gurisatti**  
**Fr. James Marini**  
**Fr. Alexis Magagna**  
**Fr. Joseph Marchesini**

Fr. Angelo M. Graziani  
Fr. Bonaventure Vidalli  
Fr. Melchiade Vivari  
Fr. Julius Zanini  
Fr. Joseph Zandonai  
Fr. Anthony Oss Bals  
Fr. Paul Gradinati

**So it is, Praised be Jesus Christ**  
**Fr. Richard Tabarelli, Secretary**

**((Green seal:  
APOSTOLIC MISSIONARIES  
VERONA))**

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³⁷⁶ This is the format the Capitulars used in signing.

**Constitutions of the Congregation
Founded by Rev. Fr. Gaspar Bertoni,
In the Diocese of Verona, the title of which is:
Apostolic Missionaries in the service of Bishops, under the Protection of the Blessed Virgin Mary,
espoused to St. Joseph** ³⁷⁷

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**ORDER OF THE MATTERS TO BE DONE AT THE DEATH OF ONE OF OUR
MEMBERS** ³⁷⁸

I. When a sick member has entered into his agony, the announcement of this will be given by the tolling of the bell.

II. When he has expired [if the hour is opportune], there will be given three tolls, with all the bells, if he is in Major Orders, and with three of them if he is in Minor Orders, or if he is a Brother.

The Director will communicate the news of the death, as soon as possible, to all the Houses, that the due suffrages for the deceased may be fulfilled.

III. The evening before the funeral, and in the morning at the *Angelus*, there will be given a sign with all the bells, and another sign before the office is recited, with the body present, even if the Deceased is a Brother, which will also be a sign of the transferral of the body of the Deceased into the Church.

IV. The body in the casket, and on the bier, covered with a veil, and if he is a Priest, with the stole and Biretta; or, if he is a Cleric, with the surplice, will be put in an opportune place of the House [at the Stimmate, in the entrance], to be transferred to the Church.

V. If he is a Priest, the body will be taken at the assigned time, with the prayers of the Ritual said by the Director of the House, or another Priest, assigned by him, in a cope, and assisted by a deacon, and Sub-deacon in Tunicella, and six [6] other Priests in Surplices, with a lighted candle in their hands.

VI. The order of the transferral, or transport to the Church, will be the following: a Cleric will lead, with the processional Cross, and two candle bearers, followed by another with the Holy Water: then, the Priests in surplices with the Assistants, and the casket carried by six [6] Lay Brothers, or, by externs, acceptable in the judgment of the Director. Around the bier, four [4] torches will be carried by four Lay Brothers, who, after having placed them in the candlesticks, the torches will burn around the bier during the Nocturn, the Mass and the Prayers: after the casket, will follow immediately all those of the House, who can be present, **dressed in their habits**, that they will wear on the way out of the house, in the following order:

First, the Priests; then, the Clerics, the Professed, the Novices, the young aspirants [//and all // with lighted candles // in their hands//.] ³⁷⁹

³⁷⁷ Then follows here 71 hand-written pages of these Constitutions The Title is unusual. These Constitutions are a separate item, in this Series, entitled: **CONSTS. 1881-1889.**

³⁷⁸ These Funeral Regulations were asked for by the **XIth Chapter** in the Vth Session, September 20, 1889, and entrusted to Frs. Bassi and Gradinati. They appear on lined, squared paper, 17 x 11, folded to make 4 writing sides, 8 and one half by 11 inches. The norm covers 3 sides of this paper.

³⁷⁹ These words were later crossed out.

VII. If the Deceased is the Superior General, the Priests, with surplices, will be the largest number possible, and there will be six [6] torches.

VIII. If the deceased is a Cleric, or Lay Brother, the Director will officiate, or another Priest, in surplice and stole, with four [4] other Priests, and always with lighted candles in their hands: the rest is as above, with the exception that there will follow immediately, after the bier, those of the Class of the Deceased, that is, the professed, if the Deceased was a Professed, the Novices, if the Deceased was a Novice, etc.

IX. On entering the Church, there will be sung, according to the prescripts of the Roman Ritual, the *Subvenite*, and when the body has been put on the bier, and the torches placed around it in the Candlesticks, the Invitatory, *Rege, cui omnia vivunt*, will be intoned by two Priests; then will be sung the Nocturn, occurring that day, then the Litany of the Saints, and the Mass of *Requiem*, in *terzo*. the candles will again be lighted, the Absolution will be given, according to the Roman Ritual.

ACCOMPANIMENT TO THE CEMETERY

X. When the Absolution has been terminated, the casket will be placed by the pall-bearers, on a carriage of the IIIrd Class, that is prescribed for all, without distinction, except for the Superior general, for whom there will be a Second Class carriage.

XI. With the Cross preceding, and two Priests ³⁸⁰ in Surplice and with a lighted candle in his hand [whether the Deceased be a Priest, or Lay Brother], or by six, if he is the Superior general, the body will be taken to the cemetery, accompanied by the same class as the Deceased. The Director, then, will permit externs to take part, with such manifestations of honor, that do not detract from the modesty of a religious.

Notes

I. The torches will be carried by four, or six Lay Brothers, or Aspirants.

II. The evening of November 1st, and the morning of the IInd, at the Absolution, that will be imparted in the Cemetery, a torch will burn over the tomb of our Congregation.

III. When the Deceased is a Priest, word will be sent in due time, to the Brothers of the Cemetery, so that they might receive the body, with the ritual Absolution. With them, the Director, or whoever takes his place, will then leave his own candle.

IV. The other Houses will conform as much as is possible with these regulations, having regard for the legitimate customs of the Diocese.

In accord with the Dispositions of the XIth General Congregation.

Fr. Peter Vignola, Sup. Gen.



³⁸⁰ A change was later inserted, in pencil, to "one Priest", perhaps later.

**CONSTITUTIONS of the
CONGREGATION
founded by
Rev. Fr. GASPAR BERTONI
In the DIOCESE of VERONA
under the Title of which is:**

**APOSTOLIC MISSIONARIES in the
SERVICE OF BISHOPS,
UNDER THE PROTECTION of the
BLESSED VIRGIN MARY, ESPOUSED
TO ST. JOSEPH**

[1881- 1889]

§§§§§

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§§§§§

[Special Documents]

[A.] LIST OF THE PROPOSALS Made by the Deputed Commission

1. The observations.
2. The matter of the Schools, according to what is indicated in the Decree of Convocation ³⁸¹.
3. As for the Proposal of the Rev. Fr. Mark Bassi, regarding religious discipline, let it be reserved to the Rev. Superior and his Council, who will find in the New Constitutions ³⁸², efficacious means to provide for this, taking special and utmost care that charity and silence be observed.
4. Also, the Proposal on the financial state of the House of the Stimmate, be recommended to the same Superior, and his Council, for their examination and fitting solution.
5. Proposal of the Rev. Fr. Perazzani: to see among the Decrees made by the previous General Chapter, whatever there may be contrary to the new Constitutions, and what are included by them, and what should actually be reviewed.
6. The proposal of Rev. Fr. Tabarelli: whether our Clerics, subject to the military law, ought to make the year of voluntary enlistment, in so far as this is possible for our strength.
7. Proposal of the same Fr. Tabarelli: to see if there might be introduced the Cause of Beatification of the Venerable Founder.
8. Another: Whether the Congregation would desire that the Superior begin negotiations to have a Cardinal Protector at the opportune time.
9. Proposal of the Rev. Fr. Paul: That our Student House have its own Director ³⁸³.
10. Proposal of the Rev. Fr. L. Gasperotti: Whether to each Priest there might be granted three free Masses a year.
11. Another: when it is a question of real need of one's family, could it be established that there be allowed a Priest to have the alms of his masses, for one or more months...?
12. The matter of the requests of the dispensation from the Vows, and the dismissal of Fr. Cavinato, and ... ³⁸⁴
13. The resignation of the Very Rev. Superior.

Modification of the Grade ³⁸⁵

There is proposed the following - for Chapter IV, Part IV. Chapter Title: “Concerning the Promotion to the Priestly Office” [only]

³⁸¹ The Schools remained a desire for so many of the Confreres, all these years.

³⁸² Readied now after so many previous **General Chapters** had discussed these.

³⁸³ Fr. “Gradinati”, perhaps.

³⁸⁴ The rest is in pencil, and was left incomplete.

³⁸⁵ These refer to the Rules discussed in the Chapter, which would be published in 1890.

Then: n. 4: to be omitted³⁸⁶.

Instead of the Vth Part, Chap I, n. 2, that it be modified as follows:
 “All those will attend every General Chapter who have been elected by the Chapters of the individual Houses.

All these will attend every General Chapter:

1. General Councilors
2. Directors of Individual Houses³⁸⁷
3. For the Individual Houses, the two who have been elected by the Chapters of these Houses, by a relative majority of votes. However, no one can be elected, unless he has completed ten years of Profession, and is thirty-five years of age.

N. 7 of the same Chap. I, Vth Part, should be changed, thus³⁸⁸ :
 “At the same time, let him admonish the Directors, concerning the House Chapter to be held, which is to be made up of Professed Clerics, who are in that House, of which two-thirds of the capitulars constitute a legitimate Chapter. In it, the Deputies are to be elected according to what is said in N. 12. Moreover, ...³⁸⁹



³⁸⁶ This **n. 4** of the adapted Rules provides a very broad sweep of Ministries to qualify for the conferral of the **Grade**. It seems to be a “photograph” of the many services a confrere could offer for a number of years, in order to qualify for the **Grade of Apostolic Missionary**, as it was conferred during these times of the Stigmatine History. **However, the Deputed Commission eliminates it here.** One possible reason is that these proposed Constitutions had been **submitted to the Congregation of Bishops and Regulars, Feb. 20, 1889** – and the title **Apostolic Missionary** was considered the prerogative of the Holy See and should not be given by any religious Community. Furthermore, the title of this Chap. IV, of Part IV, had read: *Concerning those to be promoted to the Sacerdotal Office, and to the Grade of Apostolic Missionary in our Sodality.* The underlined part of this title is eliminated by the Deputed Commission, and does not appear in the final copy approved by the General Chapter.[cf. **Fr. Stofella, Historical Introduction to the Booklet of the Original Constitutions, Terza Fase, pp. 30-32**]. At any rate, there was no discussion of the many services included within the **Apostolic Mission** in order to be consider for promotion to the **Grade of Apostolic Missionary**

³⁸⁷ This inclusion was crossed out.

³⁸⁸ In Latin.

³⁸⁹ Incomplete

[B.] PRINCIPAL DISPOSITIONS
of the IXth General Congregation, February 1880, to be
communicated to the various Houses³⁹⁰

1. First of all, it was warmly recommended to the Capitulars to maintain secrecy on all that is said in the General Congregation.
2. It was decided that the Election of the Procurator General is to be the competence of the Superior General alone.
3. The powers of the Superior General were extended to him, until February 1881, when there will be held the General Congregation for the Election of the new Superior General.
4. Regarding the decisive judgment attributed in some cases by the *Appendix to Part XII* of our *Constitutions*, to the General Councilors, a Commission was established, of five members, which is to study the matter and refer back to the next General Congregation.
5. It was asked by some of the Chapters of the various Houses whether the Superior General was to be elected for life, and not for a limited term, as though the *Appendix* had disposed otherwise, and it was answered that both the *Constitutions* of the Founder, as well as the *Appendix*, speak clearly, and that he was elected for a time, only because of special circumstances, that required an exception.
6. In the place of the General Councilor, Rev. Fr. John Rigoni, who resigned, Fr. Mark Bassi was substituted.
7. The Examiners, both for the First and Second Scrutiny, were increased to the number of six. The examiners of the First Scrutiny are: Fr. Richard Tabarelli, Fr. Alexis Magagna, Fr. Andrew Sterza, Fr. Melchiade Vivari, Fr. Pio Gurisatti, Fr. Peter Beltrami. The examiners of the Second Scrutiny are; Fr. Francis Benciolini, Fr. Joseph Sembianti, Fr. John Rigoni, Fr. Vincent Vignola, Fr. Louis Morando, Fr. Dominic Vicentini.
8. It was proposed by the Chapter of the House, that there be a review of the Rules of the particular Offices – the Congregation remitted the care of this to the Very Rev. Superior, to be made, either by himself, or by others of his choice, with the revision of the said rules to be submitted, then, to the approbation of the Congregation.
9. It was established that the Novices, in the first year of Novitiate, be absolutely free from the regular course of studies.³⁹¹
10. It was proposed that the holy vows be renewed every once in a while, with some solemnity. The Proposal was received with satisfaction by the Chapter, which expressed its desire that this be adopted as the practice to be carried out on the occasion of the holy Annual Retreat, in the manner that would seem the most discreet.

[[Green oval SEAL:
APOSTOLIC MISSIONARIES]]

Fr. Dominic Vicentini
Secretary of the IXth General Congregation

†††††

³⁹⁰ There are two identical copies of the Decisions of this Chapter, that appear on large, unlined, white drawing paper, 16 and three-fourths, by 12, inches, folded to make 4 writing sides, 12 by 8 and one fourth. Fr. Vicentini wrote only on side one, and half of side two.

³⁹¹ Fr. Vicentini first wrote: ... *from every literary exercise* ... - but crossed it out – these corrections may have caused the 2nd copy of the same “Principal Dispositions” – but, more simply, they may have been intended for separate Stigmatine Communities.

VIVA MARY AND JOSEPH

SEZANO October 1, 1889

At the *DERELETTI* – October 4 – 5, 1889.

PART I

**Concerning the End of the Sodality of the Apostolic
Missionaries for the Assistance of Bishops, and the
Manner, or the Means, by which it attains this End.**

PART II

**Concerning the Admission, Probation and Profession of
the Novices.**

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THE CONSTITUTIONS
Of the SODALITY FOUNDED by the Rev. Fr. GASPAR BERTONI in
the VERONESE DIOCESE
under the Protection of the BLESSED VIRGIN MARY, ESPOUSED
to St. JOSEPH: The TITLE of which IS
APOSTOLIC MISSIONARIES in the SERVICE OF BISHOPS

First Part
Concerning the End which the Sodality of Apostolic Missionaries
for the Assistance of Bishops proposes
for itself, and by what Means it strives to achieve that End.

1. This Sodality is composed of Priests, Clerics and Lay Brothers; it tends to this, that is, that the members at the same time they are striving for Christian Perfection they give aid to Bishops of the Catholic Church for the salvation of their fellow man, through any works whatsoever of the ecclesiastical ministry and promoting the spiritual works of charity, excluding however, both the ordinary and perpetual care of souls, as well as of nuns³⁹².
2. Hence, the Members of this Institute propose for themselves to give as much assistance as possible to the Bishop of the Diocese in which they are living, but maintaining the Institution of the Sodality, either in those areas about which there is no mention in our Constitutions, especially where it is a question of giving the Spiritual Exercises, or the Sacred Missions, of instructing the faithful by Catechism lessons and sermons; the education of youth, either in the Oratories, and Catechism lessons, even in private, and promoting to the best of their ability their Christian instruction, either in Seminaries, and in our domestic schools, and by assisting their piety and studies³⁹³.
3. In all that pertains to the exercise of the Apostolic endeavor, the members will totally obey the Ordinaries of the places where the Missions may be given, and they will receive beforehand from them, permission, along with the faculties, always observing the orders of these same Ordinaries, concerning the places and the times for the carrying out of this work.

³⁹² This whole text of **The Constitutions of the Congregation 1881-1889** also offers a kind of picture of the understanding of the Founder's central ideas in this time prior to the stormy **XIIth General Chapter**. [This document needs to be compared with the **CONSTITUTIONS 1890**, which follows in this series]. Here, in this present Document, **CONSTS 1881-1889**], there is the very broad interpretation of the **Apostolic Mission** which has been the one in vogue for so much of the Stigmatine History – both preceding the stormy **XIIth General Chapter**, which comes next – and most consistently after it.

³⁹³ And again, the proposed text is remarkable in its simplicity, and breadth of proposals. These are all placed on the same level of importance in the Apostolic Mission.

If, however, the Lord should call our Members to propagate the faith among the infidels, first, the permission along with the faculties of the Apostolic See, will be humbly sought³⁹⁴.

4. All of these duties, the Sodality will perform entirely gratuitously, serving God and the Church, receiving nothing in recompense for spiritual ministry, or any pious office, unless something should be offered spontaneously, and as a simple alms.
5. The Members are to be immune from dignities, residences and benefices.
6. So that each one of the members might render himself suitable for obtaining this, our end, he will apply himself, with all his heart, to his own perfection, both through the exercises of virtue, as well as also, should he be a cleric, through the study of the sacred sciences.
7. The Members will lead a common life, bound by one perpetual chain of fraternal charity, and the simple vows, which will so join them that it will make them have one heart and one mind, for loving god, and for serving him holily, in virtue of Obedience, Poverty and Chastity.
8. The manner of living, in regards to what pertains to food, and also in regards to clothing and bed, will be in accord with the more perfect Clerics among whom they live, and for the edification of the faithful, both in Christian parsimony, as well as evangelical Poverty. The Priests will wear the cassock, reaching the ankles, unless a just cause, at times, demands something else. The Coadjutor members will wear black clothing, in so far as this will be possible for them; but, it will be altogether different from the style of seculars.

SECOND PART

Concerning the Admission, Probation and Profession of the Novices,

Chapter I

Vices that deter anyone from entering into this Sodality.

1. The defect of legitimate birth, or one being too old, or too young; and a lack of knowledge. Hence, no one is to be received among the Clerics, if he has not yet completed his fifteenth year, and high school, nor after his twenty-fifth year, unless he has been instructed well with the required knowledge. Moreover, Lay Brothers, unless he has been instructed well with the required knowledge. Moreover, Lay Brothers are not to be received before their twentieth year, without the permission of the sacred Congregation of Bishops and Regulars.

³⁹⁴ The emphasis here is on the *obsequium Episcoporum: permission, along with faculties ... first permission will be sought along with the faculties...* While there was not a special vow, there is much insistence.

2. The defect of sound judgment and understanding.
3. The state of consummated matrimony.
4. Likewise, if one had been vested in the Habit of an approved order, or Congregation, either our own, or some other.
5. One who is encumbered with another's money, or is under the obligation of answering civil or natural charges.
6. Defect of birth, or of a good reputation.
7. Born of a Jewish father; and generally, all the rest of the impediments which inflict irregularity under Canon Law, for the reception of sacred orders, exclude one from this Sodality, unless a dispensation from the Holy See intervenes.
8. Sickness, or physical incapacity which render one unfit to labor, or carry out religious duties; vices of soul that are corrected only with difficulty, or those of the will, or mind, either obstinacy, or stubbornness, that impede the acquisition of the arts and learning of knowledge; the ineptitude, or inability especially for regular observance of Chastity and Obedience, precludes entrance into this Sodality.

Chapter II

The Qualities of those who are to be admitted

1. In those who are to be admitted for the spiritual ministries, there are required a capable understanding, qualities of good judgment, a sufficient tenacity of memory. Moreover, so that they will be striving for virtue and spiritual perfection, let them be calm, constant and industrious in those things that have a bearing on the divine, let them have zeal for the salvation of souls: besides, let them deeply love this Sodality, and be prepared for the perfect abnegation of their own wills.
2. Moreover, in those who are to serve in temporal matters, there are required that in addition to a good nature, and the zeal for religious perfection, and a right intention of serving God, that they be content with their Grade, and that they be endowed with the age and strength for manual labor, that this way of life demands. They are not to be men of difficult nature, and their number is to be defined by the requirements of the work, so that they might not indulge in laziness.

Chapter III

Concerning the Manner of receiving Youths into the College of Aspirants

1. Among us, youths are received who are aspiring to our Sodality, but on account of a lack of age, or sufficient studies, they cannot yet be admitted among the Novices. After a more or less lengthy probation, both in piety as well as in the study of letters in a College, or place separate from the association of the Members, they are, at length to be admitted to the Habit of the Sodality, only after the completion of the canonical examination. So that caution be employed in their Admission, the following are to be observed:

2. The Superior will take care that the Director of the College of boys, together with the Master of Novices, or the Master of Spiritual Things, and the Prefect of Studies, as well as with some teacher of grammar, will examine the character of the Postulant, his inclination and his intention of persevering in the Sodality, in so far as this is in him, his progress in studies, and his ability of mind, and also his physical appearance.

3. When this examination has been completed, it is to be discerned through secret ballot by all those present, whether this one requesting it, can be admitted. He, however, could not be approved who has not obtained one vote more than half. Moreover, the Director, if the candidate was approved, will show the Report of the above-mentioned Scrutiny, signed by himself and the examiners, to the Superior, who will confirm the acceptance, or reject it, together with his Council.

4. If, however, it should happen that a boy seeking Admission on account of the distance of the places to the College of Aspirants could not easily come, the Superior General could delegate for this above-mentioned Examen, the Director of the nearest House, who, together with his Councilors, will send a report to the Superior of the Scrutiny, carried out according to the norms stated above, signed by himself and by the other examiners. The Superior then will confirm the admission, or reject it, in union with his Councilors.

5. No one can be admitted unless he has attained his twelfth year, and the good reputation of his father, or widowed mother, has been investigated, and the intention of consecrating their son to the perpetual service of the Lord: and besides, to see if the parents thereafter will have the wherewithal to live without the help of this son. There are required Testimonial Letters of the Pastor and the School Teacher, from which it will appear that the youth at least can be placed in the first class of high school: there are also required a record of his Baptism, and moreover, the legitimacy of his birth and his Confirmation, as well as a report of the Doctor that will attest to the good health of the youth. Lastly, the boy is not to be received unless with this agreement worked out expressly with his parents, that his clothing and garments, both for outside wear, and those belonging to him personally, they will provide for him for all that period of time in which their son will remain in a College of the Sodality.

6. When the youth has been accepted, and has remained among us for a year, he will undergo a special Examination, from which it will appear whether he is suited for our studies, works and also discipline, For this Examination, set by the Superior, are to be present the Director of the House of Novitiate, or of the College, the Prefect of Studies, and the boy's Teachers, and all of these will know that they have been called for this by the Sodality itself, that in conscience, they might, by secret ballot, make a decision concerning the understanding of the boy, and his character, and whether or not the Sodality itself might project a good omen. But, if the majority of the votes do not favor the boy, the Superior, with the consent of his Councilors, will either dismiss him forthwith, or, should there be evident hope of better progress, he could still be retained for another year; until after this other year has passed, and an Examen, and Scrutiny, as noted above, will otherwise reach a decision concerning him.

7. Nevertheless, it will always be an inalienable right for the Superior to admit anyone of these boys, from a just and reasonable cause, when he has favorably passed the prescribed Examen, or examinations, as found in number six.

Chapter IV **Concerning the Manner by which the Postulants are first accepted in our House, and then later, among the Novices.**

1. As soon as anyone seeks to enter our Sodality, there are required of him testimonial Letters of the Ordinaries, according to the Decree of January 25, 1848, that begins: ***Romani Pontificis***, promulgated by the Sacred Congregation on the Religious State.

2. Then, first it will be necessary to find out whether the Postulant is generally suited for our Institute, and is called by God.

3. Should nothing to the contrary be apparent, but rather, all indications of divine vocation are present, then, he who asks to be admitted, prudently and sedulously is to be proven in the House, in a place separated from the common living. Where for ten or fifteen days, he will live as a guest.

4. During these days, there will be employed three kinds of probation:

a.] that there be shown to him the Constitutions and there will be shown to him the Constitutions and the Statutes, by which he will come to know all those things he will be expected to observe;

b.] that he be exercised in the spiritual actions of meditation and penance, and he will make a General Confession, and lastly, he will receive the Eucharist.

c.] That he give proof of his learning and talent, or of his trade and physical strength.

5. Then, at length, he can be accepted among the Novices; but, only after observing absolutely all that is prescribed by the Decree of January 25, 1848, ***Regulari Disciplinae***, of the sacred Congregation on the Religious State.

6. But, the Aspirants who already for some years have been in a College of the Sodality, and in that space of time, they were outstanding for their good conduct, and talent, are excused from that previous Examen [that is described in the third and fourth numbers of this Chapter]. Moreover, no one in the Sodality will be vested, unless he has taken part in the Spiritual exercised for eight or ten days.

Chapter V **Concerning the Master of Novices, and their Government**

1. The Superior General, with the consent of his Councilors, will establish in which Houses Novitiates are to be set up. But, a new House of Novitiate can never be erected without the permission of the Sacred Congregation of Bishops and regulars.

2. The place where the Novices are trained is to be segregated from the common living and conversation of the rest of the Sodality, and it will have as many separated cubicle cells as there are Novices, or there may be a dormitory, ample enough that for each one, beds might easily be set up, and also a cell, or a suitable place be found for the master, and for the Socius, if there is one.

3. The Novice Master is to be elected by the General Chapter, from *among those priests who have completed at least their thirty-fifth year*, and who have already been bound by the vows of the Sodality for ten years. He will remain in Office for five years, and can be re-elected. Should he die before his term of Office is over, the Superior General, with the consent of his Council, will choose another for him, until the next General Chapter.

4. If it should be necessary for the Novice Master, for the instruction of a multitude of Novices, a Socius, who has completed his thirtieth year, will be named by the General Chapter, or by the Superior General, with the consent of his Councilors, until the next General Chapter.

5. In addition to the Master and his Socius, the entrance into the place of the Novitiate will be open to no one, excepting, though, the Director of the House of Novitiate, the Superior General and the Visitors delegated by him, to take care of the house of Novitiate.

6. The Novice Master, with utmost effort, will strive for the Religious Instruction of the Novices, and he will omit nothing that could aid them in the observance of the Constitutions. Furthermore, he will show himself to be accessible, meek and full of goodness of heart, so that the young candidates will manifest their minds to him, in all that can assist in the increase of perfection; he will direct and instruct them in the Constitutions that are all to be carried out, but especially those that refer to the vows of Poverty, Chastity and Obedience. Also, he will be for them an example, so that whatever pertains to the nature of our Institute, and the exercises of piety, they will carry out and perform. Moreover, every week, he will give a Conference on Catechism, and what pertains to our Institute. Even though the care of hearing the Confessions of the Novices, it is also permissible for the local Superior, if he should judge it expedient, either by himself, or any another, appointed by him [from among those Priests approved by the Ordinary], he can hear the Confessions of these same Novices sometimes in the year.

7. Near the end of each quarter of the Novitiate, the Master of Novices will report to the Superior General in writing on the conduct of each Novice.

8. In addition to the Spiritual Exercises, which the Novices will make each year for eight, or ten days, each month, for an entire day, putting aside every conversation, they will dedicate themselves to pious exercises of soul. Twice each day, they will engage in mental and vocal prayer, and each one will do so in the manner prescribed for him by the Master.

9. In those hours when they are free from scheduled exercises, under the vigilance of the Master, the Cleric Novices can moderately dedicate themselves to the study of letters, or the sciences. When Lay Brothers have taken care of the exercises of piety prescribed for them by the Master, they are to be applied by him to corporal ministries, under the leadership of the officials of the house.

10. The training of the Novices will be carried out for two entire years.

11. The Master can sometimes apply the Novices, under his direction, on feast days, and in our houses and Churches, to the instruction of the youth and uneducated people in Christian Doctrine. For this end, he will take care that each one, immediately on his entrance into the Novitiate, will apply himself to learning Christian Doctrine, unless previously, he was sufficiently instructed.

12. After the second year of probation has elapsed, if the Novice shows that he is to strive in all things, for the greater glory of God, and the good of the Sodality, and has shown himself exemplary in the exercise of piety and good works, he will be considered to have completed his Novitiate.

13. In the Admission of the Novice to Profession of Simple Vows, all that is prescribed by the Decree, *Regulari Disciplinae*, of January 25, 1848, promulgated by the Sacred Congregation on the Religious State, will be observed.

VIVA MARY & JOSEPH**SEZANO****October 1,1889****At the *DERELETTI*****October 4, 5, 1889****IIIrd PART**

**Concerning the Practice of Simple Vows, which are emitted in our Sodality,
and concerning the Progress of the Members in Spiritual Perfection**



IIIrd PART

Concerning the Practice of the Simple Vows, which are emitted in our Sodality, and concerning the Progress of the Members in Spiritual Perfection

Chapter I

Concerning the Vows of the Sodality in General, and their Dispensation and Annulment.

1. The three Vows of Poverty, Chastity and Obedience, which all the Members emit after a fitting period of training, as is required by Common Law, and the particular Constitutions of our Institute, are only simple, but perpetual.
2. None of these Vows can be dissolved, unless perhaps the Supreme Pontiff concedes this grace; or, through the Superior General, with the consent of his Councilors, one would be dismissed, or expelled from the Sodality, for a legitimate cause. For the dismissal, or expulsion of someone to be decided, there would be required not only serious violations of the vows, or of public discipline, but it is also necessary that the matter be irremediable. Furthermore, in this case, a confirmation of the expulsion will be sought from the S. Congregation of Bishops and Regulars.
3. No one can be dismissed because of an illness that occurred after Profession.

Chapter II

Concerning the Vow of Poverty

1. The simple vow of Poverty, which is emitted by our Members, has a bearing only on the administration of anything whatsoever, but not on its possession; therefore, those who are professed in this Institute, can retain the radical dominion, as it is called, of their goods; but, it is absolutely forbidden them [except in some special case, and with the express permission of the Superior General, and under his absolute judgment], the administration of these goods, their disposal and use. Furthermore, before Profession, they ought also privately to cede the administration, the usufruct and use, to whomsoever they choose, even to their Institute, if they freely wish to do so. To this cession, can be affixed the condition that it be revocable at any time; but the Professed, in conscience cannot use the right of revoking it, unless with the previous consent of the Apostolic See. All of this, likewise, is to be observed if it should be a question of goods that might come to them after Profession, under the title of inheritance.
2. The Members can freely dispose of their dominion, either through a will, or with the permission of the Superior General, through acts among the living; in this last mentioned case, the cession made by them of the administration, usufruct and use will

cease, unless they should choose that this cession, that with the passing of time, has seemed good to them, should remain firm, notwithstanding the cession of the dominion.

3. Moreover, it shall not be forbidden to the Professed to perform those acts of ownership, with the permission of the Superior General, that are prescribed by law.

4. Whatever the Professed have acquired, by their own industry, or because of the Institute, they can neither ascribe to themselves, nor refuse, but all these goods are to be placed among the goods of the Sodality, for common use.

5. The manner of food, clothing and lodging, and all the furnishings of the House, should be such that nothing superfluous be admitted, but nothing that is naturally necessary should be lacking.

6. In our Churches, there shall not be held funerals, nor funeral stipends, nor chaplaincies, nor anniversaries, nor anything similar.

7. Nor will there be in our Churches any box, or basket, or sack for gathering alms. However, alms for Masses can be accepted by our members; however, all these are to be handed over to the Superior, either General or Local, or to those who have been delegated for them.

8. All shall have in common, food, and clothing and books; and whatever is granted for their use, they should not have as their own, and they are to be prepared to return to common use, at an indication of the Superior, or Director, absolutely whatever they are using.

9. To no one is there granted the perpetual use of books, or those that one can freely take with them, wherever they may be transferred.

10. No one is to use anything as his own.

11. No one is to possess privately, in his cell, or under his care, and for his free use, anything that pertains to the nourishment of the body that are reduced to food and drink.

12. No one is to keep the door of his room, or chest, locked by key, unless with the Superior's permission.

13. In dress, or in all other clothing, and in all that pertains to one's room, beyond those things that are necessary for actual use of the body, no one shall keep anything about himself, but everything shall be kept in the common wardrobe.

14. No one shall accept anything in compensation for spiritual ministry, or a pious office, as the Sodality performs these gratuitously for its fellow man, according to the statute in Part I of these Constitutions.

15. No one can exchange, accept or dispose of anything that belongs to the House, without the Superior's permission.

16. As each one ought to be content with whatever is distributed from the common goods, so he ought to be prepared to accept the more mean and abject, for his greater abnegation.

Chapter III

Concerning the Vow of Chastity

1. There is to be a cloister for women.

2. No one shall go out of the House, unless with the Director's permission, and with a Companion to be assigned to him.

3. On returning home, if there should be anything to be noted that the Companion did, or, if anything happened, they are both to report to the Director. Moreover, if anything notable took place, or if it was heard, or seen during their journey, likewise, both will report it.

4. No one shall speak with a woman, or hear her Confession, unless with the door open, and that they can be seen, even though not heard, by those present.

5. Moreover, each one is to strive with every effort, for that perfection of Chastity which is befitting those whose duty is Angelic, or who are imitators of Jesus Christ, our Lord, rather they ought to manifest their minds and hearts to Christ, as a chaste virgin espoused to one man, as the Apostle says.

6. Therefore, each one should frequently exercise himself in prayer and meditation, which are prescribed for him by the order of the Constitutions, or the Superior.

7. So that the subjects be aided more efficaciously, and kindly by Superiors, in overcoming all difficulties and dangers, which usually occur in the observance of Chastity, each one will not hide anything of this kind, but he will manifest all temptations and dangers to the Superior, to his Confessor, or to someone else to whom his spiritual care is entrusted.

8. Each one will practice that mortification of the flesh especially through abstinence from food and drink, which will be suitable for him, in the judgment of the Superior or the Confessor.

9. Idleness is always and absolutely to be avoided by each and everyone: manual labor, or some outside exercise of the body, which is the more fitting and useful, is to be demanded by the Superior of each one.

10. Meetings, visits and conversations with women, either personally, or by letter, are to be avoided. Out of necessity, however, or in the hopes of some great fruit, these are still not to be granted, except to members who are already well proven and prudent..

11. Also, every excessive and singular familiarity and human friendship, especially among youths, are to be avoided.

12. Hence, no one without the permission of the Superior, either general or particular, will enter the room of another, and should he have entered, the door will remain open while they are talking.

13. No one shall touch another, even in jest.

14. Every effort shall be given that all properly and frequently have their stains washed by sacred Confession, and that they be refreshed by the Angelic Bread. They shall very often visit Jesus hidden in the Most August Sacrament of the Eucharist; they shall recite frequent ejaculations to the Most Holy Immaculate Mary, and to her Most Chaste Spouse, Joseph.

15. That modesty which appears in the observance and custody of the eyes, especially of the ears, of the tongue and of the other senses, and which is manifest in the rest of the deportment and carriage of the body, is particularly necessary for all, for conserving the probity of morals, and for promoting the edification of others.

Chapter IV

Concerning the Vow of Obedience.

1. The Constitutions of this Sodality do not oblige of themselves, under any sin, either mortal, or venial; and therefore, if anyone, by breaking them, should be guilty before God, this does not flow directly from the Constitutions, but from the precepts of God, or of the Church, or from the vows themselves, or lastly, from circumstances that accompany the violation of the Constitutions, such as bas example, the contempt of holy things, and other such matters.

2. All are to obey the Prelate, even lesser ones, and anyone who is in an Office, and those who have received the faculty of commanding from the Superiors, as though they were obeying Christ.

3. If anyone was denied anything by a Superior, he shall not go to another superior about the same matter, unless he manifests to him what response he received from the other, and what were the reasons it was denied.

4. Let them strive that they obey not merely in deed, but that they conform their minds and wills to the order of the Superior. Let each one speak to the Superiors with great reverence; he, however, to whom a Superior will speak, or correct, shall listen humbly, and without interruption.

5. No one shall curiously inquire of others about those matters that are to be done concerning administration, or, by conjecturing, enter into conversation about them. But, each one, attending to himself, and his own duties, will expect whatever is established about himself and others, as though from the hand of God.

6. No one will convey the orders, or letters of any extern, to a domestic, or those of a domestic to an extern, without the knowledge of the Director; he, moreover, can read all the letters which are sent or received by our members; however, he cannot read those that are sent to the Holy See, or to the Superior General, or to one of the General Councilors, or those that are received from any of these.

7. No one shall relate to externs what has been done, or is to be done in the house, unless he knows that the Superior would approve of this. He will not give to them the Constitutions, or other books of this nature, or writings in which the institute of the Sodality is contained, unless with the express consent of the Superior General.

8. No one will seek counsel from externs, without the permission of the Superior. When anyone asks leave of the Superior to go anywhere, he must, at the same time, manifest to him whether and for what reason he wishes to go; especially if the Prelate, or someone in charge prefers it; on that very day, he shall report to the same Superior what he has done as he knows that he would will it, and the matter demands.

9. No one of ours will accept, or promise any business, even pious, without the permission of the Superior.

10. No one shall interfere in the office of another; no one shall go into the place set aside for the ministry of another, unless with the permission of the Superior, or the Prefect of that place, in necessary matters.

11. When the care of some matter has been entrusted to someone, and there happens an impediment, in due time, he shall advise some one of the superiors that he may provide.

12. Just as soon as one notices an order, or a sign of the Superior calling, each one, immediately, rivaling on earth the heavenly spirits, brooking no delay, and laying aside whatever they may be engaged in, let them hasten, even fly to do the will of their Lord.

13. Obedience is to be whole and entire in all things [which are not against the Precepts of God, of the Church, or of the Constitutions of this Institute], and it is to be prompt, strong and humble, with a perfect abnegation of the will and one's own judgment.

14. Each one is to have the utmost confidence in the Superior, and he will strive to render an account of one's exterior life, simply and spontaneously, manifesting to the Superior of the Sodality, exterior faults, committed against the Constitutions, as well as

against one's progress in virtue, so that he might receive from them, counsels, and consolations, and should there be a need, fitting admonitions.

Chapter V

Concerning Progress in Spiritual Perfection

1. The first assistance is prayer. And so, there is other prayer in addition to the daily and required prayers that are primarily contained in the Divine Office and Mass that can be said, with the assisting divine grace.

[2.] When these have been taken care of, there are Meditation every day, and, in so far as will be possible, in the morning after mass, for the space of one half hour.

3. Then, Spiritual Reading after dinner for the third part of an hour.

[4.] A triple examen, that is when the mind first awakens from sleep, at noon and before retiring.

5. The Spiritual exercises every year for eight or ten days.

6. A Sermon at least twice a month for deepening fervor is to be had in the House, in addition to the other sermons, which are given publicly in our Churches, at which the Members are to be present, unless they are legitimately detained elsewhere.

2.³⁹⁵ The daily recitation of a third part of the Rosary of the B.V.M., with the customary prayers to St. Joseph, her most chaste Spouse. For these are the principal Patrons of our Sodality, who, therefore, our Members ought to honor with special devotion and love. Therefore, the Priests, **as is our custom, after Lauds and Compline, ought to add a Hail Mary, and a Glory be, with the oration of the Espousals of the B.V.M.**³⁹⁶ They will observe everyone of their Feasts and in a most special way, the Feast of the Espousals of the B.V.M., with the Novena Prayers, that they will celebrate most solemnly and most devoutly; nor, will they ever cease to excite the faithful to their worship and devotion. Our members will also have most commended to them, a devotion toward the Most Sacred Heart of Jesus, whose Feast every year, they will observe a solemnly as possible, and they will strive to promote the pious exercise, approved by the Church, that relate to It³⁹⁷.

³⁹⁵ These numbers are hard to follow here.

³⁹⁶ This old custom continues privately among some confreres – even though it is not longer present in the Constitutions following the **General Chapter of Renewal, of 1970**.

³⁹⁷ In this Chapter of 1970, the effort was made to place the Feast of the Sacred Stigmata as more in harmony with the Founder's life-long reference to it, in his devotions at the Stimate; the title ***Order of the Sacred Stigmata***, noted also by Fr. Marani – and, in the end, the title that the Holy See gave to the Congregation for its approval in 1890 – as the Founder had not given a title to the Congregation, believing **that giving names was the work of parents – in this case, the Holy Spirit and the Official Church** – cf. Fr. Bertoni's **Letter 124**, 2nd Paragraph. In: *Epistolario*, pp. 219, f.

7.³⁹⁸ Sacramental Confession every eighth day, to be made to the common Confessor, who has already been approved by the Ordinary for the hearing of Confessions.

2.] The other means is never to cease from purging one's vices and defects, and of inserting the contrary virtues; of increasing and perfecting the infused theological and moral virtues; of fulfilling the religious virtues, namely, Obedience, Chastity and Poverty; of denying the inclinations of the flesh, of the senses, of self and worldly love; perfectly observing all the Precepts, both divine as well as ecclesiastic, and of all the duties that pertain to the Priestly state, which the Sodality imposes.

3.] There will be a sedulous custody of religious silence, and for this reason, that outside the times assigned for recreation, no one will speak, unless about necessary matters; especially in Church, in the sacristy, in the refectory, as well as in the Dormitory. Care is to be taken always that they speak in a few and reasonable words, and not in a loud voice.

4.] There is no common rule about penances, except for this one, that each will partake only of that common food, clothing, and all else that pertains to life, that are placed before him, or granted by the Superior, and which suffice for temperance, honesty, decency, poverty, and at the same time, necessity.

5.] Each one will accept those penances which the Confessor or the Superior has imposed on him in the Lord, and also he will desire them, and ask for more penances often, in so far as his strength and grace will suggest; they will be established and moderated for him.

Chapter VI

Concerning the Charity that is to be maintained and promoted among the Members

1. All will consider as the mark and scope of their vocation that saying of Christ, the Lord: *By this, will all men know that you are My disciples, if you have love for one another.* Therefore, all will strive especially for that union and concord of charity; and with every effort, they will avoid and absolutely abhor whatever is contrary to this, as dissensions and discords.

2. But, if out of human frailty, some dissension, or disturbance among the members should arise, immediately, every care is to be taken that they be reconciled from the heart, and with due satisfaction, they be returned to the good graces of one another.

3. Whosoever is the author of dissension, or division among the Members, or Superiors, is to be corrected, and should be prove incorrigible, he is absolutely to be separated from the House, and even from the Sodality.

³⁹⁸ This number "7" might follow the numeration began under # "1" above here.

4. Never among the Members should the evil of detraction in an words, or gesture be apparent. But, neither should anyone put it in his mind that he should even feel harshly, or unkindly about his confrere.

5. No one shall presume to castigate, or upbraid, or correct another, unless he has the authority to do so, in virtue of his Office, or has received it from the Superior, although as we are taught by Christ, each one ought to be prepared to assist in the correction of others, with due charity about a grave temptation or danger to a Confrere, he will be bound to manifest it secretly to the Superior, so that he, in his fatherly care, and providence, might provide a suitable remedy for them.

6. Since a diversity of opinions and a frequent contradiction, oppose in no small way, the union of charity, therefore, the dissension of opinions, and contention and disagreement are greatly to be feared, and in so far as it is possible, they are to be avoided by all.

7. There are also to be feared and absolutely to be avoided those private and disordered affections, by which two or three go apart from the rest of the Members, among themselves; for it cannot but happen that these affections, which tend to one side, rather than to another, bring great harm to the common concord of all. However, even though an equal and like charity is to be held for all, the honor in which each one is held stems from his merit and worth.

8. To confirm unity among the Members, uniformity and likeness are to be had in all things, even externals, as in clothing, food and in every facet of living. In the first place, the table is to be so common, that no one is to be excused from it, whether because of age, gravity, superior ship, learning, other than because of sickness.

9. Every day, for an hour after dinner, and for about another after supper, all the members in so far as it is possible, shall come together in the same place, and engage in familiar and friendly conversation. Therefore, in these common recreations, the just relaxation of mind, or the quiet of others is not to be disturbed, or impeded, through untimely harshness, or excessive severity an moodiness; so, through religious modesty, there is to be avoided in both jocose words and deeds, every worldly impudence, so that the harmony and he concert of good works and virtues, be not dissolved in any way.

10. When any one of ours, making a journey, passes through a place where there is a House of the Sodality, he is not to go anywhere else for lodging, but he is to be under the Superior of that place in obedience, just as are the rest who are dwelling in the same place. These, whether they are Professed, or Novices, are to be received by the Superior of the House, and by the other Members, without any acceptance of limitation of persons, but with all signs of benevolence and the hospitality of charity, and should it be required, they are to be supplied with clothing, and anything else they might need for their trip.

11. Not only among the Members of the same House, let there be this custom, that would join in a holy manner, the souls of those dwelling in the same place into one heart and mind, but also to the absent, there is not to be lacking communication by letter, which would serve the same end. Therefore, there ought to be a frequent exchange of letters between superiors and subjects, and with the permission of the Director, the confreres ought to write to each other, so that often they will exchange news about one another, and they will hear what may contribute to edification.

12. Care above and beyond all, is to be given to our sick members, so that they will truly be served, as Christ. Hence, in a most special manner, Superiors and all the rest of the Members, are to see to it that our sick Confreres suffer no neglect. They will give them, with the permission of the doctor, all that they possibly can, so that our sick brothers will feel no sadness, but in so far as it is possible, they will be refreshed. If anyone finds himself more than ordinarily indisposed, he will report the matter to the Infirmarian, or to the Prefect of Health, or to the Master of Exterior Discipline. No one will take any medicine, or engage or consult any doctor, unless he is approved by Superiors.

13. Whoever visits the sick, with the Superior's permission, either general, or special, will speak to them with such moderation, that he be not bothersome to them, and he will treat of those things that can console the sick, and edify in the Lord, those who may be present.

14. When they are at the end of life, the last sacraments of the Church will be administered to the Member. A Priest will offer Mass for him, as long as he remains on the threshold of death. All the other Priests of that house will remember him in the Sacrifice of the Mass. The other Members of the same house, will receive Holy Communion for him, or will recite the third part of the Rosary of the B.V.M. for him. When the sick man has died, if he is professed, all the Priests of the entire Sodality, will offer Mass for him, for the forgiveness of his sins: all the others will hear Mass thrice for him, and, as soon as possible, they will receive Holy Communion for him three times, and once, they will offer the entire Rosary for him. If however, the deceased was a Novice, all the Priests of the House of the Novitiate will offer mass for him; all the others of the same House will offer the pious suffrages that we have noted above.

15. Every year, on the 12th day of June, the day on which our Founder, of Ven. Memory, as we piously believe, departed for heaven, all the Priests will offer Mass for the deceased Confreres; in the Church of the S. Stigmata, a Solemn Mass of *Requiem* if, it is permissible by the Liturgy, otherwise, on the first free day thereafter] will be celebrated for these same deceased. They who are not Priests, will receive Holy Communion, and recite a third part of the Rosary of the B.V.M. Likewise, once a month, every Priest of the entire Sodality, will offer the Divine Host for these members who are still retained in the purifying flames. All the others will remember to offer a third part of the Rosary of the B.V. Mary, or make the pious exercise of the Way of the Cross, and offer a Holy Communion for them.

VIVA MARY AND JOSEPH

SEZANO, October 1, 1889

At the *DERELETTI*, October 4, 5, 1889

PART IV

**Concerning the Instruction of Students after Novitiate, and of Their
and Others' Promotion**

PART IV

Concerning the Instruction of Students after Novitiate, and of Their and Others' Promotion

Chapter I

Concerning the Education and Probation of Those Who are to receive Clerical Orders

1. In this clerical Sodality, which not only contemplates divine things, but also strives to teach others what has been contemplated, there is required not an ordinary learning, but one that is perfect of whatever pertains to faith and morals: hence, it is required that the Cleric Members apply themselves well to acquiring that knowledge.
2. Therefore, so that they might illumine the minds of those who swell in darkness, and resist raging heresies, or to give explanations for the faith that is in us, or to solve moral difficulties that might arise, and to satisfy all, in both positive and scholastic, speculative and moral theological doctrine, it is required that each one be sufficiently instructed in these matters. Besides, it is required that each one cultivate diligently enough those sciences that are a prerequisite for the learning of theology, or which can assist or embellish it.
3. Cleric Novices, just as soon as they pronounce the simple Vows of our Sodality, are to be assigned in some house, or separate place, which they call a Scholasticate, for their necessary studies.
4. Those who enter the Sodality, already imbued with learning, when their Novitiate has been completed, are to be perfected in it, and assigned to ministries to see whether they exercise them properly, for the benefit of their fellow man.
5. In this time, each one will render himself proven in the discipline of religious life and morals, through various and new experiments and trials, so that his piety, humility and prudence are conspicuous to all, especially to Superiors.

Chapter II

Concerning the Program and Distribution of Studies

1. Our Clerics, on the completion of high school, will be educated for three years in the philosophical branches, and in the study of human letters and languages.
2. After this, they will sedulously apply themselves to theological studies at least for four years, namely: to sacred Scripture, both the Old and New Covenants; Church History, Patristics, Ecclesiastical Jurisprudence, and especially to Dogmatic Theology, speculative and Moral; not omitting the study of Preaching and Catechetics, as well as Sacred Liturgy and ecclesiastical Chant.

3. Philosophy and Theology are to be taught by the Scholastic method. In both of these studies, they will use the Divine Thomas as their teacher; in Moral Theology, St. Alphonsus Liguori. Our Members are not forbidden to follow those authors who, in Catechetics, and the explanation of Catholic Doctrine, are commonly considered to be the more celebrated, and the more proven.

4. It is most especially to be seen to that which pertains to solid doctrine, that is, the more approved in the Church, that absolutely no diversity of opinions be admitted among our members. In what pertains to those opinions in which even the Doctors differ, or are at variance, it is to be seen to that even in these, our Members agree among themselves, in so far as this is possible. In the first place, it is necessary that if there should be any diversity, it should not so affect the entire body of doctrine so that it would appear that among our members, there was a contrary school of thought: for this usually opens the way for a division of souls.

5. As the school year comes to a close, every student will undergo a special Examination on those matters that have been taught and explained through the year, before the Director of the House the Prefect of Studies, and the ordinary teachers, as well as one or two other examiners, to be designated by the Superior General for this each year. No one is to be promoted to a superior class, who has not received approval, to be given in writing, by the above-mentioned Examiners.

6. The Clerics, after they have completed their four year theological curriculum, will be summoned to a General Examination in the theological disciplines. With this in mind, the Prefect of Studies, together with the teachers, will draw up a list of theses from Sacred Scripture, Ecclesiastical History, but especially from Dogmatic and Moral Theology, that will be approved by the Superior General and his Council. He will give to these candidates this list two or three months before the end of the Fourth Year of theology, so that they might give proof of these matters before the Superior General himself, or some one of the General Councilors, delegated by him for this duty, as well as before the Director, and the Prefect of studies, and all the teachers of the Theology Course, who will all give their opinion of them in writing at the end of the examination, by secret ballot. Moreover, this testimony will be communicated to the Superior General and his Council, and will be kept in the Archives of the House of Studies.

7. When this Examination is over, two or three years are granted to the students for the study of the Fathers, and the more serious studies, to be repeated privately, or for cultivating those studies with special effort and diligence, and for a longer time, or the arts in which they are the more proficient, and in those in which their capability could benefit the most³⁹⁹.

³⁹⁹ This principle due to the Stigmatine Founder – cf. **CF ## 40;53** – seems much like the modern Licentiate and even Doctoral studies in theology – for the *more than ordinary knowledge* required of each Confreire in this ideal.

Chapter III

In What Manner is their Progress in Studies to be counseled.

1. For teaching both the philosophical and theological doctrines, those teachers above all others are to be chosen, who stand out above the rest for their probity of life, their excellence of talent, and doctrine. But, in all other teachers, there are to be sought first of all, ability and diligence, so that they might not only be learned, but also assiduous and studious, so that they will be beneficial to the students in all literary exercises.
2. From among the teachers, there is to be chosen by the Superior General, with the consent of his Council, a Prefect of Studies, who, under the Director of the House of Studies, will most carefully oversee that right order, or a method be employed in teaching the subjects, and to the utmost of his ability, he will promote the advance of our students in learning.
3. A special care and attention will be had for those who are engaged in study, both so that their health may not suffer, and also there be not lacking those comforts that are necessary. Therefore, the Superior will so take care of their diet, their proper clothing, and their suitable and necessary recreation, that they, being free from concern about these matters, they might the more easily give themselves over to the work of study, being content with religious moderation.
4. In every House, there is to be a common Library, equipped as would be required for the level of studies.
5. Each student will have those books that are necessary for him.
6. It is also to be provided that there be removed from the students, the hindrance of external occupations and work, both as regards duties around the House, as well as other ministries, so that they will have more time for their studies.
7. Hence, to take care of domestic duties, as many lay Brothers are to be assigned, as the needs of the House would demand.
8. Those who are engaged in studies, will look after their probity of morals, and will direct their minds to the divine glory, and the salvation of their fellow men and women: they will often pray to God, who is *the Lord of all Knowledge*, so that they may be endowed with that knowledge that is necessary for them.
9. First of all, harmful studies are to be avoided, then those that are useless or impertinent that impede those that are the most necessary, which have to be learned: in those which necessarily or usefully are to be learned, struggling against the hard work, negligence and boredom, they will apply themselves strongly and with constancy, by the tenacity of their intention, to the attaining of the knowledge of those matters, for the greater glory of God, and the greater service of the Church.

10. It is for the Superiors to see to it that the love of piety is not diminished by the fervor of studies, nor that the studies suffer any impediment, due to excesses in piety.

11. Chairs of Theology, and sometimes also those of Philosophy, if they are offered, **especially in Seminaries**⁴⁰⁰, without contradiction, or deception, or opposition, can be accepted gratuitously, with the express permission of the Superior.

12. Degrees in the University can also be accepted, as long as they are obtained without any harm to Poverty, or religious humility. Rather, it is expedient that some from our members, who are found to be more inclined to human letters, and the natural sciences, are to obtain the public faculty of teaching these matters: **and so, if it is possible, they would be able to instruct the youth in letters, for this would be both in accord with our scope**⁴⁰¹ and in our times, it would be most useful for the service of the Church, and the Christian education of youth.

Chapter IV

Concerning those to be promoted to the Sacerdotal Office⁴⁰², And to the **Grade of Apostolic Missionary in our Society**⁴⁰³

1. No one is to be initiated in Minor Orders, before he has completed the three year course of philosophy.

2. All will attend school until their twenty-fifth year, so that no one is to be promoted to the Sacred Order of Priesthood, unless he has completed his twenty-fourth year, and the four year course of theology. Then, they will be able to be removed from the House of Studies, and gradually exercised in delivering sermons in our Churches, under the direction of Corrector, assigned by the Superior, or the Director. They will

⁴⁰⁰ Seminary work is one of the principal duties of the *Professed* – one of the essential aspects of the *Apostolic Mission* of St. Gaspar Bertoni – cf. CF ## 67; 164.

⁴⁰¹ Once more, an insistence of preparing teachers to become prepared for taking on this essential aspect of the Stigmatine Founder's Apostolic Mission – the instruction of youth and their formation in the spiritual life, is likewise one of the major duties for the *Professed* of the level of *Apostolic Missionary* [cf. CF ## 163-184] to which are dedicated more than 20 of the Founder's **Original Constitutions**.

⁴⁰² This would seem to reflect what St. Gaspar Bertoni meant in the ordinary promotion of students to the Priesthood - CF # 7. – the section that follows here and which is underlined, would fulfill that which the Stigmatine Founder meant by the *perfectum opus Sacerdotum, assumentes apostolicam missionem* – this was not any one ministry in the minds of so many of these early Fathers, but would include the *graviora ministeria* [CF # 158] - *the varia et propria suae vocationis [ardua et difficilis] munera* [CF # 185] – also called the *ministeria accomodata* to achieve the *finis* of the Sodality, the salvation of souls. [CF # 262].

⁴⁰³ The underlined words in this Chapter IV title were eliminated, as may be noted from the “List of the Proposals made by the Deputed Commission” [cf. pp. 3, 4 of these Notes]. This list of qualifications found here in n. 4 reflect the mentality of the time what were the *perfectum opus... graviora ministerial ... varia et propria munera* of the Stigmatine Apostolic Mission.

also engage in teaching Catechism to children and to the uneducated⁴⁰⁴, and with the approval of the ordinary, in hearing the Confessions of children and youths. It is required that they take part in the cases of conscience and in the discussions, as these are held in all of our Houses, in times established by the Superior, or Director. They will never omit the study of Sacred Theology, especially of moral, which ought always to be of the utmost concern to all Priests.

3. Then, they are to be exercised in hearing Confessions of all men whatsoever, and in giving sermons in the Churches of the city, where they are assigned, in giving the Exercises, with the Corrector assigned, as above, in the devout care of the sick, especially the dying, etc.

After they have completed their thirtieth year, with the permission of the ordinary sought beforehand, they can also hear the Confessions of women, and lend their assistance to the Sacred Missions. But, no one is to accept these apostolic expeditions, unless first he has prepared a series of sacred sermons and meditations, suited for the understanding of all believers in Christ, and that they have submitted this series to someone from among the more learned and elderly Members designated for this Office by the Superior General. **This is all the more required of writings that perhaps someone of our members is thinking of having printed.** These cannot be published unless with the express permission of the Superior, and not before these men, to whom the Superior has entrusted this duty, have approved it⁴⁰⁵.

4. At length, after a Priest member has spent some years in the ecclesiastical ministries, he could be **elevated to the Grade of Apostolic Missionary**. But, no one is to be endowed with this Grade unless he has completed his thirty-fifth year, and ten years of vows in our Sodality.

Moreover, there are required in him besides outstanding piety, love for regular discipline, and zeal for the salvation of souls, that he be endowed with suitable doctrine, i.e., that he has passed with praise his last exams, after having completed the entire curriculum of theology; also, that he be of great merit to the Institute, Either because he was **engaged in giving the Sacred Missions**⁴⁰⁶; or, **the Spiritual Exercises**⁴⁰⁷; or, for a full three years, he had been the **Director of some House of ours**; or, had been **teacher of the sacred disciplines for four years**⁴⁰⁸; or was **dedicated for**

⁴⁰⁴ The teaching of Christian Doctrine as noted here appears repeatedly in the Stigmatine Founder's Constitutions all the way from Novices teaching it, to listing Catechism among the special duties of the ***Professed as Apostolic Missionaries*** [cf. CF ## 55; 163; 165; 170; 182].

⁴⁰⁵ These Constitutions seem to be clear in the hope that some of the Stigmatines might indeed become authors of serious spiritual and theological works.

⁴⁰⁶ There is a certain historical primacy here, as the Founder was inspired to establish the Community from this kind of ***Apostolic Mission***.

⁴⁰⁷ The whole area of ***Clergy retreats*** was also a privileged form of service of the early Community as part of its ***Apostolic Mission*** – the early Community also banded together by the theological discussions held among priests under Fr. Bertoni's direction..

⁴⁰⁸ As has been noted, serving in Seminaries was much revered by the early Community's ***Apostolic Mission***

many years in instructing the youth; or, lastly, he had performed well some other office, or duty for the good of the Sodality.⁴⁰⁹

The judgment of this merit is absolutely up to the Superior and the General Councilors, who, by a plurality of secret votes, will promote those to the **Grade of Apostolic Missionary**, who are **endowed with these qualities** we have noted above: they will then announce, by Decree, their promotion to the entire Sodality⁴¹⁰.

Chapter V

Concerning those who are not advanced to the Dignity of the Priesthood.

1. There are two groups of these: those who have been initiated into the clerical life and then some impediment occurred, which did not upset domestic discipline, such as sickness, or the like, nor did it interfere with the edification of their fellow men, both in the House, and outside, and these remain in the order, and the office they have received; this will be up to the prudence of the Superior. Men of this category are useful and suited, and they serve the Lord, and assist others in attaining the common scope.

2. Then, there are others who do not receive Clerical Orders, but they assist around the House, and the Priests in household chores. These men must be properly imbued with Christian Doctrine, and they are to engage in some art, or dedicate themselves to some work, and they will serve the Lord in simplicity of heart, giving good example in the virtues to their fellow man and woman.

Therefore, if anyone of them has some education, he will not continue this, nor will anyone instruct him without the permission of the Superior General.

4. Their duties are: Custodian Porter, Gardener, Cook, Wardrobe-keeper, Launderer, Landscaper, Wine-maker, Builder, Mason, Scribe, Tailor, Carpenter, etc. They are to be subject to the Director and to the Economus, or to some one of the Priests to whom they are assigned by the Director. Moreover, to each one of them, several offices may be committed, according to the nature of things, or necessity, in the judgment of the Superior, or Director.

5. Nevertheless, since God has given command to each one concerning his neighbor, not only the Priests, by counsel and exhortation, about the students, too, when permission has been granted to them, and even the Collaborator Brothers, each one in accord with his virtue and the circumstances, will strive with all his heart, to lead his fellow man to virtue, even in those **Private Conversations** which occur.

⁴⁰⁹ There is noted, then, the very broad sweep of ministries considered central to the understanding of Fr. Bertoni's concept of **Apostolic Mission** in the interpretation of so many of the early Fathers.

⁴¹⁰ It needs to be noted that this # 4, *Modification for the Grade*, [cf. pp. 3,4 of this present translation] was not admitted into the printed edition of these Constitutions of the following year [cf. separate translation, *CONSTITUTIONS 1890* /– due to the intervention of the Holy See – as will be seen at the *Appendix* of this present translation of the *CONST. 1881-1889*, in the *Phase III of the Constitutions*, by Fr. Joseph Stofella. There does not, however, seem to have been any difficulty from the Capitulars regarding the broad sweep of Apostolic services that would qualify one for the **Grade of Apostolic Missionary**.

VIVA MARY and JOSEPH

SEZANO, October 1, 1889

At the *DERELETTI*, October 4, 5, 1889

PART V

Concerning the Government of the Sodality

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Chapter I

Concerning the General Chapter

1. Ordinarily, the General Chapter will be held every fifth year, for the Election of the Superior General, who has completed his term of Office, and of the Major Officials, as well as for treating of those matters of greater moment that refer to the Sodality as a whole. Outside of this order, the Chapter will be convoked if perhaps the death of the Superior General has occurred before he has completed his term of Office, or if some necessity should compel the Superior and his Councilors to convoke it sooner, for the good of the Sodality.
2. All those are to be summoned who have received the **Grade of Apostolic Missionary**, and they ought to attend the Chapter, if they are able to do so, without any difficulty, that is, those who are not sick, or in failing health, and if they cannot lay aside without grave inconvenience. All these have the right of active and passive voice in the Chapter.
3. The right of convoking a General Chapter, and of presiding over it, pertains to the Superior General. When it is a question of electing a new Superior General, to take the place of a previous one who has passed away, the announcement that the Sodality is to be convoked will be made by the First of the General Councilors.
4. If the Superior himself presides over the general Chapter, he has two votes whenever a ballot is needed, except in elections to the various Offices, in which he enjoys the right of only one vote.
5. The place for holding the Chapter is our Primary House of the sacred stigmata, in Verona, i.e., where it is prayed and hoped that the remains of our Founder rest in peace, and that they spring forth from their place, permeating us with the ardor of his ecclesiastical and religious spirit, such as he employed while he lived among men, as he was held in the general opinion of all. Nevertheless, if the Capitulars cannot easily go there, another place is to be chosen.
6. The manner of convoking the Sodality is this: as soon as possible, those who are to be summoned, are to be called, and the reason for the Chapter will be given, the time and the place where it will be held, that will ordinarily be the month of September, when the **Feast of the Sacred Stigmata of St. Francis** falls. The enjoinder is to be given that everywhere Masses are to be celebrated, and prayers offered, for the happy outcome of business.

7. He will at the same time advise the Directors to convoke the Chapters of the Houses, which are made up of those who are in sacred orders, and two thirds of these constitute a legitimate Chapter, in which there will be deliberated matters to be proposed to the General Chapter, that would be useful for the House itself, or for the entire Sodality. All that is proposed, signed by the Capitulars, will be sent to the General Chapter.

8. In the convocation, such an interval of time is to be allowed, so that all who have been convoked can come with ease.

9. When the established day has arrived, it is permissible for the Chapter to begin, even though some of those who have been called are absent. At the beginning of every General Chapter, the Capitulars and all who are in the House, are to gather in Church. After the Hymn, *Veni, Creator*, they will all go to the Tomb of the Founder, of Ven. Memory, and they will recite the Psalm, *De Profundis*, for the deceased members. At the end of each session, there will be added the prayers, *Agimus tibi gratias*, in the Chapter, and again, the Psalm, *De Profundis* for these same deceased.

10. Then the Capitulars will proceed to the place of the meeting, and they will sit in this order: the President of the Chapter, the General Councilors, and the rest who have been endowed with the **Grade**, keeping the order of their Promotion.

11. Then, it will be decided by majority vote of those who are present, that they constitute a full and legitimate Chapter, provided, however, that there are at least two thirds of all those summoned, who are present.

12. When the Chapter has been thus proclaimed by a relative majority of secret votes, the Secretary of the Chapter is to be elected. The two eldest, together with the President of the Chapter, will inspect the ballots of this Election. It will be the duty of the Secretary to put in writing the **Acts of the Chapter**, and to affix to them the **Seal of the Sodality**.

13. When these matters have been taken care of, if the Chapter has been convoked for the election of the Superior General, the first business of all, will be this Election of the Superior General and his Council, and in the order constituted in the Chapter that follows. However, when it was convoked to take care of other business, the President will expose the most urgent reasons why the Chapter was convoked, and thus, the treatment of affairs will have its beginning.

14. First, therefore, are to be chosen by a relative majority of votes, three Members who, together with the President of the Chapter, and the Secretary will decide what Proposals are to be rejected, which are to be referred to the Superior General, and which ones are to be proposed to the General Chapter, from all that was proposed to be treated by the Chapters of the Houses, or by the general Councilors, or, by the individual capitulars, or lastly, by other members, and which were shown in writing to the Secretary of the Chapter.

15. These three Deputies, whom we have mentioned above, with the Superior General and the Secretary of the Chapter, will examine first what the individual Houses have sent in to be discussed; then, what the General Councilors have submitted; and lastly, that which other Members have sent in, in the order of age. From all of these, they will draw up a List of Matters to be proposed to the Chapter, and to be discussed under individual headings.

16. It is required that serious matters be proposed on one day, and be treated on another day; this is so that should its authors be Capitulars, they might briefly and clearly give the reasons for it. At the request of a third part of those having a vote, an end to the discussion is to be imposed, and the Chapter will then proceed to a decision by vote.

17. The Chapter can also, if necessity so demands, propose those articles to be added to the Constitutions, or to be changed, that the majority feel should be. But, should these articles be accepted by that reason of votes, they will have no binding force, unless the consent of the Holy See is had.

18. If the multitude of business, or its quality, should so demand, deputations can be instituted by the Chapter, so that it might judge about these matters, or about the Definitors to be elected.

19. Whether, and how many Definitors are to be elected, is to be established by more than half of the votes, and those who receive more than half of the votes, will have that power that the Chapter judges it will give to them, and they will give their opinion in those matters, especially committed to them by the Chapter.

20. The Secretary of the Chapter will have a Book in which are to be contained those Decrees that have been confirmed, and he will read all of it at once, in the full assembly before the dissolution of the Chapter, and he will then have this signed by himself, and by all the Capitulars in order, and will affix to it the **Seal of the Sodality**. All the **Acts of the Chapter** are to be sent to the S. Congregation of Bishops and Regulars, that they be ratified.

21. The Chapter is not to be dissolved only on the judgment of the Superior General, without the consent of the Chapter itself. Moreover, after the Decrees have been ratified by the Sacred Congregation of Bishops and Regulars, they will be sent to all the Houses.

22. Before the Chapter is finished, four General Councilors and among these, the Procurator General, and the Monitor of the Superior, are to be elected, by a majority of votes in a secret ballot, if the term of their Office has expired.

23. In like manner, there will be elected the examiners for Admission to Novitiate and to Profession in our Sodality in accord with the Decree, *Regulari Disciplinae*, published on January 25, 1848, by the S. Congregation on the Religious State. They will remain in their Office up until the future General Chapter that will ordinarily be convoked. Lastly, if his term of Office has been completed, the Master of Novices will be elected with a relative plurality of votes.

24. When all this has been taken care of, all will repair to the Church for the recitation of the *Te, Deum*, with the three orations, the first to the Most Holy Trinity, the second of the Espousals of the B.V.M., and the third of Thanksgiving. For these prayers, all in the house ought to be present, and, at the end, the *De Profundis* shall be recited for the deceased of the Sodality.

Chapter II

Concerning the Election of the Superior General.

1. In order that one be able to be elected the Superior General, it is required that he has already received the **Grade of Apostolic Missionary**, that he be outstanding to the Members for the holiness of his life, for his love of the Sodality, for his dexterity and prudence in carrying out business.

2. There is a two-fold reason that could occur making it necessary to elect the Superior General, that is, either on account of the completion of his term of office, or on account of his death.

3. If it should be the former case, the Superior himself, at least two months before his term of office has expired, will indicate to the entire Sodality, the day on which his administration ends, and he will determine another day for the celebration of the General Chapter for the Election of his successor, and also indicating the Masses and customary prayers for obtaining light from above. Moreover, the time for the beginning of the Chapter of Election of the Superior, ought not to exceed the space of one month from the end of his term of Office.

4. From the day that his term expires, until the election of his successor, the Superior will continue in the government and administration of the Sodality, and the first Councilor will enjoy that same authority as at the death of the Superior General, until his successor has actually been constituted in his office.

5. The manner to be maintained in electing the superior is this: when the Chapter has been constituted, and the secretary elected, as has been described in a previous Chapter, the Assistant of the Election is chosen, who, together with the President of the Chapter, and the secretary will help the Secretary in collecting the votes, and in writing the Acts.

6. When the first order of business has been concluded, they will recess the next day, so that they might pray for celestial light to God, and better consider the one in the entire Sodality, who seems to be best suited for this responsibility.

7. On the day of the Election, the Mass of the Holy Spirit will be celebrated; afterwards, those who have the right of voting, will proceed to the place of the Chapter, where alternately, in a low voice, they will recite together the Hymn, *Veni, Creator*, with its oration: *O God, Who didst instruct the hearts of the faithful...*; meanwhile, all the rest of the Sodality will be praying in Church.

8. When this has been taken care of, all the Members being present in the Chapter, will write on a paper, the name of the one in whose favor they wish to cast their vote, and they will place the ballot folded by them, in an urn that has been prepared, in this order, that first he advance who is the President, and then, all the rest, observing the order of the time they received the **Grade**.

9. Afterwards, the Secretary will take out the ballots, and will number them aloud, and if the number of papers concurs with the number of the Electors, one by one, on receiving hem, he will hand them to the President, who once he has seen them, and shown them to both Assistants, he will give them to the Secretary to be read.

10. After the announcement of the votes, their numbers will be added up; if several have been nominated, the one who has more than half the votes, will be the Superior General.

11. If, however, in the first ballot, no one has received more than half the votes, in the very same manner, a second and a third ballot will be attempted.

12. If, then, in three such attempts, and no one has received an absolute plurality of votes, then a ballot will be attempted only between those who in the last one, had received some votes.

13. At last, when a sufficient number of votes has been obtained for the Election of the Superior, the President, if he himself has not been elected, will indicate publicly that one has received more than half the votes, and has been elected, and forthwith, he will draw up the Decree in this manner:

Since, in the full and legitimate Chapter, having added up the number of all the votes, more than half of them has named and elected Rev. Fr. N.N., I, N.N., by the authority of the entire Sodality, declare that the above mentioned Rev. Fr. N.N. has been elected the Superior of the whole Sodality of the Apostolic Missionaries for the Assistance of Bishops. In the Name of the Father, and of the Son , and of the Holy Spirit. Amen. At Verona, or elsewhere, etc.

14. If the President himself was elected, the Secretary will publish the votes, and will draw up the Decree and he will sign it, and affix to it the **Seal of the Sodality**.

15. After the publication of the Decree, no one is permitted to attempt another Election, but immediately, all will come forward to manifest their reverence to the elected Superior, following the leadership of the President, with the Secretary, and the Assistant, in the order described above, unless someone of them has been elected, and kneeling down, they will kiss his hand. The Superior, however, who has been elected, cannot refuse either the election, nor the reverence shown him, being mindful in whose name he ought to permit it.

16. When this reverence has been paid, the ballots will be burned in the very place of the Chapter, and all will immediately repair to the Church for the recitation of the *Te, Deum* with the Prayer of Thanksgiving. The Secretary, in the Name of the entire Sodality, will inform by letter all the Houses, that as soon as possible, the Superior will be known to all the Members.

17. After this, the Major Officials are to be elected, the examiners for admission to Novitiate and Profession, and the Master of Novices, as was stated in a previous Chapter. Then, if in the same Chapter, grave matters are to be treated, this should be done as expeditiously as possible. In the meantime, however, it is not permitted for the elected Superior to change the officials of the Houses, until after the adjournment of the Chapter. The Superior will bring the Chapter to a close, with the consent of the Capitulars, with the prayers outlined in the previous Chapter.

18. If, however, the Election is held on account of the death of the Superior General, this procedure is to be maintained. The first of the Councilors, as soon as possible after the death of the Superior General, will inform by letter all the Directors of the Houses, and at the same time, he will convoke the General Chapter, which will be held not before one month, nor after four months from the time that the Superior General died. Lastly, all these things will be done, which were described in the same Chapter concerning the celebration of a General Chapter, and for the election of the Superior.

Chapter III

Concerning the Internal Regime of the Sodality

1. Over the entire Sodality, is the Superior General, elected by the General Chapter, to whom are added four Councilors, who will assist him in governing the Sodality.

2. The Superior General can choose any House of the Sodality for his residence. All that pertains to the Offices, personnel, movable and immovable possessions, and both spiritual and temporal matters, are subject to his administration. Therefore, it is up to the Superior to assign each one, and oversee all that pertains to the bodily and spiritual well-being. It is also his prerogative to accept **Sacred Missions, or the other more serious forms of preaching**⁴¹¹. He can do all this, either through himself, or his delegate.

3. At least once a year, he will visit, either by himself, or through another, all the houses of the Sodality, and he will have a concern for the progress of our members in spiritual matters; he will have special care that regular discipline be kept, the observance of Poverty, as well as the preservation of common life. He will see to it whether our members, and especially the teachers, observe all that has been sanctioned by our Constitutions concerning studies. He will make sure that there are none who are being detained in some ministries who would be more suited to other kinds. He will also visit, either himself, or through a delegate, the buildings and the stable goods, and he will see

⁴¹¹ There are other “serious forms of preaching” along with the Sacred Missions [cf. the Jesuit ideal of *Praedicare in Paupertate*]. .

whether they need restoration, or care. He will see to it that whatever is necessary to keep these in good repair, will be taken care of just as soon as is possible.

4. For the handling of business, the Superior General will be assisted by the help of a capable Secretary, whom he himself will choose.

5. In matters of greater moment, such as for the Admission and Profession of the Novices, for the decree of ability for casting a vote in General Chapters, for the granting of the **Grade of Apostolic Missionary**, as well as for the Election of the Directors of the Houses, and the other officials, as well as of the teachers of theological doctrine, for temporary interpretations of the Constitutions for particular cases, for the foundation of a new House, for the dismissal of some Member who has pronounced Vows, and lastly, when it is a question of the contracts of buying and selling of movable and immovable precious objects, the Superior must seek the deliberative vote of his Councilors, having observed the rights of the Ordinaries, and their Apostolic good pleasure, in accord with the prescripts of the S. Canons, in so far as this will be necessary. Moreover, at least once a month, the Superior will summon his Councilors, and together, with them he will take care of those matters which seem to be required for the greater good, and the increase of the Sodality

6. Whenever it would be necessary to bring a matter to a vote in the General Chapter, so also in his Council, the Superior will enjoy two votes, except in Elections.

7. In the more serious matters, and in those with lasting effects, the Superior and his Council can make no decision, but there is required the decisive vote of the greater part of the Members in a General Chapter. Such matters would be to establish, or change statutes, or to declare on doubts which might exist concerning our statutes, saving the right of approbation of the S. Congregation of Bishops and Regulars, that is to be sought; likewise, to dissolve, or to alienate houses that were once established, but with the permission of the Holy See.

8. The Superior will remain in his Office for ten years, and he can be re-elected; but, in this case, he cannot exercise his power, unless he is approved by the Holy See. At the death of the Superior, the first Councilor takes his place, and in the manner and time noted in the previous chapter. He will be able to effect no change in discipline, nor in administration in that time that he will rule the Sodality and he will enjoy only one vote in carrying out all business.

9. If it should happen, and may God avert it, that the Superior should neglect his duties in a most grave manner, then, he who had been elected Monitor from among the rest of the Councilors, will admonish the Superior efficaciously concerning his Office; but, if this does not suffice, then the Councilors will inform the S. Congregation of Bishops and Regulars about this matter, so that she in her wisdom, might provide.

Chapter IV

Concerning the General Councilors, the Procurator General and the Monitor.

1. To the Superior General will be added four Councilors, by the Sodality assembled in Chapter, by a relative plurality of votes, to be elected individually from among those who have the **Grade of Apostolic Missionary**. The first elected is he who is to take the place of the Superior, if he should die, as is found in the Chapter on the Superior, n. 8; then, the Procurator General; then, the third and fourth. Lastly, among these four, there is elected by secret vote, the Monitor of the Superior General.
2. The Election of all these will take place a every General Chapter convoked by law, every fifth year; so that they are always to be elected every time there is an election of a new Superior General, even if they have not yet completed their term of Office.
3. So that the Office entrusted to them might suffer no detriment, they cannot usually reside outside of the House in which the Superior General resides.
4. The Councilors are to be present at all deliberations, that are described in the previous chapter, n. 5. Concerning all these matters, together with the Superior General, they will decide by secret ballot, which will have the force of a deliberation; so that the business which had been proposed for deliberation, cannot be handled any differently by the Superior than that which had been decided by the majority of votes, saving always the right of the Ordinaries and the permission from the Holy See, in so far as this is required.
5. The Procurator General oversees the material, or economical state of the entire Sodality. And he executes purchases, and buildings and other matters of this nature; but, he cannot enter into juridical suits without the consent of the holy See. Moreover, it is up to the procurator to find out what is necessary for the individual Houses, that they might be supplied. Moreover, every year he will render an account of the patrimonial state of the entire Sodality to the Superior General, and to the rest of the Councilors, that it might be reviewed, and at the same time, he will render an account of the entire administration of the goods of the Sodality.
6. He who has been named from among the Councilors as the Monitor of the Superior General, when he notices anything of some moment in the same Superior, both as regards his person, or his office, he will admonish him about these matters, with due modesty and humility, and should the seriousness of the matter so demand, with the consent of his other Councilors, he will treat with him with greater efficacy, in so far as it was pointed out in an earlier chapter, n. 9.
7. The Superior will distribute the other offices to the Councilors, in so far as necessity will demand. It would be required that one of them be entrusted with the care of all that pertains in general to the Novitiate, and the other, with whatever pertains to scholastic matters.

8. Should any one of the Councilors die before the new Chapter, another will be elected within a month to take the place of the deceased, by the Superior and the rest of the General Councilors, by secret ballot; this one will remain in office until the very next General Chapter.

Chapter V

Concerning the Individual Houses

1. When, by singular favor of God, a House has been opened, before all else, the Superior General will obtain the consent of the Bishop of the Diocese where the House to be opened stands.

2. No House will be founded unless there be assigned to it sufficient revenue to take care of the food and the lodging of the members. Every House of ours is to have the ownership of stable goods, property, income, as well as movable goods, which were applied or donated to it from its first foundation, or which afterwards, came to it by accession from anyone at all, whether an extern, or a 'Domestic' [that is a Member], with the consent of the Superior. The House itself will administer these goods in the manner that is to be indicate to it by the Superior General.

3. The number of members in erecting new Houses is not to be less than six. Moreover, the Superior of every House is elected by the Superior General, with the consent of his Council, and he will have the name of Director. A Director may also be elected from among those who do not have the **Grade of Apostolic Missionary**, as long as they have completed five years in the Priesthood and Profession.

4. To the Director are to be added by the Superior General and his Council, an Economus, a Master of Spiritual Things, and a Master of Exterior Discipline, and in the House engaged in studies, a Prefect of Studies. All of these will make up the Council of the Director. If the times, places and remaining factors so move, in the assignment of the duties of the Houses, some are to be omitted, especially on account of the small number of members, and the Superior General, but with the consent of his Councilors, will have all authority concerning this. However, never can offices of Director and Economus be conferred on one and he same member.

5. In the administration of the House, all spiritual, scholastic and material business pertains to the Director. But, in those matters that seem to be of greater moment, his Council will be called by him; nor is anything else to be decided, unless its consent is had. However, the Director may not buy, nor sell immovable goods, or precious movable goods, not construct buildings, nor tear down those already built; nor, can he handle new matters of great moment, unless with the consent of his Council, and also with the consent of the superior General. He cannot accept **the most important courses of the Sacred Missions, or other kinds of preaching**, either for himself, or for others, or initiate any functions whatsoever, or pious works of beneficence, which would imply

an almost perpetual responsibility in our Houses, without either the special, or general permission of the Superior General.

6. In the administration of the House, the Director will so conduct himself in all aspects of it, that at any moment in the time of his administration, he could render to God and to the Superior General, an account of it. He is to exercise most diligent care that religious discipline and the observance of the Vows suffer no harm, but rather, that they increase with the passing of time. Each year, he shall render a report to the Superior General, on the state of the community, and the patrimonial state of the House, which he, and the Economus, and the remaining Councilors will sign in their own hand.

7. The Director will remain in office for three years. For a just cause, he can be removed by the Superior before his term is over. When the three year term is over, the Superior General could confirm him for another three years, but with the consent of the majority of his Councilors. The remaining official of the Houses are elected, or confirmed, every three years.

8. The Economus, in the absence of the Director, takes his place, and his principal duty is to administer the material goods, to have the care of the Coadjutor Brothers. Hence, the Economus will opportunely provide to take care of, and diligently to distribute, whatever is necessary for the food, clothing and other matters of this type. He, moreover, is to be always prepared to render an account to his Director, as many times as he will be asked.

9. The Master of Spiritual Things, will take care of all the spiritual matters of the House, both those that pertain to the Members, as well as those others which do not pertain to the Sodality, and, should it be necessary, he will admonish the Director about these matters. He will ordinarily deliver the Sermons for exciting the fervor of the members, and will direct the functions in the domestic Chapel.

10. The Prefect of Studies is over the studies of our members, and he will direct them according to our Constitutions.

11. The Master of Exterior Discipline will oversee, with vigilance, the external discipline of the students, and their right order; and he will also see to it that cleanliness, that pertains to health and good example, be the responsibility of all, both concerning themselves, as well as all other matters pertaining to the House, and with the assent of the Director. To him, in a particular way, pertains the care of the sick members; both he, and the remaining Superiors of the House, ought to deal with these sick members with utmost kindness and concern. For this, there is to be assigned to him among the Coadjutor members, an Infirmarian, who is outstanding in his aptitude for this task, and his charity toward the ill. He will also be in attendance with the Infirmarian, and the visiting doctor, and he will sedulously provide the prescribed medicine.

12. In addition, to these officials, it might be expedient for the Director, with the consent of his Council, to assign others, as helpers, if the number of the members of his

House would demand, or advise this being done. These would be the sacristan, and the prefect of health. The duty of the former would be to care for the sacred worship in our public Church of the House, of directing our Church custodians, of collecting Mass stipends. The latter would have the care of the sick, and would assist the Master of Exterior Discipline and take his place.

F I N I S



FORMULA OF SIMPLE VOWS

Which are pronounced in the Sodality of Apostolic Missionaries

For the Assistance of Bishops

I, N.N., ALTHOUGH MOST UNWORTHY, NEVERTHELESS TRUSTING IN THE DIVINE GOODNESS AND MERCY, IN THE PRESENCE OF ALMIGHTY GOD, OF THE BLESSED AND EVER IMMACULATE VIRGIN MARY, OF SAINT JOSEPH, HER MOST HOLY SPOUSE, AND OF THE ENTIRE HEAVENLY COURT, DO VOW AND PROMISE TO ALMIGHTY GOD, AND TO YOU, THE SUPERIOR OF OUR SODALITY [or, to you, representing the Superior], AND TO YOUR SUCCESSORS [or, His], PERPETUAL POVERTY, CHASTITY AND OBEDIENCE, ACCORDING TO WHAT IS CONTAINED IN OUR CONSTITUTIONS



HISTORICAL APPENDIX

Fr. Joseph Stofella's Note on these Constitutions ⁴¹²

Second Phase of the Historical Changes in the Constitutions

When Fr. Marani died , July 1, 1871, what had not been done for Papal Approbation had to be attempted to save the very life of the Congregation. As long as the Founder was living, his personal authority took the place of the Constitutions; even the personal authority of Fr. Marani, a laborer from the very first hour, and the *alter ego* of the Founder, had been able to supply and make up in practice for the lacunae in the Constitutions; but then this authority does not appear to have been transferred to their successors. Henceforth, the General Chapters intervene for the completion and revision of the Constitutions.

The first of the series of General Chapters was held in Verona on July 3, 1871, in the Massalongo Home, where Fr. Marani died, and which had been his residence every since he had been forced to vacate the Motherhouse, because of its confiscation. All the priests of the Congregation attended, except for three who could not absent themselves from the Juniorate at Villazzano, Trent; but even these were shown the report of the meetings, and ratified very willingly in writing the measures approved by the Chapter. *Realizing the extraordinary circumstances in which the Institute found itself, the capitulars decided to elect a provisional Superior..., and meanwhile Frs. Rigoni, Lenotti and Peter Vignola were given the task of drawing up a rule which would determine the manner and the limits of power of the Superior General concerning those points about which the Founder had left nothing in writing. Fr. Lenotti was elected Provisional Superior*⁴¹³.

The Chapter drew to a close and the Commission began its research. Besides the Constitutions of the Founder, it took as sources the Pontifical Decrees, and, adhering to their spirit, the Constitutions and Rules of the Society of Jesus. When the Second Chapter convened on September 11, the Commission presented its work as *Appendix to the Twelfth Part of the Constitutions of the Rev. Fr. Bertoni*.⁴¹⁴

All the priests of the Congregation, sixteen in number, were present at the Chapter. The above-mentioned work, writes Fr. Rigoni, was examined minutely; everything was calmly pondered and freely discussed, chapter by chapter, paragraph by paragraph, number by number. The majority vote decided what was to be re-touched, changed, or deleted; nothing was adopted but what the majority wanted, or rather, almost the totality of the voters. The voting, in fact, was either unanimous, or almost so. Thus, for example, the adoption of the **Common Rules**, taken from the *Regulae Communes* of

⁴¹² Cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle sacre Stimate di N.S.G.C.*, Verona: A.M.B. 1951, pp. 27-33, *Seconda fase - Terza fase - Quarta fase*. English translation was done by the later Very Rev. Fr. Gilbert Fini, CSS Superior General, and Fr. Charles J. Grady, CSS.

⁴¹³ Cf. Fiorio, *Cronaca*, pp. 130, f.

⁴¹⁴ This appears as a separate text in this Series, *Appendix 1871*.

the Society of Jesus, was unanimous, and these Rules were meant to be observed faithfully and read publicly at meals.

In substance, this was the Work, together with **the Constitutions of the Founder**, printed in 1888, since subsequent General Chapters [III, IX and X] had not deleted, or substantially modified it very much. However, it was published as a distinct part and arranged in five *Appendices*. Three of these were placed – in different type - between the Parts of the Constitutions, and two at the end.

Third Phase of the Historical Changes in the Constitutions

In 1888, the Superior General, Fr. Peter Vignola, and his Council, sent Fr. Tabarelli to Rome with all the documents necessary for the approbation of the Institute. Among these, naturally, in the first place, were ***The Constitutions of the Founder with the Modifications suggested by Experience***, namely the original text and the added *Appendices*, [the **Work** mentioned above]. They were perhaps not submitted with any great hope of obtaining an immediate approbation, since the work was frankly somewhat of a hodgepodge, but of getting concrete directions on how to obtain it as soon as possible.

*On the advice of Bishop Sepiacchi, the Secretary of the Sacred Congregation of Bishops and regulars, Fr. Tabarelli accompanied the documents with a brief, to insure an easier understanding if our rules and customs, and to bolster certain points which concerned the regime of the Institute, and were greatly insisted on by our Fathers. These points chiefly regarded the Superior General's duration in Office for life; his absolute power in governing the Institute, with the aid of the Councilors who would act only in an advisory capacity; the Councilors' duration in office for the life-term of the Superior General; and the convocation of the General Chapter, not to be held at stated times, but left to the judgment of the Superior General*⁴¹⁵. Even on these points, however, they professed themselves ready to accept as law even the simple recommendations of this sacred Congregation.

The study of the matter was entrusted to the Consultor, Fr. John Mary Camilleri, an Augustinian, who, on the basis of the documentation accompanying it, made the most flattering recommendation of the Institute and cast a favorable vote for its approbation, but proposed certain substantial modifications in the Constitutions. He forwarded his opinion to the sacred Congregation on October 12th of the same year.

This Sacred Congregation deliberated on the observations and added others of its own, twenty-three *Animadversiones*, on February 20, 1889. It noted that the name was missing *by which the Institute desires to be endowed*, and imposed a radical fusing of Constitutions and Appendices into one sole compendious and organic body systematically arranged, with the following corrections to be made:

that the Superior General's term in office be from six to ten years;

⁴¹⁵ Fiorio, *Cronaca*, p. 191.

that the General Councilors have a deliberative vote in matters of greater importance; that there is no solemn vows, and so forth.

Number 14 is characteristic. This number imposes the total suppression of citations from authors and of texts from the Doctors of the Church ⁴¹⁶, in order not to make the work appear as a treatise on Ascetics. This was another huge cut from the text of the Founder and – for one who cannot find escape in equivocation – from the expression of his spirit. But, strictly juridical terms are needed to assure and determine the formulation of the ‘minimum’ required of a member of an Institute, and which, moreover, must serve as the juridical basis for the solution of controversies which might arise among the members of the Institute, or among them and the Institute itself. It is self-evident that Holy Church in approving a text does not intend to circumscribe its spirit, but rather afford it a focal point from whence the spirit itself draws all its prerogatives.

Number 23 of the *Animadversiones* concludes saying that there are still more matters that need emending, in the expressions, sentences and things of this sort; but it would take up this business anew when the matter would be re-submitted for examination. Also the Approbation of the Institute was deferred until another time.

As soon as the copy of the *Animadversiones* reached Verona, the work of revising and recasting the Constitutions, in accordance with the recommendations made, began at once, so that the **XIth General Chapter**, which convened at the Motherhouse on September 12, 1889, could study and modify them and finally judge them ready to be submitted anew to the examination of Rome.

The name chosen for the Institute was the one which the founder had established as its **End**, and which Fr. Marani had adopted as its official title: **Apostolic Missionaries in the Service of Bishops**. It decreed that the Superior General's term of Office be for ten years; that the General Chapter convene periodically every five years; that certain matters of greater importance would require the deliberative vote of the Councilors. All in all, it abided by the suggestions made, without jeopardizing, as far as it was possible, the ideas and the wording of the Ven. Founder.

The Fourth Phase of the Historical Changes in the Constitutions

This time in Rome, the work was given for examination to Monsignor Albert Battandier, who forwarded his judgment to the Sacred Congregation of Bishops and regulars on June 12, 1890. He discarded the name **Apostolic Missionaries** from the outset, since it was an honorary title, the bestowal of which was a prerogative reserved to the sacred Congregation of Propaganda Fide. Instead, he suggested **retaking the name Priests of the Sacred Stigmata**, which the Sacred Congregation later completed – recalling the Decree of Praise – **of the Sacred Stigmata of Our Lord Jesus Christ**. As a natural consequence of this, **there could not be a class of members in the Institute called *Apostolic Missionaries*, a dignity which the Superior General was to confer on**

⁴¹⁶ The large majority of these derive from Fr. Bertoni's copying many paragraphs from Suarez' *De Religione Societatis Iesu*

certain professed priests for reasons of prestige and age, and which would automatically make them members of the General Chapters.

As an alternative, Mons. Battandier proposed that members of the general Chapters be chosen by the elective system. Then, he listed a good number of objections, corrections and deletions to be made, as well as modifications and proposals, all summarized by the sacred Congregation, in 16 *Animadversiones* the last of which again noted that *there are still many other items to be emended, regarding expressions, and phrases...*

This time, however, the sacred Congregation seconded the vote of its Consultor, *deferring the approval of the Constitutions to another time*, but deciding to *grant the approval of the Institute*. In fact, on **September 15, 1890**, the Sacred Congregation published the **Decree of Approbation of the Institute**.

The **XIIth General Chapter** which would convene at the Motherhouse a few days later, on September 24th, received this news with joy, and at once corrected the Constitutions according to the *Animadversiones*, from Rome. It decreed that the new revised edition of the Constitutions be printed and that the Superior General promulgate it *in the name of the entire chapter*; it also ordained that it be *sent to all Directors and Superiors of Houses, whose duty it would be to make them known and observed by all their subjects*. Having done this, the Chapter thought it best, for the time being, not to make any immediate presentation of the revised Constitutions to the Holy See for approbation.

Thus, the **Fifth Phase** would wait nearly 20 years for the next step to be taken under Fr. John B. Tomasi, Superior General, in 1911.



XIIth

GENERAL CONGREGATION

September 14 – October 3, 1890

§§§§§

ACTS
of the
XIIth GENERAL CHAPTER

September 24 – October 3, 1890

§§§

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⁴¹⁷ The *Acts of this XIIth General Chapter*, one of the stormiest in our History, are contained on 32 pages of white, unlined paper, 8 and one half by 12 inches. There is an inch and a half margin at the bottom, and one and one fourth inches at the top.

[Letter of Resignation of Fr. Dominic Vicentini from the Office of Procurator General]**J. M. J.** ⁴¹⁸**Verona, the 17th of April, 1890**

Very Reverend Fr. Superior,

When I was entrusted by Your Reverence to assume the Office of Procurator and Administrator, I accepted it rather unwillingly, and to take your Reverence out of an embarrassing situation, in which it seemed to me, you were in, because of the insistence of Fr. Marini to resign. Now, however, I am becoming all the more aware of the mistake that I made in accepting this, as I realize ever more clearly that this Office is not for me.

First of all, I have no understanding of the country, and there would be needed some time to become experienced in this work. Therefore, to avoid serious mistakes, I would have to dedicate myself almost exclusively to it, which for me, would be difficult, as, I confess, I find it hard to go here and there, through the country, for this purpose. I would not want to tell you the other reasons, which I also have, but I petition Your Reverence to speak of this to your Council, to see if this Office might be transferred to someone else, before I take over, so to speak, the complete exercise of it. It would be much better to make the change now, rather than after one or two years. It seems to me that this would not be impossible, even when Fr. Marini did not wish to resume the Office, which, so to speak, he managed very well, and in which he could very well have continued.

These things which I could have told you verbally, I preferred to write them to you, so that you might speak of them with your Councilors.

With profound respect, and my humble protestations, that I have for y our Paternity, I am

Your most humble and Obedient son in the Lord,

Fr. Dominic Vicentini

⁴¹⁸ This is the usual place for the customary Proposals. First, though, there is this Letter from Fr. D. Vicentini, as he did not want to continue as Procurator General, written to the Superior General, 5 months prior to the General Chapter. It appears on white, lined paper, 8 by 10 and one half inches.

Order of this Convocation ⁴¹⁹

1. Communicate and promulgate the Decree of Approbation of the Congregation.
2. To hear its intentions in accepting and applying the Observations that were communicated to it.
3. To decide in what way it will be added to our Rules.
4. To thank our [////] ⁴²⁰...which, with such sacrifice, patience and understanding that were employed in obtaining this Decree, and that all will render their thanks to God with the ***Te, Deum*** with which the Prayers begin...
5. To communicate immediately the application of the Rule with a formal General Chapter, whose Minutes will be drawn up in a most regular manner, so that then they may be presented to the Sacred Congregation.
6. The application of the Rule will begin with the Election of the new Superior: as I have achieved the scope that was entrusted to me in assuming the Office of Superior, that is the Approbation of the Institute, and the establishment of the Schools – ***Now, dismiss, O Lord...!*** ⁴²¹

1st The assembled Congregation ⁴²² is asked to examine seriously what is the spirit, and the observance in the individual Houses, and to make efficacious provisions to restore this, if there is any need ⁴²³.

2nd The same Congregation is asked to consider whether the property that we possess in Verona might be mortgaged for money, in so far as it might be needed, for the maintenance of the House of Rome: I, who was a Councilor, do not understand this clearly, or now much of an allotment was made.

Fr. Mark Bassi, **Graduate**

⁴¹⁹ Next appears a series of papers, the majority of which are not dated. We will consider them as having been presented on September 24, 1890, the first day of the **XIIth General Chapter**.

The first is on a slip of lined paper, 4 by 6 and one fourth inches, that seems to be in the Superior General's challenging hand-writing. It appears to be an outline for his customary Conference to the Capitulars, or reminders for himself. The top and right edge seem to indicate that this was torn from a larger piece of paper the writing, that appears only on the front side, is very hard to decipher.

⁴²⁰ The word here is crossed out in the original.

⁴²¹ This needs to be noted :Fr. P. Vignola was already 78 years old here – he would pass away on August 23, 1891, less than a year from this time. He is singing his ***Nunc Dimittis*** here because he feels that he has accomplished what he was elected to do: **seek the Approval of the Institute**, and **establish the Schools** - for many confreres were convinced that they were a most important aspect of the **Apostolic Mission, one of the principal ends of the Congregation** [cf. Proposal of the Stimmate, Feb. 24, 1874 – and in the many General Chapters since that time the question of the schools arose repeatedly – long before this **XIIth General Chapter**. The only real objection was the number of confreres who were assigned to this one work.

⁴²² Next appear the Proposals of Fr. Mark Bassi, on white, lined paper, 10 and one fourth by 8 and one fourth inches, folded to make 4 writing sides, 5 and one eighth by 8 and one fourth inches. Fr. Bassi wrote only on the first side.

⁴²³ Fr. Bassi submitted this same Proposal in earlier Chapters, cf. **IXth; Xth; XIth General Chapters** - more or less with the same wording, always the same concern.

Proposals of Fr. Paul Gradinati ⁴²⁴

1. A total separation of the House of St. Teresa, which is a House of Formation, from that of the Stimmate, which is a House of the Older Men, with their own Director and Officials.
2. To assign an amount of money to provide for the assisting the serious poverty of the parents of the members of our Congregation; and the creation of a Commission to verify the degree of necessity, and to assign a fitting assistance, or to decide if their son should leave, to assist his own parents.
3. A Regulation on that which is to be done for the death and funerals of our own members ⁴²⁵.

Fr. Gradinati

Matters to be Proposed to the Congregation ⁴²⁶

- 1st Can there be granted to each Priest more than three Masses a year, to be celebrated according to his own intentions?
 - 2nd When it does appear that there is a true need, under which the parents of a Priest member of the Congregation are laboring, can it be established that he be allowed to keep the alms of his Masses, for one or more months, according to the case?
-

⁴²⁴ Fr. Paul Gradinati's Proposals are next. They are identical to those recorded on September 13, 1889, of the previous **General Chapter**, also attributed to him. As a result, there is some question whether these proposals belong in this **XIIth General Chapter** folder, or should they be placed in the folder of the **previous General Chapter**. The proposals appear on a slip of paper, 8 inches by 6 inches, that is white and without lines. It is folded to make 4 writing sides, 4 by 6 inches. Fr. Gradinati wrote only on side one. However, other than the funerals, this **XIIth Chapter** did discuss his proposals.

⁴²⁵ As may be remembered, this already took place in the last Chapter – an entire Ritual had been worked out and placed at the end of the translation of the **Constitutions 1881-1889** – adding to the speculation that this paper really belongs under the previous **XIth General Chapter**.

⁴²⁶ These next proposals are undated, and unsigned, but seem to be those of Fr. Louis Gasperotti. They appear on a slip of lined paper, 5 and one quarter by 5 and three quarter inches, with very neat handwriting.

**Proposals presented to the XIIth General Chapter by
Fr. Richard Tabarelli, Capitular ⁴²⁷**

Verona, September 24, 1890

1st He asks whether the Chapter might wish to examine if it would be better to give up the Elementary School of Parma, to adhere to the desire of some who would prefer to be more occupied in the Exercises of the Sacred ⁴²⁸ Ministry, without the impediment of the Schools ⁴²⁹.

2. He petitions that there be examined whether it would be better for our Clerics, subject to the draft, to make a year of voluntary service. At least, he would wish that a norm, as clear as possible, be established, suited to maintain the spirit ... in our young members, taken away by the tyranny of military law.

3rd He asks, together with the **Decree of Approbation**, the earlier **Decree of Praise** for the Institute, be promulgated. And ordered to be read in all the Houses.

4 ⁴³⁰ He desires that there be studied and decided, whether with the Office of General Councilor, other Offices and duties, that are appointed by the General Council, would be compatible from now on.

5 ⁴³¹ Whether negotiations should be begun to promote the Cause of our Founder.

=====

⁴²⁷ These last Proposals are those of Fr. Tabarelli. They appear on white, lined paper, 13 and one half by 9 and one fourth inches, folded to make four writing sides, 6 and three-fourths by 9 and one fourth inches. Fr. Tabarelli wrote only on side one. They are dated the opening day of the Chapter.

⁴²⁸ This is under-lined in pencil.

⁴²⁹ The left hand side of this Proposal is marked with red crayon. Perhaps this is so, and was added later, as Fr. Tabarelli is always considered as the strong advocate of the Apostolic Mission of the Schools. And here he is proposing that those in Parma be closed. It is not so much that the concept of the schools was offensive – as this concept appeared in every General Chapter since 1874, when they were considered *one of the principal ends of the Congregation*. The problem had shifted – too many of the Confreres were being assigned to teaching school, with the heavy burden of study that these demanded, not leaving much time for other aspects of the Ministry of the Apostolic Mission.

⁴³⁰ This was crossed out – apparently sometime later – in blue and red crayon.

⁴³¹ This was written in pencil.

Minutes⁴³²
of the XIIth General Chapter.
held from the 24th of September to the 3rd of October,
inclusively – In the year of the Lord, 1890.

In the year of the Lord, 1890.
This 24th day of September, at 10:00 o'clock in the Morning.

In the Name of the Lord. Amen
Minutes of the XIIth General Chapter.

Following the convocation of the Very Rev. Fr. Superior General, Peter Vignola, made by the Decree of the 15th of September of this year, today, in the Mother House of the Stimmate⁴³³, in Verona, the following Capitulars were convened and gathered in the Domestic Oratory:

Very Rev. Fr. Peter Vignola, Sup. Gen.	Rev. Fr. Joseph Zandonai, Capitular ⁴³⁴
" Fr. Mark Bassi, Gen. Counc. and Admonitor	" Fr. Melchiade Vivari "
" Fr. Joseph Sembianti "	" Fr. Anthony Oss Bals "
" Fr. Louis Morando "	" Fr. Paul Gradinati "
" Fr. Bartholomew Perazzani "	" Fr. Cajetan Pizzighella "
" Fr. Francis Benciolini, Capitular	" Fr. Louis Gasperotti "
" Fr. Dominic Vicentini "	" Fr. Joseph Marocchi "
" Fr. Pio Gurisatti "	" Fr. Nicholas Tommasi "
" Fr. James Marini "	" Fr. Albano Clemente "
" Fr. Richard Tabarelli "	" Fr. Stephen Rosa "
" Fr. Alexis Magagna "	" Fr. Julius Zambiasi "
" Fr. Joseph Marchesini "	" Octavian Piccoli "

The following give Capitulars are absent because of justified reasons: Fr. Peter Beltrami, Fr. Angelo Graziani, Fr. Julius Zanini, Fr. Ludovicus Luchi and Fr. Joseph Bertapelle.

When the usual prayers had been said, and each one had taken his place, it was unanimously declared that the Chapter was full and legitimate.

It then took up the Election of the Secretary of the Chapter, and Fr. Richard Tabarelli was elected.

⁴³² Next come the 33 blue-covered pages of the **Minutes of this Chapter**.

⁴³³ The word *Stimmate* sometimes appears with two m's, sometimes with one. Fr. Tabarelli usually wrote it with two m's, as is done most commonly now.

⁴³⁴ Fr. Zandonai's name begins the top of page 2 in the original Minutes.

At this point, the Very Rev. Fr. Superior exposed the principal motives for which the Chapter was assembled, that are the following:

1st Communication and promulgation of the **Decree of Approbation**, and of the accompanying Observations to hear the views of the Chapter concerning them.

2nd Deliberation concerning the manner of carrying out immediately the renewed Constitutions. To begin this fulfillment the Superior General manifested his decision to see that the Chapter proceed to the Election of the new Superior, for ten years, by declaring in a most moving manner that he could lay down the Office of Superior, now that the **Approbation of the Institute** had been obtained, and the **Institution of the Schools**⁴³⁵ had been completed, the projects that had formed **the principal scope of his cares for the good of the Institute itself**.

After this, the Secretary read the **Decree of Approbation**, and the accompanying Observations, in which Acts, the Chapter reserved to express itself respectfully its feelings for this afternoon.

In the meantime, a Commission of three Capitulars was nominated, whose task it would be to examine together with the Superior, and with the Secretary, the proposals to be submitted to the treatment of the Chapter. The following were elected: the Rev. Frs. Joseph Marocchi, Bartholomew Perazzani and Dominic Vicentini.

To this Commission of Five, there was also assigned the preliminary study of the correction of the Constitutions, according to the Observations of the Sacred Congregation of Bishops and regulars.

Here, Fr. Dominic Vicentini asked to be exonerated from this last assignment, because of his manifold occupations for the administration. This request was put to a vote, and it was accepted with 15 votes to six, with three abstaining.

Fr. Louis Morando was substituted for him.

⁴³⁵ Even a rapid survey of the previous General Chapters since 1874, would show how often the question of the Schools had come up – soon after Fr. Marani's death, who did not favor them as a viable Apostolate, considering them merely as a *palliative*, a 'cover', to hide Fr. Bertoni's real idea – however, there was always near unanimity in behalf of the schools all these years by the General Chapters. However, at this time in our history, even Fr. Tabarelli realized that it was the one apostolate consuming large segments of the membership, stifling other possibilities in the broad scope of Fr. Bertoni's **Apostolic Mission – cf. Part IX of his *Original Constitutions***.

3:00 o'clock in the afternoon

At the beginning of the afternoon Session, the Chapter unanimously declared to accept with gratitude the Decree of Approbation of the Institute, ordering that it be promulgated in all the Houses of the Congregation, and that the promulgation be followed by singing of the *Te, Deum*, in thanksgiving to the Lord.

Incidentally, however, at the reading of the **Decree of Approbation**, the question arose whether, therefore, from the context of the Decree itself, there was revealed and there ought to be held that **Schools are a Scope of our Congregation equally principal with the Missions, and with the other exercises of the sacred Ministry, especially indicated in the same venerated Decree.**

This question was put to a vote, there being 23 voting, with Fr. Francis Benciolini absent.

The votes were collected, and 21 [twenty-one] had answered Yes; and 1 [one]. No – and 1 [one] having abstained from the voting.⁴³⁶

Therefore, it was admitted and retained, that the Schools, according to the context of the Decree of Approbation, are a scope of the Institute, equally principal with the Missions, and the other exercises of the Sacred Ministry, especially indicated by the Decree itself.

With this vote, the First Session was closed.

Fr. Peter Vignola, Sup.
Fr. Marcus Bassi
Fr. Joseph Sembianti
Fr. Louis Morando
Fr. Bartholomew Perazzani
Fr. Francis Benciolini
Fr. Dominic Vicentini
Fr. Pio Gurisatti
Fr. James Marini
Fr. Joseph Marchesini
Fr. Alexis Magagna
Fr. Melchiade Vivari
Fr. Joseph Zandonai
Fr. Anthony Oss Bals
Fr. Paul Gradinati
Fr. Cajetan Pizzighella
Fr. Louis Gasperotti
Fr. Joseph Marchesini

⁴³⁶ This overwhelming and near unanimous vote in favor of the Schools – and implicitly, in favor of a broad understanding of Fr. Bertoni's **Apostolic Mission** – simply reflects the various **General Chapters** through the years, since the unanimous Proposal submitted to the **Vth General Chapter [cf. Feb. 24, 1874]** – where the schools were considered *one of the principal ends of our Institute*.

Fr. Louis Tommasi
Fr. Albano Clemente
Fr. Stephen Rosa
Fr. Julius Zambiasi
Fr. Octavian Piccoli
Fr. Richard Tabarelli, Secretary

[illegible]

Verona, Sept. 25, 1890 ⁴³⁷

Venerated Congregation of the former Apostolic Missionaries, for the service of Bishops.

The under-signed Member of this Congregation, not seeing, even in the General Chapter, a serious and sincere will to remedy the inconveniences that upset his life, humbly requests the faculty of providing for himself, by thus removing the obstacle that his presence might bring to the consolidation of the Institute in the Chapter, and in the Congregation itself.

With confidence that there will not be aggravated against him any bitterness at this terrible step, but rather compassion for him, and in so far as it is possible, that some affection be retained for him, he signs

Fr. Joseph Marocchi

IInd Session
25th of September 1890

This morning, all the Capitulars were assembled, among them Fr. Francis Benciolini. First there was read the Italian translation of the **Decree of Approbation** that is to be communicated to all the Houses; the translation was unanimously approved.

Then, there was taken up the matter of proposing this request, contained in the second motive for the Convocation of the Chapter, as exposed by the Superior: namely, whether the Chapter intends and declares that there ought to be in force from now on, those legitimate Constitutions of ours, that most recently the Holy See studied, and which are to be corrected following the study of the established Commission, and the special decision of the Chapter, according to the observations made and communicated to us, by the Sacred Congregation of Bishops and Regulars.

While this point was being discussed, there arose an unpleasant incident, where two Members withdrew from the Chapter, namely, Fr. Dominic Vicentini ⁴³⁸ and Fr.

⁴³⁷ Fr. Marocchi's Letter of Sept. 25, 1890 is found in the Folder of the **XIVth General Chapter**, but due to its date and content, it really belongs in this **XIIth General Chapter** folder. It was written on a faintly-lined paper, 10 and one half inches by 8 and one fourth inches, folded to make 4 writing sides, 5 and one fourth by 8 and one fourth inches. Fr. Marocchi wrote only on side one. Fr. D. Vicentini's letters would appear later under date of October 3, 1890..

⁴³⁸ Fr. D. Vicentini's Letter of seeking Dispensation from his Vows here cannot be found.

Joseph Marocchi, who presented to the Chapter, their formal requests: the first, to be released from his vows, and the second, to have the faculty of providing for himself.

Not was taken of these requests, and they will be examined in the afternoon Session.

In the meantime, the Proposal had been made concerning the intention of the Chapter, to adopt as its legitimate Constitutions from now on, those recently studied by the Holy See with the Modifications that were introduced, following the most recent observations.

Voting 21
19 responded Yes[nineteen]
2[two] responded No.

THEREFORE, THE CONSTITUTIONS, AS EXPOSED ABOVE, WERE ADOPTED.

Afternoon Session 3:00 p.m.

This morning's incident was taken up first of all, in which Fr. Dominic Vicentini and Fr. Joseph Marocchi withdrew; it was decided to give them time to reflect, putting off their request until the end of the Chapter, and meanwhile, entrusting the Superior to employ every argument to bring these subjects to better sentiments.

There was taken up the Election of another Member of the Commission, to substitute for Fr. Joseph Marocchi. Fr. Paul Gradinati was elected.

Following this, it was decided to suspend the Session to give time to the Commission to draw up the List of matters to be treated.

Verona, September 25, 1890 ⁴³⁹

Venerable General Chapter of the Priests of the Stigmata Verona

Toward the end of 1879, I presented a request to the Very Rev. Peter Vignola, Superior General of the Stimmat⁴⁴⁰, to be released from the Vows that I made in the Congregation, over which he presides. This request shortly thereafter, I

⁴³⁹ Fr. Sembianti's Letter is dated this 2nd Day of the assembled General Chapter. It, too, is found in the **XIVth General Chapter** folder, but by date and content seems to belong to this **XIIth General Chapter**. It was written on a faintly lined paper, 10 and one half by 8 and one fourth inches, folded to make 4 writing sides, 5 and one quarter by 8 and one quarter inches. Fr. Sembianti wrote on every other line, and used only the front side of the paper.

⁴⁴⁰ Cf. Documentation preceding the **IXth General Chapter**, February 1880.

suspended, but I did not withdraw, as results from the Minutes that were taken on that occasion. Now, today, I renew that same request, for reasons that I do not think it opportune to manifest here, to this Ven. General Chapter, and I ask to be released from the obligations of my Vows, in the manner established in the old Constitutions of this Congregation.

It grieved me so very much to see myself driven to this determination, and it bothers more today, eleven years later.

I thank the Very Rev. Superior for the benevolence and kindness that he always manifested toward me, and with him, all the members of the Congregation, with all of whom, I intend to remain united with bonds, if not of family, then with un-changeable charity.

Your most humbly,

Fr. Joseph Sembianti

[illegible]

September 26th 10:00 a.m.

The meeting got underway with the reading of a letter of the Gen. Councilor, Fr. Joseph Sembianti, who asks to be absolved from the vows taken in our Congregation, according to the old Constitutions, in which he referred to a similar request, made by him, at the close of 1879. This request, he then suspended, but did not withdraw, nor did he think it opportune to manifest the reasons that urge him to such a step. Also, this request will be treated at the end of the Chapter.

Then, there was read and approved the List of the Matters to be treated in the Chapter, compiled by the Commission and it is the following:

1. There will be treated the correction to be made in the Constitutions, according to the Observations.
2. The Proposal of the Gen. Councilor, Fr. Bartholomew Perazzani, which is: to see if among the Decrees made by previous Congregations and Chapters, there be, by any chance, anything contrary to the New Constitutions, or already contained in them, that are to be brought into act.
3. The Proposals of Fr. Tabarelli, namely:
 - a. Whether it would be better for our Clerics, subject to the military law, to put in the year of voluntary service, in so far as this is possible for our strength.
 - b. If the Chapter permits, or desires, that negotiations get underway to introduce the Cause of Beatification of our Founder, Fr. Gaspar Bertoni.
 - c. If the Congregation desires that the Superior, at the proper time, begin negotiations to obtain a Cardinal Protector of the Institute.
4. Proposals of Fr. Paul Gradinati

That the Student House, or, our House of the Professed, have its own Director.

5. Proposals of Fr. Louis Gasperotti

- a. If there can be conceded to each Priest, more than three Masses a year?
- b. When the true need of the parents is evident, can it be established that their Priest-son be granted the alms of his Masses, for one or more months?

6. The Matter of the Resignation of the Very Rev. Superior.

7. The **Matter of the Schools**, according to what is indicated in the Decree of Convocation of the Chapter.

8. The matter of the request of the Dispensation from the Vows, and the Dismissal from the Institute, of Fr. J. Baptist Cavinato, Professed Priest.

9. There was remitted to the Superior and his Council, the Proposal of the Gen. Councilor, Fr. Mark Bassi, concerning religious discipline of our Houses, and the financial state of the House of the Stimmate. It is believed that the Superior General and the General Councilors, will find in the new Constitutions, efficacious means to provide for the maintenance and increase of the religious spirit, having special care that charity and silence be observed.

The above List was approved, and immediately there was taken up the discussion of the First Observation to be introduced and accepted in our Constitutions, regarding the title of the Institute. Here, following the desire of some, this question was put to a vote: Does the Chapter desire that a Petition be submitted to the holy See, so that the Title **Priests of the Stigmata**, etc., contained in the **Decree of Praise**, and in that of the Approbation, be changed to this other one: **Missionary Priests of the Stigmata**, etc.

There were 19 voting, as Fr. Mark Bassi, and Fr. Francis Benciolini were absent, because of an indisposition.

Yes	6
No	12
Abstentions	1

THEREFORE, THE TITLE, AS IT IS IN THE DECREE, IS RETAINED.

The Second Observation was now taken up ⁴⁴¹.

After having read the study of the Commission on this point, and having made a long and diligent discussion on it, it was established to give the Capitulars time to study the question more profoundly, by putting off the definitive decision until after the treatment of the fifth [5] number of the Proposals on the List.

⁴⁴¹ Perhaps this is the discussion of the Session of September 27th – but, Fr. Tabarelli's style as Secretary is not as precise as that of the late Fr. Vincent Vignola.

The Third Observation was now taken up.

According to this, it is decided to suppress in **Part I**, n. 1, the word, *Clerics*, - the resulting wording would be this: *It is made up of Priests and Lay Brothers*.

Incidentally, it was established to insert in number 1 of the same part, before the words: *the Bishops of the Catholic Church*, the following words: *The Apostolic See, and*
...

So also regarding the second wording of the same Observation, this phrase was changed *at the same time, the members, working for Christian perfection*, to this one: *The Members, striving for their own sanctification*, without the introductory: *at the same time*.

In n. 3 of the same Chapter I, the last two lines of the first sentence were deleted, that is, from the words: *always observing*, etc., down to the word, *moderation*.

N. 4 of the same Chapter was modified thus: *All of these works, the Congregation will offer gratuitously, demanding nothing in compensation for their ministry; there can, however, be accepted whatever is spontaneously offered, on the occasion of the Sacred Ministry*.

N. 5 was corrected thus: *The members are forbidden to accept dignities, residences and benefices*.

In n. 8, of the same part, the sentence: *Priests will wear the cassock, unless a just cause demands otherwise* - will be changed to this: *Clerics will wear the cassock...*

In the same way, for n 7, of the same Part, after the words: *All the members*, there were inserted these four words: *Both Priests and Brothers...*

Then the Chapter went on to the **IInd Part** of the Constitutions.

According to the Fourth Observation, the following words were added to the first number of Chapter I: *Moreover, no one is to be received, either among the Lay-Brothers, or among the Priests, after the age of 45, unless special reasons persuade the Superior General and his Council otherwise*.

N. 3 is to be corrected thus: *Bonds of marriage*.

In n. 4, before the word *approved*, there should be inserted, *by the Apostolic see*: thus, it will read: *In like manner, a Novitiate that has been begun in an Order, or Congregation, approved by the Apostolic See, or our own...*

N. 6 is to be rendered thus: *Defects of birth, or a good reputation, and birth from a Jewish father.*

N. 7: *Heresy, schism, or even a major excommunication, even though this might have been declared to have been withdrawn: so, too, homicide, or mutilation. Moreover, all other impediments which infer irregularity in Canon Law, exclude entrance to Clerics into this Congregation, unless a dispensation of the Apostolic See has been obtained.*

To comply with the fifth observation, there was taken out of the Constitutions, Chapter III, of **Part II**, that treats of the Aspirants. The Chapter, however, wishes that all that is established in the said Chapter for the Admission, etc., of the Aspirants, be observed as our own special regulation.

Then, the 6th observation was taken up:

In Chapter V, of **Part II**, n. 6, at the end of the last sentence, it is to be corrected as follows: *Although the care of hearing the Confession of Novices is committed to the Master alone, the Novices may ask the Superior for an extraordinary Confessor several times a year.*

In n. 9 of the same Part: *The Cleric Novices, in the first year of their Novitiate, cannot be applied to the study of letters and sciences. Lay Brothers, however, since the exercises of piety, etc. [as it was before].*

According to the 7th Observation, Chapters II, III and IV of **Part II**, ought to be entitled *On the Vow and Virtue of Poverty; On the Vow and Virtue of Chastity; On the Vow and Virtue of Obedience.*⁴⁴²

The eighth Observation brought about the cancellation of these words in parentheses, from Chapter II, of **Part III**, n. 1: *excepting some special case, and with the express permission of the Superior General, and totally under his judgment.*

There was also deleted the first sentence of n. 7 of the same Chapter: *There will not be, etc.*, and the second sentence was emended in this manner: *Alms for Masses, and other pious offerings, can be accepted by our members,* with that which follows.

In v. 14, at the word, *accept*, a substitution was made with this: *demand*.

⁴⁴² This might have been a Sunday afternoon Session, September 28th.

In Chapter II, of **Part II**, n. 2, the following words were added: *in so far as it can be done*, before the words *with a companion*. There was also deleted in the second sentence of n. 3, *if anything moreover*, etc., to comply with the 9th Observation.

N. 4, then, was re-written thus: *No one is to speak with a woman, or hear her Confession, unless in an open place, so that those who are conversing can be seen....*

From n. 5, there was deleted the second half of the words: *or those who are as the paranympths of our Lord Jesus Christ...*, down to the period. And the first part will read thus: *Whose way of life is angelic*.

N. 7 was deleted from there.

In Chapter IV, n. 6, after the words: *the Holy See*, there were added also these: *or, to the Diocesan Bishop*.

N. 14 of the same Chapter was deleted.

N. 15 was re-phrased thus: *All our Priests will celebrate Mass once a month for our deceased members. All the other confreres, moreover, will say the Third Part of the Rosary of the Blessed Virgin Mary, or perform the pious exercise of the Way of the Cross, and will remember them by offering Holy Communion for them. Moreover, in the Church of the principal house, a Solemn Mass **Requiem** will be celebrated on the day of the Commemoration of all the faithful Departed, on which day, those who are not Priests, will receive Holy Communion, and recite a Third Part of the Rosary of the Blessed Virgin Mary.*

Going on to the **IVth Part**, Chapter I, n. 1, in place of the expression, *but the perfect knowledge of all things*, there is to be placed this other one: *more than ordinary knowledge of these things*, etc.

In Chapter II, n. 2, instead of *Ecclesiastical Jurisprudence*, there is to be said Canon Law.

In n. 5, of the same Chapter, instead of *superior class*, there is to be placed *superior course*.

In n. 6, of the same Chapter, after the words, *of Sacred Scripture*, there is also to be added *of Canon Law*.

In Chapter III, n. 10, the phrase *en excessive exercise of piety*, is to be changed to this: *too many exercises of piety*.

Chapter IV is to be reformed in its enumeration, leaving out the phrase: *and to the Grade of Apostolic Missionary*.⁴⁴³

In n. 2, of the same Chapter, the second sentence will read thus: *Then, at least, they can be removed from the House of Studies, and **gradually be exercised***⁴⁴⁴ *with the Approbation of the Ordinary, in hearing the Confessions of men, and in giving sermons in our Churches, under the direction of Corrector, assigned by the Superior, or the Director: also, in teaching Catechism to children, and the uneducated. Moreover, they are to take part, etc., with that which follows.*

At the end of n. 3, of this same Chapter, there are to be added these words: *having first sought the permission of the Ordinary...*

N. 4 is to be deleted⁴⁴⁵.

Chapter V is to be entitled: *On the Coadjutor Lay Brothers*.

N. 1 of this Chapter is to be omitted.

In n. 4 of this Chapter, there is to be omitted the following: *Nevertheless, since God has commanded each one concerning his fellow man,* accommodating the rest of this number, and also n. 2 of this Chapter, according to what would be necessary for good sense. All this devolves on the Commission to establish⁴⁴⁶.

Then **Part V** was taken up.

⁴⁴³ The Holy See ordered this **Grade** eliminated because it was the exclusive prerogative of the Holy See to confer this Degree. This ruling on the part of the Holy See was accepted without discussion, of course – the historical fact remains, though, for this special category of membership, hoped for by Fr. Bertoni, was **conferred for a wide variety of reasons** in addition to giving Parish Missions viz., preaching retreats, teaching the sacred sciences for four years; to be a superior of a house for three years; youth work, and other valuable services rendered to the Church and the Congregation – this promotion was determined according to the qualities of the recipients [CF # 7]

⁴⁴⁴ The gradual insertion into the Apostolic Mission is a mark of both St. Ignatius of Loyola, and St. Gaspar Bertoni – there is built into his original Constitutions the Spiritual, Intellectual, Apostolic and Juridical Progress of the members, in order to reach the **perfect priestly work** [cf. CF # 7], **the more important ministries** [CF # 158] – **the varied and proper ministries of this difficult vocation** [CF # 185] – **all accommodated to the end of the Congregation** [CF # 262].

⁴⁴⁵ This is the number that served as a photograph for the early years of conferring the dignity of Apostolic Missionary – describing the qualities of the recipients [CF # 7]. This may be consulted by conferring the translation of *CONSTITUTIONS 1881-1889, Part IV, Chapter IV, n. 4* – here deleted.

⁴⁴⁶ Perhaps the Session for September 29th began right here.

In Chapter I, n. 2 should be changed thus: *In addition to the Superior General with his Councilors, the following will attend the general Chapter: 1. The Directors of the Houses that are constituted according to the canonical number, i.e., in which there are at least four Professed Priests, and at least two Professed Lay Brothers. 2. Another member chosen by the Chapter of the individual houses. 3. If there should be a House, not as yet constituted canonically, according to the number, one from the house, who is eligible, is to be elected. Moreover, eligible members are those who have both active and passive voice, and only those who are thirty five years of age, and who have received the priesthood, with at least five years of Profession. Furthermore, all the others who are eligible, having the prescribed years of Profession, also enjoy passive voice, even though they have not been elected to the Chapter. Directors, however, who perhaps have not yet reached this age, enjoy only active voice in the Chapter.* This point was adopted unanimously by secret ballot.

N. 4 was deleted.

In n. 5, these words were taken out: *That is, where,* etc., down to the period. In the last sentence, before the last word, these words were inserted: *By the Superior, with the consent of his Councilors.*

So also in n. 9, of the same Chapter, these words were omitted: *At the tomb of the Founder...*

In n. 16, of the same Chapter, instead of the expression *of a third part,* there was placed *a major part.*

In Chapter II, n. 7, after the words: *of the Holy Spirit,* there are to be inserted: *if the Liturgy permits.*

In the same Chapter, n. 11, these words were deleted: *a third scrutiny.*

N. 12 is to be corrected thus: *If, however, in this double trial of votes, no one has received an absolute plurality of ballots, the third vote will be put off until the following day, so that the Electors might ponder the matter more maturely. But, if after a third attempt, the results are not brought about, the Election is to be submitted to the sacred Congregation, to which all the Acts are sent.*

In n. 15 of the same Chapter, the last sentence is to be deleted.

In Chap. III, n. 2, the last sentence is to be deleted.

In n. 3 of the same Chapter, these words are to be added; *Moreover, every three years, he will send to the Sacred Congregation, a Report on the material and spiritual state of the entire Institute.*

In the same Chapter, n 6 is to be deleted.

In the same Chapter, in n. 8, the last words are to be omitted: *by a single vote, etc.*

In Chapter IV, n. 4, before the last sentence, there are to be inserted these words: *Maintaining the right concerning alienations of the Ordinaries and the Holy See, according to the prescripts of the sacred Canons.*

In n. 5, these words are also to be inserted: *always maintaining the right of the Holy See, according to the prescripts of the Sacred Canons.*

In Chapter V, n. 5, before the words: *cannot be... of the Missions*, there are to be inserted these words: *always maintaining the right of the Apostolic See, concerning alienations.*

In n. 7, there is to be canceled the word some, and this other is to be inserted: *grave necessity.*

In Chapter I, n. 15, of the same **Part V**, these words are to be inserted: *Nevertheless, it is free for each one to propose those things which were perhaps rejected by the Deputies, and they are to be discussed in the Chapter.*

Similarly, in Chapter V, of Part V, n. 5: the last sentence, which begins: *It could not, etc.*, is to be modified thus: *He could not...those preaching assignments, and any functions whatsoever, or pious works of beneficence, etc.*, as follows:

This morning, September 30th, the Minutes of this second Session were read, and closed with the signatures of the Capitulars.

Fr. Peter Vignola, Sup. Gen.
Fr. Mark Bassi, G. C.
Fr. Louis Morando, G.C.
Fr. Bartholomew Perazzani
Fr. Pio Gurisatti
Fr. James Marini

Fr. Alexis Magagna
Fr. Josep Marchesini
Fr. Angelo M. graziani
Fr. Melchiade Vivari
Fr. Joseph Zandonai
Fr. Anthony Oss Bals
Fr. Paul Gradinati
Fr. Cajetan Pizzighella
Fr. Louis Gasperotti
Fr. Louis Tomasi ⁴⁴⁷
Fr. Albano Clementi
Fr. Julius Zambiadì
Fr. Joseph Bertapelle
Fr. Octavian Piccoli
Fr. Richard Tabarelli

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**IIIrd Session**  
**September 30<sup>th</sup>      3:00 p.m.**

There was begun the treatment of the other Proposals of the List, and the First were those of Fr. Perazzani. After a diligent discussion had been held on them, it was unanimously approved, or rather, by 18 votes out of 22 voting, and the same Fr. Bartholomew Perazzani was chosen to draw up the **List of Decrees** of our previous Chapters in the manner specified in the Proposal.

Regarding the Second Proposal of Fr. Tabarelli, it was remitted to the Superior General and his Council, to consider in the individual cases, how, and to what extent, it may be possible to bring it about that our Clerics make the year of voluntary service.

Also the Third Proposal was accepted, and it was decided with 20 votes to 1, to express to the Superior and his Council, the desire that effective negotiations be begun to see to the introduction of the Cause of Beatification of the Ven. Founder, in accord with what our financial capacity will allow, beginning right away by gathering other materials for a new biography of the Founder.

The Chapter then went on to the Fourth Proposal, and accepted wholeheartedly that the Superior, at the proper time, begin negotiations to have a Cardinal Protector.

<sup>447</sup> The name is various spelled, sometimes with two ‘m’s.

There was discussed the Fifth Proposal of Fr. Paul Gradinati, relative to the institution of a separate Student House, with its own Director.

The discussion went on for a long time, and the session was then suspended, and a further treatment of this was put off to another day. Meanwhile, the Chapter unanimously established that the first matter to be treated and discussed tomorrow, is that of the resignation of the Superior General, and the eventual nomination of a new Superior.

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**On the 1<sup>st</sup> day of October 9:00 a.m.**

The Session began with a reading of **Chapter II, Part IV**, that treats *Of the Election of the Superior General*, after which the Superior gave an exhortation, asking that the Chapter accept his resignation, and that it would take up a new Election, in observance of the new Constitutions.

The Chapter showed itself disposed to a new Election of a Superior, no longer 'for life', but for a ten year term, according to our Constitutions. After this, according to the rule, it proceeded to the Election of the Assistant for the Election of the Superior. When the ballots had been collected, Fr. Louis Morando had been elected.

Then, having recited the Hymn, *Veni Creator*, with the Oration: *O god, Who .... the hearts*, etc., the ballots were distributed by the Assistant, and then collected, the following were named:

|                       |                      |
|-----------------------|----------------------|
| Fr. B. Perazzani      | 2 [two] votes        |
| Fr. Peter Vignola     | 17 [seventeen] votes |
| Fr. Richard Tabarelli | 1 [one]              |
| Fr. Louis Morando     | 1 [one]              |
| Fr. Joseph Zandonai   | 1 [one] *            |

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**The correction of the preceeding page, line 10 (ten) is approved, on which there should be read, Fr. Joseph Zandonai 1 (one).<sup>448</sup>**

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Since there were 22 [twenty-two] voting, and therefore, the majority of votes needed for the Election of the Superior was 12 [twelve], the Rev. Fr. Peter Vignola is elected Superior General; who was then proclaimed as such, by the Secretary, with the following Decree, according to the Constitutions:

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<sup>448</sup> This is a footnote inserted by the Chapter Secretary, Fr. Tabarelli - as Fr. Zandonai's name was hardly legible, there was a footnote, that was explained, as indicated, on the next page of the **Original Minutes**.

**SINCE, IN THE FULL AND LEGITIMATE CHAPTER, AFTER HAVING GATHERED THE NUMBER OF ALL THE VOTES, MORE THAN HALF OF THEM NAMED AND ELECTED the Rev. Fr. PETER VIGNOLA, I, RICHARD TABARELLI, WITH THE AUTHORITY OF THE ENTIRE CONGREGATION, DECLARE THE ABOVE-MENTIONED, Rev. Fr. PETER VIGNOLA, IS ELECTED THE SUPERIOR OF THE ENTIRE INSTITUTE OF THE PRIESTS OF THE SACRED STIGMATA OF OUR LORD JESUS CHRIST. IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.**

**VERONA, THE FIRST DAY OF OCTOBER  
IN THE YEAR 1890**

**Fr. Richard Tabarelli, Secretary of the Chapter.**

**[[Green Oval Seal:  
INSTITUTE OF THE PRIESTS OF THE SACRED STIGMATA,  
VERONA]]**

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After the preceding Decree had been read by the Secretary, all the Capitulars extended to the new Superior, Fr. Peter Vignola, elected for ten years, their reverence, in the manner established by our Constitutions.

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### **Afternoon Session                      3:00 p.m.**

The Chapter then proceeded to the Election of the General Councilors, to be added to the Superior General, for a five year term, according to our Constitutions. And first, there was distributed the ballots for the election of the First Councilor, who, in case of the death of the Superior General, is to take his place.

When the ballots had been collected and counted, Fr. Louis Morando was elected First Councilor.

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It then went on to elect the Second Councilor, who must exercise also the functions of Procurator General. When the ballots were opened, Fr. James Marini had been elected Procurator General.

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Then, the Election of the third General Councilor was taken up. Fr. Pio Gurisatti was elected. The Chapter was about to move on to elect the Fourth General Councilor, when Fr. Pio Gurisatti insisted on being exonerated from the Office of Councilor, to which he had been elected, and the Chapter then took up again the Election of the Third General Councilor. Fr. Alexis Magagna was elected the third General Councilor.

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Then, the Chapter came to the Election of the Fourth General Councilor, and Fr. Bartholomew Perazzani was elected.

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There was then to be chosen one, from among the Councilors, who is to be the Admonitor of the Superior. Fr. Louis Morando was chosen.

Then, the Master of Novices was to be elected: When the Votes had been counted, Fr. Paul Gradinati was nominated.

There were also to be chosen the Examiners for the Admission into the Novitiate and to Profession.

First, there were elected the seven for the First Scrutiny. When the ballots had been opened, the following were named: 1. Fr. Louis Gasperotti; 2. Fr. Joseph Marchesini; 3. Fr. Joseph Zandonai; 4. Fr. Stephen Rosa; 5. Fr. Pio Gurisatti; 6. Fr. Julius Zambiasi; 7. Fr. Nicholas Tommasi <sup>449</sup>

Next, were nominated the seven examiners for the Second Scrutiny, two of whom must be General Councilors. The following were named: 1. Fr. Louis Morando; 2. Fr. Alexis Magagna; 3. Fr. Mark Bassi; 4. Fr. Cajetan Pizzighella; 5. Fr. Bartholomew Perazzani; 6. Fr. Melchiade Vivari; 7. Fr. Anthony Oss Bals.

The Session was closed by signing the Minutes.

Fr. Peter Vignola, Sup. Gen.  
Fr. Louis Morando, G.C.  
Fr. James Marini, G.C.  
Fr. Alexis Magagna, G.C.  
Fr. Bartholomew Perazzani  
Fr. Mark Bassi  
Fr. Pio Gurisatti  
Fr. Joseph Marchesini  
Fr. Angelo M. Graziani  
Fr. Melchiade Vivari  
Fr. Joseph Zandonai  
Fr. Cajetan Pizzighella  
Fr. Anthony Oss Bals  
Fr. Louis Gasperotti  
Fr. Paul Gradinati  
Fr. Louis Tomasi<sup>450</sup>  
Fr. Albano Clementi  
Fr. Stephen Rosa  
Fr. Julius Zambiasi  
Fr. Joseph Bertapelle  
Fr. Octavian Piccoli  
Fr. Richard Tabarelli, Secretary



<sup>449</sup> “Tommasi” with two m’s!

<sup>450</sup> Here Fr. Tomasi signed his name with one ‘m’!

**IVth Session**  
**October 2<sup>nd</sup> 10:00 o'clock in the morning**

After the Capitulars had been assembled, the Chapter proceeded to the treatment and decision on the Fifth Proposal, regarding the separation of the Studentate. The Chapter, recognizing the necessity of this separation, prescribed by the Sacred Canons, and by our Constitutions, adopts this project to comply with them, that is, that the house of St. Teresa be considered as the house of Novitiate, and the Studentate, and as, such, it is to be separated from the Stimmate, in such a way that the Superior General be also the Director of the Mother House of the Stimmate, and that a special Director will reside at St. Teresa's, who with the other Fathers and Officials, especially assigned to this House, will attend, according to our Constitutions, to the religious education of our students. For the rest, it leaves to the Superior General, and to his Council, to choose in practice, the opportune means, to bring this project, described above, to reality.

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Next on the Agenda, was the Sixth Proposal of Fr. Louis Gasperotti – in which there is asked if there can be granted to each Priest, more than three Masses a year, to be celebrated according to his own intentions?

Fr. Gasperotti, after hearing the reasons given in the discussion, withdrew his Proposal, and trusted, together with the Chapter, in the charity of the Directors, and Superiors, who will use due regard in particular cases.

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The Seventh Proposal followed, in which there was asked when a genuine need becomes known, under which the parents of a Priest member of the Congregation are laboring, whether it can be established that in his favor, the alms for one or months may be granted?

The question was exposed in the sense of a similar one made last year by Fr. Paul Gradinati to the **XIth General Chapter**, namely, whether it would be better to make some provision to assist parents, who are truly needy, of the members of our Congregation, to whom they have recourse for help. In the discussion, this provision was proposed and adopted, that in the case that some members of our Institute have needy parents, who have recourse to them for help, the question of the obligation that these members have to assist them, and the manner of accomplishing this, be taken up by a Commission composed of the Superior General, or two General Councilors, and the Director of the House to which the said members pertain, and another priest, chosen by the Petitioner.

This Commission, even using if necessary, a secret ballot, must decide whether and to what degree this need truly exists, and what means of assistance might be proposed to the said members, who then can, and should acquiesce, in conscience, to this decision.

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It would now have been the time to take up the Seventh Proposal, concerning the Schools, but it seemed better to all the Capitulars to treat first of the Eight Proposal, that is, the request of the release from the vows of some members of the Institute, and the matter of the dismissal of another Member.

And the discussion arose first on the request of Fr. Joseph Marocchi. It was decided to send, in the name of the Chapter, to the above-mentioned, Fr. Joseph Marocchi, two Priests, Fr. James Marini and Fr. Nicholas Tommasi, that they might seek in the best manner, to persuade the said Fr. J. Marocchi, to withdraw his request, and to manifest his decision.

Fr. Superior, also asked by the same Fr. Marocchi, went with them. Fr. Superior and the two other Fathers who were sent to hear out Fr. Marocchi reported back that he remains bitter in his request which has been presented; however, he asks for time, to reflect until tomorrow.

The Chapter, therefore, deliberated unanimously to grant until tomorrow morning to Fr. Marocchi the time that he might make his ultimate resolve.

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Then, there was taken up the request of Fr. Dominic Vicentini. There were also sent to him in the name of the Chapters, Frs. Mark Bassi and Louis Morando, to hear him out, relative to his request.

They reported back that Fr. Dominic Vicentini intends to present tomorrow another letter, in which will be contained his ultimate decision. The Chapter unanimously agreed to this Petition.

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Then, the Chapter came to the same matter, relative to Fr. Joseph Sembianti. It was discussed whether it was necessary also to send to him a Commission of the Chapter, and the decision was 'no', because the request that he now makes to be released from his vows, is but a representation of one made eleven years ago, and which he declares now that this had only been suspended, and not withdrawn.

Therefore, the Chapter, believing that it still has the faculty of releasing from the Vows made in our Institute, according to the old Constitutions, to which the said Fr. Joseph Sembianti made reference, before the new ones had been promulgated, the following Proposal was admitted to a secret vote:

Does the Chapter agree to release Fr. Joseph Sembianti as he asks in his letter of September 25<sup>th</sup> of this year, from the Vows made by him in this Institute, according to the old Constitutions, which explicitly grant to the General Chapter, the faculty of dispensing from them?

|        |                 |
|--------|-----------------|
| Voting | 22              |
| Yes    | 21 [twenty-one] |
| No     | 1 [one]         |

The Chapter, therefore, in so far as it is able, releases Fr. Joseph Sembianti from the Vows emitted by him, in this Institute, in so far as there might also be saved the rights of the Holy See.

**October 3<sup>rd</sup> 10:00 o'clock in the Morning**

J.M.J. 451

**From the Stimmate, the 3rd of October 1890**

**Very Reverend Fr. Superior:**

God alone knows how much it costs me to have to insist on my request to be released from the Congregation; I have cried over it day and night, and believe me, that I am not without feeling, as I have thought especially of the bitterness that I have caused you, after all the benevolence and deference you have manifested toward me: if human reasons could make me withdraw this request, this reason would be the strongest of all; if, during these days, I have not approached you, to speak to you, it is because I felt that I just could not do it. Now, though, it seems to me that I would be unhappy remaining in the Congregation, and that I could become a source of malcontents; while I desire, with all my heart, and I pray the Lord, that, with the approbation of the Institute, there will be opened a new era of consolations for Your Very Reverend Paternity – I thank you for the great good you have done me, but please, also do this for me, by pardoning this act, that in conscience, I feel I must do.

I withdraw my first request that I made to the Congregation, protesting that I did not have the intention of offending anyone, and at the same time, I ask you to present this other one, enclosed in this letter. Please pardon me, and bless me. I am, of Your Paternity.

## A most unworthy son, Fr. Dominic Vicentini

**Venerable Congregation of the Priests of the Stigmata of our Lord Jesus Christ<sup>452</sup>,**

No longer finding in the Congregation my tranquility of spirit, and this, for various reasons, hat I prefer not to expose in public Chapter, and fearing that this state of my soul might be harmful to my soul, and to the Congregation herself, were I to remain in it, after serious consideration on the step I am about to take, I ask and petition this Ven. Congregation to release me from my vows and obligations that bind me to it, according to the old Constitutions.

<sup>451</sup> Here appears Fr. D. Vicentini's personal letter to the Superior General. It appears on squared paper, 5 and one fourth by 8 inches.

<sup>452</sup> This is Fr. D. Vicentini's Letter to the assembled Chapter which appears on the same kind of paper, but measuring 8 by 10 and one half inches. This letter covers one and one third sides.

I implore and beseech my Confreres not to take any scandal from this resolution of mine, but rather to take this occasion to be encouraged to remain firm in their own good resolves, and to pray for me.

I ask, then, that the following declarations, which I believe I can make with a sure conscience, be accepted:

1<sup>st</sup>. That the idea of leaving the Congregation did not come to me in Africa, nor on my return from Africa, because of any illusions that I had; if my reason really is that of having been in Africa, God knows, but I do not.

2<sup>nd</sup> That no one, either Confreres, or externs, put this decision into my mind, not initiated, nor much less, with promises, and that up to this moment, I have not taken a single step or attempted to seek for myself any position whatsoever, and this, so that I would not compromise my resolution.

3<sup>rd</sup> I have the conviction of never having betrayed, neither here, nor anywhere else, neither near, nor far away, the confidence placed in me, by my Superiors.

4<sup>th</sup> Finally, I declare that I have no bad feelings toward anyone in the Congregation, no matter how different his way of thinking is from mine, and I ask pardon of all, if in any manner, I have offended him.

I thank the Congregation from my heart, for all the good it has done for me [and this is not a little], and in a special way, the Very Rev. Fr. Superior, to whom, I am painfully aware, how much bitterness this decision of mine is to cause.

I will try to hold on high the honor of the Congregation [as I always sought to do], and I will not spread gossip concerning its private affairs; but, I also ask my Confreres to have a little regard by not attributing to me intentions that I do not have, or could not possibly have.

Verona, at the Stimmate, the 3<sup>rd</sup> of October 1890

Fr. Dominic Vicentini

†††††

The Session then got underway, with the reading of a Letter from Fr. Dominic Vicentini, in which he renews, or maintains his request of being released from the Vows taken in the Institute, asking that his first request, in abrupt form, be withdrawn, and that this one he now presents, be accepted. The following Proposal was put to a vote:

Does the Chapter believe it will release Fr. Dominic Vicentini from the Vows he took in the Institute, according to the old Constitutions?

There were 21 Voting, with Fr. Mark Bassi absent, because of an indisposition.

Yes    19 [nineteen]  
 No     2 [two]

The Chapter understands as above, that it is authorized by the old Constitutions to release Fr. Dominic Vicentini from his Vows, and declares that he is released from them, in so far as it is able, saving always, in so far as there is need of it, the rights of the Holy See.

△△△

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Verona, October 3, 1890 <sup>453</sup>

**Venerable General Chapter of the Priests of the Stigmata,**

With this letter, the under-signed thanks the Venerable Chapter for its unmerited patience and affection, that it has shown to him, in these terrible moments. But, he must confess, that he does not find himself fully decided, even now, on a determined resolution, neither for one side, or for the other. Trusting in the goodness of his Confreres, the under-signed implores them, to condescend to give him a little further trial, according to the understanding reached with the Very Rev. Superior. Hoping for compassion and thanking all for their loving care in his behalf, he signs with all esteem and gratitude

**Fr. Joseph Marocchi**

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At this point, Fr. Superior presented a letter of Fr. Joseph Marocchi, in which he asks the Chapter that a little further trial be given to him, before making any resolution in hi regard. The Chapter, interpreting this request, especially having regard to the form in which it was drawn up, as a happy indication of reconfirmation in his vocation, that temporarily was lessened, and very willingly grants to Fr. Marocchi the time he requests.

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**3:00 o'clock in the afternoon**

The Session got underway by discussing the matter of the dismissal of J. Baptist Cavinato; and it seemed better that Fr. Superior and Fr. Mark Bassi might in the best and most efficacious manner possible, make the last appeals with the above-named, that in their judgment, might return him to regular observance, leaving, then, the decision on this matter to Fr. Superior and his Council.

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<sup>453</sup> Fr. Marocchi's letter appears in the **XIVth General Chapter folder**. It is written on blue, lined paper, 10 and one half by 8 and one forth inches, folded to make four writing sides, 5 and one fourth by 8 and one fourth inches. Fr. Marocchi wrote only on one side.

Finally, there was taken up the question of the **Schools**. The Chapter, having heard the discussion and the long report, of one of the members on this matter, manifested its desire **to see the Schools presently existing, maintained** - in so far as this is possible without detriment to the health of the teachers, or of disciple, and, in a special way, those of the Mother House of the Stimmate. For the rest, the Chapter entrusts to the Superior and his Council, to make the judgment, after hearing the reasons of the faculty, with decisive authority, whether **the scarcity of the personnel**,<sup>454</sup> or other reasons, might counsel, or demand the suppression of one or more of the classes, now existing.

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At the end, it was unanimously decided that the [///new///] \* Constitutions, as soon as they are copied over, according to the corrections made on them by the **Chapter**, in accord with the **observations of the sacred Congregation of Bishops and Regulars**, by the established Commission, and reviewed by the Superior and his Council, they will be printed, and then immediately, they will be promulgated by the Superior, in the name of the entire Chapter, and communicated to all the Directors and Superiors of the Houses, who will have the responsibility of making them known to all of their subjects.

[\* this cancellation was approved – R. Tabarelli].<sup>455</sup>

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Before closing, the Chapter unanimously established that there will be commemorated every year, on the day on which the Holy Father, Leo XIII approved our Institute, that is, the 5<sup>th</sup><sup>456</sup> of September, with the singing of the *Te, Deum* in all our Houses.

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When the Minutes had been read and signed, in this Fourth and last Session, the **XIIth General Chapter** was declared closed.

### Verona, from the House of the Stimmate – October 3, 1890

Fr. Peter Vignola, Sup. Gen.  
 Fr. Louis Morando, G.C.  
 Fr. James Marini, id.  
 Fr. Bartholomew Perazzani, id.  
 Fr. Alexis Magagna, id.

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<sup>454</sup> Hence, the question of the Schools emerged in these Chapters [beginning with the **Vth Chapter, in February 1874**] not long after Fr. Marani's death. The 'concept' of the Schools was consistently admitted as a most valid aspect of the **Apostolic Mission** - the complaint here seems to have been in 1890 the number of schools and classes had become taxing on the available personnel, and was 'consuming' the available personnel resources, on this one aspect of the *graviora, varia et propria, accomodata ministeria* of the **Apostolic Mission**

<sup>455</sup> The adjective *new* was crossed out in the original text as noted in the margin of the Original Minutes. These Constitutions of the last Chapter had been reviewed by Rome – and meticulously studied by this **XIIth General Chapter** - these are the Constitutions that will be printed and distributed. In this Series, the translation of the Printed Constitutions appear as **CONSTITUTIONS 1890**.

<sup>456</sup> Fr. Tabarelli wrote **September 5<sup>th</sup>** as the date, but ordinarily the Stigmatines remember **September 15<sup>th</sup>, 1890**, as the date of the conferral of the **Decree of Approbation**.

Fr. Francis Benciolini

Fr. Pio Gurisatti

Fr. Joseph Marchesini

Fr. Angelo M. Graziani

Fr. Melchiade Vivari

Fr. Joseph Zandonai

Fr. Cajetan Pizzighella

Fr. Anthony Oss Bals

Fr. Louis Gasperotti

Fr. Paul Gradinati

Fr. Louis Tommasi

Fr. Albano Clementi

Fr. Stephen Rosa

Fr. Julius Zambiasi

Fr.Joseph Bertapelle

The signature of *Fr. Octavian Piccoli* is missing, because he, a few minutes, before concluding the **Minutes**, had to leave on an urgent matter.

**((Large Green Seal,  
oval shaped:**

**SODALITY OF THE  
PRIESTS OF THE  
SACRED STIGMATA,  
VERONA))**

So it is, Praised be Jesus Christ.  
Fr. Richard Tabarelli, Secretary

\$\$\$  
 \$\$\$

**In the Name of the Lord. Amen.** <sup>457</sup>

**Verona, this Friday, the 3<sup>rd</sup> day of October 1890, in the full and General Chapter, assembled by Convocation of the 15<sup>th</sup> of September last, there being presented the request for the release from his Vows, by the fugitive, Emil Giuliani, Professed Brother of the Congregation of the Priests of the Sacred Stigmata, who has already been outside the Congregation for two years, and now desires this requested declaration, to be able to enter another Institute; his request was thus formulated:**

**Does the Chapter intend to release the above-mentioned Emil Giuliani from his vows?**

**The question was put to a vote, and there were 19 [nineteen] votes for Yes, and 1 [one] for No, and 1 abstained, there being 21 [twenty-one] voting.**

**Therefore, it is decided that he is released from the obligation of his Vows, the Chapter availing itself of the faculties that the old Constitutions granted, always preserving the rights of the Holy See, if this is necessary.**

**Fr. Peter Vignola, Sup. Gen.  
Fr. Louis Morando  
Fr. James Marini  
Fr. Alexis Magagna  
Fr. Bartholomew Perazzani  
Fr. Pio Gurisatti  
Fr. Joseph Marchesini  
Fr. Angelo M. Graziani  
Fr. Paul Gradinati  
Fr. Cajetan Pizzighella**

**Fr. Octavian Piccoli  
Fr. Louis Gasperotti  
Fr. Melchiade Vivari  
Fr. Antony Oss Bals  
Fr. Joseph Bertapelle  
Fr. Richard Tabarelli  
Fr. Albano Clementi  
Fr. Stephen Rosa  
Fr. Julius Zambiasi  
Fr. Louis Tomasi  
Fr. Joseph Zandonai**



<sup>457</sup> Following the **Chapter Minutes**, there also appears this disciplinary Decree, signed by the Capitulars, dated the last day of the Chapter. It appears on white, lined paper, 16 and one half by 12 inches, folded to make 4 writing sides, 8 and one fourth by 12 inches. Only the front side was written on.

**DELIBERATIONS TAKEN at the XIIITH GENERAL CHAPTER,  
held at the STIMATE,  
from the 24<sup>TH</sup> OF SEPTEMBER to the 3<sup>RD</sup> OF OCTOBER, INCLUSIVELY.  
IN THE YEAR OF THE LORD, 1890<sup>458</sup>**

From the Ist Session:

The Chapter, with 21 votes to one, declared that it recognizes and admits, following what is revealed by the context of the Venerated Decree of Approbation, granted by His Holiness, Leo XIII, to our Institute, that the Schools are a scope of our Institute, equally principal with the Sacred Missions, and with the other exercises of the Sacred Ministry, particularly mentioned in the same Decree.

From the IInd Session

The Chapter decided that as soon as the Constitutions are copied over, by the established Commission, which was corrected by the Chapter itself, in accord with the norms of the observations, sent by the Sacred Congregation of Bishops and regulars, and when they have been reviewed by the Very Rev. Superior and his Council, they will be presented and promulgated, by the same Superior, in the name of the entire Chapter, and communicated to all the Directors and Superiors of the Houses, who will then see to it that they are made known and observed by all their subjects.

From the IIIrd Session

The Chapter, in accepting the Proposal, whether the Congregation desires that negotiations get underway to introduce the Cause of Beatification of our Founder, Fr. Gaspar Bertoni, expressed to the Very rev. Fr. Superior, and his Council, the desire that efficacious steps be taken to see to the Introduction of this Cause, in so far as our financial forces will permit, beginning right away with a gathering of material to prepare another edition of his Life.

It was, then, unanimously accepted that the Very Rev. Superior, at an opportune time, will begin negotiations to have a Cardinal Protector.

In the continuation of the IIIrd Session, on the first day of October, the Chapter proceeded to the Election of the Offices:

Ist     The Superior General was elected for ten years, in the person of the Very Rev. Fr. Peter Vignola.

IInd    The General Councilors were elected for five years, and they were:

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<sup>458</sup> Lastly, there appears in this Folder the list of the Decisions made by the **XIIth General Chapter**. They are in Fr. Tabarelli's handwriting, and appear on lined, white paper, 16 and one half by 12 inches, folded to make 4 writing sides, 8 and one fourth by 12 inches. Leaving generous margins, the writings cover all four sides.



1<sup>st</sup> As First General Councilor, and as Vicar, in the case of the death of the Superior General, the Rev. Fr. Louis Morando was elected.

2<sup>nd</sup> As Second General Councilor, and Procurator, the Rev. Fr. James Marini was elected.

3<sup>rd</sup> As Third General Councilor, the Rev. Fr. Alexis Magagna was elected.

4<sup>th</sup> As Fourth General Councilor, the Rev. Fr. Bartholomew Perazzani was elected.

IIIrd As Admonitor of the Sup. Gen, Fr. Louis Morando was elected.

IVth As Master of Novices, Fr. Paul Gradinati.

Vth The following seven Fathers were elected for the First Scrutiny as examiners: 1<sup>st</sup>, Fr. Louis Gasperotti; 2<sup>nd</sup>, Fr. Joseph Marchesini; 3<sup>rd</sup>, Fr. Joseph Zandonai; 4<sup>th</sup>, Fr. Stephen Rosa; 5<sup>th</sup>, Fr. Pio Gurisatti; 6<sup>th</sup>, Fr. Julius Zambiasi; 7<sup>th</sup>, Fr. Louis Tommasi.

For the Second Scrutiny, the following seven: 1<sup>st</sup>, Fr. Louis Morando; 2<sup>nd</sup>, Fr. Alexis Magagna; 3<sup>rd</sup>, Fr. Mark Bassi; 4<sup>th</sup>, Fr. Cajetan Pizzighella; 5<sup>th</sup>, Fr. Bartholomew Perazzani<sup>459</sup>; 6<sup>th</sup>, Fr. Melchiade Vivari; 7<sup>th</sup>, Fr. Anthony Oss Bals.

#### From the IVth Session

The Chapter also adopts the separation of the House of St. Teresa, as the House of training, and of the Professed students, from the House of the Stimate, with this provision, that the Superior General, for the time being, will also be the Director of the Mother House of the Stimate, his residence, and that at St. Teresa's, there reside a Director, who, with the other Priests and Officials, assigned at this house, attend, according to our Constitutions, to the religious education of our Students.

In the same session, it was established that in the case that some members of our Institute have needy parents, who have recourse to their sons for help, the question of the obligation that they have to assist them, and the manner of doing this, is to be defined by a Commission, composed of the Very Rev. Fr. Superior, two General Councilors, the Director of the House to which the said Member belongs, and another Father, chosen by the Petitioner. This Commission seeing if it is necessary, a secret vote will decide whether, and in what manner and measure there truly exists this need, and what means of alleviating it, might be proposed to the said member, who thus will be able and should in conscience, acquiesce to this decision.

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<sup>459</sup> Fr. Perazzani's name seems mis-spelled, unless this is a case of poor hand-writing.

Finally, the Chapter unanimously decided that every year there is to be commemorated the day on which the holy Father, Leo XIII, approved our Institute, that is, the 5<sup>th</sup> <sup>460</sup> of September, with the singing of the ***Te, Deum***, in all of our Houses.

All of this results from the **Minutes**, signed by all the father Capitulars, having been counter-signed by the Secretary, and sealed with the Seal of the Congregation, and filed in its Archives.

((Large Oval Green Seal:  
SODALITY OF THE  
PRIESTS OF THE SACRED  
STIGMATA – VERONA

**Verona, from the Stimmat, the 11<sup>th</sup> day of October 1890**

**Fr. Richard Tabarelli, Secretary** <sup>461</sup>




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<sup>460</sup> Fr. Tabarelli again gives September 5, 1890, as the date of the **Decree of Approbation**.

<sup>461</sup> After all this, there is a Printed Copy of 30 or more pages, **The Printed Constitutions – 1890**. It would be 20 years, and more, before the Congregation would receive the ultimate Approbation.

**CONSTITUTIONS**  
**of the**  
**SODALITY of the PRIESTS**  
**of the**  
**SACRED STIGMATA of our**  
**LORD JESUS CHRIST**

**Printed Edition**  
**1890**

**CONSTITUTIONS**  
**of the**  
**SODALITY**  
**Of the**  
**PRIESTS OF THE SACRED STIGMATA**  
**Of OUR LORD JESUS CHRIST**

†††

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**CONSTITUTIONS**  
**of the SODALITY of the PRIESTS**  
**of the SACRED STIGMATA OF O.L.J.C.** <sup>462</sup>

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**Part I**

**Concerning the End which the Sodality proposes for itself,  
and by what means it strives to achieve this Same End.**

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1. This Sodality is made up of Priests and Lay Brothers, and tends to this, that the members, while striving for their own perfection, will give assistance to the Holy Apostolic See, and to the Bishops of the Catholic Church, for the salvation of their fellow man, through promoting any endeavors of the ecclesiastical ministry, and the spiritual works of charity, excluding, however, the ordinary and perpetual care of souls and of nuns.

2. Hence, the Members of the Institute propose for themselves to expend their energies so that they might lend their assistance, in so far as they are able, to the Bishop of the Diocese in which they are living, while safe-guarding the Institute of the Sodality, that is, in those apostolates about which there is mention in our Constitutions, especially where it is a question of giving sacred Missions, or the Spiritual Exercises; of instructing the faithful in Catechism lessons and sermons; of the Education of youth, both in the Oratories, and in catechism lessons, even in private, by promoting to the best of their ability their Christian instruction, both in seminaries and in schools, that are conducted in our Houses, and by assisting their piety and studies.

3. In all that pertains to the exercise of the Apostolic endeavor, the members will obey absolutely the ordinaries of the places in which Missions are to be given, and will receive from them beforehand, permission with the faculties.

If however, the Lord should call our members to propagate the faith in mission lands, permission with the faculties will be humbly sought beforehand.

4. The Sodality does all these duties gratuitously, demanding nothing in compensation for its ministries; it can, however, accept whatever is spontaneously offered; on the occasion of the Sacred Ministry.

5. The members are forbidden to accept dignities, residences and benefices.

6. So that each one of the members might render himself fit for obtaining this End, with all his heart, he will strive for his own perfection, both through the exercises of the virtues, as well as also, if he should be a Cleric, through the study of the sacred sciences.

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<sup>462</sup> It is necessary to compare this Printed Edition of the Constitutions of 1890, with the immediately preceding edition, *CONSTS. 1881-1889* to note the changes introduced by the Observations of the Holy See, as well as the emendations brought by the **XIIth General Chapter, 1890.**

7. All the members, Priests as well as Lay Brothers, will lead a common life, bound by the one, perpetual bond of fraternal charity and the simple Vows, which should so join them, that they will have one heart and one mind for loving God, and for serving Him holily by the virtues of obedience, poverty and charity.

8. The manner of living, both in what pertains to food, as well as clothing and lodging, will be in accord with the more perfect Clerics with whom they live, and for the good example of the faithful, both in Christian parsimony, as well as in evangelical poverty. The Clerics will wear the cassock reaching to their ankles; the Coadjutor members will wear black clothes, in so far as this may be possible, but it will be absolutely different from the style of seculars.

**PART II**  
**Concerning the Admission, Probation and Profession of the Novices**

**FIRST CHAPTER**

**Impediments that hinder anyone from being inscribed in the Sodality.**

1. The defect of age, either too young, or too old; a lack of knowledge. Therefore, no one will be received among the Clerics who has not yet completed his fourteenth year, and his high school course, or, unless he has sufficient education, after his twenty-fifth year. Lay Brothers, however, are not to be received before their twentieth year of age, without the permission of the S. Congregation of Bishops and Regulars. No one is to be received either among the Lay Brothers, or among the Priests, after their forty-fifth year of age, unless special reasons should persuade the Superior General and his Council otherwise [# 9].
2. Defect of sound judgment and understanding [# 10].
3. The bond of matrimony [# 11].
4. Likewise, if anyone had begun the Novitiate in an Order, or Congregation approved by the Holy See, whether our own, or some other; exception is made if anyone, because of illness, was dismissed from our Novitiate, and then afterwards, regained his health [# 12].
5. Anyone encumbered with debts, or subject to civil suits, or, has obligations rising from natural bonds [# 13].
6. Defect of birth, or a good reputation, or one born of a Jewish father [# 14].
7. One who took part in a heresy, or schism, or was under some major excommunication which he then denounced; likewise, homicide, or mutilation [# 15].
8. All the remaining impediments which imply irregularity from Canon Law for Sacred Orders, impede the entrance of Clerics from this Sodality unless a dispensation from the Holy See intervenes [# 16].
9. Sickness, or weakness of body, which impedes manual labor, or religious duties; vices of the soul that can only be corrected with difficulty, or obstinacy, or hardness of will, or understanding which would make the learning of an art, or discipline or a science repugnant: a character unable to endure religious discipline, especially Chastity and Obedience, precludes entrance into this Sodality [# 17].

## SECOND CHAPTER

### The Qualities of those who are to be admitted.

1. In those who are admitted for the spiritual ministries, there are required a capable understanding, the characteristics of good judgment, and sufficient tenacity of memory. Moreover, that they be zealous for spiritual perfection, quiet, constant, and diligent in all that pertains to the divine service; that they have zeal for the salvation of souls, and besides, that they be deeply attached to this Sodality, and prepared for the perfect abnegation of their will [# 18].

2. In these, moreover, who serve in domestic duties, there is required that in addition to a good character and zeal for religious perfection, and the right intention of serving God, they are to be content with their grade, and endowed with strength of body for manual labor, which this kind of life demands; they are not to be men of limited understanding, and moreover, their number is to be determined by the requirements of work, so that they do not indulge in laziness [# 19].

## THIRD CHAPTER

### Concerning the Manner in which Postulants are first accepted into our House, and then, among the Novices.

1. As soon as anyone seeks to enter our Sodality, there are required of him Testimonial Letters of the ordinaries, according to the Decree of January 25, 1848, that begins: *Romani Pontificis*, published by the Sacred Congregation on the State of Regulars [# 20].

2. Then, first it is required to find out whether the Postulant, in a general way, is fit for our Institute, and if he is called by God [# 21].

3. When nothing to the contrary is apparent, but rather all indications of a divine vocation are present, then the one who seeks to be admitted, prudently and carefully will be proven in the House, in a place separated from the community, where he will remain for ten, or fifteen days as a guest.

For these days, three kinds of Probation will be used:

a.] the Constitutions and statutes will be shown to him, from which he will come to know all that he is to observe.

b.] he is to be exercised in the spiritual activities of meditation and penance, and he is to make a General Confession, and lastly, he is to receive the Eucharist.

c.] he is to exhibit an example of his education and ability, or of his trade and physical strength [# 22].



4. Then, at length, he could be accepted among the Novices, observing to the letter all that is prescribed in the Decree of January 25, 1848, *Regulri Disciplinae*, of the S. Congregation of the State of Regulars [# 23].

5. No one will begin his Novitiate unless he has taken part for eight or ten days in the Spiritual Exercises [# 24].

#### **FOURTH CHAPTER** **Concerning the Master of Novices, and their Discipline,** **and concerning the Admission to the** **Profession of Simple Vows.**

1. The Superior General, with the consent of his Councilors, will establish in which Houses, Novitiates are to be conducted. Nevertheless, never can a House of Novitiate be set up without the permission of the S. Congregation of Bishops and Regulars [# 25].

2. The places where the Novices are trained are to be segregated from the common living and conversation of the rest of the Sodality, and they are to have as many little cubicles cells, as there will be Novices, or a dormitory, large enough, that for each one, beds might easily be set up, and a cell, or a suitable place be set aside for the master, and for his Socius, if there is one [# 26].

3. The Master of Novices is to be elected in the General Chapter *from among the Priests who have completed at least their thirty-fifth year*, and have already had Vows of the Sodality for ten years. He will remain in office for five years. He will remain in office for five years, and he can be re-elected. If, however, he should die, not yet having completed his term of office, the Superior General with the consent of his Council, will appoint another to take his place, until the next General Chapter [# 27].

4. If, due to the multitude of Novices to be instructed should so demand, a Socius will be added to the Master, who will have completed his thirtieth year of age, and he is to be elected by the General Chapter, or by the Superior General, with the consent of his Councilors, up until the new General Chapter [# 28].

5. Outside of the Master, and his Socius, the entrance to the place of the Novitiate is open to no one, excepting, however, the Director of the House of Novitiate, the Superior General, and the Visitors delegated by him to look into the House of Novitiate [# 29].

6. The Master of Novices with utmost effort, will dedicate his mind to the religious instruction of the Novices, and he will overlook nothing that could aid them in the observance of the Constitutions. Moreover, he will be faithful, meek, full of the goodness of heart, so that the young men will open their minds to him, in all that might add to their increase of perfection; he will direct, and instruct them generally in carrying out the Constitutions, and especially in all that refers to the Vows of Poverty, Chastity and Obedience. Likewise, he will be an example to them so that whatever pertains to the nature of our Institute, and the exercises of piety, they will carry out and fulfill.

Moreover, every week he will deliver a sermon on Catechetics, and on the things that refer to the Institute. At least once a month, in a loving way, he will exhort the Novices he has called to himself, that they might wish to entrust themselves to his confidence, so that they might the more beneficially receive his helpful admonitions. Although the care of hearing the Novices' Confessions is committed to the Master alone, nevertheless, the novices can ask the Director for an extraordinary Confessor, a number of times a year [# 30].

7. Near the end of each quarter of the Novitiate, the Master of Novices will send a Report on the conduct of each one in writing to the Superior General [# 31].

8. In addition to the Spiritual exercises, which they will make every year for the eight or ten days, every month the Novices, abstaining from any conversation, will give an entire day for pious exercises, and twice each day, they will dedicate themselves to mental and vocal prayer at the time that is prescribed for each one by the Master [# 32].

9. The probation of the Novices is to be carried on for two full years [# 33].

10. The Cleric Novices in the first year of their training, cannot study letters or the sciences. The Lay Brother Novices, when they have fulfilled the exercises of piety prescribed for them by the Master, they will be assigned by him to corporal ministries under the leadership of the officials of the house [# 34].

11. For the teaching of Christian Doctrine to the youth and to the uneducated on Feast Days, both in our houses and Churches, sometimes the Master can assign the Novices under his direction. For this end, he will see to it that each one, immediately on his entrance into the Novitiate, will apply himself to Christian Doctrine, unless he was already previously well instructed in it [# 35].

12. When the second year of probation has passed, if the Novice has shown that he will see to the greater glory of God and the good of the Sodality in all things, and has shown himself as an example of good works in the exercises of piety, he is to be admitted to Profession; but, if he has not sufficiently proven himself in these matters, he is to be dismissed [# 36].

13. In the Admission of a Novice to Profession of simple vows, everything is to be observed that is prescribed by the Decree of January 25, 1848, *Regulari Disciplinae*, published by the S. Congregation on the State of Regulars [# 37].

### **PART III**

#### **Concerning the Practice of the simple Vows that are emitted in our Sodality and the Progress in the Spiritual Perfection of the Members.**

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##### **FIRST CHAPTER**

##### **Concerning the Vows of the Sodality in General, and their Dispensation and Annulment**

1. The three Vows of Poverty, Chastity and Obedience, which all the members pronounce, after a fitting probation, as prescribed by common law, and the particular Constitutions of our Institute, although they are only simple, they are nonetheless, perpetual [# 38].
2. No one can be dispensed from these Vows, unless by the Supreme Pontiff. If however, some one [and may God avert it], should commit grave violations of the Vows, or of discipline, and committed them publicly, and having been warned frequently, and is truly incorrigible, he could be dismissed by the Superior General with the consent of his Councilors. But, a confirmation of this dismissal will be sought from the S. Congregation of Bishops and regulars [# 39].
3. However, no one can be dismissed because of an illness that preceded Profession [# 40].

##### **SECOND CHAPTER**

##### **Concerning the Vow and Virtue of Poverty**

1. The simple Vow of Poverty, which is emitted by our members, refers only to the administration of an object, but not to its possession; and therefore, those who are professed in this Institute, can retain the radical dominion, as it is called, of their goods, but the administration of them, the gathering of revenue from them, and the use of them, are absolutely forbidden. Moreover, they must cede before profession, even privately, their administration, their usufruct, and their use, to whomsoever they choose, even to their institute, if they should so freely choose to do. However, this condition can be placed on their cession, that it be revocable at any time; but, the professed member cannot use this right of revoking in conscience, unless the permission of the Apostolic See is had. All of this is to be observed in like manner, if other goods are expected, which should come to them after profession, by the title of inheritance [# 41].
2. However, the members can freely dispose of their dominion either by their will, or through acts between the living, but with the permission of the Superior General; should this last case occur, the cession of the administration, usufruct and use made by them, will cease; unless they wanted that cession, that has proven good in time, to remain firm, notwithstanding the cession of the dominion [# 42].
3. The Professed, however, are not forbidden to perform those acts of ownership, with the permission of the Superior General, that are prescribed by civil law [# 43].

4. Whatever the Professed have acquired by their own industry, or for the sake of the Sodality, they cannot scribe, nor receive for themselves, but all these are to be included under the goods of the Sodality for common use [# 44].
5. Food, clothing and lodging, and all domestic furnishings, are to be such that nothing superfluous be admitted, although there should be nothing of what is necessary to nature that is lacking [# 45].
6. In our Churches, there are not to be had funerals, nor funeral stipends, nor chaplaincies, nor anniversaries, nor anything similar [# 46].
7. Alms for Masses and other pious offerings, cannot be accepted by our members; however, all these are to be handed over to the Superior, either General, or Local, or to those who have been delegated by them for these [# 47].
8. All shall have food, clothing and books in common; nor is anything granted for their use, unless they have it not as their own; and they are to be prepared to return to common use, anything whatsoever they are using, at a nod of their Superior, or Director [# 48].
9. No one is granted the perpetual use of books, nor is he freely to take them away with him wherever he should be transferred [# 49].
10. No one is to use anything as though it were his own [# 50].
11. No one is to possess privately in his cell, or under his care, and for his own free use, anything that pertains to the sustenance of the body; such s good and drink [# 51].
12. No one is to keep the door of his cell, or any chest locked, without the permission of the Director [# 52].
13. In clothing, and in all wearing apparel, and in whatever pertains to one's room, no one shall keep about himself anything beyond what is necessary for actual use, but everything shall be kept in the common wardrobe [# 53].
14. No one shall demand anything as a compensation for spiritual ministry, or pious office, because the Sodality performs these gratuitously, according to what was stated in Part I of these Constitutions [# 54].
15. No one can exchange, accept or dispose of anything that pertains to the House, without the Superior's permission [# 55].
16. As each one ought to be content with whatever id distributed to him from the common goods, so each one ought to be prepared to accept the more mean and abject, for his greater abnegation [# 56].

### **THIRD CHAPTER**

#### **Concerning the Vow and Virtue of Chastity**

1. There is to be a cloister for women [# 57].
2. No one is to go out of the House, unless with the Director's permission, and, in so far as it is possible, with a companion to be assigned by him [# 58].
3. On returning home, if there is anything of note that the Superior did, or if anything happened, they will both report to the Director [# 59].
4. No one will speak with a woman, or hear her Confession, unless the door remains opened, so that those who are talking can be seen [# 60].
5. Each one is to strive, by utmost effort, to that perfection of Chastity, which is befitting those whose way of life is angelic [# 61].
6. Hence, for all, there is to be a frequent exercise of praying and meditating, which is prescribed for each one, by order of the Constitutions, or of the Superior [# 62].
7. Each one is to exercise that mortification of the flesh, especially by abstinence from food and drink, which will be suitable for him in the judgment of the Confessor [# 63].
8. Idleness is to be absolutely and perpetually avoided always by everyone; manual labor, or some exterior exercise of the members, which is the more decent and useful, is to be prescribed for each one by the Superior [# 64].
9. Visits and conversations with women, either personally, or by letter, are to be avoided. Out of necessity, however, or when there is hope of great fruit, these will still not be granted by the Director, unless to men who are well proven and prudent [# 65].
10. Every excessive and singular familiarity and human friendship, especially among the youth, are to be avoided [# 66].
11. No one, therefore, without either the general, or particular permission of the Director, will enter the room of another, and when he has entered, the door will remain open, while they are talking [# 67].
12. No one shall touch another, even in jest [# 68].
13. Great stress shall be placed in this, that all will wash their stains properly and frequently in sacred Confession, and be refreshed with the Angelic Bread. They will very often visit Jesus latent in the most August Sacrament of the Eucharist, and pour forth frequent ejaculatory prayers to the Most Holy Immaculate Virgin Mary, and to her most chaste Spouse, Joseph [# 69].

14. That modesty which is especially evident in the guarding and custody of the eyes, the tongue and of the other senses, and which is evident in the gestures and bearing of the body, is to be uppermost in the hearts of all, both for the conserving of the probity of morals, as well as for the good of souls [# 70].

#### **FOURTH CHAPTER**

##### **Concerning the Vow and Virtue of Obedience.**

1. The Constitutions of this Sodality do not oblige of themselves, under any fault, either mortal or venial; and, therefore, if anyone, by breaking them, is guilty before God, this does not derive directly from the Constitutions themselves, but either from the precepts of God, or the Church, or from the vows that were taken, or lastly, from the circumstances that accompany the violation of the Constitutions, such as bad example, the contempt of sacred things, and the like [# 71].

2. All are to obey the Superior, even the minor officials, and also anyone who is in an office, and those who have the faculties of commanding, as though obeying Christ [# 72].

3. If anything were denied to someone by a Superior, he shall not go to another Superior about the same thing, unless he will tell him what response he received from the other, and the reason it was denied # 73].

4. They will strive to obey, not only in deed, but also they will conform their will and their minds to the precept of the Superior. Each one, moreover, will speak to Superiors with great reverence, and he to whom a Superior will speak, or reprimand, will listen humbly, and without interrupting him [# 74].

5. No one shall curiously seek from others those things that are to be done by Superiors, concerning administration, or by conjecturing, enter into conversation about them; but, each one, attending to himself, and to his own duty, will expect as from the hand of God, whatever is decided concerning himself and others [#75].

6. No one will bring the orders, or letters of an extern to a Domestic; or those of a Domestic to an extern, unless the Director knows of it; he, moreover, can read all the letters that are sent, or received by our members, but not those that are sent by our members to the Holy See, or to the Diocesan Bishop, or to the Superior General, or to one of his Councilors, or those that are received from any of these [# 76].

7. No one shall refer to externs those things that have been done, or are to be done, unless he knows that the Director approves of it. He will not show to them the Director approves of it. He will not show them the Constitutions, or other books, or writings of this kind, in which the Institute of the Sodality is contained, unless with the express consent of the Superior General [# 77].

8. No one will seek counsel from externs, unless with the permission of the Director.  
When anyone asks permission of the Director to go anywhere, he will at the same time, tell whither, and for what reason, he wishes to go; at the same time, he will report to the Director what he has done, as he understands him to wish it, and he matter will require [# 78].
9. No one of ours, without the permission of the Director, will take on, or promise any business, even pious [# 79].
10. No one shall interfere in the office of another; no one will enter into a place set aside for the ministry of another, without the permission of the Director, or of the Prefect of the place, when it is necessary [# 80].
11. He, to whom the care of a given matter has been committed, if an impediment should arise, will, in due time, advise someone from among the Superiors, that he may provide [# 81].
12. Just as soon as he has come to know the order, or any indication, each one, rivaling on earth the heavenly spirits, brooking no delay, and putting aside all in which they are engaged, shall hasten and even fly to do the will of their Lord [# 82].
13. The obedience in everything that is not against the precepts of God, or the Church, or the Constitutions of this Institute, is to be entire, prompt, strong and humble, with the perfect abnegation of one's own will and proper judgment [# 83].

## FIFTH CHAPTER

### Concerning Progress in Spiritual Perfection

1. The first aid is Prayer. And, therefore, besides the daily common and prescribed prayers, which are especially contained in the Divine Office and Mass, attentively and devoutly, with the assisting divine grace, meditation will be made daily, and in so far as will be possible, in the morning before Mass, for one half hour [# 84].
2. The daily recitation of a third part of the Rosary of the Blessed Virgin Mary with the usual prayers to St. Joseph, her most chaste Spouse. For, these are the principal Patrons of our Sodality, and therefore, our Members should strive to honor them with special worship and love. Hence, the Priests [as is our custom], after Lauds and Compline, will add the *Hail, Mary*, and the *Glory*, with the oration of the Espousals of the Blessed Virgin Mary. All will observe every one of their Feasts, and especially, they will celebrate as solemnly and devoutly as possible, the Feast of the espousals of the Blessed Virgin Mary, with Novena Prayers, nor will they even cease to incite the faithful to their worship and devotion. Our Members are earnestly entreated to have a Devotion for the Most Sacred Heart of Jesus, the Feast of Whom every year they will observe as solemnly as possible, and they will strive to promote those pious exercises approved by the Church, that refer to this Devotion # 85].

3. Spiritual Reading after dinner, for the third part of an hour **# 86**].
4. The triple Examen: namely, of Provision as soon as the mind awakens from slumber; at mid-day, and before retiring **# 87**].
5. The Spiritual Exercises every year for eight or ten days **# 88**].
6. A sermon is to be delivered in the House at least twice a month, for increasing piety, besides other sermons that are given publicly in our Churches, at which the members will be in attendance, unless they are legitimately detained elsewhere **# 89**].
7. Sacramental Confession to be made every eighth day, to the common Confessor, who will have been approved for hearing Confessions by the Ordinary **# 90**].
8. Every Sodality demands the assiduous and diligent exercise of purging the vices and defects, and of inserting the contrary virtues; increasing and perfecting the infused virtues, both theological and moral; fulfilling the religious virtues, namely obedience, chastity and poverty; denying the inclinations of the flesh, of the senses, and of self-love, and the love of the world; perfectly observing all the precepts both divine as well as ecclesiastical, and of the duties that pertain to the sacerdotal state **# 92**].
9. The careful custody of religious silence, so that outside the times assigned for recreation, no one will speak unless of necessary matters, especially in the Church, sacristy, refectory, nor in the Dormitory. Always, whenever anyone speaks, care is to be taken that it be done in a few and reasonable words, and not in a loud voice **# 92**].
10. There is no common rule concerning penances, except this one, that all will partake only of the common food, clothing and all else necessary for life, and of those things that are granted and conceded by superiors that suffice for temperance, decency and poverty, and at the same time, care for necessity **# 93**].
11. Moreover, each one will accept penances that the Confessor, or Superior, might impose on him in the Lord, and will often ask for greater penances, in so far as his bodily strength and grace will allow; these will be established and moderated for him **# 94**].

## SIXTH CHAPTER

### Concerning Charity

**that is to be observed and promoted among the Members.**

1. All will keep as the goal and sign of their vocation that saying of Christ, the Lord: *In this, all will know that you are My disciples, if you have love for one another.* All, therefore, will strive especially for that union and concord of charity: they will absolutely abhor anything that might be contrary to it, as discussions, the lack of harmony, and they will avoid these to the best of their ability **# 95**].



2. But, if perhaps out of human frailty, some dissension, or disturbance among the Members should arise, immediately care is to be taken that they be reconciled from the heart, and with mutual satisfaction, they return to the good graces of one another [# 96].

3. Should anyone be the author of dissension, or division among the members, or Superiors, he is to be severely reprimanded, and, should it prove necessary, transferred to another House. But, if he should prove incorrigible, he is to be dealt with according to what is established in Chapter I, n. 2 [# 97].

4. Never, for any cause whatsoever, should the evil of detraction, by any word, or sign, appear among the Members. But, no one should allow this to enter his mind, that he harbor ill feelings, or unkind thoughts about his confrere [# 98].

5. Since a diversity of opinions, and a frequent contradiction presents no small difficulty for the union of charity, therefore, a dissension, of opinions, or contentions, are greatly to be feared, and in so far as possible, they are to be avoided by all [# 99].

6. There are also to be feared, and absolutely avoided, those private and disorderly affections by which two, or three go apart by themselves, away from the rest of the Members: for it cannot be but that these affections, that tend to one side rather than another, will bring much harm to the common harmony of all. But, even though an equal and similar charity is to be offered to all, nevertheless, honor is to be extended to each one, according to his merit and décor [# 100].

7. For confirming the unity of souls among the members, uniformity and likeness ought to be evident in all things, even in externals, such as clothing, food and the manner of living. Primarily, the table is to be so in common, that no one, no matter how advanced, or aged, or whether he be a Superior, or more learned, or for any reason, is to be excused from it, unless because of illness [# 101].

8. Every day, for an hour after dinner, and for about another hour after supper, all the Members will come together and converse with one another in a familiar and friendly way, in the same place, in so far as this is possible. Moreover, in these common recreations, the honest relaxations of mind, or the rest of others, are not to be disturbed, or impeded by inopportune harshness, or excessive severity and moodiness; so, by religious modesty, there is to be avoided in words, and deeds, every worldly rudeness, so that there will not ever be disturbed the harmony and concord of good works [# 102].

9. When any one of ours is on a journey, and he passes through a place where there is a House of the Sodality, he will not go to another dwelling, and he will be under him who is over that house, in obedience in all things, just as are all the rest living in that same House. However, whether he is Professed, or a Novice, without any acceptance of persons, or limitations, he is to be shown hospitality, with every mark of benevolence and charity by the Director of the House and the other members, and should he have need of it, he is to be given good and clothing for his journey [# 103].

10. It is not only among the Members of the same House that there is that custom that joins the souls of those dwelling in the same place into one heart and soul, but there is not to be lacking that communication of letters with those who are absent, that leads to the same effect [# 104].

11. Care before and above all is to be shown to our sick members, so that they will really be served as Christ. Therefore, the Superiors and the rest of our Members will take every care so that our sick will suffer no neglect; and they will give them, after having consulted a doctor, all that is prescribed so that the sick members may not feel sad, but, as far as possible, they might be uplifted. If anyone should feel more than ordinarily indisposed, he will make it known to the Infirmarian, or the Prefect of Health, or to the Master of Exterior Discipline. No one will take any medicine, nor will he choose, or consult a doctor, unless with the approval of Superiors [# 105].

12. Whoever visits the sick, with either the general or special permission of the Director, will speak to them with such moderation, so that he could not be bothersome, and he will treat of those things which could console the sick, and be a good example for those who are present [# 106].

13. When a Member is in the danger of death, the Last Sacraments of the Church are to be administered, and one of the Priests will offer Mass for him, as long as he remains on the threshold of death. Moreover, the rest of the Priests of that House, will remember him in the Sacrifice of the Mass. The other Members of the same House will receive Holy Communion, or they will recite a third part of the Rosary of the Blessed Virgin for him. When the sick member has died, if he was professed, all the Priests of the entire Sodality, will offer Mass for the remission of his sins: the remaining members will assist at the sacrifice of the Mass three times, and, as soon as possible, they will receive Holy Communion three times, and once, they will offer the entire Rosary. If the deceased was a Novice, all the Priests of the House of Novitiate will offer Mass for him; the rest of the members of the same House will offer the pious suffrages that we have noted above [# 107].

14. Once a month, all our Priests will say a Mass for the deceased members; the rest will remember to say a third part of the Rosary of the Blessed Virgin Mary, or make the pious exercise of the way of the Cross, and to offer Holy Communion. Moreover, in the Church of our primary House, a Solemn Mass of *Requiem* will be celebrated on the day of the Commemoration of all the faithful departed, and on that day, those who are not Priests, will receive Holy Communion, and they will recite a third part of the Rosary of the Blessed Virgin Mary [# 108].

**PART IV**  
**Concerning the Training of the Students after Novitiate**  
**and Their Promotion to the Priestly State**

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**FIRST CHAPTER**  
**Concerning the Probation and Education of those who are**  
**to receive Clerical Orders.**

1. In this Clerical Sodality, which strives not only to contemplate divine things, but also to teach others what has been contemplated, there is required a more than ordinary knowledge of all that pertains to faith and morals. Therefore, it is required that the Clerical members apply themselves to the proper acquisition of that knowledge [# 109].
2. Therefore, so that they might illumine the minds of those that are now in darkness, and resist raging heresies, or so that they might give an explanation for the faith that is in us, or solve the moral problems that come up, and to satisfy all, it is required that each one be sufficiently instructed in both branches of theology, positive and scholastic, speculative and moral, as well as Canon Law. Besides, it is necessary that each one diligently apply himself to these sciences, that are prerequisites for the learning of theology, or which can embellish, or assist this [# 110].
3. And so the Novice Clerics as soon as they have pronounced the simple vows of our Sodality, are to be applied to the necessary studies, in a separate place, which is called a Scholasticate [# 111].
4. Those who enter the Sodality already imbued with doctrine, when their Novitiate is completed, they will be assigned to perfecting it, and to exercising those ministries, to see whether they know how to perform them properly for the salvation of their neighbor [# 112].
5. In this time, each one will so prove himself in the discipline of religious life and morals, through various and new experiments, that his piety, humility and prudence will be evident to all, but especially to the Superiors [# 113].

**SECOND CHAPTER**  
**Concerning the Program of Studies, and their Distribution.**

1. Our Clerics, after completing high school, will attend philosophical courses and human letters for three years [# 114].
2. Afterwards, for at least a four year period, they will be dedicated to theological studies, namely: sacred Scripture, both of the Old and the New Covenant; Ecclesiastical History; Patristics; Canon Law; but, especially, the Dogmatic Theology, Speculative and Moral; not omitting the study of Preaching and Catechetics, as well as Liturgy, and Ecclesiastical Chant [# 115].

3. The Scholastic Method in Philosophy and theology is to be taught. In both these studies, they will use the Divine Thomas as their teacher; in Moral Theology, St. Alphonsus Liguori. Our members are not prohibited from following the remaining authors who are commonly considered the more famous, and the more established, in explaining Catechetics and Catholic Doctrine [# 116].

4. Most especially, care is to be taken that absolutely no diversity of opinion be admitted among our Members, in whatever pertains to the solid doctrine that is the more approved in the Church. However, in what pertains to those opinions in which the Doctors vary, or contest one another, every effort is to be made that even in these, our Members agree among themselves, in so far as this is possible. In the first place, it is necessary that should there be any diversity, it should not so effect the entire body of doctrine, so that there would seem to be among our Members almost contrary schools of thought, for this usually opens the way the most, to a division of minds [# 117].

5. As the scholastic year is approaching its end, each student will undergo the venture of an Examination on those matters that through the year had been explained and studied, before the Director of the House, the Prefect of Studies, the ordinary teachers, as well as one or two other examiners to be designated for this each year. No one, however, is to be promoted to a superior course, who had not obtained approval from the above-mentioned examiners, in a Report, submitted in writing [# 118].

6. Clerics, after they have completed their four year theological course, will be called to a Comprehensive Examination in theological disciplines. With this in mind, the Prefect of Studies, together with the teacher, will draw up a List of Theses from Sacred Scripture, canon Law, Ecclesiastical History, but especially from Dogmatic and Moral Theology, which will be approved by the Superior General and his Council. He will send to these candidates this List two or three months before the end of the fourth theological course, so that in these Theses, they might give evidence before the Superior general himself, or someone from among the General Councilors, delegated by him for this duty, as well as the Director and the Prefect of Studies, and all the Teachers of the theological course; all of whom, by secret ballot, will declare on his success in the examination, and will give testimony of him in writing. Moreover, this testimony is to be given to the Superior General and his Council, and it is to be kept among the Acts of the House of Studies [# 119].

7. When this examination is over, two or three years are granted to the students for repeating privately, the doctrine of the Fathers, and the more serious studies, or for developing those sciences, or arts, in which they are the more proficient, and in which their talent is best used, with special attention and diligence, and for a longer time [# 120].

### THIRD CHAPTER

#### **In what Manner is their Progress in Studies to be counseled.**

1. For teaching either the philosophical, or theological matters, those teachers are to be chosen, above all the others, who are outstanding for their probity of life, and their excellence of doctrine and talent. But, as with all other teachers, there are to be sought in the first place, ability and diligence, so that not only will they be learned, but also assiduous and zealous for the progress of the youth in all literary exercises [# 121].
2. From among the teachers, there is to be chosen by the Superior General, with the consent of his Councilors, a Prefect of Studies, who, under the Director of the House of Students, will most carefully watch out for the right order, or the method in teaching subjects, and that he promote to the best of his ability, the advancement of our students in knowledge [# 122].
3. A special care and attention is to be had for those who are dedicated to studies, both so that their health be not harmed, and also so that their necessary comfort is not lacking. And so, the Director will so see to their food, and their proper clothing, and deserved and necessary recreation, that they, being freed from the care of these matters, might the more easily undertake the work of studies, being content in religious moderation [# 123].
4. In each House, there is to be a common library that is the most amply provided for, as is required by the necessity and the quality of studies [# 124].
5. Every student will have those books that are necessary for them [# 125].
6. It is to be provided that there be taken from the students the impediment of external occupations and work, both in domestic duties, as well as in other ministries, so that they might have more time to give to their studies [# 126].
7. Therefore, for taking care of the domestic chores, there are to be assigned as many Lay Brother Members, as the needs of the House demand [# 127].
8. Moreover , those who are engaged in studies, will guard their probity of morals, and they will direct their minds to the divine glory, and the salvation of their neighbor, and they will often pray to God so that he, Who is the God of knowledge, might grant them the necessary learning [# 128].
9. First of all, they will avoid those studies that are harmful, then, those that are impertinent and useless, that they might learn those that are the most necessary: in those that necessarily or usefully could be learned, for the greater honor and glory of God, and the greater service of the Church, they will be alertly and constantly struggle against negligence, or boredom, and cope with the hard work, by the firmness of their wills for acquiring the knowledge of these matters [# 129].

10. It is up to the Superior to see to it that their love of piety is not lessened by their fervor in study, and that their necessary studies are not impeded by excessive exercises of piety [# 130].

11. If Chairs of Theology, and sometimes those of Philosophy are offered, especially in Seminaries, these can be accepted with the express permission of the Superior General, without any contradiction, argument of opposition [# 131].

12. Degrees in the University can be accepted, as long as they be received without an lessening of either religious poverty, or humility. Rather, it is expedient that some of our Members who are found to be the more suited for human letters, and natural sciences, should obtain the public faculty of teaching those disciplines, if this can be done: for this is both in accord with our scope, and in our times, it is most useful for the assistance of the Church, and for the Christian Education of youth [# 132].

#### **FOURTH CHAPTER**

##### **Concerning those to be promoted to the Sacerdotal Office.**

1. No one will be initiated in the Minor Orders until he has completed his three year course of Philosophy.

2. All will attend school until their twenty-fifth year; so that no one is to be promoted to the Sacred Order of Priesthood, unless he has completed his twenty-fourth year, and the four year course of Theology. Then only can he be moved out of a House of Studies, and gradually exercised with the approval of the ordinary, in hearing the Confessions of men, and in giving sermons in our Churches, under the direction of a Corrector, assigned by the Superior General, or Director; likewise, in teaching Catechism to children, and to the uneducated. It is required that they attend the discussions of cases of conscience, which ought to be held in every one of our Houses, in the times stated by the Director. They will never neglect the study of S. Theology, especially moral, which ought to be among the greatest responsibilities of all Priests [#134].

3. Lastly, they are to be exercised in giving sermons in the Churches of the city where they are living, in giving the Exercises, under a Corrector, assigned, as noted above. They are to have a devout care of the sick, and especially of the dying. After they have completed their thirtieth year, with the permission of the Ordinary, they can hear also the Confessions of women, and assist in the sacred Missions. But, no one will take on these Apostolic Expeditions unless first he has drawn up a series of Sacred Conferences and meditations, accommodated to the understanding of all the faithful of Christ, and unless he has given this to be revised by someone from among the more learned and older Members designated for this by the Superior General. This is all the more binding on any writings which perhaps some one of our members might be thinking of having published, which cannot be printed unless these men to whom the Superior has entrusted this work, have approved of it, after having first sought the permission of the Ordinary of the place [# 135].

## **FIFTH CHAPTER**

### **Concerning the Coadjutor Lay Brothers**

1. The Coadjutor Lay Brothers help the Priests and around the House, chiefly in domestic chores. Being properly imbued, therefore, with Christian Doctrine, they will work at some art in which they are interested, or perform some chore, serving the Lord in simplicity of heart, and the virtues, being an example to their neighbor. Therefore, if anyone among them has received some education, he will not study further, nor will anyone else teach him, without the permission of the Superior General [# 136].

2. Their duties are: Custodian, Porter, Gardener, Cook, Wardrobe-keeper, Launderer, Grounds-keeper, Builder, Dispenser, Scribe, tailor, Carpenter, etc.

They are subject to the Director and the Economus, or to others among the Priests, to whom they are assigned by the Director. To each one, however, may be assigned several offices, according to the nature of things, or necessity demands, in the judgment of the Director [# 137].

3. Lay Brother Members, admitted to every aspect of common life, are to be considered as Brothers, necessary helpers for achieving the End of the Sodality; and lastly, they are sharers in the same future reward in heaven [# 138].

4. Let them remember, therefore, that each one is commanded to the best of his ability, and as circumstances allow, to strive to promote with all his heart, the salvation of his fellow man, both in pouring forth prayer to God, and with good example, and also in the conversations that are held, even those that are private [# 139].

**PART V**  
**Concerning the Administration of the Sodality**

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**FIRST CHAPTER**  
**Concerning the General Chapter**

1. The General Chapter is ordinarily to be held every fifth year, for the Election of the Superior General, who has completed his term of Office, and the Major Officials, as well as handling matters of greater moment that have a bearing on the entire Sodality. Outside of this time, the Chapter is to be convoked if it should perhaps happen that the Superior General should die before completing his term of Office, or if some necessity has completed the Superior General and his Council, to convoke the Chapter sooner, for the good of the Sodality [# 140].

2. In addition to the Superior General and his Council, the following come to the general Chapter:

a.] The Directors of the Houses that have been canonically erected, as far as number is concerned, i.e., in which there are at least four Professed Priests, and at least two Professed Lay Brothers.

b.] Another Member chosen by the Chapter of the individual Houses.

c.] If some House is not canonically constituted, because it does not have the required number, one, who is eligible, is to be elected by the members of this house.

Moreover, only those are eligible, and enjoy active and passive voice in the General Chapter, who have completed their thirty-fifth year of age, and at least five years of Profession after the Priesthood.

Furthermore, all the remaining who are eligible will enjoy passive voice, even though they have not been elected to the General Chapter.

Directors, however, who perhaps have not yet attained the required years of age and Profession, enjoy only active voice in the General Chapter [# 141].

3. The right of convoking a General Chapter, and of presiding over it, pertains to the Superior General. When, however, it is a question of electing a new Superior, when the predecessor has passed away, the Sodality is to be convened, and the convocation will be made by the first of the Councilors [# 142].

4. The place of holding the Chapter is the Primary House of the Sacred Stigmata, in Verona; however, if the Capitulars cannot easily assemble there, another place can be chosen by the Superior General, with the consent of his Councilors [# 143].



5. The manner of congregating the Sodality is this: that he, whose prerogative it is, immediately will make known that a Chapter is to be held, to all the Houses, and he will give the reason for it, the place and the time, which ordinarily will fall in the month of September, for the Solemnity of the Sacred Stigmata of St. Francis; he will add the reminder that everywhere in our Houses, Masses are to be celebrated for the successful outcome of business [# 144].

6. At the same time, he will advise the Director to hold a House Chapter, which is made up of the Professed who are in sacred Orders, of which two thirds will make a legitimate Chapter; init, when he Election of the Member to attend the General Chapter has been held, it will be deliberated whether something useful for this house, or also for the entire Sodality, is to be proposed to the General Chapter: to which will be sent all that seemed should be proposed, that will be signed by the Capitulars [# 145].

7. In its Convocation, such time will be assigned so that the Capitulars can easily arrive for it [# 146].

8. When the indicated day has arrived, it is permitted to begin the Chapter, even though some one of the Capitulars is absent. At the beginning of each general Chapter, the Capitulars and all who are in the House, having assembled in Church, after the Hymn, *Veni, Creator*, will add also the Psalm, *De Profundis*, for the deceased members. Moreover, at the end of each meeting, after those prayers, *We give You thanks*, etc., there will be recited in the Chapter that same Psalm, *De Profundis*, for these same deceased [ # 147].

9. Then, the Capitulars will proceed to the place of the meeting, and they will sit in this order: the President of the Chapter, the General Councilors, then, all the rest, keeping the order of the term of their Profession [# 148].

10. Then, it will be decided, by majority vote, of those who are present, that they constitute a full and legitimate Chapter; if, however, there are at least two thirds present of all the Capitulars [# 149].

11. And then, when the Chapter has been proclaimed, by secret ballot, by a relative plurality of votes, a Secretary of the Chapter is elected. The two oldest members will inspect the ballots of this election, together with him who is presiding over the Chapter. It will be the duty of the Secretary to write the Acts of the Chapter, to sign them, and to affix to them the Seal of the Sodality [# 150].

12. When these things have been done, if the Chapter had been convoked for electing a Superior General, the first business of all will be the Election of the Superior General, and his Councilors, in the manner and order contained in the Chapter that follows. When the meetings had been called for other business, then he, who presides over the Chapter, explains the business and the reasons why principally the Chapter had been convoked; then, the treatment of the business will get underway [# 151].

13. First, therefore, there will be elected by a relative plurality of votes, three who together with the President of the Chapter, and the Secretary, will discern by a plurality of votes, what is to be rejected, and what is to be referred to the Superior General, and what is to be proposed in the Chapter, from what had been sent in writing to the Secretary of the Chapter, either from the Chapters of the Houses, from the General Councilors, or from the individual Capitulars, or lastly, from all the other members [# 152].

14. The three Deputies, whom we have mentioned above, with the Superior General, and the Secretary of the Chapter, will examine first what the individual Houses have sent in to be proposed; then, what the General Councilors, and lastly, what others in the Sodality have sent in, observing the order of age. From all these Proposals, they will draw up a list of matters to be proposed in the Chapter, and to be discussed under individual headings. Each one has the right to propose immediately to the Chapter, and to be discussed under individual headings. Each one has the right to propose immediately to the Chapter that those that perhaps have been rejected, be discussed [# 153].

15. In the more serious matters, it is required that they be proposed on one day, and handled on another; so that the reason why they were proposed might be given by those who proposed them, as long as they are among the Capitulars, and that they do so briefly and clearly. However, when it is a question of defining a matter, at the request of the majority of the Capitulars, an end being imposed on the discussion, the Chapter will proceed to a decision by ballot [# 154].

16. The Chapter can, if a real necessity demands it, propose those articles be added to the Constitutions, or to be changed which it judges expedient; however, there is to be no addition, or change, unless at least two thirds of the capitulars believe that this should necessarily be done. Lastly these articles, after they have received the required votes, never have any binding force, unless first the consent of the Holy See has been obtained [# 155].

17. If the multitude of business, or its quality so demand, delegates can be instituted by the Chapter, who will then refer back to it, so that it might make the judgment on these matters [# 156].

18. The Secretary of the Chapter will have a book in which are to be contained the Decrees that have been confirmed, and he will read them at one time, in the full meeting, before the Adjournment of the Chapter, and then he will affix to it the Seal of the Sodality, after it has been signed by himself, and then by the others, in order. Moreover, all the Acts of the Chapter are to be sent to the Sacred Congregation of Bishops and Regulars, that they might be considered as ratified [# 157].

19. The Chapter is not to be dissolved only on the judgment of the Superior General, without the consent of the Chapter itself. Furthermore, the Decrees, after they have been ratified by the sacred Congregation of Bishops and Regulars, will be promulgated to the individual Houses [# 158].

20. Before the Chapter is finished, there are to be elected, if their term of Office has expired, by a plurality of secret ballots, four General Councilors [according to the manner to be outlined in Chapter IV], and the Master of Novices [# 159].

21. There are to be elected, in the same way, the examiners for admitting into the Novitiate, and to Profession in our Sodality, according to the Decree, *Regulari Disciplina*, promulgated on the 25th day [of January] 1848, by the Sacred Congregation on the State of Regulars. These will remain in their Office until the next general Chapter [# 160].

22. Lastly, all will go to Church for the recitation of the *Te, Deum*, with three Orations: I. Of the Most Holy Trinity; II. Of the Espousals of the Blessed Virgin Mary; III. of Thanksgiving. All who are in the house ought to be present for these prayers, and the Psalm, *De Profundis*, for the deceased members of our Sodality, will be the last prayer [# 161].

## SECOND CHAPTER

### Concerning the Election of the Superior General

1. In order that someone be able to be elected the Superior General, it is required that he enjoy the right of active and passive voice, and that he be outstanding among the members for the holiness of his life, for his love for the Sodality, and for his dexterity and prudence in conducting business [# 162].

2. For a two-fold reason, it would be necessary to hold an Election for the Superior General, either on account of the expiration of his term, or his death [# 163].

3. If the Superior is to be elected when the term of his office has expired, this will be the procedure for holding the Election. The Superior himself, two months before his term of Office has expired, will indicate to the entire Sodality, the day on which his administration ends, and he will set another day for the celebration of the General Chapter for the Election of his successor, after indicating the customary masses and other prayers, for beseeching light from the Superior, ought not to exceed the space of one month from the end of his administration [# 164].

4. From the day that he completed his administration, until the Election of his successor has been held, the Superior General will continue to exercise government and administration, with the same authority as the first Councilor would enjoy at the death of a Superior General, until his successor is actually constituted in his office [# 165].

5. Moreover, the Election is to be held in this way. When the Chapter has been constituted, and the Secretary elected, as has been explained in the previous Chapter, the Assistant for the Election is chosen, who, with the President of the Chapter, and the Secretary, will inspect at the same time, the votes that were cast. The same Assistant will help collect the ballots, and will aid the Secretary in writing the Acts [# 166].

6. When this meeting has first been convened, after this day, the next one is given to the Electors, so that they might implore the divine light on themselves, and consider the better who is the best suited for this responsibility [# 167].

7. On the day of the Election, the mass of the Holy Spirit is to be celebrated, if the Liturgy permits. Afterwards, those who have the right of voting, proceed to the place of the Chapter, where alternately, in a low voice, they say together the Hymn, **Veni, Creator**, with the Oration: *O God, Who did instruct the hearts of the faithful...*, in the meantime, the rest of the Members pray in Church [# 168].

8. When this is over, all the Capitulars, present in the Chapter, will write on paper the name of the one in whose favor they want to vote, and they will place in a prepared urn, the ballot folded by them, in this order, that first, the President will approach, then, all the rest, observing the order of age from Profession [# 169].

9. Afterwards, the Secretary will take out the ballots, and count them aloud, and if the number of papers agrees with the number of the Electors, on receiving them, he will hand them to the President; when he has seen the ballots, and shown them to both Assistants, he will read them in a loud voice, or he will hand them to the Secretary to be read [# 170].

10. After the proclamation of the individual ballots, the numbers will be compared to see if several have been nominated; and he who has received more than half of all the votes, is to be the Superior General [# 171].

11. If, however, in the first ballot, no one has exceeded half of all the votes, in the same manner, a second ballot will be attempted [# 172].

12. If, though, in this second attempt, no one has obtained an absolute plurality of votes, the third ballot will be put off until the following day, so that the Electors might the more maturely consider the matter. But, if in the third attempt, the desired effect has not been obtained, the Election will devolve on the Sacred Congregation of Bishops and Regulars, to whom all the Acts will be sent [# 173].

13. Finally, when a sufficient number of votes for electing the Superior has been obtained, the President, if he has not been elected, will indicate publicly that the one elected has received more than half the votes; and forthwith, he will draw up a Decree, in this form:

**Since, in the full and legitimate Chapter, after the number of all the votes was ascertained, more than half of them has nominated and elected Rev. Fr. N.N., I, N.N., in the authority of the entire Sodality declare that the Rev. Fr. N.N., has been elected as Superior of the entire Sodality of the Priests of the sacred Stigmata of O.L.J.C.. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. Verona, or elsewhere, etc. [# 174].**

14. If the President himself has been elected, then, the Secretary will publish the votes, and will draw up the Decree, and he will sign it, and affix to it the Seal of the Sodality [# 175].

15. After the promulgation of the Decree, it will be permitted to no one to attempt another Election, but immediately all will approach, to manifest their reverence to the Elected Superior, following the leadership of the President, with the Secretary and Assistant, in the order stated above, unless someone of these has been elected; and, kneeling, they will kiss his hand [# 176].

16. When this reverence has been paid, in the place of the Chapter, the ballots will be burned; and all will immediately go to Church for the recitation of the *Te, Deum*, with the prayer of Thanksgiving. Afterwards, the Secretary, in the name of the entire Sodality, will communicate by letter, the election of the new Superior to all the Houses, so that just as early as possible, the Superior will be known to all the Members [# 177].

17. After the Election of the Superior, there will be taken up the Election of the Major Officials, the Masters of Novices, and the examiners for the Admission into Novitiate and Profession, as is stated in the previous Chapter. Then, in the same Chapter, the more serious matters are to be treated and handled as expeditiously as possible. In the meantime, the elected Superior is not permitted to change the Officials of the Houses, until the Chapter is over. Moreover, the Superior will bring the Chapter to an end, with the consent of the Capitulars, with the prayers prescribed in a previous Chapter [# 178].

18. If, however, the Election is to be held on account of the death of the Superior General, this rule will be followed. The first of the Councilors will indicate by letter, just as soon as possible, the death of the Superior General, to all the Directors of the Houses; at the same time, he will convoke the General Chapter for the election of the Superior, which will be held not before one month, nor after four months, following the death of the Superior. Thereafter, everything will be done that has been established and described in this Chapter for the celebration of a General Chapter, and the Election of a Superior [# 179].

### **THIRD CHAPTER**

#### **Concerning the Interior Government of the Sodality.**

1. Over the whole Sodality, there is one Superior General, elected by the General Chapter, to whom are added four Councilors, who will assist him in the Government of the Sodality [# 180].

2. The Superior General will reside in the Mother House, or the Primary house, nor can he choose another Domicile, without the permission of the Apostolic See. Everything that pertains to the offices, personnel, movable and immovable goods, spiritual, or material things, are subject to his administration. Therefore, it is the duty of the Superior to assign each one, whatever pertains to material or spiritual goods [# 181].

3. At least once a year, he will visit either by himself, or through another delegated by him, all the Houses of the Sodality, and he will oversee the progress of our members in spiritual matters; and most especially will he have the responsibility of maintaining regular discipline, the observance of poverty, and the keeping of common life. He will see whether that what is prescribed in our Constitutions concerning studies, are being exactly observed by our members, and especially by the teachers. He will see to it that those who might be better suited for other ministries are not detained in others. He will inspect, either by himself, or through a delegate, the buildings, and stable goods, and he will see whether they need some repair, or care, and whatever would be necessary for their preservation, and he will take care that these be done just as soon as possible. Every third year, he will send to the S. Congregation of Bishops and Regulars, a report on the material and spiritual state of the whole Sodality [# 183].
4. For the carrying out of business, the Superior General will be aided by the assistance of a capable Secretary, whom he himself will choose [# 183].
5. In matters of greater moment, such as for the Admission and Profession of Novices; for the Election of the Directors of the Houses and of the other Officials, as well as of the Teachers of theology; for temporary interpretations that pertain to particular cases of the Constitutions; for the foundation of a new house, for the dismissal of some member who has pronounced vows: lastly, when it is a question of the contracts of buying and selling of immovable goods, and precious movable goods, the superior ought to obtain the deliberative vote of his Councilors, saving the rights of Ordinaries, and the Apostolic good pleasure, according to the prescripts of the sacred Canons, in so far as these are needed. Besides, at least once a month, the Superior will convoke his Councilors, so that together with them, he will treat of those matters that seem to be required for the greater good, and the increase of the Sodality [# 184].
6. However, in certain, more serious matters, and those with lasting effects, the Superior and his Council cannot decide anything, but it is required that there be had the decisive vote of the greater part of the members in a general Chapter. Matters of this nature are; to establish, or change statutes, or to declare doubts that have arisen concerning them, saving the right of approbation that is to be sought from the Sacred Congregation of Bishops and regulars; so also, with Apostolic permission, to close, or to alienate Houses already established [# 185].
7. The Superior will remain in his office for ten years, and he can be re-elected; but, in this case, he cannot continue to exercise his power, unless he has been confirmed in Office by the Holy See. Should the Superior die, the first of his Councilors takes his place until a successor be chosen for him, and in the manner and in the time, explained in the previous Chapter. He, however, can effect no change in discipline, or administration, in that time, he will rule the Sodality [# 186].
8. But, should it happen, and may God avert it, that the Superior neglects his duties in a most serious way; he, who among the Councilors had been elected Monitor, together with the rest of the Councilors, will efficaciously advise the Superior of his duty; and if this does not suffice, the Councilors will inform the sacred congregation of Bishops and regulars, that it might, in its wisdom, provide [# 187].

## **FOURTH CHAPTER**

### **Concerning the General Councilors, the Procurator General and the Monitor.**

1. By a relative plurality of votes, four Councilors to be elected individually, are to be added to the Superior General by the Congregated Sodality from among those who enjoy the right of active and passive voice. First, is elected the one who takes the place of the Superior who has passed away, as is explained in the previous Chapter, number 7; then, the Procurator General; and lastly, the third and fourth Councilors. Finally, from among these four, there is to be elected the Monitor of the Superior General [# 188].
2. The Election of all these will take place at every General Chapter, ordinarily convoked; so that they are always to be elected whenever the Election of a new Superior General is held, even though they have not completed their term of Office [# 189].
3. So that no harm will come to the office that is entrusted to them, ordinarily, they cannot reside outside the House where the Superior General resides [# 190].
4. The Councilors are to be present at all the deliberations which are described in the previous chapter, n. 5. together with the Superior General, they will decide on all these matters, by secret ballot, and they will have the force of a deliberation; so that whatever business had been proposed for deliberation, the Superior may not act otherwise than had been decided by the majority of their votes' should the number for which the Superior General voted; saving always the right for which the Superior General voted; saving always the right of the Ordinaries, and the permission of the Holy See, in so far as this is necessary.
5. The one among the Councilors who is constituted the Procurator General, directs the material, or economic state of the whole Sodality. He executes the purchases, and buildings, and other such business; but, he will not take part in the juridical actions and in alienations, without the consent of the Holy See, according to the prescripts of the sacred Canons. Likewise, it is the prerogative of the Procurator to suggest that whatever is necessary for each house, be procured. Furthermore, each year, he will report on the patrimonial state of the entire Sodality, and will submit this for the review of the Superior General, and the remaining Councilors, and at the same time, he will render a complete report on the administration of the goods of the entire Sodality [# 192].
6. The one among the Councilors who has been created the Monitor of the Superior general, when he feels there is something of some moment that is desired in the Superior General, either concerning his person, or his office, he will advise him of it with due modesty and humility; and, should the gravity of the matter so demand, he will deal with it with greater efficacy, receiving the consent of the other councilors, as has been said in the previous Chapter, number 8 [# 193].
7. The Superior will distribute other duties to the remaining councilors, as necessity will demand. It would be necessary that to one of these would be committed the care of whatever pertains generally to the Novitiate, and to another, whatever pertains to the Scholastic Program [# 194].

8. Should any of the Councilors die before the new Chapter, another will be chosen by the Superior and the rest of the General Councilors, within a month, to take the place of the deceased; he will remain in his office until the next general Chapter [# 195].

## **FIFTH CHAPTER**

### **Concerning the Individual Houses**

1. When it happens that some House is opened by all the singular favor of God, the Superior General, before all else, will obtain the permission of the Bishop of the Diocese in which the House to be opened, stands [# 196].

2. For no House is to be established, unless there is derived from it those revenues that will suffice for the food and other needs of its Members. Every House is to have the ownership of its stable goods, its estates, revenues, as well as its immovable goods, its estates, revenues, as well as its immovable goods, that had been given, or applied to it from its first foundation, or which afterwards, came to it, by inheritance, from some person, either extern, or domestic, that is, Member, with the consent of the Superior. The House itself will administer these same goods, in that manner which is described for it by the Superior General [# 197].

3. The number of Members in new Houses being erected is never less than six. The Superior of each House will be elected by the Superior General, with the consent of his Council, and he will assume the name of Director. In order for someone to be elected Director, there is required that he has completed five years of the priesthood and of profession [# 198].

4. To the Director are added by the Superior General and his Council, an Economist, a Master of Spiritual Things, and a Master of Exterior Discipline, and in that House engaged in studies, a Prefect of Studies. All of these make up the Council of the Director. Should the time, places and other circumstances so demand, some are to be omitted in the assigning of duties of the Houses, especially on account of the fewer members and he Superior General exercises all authority over this, but with the consent of his Councilors. Never, however, to one and the same Member can the offices of Director and Economist be given at the same time[# 199].

5. In the administration of the House, all spiritual, scholastic and material matters pertain to the Director. But, in whatever is of greater moment, his Council will be convoked by him; nor, is any decision to be made, unless its consent is had. The Director can neither buy, nor sell immovable goods, or precious movable goods; nor can he engage in building, or tearing down, unless that, in addition to the consent of his Council, he also has the consent of the Superior General, observing the right of the Apostolic See for alienations. He cannot institute preaching engagements, or any functions, or pious works of beneficence, that imply almost a perpetual responsibility on our Houses, without either the general, or special permission of the Superior of the Sodality [# 200].



6. In the government of the House, the Director will so conduct himself so that at any moment of time, he could render to God and to the Superior General, an account of his administration. He must diligently see to it that religious discipline and the observance of the vows, suffer no detriment, but rather, be increased with the passing of time. Every year, he will render a report to the Superior General of his administration, the patrimonial state of the House, which he, the Econumus, and the rest of the Councilors will sign in their own hand [# 202].

7. The Director will remain in office for three years. For a grave necessity, he can be removed by the Superior General, before completing his term; moreover, when the three year term is over, it is up to the Superior, if he is to be confirmed for another three year term, but with the consent of the majority of his Councilors: the remaining officials of the House are elected, or confirmed, every three years [# 202].

8. The Econumus takes the place of the absent Director, and his principal duty is to administer monetary, or material things, and to have the care of the Coadjutors. Therefore, all that is necessary for food, clothing and other things of this type, the Econumus will provide opportunely, and he will keep them, and diligently distribute them. He must, though, always be ready to render an account to his Director of his handling of these matters, every time he will be asked to do so by him [# 203].

9. The Master of Spiritual Things will take care of the spirituality of the House, whether it pertains to the Members, or to the rest, who do not pertain to the Sodality. Therefore, he ordinarily will deliver the sermons for deepening the piety of the Members, and he will be in charge of the functions in the domestic chapel [# 204].

10. The Prefect of Studies, supervises the studies of our Members, and directs them, according to our Constitutions [# 205].

11. The Master of Exterior Discipline will keep an attentive eye on the exterior discipline of the students, and our Houses, in right order. It will be his responsibility to see that cleanliness, which contributes to the health and good example, be the responsibility of all, both concerning their own persons, and all else. In a special way, to him is entrusted the care of the sick members, with whom both he, and the rest of the superiors of the house, are to treat with utmost kindness and gentleness. For this, from among the Coadjutor Members, there will be assigned to him an Infirmarian, who is outstanding above all others for this work, because of his aptitude and charity toward the sick. He, with the Infirmarian, will attend the visiting doctor, and sedulously see to it that the prescribed medicines are obtained [# 206].

12. In addition to these officials, it could be necessary for others also to be assigned by the Director, with the consent of his Council, if the number of Members of his House should so demand, or if it would be an aid. These officials are: Sacristan, and Prefect of Health; the former's duty is to take care of the sacred worship in the public church of our House, directing the custodians and collecting alms for the Masses; the latter's duty will be to assist the Master of exterior Discipline, in the case of the sick, and take his place [# 207].



### FORMULA OF SIMPLE VOWS

Which are pronounced in the Sodality of the Priests of the Sacred Stigmata of our Lord Jesus Christ.

I, N.N., ALTHOUGH MOST UNWORTHY, BUT RELYING ON DIVINE PITY AND MERCY, BEFORE GOD ALMIGHTY, AND THE BLESSED AND ALWAYS IMMACULATE VIRGIN MARY, AND HER MOST CHASTE SPOUSE, JOSEPH, AND THE ENTIRE HEAVENLY COURT, PROMISE AND VOW, TO THE SAME GOD ALMIGHTY, AND TO YOU, THE SUPERIOR OF OUR SODALITY [or, to you, taking the Superior's place], AND TO YOUR SUCCESSORS [or, his], PERPETUAL POVERTY, CHASTITY AND OBEDIENCE, ACCORDING TO WHAT IS CONTAINED IN OUR CONSTITUTIONS. [# 208].



## **XIII<sup>th</sup> – XV<sup>th</sup>**

# **GENERAL CHAPTERS**

The 13<sup>th</sup>:

**APRIL 23 – 24, 1891**

§§§

The 14<sup>th</sup>:

**SEPTEMBER 24 – 28, 1891**

§§§

The 15<sup>th</sup>:

**SEPTEMBER 21 – 24, 1896**

**[ROME]**

§§§§§

**ACTS****of the****XIIIth GENERAL CHAPTER** <sup>463</sup>

April 23 – 24, 1891

§§§

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§§§§§

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†††  
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<sup>463</sup> The **Acts** of this short **XIIIth General Chapter** appear on 11 pages of lined paper, 8 and one fourth by 11 inches.

**I.N. Det.** <sup>464</sup>**Rome, 11/4/91/** <sup>465</sup>

On this 11<sup>th</sup> day of April, eighteen hundred and ninety-one, the Capitular members of the House of S. Nicola dei Prefetti, in the City, Fr. Richard Tabarelli, Fr. Julius Zambiasi, and Fr. Peter Scotton, assembled in obedience to the Decree of Convocation of the General Chapter, emanated from the Very Rev. Father Superior General, Peter Vignola, dated the fifth of this month, to elect the Deputy to be sent to the General Chapter, that is to be held on the 16<sup>th</sup> <sup>466</sup> of this month.

Before all, these members recalled, on the basis of our Constitutions [Part V, 2<sup>nd</sup> Chapter], that there can be elected by them as Deputy, any member of this Congregation, even one not belonging to the House in Rome. Then, the ballots were distributed, and collected, and Fr. Richard Tabarelli was elected with two votes, and Fr. Joseph Marchesini <sup>467</sup>, with one vote' therefore, Fr. Richard Tabarelli was elected for the General Chapter.

After this, the discussion was opened on the proposals to be made to the General Chapter, and it was unanimously agreed to submit the following questions for the consideration of the General Chapter:

1. The General Chapter is petitioned to examine whether the opportune time has arrived, to be able to transfer to the beloved City, under the immediate jurisdiction of the Vicar of Jesus Christ, the residence of the Superior and his Council.

The undersigned express the wish that this might take place within a short time; as they see in this a very efficacious means to bring about and to maintain the prestige of the Superior's authority in our Institute, by taking it from the interference of a purely particular and local order.

2. In the second place, it proposes that the Chapter might choose to make provisions that there might no longer occur in the future, the case that a General Councilor be at the same time, the Director of a particular House, as it does not seem in any way proper, that the Directors, who, according to our Constitutions, ought to be elected by the superior and his Council, be chosen from among the Councilors themselves. Further, this is not in conformity, perhaps, with the dispositions of Rule 3, Chap. IV, Part V, it would imply a concentration of offices and duties that are not compatible; as well as the very nature of the matter would demand at least out of delicacy, that this be not in one and the same person.

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<sup>464</sup> Unclear.

<sup>465</sup> The first Proposals are from the new House in Rome. They are written with purple ink, on lined paper, 16 and one half inches by 12 inches, folded to make 4 writing sides, 8 and one fourth by 12 inches. The very legible writing covers 2 and one half sides.

<sup>466</sup> As will be seen shortly, the Chapter was postponed one week.

<sup>467</sup> Fr. Marchesini was a member of the House of the Stimmate in Verona at this time.

3. In the third place, the General Chapter is petitioned to choose, for the good of the institute, a Council, in accord and in agreement with the Superior General, to prevent any occasion of dissent; this is so essential to the entire body of the Institute, both because of the friction that results from such divisions in the subjects, in whom the prestige of authority itself is diminished, confidence in it, and therefore, unfortunately, attachment to the Congregation.

4. In the fourth place, the attention of the General Chapter is called to the decisions taken in the last General Congregation, concerning the Schools at the Stimmate, that it be examined, if these have been observed; in particular, the hope is expressed that the teaching of the Theological and Philosophical matters to be held in our schools, in due honor, according to the prescriptions of our Constitutions. And this is why, the loving care of the General Chapter is called to it.

These Minutes were read and signed by the Capitular Members.

**Fr. Richard Tabarelli**  
**Fr. Julius Zambiasi**  
**Fr. Peter Scotton**<sup>468</sup>

Rome, April 19, 1891

As the Very Rev. Superior has put off until the 23<sup>rd</sup> of this month, the convocation of the general Chapter, that was to be held, according to his Decree, on the 16<sup>th</sup> of this month, and because of this delay, it is impossible for the Deputy chosen in the Chapter of the house of Rome, held on the 11<sup>th</sup> of this month, to go to the general Chapter, it was found necessary to hold another Capitular Election of another Deputy, who will represent this house of Rome. Therefore, the ballots were distributed, and gathered, and by unanimous vote, the Rev. Fr. Joseph Marchesini was elected.

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**In the Name of the Lord. Amen**<sup>469</sup>

Having been invited by the Rev. Fr. Director, the Chapter of the House of the Stimmate assembled on this day, April 21, 1891, for the purpose of electing a Deputy, in the name of this house, for the future General Chapter, and to hear if there are any proposals to present to the same General Chapter. There were 11 [eleven] present, with Fr. James Marini and Fr. Joseph Marchesini absent for legitimate reasons.

First, there was held the Election of the Deputy; the votes were counted, and by a relative majority of the votes, Fr. Richard Tabarelli was elected with five votes out of 11. Then, none of the Capitulars had any proposals to present.

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<sup>468</sup> The penmanship evident in these Minutes does not appear to be similar to any of the three Signatures. Eight days later, Fr. Tabarelli added this following note, dated the 19<sup>th</sup> of April.

<sup>469</sup> Next appear the Proposals of the House of the Stimmate. They are on plain, white, unlined paper, 16 by 12 inches, folded to make 4 writing sides, 8 by 12 inches. The large writing covers only the front side.

These Minutes were read and signed.

Fr. Peter Vignola, Director  
 Fr. Louis Morando  
 Fr. Bartholomew Perazzani <sup>470</sup>  
 Fr. Cajetan Pizzighella  
 Fr. *Josephus* Zandonai  
 Fr. *Joannis* Rigoni  
 Fr. *Ludovicus* Gasperotti  
 Fr. Louis Tommasi  
 Fr. *Ludovicus* Luchi <sup>471</sup>  
 Fr. Joseph Antonioli  
 Fr.J. B. Tommasi <sup>472</sup>

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**Verona 23/4 – 91**  
**Proposals of Fr. Bartholomew Perazzani <sup>473</sup>**  
**To the 13<sup>th</sup> General Chapter**

- 1<sup>st</sup>. That there be modified in the Constitutions, Part I, n. 3, the part: *...If, however, ...*
- 2<sup>nd</sup> that the expression, *canonically erected*, be taken out of Part V, Chap I, n. 2, a, c, or, that it might be changed for something else.
- 3<sup>rd</sup> Some expression to declare better the Office of *Economus*.
- 4<sup>th</sup> To supply for the lack of norms for officials; norms that other Institutes do have.
- 5<sup>th</sup> To modify the expression with a relative plurality of votes.
- 6<sup>th</sup> Does the Chapter intend to occupy itself with the Common Rules now in force?
- 7<sup>th</sup> The disposition given by the last General Chapter, regarding the separation of the House of St. Teresa, finds no small difficulty.
- 8<sup>th</sup> What is being done now, concerning our Constitutions, and on whom does their presentation to the Holy See depend?

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<sup>470</sup> After the signatures of the Superior General, and two of his General Councilors, out of deference [??], a space was left before the rest signed.

<sup>471</sup> Frs. Pizzighella, Zandonai, Rigoni, Gasperotti and Luchi - signed in Latin.

<sup>472</sup> Both Fathers '**Tommasi**' signed their names with two 'm's – this is not always consistent.

<sup>473</sup> Next are the Proposals of Fr. Perazzani, that appear on white, lined paper, 13 and seven eighths, by 9 inches. It was folded to make 4 writing sides, 6 and three fourths by 9 inches. The writing covers only side one.

9<sup>th</sup> The Chapter is petitioned to declare whether the manner maintained up until now, regarding the administration of the goods of the House of the Stimmate, is in conformity with the present definition of the Constitutions, and whether it would be better to continue as has been done, or bring this in accord with the Rule.

10<sup>th</sup> Whether our Professed students find themselves in such conditions, as to be able to receive the education that is required by our Constitutions, by the Apostolic Briefs, and which is necessary of itself.

Fr. Bartholomew Perazzani

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**“In the Year of the Lord, 1891”<sup>474</sup>**  
**This 23<sup>rd</sup> day of April, 10:00 o’clock in the morning.**  
**“In the name of the Lord. Amen.**

### Minutes of the Thirteenth General Chapter Ist Session

In obedience to the Decree of Convocation, emanated from the Superior General, Very Rev. Peter Vignola, dated the 5<sup>th</sup> of April of this year, today, in the Mother House of the Stimmate, in Verona, the following Capitulars gathered in the room of our Ven. Founder:

|      |      |                                                                    |
|------|------|--------------------------------------------------------------------|
| Very | Rev. | Peter Vignola, Superior General <sup>475</sup>                     |
| "    | "    | Louis Morando, Ist General Councilor                               |
| "    | "    | James Marini, Procurator General                                   |
| "    | "    | Alexis Magagna, General Councilor                                  |
| "    | "    | Bartholomew Perazzani, <i>item</i>                                 |
| "    | "    | Mark Bassi, Director of the House of Trent, and Deputy of the same |
| "    | "    | Joseph Marchesini, Deputy of the House of the Stimmate             |
| "    | "    | Richard Tabarelli, Deputy of the House of the Stimmate             |
| "    | "    | Peter Beltrami, Deputy of the House of Parma                       |
| "    | "    | Melchiade Vivari, Deputy of the House of Pavia                     |
| Very | Rev. | Anthony Oss Bals, Deputy of the House of St. Teresa <sup>476</sup> |
| "    | "    | Octavian Piccoli, Director of Parma                                |

None of those having a vote in the General Chapter is absent. Therefore, when each Capitular had taken his place, and there having previously been said in our Church the Prayers prescribed by the Constitutions, the Chapter was unanimously declared full and legitimate.

---

<sup>474</sup> Now begin the 11 pages of the Minutes of **the XIIIth General Chapter**.

<sup>475</sup> This will be Fr. P. Vignola's last General Chapter – he would go home to the Lord, exactly four months from this day, + **August 23, 1891** – necessitating the 14<sup>th</sup> General Chapter in September of this 1891. He was first elected Fr. General on October 28, 1875. He participated in the first 13 General Chapters.

<sup>476</sup> With this name, page 2 begins.



Then, the ballots were distributed for the election of the Capitular Secretary. When the votes had been collected, it was found that Fr. Richard Tabarelli was elected by a majority.

---

Here, the Superior exposed the reasons why he and his council believed the convocation of the Chapter was opportune. The Principal motives are:

1<sup>st</sup>] To deliberate on the resignations of the General Councilors, spontaneously submitted, by the Rev. Frs. Louis Morando and James Marini.

2<sup>nd</sup>] To respond to some doubts proposed concerning points of the Constitutions, and questions of Administration, that seems to be of interest to the entire Congregation.

---

After this, according to the prescriptions of the Constitutions, there was named the Commission of three members, to be entrusted with examining, together with the Superior, and the Secretary, the Proposals to be submitted to the Chapter, and to draw up a list of them.

The Rev. Frs. Louis Morando, James Marini and Anthony Oss Bals were elected.

---

Here the morning Session was adjourned, and the Commission met apart to examine and to catalogue the Proposals presented to the general Chapter, by the house of Rome, and by the General Councilor, Fr. Bartholomew Perazzani.

---

I. The House of Rome asks the Chapter:

a.] To make provision to see whether it is considered proper that the Office of Director, in the strict sense of a House, be declared incompatible with that of General Councilor.

b.] Invokes the loving care of the general Chapter on the advancement of studies of philosophy and theology of our students.

c.] Expresses the hope that a serious examination be begun to see whether the time is opportune to transfer the residence of the Superior General and his Council to Rome, under the immediate authority of the Holy See.

II. The General Councilor, Fr. Bartholomew Perazzani presents various proposals, which were admitted to the discussion of the Chapter, by the Commission, and which will be taken verbally from the Councilor himself.

---

The following List, therefore, and the order of the treatment were thus formed:

Ist The principal reason why the present Chapter was convoked, that is the matter of the resignation of the General Councilors.

II<sup>nd</sup> The Proposals of the Councilor, Fr. Bartholomew Perazzani, according to the order followed by the proponent.

III<sup>rd</sup> The Proposals of the house of Rome, in the order accepted.

IV<sup>th</sup> Lastly, the Commission believes, then, that there should be given a general run down on the complaint presented by Fr. Andrew Sterza to the General Chapter.



## IInd Session 24<sup>th</sup> of April, 9:00 o'clock in the morning

This Second Session got underway with all the capitulars present for the exposition of the Proposal of Fr. Bartholomew Perazzani. There was first fully discussed the necessity of determining better the manner to be maintained in the administration of the Stimmate, especially in relation to the House of Novitiate, and the Studentate of St. Teresa's.

The Chapter understood the difficulties of fully carrying out, in the present circumstances, the separation of the house of the Stimmate from that of St. Teresa's, according to the disposition of the last Chapter, IVth Session. It gives to the Superior the faculty of providing for this moral separation, that absolutely must be maintained, by naming a Vice Director, to whom will be given the responsibility of promoting and supervising the education and the maintenance of religious discipline in the entire House of the House of the Stimmate, and its Officials, according to what is established in the Constitutions.

---

The Second Proposal of Fr. Bartholomew Perazzani regarding the expression canonically erected, applied to our Houses, that number only four Priests, and two Professed Lay Brothers – he observed that it is only by dispensation that the Holy See now considers as Houses formally erected, those that have six Professed, but that by ordinary right, the Professed of a Formal House ought to be twelve.

Therefore, it was established to remove these words, correcting Parag. A, of Chapter I, n. 2, of Part V, in this way: *Directors of the Houses in which there are*, etc. [omitting the words: *which have been canonically constituted regarding the number, that is* ].

And also Parag. c: *If there be any House that has not yet been constituted*, as above, etc., having omitted the word *canonically*, and substituting in its place, the expression, *as above*.

---

In the third place, there was taken up the necessity of modifying some expressions, relative to what is said in the Constitutions, concerning the Office of Econumus, so that it might be better expressed; and also of establishing the norms for the Officials.

The Chapter recognized in general, the necessity of compiling such norms, and refers back to what was established on this matter, in preceding Chapters.

It retained, however, that the Econumus ought to depend on the administration of the Director, in such a way, that the money needed for the expenses, ought to be asked of him through the Director, and that he ought to give an account of the expenses made, and in this sense, the Chapter declares that n. 8, Chapter V, of our Constitutions, that treat of the Econumus, ought to be understood.

---

Then, follow the Proposals now of the House of Rome.

The Chapter accepts the First Proposal, regarding the wish as to whether the day has arrived in which the residence of the Superior and his Council ought to be transferred

to Rome, without, however, taking any practical decision in this regard, but allowing time to mature the possibility of this happening.

---

As for the Second Proposal, that is, that there be established that no Councilor might be a Director in the strict sense of another House, the Chapter declares that this impediment has already been included in the 3<sup>rd</sup> Rule, Chapter IV, Part V, of our Constitutions, where it is ordered that the general Councilors ought to reside in the House, where the Superior has residence.

---

Lastly, the wishes expressed in the Third Proposal, relative to the philosophical and theological studies of our Students, are also the wishes of the Chapter itself, which is certain, that the Superior and his Council, will provide with loving care for the good progress of the said students, in so far as the circumstances will allow.

---

Having completed the treatment of the Proposals, there was given by the Secretary a general resumé of a complaint by Fr. Andrew Sterza <sup>477</sup>. Since the matter if of a private and most delicate nature, the Chapter decided, after diligent discussion, to delegate Fr. Melchiade Vivari to pacify Fr. Sterza, and to implore him in the name of the entire Chapter, to return to sentiments of edifying humility, and of subjection to the decisions of preceding Chapters, and to wish, out of love for Jesus Christ, to make a generous sacrifice of all the displeasures, that certainly not through any malice, nor for any bad purpose, but because of the circumstances of the Houses, and because of human weakness, he has to endure.

The Congregation, having compassion as a Mother for the bitterness of Fr. Sterza's soul, holds it as certain that his generosity and his religious spirit, will know how to triumph over himself. The above-mentioned Fr. Melchiade Vivari will give a report to Fr. Superior, and his Council, on the outcome of his efforts.

---

The Chapter, then, to be in conformity, in so far as it is necessary to the dispositions in n. 21, Chap. I, Part V, of our Constitutions, unanimously confirms the examiners of the First and Second Scrutiny, elected in the preceding XIIth Chapter.

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When the Minutes had been read and signed, it was declared in this Second and last Session, that the XIIIth Chapter was closed.

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Verona, from the House of the Stimmate – April 24, 1891.

Fr. Peter Vignola, Superior General  
Fr. Louis Morando, General Councilor  
Fr. James Marini, Procurator general  
Fr. Alexis Magagna, General Councilor

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<sup>477</sup> Fr. Andrew Sterza would die prematurely on **+January 26, 1898** at the age of 50.



# **XIV<sup>th</sup>**

## **GENERAL CHAPTER**

**SEPTEMBER 24 – 18, 1891**

**§§§**

**ACTS**

**of the**

**14<sup>th</sup> GENERAL CHAPTER <sup>478</sup>**

**September 24-28, 1891**

**§§§**

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**§§§**

**XV<sup>th</sup> GENERAL CHAPTER – SEPTEMBER 21 – 24, 1886 – [Rome]**

**§§§§§**

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<sup>478</sup> The six pages of this brief General Chapter are contained on lined paper, 8 and one fourth inches by 12 inches. [For some reason, the letters of Fr. Sembianti and Fr. Joseph Marocchi, already considered in the **XII<sup>th</sup> General Chapter** were included in this Folder of the **XIV<sup>th</sup> General Chapter**.

**In the Year of the Lord. 1891.**  
**This 24<sup>th</sup> day of September, at 10:00 o'clock in the morning.**

**Minutes of the 1st General Chapter,  
held after the Approbation of the Institute of the  
Priests of the Stigmata of Our Lord Jesus Christ.**

On the invitation sent out August 28<sup>th</sup> last, by the Very Rev. Louis Morando, First Councilor, and Vicar of our Congregation, following the death of the bereaved Superior General, Fr. Peter Vignola, of holy memory, that took place on the 23<sup>rd</sup> of the same month, of holy memory, there convened today in the Mother House of the Stimmat, all the Fathers of the Institute, having the right, according to our Constitutions, of taking part in the General Chapter, for the purpose of electing the new Superior General. The number of these fathers is eleven, namely:

The four General Councilors: Fr. Louis Morando, Fr. James Marini, Fr. Alexis Magagna, Fr. Bartholomew Perazzani –

The Director of the House of Parma: Fr. Octavian Piccoli;

The Deputy of the same House: Fr. Joseph Zandonai;

The Deputy of the House of Trent: Fr. Mark Bassi;

The Deputy of the House of Pavia: Fr. Joseph Marchesini;

The Deputy of the House of St. Teresa: Fr. Pio Gurisatti; and finally

The Deputy of the House of Rome: Fr. Richard Tabarelli.

Having invoked the divine assistance, as prescribed by Rule, and after each one had taken his place, it was immediately recognized and unanimously proclaimed that it was a full and legitimate Chapter.

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Then, the Fr. President, Louis Morando, opened the Session, giving a report of his activity, in the month of his Vicar-ship, and inviting all to prayer and to the serious preparation for the good choice of the Superior General.

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Next, by secret vote, Fr. Richard Tabarelli was elected Secretary of the Chapter, and, in like manner, there was named the Assistant for the Election, in the person of Fr. James Marini.

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Following this, the First Session was adjourned, with the usual prayers, indicating that the second session would be on the 26<sup>th</sup> of this month, at 9:00 o'clock in the morning, when, according to the norms of our Constitutions, there will be taken up the Election of the new Superior General<sup>479</sup>.

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<sup>479</sup> On September 25, 1891, the Capitulars spent the day before the proposed Election of the Superior General in prayer.



### September 26<sup>th</sup> – 9:00 o'clock in the Morning

Having heard Holy Mass, in the domestic chapel, and invoked the aid of the Holy Spirit, the Capitular Fathers gathered in the place of the Chapter, to name, according to the prescriptions of our Constitutions, the Superior General.

The ballots were distributed, and the following were nominated:

Fr. Pio Gurisatti with 5 [five] votes.  
 Fr. Louis Morando " 4 [four] votes.  
 Fr. Richard Tabarelli with 1 [one] vote.  
 Fr. Bartholomew Perazzani with 1 [one] vote.

As none of the above-mentioned obtained the absolute majority of votes, as is required by our Constitutions, a second ballot was held with the same result as the first, that is, the following were named:

Fr. Pio Gurisatti with 5 [five] votes.  
 Fr. Louis Morando " 4 [four] votes.  
 Fr. Bartholomew Perazzani " 1 [one] vote.  
 Fr. Melchiade Vivari " 1 [one] vote.

As there were always eleven voting, and since no one of those named achieved the desired majority of votes, the third and last vote is put off until tomorrow, the 27<sup>th</sup> of this month, at 3:00 o'clock in the afternoon, and the present session was adjourned.

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### September 27<sup>th</sup>, at 3:00 o'clock in the afternoon. Third Session

All of the eleven Father Capitulars were present, and the Third Session got underway, invoking the divine assistance, and distributing the ballots for the third and last vote, for the election of the Superior General.

When the ballots had been collected, the following Fathers had been named:

Fr. Pio Gurisatti with 6 [six] votes.  
 Fr. Louis Morando with 3 [three] votes.  
 Fr. Richard Tabarelli with 1 [one] vote.  
 Fr. Melchiade Vivari with 1 [one] "

As those voting were eleven, and since six votes constitute the absolute majority,  
**Fr. PIO GURISATTI IS ELECTED SUPERIOR GENERAL.**

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After this vote, the Fr. President of the Chapter, Fr. Louis Morando, drew up the Decree of Election of the Very rev. Pio Gurisatti, as Superior General, in this manner:

SINCE, IN THE FULL AND LEGITIMATE CHAPTER, AFTER HAVING COUNTED ALL THE VOTES, MORE THAN HALF OF ALL OF THEM NOMINATED AND ELECTED Fr. PIO GURISATTI, I, LOUIS MORANDO, WITH THE AUTHORITY OF THE ENTIRE CONGREGATION, DECLARE THE ABOVE-MENTIONED REV. Fr. PIO GURISATTI, ELECTED AS SUPERIOR OF THE ENTIRE INSTITUTE OF THE PRIESTS OF THE SACRED STIGMATA OF OUR LORD JESUS CHRIST. IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.  
VERONA, THE 27<sup>TH</sup> DAY OF SEPTEMBER, OF THE YEAR 1891.

**Fr. Louis Morando**

**((Green oval Seal:  
SODALITY OF THE PRIESTS  
OF THE SACRED STIGMATA  
VERONA))**

After the Decree had been drawn up and signed, the Session was adjourned, and all the Capitular Fathers assembled in the Church to thank God for the election of the Superior, and the next Session was set for tomorrow at 8:30 a.m.

Fr. Louis Morando  
Fr. James Marini  
Fr. Alexis Magagna  
Fr. Bartholomew Perazzani  
Fr. Mark Bassi  
Fr. Joseph Marchesini  
Fr. Pio Gurisatti  
Fr. Melchiade Vivari  
Fr. Joseph Zandonai  
Fr. Octavian Piccoli  
Fr. Richard Tabarelli, Secretary

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September 28, 1891 – 8:30 a.m.
Fourth Session

The Father Capitulars gathered in the Chapter Hall, and all eleven were present, and after having invoked the divine assistance, the nomination of the General Councilors was taken up. And first, there were distributed the ballots for the Election of the First General Councilor, and Fr. LOUIS MORANDO was elected.

Then, the Election of the Second General Councilor, who is also to be the procurator General was taken up, and Fr. JAMES MARINI was elected.

Then, the Chapter went on to the Election of the Third General Councilor – Fr. RICHARD TABARELLI was elected.

Then, there was taken up the Election of the Fourth General Councilor, and Fr. JOSEPH ZANDONAI was elected.

Then, from among the General Councilors, there had to be elected the Admonitor of the Superior – Fr. LOUIS MORANDO was elected.

Next, the Election of the Seven examiners for the First Scrutiny was taken up – When the ballots had been collected, the following were named: 1. Fr. Louis Gasperotti; 2. Fr. Nicholas Tomasi; 3. Stephen Rosa ⁴⁸⁰; 4. Fr. Joseph Marchesini; 5. Fr. Julius Zambiasi; 6. Fr. Joseph Zandonai; 7. Fr. Ludovicus Luchi.

Then, three were named the seven examiners for the Second Scrutiny, two of whom must be General Councilors: these are the names of those chosen: 1. Bartholomew Perazzani; 2. Alexis Magagna; 3. Richard Tabarelli; 4. Fr. Mark Bassi; 5. Fr. Louis Morando; 6. Melchiade Vivari; Cajetan Pizzighella. ⁴⁸¹

With these Elections, the present General Chapter was closed.

[NB: Before closing the Session, the Capitular Fathers entrusted the Superior and his Council with the study, and to make provisions, so that in the future General Chapter, the Congregation be more equally, and with more satisfaction, represented by all, in the naming of Capitulars ⁴⁸²].

The Minutes were read and signed:

Fr. Pio Gurisatti
 Fr. Louis Morando
 Fr. Joseph Zandonai ⁴⁸³
 Fr. Mark Bassi
 Fr. Joseph Marchesini
 Fr. Bartholomew Perazzani
 Fr. Alexis Magagna
 Fr. Melchiade Vivari

⁴⁸⁰ Different from the others, ‘Stephen Rosa’s’ name is not preceded by ‘Fr.’ – and Louis Tomasi’s name here has only one ‘m’.

⁴⁸¹ Only before the names of Fr. Bassi, and Fr. Morando [respect for age, dignity?] does the ‘Fr.’ appear.

⁴⁸² This Chapter note appears in the margin of these Original **Minutes**.]

⁴⁸³ Fr. Zandonai’s handwriting is very large, and his signature covered two lines.

Fr. Octavian Piccoli

**So it is,
Fr. Richard Tabarelli,
Secretary**

**((Large, Green oval Seal:
Sodality of the PRIESTS
Of the SACRED STIGMATA
VERONA)).**

IN THE NAME OF THE LORD. AMEN ⁴⁸⁴

**TO THE REVEREND FATHERS AND BROTHERS OF THE HOUSE
OF THE STIMMATE AND OF THE HOUSE OF
ST. TERESA**

Verona, September 27, 1891

**I FULFILL WITH JOY MY DUTY OF GIVING YOU THE HAPPY NEWS OF
THE ELECTION OF THE SUPERIOR GENERAL OF OUR INSTITUTE, IN
THE PERSONS OF Rev. Fr. PIO GURISATTI**

**In faith whereof, etc.,
Fr. Richard Tabarelli
Secretary of the General Chapter**

**((SODALITY OF THE
[PRIESTS PF THE
SACRED STIGMATA
VERONA))**

⁴⁸⁴ Fr. Tabarelli wrote out a short Decree of the Election of Fr. Gurisatti. It appears on faintly lined paper, 10 and one half inches by 8 and one fourth, folded to make 4 writing sides, five and one fourth by 8 and one fourth inches. Fr. Tabarelli wrote only on side one.

XVth

GENERAL CHAPTER

SEPTEMBER 21-24, 1896

[ROME]

§§§§§

ACTS ⁴⁸⁵
Of the
15th GENERAL CHAPTER
September 21-24,1896
ROME
§§§

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†††††

⁴⁸⁵ The pages of the Minutes of the First General Chapter, held in Rome, measure 8 and one fourth by 12 inches, of lined paper.

“In the name of the Lord. Amen.” ⁴⁸⁶

There was assembled today, August 7, 1896, the Chapter of the House of the Stimmate, on the invitation of the Rev. Fr. Director, for the purpose of seeing together, as to whether any useful proposals might be made in the name of the House, to the General Chapter, as is prescribed in our Constitutions, and to consign the List of the elected members, by each member, to the General Chapter, as the Letter of the Very Rev. Fr. Superior prescribes. The ballots were handed out, and each one was asked if he had anything to propose, and the following Proposals were unanimously admitted:

1st] To make provisions so that new Colleges of Aspirants might be founded, to obtain more easily a greater solidification of our Congregation.

2nd] To assign another place for the Novitiate, and this for the greater advantage both of the House of the Stimmate, and for the Novitiate.

These minutes were read and signed.

Fr. Stephen Rosa	Michaelangelo Zanetti
Fr. Mark Bassi	Joseph Chesani
Fr. Joseph Marchesini	Joseph Nardon
Fr. John Rigoni ⁴⁸⁷	Fr. Pio Gabos
Fr. Alexis Magagna	Fr. Emilio Baratella
Fr. Paul Gradinati	
Fr. Louis Tomasi	
Fr. J. Baptist Tommasi ⁴⁸⁸	
Fr. Peter Scotton	
Fr. Cesar Benaglia	
Fr. Alfred Ballestrazzi	
Fr. J. B. Castellani	

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⁴⁸⁶ These Proposals from the House of the Stimmate, are found on lined, white paper, 16 by 12 inches, folded to make four writing sides, 8 by 12 inches.

⁴⁸⁷ It is immediately noticeable how different is Fr. Rigoni's hand-writing here, from earlier signatures – his hand is evidently quite unsteady. This would be his 15th, and last General Chapter. The next General Chapter - the 16th, would not convene until September 23, 1901 – and Fr. Rigoni would return to the Lord on **April 2, 1900** – at the age of 80.

⁴⁸⁸ Fr. Louis Tomasi's name is written here with one 'm' – and J.B. Tommasi's name with 2 'm's'!

317

Parma, August 13, 1896 ⁴⁸⁹

Today, the 13th of August, the undersigned, Director of the House of Parma, assembled the Priests of the House, and asked them what they might have to propose for the General Chapter, that will be held in Rome, in the coming month of September.

Fr. Luchi, Director, reserves the right to make his Proposals verbally.

Fr. Bertapelle ⁴⁹⁰

1. He asks to what point have the negotiations for the Cause of the Venerable Founder be reached.
2. He recommends the careful publication of a popular life of the Ven. Founder, to propagate it, and to make it known as much as possible, so that those in need, might have recourse to him to obtain graces – For this end, he also recommends the spreading of his venerated image.
3. He proposes that the Directors of the Houses make provisions for a lot in the respective cemeteries, to avoid the deplorable impropriety of leaving the confreres in the middle of the cemetery, as at Trent, and Pavia, almost forgotten.
4. He desires that there be prescribed for all the Houses on the established days, the reading of the Necrology of the Confreres, and that the Suffrages be scrupulously complied with, as prescribed by the Rules – So also, he wishes that the Priests be informed when they ought to apply Masses for deceased confreres.
5. He expresses the wish that the Congregation might obtain for all the Priests, at least the Preachers, all those customary faculties, granted also to diocesan preachers [Blessings, Rosaries, Scapulars, the Way of the Cross, etc.], and to be able to recite Matins from 2:00 p.m.
6. He petitions that there be permitted the required the required trains also for trips for preaching, since these are granted for the good of the House, and in behalf of the schools, always using diligence and regularity, to avoid confusion and disorder ⁴⁹¹.

Fr. Mattei.⁴⁹²

1. He proposes to the General Chapter that of the Elementary Classes of the House of Parma, there be at least, at least ⁴⁹³ eliminated the Ist and IInd Classes, as these are

⁴⁸⁹ The Proposals from Parma, apparently dated August 13, 1896, appear on lined, white paper, 10 and one half by 8 and one fourth inches, folded to make 4 writing sides, 5 and one fourth by 8 and one fourth inches. A full three sides are covered. It is not immediately known what the number “317” means.

⁴⁹⁰ These Proposals attributed to Fr. Bertapelle seem to be in Fr. Luchi’s handwriting.

⁴⁹¹ This proposal was not clear to the Translator.

⁴⁹² The Proposals that follow are apparently in Fr. Mattei’s hand-writing

⁴⁹³ For whatever reason ‘at least’ appears twice in the next – for emphasis??

more in accord with the patient care of a woman, that of a Priest for these classes – not even a Coadjutor Brother would be able to maintain the proper method that is as necessary, as it is difficult ⁴⁹⁴.

After this, all three Priests of Parma proposed, in agreement, that there be no exaggerated or false prejudices towards the Coadjutor Brothers, but that they are to be treated in conformity to the Ist Part of the Constitutions, n. 7, and with the IVth Part, Vth Chapter, n. 3.

With all respect and homage, we kiss your hand.

Your most respectfully son,

Fr. Luchi, Director

N.B. I have sent the envelope to Fr. Sterza, asking him to send it directly to your Paternity.

Verona, Stimate, 26/8 96 ⁴⁹⁵

Today, August 26, 1896, there assembled the Commission for the opening of the ballots, for the election of the Deputies to the General Chapter... From the opening of them, the following were elected:

Fr. Melchiade Vivari	with 29 [twenty-nine] votes.
Fr. Cajetan Pizzighella	with 28 [twenty-eight] votes.
Fr. Paul Gradinati	with 26 [twenty-six] votes.
Fr. Louis Gasperotti	with 25 [twenty-five] votes.
Fr. Octavian Piccoli	with 25 [twenty-five] votes.
Fr. Angelo Graziani	with 20 [twenty] votes.
Fr. Julius Zambiasi	with 19 [nineteen] votes.
Fr. Louis Tomasi	with 17 [seventeen] votes.

The ballots presented number 35 [thirty-five], of these five were white.

This was read and signed.

Fr. Pio Gurisatti
Fr. James Marini
Fr. Paul Gradinati
Fr. Stephen Rosa ⁴⁹⁶

⁴⁹⁴ Fr. Luchi's hand-writing re-appears.

⁴⁹⁵ This is the formal announcement of the Election of the Capitulars, of which there are 3 copies. The first was a rough draft, and appears on plain, blue paper, five and one fourth by 8 and one fourth inches, folded to make 4 writing sides, five and one fourth by 8 and one fourth inches. The announcement covers only the front side, and reads as follows here in the text.

⁴⁹⁶ There follow here two more copies of this same announcement, on white, un-lined paper, the same size. They are identical, except they do not mention the number of votes each one received.

There is asked of the General Chapter by the under-signed: ⁴⁹⁷

- I. If it intends to observe, or modify, our Rule in the Vth Part, 4th Chapter, n. 3 ⁴⁹⁸
- II. There is proposed a Curator of the Congregation, residing in Rome, who is not a Councilor, to handle the affairs between the Congregation and the Holy See.
- III. To avoid recriminations and laments on the legitimate resolutions of the Superior General, it would be asked if the Chapter would pronounce itself on the convenience of founding new Houses, before the ones already existing are provided for, with enough members, to correspond to the duties of each House, and to the needs of religious discipline.

Rome, 21/9 96

Fr. Angelo M. Graziani

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1st ⁴⁹⁹The General Chapter is asked whether the Common Rules, not included in the Constitutions ⁵⁰⁰, have the same force as the Constitutions themselves.

Fr. O. Piccoli

2nd Whether the rule of celebrating Mass for room and board for a visiting Priest, is to be understood with a view to his remaining there more than three days, or after the three days have passed.

Fr. O. Piccoli



⁴⁹⁷ Next appear Fr. Graziani's Proposals, dated the same day as the Opening of the Chapter. They are written on plain white paper, 8 and three fourths by 7 inches, and are folded, to make 4 writing sides 4 and seven sixteenths by 7 inches. Fr. Graziani wrote only on side one.

⁴⁹⁸ The English translation for this Rule appears in the English translation of this Series under **CONSTITUTIONS 1890**.

⁴⁹⁹ Then, on the same sized paper, and the same type of paper as the preceding, Fr. Piccoli offered these Proposals, that are not dated.

⁵⁰⁰ Reference might be being made here by Fr. Piccoli, to the final few pages, as Chapter III, of the old **APPENDIX TO PART XII**, that appeared after the IInd General Chapter, in September of 1871, 25 years prior to this time. These two questions asked by Fr. Piccoli, seem to be the last documentation prior to the beginning of the Chapter.

**MINUTES OF THE XVth GENERAL CHAPTER
of the
CONGREGATION of the PRIESTS
of the SACRED STIGMATA OF OUR LORD JESUS CHRIST.**

Rome, September 1896 ⁵⁰¹

⁵⁰¹ This is a kind of Title Page for the 13 pages of the Chapter Minutes.

“In the Name of the Lord. Amen.”
Rome, September 21, 1896, 3:00 p.m.

In obedience to the Decree of the Superior General, Very Rev. Fr. Pio Gurisatti, emanated on the 28th day of July 1896, the Sessions of the XVth General Chapter [the IInd after the Approbation of the Institute], of the Priests of the Sacred Stigmata of our Lord Jesus Christ, got under way, today, in the Oratory of the House dei Prefetti, in Rome.⁵⁰²

Both the place of this Meeting, as well as the manner of electing the Delegates, were established in the Superior General’s Council, held in Rome, in March of this year, as is read in the Decree of Convocation.

The names of those, who, either by right of office, or by election, have active voice in the present General Chapter, are the 15 following:

The	Very	Rev.	Fr.	Pio Gurisatti, Superior General.	
		“	“	Louis Morando, General Councilor	
		“	“	James Marini,	“ “
		“	“	Richard Tabarelli	“ “
		“	“	Joseph Zandonai	“ “
			Fr.	Stephen Rosa, Director of the House of Verona	
			Fr.	Ludovicus Luchi, Director of the House of Parma	
			Fr.	Melchiade Vivari	Elected
			“	Cajetan Pizzighella	“
			“	Angelo Graziani	“
			“	Louis Gasperotti	“
			“	Paul Gradinati	“
			Fr.	Louis Tomasi	Elected ⁵⁰³
			“	Julius Zambiasi	“
			“	Octavian Piccoli	“

When the prescribed prayers had been said, and after each one of the Capitulars had taken his place, the Superior General exposed the motives of the Convocation, already known from the Decree, that is:

- I. The Election of the major Offices.
- II. The treatment of matters of general order, pertaining to the Chapter, that will be proposed in conformity with the Constitutions; and he concluded by manifesting the confidence that those assembled would carry out their mandate, for the good of the Congregation, with charity and humility, sacrificing every individual regard.

⁵⁰² This would be the first of a rather long series of General Chapters in Rome for about 80 years – after 1970, the General Chapter decided to rotate these General Chapters to be held in the various Provinces.

⁵⁰³ Fr. L. Tommasi’s name beings at the top of page 2 of the original Chapter Minutes.

All being present, the Chapter was unanimously proclaimed full and legitimate, by rising and sitting down. Then it took up the Election of the Secretary of the Chapter, through secret ballot. By a relative majority of votes, Fr. Julius Zambiasi was elected.

Then, there was nominated, one by one, three Capitulars to examine together, with the Superior General, and with the Secretary, the Proposals to be submitted for the deliberations of the Chapter, and to draw up a list of them. The three following were elected, by a relative majority of votes:

Rev. Fr. Louis Morando
 " " Paul Gradinati
 " " Richard Tabarelli

At this point, the Session was adjourned, to give the Commission time for their work.

**Minutes of the Commission Elected by the
 XVth GENERAL CHAPTER,
 Rome September 1896⁵⁰⁴**

Transcription of the Proposals

I. House Chapter of the Stimate of Verona:

Ist] To provide that there be founded new Colleges of Aspirants, to obtain more easily a greater increase of the Congregation.

IInd] To assign another place for the Novitiate, and this for the greater advantage, both of the House of the Stimate, as well as of the Novitiate.

II. House Chapter of Parma

1.] Asks at what point the negotiations for the Cause of the Ven. Founder have reached.

2.] Recommends the careful publication of a popular life of the Ven. Founder, to promulgate it, and make it known, as much as possible, so that those in need, might have recourse to him, to obtain graces. For this end, it also recommends the diffusion of the venerated image.

3.] That it be disposed that the Directors of the Houses obtain a lot in the respective cemeteries, to avoid the deplorable impropriety of leaving the confreres in the middle of the cemetery [as at Trent, and Pavia] almost forgotten.

⁵⁰⁴ Next appear two separate sheets of paper, 16 by 12 inches, folded to make 8 sides, 8 by 12 inches. The List of Proposals covers the 4 sides of the interior sheet. On the exterior sheet, there is writing only on the front side, these words: *Minutes of the Commission chosen by the XVth General Chapter, Rome, September 1896.*

4.] It desires that there be prescribed for all the Houses, on the established days, the reading of the Necrology of the confreres, and that the Suffrages be scrupulously complied with, as imposed by the rules – So it also wishes that the priests be told when they are to apply Mass for deceased Confreres.

5.] It expresses the hope that the Congregation might obtain for all the Priests, at least the Preachers, all those customary faculties that are even granted to diocesan Preachers [Blessings, scapulars, etc.] and to be able to recite Matins by 2:00 p.m.

6.] It petitions that there be granted the required trains, also for the trips of Preachers, since these are allowed for those, who undertake them for the good of the schools, or in behalf of the house, always using scrupulous diligence and regularity to avoid confusion and disorder.

Fr. Joseph Mattei

Proposes to the general Chapter that of the Elementary Classes of Parma, at the very least, there be eliminated the Ist and IInd Classes, as these are more fittingly handled by the patience of a woman, than by a Priest, and for them, not even a Coadjutor Brother would know how to employ the just method, that is as necessary, as it is difficult.

Following this, all three Fathers in Parma, in agreement, propose that there should not be conceived towards the Coadjutor Brothers, but they are to be treated in conformity with part I, n. 7, and Part V, n. 3.

Rev. Fr. Angelo Graziani

I. Whether it is intended to observe, or to modify our Rule in Part V, Chap. 4, n. 3.

II. There is proposed a Curator of the Congregation, residing in Rome, who is not a Councilor, to handle the affairs between the Congregation and the Holy See.

III. to avoid recriminations and laments, on the legitimate resolutions of the Superior General, there would be asked that the General Chapter pronounce itself on the propriety of establishing new Houses, before those already existing are provided with a sufficient number of members, to correspond to the duties of each House, and to the needs of religious discipline.

△△△

NB: The Very Rev. Fr. Superior, and the Capitulars, Fr. Piccoli, will present directly to the General Chapter, other Proposals without the Commission, being notified, as are read in the Minutes of the General Chapter.

△△△△△

Having discussed the Proposals of the Houses of Verona and Parma, and of the Very Rev. Fr. Superior, and Fr. Angelo Graziani, the Proposals were admitted for treatment, in the following order:

Ist The Second Proposal of the House of Verona:

That the General Chapter select a more suitable House for the Novitiate, since the House of St. Teresa's is now too small to contain the Professed students, the Novices and the Aspirants.

IInd The First Proposal of the House of Parma, which:

Asks to what point have the negotiations for the Cause of the Ven. Founder arrived.

IIIrd The Proposal to be presented verbally by the Very Rev. Fr. Superior General.

IVth The Ist Proposal of Fr. Angelo Graziani, that is:

If our Rule in Part V, Chap. IV, n. 3, is to be observed, or modified: *Nor is it allowed that any Office be entrusted to them [the Councilors], causing any detriment, in that ordinarily, they cannot reside outside of the House in which the Superior General lives.*

V The IInd Proposal, that reads as follows: 'There is proposed a Curator of the Congregation, residing in Rome, who is not one of the Councilors, to handle the affairs between the Congregation and the Holy See; and if there is to be admitted the modification in the following manner: that there be defined the attributes of the General Councilors, according to which one has the Office of Vicar, another, that of Procurator, in the sense of the Proposal; but the third, that of Economus General,' etc.

△△△

The Commission thought it better to exclude the Ist Proposal of the House of Verona, because it does not pertain to the General Chapter to make such provisions; it then recognizes the advantage for the Institute, the project has, of receiving Aspirants into the individual Houses, when this is possible.

It does not admit the other Proposals of the house of Parma, because they pertain to the individual Houses, or to the Superior General, to make these provisions, as is already provided for, in part, in the Constitutions. The writing, then, of a popular life, and printing images of our Founder, can be an obstacle for the good results of the Cause of Beatification.

Then, as for the third proposal of Fr. Angelo Graziani, that calls the attention of the Chapter to the propriety, or lack of it, in founding new Houses before those already existing are provided with a sufficient number of members, to correspond to the duties of each House, and to the needs of religious discipline, the Commission observes that the Constitutions [for example, Part V, Chapter V, n. 4] give this power so decisively to the Superior General, that the Chapter could not pronounce itself, without invading on his authority, and exercising a restraint on his government, that would be too damaging to the supreme authority. The Superior, then, declared to the assembled Commission, that in the present circumstances, it is neither possible, or proper, to increase the number of the members in each and every House, according to what is established in the Constitutions: and that, nevertheless, therefore, the observance of religious discipline can be obtained.

The Signatures of the members follow

Fr. Pio Gurisatti, Superior General

Fr. Louis Morando

Fr. Paul Gradinati

Fr. Richard Tabarelli

Fr. Julius Zambiasi, Secretary

**September 22nd IInd Session ⁵⁰⁵
9:00 o'clock in the morning**

Having read the Minutes of the preceding session, and those of the Commission, for the proposals to be discussed, in the Chapter, it was decided to change the order of the List, by giving precedence to that of the Superior General, and the Chapter proceeded as follows:

I. Does it please the General Chapter to adopt distinctively the Manner of electing the Deputed capitulars, which was followed in the last Election, and which is described in the Decree of Convocation * 10th July 28, 1896 ⁵⁰⁶ that every member, having the right to elect eight [or another number], among all those who can be Deputies to the General Chapter, excluding those who are to go to it by right of Office?

This discussion was put off until tomorrow morning.

II. Consequently, there is proposed that n. 6, of Chapter I, Part V, of the Constitutions, be omitted, where there is ordered a Convocation of the Chapters of the particular houses in preparation for the General Chapter – The Discussion will be held tomorrow.

III. The General Chapter is asked that a greater freedom be granted the Novice, who desires an extraordinary Confessor, both in the asking permission of his Director, as well as in the number of times; omitting or modifying the last words of n. 6, Chapter IV, Part I, of the Constitutions. – the answer will be given tomorrow.

IV. It withdraws the Proposal to limit the number of Holy Masses to be applied for a deceased Novice, this being understood as for the House of Novitiate, only the House of St. Teresa, excluding the Stimmate.

V. There was proposed and accepted that there be eliminated the last point of n. 3, Chapter III, part V, of the Constitutions: *Every three years, there be sent to the Sacred Congregation of Bishops and Regulars, etc.*, because this was ordered by the same Sacred Congregation.

⁵⁰⁵ There follows here the continuation of the Chapter Minutes.

⁵⁰⁶ This was a note in the margin of the Original Minutes booklet.

VI. The modification proposed by the Superior General, for n. 5, Chapter III, Part V, does not seem necessary on the participation of the Superior General's Council, in the Admission and Profession of the Novices, because, in fact, it is sufficiently observed.

VII. To the proposal of the House of Verona, the Chapter responds that the transfer of the House of Novitiate can be the object of a wish of the General Chapter, but it is not a matter of its decision, because this pertains to executive power.

VIII. to the request of the House of Parma, the Superior General responds that Fr. Peter Scotton has been named the Promoter of the Cause of Beatification of the Very Rev. Founder; but that the same Fr. Peter had to resign that responsibility for reasons known to himself. Fr. Marini carried on the negotiations with laudable diligence. The Chapter warmly exhorts the same Rev. father to continue, and to increase his efforts, for an endeavor of such importance for the Institute, and that the general gratitude of his confreres will draw on him other heavenly blessings.

IX. To the request of Fr. Graziani, the Superior General responds that not only is no thought being given to modifying the Rule on the place of residence of the General Councilors, but that he trusts that the General Chapter, in the choice of these same, will make it possible for full observance, in so far as circumstances will permit it. The same Superior General then deigned, although he was not obliged to do so, to give the culminating reasons on this matter, as have been carried out up until now, especially by pointing out that the residence of the Superior General be transferred to Rome.

X. The Proposal of Fr. Graziani, modified by the Commission, reads thus: 'the attributes of the General Councilors will be defined in the following manner: the Ist Councilor will have the Office of Vicar; the IInd Councilor will have the Office of procurator General of the Congregation, to handle the affairs with the Holy See, and therefore, it would be better for him to reside in Rome. The other two will have the office of Administrator General, and the other Offices, described in Chapter IV, of the Vth Part.

NB: Consequently, the term Procurator General of Chapter IV, Part V, n. 4, second heading, will be changed to **Administrator General**.

To the question, whether the Chapter approved the Proposals thus conceived, out of fifteen voting, they responded:

Yes	15
No	0

Then, there was unanimously approved N. I. To the question of the Capitular, Fr. Octavian Piccoli: Whether the Common Rules, not included in the Constitutions, have the same force as the constitutions themselves: it was responded, No; they have a directive force, and that which they have in their connection with obedience to Superiors, with divine, or ecclesiastical laws, or with the vows.

XII. To the question of Fr. Octavian Piccoli: Whether the Rule of celebrating mass for room and board, for a visiting Priest is to be understood with a view to his remaining more than three days, or only after the three days have passed, it was responded: Yes to the first part, and No to the second.

This being done, the IInd Session was closed.
Fr. Julius Zambiasi, Secretary.

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**IIIrd Session**  
**Today, September 22<sup>nd</sup>,                      4:00 p.m.**

After the account of the IInd Session was read and approved, the Chapter proceeded immediately to the Election of the prime Offices in this order:

Ist Councilor, with the title of Vicar:

Rev. Fr. Louis Morando was elected with 13/15 votes, thirteen votes out of fifteen.

Ind Councilor, with the title of Procurator General:

Rev. Fr. Richard Tabarelli was elected with 13/15 votes, thirteen out of fifteen.

### IIIrd General Councilor:

Rev. Fr. James Marini was elected with 13/15 votes, thirteen out of fifteen.

IVth General Councilor

Rev. Fr. Stephen Rosa was elected with 10/15 votes, ten out of fifteen.

Monitor:

Then, there was chosen from the four Councilors named above, the Rev. Fr. Louis Morando with 12/15 votes, twelve out of fifteen.

## Master of Novices

Rev. Fr. Paul Gradinati was elected for the...<sup>507</sup> time, with 12/15 votes, twelve out of fifteen.

As Examiners for the Ist Scrutiny, seven were elected in one ballot, with secret votes, in which each Capitular wrote the names of those he wished to elect. As there were fifteen voting, the following were elected:

|       |   |                         |      |               |                |
|-------|---|-------------------------|------|---------------|----------------|
| Ist   | ( | Fr. Joseph Marchesini   | with | <u>ten</u>    | votes.         |
|       | ) | Fr. John Baptist Tomasi | ^    | <u>eleven</u> |                |
| Scru- | ( | Fr. Louis Tomasi        |      | ^             | <u>nine</u>    |
|       | ) | Fr. Alexis Magagna      |      | "             | <u>eight</u> " |
| ti-   | ( | Fr. Alfred Balestrazzi  |      | "             | <u>eight</u> " |
|       | ) | Fr. Ludovicus Luchi     |      | "             | <u>seven</u> " |
| ny.   | ( | Fr. Victor Gurisatti    |      | "             | <u>five</u> "  |

<sup>507</sup> The number of times that Fr. Gradinati was chosen Novice Master is not indicated here.

The Examiners of the Second Scrutiny were chosen in the same manner, in the number of seven, including at least two Councilors:

|       |       |     |                     |      |                 |        |
|-------|-------|-----|---------------------|------|-----------------|--------|
| IInd  | (Rev. | Fr. | James Marini        | with | <u>fourteen</u> | votes. |
|       | )Rev. | Fr. | Stephen Rosa        | "    | <u>twelve</u>   | "      |
| Scru- | (     | Fr. | Melchiade Vivari    | "    | <u>ten</u>      | "      |
|       | )     | Fr. | Cajetan Pizzighella | "    | <u>nine</u>     | "      |
| ti-   | (     | Fr. | Louis Gasperotti    | "    | <u>eight</u>    | "      |
|       | )     | Fr. | Louis Gasperotti    | "    | <u>eight</u>    | "      |
| ny    | (     | Fr. | Angelo Graziani     | "    | <u>seven</u>    | "      |

When the Elections had been concluded, the IIIrd Session was closed.

Fr. Julius Zambiasi, Secretary

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IVth Session
September 23rd 9:00 a.m.

When the Minutes of the IIIrd Session had been read, and admitted, there began the discussion on the Proposals of the Very Rev. Fr. Superior General, put off until today, by the IIInd Session, of yesterday morning.

To the Ist Question: Does it please the general Chapter [etc., as above] – the capitulars responded unanimously expressing their full satisfaction on the method of convocation, followed for the present Chapter, and they established that for the next, future Chapter, there be adopted the same norm, and that there be elected an equal number of eight, to be deputed, as is written in the Decree of Convocation of the present General Chapter, dated, July 28, 1896:

In addition to these [those who have the right, by their Office, to enter the Chapter] eight others, among those who can be elected, are to be designated in this manner: Each one of the members having the right to elect from all those, who, according to the Constitutions can be elected, excepting those whom we have mentioned above, will designate eight, whom he judges more fitting in the Lord, and he will send their names in an envelope to the Superior General, who, with three Associates, will examine the votes. They, then, will be elected who will have received a relative plurality of votes; if, however, several have received the same number of votes, that they be chosen, a lot will define among them who is the Deputy. The Superior and his Associates will sign, in their own hand, all these acts, drawn up in writing. So that more surely this vote may remain secret, there will be sent back to each of those elected, the envelope in which the names of all those eligible are written, and no other mark, or sign, will be made on the sealed ballot.

This precautionary provision shows clearly that the present Chapter prefers the method of election exposed above; but, remits to another Chapter to adopt a definitive method, that there might be completed, and developed, both in concept, as well as proof by trial, a point of our Constitutions, that is so important for the organization of the Institute.

The Superior General proposed in the second place that . 6 of Chapter I, Part V, of the Constitutions, be omitted, where it orders the convocation of particular Chapters of the Houses, in preparation for the General Chapter; and, therefore, there are to be eliminated the words: *or by the Chapters of the Houses*, of number 13.

The Chapter admits and approves the Proposal, considering that on the one hand, by suppressing the particular Chapters, there is taken away a true danger, especially for the good harmony of the Houses, and, on the other hand, there is increased for the individual, the possibility of contributing to the good of the Institute, both by the liberty of his vote, as well as by the Proposals that he might wish to send in writing to the General Chapter.

The IIIrd Proposal that regards the extraordinary Confessor of the Novices[cf. Session II, above] was re-worded by the Superior General himself, by substituting the following question:

Does it please the General Chapter, to insert the words: as many times as they might wish , in place of the words: a few times a year, in n. 6, Chapter IV, Part I, of the Constitutions.

A secret ballot was held, and the response was:

Yes 11 [eleven].

No 4 Capitulars out of the fifteen voting. The

last part, then, of n. 6, will, therefore, read as follows:

‘Although the care of hearing the Confessions of the Novices is entrusted to the master, nevertheless, the Novices may request of the Director, an extraordinary Confessor, as many times as they may choose to do so.’

Finally, the Chapter abstained from discussing the pronouncing itself on another Proposal of the Superior General, presented in the present Session, because it is subordinated to the first Proposal, whose decision was deferred; it, in fact, reads thus:

The Superior General asks whether it pleases [Ist Proposal] the Chapter to exclude the two headings b] & c], of Chapter I, Part V, n. 2, of the Constitutions, and substitute this single one following:

b.] Each of the members, having the right of electing, will designate those whom, according to the Constitutions, he thinks best in the Lord: so that they might reach 14, when the number of those eligible does not exceed 20; 13, if they do not exceed 40; and 12, if they do not exceed 100.⁵⁰⁸

⁵⁰⁸ This Paragraph seems poorly translated – the intent of the Proposal was not clear to the Translator.

As the discussion of the Proposals had been completed, the Chapter decided that the Superior General, with his Council, will choose two members of the Institute, to study what simplifications, or improvements might be introduced into the Constitutions, also accepting the observations that everyone else might direct to them, and to draw up a List of them, to present to the General Council, one year before the Ordinary General Chapter.

Before the closing of the fourth and last session, the Chapter admitted to a vote, and approved with thirteen 13 votes for Yes, and two 2, for No, a disciplinary provision worded thus:

Since it has come to the knowledge of the General Chapter, that some of the Electors agreed together, in a public way, to send in their ballots blank in the Election of the Deputies for the General Chapter, and by so doing, they demonstrated a lack of confidence toward the entire Institute: the same Chapter commits to the Superior general and his Council, to verify the facts, and punish the culpable, even by depriving them of active and passive voice, in the next future Chapter.

Today, the 24th of September, when the Minutes of the present IVth Session, and of the Commission, were read and approved, the capitulars unanimously declared the XVth General Chapter closed, and signed their names.

Fr. Pio Gurisatti, Superior General
 Fr. Louis Morando, General Councilor
 Fr. Richard Tabarelli, General Councilor
 Fr. James Marini, General Councilor
 Fr. Stephen Rosa, General Councilor
 Fr. Angelo M.Graziani
 Fr. Melchiade Vivari
 Fr. Cajetan Pizzighella
 Fr. Joseph Zandonai
 Fr. Louis Gasperotti
 Fr. Paul Gradinati
 Fr. Nicholas Louis Marty Tomasi
 Fr. Ludovicus Luchi
 Fr. Octavian Piccoli

So it is,
 Fr. Julius Zambiasi, Secretary

((Large, Oval seal, with faded Ink:
 CONGREGATION OF THE
 PRIESTS OF THE SACRED
 STIGMATA OF O.L.J.C.))

=====

**To the Venerable Fathers and Brothers
Of the Congregation ⁵⁰⁹
of the Priests of the Stigmata of Our Lord Jesus Christ**

It is made known that in the XVth General Chapter of our Institute, there was held the Election of the Major Offices, as follows:

General Councilors

Rev. Fr. Louis Morando, with the Office of Vicar and Monitor
Rev. Fr. Richard Tabarelli, with the office of Procurator General
Rev. Fr. James Marini and Rev. Fr. Stephen Rosa.

Master of Novices

Fr. Paul Gradinati was re-elected.

Examiners

Of the Ist Scrutiny

Fr. Joseph Marchesini
" John Baptist Tomasi
" Louis Tomasi
" Alexis Magagna
" Alfred Balestrazzi
" Ludovicus Luchi
" Victor Gurisatti

Of the IInd Scrutiny

Rev. Fr. James Marini
" Stephen Rosa
Fr. Melchiade Vivari
" Cajetan Pizzighella
" Louis Gasperotti
" Julius Zambiasi
" Angelo Graziani

Furthermore, the following Deliberations were made:

I. The Chapter understood as to what point the negotiations have reached for the beatification of our Venerable Founder, and expresses the hope that they be pursued with the utmost alacrity.

II. The Chapter disposes that it pertains especially to the Procurator General to conduct the affairs between the Congregation and the Holy See, and therefore, assigned to another Councilor, the task of directing the material state of the entire Congregation, with the title of Administrator General.

III. It was established that for the next general Chapter, there be followed the same method of Election of the Capitulars, which were followed in the present Chapter and that there be chosen the same number of eight Capitulars.

⁵⁰⁹ Lastly, there follow 2 copies of the Decisions of the **XVth General Chapter**. The first one is a rough copy with corrections, on paper like modern air-mail paper, 10 and one half by 8 and one fourth inches, folded to make 4 writing sides, 5 and one half by 8 and one half inches. Fr .Zambiasi's writing covers only 2 and one third sides.

IV. There are suppressed the House Chapters in preparation for the General Chapter, it being understood that each one can, with his vote, and with his Proposals, contribute directly and independently, to the common good of the Congregation.

V. The General Chapter expresses the wish for the transfer of the Novitiate, leaving to the Superior and his Council, the decision on the manner and the time of bringing this about.

VI. The Chapter wills that the Novices might ask the Director for an extraordinary Confessor, not a few times a year, but every time it so pleases them in the Lord.

Rome, September 27, 1896
Fr. Julius Zambiasi, Secretary
of the Chapter ⁵¹⁰

CONGREGATION OF THE PRIESTS OF THE
SACRED STIGMATA OF OUR LORD JESUS CHRIST

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⁵¹⁰ There follows then a large finished copy of the same, on lined, white paper, 16 and one half by 12 inches, folded to make 4 sides, 8 and one eighth by 12 inches. Fr. Zambiasi used 2 and one third sides. There is also the oval seal of the Congregation, minus the usual *Verona*, and it is upside down, in smudged, fading ink – that reads as is found in the notes above.

Thus ends the **XVth & final Stigmatine General Chapter** of the 19th Century! In the last 30 years of this 19th Century, the Stigmatines held 15 General Chapters.

XVIth - XVIIIth

GENERAL CHAPTERS

The 16th:
SEPTEMBER 23 – 25, 1901

\$\$\$

The 17th:
SEPTEMBER 18 – 20, 1905

\$\$\$

The 18th:
SEPTEMBER 20 – 23, 1911

\$\$\$\$\$

ACTS of the 16th GENERAL CHAPTER ⁵¹¹

September 23 – 25, 1901

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Miscellaneous Papers

Decrees of the Chapter

§§§

The 17th GENERAL CHAPTER [September 18 – 20, 1906]

§§§

The 18th GENERAL CHAPTER [September 20 – 23, 1911]

§§§§§

⁵¹¹ The 8 pages containing the **Minutes of the 16th General Chapter** [the first of the 20th century!] are a copy of the Original, which is not in this Folder. This latter, perhaps is in the Stigmatine Archives in Verona. The copy is contained on paper that is lined, and measures 8 and one fourth by 12 inches.

RELIGIOUS INSTITUTE
Of the PRIESTS of the
STIGMATA
VERONA ⁵¹²

The Superior General
To All the Members of the Congregation of the Priests of the
Sacred Stigmata of Our Lord Jesus Christ:

Since, according to the prescriptions of our Constitutions, a General Chapter is to be held this year, the fifth year since the last one, by means of this letter, we set it for the twenty-third day of the month of September. This is also so that the Superior General and the Major Officials of our Congregation might be elected – and, also according to our Constitutions those matters might be treated, which have been proposed by the Capitulars. The place in which the capitulars will gather will be our First House, at the Stimate in Verona.

As for the manner to be observed in constituting this Chapter, the following were established in the last General Chapter held in Rome: - the Chapters of the Houses in preparation for the General Chapter, have been abolished, but the right of sending to the General Chapter, in writing, those matters to be proposed, which one might judge to be for the good of his own House, or for the advantage of the entire Congregation, remains intact for each one.

The manner of constituting Members for the Chapter will be the following:

- They will attend the General Chapter, who have a right to do so, according to our Constitutions, by their very Office, and these are ten, namely: the Superior General, Fr. Pius Gurisatti; four General Councilors: Fr. Louis Morando, Fr. Richard Tabarelli, Fr. James Marini, Fr. Stephen Rosa; the Director of the House of the Stimate, Fr. John Baptist Tomasi; the Director of the House of Trent, Fr. Octavian Piccoli; the Director of the House of Parma, Fr. Ludovicus Luchi; the Director of the House of Pavia, Fr. Joseph Antonioli; the Director of the House of Udine, Fr. Joseph Zandonai.

In addition to these, eight others who can be elected, are to be designated in this way: Each one of the members, having the right of electing in the future, will designate eight, whom, in the Lord, he considers the most suited, who, according to our Constitutions, can be elected from all the members, except those ten whom we have mentioned above. He will send their names in a closed envelope to the Superior General, living in Verona

He, with three associates, will open these votes: they, then, will be considered elected, who will have obtained a relative plurality of votes; if, however, several might have received the same number of votes, which would then surpass the number of those to be elected, a lot will determine who among these, in fact, are to be chosen. The Superior and his Associates, in their own hand, will sign the Acts drawn up in writing, of all these things.

⁵¹² There appears first the Circular Letter in Latin, of Fr. Gurisatti, convoking the Chapter. Up in the left hand corner of the front page, there is printed the Name of the Congregation. The paper measures 16 and one half by 10 and one half, folded, to make 4 writing sides, 8 and one fourth by 10 and one half. The beautiful penmanship does not seem to be that of Fr. Gurisatti, as it differs noticeably from his signature. The letter covers 3 and one half sides.

Moreover, so that the vote the more surely might remain secret, to each one of the Electors, a ballot will be sent on which the names of all those who can be elected will be written, and he, with a clear line, will designate the names of the eight whom he elects, and no other mark, or ballot, will be placed in his folded envelope.

Therefore, before the tenth day of August, all the Members will give their closed ballots to their Directors: who immediately will send them to us; we, then, with two General Councilors, living in Verona, and the Director of the house of the Stimate, will examine these ballots, and as soon as possible, we will make known to the entire Congregation, the results of them.

Since, then, every excellent gift, and every gift descends from above, from the Father of Lights, we order that in all the Houses, from the day on which this Letter of ours arrives, until the General Chapter is over, there be recited by all, every day, three *Our Father's*, *Hail Mary's* and *Gloria's*, and the Oration: *To Thy servants*; furthermore, we order that in the House of the Stimate, three Masses be celebrated and one, in all the other Houses, *Of the Holy Spirit*, if it is possible. Moreover, on the day on which the Chapter begins, until its end, every day, there is also to be recited the *Veni, Creator*, with the Oration: *O God, who... the hearts of the faithful...*, and three *Gloria's* in honor of the Most Holy Trinity, through the merits of our Father Founder, of holy memory, and the *De Profundis*, for the souls of our deceased brethren.

It is our pleasant duty to take this occasion, offered by us by this Letter, which is among the last acts of our administration, to address lastly, the entire Congregation, and we thank all the members for their goodness toward us, over the past ten years. In the government of the entire Congregation, the assistance given to us by the General Councilors, was indeed worthy, as was the religious homage of all the members for our Office, which was to us a very heavy burden – those things, which especially, perhaps, on account of our inexperience, might have affected our souls with sadness, were overlooked. The fervent desire of the religious prosperity of our Congregation, which we have always pursued, and which we employed as a norm in our activity, although sometimes, because of a defect of ability, was not so successful, as this made us fearful of accepting and keeping this Office entrusted to us, so now, it renders us happy, at the approach of the General Chapter; for we hold as certain, putting aside all respect of persons, that the good of our Congregation will be the sole intention in the Election that is to be held in this Chapter. We, then, ask pardon and mercy of all, if we have fallen into any error, or unjustly afflicted anyone with sorrow, in the exercise of our office.

We impart our paternal blessing, in the hope of divine aid, on all the members.

Given at Verona, at the Stimate.,

The 12th day of July 1901.

Fr. Pius Gurisatti

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**RELIGIOUS INSTITUTE
OF THE PRIESTS
OF THE STIGMATA
VERONA ⁵¹³**

**Names
of the Eligible Fathers for the General Chapter**

1. Fr. Joseph Marchesini
2. Fr. Alexis Magagna
3. Fr. Angelo Graziani
4. Fr. Melchiade Vivari
5. Fr. Cajetan Pizzighella
6. Fr. Louis Gasperotti
7. Fr. Paul Gradinati
8. Fr. Louis Tommasi
9. Fr. Julius Zambiasi
10. Fr. Albano Clementi
11. Fr. Joseph bertapelle
12. Fr. Egidio Stofella
13. Fr. Victor Gurisatti
14. Fr. Peter Scotton

**The Elector will designate clearly, with a line,
the names of the eight Fathers whom he
intends to elect.**

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**“Copy ⁵¹⁴ of the Minutes
of the Sixteenth General Chapter
of the Congregation of the Priests of the Stigmata
of Our Lord Jesus Christ”**

**“In the Name of the Lord. Amen.”
Verona, September 23,1901: 9:30 a.m.**

⁵¹³ This is a facsimile of the **ballots** sent out to the Congregation for the election of the eight Capitulars for the **16th General Chapter**.

⁵¹⁴ Next appears Fr. John Tomasi’s personal **Copy of the Minutes of the 16th General Chapter** – these **Minutes** do not seem to be the original **Minutes** actually taken by him during the Chapter meetings.

In obedience to the Decree of the Very Rev. Superior General, Fr. Pio Gurisatti, emanated on the 12th day of July of this year, there were inaugurated today the Sessions of the Sixteenth General Chapter of the Congregation of the Priests of the Stigmata of Our Lord Jesus Christ, the third after the approbation of the Institute, in the Mother House of the Stimmate, in Verona.

The Capitulars were chosen according to the method established in the last general Chapter, held in Rome, in September of 1896, and as described in the praised Decree of Convocation.

The names of those, who, either by right of Office, or by Election have a voice in the present Chapter, are the eighteen following:

Very Rev. Fr. Pio Gurisatti, Superior General
 Rev. Fr. Louis Morando, General Councilor
 Rev. Fr. Richard Tabarelli, General Councilor
 Rev. Fr. James Marini, General Councilor
 Rev. Fr. Stephen Rosa, General Councilor
 Rev. Fr. John Baptist Tommasi, Director of the House of the Stimmate
 Rev. Fr. Octavian Piccoli, Director of the House of Trent
 Rev. Fr. Ludovicus Luchi, Director of the House of Parma
 Rev. Fr. Joseph Antonioli, Director of the House of Pavia
 Rev. Fr. Joseph Zandonai, Director of the House of Udine
 Rev. Fr. Alexis Magagna, elected
 Rev. Fr. Angelo Graziani, elected
 Rev. Fr. Melchiade Vivari, elected
 Rev. Fr. Cajetan Pizzighella, elected
 Rev. Fr. Louis Gasperotti, elected
 Rev. Fr. Paul Gradinati, elected
 Rev. Fr. Albano Clementi, elected
 Rev. Fr. Joseph Bertapelle, elected.

When the prescribed prayers had been said, and all were present, except for Fr. Octavian Piccoli, the present Chapter was proclaimed full and legitimate. Therefore, the Election of the Secretary was taken up, by secret ballot. With a relative majority of votes, Fr. John Baptist Tommasi was elected.

There was then chosen in the same way, the Assistant for the Election, and Fr. Louis Morando was elected.

After this, this First Session was adjourned, and the Second Session was set, according to the dispositions of our Constitutions, for next Wednesday at 8:30 a.m., after all the Capitulars will together assist at Holy Mass, in the Domestic Oratory. ⁵¹⁵

The Minutes were read and approved.

Fr. John Baptist Tommasi, Secretary

2nd Session
September 25, - 8:30 a.m.

Having read the Minutes of the preceding Session, and approved them, the Chapter then proceeded to the Election of the Superior General, with the following results:

Fr. Pius Gurisatti	13 [thirteen] votes
Fr. Louis Morando	2 [two] "
Fr. Richard Tabarelli	3 [three] "

Fr. PIO GURISATTI WAS ELECTED.

The Decree of Election, in accord with the prescripts of our Constitutions, was then written, and read by the Secretary, and all went to Church to recite the *Te Deum*.

Then, all returned to the Chapter, to continue on with the Session.

Before going on to the Election of the Councilors, on the Proposal of Fr. Tabarelli, the following modification of the 1st Rule, of Chapter IV, of the Vth Part of our Constitutions was put to a vote:

After the words: ... *are to be elected singly* ..., it be continued: *First, there is elected the one who is to take the place of the Superior, in the event of his death, as is explained in the previous Chapter, n. 7: next the Economus General * [Then, the Third and Fourth Councilors. J. Baptist Tommasi]⁵¹⁶: moreover, among these four, there is to be elected the Monitor of the Superior General, and lastly, the Procurator General, who can be elected, even from among those who are not Councilors.*

By the raising of hands, this was unanimously approved.

⁵¹⁵ Tuesday, September 24, 1901, the day before the Election of the General and his Council, was spent in prayer.

⁵¹⁶ This note is found in the left hand margin of the Chapter Minutes, with Fr. J. Tommasi's signature verifying it.

Then, there was taken up the Election of the General Councilors, of the Monitor, and of the procurator General, with the following result:

1 st Councilor and Vicar	= Fr. Louis Morando
2 nd Councilor and Economus General	= Fr. Octavian Piccoli
3 rd Councilor	= Fr. John Baptist Tommasi
4 th Councilor	= Fr. Paul Gradinati

Monitor
Fr. Louis Morando

Procurator
Fr. Richard Tabarelli

As Master of Novices, Fr. Albano Clementi was elected, and the following were chosen Examiners of the First Scrutiny: Fr. Louis Gasperotti; Fr. Stephen Rosa; Fr. Victor Gurisatti; Fr. Alexis Magagna; Fr. Alfred Balestrazzi; Fr. Joseph Fiorio; Fr. Albino Sella;

and for the Second Scrutiny: Fr. Paul Gradinati; Fr. James Marini; Fr. J. Baptist Tommasi; Fr. Melchiade Vivari; Fr. Cajetan Pizzighella; Fr. Joseph Bertapelle.

And thus, was closed the IInd Session, and the 3rd was set for 3:30 p.m.

IIIrd Session ⁵¹⁷

There was put off the reading of the Minutes of the IInd Session, until the end of the Chapter, and there was taken up the discussion of the following Proposals:

1st. Having read the Decree obtained from the Holy See, dated July 5, 1897, in which was given the response to the request made by Fr. Superior, after he had privately questioned all the Fathers of the Congregation, having the right to take part, or to be elected to the Chapter, about reducing to a single year, the two years of Novitiate, prescribed by our Constitutions, having it followed by triennial Profession, and then by Perpetual, with the previous approbation of the Superior and his Council, there is proposed:

Does the Chapter believe that the Superior and his Council should be obliged, before admitting the triennial Professed to perpetual Profession, to hear the opinion of the Chapter of the House where the candidate is living, at the end of the three year period of his vows, and the written opinion of all the Directors of the Houses, to which he was assigned, during his temporary vows?

7 [seven] responded Yes

10 [ten] " No.

IT WAS NOT, THEREFORE, ADMITTED.

Pellarini was absent. Fr. J. Baptist Tommasi ⁵¹⁸

⁵¹⁷ This IIIrd Session took place the afternoon of the same day, September 25, 1901

2nd

As for the number of Deputies to be elected for the next, future Chapter, does it please the present Chapter that there be chosen a number of Capitulars, who will take part because of their office, that is, the Superior, the General Councilors, the Procurator and the Directors of the individual houses?

It was responded unanimously Yes, and it was approved.

3rd

Does it please the Chapter that all the priests of our Congregation are to apply, or have applied, a third of their Masses, for the benefit of our Studentate and Novitiate, or for other works of general interest of the Congregation, excluding all, or a part of those priests whose financial situation in the judgment of the Superior and his Council would not permit this?

	Voting	17
Responding	Yes	14 [fourteen]
"	No	3 [three]

THEREFORE, IT WAS APPROVED.

4th

Does it please the Chapter to add to n. 8 of Chapter V, of Part V, of our Constitutions, that speaks of the attributes of the Eonomus of the individual Houses, after the words: *...he shall diligently distribute...*, these words: *with absolute dependence on his Director*?

This was unanimously approved by rising and sitting down.

Thus, was completed the discussion of the Proposals. The Minutes of the 2nd and 3rd Sessions were read and approved, and the Capitulars unanimously declared that the **XVIth General Chapter was closed**, and they signed their names, today, September 25, 1901.

[Then follows the signatures of the 18 Capitulars] ⁵¹⁹
This Copy conforms with the original.

The Secretary of the Chapter
Fr. J. Baptist Tommasi

RELIGIOUS INSTITUTE

⁵¹⁸ This name – *Pellarini* – is not clear: the only Capitar who name begins with a “P” was Fr. *Pizzighella*. There was one whose name began with “B”, Fr. *Bertapelle*. It is not, therefore, clear just who was intended, by what appears to be *Pellarini* – could it be a ‘nick-name’ for one of the Capitulars? The note was signed by Fr. J. B. Tommasi, Secretary of the Chapter.

⁵¹⁹ Fr. J.B. Tommasi did not copy over the 18 names of the Capitulars.

**of the PRIESTS
of the STIGMATA
VERONA ⁵²⁰**

**To the Venerable Fathers and Brothers
of the Congregation of the Priests of the Stigmata
of Our Lord Jesus Christ**

It is made known that in the **XVith Chapter** of our Institute, the following deliberations were made:

1st] The first number of Chapter IV, Part V, of our Constitutions, is to be modified thus: *To the Superior General, are to be added four Councilors, by the assembled Chapter, with a relative plurality of votes, who are to be chosen singly from among those who have active and passive voice: First, is elected the one who is to take the place of the Superior, in the event of his death, as is explained in the previous Chapter, n 7; then, the Eonomus General, and then the Third and Fourth Councilors. Moreover, among these four, is to be elected a Monitor of the Superior General, and lastly, the procurator General, who can even be chosen from among those who are not Councilors.*

2nd] In number 8, of Chapter V, Part V, of the same Constitutions, that speaks of the attributes of the Eonomus of the individual Houses, after the words: *he shall diligently distribute,* there are to be added the words: *with absolute dependence on his Director.*

3rd] For the proximate, future General Chapter, there is to be chosen a number of elected capitulars equal to the number of Capitulars who will take part because of their Office, namely: the Superior General, the General Councilors, the Procurator and the Directors of the individual Houses.

4th] All the Priests of the Congregation are to apply, or have applied, a third of their Masses, in behalf of our Studentate and Novitiate, or for other works of general interest of the Congregation, excluding all, or a part of those Priests of those houses, whose financial condition, in the judgment of the Superior and his Council, will not permit this.

Furthermore, there was held the election of the major Offices, with the following result:

Superior General: Fr. Pio Gurisatti

1st Councilor, Vicar and Monitor: Fr. Louis Morando

2nd Councilor and Eonomus General: Fr. Octavian Piccoli

3rd Councilor: Fr. J. Baptist Tommasi

4th Councilor: Fr. Paul Gradinati

Procurator: Fr. Richard Tabarelli

Master of Novices: Fr. Albano Clementi

Examiners of the 1st Scrutiny

⁵²⁰ Lastly, appears the notification of the Chapter decisions. It is found on white, unlined paper, 10 and one half by 8 inches, folded to make 4 writing sides, 5 and one fourth by 8 inches, with the same printed letter-head. Fr. J. B. Tommasi wrote on 3 sides.

- | | | | |
|----|----------------------|----|------------------------|
| 1. | Fr. Louis Gasperotti | 4. | Fr. Alexis Magagna |
| 3. | Fr. Stephen Rosa | 5. | Fr. Alfred Balestrazzi |
| 3. | Fr. Victor Gurisatti | 6. | Fr. Joseph Fiorio |
| | 7. | | Fr. Albino Sella |

Examiners of the IInd Scrutiny

- | | | | |
|----|------------------------|----|-------------------------|
| 1. | Fr. Paul Gradinati | 4. | Fr. Octavian Piccoli |
| 2. | Fr. James Marini | 5. | Fr. Melchiade Vivari |
| 3. | Fr. J. Baptist Tommasi | 6. | Fr. Cajetan Pizzighella |
| | 7. | | Fr. Joseph Bertapelle |

The Secretary of the Chapter
Fr. J. Baptist Tommasi

**((Green, Oval Seal ⁵²¹:
CONGREGATION
OF THE PRIESTS
OF THE SACRED
STIGMATA OF OUR
LORD JESUS CHRIST))**

[illegible]

⁵²¹ The seal was quite smudged on this document.

XVIIth

GENERAL CHAPTER

SEPTEMBER 18 – 20, 1906

§§§§§

ACTS
of the
17th GENERAL CHAPTER ⁵²²

September 18 – 20, 1906

§§§

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§§§§§

⁵²² The 21 pages of these Chapter Documents are contained on the usual lined paper 8 by 12 inches.

((Emblem of the
ESPOUSALS))

**THE SUPERIOR GENERAL
of the CONGREGATION OF THE PRIESTS OF THE SACRED STIGMATA
of OUR LORD JESUS CHRIST ⁵²³**

To all the members of the same Congregation

Since, according to what is prescribed in our Constitutions, the general Chapter is to be held this fifth year since the celebration of the last General Chapter, by this Letter, we set the eighteenth day of September for it, for the purpose of electing the major Officials of our Congregation, and to treat of those matters, which, according to our Constitutions, will have been proposed by the Capitulars. The Place in which the Capitulars are to assemble will be our First House of the Stimate in Verona. As for the manner to be observed in assembling the Chapter, we think it useful to note here, what was established in the last two Chapters:

- a. By virtue of their office, the following will attend the General Chapter: the Superior General, the General Councilors, the procurator General and the Directors of the Houses, in which there are at least Four Professed Priests, and at least two Professed Lay Brothers. In addition to these, among the rest of the eligible members, in the manner described below, as many Capitulars are to be chosen as there are those who will take part in the Chapter, by virtue of their Office.
- b. The manner of electing the Capitulars is this: Each Professed Member in priestly Orders, will designate those whom he considers more suited in the Lord, from among those, who, according to our Constitutions, can be elected, according to the number exposed above. Each member will send in a closed envelope, the names of those elected by him, to the Superior General, who with three associates, will study these ballots. Moreover, those elected will be those who have received a relative majority of votes, which would bring the number of delegates beyond that established, a lot will be determine which of these is elected. The Superior and his Associates will sign in their own hand, the acts of these procedures, drawn up in wiring. So that the vote may more securely remain secret, to each one of the Electors will be sent a ballot, on which the names of all those who can be elected are written, and he will designate the names of those whom h wishes to elect, and no other mark, or sign, will be made on his folded ballot.
- c. Those will be eligible, both with active and passive voice in the General Chapter, who are thirty-five years of age, and have completed five years of Profession after their ordination.
- d. Further, all other eligible members, even though they were not elected to the General Chapter, will enjoy passive voice.
- e. Directors, however, who perhaps have not yet reached the prescribed age, or years of Profession, will enjoy only active voice in the Chapter.

⁵²³ The Minutes are preceded by the Superior General's Circular letter, written in Latin, June 24, 1906, on printed stationery. On top of this paper, that measures 16 and one fourth by 12 inches, folded to make 4 sides, 8 and one eighth by 12 inches, three of which were covered by this Letter – there is an emblem of the espousals, with the Latin *Presb. A SS. Stigmatibus D.N.J.C.* There is also printed in Latin: *Sup. Gen. of the Congregation of the Priests of the S. Stigmata D.N.J.C.*

According to these statutes, the following are able to attend the General Chapter, by virtue of their Office:

1. Fr. Pio Gurisatti, Superior General
2. Fr. Richard Tabarelli, Councilor and Procurator General
3. Fr. Octavian Piccoli, General Councilor
4. Fr. Paul Gradinati, General Councilor
5. Fr. J. Baptist Tomasi, General Councilor
6. Fr. Erminio Pivato, Director of the House of Trent
7. Fr. Louis Tomasi, Director of the House of Parma
8. Fr. Michaelangelo Zanetti, Director of the House of Pavia
9. Fr. Louis Gasperotti, Director of the House of Udine
10. Fr. Pio Gabos, Director of the House of Gemona.

In addition to these, ten others are to be designated from among those who can be elected, in the manner indicated above, in that each Professed Member in priestly Orders, will receive a ballot, on which they will clearly indicate the names of those ten whom he wishes to elect, not out of personal affection, but in conscience. He will carefully sign and enclose his folded ballot, in the manner indicated. Each one will then sign his own name in his own hand on this envelope, so that before the ballots are opened, it can be established that the vote of each of the electors has been received.

Therefore, before the fifteenth day of August, all the members will give to their Directors their sealed ballots, who then will immediately send them to us; then we, in the established manner, will study the ballots, and as soon as is possible, we will make known their results.

Since, then, every perfect and excellent gift descends from the Father of men, we order that in all the Houses, from the day on which our letter arrives, until the completion of the General Chapter, each day there be recited together by all, three *Our Father's Hail Mary's* and *Gloria's*, and the oration, *To Thy Servants*; furthermore, we order that in the House of the Stimate, three Masses be celebrated, and one in all the other Houses, *Of the Holy Spirit*, if this is possible. Moreover, on which the Chapter begins, until its completion, there will also be recited every day in common, the Hymn, *Veni, Creator*, with the Oration *O God, Who ... in the hearts of the Faithful*, and three *Gloria's*, in honor of the Most Holy Trinity, through the merits of our Venerable Father Founder, and the *De Profundis*, for the souls of our deceased brethren.

We impart to all the members our paternal blessing, as a hope of divine assistance.

Given at Verona, at the Stimate,
The 24th day of June, 1906.

Fr. Pio Gurisatti ⁵²⁴

((The purple, oval seal:
THE CONGREGATION OF THE PRIESTS
OF THE SACRED STIGMATA OF
OUR LORD JESUS CHRIST))⁵²⁵

⁵²⁴ The hand-writing of this Letter differs considerably from Fr. Gurisatti's signature.

⁵²⁵ This Seal of the Congregation is affixed at the bottom of the page, side-ways, so that it would fit.

Minutes ⁵²⁶
**Of the Session for the opening of the Electoral Ballots,
for the Chapter of the year 1906**

Today, under the Presidency of the Very Rev. Fr. Pio Gurisatti, Superior General, the 10th of August, 1906, Fathers John Baptist Tomasi, Fr. Stephen Rosa and Dominic Rossi, met to open the Electoral Ballots for the proximate General Chapter. This opening of the ballots was done in the presence of all the Fathers, stationed at the Stimmate. First, there was verified the number and the signatures on the ballots which corresponded to that of those voting, which was 57 [fifty-seven] – but, on four of the ballots, the signatures were missing, because the four Electors did not choose to sign them; these were Frs. John Castellani, Joseph Nardon, Emilio Baratella and Joseph Tondin. It was decided to consider as valid, nevertheless, also these four ballots. Maintaining the most absolute secrecy, the votes were opened, and the following was their result:

Fr. Stephen Rosa	had	45 [forty-five]	votes.
Fr. Alfred Balestrazzi	"	45 [forty-five]	"
Fr. Joseph Antonioli	"	43 [forty-three]	"
Fr. Julius Zambiasi	"	42 [forty-two]	"
Fr. Cajetan Pizzighella	"	39 [thirty-nine]	"
Fr. Joseph Bertapelle	"	38 [thirty-eight]	"
Fr. Angelo Graziani	"	37 [thirty-seven]	"
Fr. John Castellani	"	35 [thirty-five]	"
Fr. James Marini	"	33 [thirty-three]	"
Fr. Cesar Benaglia	"	32 [thirty-two]	"
Fr. Joseph Mattei	"	28 [twenty-eight]	"
Fr. Louis Fantozzi	"	26 [twenty-six]	"
Fr. Peter Scotton	"	22 [twenty-two]	"
Fr. Albano Clementi	"	20 [twenty]	"
Fr. Victor Gurisatti	had	20 [twenty]	votes ⁵²⁷
Fr. Alexis Magagna	"	19 [nineteen]	"
Fr. Egidio Stofella	"	19 [nineteen]	"
Fr. Melchiade Vivari	"	5 [five]	"
Fr. Luchi	"	4 [four]	"

Total votes cast were 552.

Therefore, the following Fathers were elected: 1] **Fr. Rosa**; 2] **Fr. Balestrazzi**; 3] **Fr. Antonioli**; 4] **Fr. Zambiasi**; 5] **Fr. Pizzighella**; 6] **Fr. Bertapelle**; 7] **Fr. Graziani**; 8] **Fr. J. Castellani**; 9] **Fr. James Marini**; 10] **Fr. C. Benaglia**.

⁵²⁶ Next appear the Minutes of the Commission, that opened the ballots. It is squared, white paper, 16 and three fourths by 11 inches, folded to make 4 writing sides, 8 and three eights by 11 inches. By writing on every other squared line, the report covered three sides.

⁵²⁷ Fr. Vi. Gurisatti's name begins p. 3 of the original Commission Notes.

These Minutes were read and signed:

Fr. Pio Gurisatti
Fr. J. Baptist Tommasi
Fr. Stephen Rosa
Fr. Dominic Rossi ⁵²⁸

Minutes ⁵²⁹ **of the**
XVIIth General Chapter
Of the Congregation
Of the Priests of the Stigmata of Our Lord Jesus Christ,
Held
In the Mother Houser of the Stimate.
From the 18th to the 20th of September 1906 ⁵³⁰
“In the name of the Lord. Amen.”

By Letter of June 24, 1906, the Very Rev. Fr. Superior General set the General Chapter for the 18th day of September, to be held at the House of the Stimate, in Verona, and for the treatment of matters, according to the norms of our Constitutions.

Following this, by Letter of July 24, 1906, the same Very Rev. Fr. Superior General, communicated to the entire Congregation, his resignation from Office, advising the Capitulars that they ought to come prepared for the Election of the Superior General.

Session I
20th of September 1906
Morning Session

At 9:00 a.m., the Capitular Fathers gathered in the Church of the Stimate, for the recitation of the usual prayers; then, they repaired to the room of the Venerable Founder.

When each one had taken his place, it was unanimously proclaimed that the Chapter was full and legitimate, and it was composed of the following:

Capitulars because of their Office

- 1. Fr. Pio Gurisatti, Superior General**
- 2. Fr. Richard Tabarelli, Councilor and Procurator General**
- 3. Fr. Octavian Piccoli, Councilor and Economist General**
- 4. Fr. J. Baptist Tomasi, General Councilor and Director of the House of the Stimate**
- 5. Fr. Paul Gradinati, General Councilor**

⁵²⁸ Incidentally, the trademark of this paper has a figure of St. George killing the dragon, with these words in English: **St. George's Paper**

⁵²⁹ Next follow the 21 pages of the Chapter Minutes. The booklet has covers, but on the plain, unlined front page, there are these words: **XVIIth General Chapter, the Year 1906.**

⁵³⁰ After these words, there is the faint, purple seal, side-ways, as described above. This seal also appears on every full page of the Minutes, with Fr. Balestrazzi's signature – it is especially indicative of a correction made.

6. Fr. Erminio Pivato, Director of the House of Trent
7. Fr. Louis Tomasi, Director of the House of Parma
8. Fr. Michaelangelo Zanetti, Director of the House of Pavia
9. Fr. Louis Gasperotti, Director of the House of Udine
10. Fr. Pio Gabos, Director of the House of Gemona
Capitulars elected, according to the Minutes, dated, August 10, 1906
11. Fr. Stephen Rosa
12. Fr. Alfred Balestrazzi
13. Fr. Joseph Antonioli
14. Fr. Julius Zambiasi
15. Fr. Cajetn Pizzighella
16. Fr. Joseph Bertapelle
17. Fr. Angelo Graziani
18. Fr. John Castellani
19. Fr. James Marini
20. Fr. Ceasr Benaglia

Then, there was taken up the Election of the Secretary of the Chapter, and Fr. Alfred Balestrazzi was elected.

At this point, the Superior General declared before the Chapter, that he purely and simply withdraws his resignation.

The Chapter decided, before coming to the Election of the General Councilors, to open the discussion on the Proposals to be presented: and for this purpose, according to the norms of our Constitutions, there was taken up by secret ballot, the Election of three Deputies, who, together with the President of the Chapter, and with the Secretary, are to examine the Proposals to be submitted to the treatment of the Chapter: and the following were elected: Fr. John Baptist Tomasi, Fr. Richard Tabarelli and Fr. Julius Zambiasi.

There then began the discussion on the Proposal regarding some modifications to be made in our Constitutions, presented by Fr. John Baptist Tomasi, who previously was entrusted with this task by the General Council, in obedience to a Deliberation of the General Chapter in 1896.

For this procedure, it was established to give a cumulative vote, except for those points where some of the Capitulars might ask for a special vote.

The modifications proposed and discussed were the following:

1st As the present division of our Constitutions is into Parts and Chapters, the progressive numeration of the individual articles was introduced: like the Norms of the Sacred Congregation of Bishops and Regulars: that is, in a proximate re-printing, that is necessary, because of the modifications already established in other Chapters, and which we will establish in this one.

2nd To Part II, Chapter III, n. 3 b], after the words: *and he will make a General Confession*, there be added: *according to the prudent judgment of his Confessor*, - in conformity with the Norms.

3rd Part II, Chapter IV, n. 3, is thus modified: *The Master of Novices is to be elected by the Superior General and his Council, from the Priests who are at least, over thirty-five years of age, and have completed ten years of Profession in the Congregation. He will remain in this Office for three years, and may be elected again.*

4th In the same place, n. 6, at the end, it will be thus modified: *Moreover, although the care of hearing the Confessions of the Novices is entrusted to the Novice Master, nevertheless, the Novices may go to another Confessor.* ⁵³¹

5th In the same place, after n. 13, the following additions were admitted:

13 a] *In the time of triennial Profession, if the Professed is already a Priest, or a Lay Brother, he can according to the prudent judgment of the Superior General, be assigned to the Houses of our Congregation, and be occupied in those ministries and offices, as the other Professed members.*

If, however, he is a Cleric, he is to be assigned to the house for study and learning, which is called the 'Professorium.'

13 b] *After the triennial period has ended, the Superior and his Council will decide whether he may safely be admitted to Perpetual Profession, or, if he is to be dismissed. No one, though, may be dismissed for an illness that came to him during temporal Profession.*

6th To n. 2, of Chapter I, Part III, after the words: *...he may be dismissed*, there is to be added; *...nevertheless, there is to be observed the manner described in the Decree **Auctus Admodum*** - and the following words are to be omitted: *But, it will be*, etc.

Afternoon Session 3:00 p.m.

There were continued the Proposals of additions and modifications to our Constitutions.

Before going to Part IV, the Capitular Father, Fr. Octavian Piccoli, proposed that Constitution 14, of Chapter VI, Part III, be thus modified: *Once a month, all the houses of the Congregation, will apply one Mass for deceased Confreres.*

This was put to a vote, with the following result:

Voting	20
Responding for Yes	10
Responding for No	10

THEREFORE: IT WAS REJECTED

⁵³¹ Fr. Balestrazzi, Secretary of the Chapter, added here *once a week*, which he later cancelled.

Part IV

7.]The Chapter////agrees that //// there is to be entirely modified////in this Part IV////, whatever pertains /// to the manner and distribution /// of studies////.] ⁵³²

8th The following article is to be prefixed to Chapter IV: *If the Superior General prudently judges that some Professed members is not to be promoted to orders, either because of a defect of learning, or because of other defects which came to him as he became older, and which do not give the right of dismissing him from the Institute, the Superior can, with the vote of his Councilors, indefinitely defer the reception of Orders, and, in the meantime, assign him to those offices, which he might judge fitting for him.*

Part V

9th To Chapter I, n. 1, at the end: *if some necessity should persuade the Superior General, or, at least three of the General Councilors, that for the good of the Congregation, a Chapter is to be convoked. Nevertheless, in such a necessity, the permission of the Holy See is to be sought.*

10th N. 2 is to be thus modified: *To the General Chapter, the following come in virtue of their Office:*

The Superior General, the General Councilors, the Procurator General, and the Directors of Houses, who were at least, for an entire year... ⁵³³

In addition to these, from among the remaining eligible members, there are to be elected, in the manner described below, as many Capitulars, as there are those who attend the Chapter in virtue of their Office.

2 b] *The manner of electing the Capitulars will be this: Each member, Professed by perpetual Profession, and, in priestly orders, will designate those whom he considers more fitting in the Lord, from among those who, according to the number explained above. Each one will send the names, chosen by him, in a sealed envelope to the Superior General.*

2 c] *Moreover, so that the vote may the more securely remain secret, and, at the same time, so that it might be proven that the vote of each and everyone was sent, there will be sent a ballot to each of the Electors, in which the names of all those who can be elected are written. The Elector, then, will clearly designate the names of those whom he wishes to elect, and will enclose his ballot in a double envelope: he will write his name in his own hand on the inside envelope, or on its envelope. All these things are to be observed, under pain of nullifying his vote.*

⁵³² This entire n. 7 was crossed out, with Fr. Balestrazzi's verification of the cancellation in the margin.

⁵³³ Perhaps left incomplete.

2 d] *Then, the Superior, on the day indicated in his Letter of Convocation of the General Chapter, will convoke the Chapter in the primary house, to which all the Electors may come, who are in that house. In this Chapter, there are first to be chosen, by relative majority of votes, four Scrutineers, who, before the Capitulars, together with the Superior, will open the votes. The purpose, moreover, of this opening of the votes, will be such that the votes remain absolutely secret. They will be considered elected who obtain a relative majority of the votes. If, however, several have received the same number of votes, which would bring the number of those elected above the prescribed number, a lot will decide who among them is elected.*

The Superior and the Capitulars present will sign in their own hand, the written Acts of this Chapter.

2 e] *Moreover, only those are eligible and enjoy both active and passive voice, who are thirty-five years of age, and have complete five years of Profession after Ordination. Further, they, too, are eligible and enjoy passive voice, even though they have not been elected to the General Chapter – Directors, however, who perhaps have not yet reached the established age, or the prescribed years of Profession, enjoy only active voice in the General Chapter.*

11th *To number 19, of the same place, there is to be added: ...the prescriptions of the General Chapter are to remain in force until the next Chapter.*

12th *After n. 20 of the same place, there is to be added; ...If, however, the elected Councilors, or a recently elected Procurator General, are not presenting the Chapter, they will be called to it immediately, and the Chapter is to be interrupted, or those matters pertaining to them, will be put off until their arrival.*

Then, there was proposed by some of the Capitulars the question whether the prescription of n. 16 of this Chapter is to be retained, that demands a two-thirds favorable vote as necessary, to introduce any modification in our Constitutions.

The Chapter, with a majority vote, responded affirmatively.

Fr. Julius Zambiasi proposed that n. 2 of Chapter III be thus modified: *The Superior General will reside in Rome, nor will he choose any other domicile, etc.*

After a serious discussion, this was put to a secret vote, with the following result:

Voting 17 [sic!⁵³⁴] [Fr. Marini was absent for reasons of the Ministry]

Yes 17

No 2

⁵³⁴ Perhaps there were 19 voting, with only one absent.

After this vote, it was proposed to the Chapter that the time be determined within which the Superior General might possibly transfer his residence to Rome, giving the responsibility for carrying this out to the same Fr. Superior and his Council.

The Chapter decided with 18 votes out of 20 that the transfer of the Superior's residence to Rome, might possibly take place by the 1st of next January, and it gives the responsibility to Fr. Superior and to his Council, to carry out all the necessary negotiations for the fulfillment of this Decree, obtaining before all else, the due authorization of the Holy See.

Morning Session of September 19, 1906
9:00 a.m.

Fr. Julius Zambiasi made the Proposal that the term for the Office of Superior General, established by our Constitutions, for a ten year period n. 7, Chapter III, Part V] be reduced to six years.

The Proposal was formulated in these terms: 'The Superior General, with his Council, will remain on Office for six years, there will, therefore, every six years be convoked the ordinary General Chapter' – this was put to a vote, and received 18 favorable votes, out of 19 [Fr. Marini was absent].

In accord, therefore, with this deliberation, all the points of our Constitutions that have a relation to it, are modified.

Following this, there was introduced the disposition contained in the **Norms n. 235**, along these lines: 'After the first six year term, he can be elected to a second term: however, in order that he be able to be elected to a third consecutive six year term, it is necessary that he receive at least two thirds of all the votes, and that the conformation of the Holy See be obtained. * ⁵³⁵.

On the Proposal of Fr. Julius Zambiasi,
There was added to this same Chapter II:
'The Superior, on the completion of his
Office, will have active and passive voice
In the General Chapters, and the faculty
is given to him of choosing his place of
residence in any House of the Congrega-
tion he may prefer.'

Fr. Alfred Balestrazzi ⁵³⁶

⁵³⁵ This note was explained in the margin, as offered here.

⁵³⁶ Here there was affixed the purple seal of the Congregation.

There were added also the disposition of **n. 270** of the Norms: 'If the Superior General feels he should resign from this highest office, he will expose his reasons to the Sacred Congregation, whose authority it is to accept it, or not.'

There was approved also the following disposition: 'With the Chapters for Elections, whether ordinary, or extraordinary, the Directors of the Houses will also cease from their Office.'

In Chapter IV (*)⁵³⁷

Number 1 of Chapter IV is thus Modified, after the words: *the Chapter on the Superior*, n. 7: Then, the Second Councilor, then the Third and Fourth. Lastly, Among these four, is elected the Monitor of the Superior General, and the Revisor of Economic Affairs, and lastly, the Procurator General, who can also be elected From among those who are not Councilors. Fr. Alfred Balestrazzi⁵³⁸

It is better to abandon the title of *Economus General*, given to the second elected Councilor: since this title in the Norms is consecrate to an entirely different matter; and there is to be modified n. 4, second⁵³⁹ ..., in this manner: 'The Councilor elected, or *Economus*, will have the right and he duty of revising the material, or economic state of the entire Congregation. Therefore, both personally, and by letter, he will have the administration of the individual Houses of our Congregation, and without exercising the faculties that pertain to the Superior and his Council, he can concede, change, or take away concessions, and he will refer all to the Superior and his Council, what he judges pertains to the economic welfare of each House. He also, every year, will draw up the patrimonial state of the entire Congregation, and will give an account out of it to the Superior General and the rest of his Councilors.'

N. 3 of the same place is modified thus [cf. Norms 276]: 'So that the Office entrusted to them might suffer no detriment, they ought to reside in the principal House, with the Superior General.'

⁵³⁷ This note, too, was explained in the margin, as offered here.

⁵³⁸ Fr. Balestrazzi affixed the purple seal of the Congregation here to this note in the margins.

⁵³⁹ Not clear

‘However, in the case of necessity, two of them may live outside of that house, as long as they can easily be present whenever it is necessary for them to take part in a Council.’

In n. 7 of the same place, these words are to be omitted: *Moreover, it would be necessary, etc.*

In conformity to the disposition of the Norms [274], on the convocation of the Council, n. 5, of Chapter III, of this Part is to be thus modified: *Whenever it is necessary, should follow these: The Superior, four times a year, will assemble the Councilors, and furthermore, whenever the affairs of the Institute might require it.*

The Chapter, according to n. 262 of the Norms, and the recent Decree of July 16, 1906, of the Sacred Congregation of Bishops and Regulars, there are to be placed at the end of n. 3, of this same Chapter, the following words, which were also considered by the **XVth General Chapter**: *Moreover, every three years, he will send to the Sacred Congregation of Bishops and Regulars, a Report on the Disciplinary, Material, Personnel, and Economic State of the Institute.*

Before going on to Chapter V, Fr. John Baptist Tomasi asked whether there was to be introduced the Office of Economist General, in the sense determined by the Norms [283, ff.], i.e., a person, elected by the general Chapter, and entrusted with administering, under dependence to the Superior, and his Council, the goods which the Institute as such, possesses, and that cannot be considered as belonging to any particular House.

After a long discussion, although the Chapter did recognize the necessity that the Institute, as such, might own goods: nevertheless, it finds it difficult for the moment, to determine, what, and how many goods of the Mother House of the Stimmat, and of our other Houses, pertain to the Institute, as such. Therefore, the Chapter entrusts the Superior and his Council to study the question asking, at the same time, that there be an Election of the Economist General, if this will be necessary.

Chapter V – Number Two should be modified thus, in the beginning [Norms, 307]:
No House will be established, unless the number of members be sufficient for it, that it can be maintained and sustained.

In n. 5, of the same place, there is to be added: *The consent of the Superior General, in writing, is to be given, and kept in the Acts of the House.*

Number 7 should conclude with these words: *The remaining Officials of the House are to be elected, or confirmed, whenever the Director of the house is elected, or confirmed.*

Morning Session of September 20, 1906

The Chapter then took a cumulative and secret vote for all the modifications, or additions to our Constitutions, for which a special vote was held:

Voting	20
Yes	20
No	0

THEREFORE, THEY WERE ALL APPROVED.

The Chapter decided to commit 5 members to be chosen after the Election of the Councilors, the responsibility of completing the revision and the perfecting of our Constitutions, so that within the next year, they might be presented to the Sacred Congregation for approbation.

Proposals can be presented to these five.

On the Proposals presented by Fr. John Castellani, and included here,⁵⁴⁰ the Chapter heard with pleasure from the Superior that provisions had already been made for it.

The Chapter did not consider the second one.
 It expressed the hope that the third be realized.
 It did not pronounce itself on the fourth.
 It praised the fifth and sixth.
 The Superior responded for the seventh.
 The eighth was not considered.

On the request proposed by Fr. Pio Gabos, the Chapter decided with 15 votes out of 19 [Fr. Marini was absent], that our Fathers ought to apply their Mass for room and board, all days that they celebrate, or stay in another House.

There was re-confirmed then, with 14 votes out of 19 [Fr. Marini was absent] the monthly contribution of 10 Masses, as was established by the preceding Chapter.

⁵⁴⁰ Fr. Castellani's Proposals were not found in the folder of the **XVIIth General Chapter**.

The Minutes were read and signed.

Fr. Pio Gurisatti

Fr. Richard Tabarelli

Fr. O. Piccoli

Fr. J. Baptist Tommasi

Fr. Paul Gradinati

Fr. James Marini

Fr. Angelo M. Graziani

Fr. Cajetan Pizzighella

Fr. Louis Gasperotti

Fr. Nicholas Lous Tomasi

Fr. Stephen Rosa

Fr. Julius Zambiasi

Fr. Joseph Bertapelle

Fr. Joseph Antonioli

Fr. Ceasr Benaglia

Michaeangelo Zanetti.

Fr. J. B. Castellani

Fr. Pio Gabos

Fr. Erminio Pivato

Fr. Alfred Balestrazzi, Secretary ⁵⁴¹

Xth Election of the five Deputies for the Revision of the Constitutions.
The following were elected:

Fr. Balestrazzi with 18 votes out of 20.

Fr. J. Baptist Tomasi with 17 votes out of 20.

Fr. Piccoli with 16 votes out of 20.

Fr. Tabarelli with 15 votes out of 20.

Fr. J. Zambiasi with 10 votes out of 20.

Today, September 20, 1906, after the Minutes of the present Session had been read and approved, the Capitulars unanimously declared that the **XVIIth General Chapter** was closed, and signed their names.

Fr. Pio Gurisatti. Superior General

Fr. Richard Tabarelli ⁵⁴²

Fr. J. Baptist Tomasi

Fr. Julius Zambiasi ⁵⁴³

Fr. Angelo M. Graziani

Fr. Cajetan Pizzighella

Fr. Louis Gasperotti

Fr. Paul Gradinati

⁵⁴¹ The customary purple, oval seal of the Congregation – and once again imprinted side-ways, appears here.

⁵⁴² Fr. Tabarelli's last General Chapter – he would go home to the Lord on + **October 11, 1909** at the age of 59.

⁵⁴³ Fr. J. Zambiasi, too, would die in the near future - + **March 19, 1909**, at the age of 48.

Fr. Nicholas Louis Tomasi
 Fr. Stephen Rosa
 Fr. Joseph Bertapelle
 Fr.O. Piccoli
 Fr. Joseph Antonioli
 Fr. Cesar Benaglia
 Fr. Michaelangelo Zanetti
 Fr. J. B. Castellani
 Fr. Pio Gabos
 Fr. Erminio Pivato
 Fr. James Marini
 Fr. Alfred Balestrazzi
 Secretary of the Chapter

((Purple, oval seal elongated:
 CONGREGATION of the
 PRIESTS OF THE SACRED STIGMATA
 of OUR LORD JESUS CHRIST.))

**TO THE VENERABLE FATHERS AND BROTHERS of
 the CONGREGATION OF THE PRIESTS of the STIGMATA of
 OUR LORD JESUS CHRIST⁵⁴⁴**

It is hereby made known that the **XVIIth General Chapter**, in its work on our Constitutions, approved various modifications and additions, that can be read by all, together with those already introduced by the preceding **Chapters**, for a re-printing of them in the near future.

Meanwhile, these that are the most important, and the most opportune to consider, are here communicated

a] Modifications

1st The Election of the Father Master of Novices is entrusted to the Very Rev. Fr. Superior with his Council, and the duration of his Office is three years.

2nd Although the care of hearing the Novices' Confessions is entrusted to the Rev. Master, they can also go to another Confessor.

3rd The residence of the Very Rev. Superior General is established in Rome: this will be carried out as soon as possible, after the due authorization of the Holy See is obtained.

⁵⁴⁴ The last paper presently contained in the Folder of the **XVIIth General Chapter**, is the communication of its decisions. It measures 16 by 12 inches, folded to make 4 lined sides, 8 by 12 inches. Two and one of these are covered with writing.

4th The duration of the Fr. Superior General' term, and of his Council, will be six years: and, therefore, the convocation of the ordinary General Chapter will be every six years, beginning with the next Election.

b.] Additions

1st To Chapter IV, Part IV:

'If the Superior General prudently judges that some Professed student is not to be promoted to Orders, either because of a defect of knowledge, or because of some other defects, which appeared as he grew older, and which do not give the right of dismissing him from the Institute, the Superior can, with the vote of his Councilors, indefinitely defer the reception of Orders, and, in the meantime, occupy him in those duties he judges fitting for him.'

2nd To Chapter III, Part V

'The Superior, whose term of Office has ceased, will be honored with the title of 'Very Reverend', and by his own right, will have active and passive voice in the General Chapters, and the faculty of choosing his own residence in any House of the Congregation, he may prefer.'

The Chapter then decided that our priests are to apply their Mass for room and board, all the days that they celebrate, or remain in another House.

Furthermore, the Chapter took up the Election of the Major Offices with the following results:

1st Councilor: with the title of Vicar: Rev. Fr. Richard Tabarelli, who was also elected Procurator General.

2nd Councilor: Rev. Fr. J. Baptist Tommasi, who was also elected Monitor.

3rd Councilor: Rev. Fr. Julius Zambiasi, who was also elected Revisor of the Economy.

4th Councilor: Rev. Fr. Alfred Balestrazzi.

Examiners of the Ist Scrutiny

1 st	Rev. Fr. Joseph Fiorio	2 nd	Rev. Fr. Paul Gradinati
3 rd	Rev. Fr. Stephen Rosa	4 th	Rev. Fr. Louis Fantozzi
5 th	Rev. Fr. James Marini	6 th	Rev. Fr. Alexander Grigolli
	7 th		Rev. Fr. Victor Gurisatti

Examiners of the IInd Scrutiny

1 st	Rev. Fr. Cajetan Pizzighella	2 nd	Rev. Fr. Alfred Balestrazzi
3 rd	Rev. Fr. Julius Zambiasi	4 th	Rev. Fr. Angelo Graziani
5 th	Rev. Fr. J. Baptist Tommasi	6 th	Rev. Fr. Joseph Antonioli
	7 th		Rev. Fr. Joseph Bertapelle

Then, there was chosen a Commission of five members with the responsibility of completing the Revision and the drawing up of the Constitutions, so that within the next year, they might be presented to the Sacred Congregation for approbation -

to whom each one of our Members might present the proposals that he believes should be made.

Verona, the Stimate, the 21st of September 1906

The Secretary of the Chapter

Fr. Alfred Balestrazzi

**((Purple, oval seal:
CONGREGATION of the PRIESTS
of the SACRED STIGMATA of
OUR LORD JESUS CHRIST))⁵⁴⁵**

[illegible]

⁵⁴⁵ In this report, Fr. Balestrazzi's signature would seem to indicate that someone else drew up this Report, perhaps Fr. J. Tommasi.

XVIIIth

GENERAL CHAPTER

SEPTEMBER 20 – 23, 1911

§§§§§§

ACTS
of the
18th GENERAL CHAPTER ⁵⁴⁶

September 20 – 23, 1911

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- II. List of Electors
- III. Results of Elections
- IV. Celebration of the Chapter
- V. Capitular Decisions
- VI. Consequences of the Chapter
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- VIII. Series of the General Chapters

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⁵⁴⁶ The 13 pages of the **Minutes** of this **18th General Chapter** appear on lined, white paper 8 by 12 inches. None of the Proposals to the Chapter appear in this Folder.

⁵⁴⁷ AN extraordinary booklet of 12 pages, perhaps the work of Fr. Balestrazzi.

**Minutes of the XVIIIth General Chapter
of the Congregation
of the Priests of the Sacred Stigmata of our Lord
Jesus Christ
held
at the Mother House of the Stimate
from the 20th to the 23rd of September 1911 ⁵⁴⁸**

“In the Name of the Lord. Amen”

According to the Norms of numbers 150 and 171 of our Constitutions, the Very Rev. Fr. Superior General, Fr. Pio Gurisatti, whose ten year term of Office ends this year, following his Election on the 25th of September, 1901, in accord with the previous Constitutions: by his Letter of May 1, 1911, he announced the General Chapter for the Election of the Superior General, and of the other Major officials, as well as for the usual treatment of affairs; to be held in the Mother House of the Stimate, on the 20th of September. In that same Letter, were designated the Capitulars by virtue of their Office, in conformity with the first part of n. 163 [of the Constitutions], namely, the following ten:

1. Fr. Pio Gurisatti, Superior General
2. Fr. Angelo Graziani, Councilor and Procurator general
3. Fr. J. Baptist Tommasi, Councilor
4. Fr. Michaelangelo Zanetti, Councilor and Director of the Stimate
5. Fr. Alfred Balestrazzi, Councilor
6. Fr. Erminio Pivato
7. Fr. Joseph Bertapelle, Director of the House of Parma
8. Fr. Paul Sozzi, Director of the House of Pavia
9. Fr. Octavian Piccoli, Director of the House of Udine
10. Fr. Pio Gabos, Director of the House of Gemona

The other ten capitulars elected according to nn. 144, 145, 146 and the prescriptions contained in the Circular Letter of the Very Rev. Superior General, as results from the Minutes of the Chapter, held for the opening of the ballots, dated July 15, 1911, are the following:

1. Fr. Albino Sella
2. Fr. Joseph Mattei
3. Fr. Louis Tommasi
4. Fr. Emilio Baratella
5. Fr. John Castellani
6. Fr. Anthony DallaPorta
7. Fr. Alexis Magagna
8. Fr. John Lona
9. Fr. Egidio Stofella
10. Fr. Joseph Nardon

⁵⁴⁸ This title is found on the front page of this uncovered booklet. There is the purple ink elongated seal of the Congregation, and his is found on every full page, with Fr. Balestrazzi's signature.

Ist Session 20th of September of the Year 1911

At nine o'clock in the morning, the Capitular Fathers gathered to recite the usual prayers, in the Church of the Stimate, in Verona; then, they repaired to the Chapel, next to the room of our Venerable Founder.

When each one had taken his place, the Chapter, constituted of the above-named Fathers, was declared full and legitimate. Fr. Michaelangelo,⁵⁴⁹ a Capitular by his Office was impeded from attending due to illness – and Fr. Alexis Magagna, a Capitular by Election, who renounced this, by his Letter of July 15, 1911.

Then, there was taken up the Election of the Secretary of the Chapter, by secret ballot.

Fr. Alfred Balestrazzi was elected with 15 votes.

In the same manner, there was elected the Assistant for the Election, and Fr. Louis Tommasi was likewise chosen with fifteen votes.

At this point, the Very Rev. Fr. Superior declared his resolution of resigning from the Presidency of the Chapter. The Chapter directed toward him repeated requests to desist from his resolve, and even presented him the doubt that may arise on the legitimacy of the Chapter itself, since our Constitutions do not specifically contemplate such a case, but he replied that he had consulted an authoritative person in Rome, who assured him that he could do this, without any prejudice to the Chapter. And despite addition entreaties, he remained firm in his determination, and he ceded the Presidency to the First Councilor and Vicar, Fr. John Baptist Tommasi, and left the room.

Fr. Pio Gurisatti⁵⁵⁰

Fr. Alfred Balestrazzi, Secretary

Fr. John Baptist Tommasi immediately submitted the following Proposal to the Chapter:

Does the Chapter believe, following the declarations of the Very Rev. Superior, and his resignation of the Presidency and his subsequent withdrawal, that it can continue with all security, under the new Presidency?

After a mature discussion, a secret vote was taken:

Voting	17 [seventeen]
Yes	17 [seventeen]

⁵⁴⁹ This is Fr. Zanetti, a Councilor and Director of the House of the Stimate – perhaps he took the place of Fr. Zambiasi, who died during his term as General Councilor.

⁵⁵⁰ In pencil, there appears this signature: Fr. Pio Gurisatti. In the right hand margin, there is the purple, elongated oval seal of the Congregation, with the following signature, that of Fr. Balestrazzi

Thus after establishing the next session in accord with the Constitutions, for Friday morning, the 22nd day of September, the First Session was adjourned.

The Minutes were read and signed.

Fr. J. Baptist Tommasi
 Fr. Angelo M. Graziani
 Fr. O. Piccoli
 Fr. J. Berapelle
 Fr. Egidio Stofella
 Fr. Joseph Mattei
 Fr. J.B. Castellani
 Fr. Joseph Nardon
 Fr. Pio Gabos
 Fr. Emilio Baratella
 Fr. Albino Sella
 Fr. Erminio Pivato
 Fr. *Antonius* Dalla Porata ⁵⁵¹
 Fr. John Lona
 Fr. Paul Sozzi
 Fr. Alfred Balestrazzi, Secretary
 Fr. Nicholas Louis M. Tomasi ⁵⁵², Assistant

Fr. Alfred Balestrazzi, Secretary ⁵⁵³

IInd Session ⁵⁵⁴
22nd of September of the year 1911

After the Minutes of the preceding Session had been read and approved, the Chapter proceeded forthwith to the Election of the Superior General, with the following result:

Voting	17
Fr. John Baptist Tommasi	16 [sixteen] votes.
Fr. Octavian Piccoli	1 [one] vote.

FATHER JOHN BAPTIST TOMMASI arose and declared that he could not accept, for general and personal reasons. The Chapter, he added, should proceed freely to a second vote: after that, if the Chapter should judge that the special circumstances in our Congregation are such, that he should sacrifice himself for the good of the same, he will accept, with resignation. Following this, he left the room, so that the Capitulars might

⁵⁵¹ Fr. A. Dalla Porta often signs in Latin.

⁵⁵² On this list, Fr. J. Tommasi is written with two 'm's.

s. And here Fr. L. Tomasi, with one 'm'. - this frequently varies through these years.

⁵⁵³ At the very bottom of the page, the purple, elongated seal of the Congregation, with Fr. Balestrazzi's signature.

⁵⁵⁴ On Thursday, September 21, 1911, the day before the Election of the new Superior General, the Capitulars spent in prayer.

have full freedom to discuss the matter. Then, he was recalled, and a second ballot was taken:

	Voting	17 [seventeen]
Fr. John Baptist Tommasi		16 [sixteen] votes.
Fr. Octavian Piccoli		1 [one] vote.

When the Decree of Election had been drawn up and read, according to the prescripts of our Constitutions, and when the due homage had been manifested to the newly elected, the Capitulars, with the Very Rev. Superior, repaired to the Church, to recite with the entire Community, the ***Te, Deum***. Then, all returned to the Chapter to continue the Session.

Before continuing with the Elections, the Chapter agreed in harmony, to open the discussion on the Proposals to be presented especially regarding the modifications of the Constitutions, and therefore, according to our Constitutions, by secret ballot, there was held the Election of three Capitulars, who, together with the President and with the Secretary, are to examine the Proposals to be submitted to Capitular treatment.

It is the intention of the Chapter to limit itself under the circumstances, to those that are judged the most necessary at the moment, as it has in mind to elect a Commission with the responsibility of completing the Revision and the drawing up of our Constitutions, to be presented to the Sacred Congregation for their approval.

The following, therefore, were elected; Fr. Pio Gabos, with 15 votes, and Frs. Angelo Graziani and John Baptist Castellani, with 13 votes.

The modifications proposed and discussed were the following:

n. 143 – After *Procurator General*, there is to be added *Economus General*.

n. 147 – There is to be read: *only those who have completed thirty years of age, and are at least five years Professed after ordination*.

The modifications proposed and discussed are the following:

1. The monthly Mass for our deceased, ordered in n. 109, is also to have the intention ‘for families and benefactors.’
2. The electoral ballots, spoken on in n. 145, are to be marked with the deal of the Congregation. Furthermore, the official entrusted with receiving them, will place them immediately in a sealed urn, well guarded.
3. In n. 147, the age for those eligible for the General Chapter is determined to be thirty years completed, and give years of perpetual⁵⁵⁵ profession, after Ordination.

⁵⁵⁵ This word was underlined in pencil.

4. In n. 150, these words are to be eliminated; ‘which ordinarily will fall in the month of September ...’
5. In n. 188, there is to be read: ‘The Superior General will reside in Rome, nor can he choose another perpetual domicile, without, ‘ etc. [cf. Norms n. 253].
6. In n. 191, there is to be read: ‘for the election of the Directors of all the Houses.’
7. In n. 193, there is to be added in accord with the Norms, n. 295: ‘The Superior General, at the end of his term, will render an accurate report to the General Chapter, of his administration of the common goods during the time he was in office, as well as of the economic state of the entire Institute: furthermore, the financial reports will be drawn up by the Eonomus General, and before the Chapter, these are to be made known to the General Council. Moreover, there will be elected capitulars, three who were not members of the Council; their responsibility will be to examine all of those matters, and then report to the Chapter.’
8. In Part V, Chapter IV: ‘Concerning the General Councilors’, etc., there is to be introduced the Office of Eonomus General, since the difficulty has been removed that impeded its introduction in the last Chapter, as was the desire; that is, it was then difficult to determine what goods the Institute, as such, possessed. The Eonomus General, in accord with the Norms, is to be elected by the General Chapter, outside the number of the Councilors, with the responsibility of administering, under the dependence on the Superior, and his Council, the goods that the Institute, as such, possesses, and he is to be a Capitular by virtue of his Office.
9. In n. 215, there is to be added that the Eonomus of the House has the right of keeping the financial registers.

Following a decision, by secret ballot the Chapter went on to a secret, cumulative vote of the above-mentioned modifications, or additions.

Voting	17 [seventeen]
Responding for Yes	17 [seventeen]
ALL ARE APPROVED.	

The Commission for the examination of the Proposals read those of Rev. Fr. John Baptist Castellani. The major part of these regard the discipline of our students: the Very Rev. President praised the interest that was shown for such a vital question; but hopes, thanks to God, that it might be able to be provided for in a better way, if it is possible, to have again the Convent of the Most Holy Trinity, as this is both possible and probable.

Then, there was brought before the Chapter the vote of the last Chapter, that of interesting itself for a list of privileges and faculties to be obtained from the Holy See for our Fathers.

The Minutes were read and approved:

Fr. J. Baptist Tommasi, Superior General
 Fr. Angelo M. Graziani, Procurator General
 Fr. O. Piccoli
 Fr. Nicholas Louis M. Tomasi
 Fr. Joseph Bertapelle
 Fr. Egidio Stofella
 Fr. J. Baptist Castellani
 Fr. Joseph Mattei
 Fr. Joseph Nardon
 Fr. Pio Gabos
 Fr. Emilio Baratella
 Fr. Albino Sella
 Fr. Erminio Pivato
 Fr. *Antonius* Dalla Porta ⁵⁵⁶
 Fr. John Lona
 Fr. Paul Sozzi
 Fr. Alfred Balestrazzi, Secretary ⁵⁵⁷

IIIrd Session 23rd of September of the Year 1911

It was decided to proceed to the elections:

Voting 17 [seventeen]

- I. Election of the four General Councilors – the following were elected:

Fr. Alfred Balestrazzi	with 16 [sixteen] votes.
Fr. Albino Sella	with 12 [twelve] votes.
Fr. Octavian Piccoli	with 11 [eleven] votes.
Fr. Emilio Baratella	with 11 [eleven] votes.
- II. Election of the First Councilor and Vicar.

Fr. Alfred Balestrazzi with ...⁵⁵⁸ votes.
- III. Election of the Monitor of the Fr. Superior.

Fr. Albino Sella was elected with 12 [twelve] votes out of 16, as the Very Rev. Fr. Superior did not cast his vote in this Election.
- IV. Election of the Revisor of Economic Affairs.

Fr. Octavian Piccoli was elected with 12 [twelve] votes.
- V. Election of the Eonomus General.

Fr. Pio Gabos was elected with 9 [nine] votes.

⁵⁵⁶ Fr. A. Dalla Porta again signed in Latin. Sometimes his name is rendered: *Dalla-porta*.

⁵⁵⁷ The entire next page was not written on, so Fr. Balestrazzi crossed it out, and signed it at the bottom, and put the seal of the Congregation n it.

⁵⁵⁸ The number of votes that Fr. Balestrazzi received is not given.

VII. Election of the Examiners of the 1st Scrutiny – the following were elected:

- | | | |
|----|-----------------------------|--------------------------|
| 1. | Fr. Godfrey Friedmann | with 13 votes.[thirteen] |
| 2. | Fr. Paul Sozzi | with 12 [twelve] votes. |
| 3. | Fr. Dominic Rossi | with 11 [eleven] votes. |
| 4. | Fr. Stephen Rosa | with 10 [ten] votes. |
| 5. | Fr. John Baptist Castellani | with 10 [ten] votes. |
| 6. | Fr. John Lona | with 10 [ten] votes. |
| 7. | Fr. Emilio Baratella | with 8 [eight] votes. |

VIII. Election of the Examiners of the Second Scrutiny

The following were elected:

- | | | |
|----|---------------------------|---------------------------|
| 1. | Fr. John Baptist Zaupa | with 14 [fourteen] votes. |
| 2. | Fr. Octavian Piccoli | with 13 [thirteen] votes. |
| 3. | Fr. Albino Sella | " 12 [twelve] " |
| 4. | Fr. Louis Tommasi | " 12 [twelve] " |
| 5. | Fr. Michaelangelo Zanetti | " 10 [ten] " |
| 6. | Fr. Joseph Mattei | " 10 [ten] " |
| 7. | Fr. Alfred Balestrazzi | " 8 [eight] " |

IX. Election of a Commission for the Revision of the Constitutions:

The following were elected:

Fr. Octavian Piccoli with 14 [fourteen] votes.

X. Election of four members of the same Commission.

- | | | |
|----|-----------------------------|--------------------------|
| 1. | Fr. J. Baptist Zaupa | with 15 [fifteen] votes. |
| 2. | Fr. Joseph Fiorio | " 14 [fourteen]. |
| 3. | Fr. John Baptist Castellani | " 9 [nine] votes. |
| 4. | Fr. Paul Sozzi | " 9 [nine] " . |

The Chapter then gave thanks, and declared its Session closed.

The Minutes were read and signed.

Fr. J. Baptist Tommasi, Superior General
 Fr. Angelo M.Graziani, Procurator General
 Fr. O. Piccoli
 Fr. Joseph Bertapelle
 Fr. Egidio Stofella
 Fr. Joseph Mattei
 Priest Nicholas Louis M.Tomasi
 Fr. J. Baptist Castellani
 Fr. Joseph Nardon
 Fr. Pio Gabos
 Fr. Emilio Baratella
 Fr. Albino Sella

Fr. Erminio Pivato
Fr. *Antonius* Dalla Porta
Fr. John Lona
Fr. Paul Sozzi
Fr. Alfred Balestrazzi, Secretary ⁵⁵⁹

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**MATTERS PERTAINING to the XVIIIth GENERAL CHAPTER of our
CONGREGATION – in the YEAR 1911** ⁵⁶⁰

- I. Superior General's Letter of Convocation – May 1, 1911**
- II. List of Electors**
- III. Results of the Elections**
- IV. Celebration of the Chapter**
- V. Capitular Decisions**
- VI. Consequences of the Chapter**
- VII. State of the Congregation**
- VIII. Series of the General Chapters.**

§§§

⁵⁵⁹ The purple, elongated Seal of the Congregation appears here.

560 Next appears a kind of booklet, written in Latin, on 12, faintly lined pages, the paper measuring 4 and one half by 7 inches. It is a most remarkable work, both for its tiny, but excellent penmanship, and also for the work that went into compiling its data. It seems to have been the work of Fr. Balestrazzi, who often was fascinated, it seems, by such projects. The penmanship does not seem to have been that of Fr. Balestrazzi, and, although it is small, it is generally quite legible except in those places indicated in these notes. To have some idea of the size of the writing, the compiler left nearly an inch margin at the top, and an inch on the bottom, using, therefore, only five inches of the paper. But, he still managed to get in about 36 lines of writing on each page, **about 7 lines per inch!** The booklet is divided into 8 headings, as is noted in the Table of Contents.

I. CONVOCAATION OF THE GENERAL CHAPTER

The Superior General of the Congregation of the Priests of the Sacred Stigmata of Our Lord Jesus Christ

Since this year, the General Chapter is to be held, so that the Superior General and the major officials of our Congregation might be elected, and also that those matters might be treated that according to our Constitutions, have been proposed by the Capitulars, by means of this Letter, we set the 20th day of September for it. The place, moreover, in which the Capitulars will assemble will be the Mother House of the Stimate in Verona. – As for the manner to be observed in constituting this Chapter, we transcribe here those statutes that are found in our Constitutions.

I. The following attend the General Chapter by virtue of their Office: the Superior General, the General Councilors, the Procurator General, and the Directors of the Houses, who have been appointed at least an entire year before this Decree. In addition to these, among the remaining eligible members, as many capitulars are to be elected, in the manner described below, as there are Capitulars who attend by virtue of their Office [n. 143].

II. The manner of electing Capitulars will be this: each Professed Member in perpetual vows, and a Priest, will designate from among those who, according to our Constitutions, can be elected, those whom he judges more suited in the Lord, according to the number explained above. Each one will then send to the Superior General the names of those elected by him, in a closed envelope [n. 143].

III. So that these ballots might more securely remain secret, and at the same time, so that it might be verified that the ballot of each and every one has been received, a ballot will be sent to each one of the Electors, on which are written the names of all those who can be elected. Then, then, will clearly designate the names of those whom he wishes to elect, and will enclose his ballot in a double envelope, and he will write his own name in his own hand on the exterior envelope, and will make no other mark, either on his ballot, or on the inside envelope that contains it. All of these things are to be observed, under penalty of rendering his ballot invalid [n. 145].

IV. The Superior, moreover, on the day indicated in his Letter of Convocation of the General Chapter, will convoke the House Chapter of the Mother house, which all the Electors, who are present in it, may attend. In this Chapter, there are first to be elected, by a relative majority of votes, four Scrutineers, who, before the Capitulars, together with the Superior, will open the ballots. Moreover, the manner of their opening of the ballots will be such, so that the votes will remain absolutely secret. These will be considered elected who obtain a relative plurality of the votes. If, however, several receive the same number of votes, which would bring the number chosen beyond the number established, a lot will decide who among them is indeed elected. The Superior and the Capitulars present will sign all these Acts, drawn up in writing [n. 146].

V. Moreover, only they will be eligible and have active and passive voice in the General Chapter, who are thirty-five years of age, and have been professed at least five years since their ordination. Furthermore, all other eligible Members will also enjoy passive voice, even though they have not been elected to the general Chapter. The Directors, however, who have not yet reached the prescribed age, or years of Profession, are to enjoy only active voice in this General Chapter. [n. 147]

According to the Statutes, the following will attend the General Chapter, in virtue of their office:

1. Fr. Pio Gurisatti – Superior General
2. Fr. Angelo Graziani – Councilor and Procurator General
3. Fr. John Baptist Tommasi- Councilor
4. Fr. Michaelangelo Zanetti – Councilor
5. Fr. Alfred Balestrazzi – Councilor
6. Fr. Erminio Pivato – Director of the House of Trent
7. Fr. Joseph Bertapelle – Director of the House of Parma
8. Fr. Paul Sozzi – Director of the House of Pavia
9. Fr. Octavian Piccoli – Director of the House of Udine
10. Fr. Pio Gabos – Director of the House of Gemona

In addition to these, ten others from among those who can be elected, are to be designated in the manner explained above. Moreover, all electors will give their closed ballots in due time to their Directors, who will immediately send them before the twelfth day of July, to the Director of the Mother House in Verona, who has been specially delegated by us, and on that day, he, with our authority, and in the established manner, will open the ballots, and as soon as possible, we will make known the results of them to the entire Congregation.

Since, however, every good and perfect gift is from above, and descends from the father of Lights, we order that in each House, from the first day of July, until the completion of the General Chapter, there will be recited every day by all, the Hymn *Veni, Creator*, with the Oration, *O God, Who ... the hearts of the faithful*, the *Our Father*, *Hail Mary*, the *Gloria*, with the Oration *To Thy servants*, and *Eternal rest...*, for the souls of our deceased brethren. Furthermore, we order that three Masses be celebrated in the House of the Stimate, and one in each of the other Houses, *Of the Holy Spirit*, if the Rubrics permit.

Lastly, taking the occasion offered to us by this Letter which we are treating as of the utmost importance for our Congregation, among the other exercises of piety, which we have indicated for imploring divine assistance, we urge especially that the usual annual Spiritual Exercises be performed with special fervor, and they will be held from the sixth to the twelfth day of August, as in past years.

We impart our paternal blessing to all the members, as a hope of divine assistance.

Given at Verona, at the Stimate, the first day of May 1911.

((Place of the Seal))

Fr. Pio Gurisatti, Superior General

II. NAMES OF ALL ELECTORS

<u>YEAR OF OR-DINATION</u>	<u>NAME</u>	<u>RESIDENCE & OFFICE</u>	<u>ELIGIBILITY</u>
	1. Alexander ACLER	Capodistria	----
	2. Henry ADAMI	Tibagy, BRAZIL	----
1888	3. Joseph ANTONIOLLI	Milano – Director	Eligible
1894	4. Alfred BALESTRAZZI	Belluno-Sem. Prof. – Gen. Counc.	Capitular
1895	5. Emilio BARATELLA	Pavia – Economist	Eligible
	6. Henry BATTISTI	Verona – Stimmate	----
1892	7. Cesar BENAGLIA	Gemona	Eligible
1908	8. Louis BENEDETTI	Udine-Censor of the College	----
1884	9. Joseph BERTAPELLE	Parma-Director	Capitular
1897	10. Edward CASTELLANI	Gemona	Eligible
1894	11. JohnBaptCASTELLANI	Verona-Stimmate	Eligible
1905	12. Louis CEMBRAN		----
1911	13. Bruno CHIESA	Verona-S.Maria del Giglio	* * ⁵⁶¹
1899	14. Anth.DALLA PORTA	Springfield MA – Director	Eligible
	15. Raym.DALLA PORTA	Pistoia	----
	16. Charles DeFERRARI		----
	17. Henry FADANELLI	Milano-Economus	----
1894	18. Louis FANTOZZI	Belluno-Sem. Prof. –Sec. to Rector	Eligible
	19. August.FIORAMONTE	Verona-Stimmate:Dir.Patron.Pius X	----
	20. Joseph FIORIO	Trent-Economus	----
1904	21. Godfrey FRIEDMANN	Belluno-Sem. Professor	----
1899	22. Henry GABOS	Gemona-Economus	----
1895	23. Pio GABOS	Gemona-Director	Capitular
	24. Louis GASPEROTTI	Roma-House of Prefetti	Eligible
	25. Angelo GRAZIANI	Rome-Direc.of Prefetti-Gen.Counc.	Capitular
1904	26. Alexander GRIGOLLI	Tibagy-Director	----
	27. Gino GRUPPO	Verona-Stimmate.Teacher at Patron.	----
	28. Pio GURISATTI	Roma-S.Maria dei Miracoli.Sup.Gen	Capitular
1890	29. Victor GURISATTI		Eligible
	30. Edwin JOB	Capodistria	----
	31. Hyacinth LARGHER	Parma-Chaplain:Daughter of Cross	----
1902	32. Erminio LONA	Capodistria-Dir.	----
1899	33. John LONA	Milan	Eligible
1905	34. Paride LUCHETTI	Trent	----
1883	35. Ludovicus LUCHI	Hazleton PA – Dir.	Eligible
	36. Alexis MAGAGNA	Verona-S.Maria del Giglio	Eligible
1904	37. Fortun. MANTOVANI	Milan	----
	38. James MARINI	Verona-Stimmate	Eligible
1911	39. Tarcisio MARTINA	Rome. S.M.dei Mir.,Verona:Stimm.	** ⁵⁶²
1892	40. Joseph MATTEI	Edine-College Teacher	Eligible
1910	41. Benjamin MIORI	Piacenza	----
1895	42. Joseph NARDON		Eligible
	43. Angelo PAGLIARUSSO	Gemona-Teacher	----
	44. Fortunato PEDOT	Belluno-Sem. Professor	----
	45. Francis PEDROTTI	Edine-Vice Direc. – Recr. F.Ud.	----

⁵⁶¹ Bruno Chiesa was a Deacon at the time of the Election

⁵⁶² Tarcisio Martina was not yet in Holy Orders at the time of the Election.

1903	46. J.Bapt.PELANDA	Udine-Dir.Recr. F. Ud.	----
	47. J.Bapt.PERENZONI	Trent	----
1910	48. Richard PICCIONI	Gemona-Teacher	----
1908	49. Octavian PICCOLI	Udine-Dir. Rect. of S. Peter, M.	Capitular
1895	50. Peter PIEMONTE	Springfield MA	----
	51. Dominic PITTIONI	Edine-Dir.Archiepis.College	Eligible
	52. Erminio PIVATO	Tent-Dir. & Master of Novices	Capitular
1897	53. Cajetan PIZZIGHELLA	Rome-Dir. of S.M.dei Miracoli	Eligible
	54. Dominic PLOTTI	Verona – Stimmate	
	55. Emil RECCHIA	Gemona-Teacher	*** ⁵⁶³
1911	56. Joseph ROSA	Gemona-Teacher	**** ⁵⁶⁴
1911	57. Stephen ROSA	Verona-Stimmate-Prof. at Patron.	Eligible
1884	58. Dominic ROSSI	Belluno-Economus	----
1903	59. Peter SCOTTON	Piacenza-Direc. & Rector – Pent.	Eligible
1890	60. Silvio Sega	Parma-Economus	----
1905	61. Albino SELLA	Pistoia-Dir.	Eligible
1897	62. Leo SELLA	Belluno-Prof. In Seminary	----
1902	63. Angelo SIMIONI		Eligible
1899	64. Paul SOZZI (1)	Pavia- Director	Capitular (1)
1902	65. Egidio STOFELLA	Pavia	Eligible
1888	66. Joseph STOFELLA	Belluno – Seminary Prof.	----
	67. J.Bapt.TOMMASI	Belluno-Dir.;Ret.of Sem.Gen.Coun.	Capitular
1890	68. Louis TOMASI	Gemona-Prof.	Eligible
1881	69. Anthony TONIOLLI *	Verona-S.Maria del Giglio;Stimm.	* ⁵⁶⁵
1911	70. Joseph TONDIN	Pistoia-Economus	----
1903	71. Richard ZAMBIASI	Udine-Prof. of Music	----
1901	72. Feruuccio ZANETTI	Piacenza	----
1904	73. Michaelangel.ZANETTI	Verona-Stimmate-Gen.Counc.	Capitular
1893	74. George ZANGHELLINI	Udine-Econ.&V.Rec of Archep.Col.	----
1900	75. Julius ZANINI	Verona-Stimmate-Rect. of Church	Eligible
	76.Emmanuel ZANOTELLI	Verona-Stimm.Prof.Temp.Vekov?	----
1900	77. John Bapt. ZAUPA	Verona-S.M.del Giglio-Pref.of Prof.	----
1907			
			(1)Active voice only

NB: From the preceding list, it appears that there are 74 Electors of whom 10 are Capitulars by virtue of their Office [1. Alfred BALESTRAZZI; 2. Joseph BERAPELLE; 3. Pio GABOS; 4. Angelo GRAZIANI; 5. Pio GURISATTI; 6. Octavian PICCOLI; 7. Erminio PIVATO; 8. Paul SOZZI - with active voice only; John Baptist TOMMASI; 10. Michaelangelo ZANETTI] –

And there are 24 who are eligible [1. Joseph ANTONIOLLI; 2. Emilio BARATELLA; 3. Cesar BENAGLIA; 4. Edward CASTELLANI; 5. Jon Baptist CASTELLANI; 6. Anthony DELLA-PORTA; 7. Louis FANTOZZI; 8. Louis GASPEROTTI; 9. Victor GURISATTI; 10. John LONA; 11. Ludovicus LUCHI; 12. Alexis MAGAGNA; 13. James MARINI; 14. Joseph MATTEI; 15. Joseph NARDON; 16. Dominic PITTIONI; 17. Cajetan PIZZIGHELLA; 18. Stephen ROSA; 19. Peter SCOTTON; 20. Albino SELLA; 21. Angelo SIMEONI; 22. Egidio STOFELLA; 23. Louis TOMASI; 24. Julius ZANINI];

⁵⁶³ At the time of the Election, **Emil Recchia** was not yet in Holy Orders

⁵⁶⁴ At the time of the Election, **Joseph Rosa** was not yet in Holy Orders.

⁵⁶⁵ At the time of the Election, **Anthony Toniolli** was only a Deacon.

The remaining 40 are Electors only, and the other three were ordained after the Elections.

†††††

III. RESULTS OF THE ELECTIONS

On Saturday, the 15th of July of this year, in the Mother House, in Verona, in the presence of Fr. Pio Gurisatti, there was held the opening of the votes, the results of which [these were made known on the same day to the entire Congregation] were:

Therefore, the ten following were elected Capitulars:

1.	Albino Sella	[60 votes]	6.	Anthony Della-porta	[41 votes]
2.	Joseph Mattei	[54 "]	7.	John Lona	[39 "]
3.	Louis Tomasi	[49 "]	8.	Alexis Magagna	[39 "]
4.	Emilio Baratella	[45 "]	9.	Egidio Stofella	[38 "]
5.	John Bapt. Castellani	[42 "]	10.	Joseph Nardon	[34 "]

The remaining 14 of the Eligible received these votes, or ballots:

11.	Jossep Antonioli	[29 "]	18.	Louis Fantozzi	[17 votes]
12.	Stephen Rosa	[26 "]	19.	Dominic Pittioni	[15 "]
13.	Edward Castellani	[25 "]	20.	Julius Zanini	[14 "]
14.	Cesar Benaglia	[24 "]	21.	Cajetan Pizzighella	[8 "]
15.	Ludovicus Luchi	[22 "]	22..	Victor Gurisatti	[6 "]
16.	Peter Scotton	[20 "]	23.	Louis Gasperotti	[3 "]
17.	James Marini	[19 "]	24.	Angelo Simeoni	[0 "]

IV. CELEBRATION OF THE CHAPTER

On the 20th day of September, Wednesday of Ember Week, in Verona, in the Mother House, at the Stimate, in the adjacent Chapel, Fr. Pio Gurisatti, by virtue of his Office, opened the **XVIIIth General Chapter of our Congregation** – Of the 20 Capitulars, 18 were present – these two were absent: Fr. Michaelangelo Zanetti, who was ill, and a patient in the hospital, and Fr. Alexis Magagna, who, by Letter, [which was read in the Ist Session], renounced his office – Fr. Pio Gurisatti, moreover, at the beginning of the First Session, withdrew, and on the morning of September 22nd, he went directly to Trent; and so, the **XVIIIth General Chapter** was celebrated with 17 Capitulars [8 in virtue of their Office, and 9 elected]. In the afternoon of the 21st, there was unanimously elected [with 16 votes] as Superior General, by unanimous voice, on the morning of the following day, the 22nd of September – This Election was immediately communicated by Letter, to the European Houses, and by telegraph, to the American houses – Fr. John Baptist Tommasi was born in Bassano, on the 24th of January, of the year 1866, and was ordained a Priest in the year 1890.

The Chapter was closed on the 23rd day of September, Ember Saturday.

†††††

V. CHAPTER DECISIONS

Fr. Alfred Balestrazzi, Secretary of the General Chapter, on the 23rd day of September, sent to all the houses of our Congregation, a leaflet, printed in Verona, concerning the Chapter. His printed folder contains the following⁵⁶⁶ :

**“XVIIIth General Chapter - - September 20-23, 1911
“To the Venerable Priests and Brothers of the Congregation of
the Priests of the Sacred Stigmata of Our Lord
Jesus Christ.”**

“It is hereby made known that the **XVIII General Chapter**, on the 22nd day of September, 1911, elected and proclaimed the Very Rev. Fr. JOHN BAPTIST TOMMASI, as Superior General of the Congregation.

“Then, remitting a more accurate study of our Constitutions to a special Commission, the Chapter, in the meantime, approved the following modifications to our Constitutions:

“1. The monthly Mass for our deceased, prescribed in n. 109, is also to have the intention for Parents and Benefactors.

“2. The electoral ballots, spoken of in n. 145, are to be marked with the Seal of the Congregation. Moreover, the official entrusted with receiving them, will place them immediately in a sealed urn, and well guarded.

“3. In n. 147, the age for those eligible for the General Chapter is set at thirty years, and give years of perpetual profession, after ordination.

No longer, therefore, 35 years of age, and 5 of Profession.⁵⁶⁷ Note of the transcriber to n. 3.

“4. In n. 150, these words are to be eliminated: *which ordinarily will fall in the month of September...*

“5. In n. 188, there should read: *The Superior General will reside in Rome, nor can he choose another perpetual domicile, without...* etc. [Norms 253].

“6. In n. 191, there should read: *for the election of the Directors of all the Houses.*

“7. In n. 193, the following is to be added, in accord with the Norms, n. 295: *The Superior General, at the end of his term of Office, will render an accurate Report to the General Chapter of his administration in the time of his term of Office, as well as of the economic state of the entire Institute: furthermore, the financial reports will be drawn up by the *Economus General*, and before the Chapter, these are to be made known to the general Council.*

⁵⁶⁶ A copy of this printed folder is found among the papers of this **XVIIIth General Chapter**. It measures 14 by 10 and three fourths inches, folded to make four sides, 7 by 10 and three fourths inches. The printing covers only the inside two pages. Fr. Balestrazzi's written signature appears near the bottom right hand side, and also the purple, oval seal of the Congregation.

⁵⁶⁷ This note does not appear in the printed copy.

Moreover, there will be elected by the Capitulars, three who were not members of the Council: their responsibility will be to examine all of these matters, and then report to the Chapter.

“8. In Part V, Chapter IV, ‘Concerning the General Councilors’, etc., there is to be introduced the office of *Economus General*, since the difficulty has been removed that impeded its introduction in the last Chapter, as was the desire; that is, it was then difficult to determine what goods the Institute, as such, possessed. – The *Economus General*, in accord with the Norms, is to be elected by the General Chapter, outside the number of the councilors, with the responsibility of administering, under dependence on the Superior and his Council, the goods that the Institute as such possesses, and he is to be a Capitular in virtue of his Office.

“9. In n. 215, there is to be added that the *Economus* of the House has the right to keep the financial registers.

△△△△△

((“Notes of the one who gathered these Capitular thoughts”⁵⁶⁸:

”n. 4: The Chapter, therefore, can be held at any time of the year – It would be hoped [this is the expressed opinion of several Capitulars] that it would be held immediately before, or after, the Spiritual Exercises.

“n. 5: Therefore, the Superior General can, for a time, reside outside of Rome – which he could not do before.

“n. 6: Therefore, from now on, all the Directors are to be elected by the Council, and not only by the Superior – All of these Directors will have the right of capitulars, and all the houses will be canonical – which was not the case up until today. We mean the Directors of the Houses of Capodistria; Hazleton, PA; Milan; Piacenza; Rome, S. Maria dei Miracoli; Scranton PA; Tibagy; Verona, S. Maria del Giglio; who did not take part in the Chapter; and the Directors of the Houses of Pistoia and Springfield, MA – who participated either because of election, or by virtue of their Office [Rome, the House of the Prefetti].))

△△△△△

The Chapter took up the Elections, with the following results:

General Councilors

Fr. Alfred Balestrazzi, Vicar of the Superior
Fr. Albino Sella, Monitor of the Superior
Fr. Octavian Piccoli, Rvisor
Fr. Emilio Baratella

Procurator General

Fr. Angelo Graziani

Economus General

Fr. Pio Gabos

Examiners of the Ist Scrutiny

1. Fr. Godfrey Friedmann
2. Fr. Paul Sozzi
3. Fr. Dominic Rossi
4. Fr. Stephen Rosa
5. For John Baptist Castellani
6. Fr. John Lona
7. Fr. Emilio Baratella

Examiners of the IInd Scrutiny

1. Fr. John Baptist Zaupa
2. Fr. Octavian Piccoli
3. Fr. Albino Sella
4. Fr. Louis Tommasi
5. Fr. Michaelangelo Zanetti
6. Fr. Joseph Mattei
7. Fr. Alfred Balestrazzi

⁵⁶⁸ These Notes do not appear in the printed copy.

There was then elected a Commission for the revision and the drawing up of our Constitutions, to be presented to the Sacred Congregation for their approbation.

President:	Fr. Octavian Piccoli
Members	1. Fr. John Baptist Zaupa
	2. Fr. Joseph Fiorio
	3. Fr. John Baptist Castellani
	4. Fr. Paul Sozzi

Verona, 23rd of September 1911
((Place of Seal))

The Capitular Secretary
Fr. Alfred Balestrazzi ⁵⁶⁹

†††††

VI. CONSEQUENCES OF THE CHAPTER

“In addition to the consequences of the General Chapter, about which the preceding n. V treats, and others which naturally flow from what has been recorded, this one is to be noted, taken from the Book of our Constitutions, Part V, Chapter III, n. 195:

The Superior, whose term of Office has ended, will be called by the title of Very Reverend, and by his own right, he will have active and passive voice in the general Chapters, and also have the faculty of choosing for his residence, that House of the Congregation, which he might prefer.

†††††

⁵⁶⁹ Here concludes the printed leaflet of the Chapter Deliberations.

VII. STATE OF THE CONGREGATION AT THIS TIME

I. House of Belluno

1. Fr. J. B. Tommasi, Director and Rector of the Seminary
2. A. Balestrazzi, Professor in the Seminary
3. Joseph Fiorio " "
4. Leo Sella " "
5. Dominic Rossi, Economus
6. Joseph Stofella, Professor in the Seminary
7. Fortunato Pedot, " "
8. Henry Fadanelli, " "
9. Godfrey Friedmann " "

II. House of Capodistria

1. Erminio Lona – Director
2. Edwin Job
3. Alexander Acler
4. Cleric William Ludescher ⁵⁷⁰
5. Bro.Aldo Prada [Perpetual Profession]

III. House of Gemona

1. Pio Gabos – Director
2. Lous Tomasi
3. Cesar Benaglia
4. Edward Castellani
5. Henry Gabos – Economus
6. Angelo Pagliarusco
7. Richard Piccioni
8. Emil Recchia
9. Joseph Rosa
10. Cleric ⁵⁷¹
11. Bro. Emmanuel Savoi
12. Bro. Angelo Guzzola – Cook.

IV. House of Hazleton PA

1. Ludovicus Luchi – Director
2. Linus Cembran

⁵⁷⁰ In World War I, Fr. William would change his name to *Ludessi*.

⁵⁷¹ As was noted in the alphabetical list above, Joseph Rosa at this time was a Cleric. This may refer to him.

V. House of Milan

1. Joseph Antonioli – Director
2. John Mary Lona
3. Fortunato Mantovani
4. Charles deFerrari – Economist
5. Bro. Santo Albertini
6. Bro. Valerian Veronesi – cook
7. Bro. Louis Varenna [triennial vows]

VI. House of Parma

1. Joseph Louis Bertapelle – Director
2. Hyacinth Largher – Chaplain at 'S. Carlo'
3. Silvio Segà – Economist

VII. House of Pavia

1. Paul Sozzi - Director
2. Egidio Stofella
3. Emilio Baratella
4. Bro. Dominic Sighele
- Joseph Tristan [aspirant brother]

VIII. House of Piacenza

1. Peter Scotton – Director
2. Ferruccio Zanetti
3. Benjamin Miori

IX. House of Pistoia

1. Albino Sella – Director
2. Joseph Tondin
3. Raymond Dalla-porta

X. General House, Rome – S. Maria dei Miracoli

1. Pio Gurisatti – Superior General
2. Cajetan Pizzighella- Director
3. Bro. Isaac ...⁵⁷²
4. Bro. Joseph Spagnoli

XI. House of S. Nicolò dei Prefetti, Rome

1. Angelo Graziani – Director
2. Louis Gasperotti
3. Bro. William Borra

⁵⁷² Family name not given – maybe *Basetti*.

XII. House of Scranton PA

1. Victor Gurisatti
2. Angelo Simeoni

XIII. House of Springfield MA

1. Anthony Dalla-Porta – Director
2. Joseph Nardon
3. Peter Piemonte
4. Bro. Camillus Ramus

XIV. House of Tibagy

1. Alexander Grigolli – Director
2. Henry Adami
3. Bro. Dominic Valzacchi

XV. House of Trent

1. Erminio Pivato- Director and Master of Novices
2. Augustus Fieramonte – Economus
3. Paride Lucchetti
4. John Baptist Perenzoni
5. Bro. Damian De Carli
6. Bro. Louis Guardia
7. Bro. Quirinus ...⁵⁷³

Cleric Novices; 1. Louis Fedrizzi; 2. Quirinus Elbi ⁵⁷⁴; 3. Tullius Marcantonii; 4. Guido Pancheri; 5. Joseph Rigotti; 6. Adolph Rigotti; 7. Victor Berti.

Brother Novices: 1. Bro. Joseph ...⁵⁷⁵; 2. Bro. Louis Massarati

XVI. House of Udine

1. Octavian Piccoli – Director
2. Joseph Mattei – Professor
3. George Zanghellini – Vice-rector, Archepiscopal College
4. Richard Zambiasi – Professor of Music
5. Franic Pedrotti – Assistant at recreation program
6. Dominic Pittioni – Rector of Archepiscopal College
7. John Baptist Pelanda – Director of the Recreation Program
8. Louis Benedetti – Censor at Archepiscopal College
9. Bro. Louis Mattinella ⁵⁷⁶
10. Bro. Edward Avesani

⁵⁷³ No family name given – it may be *Toller*.

⁵⁷⁴ Hard to read: either *Ebli*, or *Elbi*.

⁵⁷⁵ No family name given.

⁵⁷⁶ Hard to read!

XVII. House of Verona, the Stimate

1. Michaelangelo Zanetti - Director
2. James Marini
3. Stephen Rosa – Rector of S. Lassurd ⁵⁷⁷
4. John Baptist Castellani
5. Emmanuel Zanotelli – Professor at the Seminary
6. Louis Fantozzi – Director of the Patronato
7. Julius Zanini - Rector of the Church of the Stimate
8. Hygino Gruppo – Teacher at the Patronato
9. Dominic Plotti - teacher at the Patronato
10. Ernest Battisti – Teacher at the Patronato
11. Tarcisio Martina – Newly Ordained
12. Joseph Toniolli - " "
13. Bro. Anthony Nicora
14. Bro. James Lnardoni
15. Bro. Anselm Martini
17. Bro. Attilio DalSasso
18. Bro. Joseph Zuliani – cook
19. Bro. Angelo Martinelli [triennial vows]

XVIII. House of S. Maria del Giglio, or ‘Sezano’

1. John Baptist Zaupa – Director and Prefect of Professed Students
2. Alexis Magagna
3. Bruno Chiesa
4. Bro. Antony Sighele
5. Bro. Valentine Garola
- Bro. John Groff [Novice] – he left in September.

Perpetually Professed Clerics: 1. Felix Odorizzi; 2. Humbert Socrella; 3. Joseph Angeli; 4. Victor Nicolodi; 5. Valerius Tommasi.

21 Triennially Professed Clerics: 1. Prosper Angeli; 2. Charles Berlands [perpetuals]; 3. Angelo Caimi; 4. Hyacinth Calligaro; 5.⁵⁷⁸ Donazza; 6. Michael Madussi; 7. Joseph Mantovani; 8. John Marcucci; 9. Joseph Pedot; 10. Dominic Soravito; 11. Nervius⁵⁷⁹ Toffolini; 12. Cyril Zadra; 13. Remigio Zara; 14. Charles Zanotti; 15. Anthony Berlanda; 16. Alexander Bonfanti; 17. Louis Fontana; 18. Victor Formolo; 19. Virgilio Job; 20. Joseph Lona; Hector Turco.

2 Clerics, still Novices: [not admitted to profession, because of illness]: 1. Constans Gosetti; 2. Louis Noldin.



⁵⁷⁷ Unclear

⁵⁷⁸ No list name – was in *Lawrence*

⁵⁷⁹ Not clear

Minutes of The

XIXth

STIGMATINE GENERAL

CHAPTER

August 24 – 31, 1914

§§§§§§

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Part V Government [## 205-482] [p. 56]

c. 1 Authority [p. 56]

c. 2 General Chapter [## 207- 286] [p. 56]

c. 3 Superior General and his Coadjutors [## 287-346] [p.64]

c. 4 Provinces and Visitators [## 351-401 [p. 77]

c. 5 Houses and their Administration [## 351-401][p. 77]

c. 6 Administration of Temporal Goods [## 402-432] [p. 81].

Appendix: Church Decrees [p. 87]

[1] In General

[2] Historical Documents



THE FIRST “PRE-CHAPTER” ACCOMPANYING DOCUMENT “A”
 COMPILED BY THE “PRIOR” CAPITULAR COMMISSION FOR THE

XIXth GENERAL CHAPTER

[August 24-31, 1914]

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OBSERVATIONS on the individual articles of the TEXT
 of

THE SCHEMA OF THE LATIN CONSTITUTIONS

[1911 Commission]

of the Sodality of the

PRIESTS OF THE SACRED STIGMATA OF OUR LORD
 JESUS CHRIST

upon which the 19th General Chapter proposed its Judgment
 on a “Prior” Capitular Commission chosen by the 18th General Chapter:
 “A Capitular Commission of the Revision and the Redaction of the Rules”

[September 23, 1911]

[Commission Members]

[REV. FR. OCTAVIAN PICCOLI

REV. FR. J. BAPTIST ZAUPA

REV. FR. JOSEPH FIORIO

REV. FR. JOHN BAPTIST CASTELLANI

REV. FR. PAUL SOZZI]

†
 †††

†

SOME PRELIMINARY DOCUMENTS
Of the
XIXth STIGMATINE GENERAL CHAPTER
[August 24-31, 1814]

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[A] XVIIIth GENERAL⁵⁸⁰ CAPITULAR COMMISSION
FOR THE REVISION OF THE CONSTITUTIONS

[Official Request for Prayers and Constitution Change Suggestions

dated: NOVEMBER 12, 1913]

Accepted by the Chapter as the Accompanying Document [Allegato # 6]

Very Reverend Father,

The Commission for the Revision of the Constitutions, in its desire that all the Confreres, might be able to participate in facilitating the difficult task that has been entrusted to it, directs to all the Confreres, to offer the fervent request that the might care to, and possibly before the end of the current year, to send their Observations and Proposals. The Confreres might address their Observations to anyone of the members of the Commission itself; in every case, the names of the Proponents wil remain secret.

Verona, from the Stimate, November 12, 1913.

Fr. Octavian Piccoli, President
Fr. John Castellani
Fr. Joseph Fiorio
Fr. Paul Sozzi
Fr. John-Baptist Zaupa, Secretary

†††††

⁵⁸⁰ On September 23, 1911, the 18th General Chapter chose these five Confreres [Fr. Octavian PICCOLI, President; Fr. John Castellani; Fr. Joseph Fiorio; Fr. Paul Sozzi; Fr. John Baptist Zaupa] to serve as the Preparatory Capitular Commisison for the review of the Constitutions in the 19th General Chapter [cf. p. 495 of an English translation of the Original Chapter Minutes of the 18th General Chapter].

[B] PETITON AND PERMISSION OF THE HOLY SEE
 [for the General Chapter]
 (Dated: March 23, 1914)

N. 1227

14

Most Blessed Father,

The Superior General⁵⁸¹ of the Stigmatine Priests, prostrate to kiss the Holy Foot, humble requests being able to invoke and convoke the extraordinary⁵⁸² General Chapter for the Revision of their own Constitutions, for the purpose of later presenting them to the Holy See for their definitive approval.

In Faith whereof

+++

In the strength of the special faculties conceded by our Most Holy Lord, the Sacred Congregation of Religious,⁵⁸³ giving careful attention to what has been exposed, beingn]ly concedes the favor in accord with the Petition.

Given at Rome, on the 23rd day of March 1914.

B. Card.Cagiano
 Prefect

A. Laghi

†
 †††
 †

⁵⁸¹ This Petition is composed in large, highly eligible hand-writing; it seems to be the work of a Scribe'.

⁵⁸² There had been an Ordinary General Chapter in 1911 – three years later, the Confreres were assembled to work out an acceptable body of legislation in the Community Constitutions.

⁵⁸³ These few lines of this Response from the Holy See are in Latin and typed.

[C] SUPERIOR GENERAL'S CIRCULAR LETTER⁵⁸⁴
(dated: April 5, 1914)

NOTIFICATIONS

Regarding the Proximate General Chapter
To be held at the Mother House of the Stimite, on
August 24, 1914

I.

The proximate General Chapter will be constituted by the following Capitulars, "*ex officio*" [in the strength of their office] [cf. Const. Nn. 143; 196; Deliberations of the 18th General Chapter:⁵⁸⁵

1. The Very Rev. Giovanni Battista Tommasi, Superior General
2. Rev. Alfredo Balestrazzi, General Council .or and Vicar General of the Sup Gen.
3. " Albino Sella, General Councilor and Monitor of the Superior General
4. " Ottaviano Piccoli, General Councilor and Revisor
5. " Emilio Baretella, General Councilor
6. " Angelo Graziani, Procurator General
7. " Pio Gabos, Ecomus General
8. The Very Rev Fr Pio Gurisatti, Superior General Emeritus
9. Rev. Peter Scotton, Director of the House of Udine.
10. " Michaelangelo Zanetti, Director of the House of the Stimite [Verona]
11. " Edoardo Castellan, Director of Gemonia
12. " Erminio Pivato, Director of Trento.
13. " Paul Sozzi, Director of Pavia.
14. " Giacinto Largher, Director of Parma.

II.

The rest will be elected from among the Fathers who have completed 30 years of age, and five years since their Perpetual Profession, after their Priesthood. [Const. N.143 and 147, modified by the 18th General chapter].

III.

Each Elector will receive a ballot, marked with the Official Seal of the Congregation, with the Names of the Eligible Capitulars and two envelopes: together with the present one. [cf. Cost n. 145: Deliberation of the 18th General Chapter].

IV.

Each Elector ought to underline clearly the names of the 14 Fathers to be chosen as Capitulars, he intends to elect. [Const. 145].

⁵⁸⁴ This is a formally printed document of two pages, describing the 15 'ex officio' Capitulars, and the information provided from the actual Constrictions on how to elect the rest of the Capitulars.

⁵⁸⁵ This was held at the Stimite, September 20-13, 1911.

V.

He will enclose his ballot into his first envelope. Both on the ballot itself as on the first envelope he may not make any other sign, under penalty of nullity [Const. 145]

VI.

This first-mentioned envelope will be enclosed into the second envelope, which should be signed by the Elector [Const. 145].

VII.

This second envelope, alone, and with all the others of the House, should be enclosed in a third envelope, and sent by ‘recommended mail’ to Fr. Luigi BENEDETTI, Via SS. Trinita’, Verona. He has been entrusted by the General Council to receive the electoral ballots. He will then deposit them into sealed urn, and will immediately send a receipt to the individual voters [Deliberation, 128th Gen. Chapter].

VIII.

These ballots ought to be sent in the manner established in n. 146 of the Constitutions, mailed at least today prior to the day established for the opening of the ballots.

IX.

The opening of the Ballots will be done according to n. 146 of the Constitutions, by the 18th Day of June, to the Mother house of the Stimato.

X.

Whoever might desire to make proposals to the Chapter, both regarding the Constitutions themselves, as well as for its other business, is beseeched to send them in for a preliminary study to a member of the Capitular Commission for the Revision of our Constitutions.

XI.

Beginning with the reception of this present Document, there will be recited every day by all the Confreres, the Hymn, the *Veni Creator*, with its *Oremus*, *Oh God, Who ... the hearts of the faithful, ...etc.* an *Our Father*, a *Hail Mary*, and a *Glory be*, Oration, *Famulis tuis*, and a *Requiem* for our Deceased Confreres, in order to beg of the Lord lights and graces for the God accomplishment of the Chapter.

Rome, April 5, 1914

The Superior General

Fr. Giov. Battista Tommasi



[D]
 CIRCULAR LETTER⁵⁸⁶
 of the Superior General [June 12, 1914]
 (regarding ALL THE CAPITULARS
 [those *ex officio*] and those *being elected* by Ballot
 [From Rome])
 +++

THE SUPERIOR GENERAL
 Of the Congregation of the Priests of the Stigmata of Our Lord Jesus Christ,
 TO ALL THE REVEREND CAPITULARS
 +++

NORMS FOR THE PROXIMATE GENERAL CHAPTER

The theme that ought to uppermost occupy the proximate General Chapter, is one of vital importance for our Institute, and at the same time, it is a most vast subject. In order to make Provisions both for the seriousness of the treatment of these Constitutional matters, as well as making sure that with the material all would be conducted with as much seriousness as is possible, I send in this Letter to the individual Capitulars, these clarifications:

[1] To each Capitular there will be sent a printed copy, both of the Proposed outlines of the Constitutions, as this was elaborated and proposed by the [General Capitular] Commission, as well as the explanations and principal reasons proposed by that Commission that refer to the individual articles. This copy is being sent so that each Capitular in the time the precedes the celebration of the Chapter, might with all ease, read, study and also privately discuss them; and thus to eliminate in the Capitulars treatment all that waste of time which so easily might happen from the lack of preparation

[2] In the proposed Schema, there needs to be distinguished the form from the substance. As far as the form is concerned, it must point out that the Latin expression seems indeed in many parts modified, either because it is too crude, or because it has been literally copied from the Plan of the Commission could not be carried out, due to the lack of time, and it seemed more important not to delay this communication to the Capitulars.

As far as the substance is concerned, take care to point out that to facilitate for the Capitulars the work of revision, it is seemed opportune to distinguish also with the diversity of the printed characters, in addition to the citations of the notes – these two parts must be kept quite distinct. The entire segment that *is not printed in italics* is to be

⁵⁸⁶ This Circular Letter appears in a formally printed form, bearing the date of the Founder's Feast Day. This means, it was printed and dated [but maybe not communicated ?!] prior to the actual election of the Capitulars chosen "at large" to work with the 14 others "ex officio." [cf. below, Document dated June 18, 1914, at the House Chapter of the Stimata in Verona, for the opening of the Ballots under the responsibility of the Rev. Fr. Luigi Benedetti.

removed [literally or substantially], both regarding the Decrees of the Church, or from those Norms that have emanated from the Holy See, or from our actual Constitutions. That which comes to light from the primary font induces an absolute obligation, and therefore, once this provenience is verified, there cannot be discussion for much time; that which proceeds from the second font, even though it is not so obligatory, requires nonetheless motives that are sufficiently grave on the bases of which the Chapter might believe in some points, to distance itself from the Norms, will have to be seen and judged also by the Holy See. As far as what proceeds then from our actual Constitutions, it is obvious that without some corresponding motive it ought not to be removed nor taken away - The part, however, which is printed in italics, represents the proposals of the of the Commission. For what reasons such Proposals have been chosen by ballot, the Notes explain this which accompany the text. Concerning these reasons the Capitulars need to take a very accurate vision, especially when the choice that has been made might not be personally pleasing to them.

[3] However, just as in the compilation of the Notes there is need for much effort being given to their brevity, and hence it is possible that they might leave behind certain doubts, or some obscurity, so, I point out that the Capitulars might always be able to speak of these matters to the members of the Commission in also to have literally, all those clarifications for which they might feel the need. In this way, there will be spared all that work in the Capitular treatment.

[4] I believe that it would not be useless to recall that the criterion according to which the Chapter needs to regulate itself in the forming of its judgment, as to just what ought to be the authentic good for our Institute, keeping present that all the more that such good will be procured from our Constitutions, to the extent that they will come to insure the acquisition of two great ends of each and every Institute of the active life, i.e., one's own sanctification in the first place, and then the salvation of souls.

[5] The Proposals for modification ought to be made in a concrete and definite form; it is truly desirable that these should be sent ahead of the Chapter, to the Commission.

[6] In order to avoid that the Chapter would have to exhaust itself from its very early days in those disputable questions that are contained in the first part of the Schema, the Capitular Discussion of the Constitutions will begin rather with the Fifth Part, which treats of the Regime of the Congregation.

[7] Then, so that this discussion might proceed with order and without confusion, I join here a regulation based on the method used by other Institutes. Upon this Regulation the Chapter will pronounce itself before beginning its work on the Constitutions.

The Regulation

1] The Chapter will elect in the manner indicated in Article n. 155 of the actual Constitutions, a Socius for the Secretary who will assist him in his many duties.

2] The President of the Chapter with the Commission will establish the Order of the Day for the individual Sessions and will communicate this in advance to the Capitulars.

3] There will be considered as approved the individual Articles of the Schema proposed by the General Commission, upon which no Capitular has requested to be heard, of the President in writing, unless this might already be done before hand by the Commission [Capitular⁵⁸⁷] a concrete proposal and as far as this will prove possible, motivated in a summary of the reasons.

4] Those Proposals of determined modifications, additions, or eliminations, ought first to be passed to the General Commission [Cap.⁵⁸⁸], with whom the Proponents are always free to confer.

5] This will then be directly presented by the President to the Chapter, without having to pass through the General,⁵⁸⁹ should any such Proposal be made there will be named a special Commission which will decide the matter on certain points.

6] No one will be able to speak in the Chapter unless he will first have requested and obtained the word from the President.

7] The word pertains primarily to the Proponent, then to a member of the Commission,⁵⁹⁰ then to the others who may have requested to be heard. The [General]⁵⁹¹ will always have the right to respond.

8] If during the discussion the Proposal should undergo some modifications it may not be immediately voted upon, but needs to be reviewed by the [Cap.]⁵⁹² Commission.

9] The Closure of the Discussion needs always to be voted upon called for by the President.

10] Once the closure of the discussion has been voted upon there is not permitted by further discussion.

⁵⁸⁷ There was inserted here in the text by [these three letters: Cap. [= "Capitular"?]

⁵⁸⁸ Again, an addition, as just above for Footnote n. 587.

⁵⁸⁹ The word "generale" is crossed out by pen on the printed page Commission,

⁵⁹⁰ Again, in the apparently same hand-writing, someone added the word "Curiale".

⁵⁹¹ And again, this added word to increase the confusion a bit.

⁵⁹² The addition again!

11] The Voting upon the Proposals will be made by secret ballot whenever the President judges this to be the more opportune, or when at least three of the Capitulars requests this.

12] If there are further Proposals forth-coming, that of the [*“General”*⁵⁹³] Commission always enjoys precedence.

13] A vote registered by standing and sitting is given as a kind of protest [counter-proof] if anyone of the Capitulars asks for this.

14] Before taking the Vote, the Secretary will read again clearly the Proposals which is then put to the Vote.

Rome, S. Maria dei Miracoli, 12 giugno 1914.

Fr. Tommasi Giovanni Battista
Superior General



⁵⁹³ And again!? [For a non-Italian translator, the document is rendered most unclear]!

E. A RECORD
OF THOSE CONFRERES, THE “ELECTORS”,
WHO RETURNED THEIR BALLOTS IN TIME
to Fr. Luigi Benedetti, at the Mother House, the Stimato, in Verona.

+++

#	Date	NAME	OBSERVATIONS
1	14/IV/	Fr. Alessio Magagnana	By hand
2	5/V/	Fr. Antonio Dalla Porta	Mailed-rec'd same day
3	7/V/	Fr. Giuseppe Tondin	By hand
4	14/V /	Fr. Giacomo Marini	By hand
5	16/V /	Fr. GioBatta Tomasi	Mailed
6	16/V /	Fr. Giuseppe Antonioli	“
7	16/V/	Fr. Lino Cembran	“
8	16/V/	Fr. GioBatta Pelanda	“ A little torn
9	16/V /	Fr. Luigi Gasperotti	“
10	16/V/	Fr. GioBatta Zaupa	“
11	18/V /	Fr. Lodovico Lucchi	“
12	24/V/	Fr. Raimondo DellaPorta	“
13	24/V/	Fr. Giuseppe Rosa	“
14	24/V/	Fr. Erminio Lona	“
15	14/V/	Fr. Antonio Tonioli	“
16	27/V/	Fr. Carlo DeFerrari	“
17	27/V/	Fr. Paride Luchetti	“
18	27/V/	Fr. Umberto Socrella	“
19	31/V/	Fr. Albino Sella	Did not request it.
20	31/V/	Fr. Silvio Segà	By hand/ rec'd.
21	31/V/	Fr. Luigi Benedetti	N. N.
22	1/VI/	Fr. Bruno Chiesa	By hand rec'd
23	2/VI/	Fr. Ernesto Battisti	“
24	2/VI/	Fr. Alessandro Grigolli	Mailed
25	2/VI/	Fr. Giulio Zanini	By hand
26	2/VI/	Fr. Pio Gabos	“
27	2/VI/	Fr. Fortunato Mntovani	Did not request it
28	2/VI	Fr. Cesare Benaglia	By hand to Fr. Pio
29	2/VI/	Fr. Emilio Recchia	
30	3/VI/	Fr. Alfredo Balestrazzi	Sent/ rec'd same day
31	3/VI/	Fr. Giuseppe Fiorio	“ “ “
32	3/VI/	Fr. Domenico Rossi	“ “ “
33	3/VI/	Fr. Goffredo Friedmann	“ “ “
34	3/VI/	Fr. Tarcisio Martina	“ “ “
35	3/VI/	Fr. Giuseppe Stofella	“ “ “
36	3/VI/	Fr. Giovanni Lona	“ “ “
37	3/VI/	Fr. Alessandri Acler	“ “ “
38	3/VI/	Fr. Michelangelo Zanetti	by hand
39	3/VI/	Fr. Nicola Tomasi	“
40	3/VI/	Fr. Leone Sella	Mailed
41	3/VI/	Fr. Enrico Fadanelli	“
42	5/VI/	Fr. Stefano Rosa	Did not request it
43	5/VI/	Fr. Pio Gurisatti	By hand, next day
44	7/VI/	Fr. Eduino Job	“ same day
45	8/VI/	Fr. Vittorio Gurisatti	Mailed

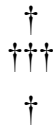
#	Date	NAME	OBSERVATIONS
46	8/VI/	Fr. Giuseppe Nardon	Mailed
47	8/VI/	Fr. Luigi Fantozzi	By hand
48	9/VI/	Fr. Beniamino Miori	Mailed
49	9/VI/	Fr. Enrico Adami	“
50	9/VI/	Fr. Ferruccio Zanetti	“
51	9/VI/	Fr. Angelo Graziani	“
52	9/VI/	Fr. Emman. Zanotelli	By hand
53	9/VI/	Fr. Edoardo Castellani	Mailed
54	9/VI/	Fr. Enrico Gabos	Mailed/rec'd the same day
55	9/VI/	Fr. Domenico Pittioni	“ “ “ “
56	9/VI/	Fr. Domenico Plotti	“ “ “ “
57	10/VI/	Fr. Giacinto Largher	“ “ “ “
58	10/VI/	Fr. Egidio Stofella	“ “ “ “
59	10/VI/	Fr. Angelo Pagliarusco	“ “ “ “
60	10/VI/	Fr. Pietro Scotton	“ “ “ “
61	10/V/	Fr. Carlo Perlenda	“ “ “ “
62	10/VI/	Fr. GioBatta Perenzoni	“ “ “ “
63	11/VI/	Fr. Riccardo Zaimbiasi	“ “ “ “
64	11/VI/	Fr. Giuseppe Mattei	“ “ “ “
65	11* ⁵⁹⁴ /VI	Fr. Ottaviano Piccoli	“ “ “ “
66	11/VI/	Fr. Riccardo Piccioni	“ “ “ “
67	11/VI/	Fr. G. Zanghellini	“ “ “ “
68	12/VI	Fr. Francesco Pedrotti	“ “ “ “
69	13/VI/	Fr. Fortunato Pedot	“ “ “ “
70	14/VI/	Fr. Erminio Pedot	“ “ “ “
71	14/VI/	Fr. Giovanni Castellani	“ “ “ “
72	14/VI/	Fr. Fedele Odorizzi	“ “ “ “
73	16/VI/	Fr. Paolo Sozzi	“ “ “ “
74	16/VI/	Fr. Emilio Baretella	“ “ “ “
75	16/VI/	Fr. Augusto Fioramonto	“ “ “ “
76	16/VI/	Fr. Gino Gruppo	“ “ “ “

Verona, 18 June 1914.

[Seal]

The one placed in charge –

Fr. Luigi Benedetti



⁵⁹⁴ Maybe a blot here.

[F] OFFICIAL OPENING OF BALLOTS[June 14, 1914]

[A Copy – Concords with the Original]

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Enclosure 2⁵⁹⁵

In the Name of the Lord. Amen.

On this day, Thursday, the 18th of June 194, in fulfillment of the Circular Letter, dated April 5, 1914, of the Very Reverend Superior General, who convokes the General Chapter, in examination of the modalities for the naming of the Capitulars, in the House of the Stimite, and in the room of the venerable founder, at 10:00 a.m., the local House Chapter of the Stimite also being assembled for the verification and the opening of the ballots, there had also taken place the naming of Father Louis Benedetti, having been nominated by the Council as the confr3re responsible for this activity.

The gathering passed right away to the naming of four Scrutators, and there following were elected: 1° Fr. Bruno Chiesa; 2° Fr. Albino Sella; 3° Fr. Joseph Tondin; 4° Fr. Silvio Segà.

The next step was to take up the matter of the verification of the ballots. All the Electors made known their choice, and elected Father Joseph Bertapelle; Fr. Angelo Simeoni and Father Joseph Angeli.

There was noted one ballot annulled that bore 15⁵⁹⁶ names indicated. One ballot was left totally white.⁵⁹⁷

The opening of the ballots produced the following result:

1°	Fr. Stephen Rosa	66	2°	Fr. Fiorio	66
3°	Fr. Zanini	64	4°	Fr. Zanghellini	62
5°	Fr. Fiedmann	57	6°	Fr. Benedetti	55
7°	Fr. Tomasi L.	42	8°	Fr. Luchi	39
9°	Fr. Sella Leone	39	10°	Fr. Fantozzi	34
11°	Fr. Antonioli G.	33	12°	Fr. Rossi	33
13°	Zambiasi R.	32	14°	Fr. Lona John	31
15°	Fr. Grigolli	31			

These last two names received the same number of votes, so it was decided by lot that the 14° Elected Capitular should be Fr. Grigolli.

⁵⁹⁵ From the Latin.

⁵⁹⁶ The vote was intended to allow only 14 elected Capitulars - hence, this was invalid

⁵⁹⁷ This apparent abstention seemed to have been recorded as a non-vote.

The rest of the ballots followed this order:

16°	Fr. Castellani Giov.	30	17°	Fr. Mantovani	28
18°	Fr. DallaPorta A.	27	19°	Fr. Benaglia	26
20°	Fr. Zanini G.	22	21°	Fr. Marini	21
22°	Fr. Pittioni D.	19	23°	Fr. Mattei	18
24°	Fr. Bertapelle	17	25°	Fr. Tondin	17
26°	Fr. MAgagna	15	27°	Fr. Lona E.	13
28°	Fr. Zanotelli	12	29°	Fr. Battisti	11
30°	Fr. Gasperotti	10	31°	Fr. Segà	9
32°	Fr. Stofella E.	8	33°	Fr. Luchetti	8
34°	Fr. Gurisatti	6	35°	Fr. Gruppo [not clear]	
36°	Fr. DallaPorta R.	4	37°	Fr. Pagliarusco	3
38°	Fr. Pedtorri	3	39°	Fr. Gabos E.	3
40°	Fr. Nardon	2	41°	Fr. Fioramonto	2
42°	Fr. Pelanda	2	43°	Fr. A. Zanini [not clear]	1
44°	Fr. Simeoni	0	44°	Fr. Zanetti F.	0
46°	Fr. Cembran	0			

+++

All was read and signed:

Fr. GioBatta Tommasi, Superior General

Fr. Albino Sella

Fr. Michelangelo Zanetti

Fr. Nicolo L. M. Tommasi

Fr. Zanotelli Emmanuele

Fr. Luigi Fantozzi

Fr. Giuseppe Tondin

Fr. Silvio Segà

Fr. Giulio Zanini

Fr. Ernesto Battisti

Fr. Bruno Chiesa

The Secretary

Fr. Luigi Benedetti



[G] Letter of Superior General on Capitulars Elected and on requesting Prayers for
the General Chapter
June 19, 1914

+++

The SUPERIOR GENERAL

of the Priests of the Stigmata of Our Lord Jesus Christ,
makes known:

that on the 18th day of June, there was conducted the opening of the Ballots in the prescribed manner, and the following Fathers were elected:

1. Tomasi Luigi
2. Rosa Stefano
3. Lucchi Lodovico
4. Antonioli Giuseppe
5. Zanghellini Giorgio
6. Fiorio Giuseppe
7. Zambiasi Riccardo
8. Sella Leone
9. Grigolli Alessandro
10. Rossi Domenico
11. Fantozzi Luigi
12. Zaupa Gio-Batta
13. Benedetti Luigi
14. Firedmann Goffredo

On the 24th of August, the day established for the opening of the General Chapter, in all the Houses there will be celebrated one Mass as is prescribed in our Constitutions.

Verona, 19 June 1914.

Fr. Gio-Batta Tomasi
Superior General

[Official Stamp of the
Congregation]

†
†††
†

[H] A Letter from Fr. GIOVANNI LONA⁵⁹⁸
 from Capodistria
 to the General Chapter
 about to convene.
 +++

V.J.M.J.

Capodistria, August 20, 1914.

Venerated Congregants

The under-signed here is persuaded that he has the right to intervene in the General Chapter, in substitution for Fr. Alessandro Grigolli, who is not able to take part in it:

I. - first, because the will of the Congregation expressed by vote appears the same on the one as on the other of those who receive an equal number of votes: since he is not being able to intervene in the taking of the lot, it seems only natural that the one not chosen should have at least the consolation of substitution: according to Rule n. 146,⁵⁹⁹ he, too, is called elected: ... *The elected will be held who will have receive a relatively more of the votes cast...*

II. - because the one not chosen is older than Fr. Grigolli, he might probably be able to invoke the invalidity of our Rule that seems to him to be contrary to Canon Law as well as being against the Norms of the Holy See. As far as his noting the Additions of the General Chapter of 1901, these were not presented to the Sacred Congregation for the required approbation.

At this the under-signed exposes humbly, not so much to make claims over the Capitular, Fr. Grigolli, but only to seek of this Venerable Assembly, to see if it, by reason of Rule n. 154, he is persuaded that such a substitution might at least be admitted by the General Chapter.

Devmo.
 Fr. Giovanni Lona

†
 †††
 †

⁵⁹⁸ It should be noted here, that on the counting of the Ballots for the Capitulars on June 14th, Pe. Alexander Grigolli were the last of the Capitulars to be elected, and they achieved a tie vote of 31 Confreres who voted for each one of them. The decision to choose by some kind of lot and Giovanni Lona, Fr. Grigolli over Fr. Gabos, this culminated in Fr Lona's criticism here and protest in the way Fr. Grigolli was chosen over him to be a Capitular by Election.

The letter is very neatly typed and apparently proof-read!

⁵⁹⁹ Latin text inserted here: '...*Electi habebuntur qui plura relative suffragia obtinuerint...*'

[I] Fr. PIO GABOS⁶⁰⁰ - A General, Sweeping Complaint
August 24, 1914

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The principal reasons that have permitted the under-signed to present to the discussion and to the voting on the Proposals made, are the following:

a] The lack of preparation of many Capitulars of whom he believes there is necessary a profound, learned and mature discussion of the proposed Schema of the Constitutions; such a discussion is requested from the very great importance of the matter, as this comes to provide the basis and the development of the entire life of the Congregation.

b] The risk and the doubt that there is in diverse Capitulars, about whom it is as described above – that the present situation does not satisfy the mandate entrusted to them by the electoral body approving some articles that the majority, or a great part of the Congregation, are sorry about. However, these have been accepted and other Articles that would be quite advantageous, that a greater and a more calm study, could lead to them being accepted.

c] The consideration that a definitive compilation of our Constitutions could have great utility from the presentation of the Observations and the Proposals which could be brought forward by the individual members of the Congregation and by the Chapters of the individual Houses.. In the present situation this did not happen due to a lack of understanding of the importance of the matter that the Chapter is supposed to treat.

Verona, 24 August 1914 – a letter from Fr. Pio Gabos

[The original was signed by Fr. Gabos]

This copy conforms to the Original.

[Official Seal of the
 Congregation]

The Secretary of the Chapter
 Fr. Alfredo Balestrazzi

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⁶⁰⁰ Fr. P. Gabos had served as Director of Gemona and Ecomus General. For the 19th General Chapter he served as an *ex officio*, Delegate, or Capitular. He is asking for a broader and deeper consultation of the membership, also through the convocation of House Chapters. The General Chapter Documents contain several hand-written =copies of this letter, Conform in all to the Original.

[J] INFORMATION FOR THE CAPITULARS –
providing them all with a look at Fr. P. Gabos' Proposal

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Information for the Capitulars

THE NEGATIVE CHAPTER RESPONSE, SIGNED BY CHAPTER SECRETARY and
CAPITULAR COMMISSION MEMBER

Fr. Alfredo Balestrazzi,
Verona, [August 24, 1914]

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This morning there will be exposed in the Chapter Hall the Proposal sent in by Fr. Pio Gabos, so that the Capitulars may look it over, with its summary motivation, together with the response of the General Commission. Today after lunch at 3:00 p.m. the Chapter will gather for the discussion.

The President

The Secretary of the Chapter

Fr. Alfredo Balestrazzi

Official Seal of the Congregation



[K] FR. GABOS' LETTER
PUT IN DISCUSSION
BY THE
CAPITULAR COMMISSION

[August 24, 1914]

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The Capitular Commission passed to the discussion of the General Chapter the following proposal presented to it by the Rev. Fr. Pio Gabos:

“To elect a new Commission of 8 members, chosen from among the eligible Fathers for the Chapter, under the Presidency of the Very Rev. Superior General, for the proposed Schema – keeping in mind that they will believe the observations of the Confreres that would be proposed individually, or collectively, the conclusions of this Commission will be presented directly to the Holy See. The observations on the Schema ought to be presented to the Commission within this current year. The Sessions of this Commission are valid, whenever the chosen members intervene at least two thirds.”

The Secretary of the Chapter

Fr. Alfredo Balestrazzi

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[L] THE OFFICIAL RESPONSE OF THE GENERAL COMMISSION
to the PROPOSAL OF Fr. PIO GABOS,
presented on
August 24, 1914.

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The Commission for the Revision and the redaction of our Constitutions, chosen by the 18th General Chapter [of 1911], received yesterday, August 24, 1914, the prejudicial Proposal of the Rev. Fr. Pio Gabos. This proposal treats of a matter of supreme importance and demands the maximum pondering on the part of the individual Capitulars.

The Commission, while expressing its opinion that such a Proposal, cannot be in any case accepted by the Chapter, and intends to take this up for now, as it has no consequence on the individual arguments adopted. These are only taken into consideration for the time being.

I.

The Commission is convinced that the means offered to the Capitulars in order to prepare themselves for a conscientious treatment required by the importance of the matter treated, were objectively sufficient. We speak of a “conscientious treatment” because we do not believe it necessary that all and each individual of the Capitulars, ought to be ready for a profound, learned and mature discussion, as the Proponent requests. This was certainly not the intention of the 18th General Chapter, which while recognizing the truly grave importance of the matter, decided “...to limit itself as far as the Constitutions go, and those [proposed] judged to be the most necessary at the moment, having in mind to elect a Commission with the task of completing the revision and the redaction of our Constitutions in order that they be presented to the Sacred Congregation for approbation”. Therefore it appears that the 18th General Chapter asked for and accurate and lengthy study undertaken by a special Commission, chosen through its confidence, without even the slightest hint of communication as its labors progressed, but to do this in an anticipated manner to the members of the future Chapter, which would then have to make its judgment.

If the Commission has accompanied its work with so many citations, it did not intend that the individual Capitulars would have to study always and all the fonts, but only wished to show that a study had been undertaken to the extent that it would, and even exhaustively, to provide a manner of controlling those Proposals that might have made a greater impression on each and every one.

The following, then, are the motives that the means offered were objectively sufficient:

a] The Commission came together following a preparatory study, on the 11th of November 1913, and sent out to all the confreres a Circular Letter enclosed in the Documents.

b] Around the 20th of June of this current year there was sent out to all the Capitulars, a Copy of the “Schema” and of the relative “Notes” – and at the same time,

the Very Rev. Superior General, to make eventual questions and clarifications, to the members of the Commission and to present those Proposals that would have seemed the more fitting, at least 10 days before the opening of the Chapter.

c] A few days after this, there was sent out a copy of the Schema and the Notes, also to those houses where there was not a single Capitular, precisely as the Very Rev. Superior General expressed it so that all the Confreres of all the Houses might be able to now the Proposals made by the Commission, and giving time for these to become one's own.

Furthermore all these things were certainly never practiced in other similar circumstances in our Congregation, not even in 21889, even though even then there had been undertaken a radical labor on our Constitutions, with the scope of having them approved, as each one might be persuaded simply by comparing the editions of the Constitutions, "I" and "II", and cf. the Acts of the 11th General Chapter.

Following these considerations, we would really like to know just what and how many are the Capitulars, who would confess that they had come to the Chapter with an insufficient preparation and for what motives; and we believe that the Chapter would not have the right, not to make judgments simply basing themselves on such a generic assertion.

Furthermore, the Commission is convinced that the sufficient reparation in order to make a conscientious vote, could be obtained by them in a short time; for this purpose, the Commission itself is disposed to facilitate this, placing itself at their disposition.

II.

As for the second argument, this has been answered in part in the preceding number. It is observed that the risk of which the Proponent speaks is perhaps more serious than is supposed, because our Constitutions would never be immediately and definitively approved by the sacred Congregation, but only: *for a time and as an experiment*⁶⁰¹ - leaving us time to return to them and to insert those further modifications that experience might suggest.

And further, some Articles of our Schema that might seem to be the most controversial – or perhaps some eventual proposals might seem advantageous, rather than leaving it aside to insert into the Constitutions, could indeed be approved by the Chapter, and then later on, revoked or confirmed and also inserted into the Constitutions when their definitive approval will be decided.

With regard to the doubt that there might arise in some Capitulars that not satisfying the mandate entrusted to it by the electoral body, we respond to our Mandate and there is no need to re-do the entire work of the Commission, to decide more conscientiously on its results.

If perchance in the Schema there does not appear some eventual advantageous proposals, this should not be attributed to the lack of time, but to a certain apathy of the very men who make up the electoral body. This is so true that following the observations and proposals made to it, the Commission has already accepted certain modifications in

⁶⁰¹ The official language of the Holy See, presented here by the Commission in Latin.

the Schema. These modifications will certainly increase, when the reasons for them will be heard, or proposed, or the observations of the Capitulars, either personal, or those heard from other Confreres are made known.

Furthermore should there in anyone rise up this scruple, he could go to others, which in no way subtracts from the mandate received precisely from the electoral body, but not treating the matter for which they were elected, being the conviction in the Commission, there is generally heard in the Institute, the need for a complete systematization. For this reason, concerning the great responsibility, i.e., that each one should feel and assume not only as one before God, but also before the entire Institute, the Commission proposes below that all the prejudicial questions be voted upon and each by name, so that there might be placed into the Acts of the Chapter the name of those who would vote for one or the other proposal.

III.

To the third argument, we respond first of all that we would believe that it would injurious to our Confreres, just presupposing they are ignorant of any matter that is so fundamental; this importance was already recognized in the last Chapter, as might be seen from the words cited above, and as each one can comprehend, that one might know only superficially that which is required for the approval of the Constitutions of new Religious Institutes, and the evident deficiencies on the juridical side of our actual Constitutions. There then arises the spontaneous doubt that to our Commission, despite repeated invitations, there were not presented many observations and proposals, so even a brand new Commission would perhaps not receive many more. Therefore, regarding the proposal of invoking local House Chapters, from our experience, this permits us to place in doubt this as an opportunity. We repeat that it is not a matter of a definitive compilation as the proponent seems to think.

RESPONSES OF THE COMMISSION

I] The Proposals of a prejudicial character let them be voted upon by name: The reasons for this: cf. above, n. II.

II] Such Proposals should be backed up by the principal reasons to be inserted in the Acts: the reasons: so that they may always and by everyone known, the motives and their bearing on eventual decisions.

III] Let there begin the discussions on the articles, reserving the decision or a total or partial suspension, should from the treatment this appears necessary – Reasons: the consequences have been noted above.

Verona, from the Stimato – August 25, 1914.

Fr. O. Piccoli
Fr. Giuseppe Fiorio
Fr. Paolo Sozzi
Zaupa GioBattista



[M] AN ECONOMIC RESPONSE TO THE CHAPTER
[August 30, 1914]

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7th Accompanying Document

J.M.J.
Verona, August 30, 1914.

The Commission elected by the XIXth General Chapter, for the revision of the patrimonial state of the Institute, refers that it heard the Report of the Superior General, and saw the administrative documents.

It appears that the financial support of the Institute, either because of, or independent from free choice, or matters imposed out of necessity, should undergo and very marked diminution.

However, despite this the generous concourse of the single Houses of the Institute, especially those of America, provides a way for the Superior General, not only not to stop or diminish the development of the institute, but rather to increase and augment it, and to establish an annual sum, no matter how small, of the Capital.

This we have noted from the revision of the expenses. Such a situation would indeed be anticipated, if we can realize those sales that we have in mind.

The Commission

Fr. Michelangelo Zanetti
Fr. Giorgio Zanghellini
Fr. Joseph Fiorio

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COMMENTARIES ON THE CONSTITUTIONS

I. Sources and Fonts

An Advisory and Notes regarding the Citations used here:

There is permitted the explanation of the abbreviations most frequently employed in these citations – while adding to these, whenever it might seem necessary or useful, some further notes regarding the books or manuscripts which have been quoted:

1. Observations on the Constitutions of the Sodality instituted in the Veronese Diocese by the Rev. Fr. Gaspar Bertoni. This is a manuscript bearing the date of 1889.

These are Observations on the Constitutions of the Sodality instituted in the Veronese Diocese by the Rev. Fr. Gaspar Bertoni. [cf. “Constitutions I”] and are composed of 23 numbers.

2. Observations on the Constitutions of the Community founded by Fr. Bertoni. This appears in manuscript form bearing the date 1890.

These are of the same Sacred Congregation and pertain to the Second Edition of our Constitutions [referred to as “Constitutions II”] These contain 16 numbers

3. “Bastien” – this refers to *Dom Pierre Bastien, OSB*, a Consultor of the Sacred Congregation of the Cardinalian Commission on the Codification of Canon Law. His work [in French] is entitled: *Canonical Directory for the use of Religious Congregations, of Simple Vows* etc. 2nd edition, dated 1911.

4. “Battandier” – this refers to *Monsignor Albert Battandier*, a Consultor of the Congregation of Religious, and the author of the work [in French] *Canonical Guide for the Constitutions of Institutes with Simple Vows*. This work was published in its 5th edition in 1911.

5. Battandier - his official Vote – on the *Constitutions* of the Priests called *Missionarii Apostolici in obsequium Episcoporum*. This is his official Vote [Evaluation], dated 1890.

This fascicle opens with an historical and statistical Preamble regarding the institute: there follow then the Observations properly so called [pages 11-44]. At the end of these, is the official Vote of the Consultor; he had under his eyes a manuscript copied from the second edition of our Constitutions [qualified above as “Constitutions” II].

6. “Constitutions I” – these are the *Constitutions of the Rev. Fr. Gaspar Bertoni, drawn up* for the canonical institution of his Sodality, and this copy is dated 1888.

This 1st edition contains the Constitutions of the Ven. [Fr. Bertoni], and three Appendices drawn from the decisions of the General Chapter. In 1888, these same Constitutions were presented to Rome for their approval; it is to these that the Vote of Fr. Camilleri and the first Observations are intended

The “Original Constitutions” of the Ven. [Fr. Bertoni] will henceforth be cited as “C.I.” followed then by the number of the article - it was for this very purpose that all the articles were numbered progressively from the beginning to their very end. The number of these Articles [of which each one had a copy of these above mentioned Constitutions, and thus can serve without any difficulty] and the number 314.

Also to each of the 5 Appendices there was placed its own proper progressive enumeration. These will be followed as now follows, adding to the wording the number of the article.

[C. I. A. I] = “Constitutions I,” “Appendix I” – this Appendix I came into being. This “Appendix I” was meant to be a juridical Addenda [to the XIIth Part of the Founder’s Original Constitutions] by order of the 2nd General Chapter [in the year 1871], in its second part, of the Constitutions of our Founder, of venerated memory. This was so that the entire body of the Community might be conserved and increased through new members, or through Novices and Aspirants. As for the progressive numeration of this “Appendix I” it should be noted that the *Proemium* was indicated with the ‘n. 1’, which at the introduction of Heading III, there was inserted the progressive n. 9, and in this manner all the numbers of this Appendix are 16.

[C.I. A. II] = “Constitutions I” – “Appendix II” - to be added to the Constitutions, Part VII. Section 1, c.1, by Order of the Second General Chapter [held in 1871]. Concerning the Manner of possessing and administering temporal goods in our Congregation, both with respect to the community itself, as well as with regard to its individual members [there are 6 numbers here].

[“C.I. A. III”] = “Constitutions I” – “Appendix III” – to be added to Part X of the Constitutions, Section 1, c. 1, n. 2 –by order of the IInd General Chapter [held in 1871]. *On the manner of Dismissing [someone] from the Sodality, who would have already pronounced his vows in it...*, etc.

To the first paragraph there was inserted “n. 1”; thus, in this sector, in all there are 4 in number.

[“C. I. A. IV”] = “Constitutions I” – “Appendix IV” – to be added to Part XII of the Constitutions by order of the IInd, IIIrd, IXth and Xth General Chapters, *Concerning the Constitution and the Regime of the Sodality*.

On Page 78, at the beginning of Heading I [which is as a kind of introduction] there was inserted the progressive number 72; and so the numbers of this appendix are 142.

[“C. I. A. V.”] = “Constitutions I” – “Appendix V”. *The Common Rules*.⁶⁰²

⁶⁰² It gets a bit complicated here! These abbreviations might help:

- “A” = refers to the Appendix to Part XII [2nd Gen. Chapter]
- An. = this refers to Animadversions;
- “R.C.” this refers to the Jesuit Common Rules – a part of our “Appendix to Part XII”.

These Rules were printed with progressive numbering from the beginning to the end [nn. 55] Those which are not noted in the Constitutions of the Venerable Founder, have been taken from those Common Rules of the Company of Jesus.

So, the “Constitutions” of the Venerable, with their five Appendices noted above contain 537 articles.

7. [“C. II”] = The (second copy) “Constitutions” of the Sodality of the Rev. Fr. Gaspar Bertoni, founded in the Diocese of Verona, under the Protection of the Blessed Virgin Mary espoused to St. Joseph, to which is given the title in Latin): *The Apostolic Missionaries for the Assistance of Bishops*, 1890.

This is the second edition of our ‘Constitutions’ which mean simply that the “Constitutions i” are the same body of writing, and modified with the first “Vatican Observations” [“An. I”]. These Constitutions were submitted to the revision of the XIth General Chapter [September 12-25 1889 and of other persons competent in the matter; after all this, the documents were presented to the Holy See for approbation. Regarding these, Monsignor Battandier made his Observations, and the Sacred Congregation made its Second Observations [“An. II”] Regarding the progressive numbers posited by us to the various articles, there is nothing further to observe – except that on p. 11 where by a printing error the ‘n. 4’ of Chapter IV was omitted and we have placed the corresponding progressive number. And too, the Formula of Vows, which is lacking a number in the edition, was signed by us with n. 222 [the final].

8. [“C. III”] – This abbreviation would indicate the (Latin title) *Constitutions of the Sodality of the Priests and the Sacred Stigmata of Our Lord Jesus Christ*. [without any date affixed to it].

On September 24, 1890 there gathered the XIIth General Chapter, which corrected the “C. II” – presented in conformity with the observations received up to that date, and the Chapter declared these to be our legitimate Constitutions, ordering that this emended text should be binding. These are our Constitutions in their Third Edition, which include 108 articles [numbered progressively by us] of which the final entry is the Formula of Vows. From this point on, our Constitutions have not since been presented to the Sacred Congregation.

9. [“C. IV.”] – (title, in Latin): *The Constitutions of the Sodality of the Priests of the Sacred Stigmata of Our Lord Jesus Christ*, 1907.

These, then, are actually the “C. III” in a new edition [the actual] with the progressive numeration of the articles, with those modifications introduced by the various General Chapters [including the XVIIth, as well as those entered by the special concessions on the part of the Holy See [as the Novitiate of one year only; the triennial vows, etc.]. to these Constitutions there should be added those modifications of the XVIIIth General Chapter.

10. [“C.V”] = This copy of the Constitutions of the Sodality of the Priests of the Sacred Stigmata of Our Lord Jesus Christ. The work of a Commission elected by the XVIIIth General Chapter, that is submitted to the XIXth General Chapter, 1914.

As to the nature of the criteria that inspired the Commission in its work, is founded sufficiently exposed in the Minutes of the First Meeting.

11. The Camillieri Vote: Fr. John M. Camillieri, OSA, Consultor, submitted his view, as follows: *Observations on the Constitutions of the Apostolic Missionaries, known as coming from the Stimate*. 1888.

The Observations, properly so-called are progressively numbered in print and the reach the number 19. As has already been noted, these pertain to the C.I.” = The Founder’s “*Original Constitutions*, n. I.”

12. The Combonian Fathers – *The Constitutions and Rules of the Congregation of the Sons of the Sacred Heart of Jesus*. 1910.

These Combonian *Constitutions* were definitively approved by the Church in 1910. The characteristics and the History of the Institute are well known.

13. The Sons of Mary Immaculate: These are the *Constitutions of the Congregation of St. Mary, Immaculate*.

These were approved for a six year period. The “secondary end” of this Institute “is that of offering its work toward the education and instruction of young ecclesiastics and to commit itself all the more to the moral and intellectual culture of the youth in general, both in the colleges founded by the Congregation, or as well as in those of other Institutes [a. 2]. This Congregation commits itself to follow its secondary scope, by nourishing its own members in very salutary and profound studies, and by occupying these in works in harmony with this very scope” [a. 3].

14. The Josephines: “*The Constitutions of the Pious Society of St. Joseph*.”

These were approved definitively in 1904.

The “secondary end” of this Pious Society “is the Christian education of young boys and adolescents, especially those among the poor and most needy of such formation” [1.1]. Furthermore, this secondary end “likewise involves instructions in the faith and customs it embraces, with instruction in letters and arts, to be imparted to these young men and adolescents in colleges, schools, places of employment, in farming groups, orphanages, in reformatories, in the oratories, and other similar pious works as the circumstances of places and times will require.” [a. 3]

15. Marani, Characteristics: this is a document entitled the *Cenni intorno alla Congregazione* of the Priests. Founded in Verona by the Very Rev. Fr. Gaspar Bertoni, at the Oratory of the Stigmata”. *Solemnly erected on the 30th day of September, 1855*. Verona 1855.

16. Marani: A Compendium – this Document is indeed a hand-written Compendium of the Constitution of the Venerable Founder, *drawn up by Fr. Marani*, who having presented this to the Sacred Congregation of Bishops and Regulars, *obtained the Decree of Praise for the Institute*.

This was divided by us into 50 articles, with progressive numeration.

17. *Micheletti*: This refers to Fr. A. M. Micheletti's work, entitled, *Concerning the Superior of Communities of Female Religious*. This publication is an ascetical, canonical manual and one that also treats of their regime, etc. 1911.

18. *Miss. S.C.* – this refers to the document of the *Constitutions of the Society of the Missionaries of the Most Sacred Heart of Jesus*, 1908. These Constitutions were definitively approved in 1891. The Institute came into being in 1854. Then in 1869 it obtained the Decree of Praise. Its secondary end, with regard to God consists in a special worship of the Most Sacred Heart of Jesus. *As to what pertains to one's neighbor the "End" requires likewise that the Missionaries commit themselves to procuring the salvation of souls.*" [a. 3]. With the intent that the Society would pursue this End the more efficaciously, it will commit its effort principally to the following endeavors:

- a] to coming to know Christ the Lord and His Heart through a deeper prayer and study;
- b] that there be spread the Worship of the Most Sacred Heart of Jesus;
- c] that this faith by word and writings might be spread and defended;
- d] that the Society might be committed to giving the Sacred Missions and Spiritual Exercises, and in teaching the Christian Doctrine to the unlettered;
- e] that adolescents might be formed; through Missions among the infidels, after first having obtained the apostolic faculty to be committed to such endeavors." [a. 4].

19. *Miss. Sc. Statuta*: this abbreviation stands for the *Statutes* of the General Chapter of the Society of *the Missionaries of the Sacred Heart of Jesus*. [in the year 1911]

20. The *Norms* according to which the Sacred Congregation of Bishops and Regulars customarily employ in approving new Institutes of simple vows, 1901.

Even though these *Norms* were drawn up for religious institutes of women, they are likewise applicable to male institutes having excepted some articles indicated by these same *Norms*, on p. 3, under *Bastien, 2* [in the note]. The precise juridical weight of this vast regulation of some 325 articles, which describes with precision the common type in conformity with which the Constitutions should be drawn up. And this also makes known that the *Norms* that pertain only to those religious institutes, which from now on turn to the Sacred Congregation of Religious in order to obtain the approval of their Constitutions. This Document is not a Law; however the Sacred Congregation manifests that jurisprudence adopted in approving the Constitutions of new Institutes of simple vows. We do not believe [the same author continues] that the Sacred Congregation has desired or still desires that with these by imposing such guidelines that there is to be imposed on all the recent religious Congregations a complete uniformity, which would impede their individuality. And really, just as the religious life is, at least as far as its substance is concerned, the same for all institutes, so the Constitutions will offer among themselves great over-all similarity, and will seem to present a common type, which the Sacred Congregation has described in the *Norms*. However, the divergences in detail will be noted in a particular manner in that which concerns the works of the different institutes. Under this regard the *Norms* are quite sober and are limited to some general rules.

Battandier, 26 [in a note] points out that the *Norms* have been drawn up for the use of the Sacred Congregation and not directly for that among the religious institutes. However, these latter [he continues] may not be neglected without very serious reasons, but in each case the Sacred Congregation alone can make the judgment on which dispensations should be granted. And then in n. 33, after having observed that the Sacred Congregation, is in the custom of communicating in time, with the Decree of Praise of the Institute, along with a certain number of *Observations* to be inserted into the Constitutions, and to be brought into practice, it is clarified, after the publication of the *Norms*. As a result, the Institute can now know in a clear and authentic manner the rules which, and the general practice resulting is that each community is asked to be in conformity with the *Norms*: *As for the Approbation of the Constitutions: The Document is to be completed and in this time, brought into conformity with the Norms.*

Nonetheless the same Author [*Battandier*] (in art. 38. N 4) points out that the submission to the Holy See does not impede one from making known the difficulty which in practice there would be presented by this or that particular *Observation*, [or an article of these Norms, even after having received the order to draw the document into conformity with the Norms. In such a case, whenever it would be a matter of modifications to be inserted officially into the text, whenever this would need a petition apart regarding it. Furthermore, it would be good to add to the Supplication a note, under-signed by the Superior General and his Council which would make clear the reasons that would induce them to seek some suppression or modification in the procedure.

It would not be enough to submit [the author continues] a Petition, but it is necessary to document a particular Petition if one would expect a happy response to one's request: often it occurs that because the instances are presented badly, they are not honored, because the Sacred Congregation does not have the means to render an exact account of the reasons that would support the Petition submitted.

21. The abbreviation: *Pret S.C.* - this means: *The Constitutions of the Institute of the Priests of the Sacred Heart of Jesus of Betharram* [French].

These were definitively approved in the year 1901. The Institute came into being in 1832; its members make a special Profession in respect and devotion towards the authority and the person of the Bishops, and to accord to them those works compatible with the religious life and their Constitutions [a. 2]. The principal functions of the members of this Institute are:

- 1] the preaching of the word of God [missions, retreats, etc.];
- 2] the Christian education of the youth, the rights of the Holy See and of the reserved Ordinaries, touching on the Seminaries [a/ 3]. In the beginning of these Constitutions there is noted the rule of St. Augustine.

22. "R.C."- this is an abbreviation for the *Common Rules for the Congregation of the Priests of the Stigmata of Our Lord Jesus Christ.* 1912.

These have been numbered progressively by us: and the sum total of them is 72.

23. Sales – this is an abbreviation for: The Constitutions of the Society of St. Francis de Sales, etc. 1907.

At the foot of the page, there have been added those organic Deliberations, those also approved by the Sacred Congregation in 1905 [the Constitutions were approved in 1874]. In quoting these, we will add an asterisk to the article of the Constitutions to which reference has been made.

24. Sales. Normae: these words indicate the Norms for the proposals to the Novitiate, to the Profession and to the Sacred Ordinations in the Pious Society of St. Francis de Sales. 1906.

25. “Sales. Regolam.” These terms serve for the Regulations of the Pious of St. Francis de Sales.

These, too like the *Norms* have been numbered progressively.

26. “Spirito Bertoni” – these terms serve to indicate the Booklet by Fr. Joseph Fiorio, CPS – Lo spirito del Ven. P. Gaspare Bertoni. 1911..00

27. Vermeersch: this refers to Fr. Arthur Vermeersch from the Society of Jesus. Concerning religious institutes and persons [In Latin], a Canonical-Moral Treatise, etc. for the use of students. Vol. II Supplements and Monuments. 1902.

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II.

Whenever there is not indicated diversely the numbers of the citations, reference is being made always to the articles, and not to the pages.

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III.

Several articles of our Constitutions [in all their editions] have been subdivided by us with various letters or Roman numerals. The argument and the comparison with the articles correspond to the other editions, of which they give the explanation.

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IV.

The Commission will strive [in so far as it can] that in the General Archives in Verona there may be found at the disposition of those who may request it, diverse copies of our Constitutions of the articles and all the other sub-divisions, according to which these are cited by the Commission in its work.

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II. NOTES FOR THE INDIVIDUAL ARTICLES OF THE DRAFT ⁶⁰³

1. cf. Observations, I, 1; II., 1, 2. Battandier. Vote, pp. 11, 12

As these have been presented, the question arose as to whether it would be fitting to change the Title of the Congregation, the Commission having considered the reasons, both *pro and contra*, responded in the majority, negatively.

[A] PRELIMINARY HISTORICAL NOTES

Fr. Marani, in his Cenni, [p. 6] chose to give the Institute the title of the Apostolic Missionaries for the assistance [in obsequium] of Bishops. In all truth these are the very words used by the Venerable Founder [C.I, 1] – not so much to indicate the title, but to present the particular end of the Congregation; however, it is not improbable that he intended to use these words also as the title, as Fr. Marani affirms.

Leaving aside for the moment this question, it is an established fact that as long as Fr. Gaspar lived, the Congregation had no other title other than that by which the community as known, as “the Priests of the 'Stimate'”.

The fact is that this title appears in all the Documents of the time, and also in the official Letters of the constitution, gathered by Fr. Marani in 1853-1854, in order to obtain the approbation of the Holy See. It is true that Fr. Marani in his Compendium I, states: The members of this Congregation are called 'Apostolic Missionaries for the assistance of the Bishops, under the protection of the Blessed Virgin Mary and St. Joseph, her Spouse.

Thus it appears clear that in his intention, Fr. Marani states that the title of the Institute would be that of Apostolic Missionaries. Furthermore, it may be that he would have engaged in some official effort in order to obtain for the Congregation, the official recognition on the part of the Church. However, there does not exist any document through which it might be established that such a title was ever officially requested and refused. Fr. Marani's Compendium was indeed presented to the Holy See, but only under the guise of providing some information.⁶⁰⁴

However this may be, this Document only received the Decree of Praise for the Institute [April 16, 1855]. And in this Decree, the Institute is only mentioned with its popular title of the Priests of the Stigmata of Our Lord Jesus Christ – this is signed by the Priest, John M. Marani, the Moderator of the Congregation of the Priests of the Stigmata of Our Lord Jesus Christ, ordinarily is known as... etc.

⁶⁰³ The marginal Arabic number refers to the individual articles of the Draft.

⁶⁰⁴ It is established in this regard that this Document presented to the Holy See, bore the title: For the Information of the Holy See, in the year 1854. This appears clearly on another copy of the Document preserved in the Community Archives.

Right here the question arises whether the popular title implied precisely the Stigmata of Our Lord Jesus Christ. In this connection, it is observed that the little Church [in Verona] was indeed dedicated to the Stigmata of St. Francis – but, from 1810 this Church had been closed and employed for profane usages. It was not opened again until 1822, following the restoration of the building. The title of that Church remains still dedicated to the Stigmata of St. Francis, the Feast of which was celebrated on September 17. However, from 1822 on [i.e., from the time of its restoration], there was instituted in that Church the Devotion to the Five Wounds of Our Lord, Jesus Christ, which was celebrated every Friday of the year: and in Lent there was celebrated with particular devotion, the Feast of the Five Wounds, for which the Venerable Founder requested and obtained the Plenary Indulgence,⁶⁰⁵ [in addition to the other plenary or partial indulgences to be gained in this Church, on all the other Fridays of the year, as is clear from the Documents in our Archives].

Therefore, the locale where our first Fathers were living was dedicated to the Stigmata of St. Francis, but the principal devotion practiced by them was that of the Stigmata of Our Lord, Jesus Christ. As a result, the popular title was submitted by Fr. Marani in 1854 had a genuine foundation in the devotion of our members, practiced uninterruptedly for 32 years in the Church officiated by them.

This title, even though not being the official one, Fr. Marani and the other Fathers began to use it, and then after a while with that other aspect of the title Apostolic Missionaries – which pleased them the more.

In 1888 when the Constitutions [*“C.I.”*] of the Ven. Founder were presented, the Sacred Congregation observed [in Latin]: *“There is no Title by which the Institute would like to be endowed.”* In the Official Observations of the Holy See [An.I, 1] it was noted the truly the title was lacking. However, Fr. Camillieri [cf. his Vote, p. 1, 3] speaks of the Apostolic Missionaries, said to be of the Stigmata. In the Founder’s Original Constitutions this title was posited: The Apostolic Missionaries, for the assistance of Bishops drew the attention of Battandier [cf. his Vote, p. 11, 12]:

- “1st The title of Apostolic Missionaries is an honorific title which the Sacred Congregation of the Propagation of the Faith grants, and therefore it cannot be assumed by any Institute – in so far as it is already a property, as well as one that would imply with it the dispersal of spiritual favors that do not exist [in the Community].

- 2nd the first Constitutions maintained that the above-mentioned missionaries were established for the assistance of Bishops. This judgment though, does not seem to be justified.

‘Only Diocesan Congregations can and should speak of themselves *for the assistance of Bishops*. All the other congregations are universal, and they place themselves under the dependence of the Holy See, and they have their Constitutions approved, in that they are at the service of this and not of the Bishops.’

⁶⁰⁵ Fr. Modesto Cainer speaks of this Feast in his Chronicle, with such expressions that he clearly gives the impression that this Feast was one of great importance for our members [cf. Bertoniano, year III, p. 26].

From these Observations it is clear that the title of the Congregation should be changed, and it would be better to revert to the already ancient title, one that has already been in us, the Priests of the Stigmata, a name that indicates both the spiritual origin and the primary locale of the Institute.'

The Observations [cf. *Animadversiones* II, 2] point this out even before the Vote of Battandier, and to n. 1, they state [in Latin]": ...The Title of the Constitutions is to be reformed in which only the name of the Institute is usually inscribed which from now on will be, as it is presented by the Decree of Praise': the community is that of the Priests and the Sacred Stigmata of Our Lord Jesus Christ.

Following these observations in the XII General Chapter it was proposed to modify the title in this manner: the Missionary Priests of the Stigmata but this proposal was rejected with 12 votes against 6 [cf. Minutes p. 6 of the original]: as a result it was decided to retain the title as it is in the Decree of the Approbation of the Institute. This Decree then, states:... as the year 1853 was reaching the half way mark for his companions the Pious Founder was near to death...he took care to hand over to his companions the Schema of the Statutes for the new society, which assumed the title: of the Priests of the Sacred Stigmata of Our Lord Jesus Christ."

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[B] HOW THIS MATTER WAS PHRASED BY US

Our institute does not yet have a recognized and approved title recognized and approved, but it was counseled to take up again the old [popular] title which is, of course, the one actually in use. Presently, though, if there is a reason for abandoning this actual title, it should be one that ought to be solely that used in other times, and that seems that it might have been proposed by our Ven. Founder himself: but it is not the case, it seems to us, to look for some new title. Certainly, the title used by Fr. Marani and was presented in Rome in 1890, but this can no longer be retained, after those Observations already received; but it might be looked into to see if it is possible to modify it, in such a manner as to avoid those improprieties that have been pointed out, while conserving all the substance, such as the following might be: The Missionary Priests for the Assistance of Bishops - or simply the Missionaries for the Assistance of Bishops.

This title would also indicate our particular End [cf. ahead, nn. 3-6]: now, should this End be granted to us, it would seem that there should also be granted the title which represents it. And it seems to us that it could be deduced from the very words of Battandier: in fact, in his second Observation, this would seem that it might, but into opposition the two expressions auxilium and in obsequium of the Bishops. And the reasons adopted by him are applicable solely to this latter comment in so far as the word obsequium might indicate such a dependence on the Bishops, which is not befitting to a universal Congregation, approved by the Holy See [cf. however, a bit ahead n. 3].

The question however is reduced in practice to this according to us: either the present title is retained, and that there should then be solemnized our title the Stigmata of Our Lord Jesus Christ - and then in the body of the Constitutions there should be

inculcated a special devotion to the Stigmata and to the Passion in general, of Our Lord Jesus Christ. This is in conformity to the lived practice of the Ven. Founder and of his first Companions, and as all religious institutes do with regard to their “Title”; or, allowing the so called popular title to go on, and it would be demanded as the official title, to be used in all the Acts – a title that would respect our particular end [as other institutes have done], as for example, that of *Missionaries for the assistance of Bishops* – or something similar.

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[C] REASONS FOR THIS TITLE: MISSIONARIES FOR THE ASSISTANCE OF BISHOPS

I] This Title would indicate our particular End, and therefore, in hand with favorable conditions this would be preferable to any other title. The reason is that this title would also make known our spirit, would procure for us the benevolence of the bishops, and would keep before us all the spirit and the particular end of the institute.

II] It seems that this may have been the intention of the Ven. Founder. In fact, those words that he placed at the head of the Constitutions are such that they can serve as a title; to this, there would be added the testimony of Fr. Marani noted above and the usage that all the Congregations had made use at the time of choosing a title which would represent their particular end and their mission their spirit [for example, the Daughters of Charity, etc.] [cf. Bastien 13, III].

Finally, to have a title that calls to mind a mystery of the Passion and does not have any connection with a special devotion practiced by the community, is quite unfitting.⁶⁰⁶

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[D] REASONS FOR THE ACTUAL TITLE

I] The Title of an Institute [Battandier observes, 72] is a secondary matter, and the blessing of God is not bound to it: therefore since it has now been 24 years since we have been using the title of the “Stigmatines”, we can certainly hang on to this.

II] All the more reason comes to the fore in the fact this was used from the beginning of the Congregation, as long as the Ven. Founder lived, and it does have a relationship with the Institute being formed.

III] And then, this would be the fourth time that that the title in fact would be changed by us, after passing alternatively from one to the other title.

IV] There should be added the fear that this other title would not be approved by Rome, which had counseled us to use the title of “Stigmatines.”

⁶⁰⁶ Fr. Bertoni’s devotion to the Stigmata is “Integral” – both sorrowful and glorious dimensions.

To the reasons adopted in favor of this new Title, one might briefly respond: the Title of our Institute just as it is, ought to be [probably, but not with certainty] in accord with the Venerable Founder – this is no longer possible after the extensive Observations of this Sacred Congregation; it would be most fitting [we do not deny this] to find another one immediately different from that which would be the most possibly like it, and be one that would also indicate our special scope: but right now, after so much time has passed would it be the more fitting?

In our view, the answer is no: all the more because our Fathers have sought in vain, and decided to accept the one suggested by the Church herself. And why is it not possible in this to see a disposition of God Himself? The advantages then, mentioned above, proceeding from a title that would serve in making our spirit known, and one that might procure for us the benevolence of the Bishops, to keep it before ourselves just what is the character and the special end of the Institute – all this would be much diminished. Along side an official title the community would have to continue along with the popular title; how could this other wise be? The lack of fittingness then of having a title that would call to mind a mystery of the Passion, without any effect of this in a special devotion practiced by the Institute – it is better to have the devotion of the Devotion in its Constitutions. This would be easily taken away, precisely by practicing precisely this Devotion and by consecrating it, as is only right, in the Constitutions, following in this the example of our first Fathers; thus we might be able to attain the advantage that the actual title itself is in relationship with the end of our Institute [cf. ahead, nn. 20, 21, 129].



2. *Normae* 42, 44; Observations II, 3; Battandier 79
3-6. *Observations* II, 3. *Normae* 42-46

Before beginning to treat of the PARTICULAR END OF OUR INSTITUTE, such as this has been proposed by the Commission in ## 3-6, the Commission prefers to present a few notes regarding this same End, which ought to be presented according to the Ven. Founder and the Norms and what this End is according to the Decree of Approbation of the Institute, and the actual Constitutions.

[A] THE SPECIAL END OF THE INSTITUTE ACCORDING TO THE VEN. FOUNDER

The Particular End of the Institute and summarized at the beginning of the Constitutions, with these words: “Missionarii Apostolici in obsequium Episcoporum...sub directione et dependentia Ordinariorum,” etc. This concept is repeated where it is spoken of expressly about the End of the Congregation: ... *Ecclesiae, sub directione Episcoporum, obsequium praestare per varia et propria suae vocationis munera.* [*Constitutions I, ## 2,3, 185*].

On these words, we believe it is good for us to make two observations:

I] With the words “... *sub directione et dependentia Episcoporum* – the Venerable does not intend a total dependence of the members of the Congregation of the Orders of the Bishops, because such a dependence would transform the Congregation into a diocesan institution, and this is something that is absolutely contrary to the intention of Fr. Gaspar. In fact, while he in many places of the Constitutions supposes that the Congregation, already spread in many Dioceses [cf. *Constitutions I, ## 2, 5,53, 54, etc.*], he wanted its government and the dispositions of the subjects would depend on one head alone [*Constitutions I, # 8*]. On this one head all the members ought to have a strict dependence, as sons on his Father [*Constitutions I, # 301*]. Therefore, he intended to found a genuine universal religious institute, and those words: *sub dependentia et directione Episcoporum,* ought to be understood in the manner of exercising the priestly ministries for the benefit of souls [*Constitutions I, 2*].

II] From the words, *per varia et propria suae vocationis munera,* there is deduced that the Congregation has its own program, and the proper means in order to achieve its End. These “Means” are exposed by the Venerable in ## 161-167 and these may be reduced to the following headings:

- (a) *The Administration of the Sacraments*
- (b) *The Preaching of the Word of God*
- (c) *The Education and instruction of Clerics*
- (d) *The literary education and instruction of the Youth.*

However, within the limits of this program we cannot limit ourselves to some determined works, but we need to keep ourselves readied for any work whatsoever that might be requested of by the Bishops: all of this must be admitted if one would want to explain that which the Venerable Founder has stated in # 185, where he is speaking of

this disposition of ours to accede to the requests of the Bishops [*the propositum of our devotion*]. He calls this an arduous and difficult task, so much so that it might also seem to be temerarious and imprudent. In this regard he promises us a special grace of this vocation, and recommends to the Superiors of the Congregation that they choose the subjects and prepare them for the various ministries to which they are suited, supplying them with the necessary means. And in another place, he says that the Congregation needs to reach perfection in all the branches of knowledge, for the scope of serving the Church [*Constitutions I, ## 56-58*]

From all this, it appears how the Ven. Founder intended to found an Institute whose members [free from the ordinary care of souls [*Constitutions I, # 290*]]. this is so they might have a greater ease than do the Diocesan Priests, to *perfect* themselves and to prepare themselves in the exercise of the Priestly Ministries. Thus, the Superiors of the Congregation might have at their disposition individuals prepared to be busied in those works in which the Bishops might have some need, always that these requests are compatible with the end of the Congregation and with the observance of religious discipline. And the principal duties that he recommends to us are precisely those of study and religious discipline. And to give us a greater possibility of observing them, he prescribes that all the Houses have a suitable number of individuals, as is seen also in the number of the offices assigned to each one of the Houses.

All of this was confirmed by Fr. Marani: [cf. his *Cenni*, page 5, (near the end), 6. 7. 8]. These words are found noted, partially in the Introduction to the *Memorie intorno ai nostri Padri e Fratelli*, printed in Verona in 1886, on pages 9 and 10 [line 24, at the words: Nor did our Founder limit himself - up to the words: ...in the judgment of the Superior himself [cf. also Marani, *Compendium*, 2-23; *The Spirit of Bertoni*, pp. 77-80]..

[B] THIS SAME END ACCORDING TO THE DECREE OF APPROBATION OF THE INSTITUTION AND OF THE ACTUAL CONSTITUTIONS

As has just been said, the Decree of Approbation of our Institution the part of the Sacred Congregation, does no more than record literally the to first numbers of the actual Constitutions, with the exception of the words “... to the Holy Apostolic See...” – which were added later by the XIIth General Chapter and only incidentally [cf. English translated Minutes, page 11] while the Observations of the Consultor of the Sacred Congregation were being discussed.

Now, comparing the wording of our special end such as it was approved for us by the Church, with that described for us by the Ven. Founder, keeping in mind what has been noted above, it is easy to note slight difference. While in fact, the Ven. Founder wrote: ...Ecclesiae sub directione Episcoporum obsequium praestare per varia et propria suae vocationis munera...⁶⁰⁷ these ministries would then be summarized under four headings, as has been said. Whereas in the Decree of Approbation there *per* has been noted: “... *ecclesiae opem ferant ad proximorum salutem per quaelibet ecclesiastici ministerii munia et spiritualia caritatis opera promovendam...*” [*Constitutions IV, I*].

⁶⁰⁷ These last few words are italicized in the original.

This difference seems a bit accentuated in reading # 2 of these same Constitutions: ... *Hinc huius Sodales vires suas impendere proponunt, ut Episcopo Dioecesis in qua sunt, auxilium, quantum licerbit, salvo Sodalitatis instituto, sive iis de quibus est sermo in nostris Constitutionibus, praebeant, praesertim...*”. Therefore, what follows then after this is not a limitation to certain works, or classes of works, with the exclusion of others, but a simple enumeration of the principal works, for the purpose of riveting attention: The only limitations are those from # 1 to # 5 of the same Constitutions.

It is true however, that every real difference would disappear, whenever those four classes of works indicated by the Ven. Founder,⁶⁰⁸ might be able to be summarized as *quaelibet ecclesiastici munera et spiritualia caritatis opera* - but this seems impossible. In fact, in order to come to a practical example, as a Workers’ Trade School with its professional classes, with its caring of the young workers, etc. cannot be classified among the works pertaining to the heading: the *Literary education and instruction of the youth* – and even less would this endeavor belong under the other three headings, which as it is said, constitute the program of action traced out for us by the Ven. Founder. Yet, this Professional Trade School is in perfect harmony with the end and with the program, such as these are indicated for us by the actual Constitutions, and as they have been approved for us by the Church. For the moment, let it suffice that there is some discrepancy here, at least as regards the expressions used.

[C] HOW THE SPECIAL END OUGHT TO BE DEFINED ACCORDING TO THE NORMS

Attention needs to be drawn again to the nn. 44 and 45 of the *Norms* where it appears that the special end of a Religious Institute, and above all that it be it ought to be accurately distinct from the General End; and above all it should like wise be “*definitus et circumspectus*”, and expressed “*clare, temperatis verbis, sine exaggeratione.*” This phraseology cannot embrace *several other works by number and not in harmony with the character of the group.*

Article 46 then declares: “After the Holy See has put its hand on some Institute, it is not fitting for this Institute to change its secondary end into something else, nor can there be super-added works of a diverse kind in a permanent and general manner *thereby* implying a new scope to the Institute, without the permission of the Sacred Congregation” [cf. also *Norm* 8].

Now since our secondary scope is described in ## 1-2 of the actual Constitutions, it does not seem indeed that the phraseology is endowed with those religious qualities as required by Articles 44 and 45 of the *Norms*. If the Institute would like to render it such, even with some limitation or distinction regarding the means, even though the end and the means have already been approved by the Church, the process would certainly not go against Article 46 [cf. Bastien, 14; cf. Battandier, 1, 17, 35, 80-85; *Observations II., 3*].

⁶⁰⁸ Cf. II, above: Sacraments; Preaching; Clerics; Youth.

And now let us come to the single Articles of our Schema⁶⁰⁹ regarding the special end of our Institute.

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Part I

On Its Nature [## 1-22] [p. 23]

3. Our special end consists in giving a special assistance to the Bishops in their Apostolic Mission of saving souls. On this point, there cannot be even the slightest doubt, since this is clearly expressed in the Constitutions of the Ven. Founder and since these have already been approved by the Church herself. This was expressed in the Decree of Approbation of our Institute, as there have been almost transcribed literally the first two numbers of our Constitutions, even though lacking the terms: S. Sedi Apostolicae.

The [“Prior–1911] Commission” proposes the addition of opportunum to the word auxilium, to be offered to the Bishops, in order to make the matter more clear, regarding the our special end as distinct from other religious institutes of active life. And since if in a general sense also all these Institutes are to assist the Bishops in the salvation of souls, our Institute trends to this in particular, that the help offered by it to the Bishops is surely the most fitting, after having taken into account the various needs of the place, the desires of the Bishops, and all other circumstances, and through offering itself in so far as this is possible in those matters which, of themselves do not pertain to their ordinary and common ministries [cf. n. 5].

For this reason, we have added immediately [transferring from n. 2 of the actual Constitutions] that expression, in so far as this is possible ; this is doubly opportune, because beyond any restriction, which might be most licit according to the common law and our Constitutions, indicates likewise a limitation to what is practically possible according to the power of the Institute: this modest and dutiful allusion, that would distance any danger of exaggeration or bombast, that is so alien to any religious spirit. [n. 44].

Those expressions then: to the Successors of the Apostles ...to the Principal Successor of the Apostles, are not excessive, at least according to our intention, since these should remind us that our general end, as it was expressed in early times: Apostolic Missionaries for the assistance of Bishops. These material words can be and should be abandoned, but not as regards their content [cf. nn. 15, 20, 89].

The concept of subjection, that which is required and common to all, to the Apostolic See, on which the Consultor so insists in his Observations [cf. Battandier, Vote, p. 11] in the last paragraph, and p. 12 in the beginning of the next to last sentence] and for which our Fathers have added those words “... to the Apostolic See and ...” has been expressed with more precision and clarity [unless we deceive ourselves] from the proposed words [“saving all reference...to the successor...” – these words joined to the following seem to oblige silencing all criticism and objection against our special end.

⁶⁰⁹ This seems to mean the Proposals of this “Prior Capitular [of 1911] Commission”, the “Schema” for the Constitutions.

We have noted above on the *Observations* of the Consultor with regard to the expressions: *Apostolic Missionaries for the assistance of Bishops*. The word *obsequium* in a title, of necessity quite brief, and without possibility of reservations of interpretations, surely can lend itself to interpretations that are neither true, nor intended; this is not so here, after having taken note of the whole context, where it even seems that the most appropriate term to indicate our concept, is that then as understood by the Ven. Founder and which is necessarily connected with our secondary end, i.e, including a special – *respect, regard, deference, acceptance*, etc. – for the Bishops, and always, it is understood – *having observed all that needs to be* – as is pointed out by what follows. Such a concept cannot find any difficulty in Rome, because this was already approved for other Institutes [cf. *Priests of the Sacred Heart*, 2, noted above for n. 21 of the Notes .

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4. We have believed it as good to divide as in two categories, all the ministries of "Means" with which the Congregation tends towards its special end. This is so in the first place⁶¹⁰ because it is easier then to make disappear that difference which seems to exist between the "End" as described by the Ven. Founder, and that which was approved for us by the Church. Secondly, because by so doing, this can only help to achieve those insights into the concept and that of form, of which Articles 44 and 45 of the *Norms* treat.

To this first category, of which the present number treats there pertain the four classes of works indicated by the Ven. Founder, and all of these are included in n. 2 of the actual Constitutions and those already approved by the Church. Therefore, for this there is no difficulty.

The words, *nevertheless having observed that which ... ought to be observed*, these serve to recall those restrictions of nn. 3 & 18 of our *Schema*, and of that dependence which ought to be maintained in accord with the common law to depend on the Bishops, for example, preaching; hearing confessions etc. – and by the Holy See, as for example that of assuming teaching and the direction of Seminaries [cf. Battandier, *Vote*, pp. 30-31]

Thus, the first part of n. 3 of the actual Constitutions becomes superfluous.

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5. This second category of works includes naturally other works beyond the four classes of the first category. These are works which by their very nature needs to be adapted to the circumstances of time, of place, of personnel, etc., and according to those circumstances, they can change and give way to others that are more opportune. In this category we include those works which have already been approved for us by the Sacred Congregation, and not included under the first category.

⁶¹⁰ Preaching; Sacraments; Clerics; Youth.

However, on the part of the law, there is no difficulty, because we have only tried to do nothing other than the better to distinguish and circumscribe those works, which, of themselves, the Church has already approved these for us without any distinction. Rather, the Church indeed seems to have in this manner, interpreted the desire and the spirit of the Church herself. In this connection, there should be read, for example, Article 8 of the *Norms*. However, if indeed there is some difficulty from the part of common law, that might be present in this that which we have truly embrace, in substance, a program demonstrated above that is more vast, and we would be distancing ourselves from that traced out by the Ven. Founder.

We respond that the Ven. Father speaks only of those ministries of the first category, which we call “ordinary”. And that if it is true that in addition to these he does not mention those works of the second category. Which we will call by reason of their being understood as “extraordinary”. However, in no manner can it be asserted that he intended to exclude them. Furthermore, even these words “to offer those various obsequia which occur due to the diversity of the times and the occasions [cf. Constitutions I in Latin], # 57, and other like expressions, these lend themselves toward a more broad interpretation, that would not be that more restricted indication, within the limits of the Four Classes of Works, expressly named by the Ven. Founder. This surely ought to have been the understanding that our first Fathers had in seeking the approval of the Institute from the Holy See. [cf. Marani, *Compendio*, 15; Marani, *Cenni*, pp. 7, 8].

At any rate, it suffices that the program of the Ven. Founder be not stretched by adding a substantial modification. This is something that no one could reasonably assert, something that could be done to this proposal in the following distinction in conformity to the *Norms*: It is one matter to mutate the secondary end into something else, and to super-add other works of diverse type, in such a way as to provide works of this diverse type in the manner of providing a new scope for the Institute. [cf. Article 46].

None of this can be done without the permission of the Sacred Congregation, whenever the End of the Institute remains that which was approved. There can be no substantial modifications regarding the primary End of the Founder, It is one thing to permit that some houses of the same Congregation, having inspected the differences of the locale (and of the times, we can add with our Ven. Founder) for some just cause, persuading the Bishops, and making use of those cautions both necessary and opportune, the Institutes might accept certain types of works beyond their ordinary tasks and duties [Article 8]. This is not the same as distancing oneself from the established program, especially when this is, more than permitted, but required by the special end of the Institute. Such a situation is conceivable in our Community, that of offering to the Bishops, that opportune assistance in their Apostolic Mission of saving souls.

Therefore, without any further reasoning and distinctions being made, the one who has left these words written: [cf. Constitutions I, # 167] ... “Even though the members take on providing doctrine for the youth, nevertheless, it is principally the uprightness of their morals in this Institution that is to be sought and intended...”, how could difficulty be encountered, for example, in gathering the young workers in order to instruct them in a professional art, rather than in letters or the sciences, being thus enabled to obtain and perhaps better solely thus, the principal scope of the Institute? It is

precisely for such a purpose that the Founder at # 54 of his Original Constitutions, states clearly that the members of the Institute, at least some of them, might come to become endowed also in the liberal and mechanical arts, if not for the sake of being ready to send assistance *for the various services of the Church, which may crop up due to the diversity of the ties and the occasions?*

This one example might serve for all the others.

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6. Concerning this number it does not seem necessary to offer other reasons or explanations after what has been noted above.

Rather, let us be permitted to express our thought regarding the characteristic note of our Institute. In our view this consists precisely in the following:

a) that adjective, *opportunum*, united to the assistance to be offered to the Bishops [cf. # 3];

b) in the works, or the means suggested for tending toward our special End, especially having especially those of the second category, of which mention has been made in the preceding number [those “extraordinary”⁶¹¹ works, or means and taking these one by one, and not on their overall totality, and formation which they suppose and demand always in so far as this is possible on the part of the Institute];

c) finally, in the manner with which the Institute prepares its members, as indicated in the preceding number.

All of this taken together, distinguishes us from all the other religious Institutes, also from those with our equality of end and means, as among so many other institutes among which there stands out above all, the Institute of the Priests of the Sacred Heart of Betharram [cf. n. 21, of the Notes offered for the source of the citations in this comparison].

In all this, there is also the difficulty of our special purpose [something quite different from what the Ven. Founder has indicated] – but, at the same time its excellence. The reason is that with a program of action as ours is, so sublime and practical, vast and yet defined, both general and special fixed while remaining adaptable, there is guaranteed to the Institute, a perennial youth and fecundity. The reason for this is: *it is believed that this will be implemented not by human strength but by the grace of the Holy Spirit, who began and inspired this, will perfect it, if we do not present any obstacle* [Constitutions I, # 185].

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⁶¹¹ In context, “extraordinary” works for the Prior Commission would mean those that have come to us outside the Founder’s original four choices: Preaching; Sacraments; Clerics; Youth; - as the Boarding Houses for Students, Workers.

7. Constitutions IV, #1; cf. Notes, 48; Battandier, Vote, p. 12 [mid page] Observations II, 3].⁶¹²

As regards the Coadjutor Brothers let us say once and for all that it pleases us to call them this, or with similar expressions, rather than “Lay Brothers”. [cf. Battandier, 282 and his Note] Later on in n. 196, we will speak of them being assigned to the education of the youth.

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8. Constitutions IV, 7; Cf. Notes, nn. 48-50; Battandier, Vote, p. 41.

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9-10. N. 54; cf. the Missionaries of the Sacred Heart, 16, 17; Constitutions IV, 153.

In two points here in Common Law, let us pause a bit, as this has been interpreted by Battandier, 94; Bastien, 57 – and by others.

The first pertains to that proposal of ours that the Directors do not follow the order of age in their Directorship. These reasons for this difference from a practical point of view: who could it be many times here and there just who has been Director for the longer period? And also, how should this order by time be computed, when a member happens to be re-elected in the same House? Or, how would it be computed when one might be named Director of another House, after having completed a three year, or a six year term in the previous House?

The second point of difference is that the Postulant Students do not precede all the Coadjutors, even those of perpetual vows. In this, we are in agreement with the Missionaries of the Sacred Heart. And the reason for this is that making the practice in harmony with common law seems to us that there would be almost exaggerated the difference among the members of the First and Second Class, that would be contrary to the spirit of the Church herself. This holds true all the more in that in our Institute the Professed and the Novices wear religious garb [according to our proposal], whereas the Postulant Students do not. Ordinarily these members are quite young, whereas the other groups are made up of men rather older. It seems to us that there would suffice for the difference of the two Classes that the Postulants of the First Class, should precede those of the Second Class.

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11. cf. Constitutions IV, 8 b; N. 66-7; Bastien, 261; Battandier, 161.

Above all, we note that this proposal of ours cannot encounter any difficulty with the Sacred Congregation, since it has been taken as to its substance from the Missionaries of the Sacred Heart, 18- 20. Indeed we have but added this expression having observed what is to be served, having before us the Observation of Battandier, Vote, p. 16 [lines 31-21] on Constitutions, 8 b].

⁶¹² Here is Part One of the Proposed Articles of the Constitutions, in the “Schema” [## 1-22].

As far as the [*habit*] *sash* is concerned, the Commission decided to retain it, and precisely in such a way that it would enter to forming a part of our Religious Habit. The principle motives are the following:

- a) custom;
- b) the advantages that there can be had the result of being known as religious;
- c) the fittingness that ought to be borne by the Preachers in the Sacred Missions, in the Spiritual Exercises, etc., that it be worn by all and always.

Having been presented with the question *whether the Coadjutor Brothers ought to be vested in the Religious Habit*, the Commission has responded in the affirmative, even though contemplating the cases of necessary exceptions.

The reasons that would counsel the Religious Habit for the Coadjutor Brothers are:

I] Because they, too, are real Religious: while it is true that the Habit does not make the Monk it is also true that the Monk is distinguished by the Habit.

II] There are those young men called to the Religious State to whom it does not seem that they have left the world entirely in order to be consecrated to God, if they are not vested also with the Habit of the Institute they embraced, which distinguishes them from persons of the world.

III] We have the fact that several young men have been counseled to enter into our Institute, they have come to prefer another community in which they might be able to be vested in the Habit. There is another fact that from 1889 during which in the XIth General Chapter it was established that those who are among the laity, be dressed as seculars [*Constitutions II 8 b*], to the June of 1912, 66 entered, and that 52 of these left Coadjutor Aspirants. While it is certainly that not all left due to the lack of the Religious Habit, but many did, and their names could be cited.

IV] Let us take note also for the feminine Institutes, that it is very difficult to attract Lay Sisters, or Portresses, precisely because these categories due to the duties to which they are called to attend do not dress as the other Sisters or Nuns. And even though they may be considered by their Orders or Congregations as full-fledged Sisters and they have been admitted to Religious Profession.

V] Their parents themselves, for the most part simple stock and truly religious-minded, more willingly make the sacrifice of their children, if they have been able to come to their Vestition, celebrated with a certain solemnity, and to see their offspring vested in a Habit that draws reverence, and this leads them to consider their child, in that vesture of one consecrated to God.

VI] With a Religious Habit the Brother is their more respected, and is obliged maintain a more serious aspect, reserved and modest, in order to avoid those companionships and visits by seculars, or go to places that are excessively frequented, to take part in profane spectacles, and greater vanity in secular dress.

To these reasons in favor of Religious garb the following might be brought up to oppose this:

I] That there are some individuals so lacking in presence that they would not wear a Religious Habit with dignity, and this would expose it to ridicule.

II] The fact is that the Coadjutors have to be committed to certain labor for which the Religious Habit, would be totally out of place or inconvenient: as, for example that of a brick layer.

III] While the Brothers vested as seculars, surely can be more useful to the Congregation, as they are able to be employed in the most varied occupations, and in their being able to be in places and being able to manage manners that would not be fitting for a Religious Priest.

However to this 1st objection it might very well be responded that should a person present himself, quite uncultured and one who may not even be susceptible for much education, how much care would there be needed in order for him not to bring dishonor to the Religious Habit, such a depth in one's lack of culture, this fact would be considered to be among those defects that would impede accepting him in the first place a Religious Habit that he should be wearing.

The following two objections are not negligible, but those Brothers who might find themselves in such conditions, might be able to be dispensed by their Superiors for whatever time and for those situations that in their prudence they might take into consideration [cf. Battandier, 161]. Religious need always to be disposed to make use of the Habit of the Institute as much as they can especially in Church, and to return to wearing it at given periods, or definitively when their situations change, in the judgment of the Superiors, would not need many further description of describing the exceptions. However, even in the exceptional and varying usage of the secular garb, it is possible to take under consideration all the unfitting situations that lead to put aside the Religious Habit. Such as its being taken from one in religious discipline, further objections can be handled as was noted above, and to avoid them it would be necessary to foresee and to provide for judicious norms to be inserted into the Directory.

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12. Constitutions IV, 6.

This number of the actual Constitutions has been so modified, not only due to the Battandier observation [cf. *Voto*, pp. 15, ff. [near the end], but also because truly it seems to us much clearer, more appropriated to the Title of the present chapter; and then because of the particular studies about which there will be mentioned further on.

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13. Constitutions IV, 110.

The little explanatory, introductory modifications do not seem to require reasons.

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14. Constitutions I, 57; cf. BERTONIANO, Year 3, pp.138-1139; *Constitutions IV*, 121 b.

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15. Constitutions I, 5, # 186.0

This seems to us as already resolved by the Ven. Founder- i.e. the question whether in our Institute the Superiors would have the faculty of sending subjects to the Americas, or in other even more distant places. Is it not our special end that of being for the assistance of Bishops? And should we not be like the Apostles, ready to go into any part of the Diocese, wherever the might go for any Apostolic Mission whatsoever? Rather the actual going on a Mission among the infidels, seems not of itself to be our scope, and therefore the Commission proposes to thus modify the second part of n. 3 of the actual Constitutions. This would make Battandier [Vote, p. 13 (near the end)] quite content. Cf. the Missionaries of the Sacred Heart, 4, f.; Bastien, 218 in the note.

A similar restriction with a Capitular decision could be made with regard to those countries having an ecclesiastical hierarchy, but quite far away to content those who have emitted perpetual vows, even before the faculty in the Superiors of sending subjects even in those places could be thus explicitly defined.

With regard to the place of Foreign Mission subjected to the Sacred Congregation of the Propaganda, cf. the Decree: *Sapienti Consilio* cited in Battandier 509. It appears there that all of America, with the exception of the Antilles [in part]; of Guyana, of Patagonia – all can be the ordinary field of our apostolic labor.

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16. Constitution I, # 185.

The second part of this proposal is from the Ven. Founder [l.c.] and it seems quite opportune for us. The first part is but a recommendation to the Superiors to use all the precautions in order not to transgress whatever had already been established, regarding the observance of common law, of our Constitutions, religious discipline [n. 3 and to the prudential rule of not taking on commitments superior to our own forces [n. 5]. All of this it is necessary to remember in a special manner with regard to the work and ministries of the second category, where it is easier to be found wanting, and because solely with all these precautions the Holy See approves for us these ministries and works [cf. Battandier, Vote, p. 12, at the end, and the following pages].

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17. The first part, equal to n. 4 of the actual Constitutions, has been redacted in conformity with Battandier's Observation [Vote, p. 15]. The last proposition is an addition of ours, opportune to meet the objections and difficulties, drawn from the practice and from that which has been established with regard to the economic administration of the individual Houses [V, nn. 422, ff.]

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18. The first part of our number corresponds to the *Constitutions IV*, 5, and is regulated in conformity with the Battandier observation [Vote, 15, 3rd paragraph].

The second part corresponding with *Constitutions IV*, 1 b, would not be in conformity with the Consalter's observation, p. 12, near the end, and following: however, as we have already noted above [nn. 3-6][this was already approved by the Church. On the other hand regarding those inconveniences that are pointed out there by the Consalter, and it can and it ought to be handled by the prudence of the Superiors, being based on the phrases of reserve that the Constitutions often record [cf. for example, n, 16]. In this regard, there came to the fore, *the question of the Parishes*, which was studied, discussed and resolved by the Commission, in the sense that *of itself it does not pertain to our Institute to accept Parishes*; and whenever, *for very special reasons*, these must be accepted, *they must always be conferred canonically on the Congregation*, and not to individuals. There is remanded to the Directory the relationships between the Pastor and the Director of the House, and regarding the rights and the duties of the Pastor, etc.

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19. Constitutions IV, 8.

This number does not seem to heap such embarrassment on the Institute of which Battandier speaks [Vote, p. 16 – line 4, ff.]

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20. It seems that there might be attributed to a disposition of Providence, this title of ours, enveloped a bit in the shadows, and yet this has connections with the coming to birth and the growth of our Institute [cf. *BERTONIANO*, Year III, p. 26]. This title practically characterizes the life counter-signed so often with the Stigmata of the followers of the Crucified One, these are sufferings and persecution. The title indicates to us all what our dispositions should be if we wish to follow closely in the footsteps of the Apostles and our Fathers, authentic Apostolic Missionaries. The Ven. Founder and his first companions had a special devotion to the Stigmata of Our Lord Jesus Christ and this was always cultivated and promoted in our Congregation and also presently continues to be the Devotion to the Passion of the Lord under various forms. The practical devotion, so active among our Fathers, that they have shown it by consecrating their life of the Apostolate without reserve, without truce, often finding in this an early death!

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21-22. Constitutions IV, n. 86

As for the feast of the Stigmata of our Lord Jesus Christ, cf. the preceding number here. The addition of the words, *in accord with the opportunity*, of the place, as for the Novena and the Feast of the Espousals of Mary the Virgin, contemplates those cases in which we might be serving in a Church that is not our own, or not having a chapel for the external boarders living there, or for other local motives, such a Feast might not be able to be celebrated with that solemnity that would be desired, and it might be fitting to substitute for it with some other in honor of Mary and Joseph.

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Part II

Admission ## 23-73] [p. 28]

23. This entire Chapter⁶¹³ has been redacted in conformity with those Norms and the existing legislation, [cf. Norma, nn. 55-62], and their commentators, Battandier and Bastien ; the Decree, *Ecclesia Christi*, September 7, 1909 Battandier, Vote, p. 16, f. (near the end); Observations II, 4].

As for the present number in particular:

I] n. 56; Battandier 96; Bastien 77.

II, III, IV] Norms 57

V] *Constitutions IV* 20; the quoted Decree.

VI] *The quoted Declarations*, for example in the *Ecclesiastical Monitor*, Year 1910.v. XXII, p. 117.

VII] cf. Norms 546; *Constitutions IV*, 10, 17 (the rest of n 17 seems superfluous); Micheletti, p. 461 [n. 275]; cf. also further ahead 28. 1

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25. *Constitutions IV*, 19. With regard to this number and to the preceding, we observe that it seems to us more exact to begin in the manner proposed, or a similar one, and that the last part of n. 19 has been omitted because at the least, it is superfluous.

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26. n. 60

I] N. 61; *Constitutions IV*, 14

II] N. 61; *Constitutions IV*, 11

III] N. 61

IV] *The Decree, Ecclesia Christi*, September 557, 1909; cf. *Constitutions IV*, 12

V, VI, VII] the Decree *Ecclesia Christi*.

VIII, IX] *Norms 61*; cf. *Constitutions IV*, 13

X] *Norms 61* *Constitutions IV*, 9; Battandier 110 and 537 states that for masculine religious institutes there is but a minimum limit regarding the age for the admission into the Novitiate, that is, 15 years of age; therefore, the broadest limit is 30 years of age [Norms 61, 3°] does not pertain to our Institute. Cf., however, a bit ahead, n. 28, n. 28, II, II, IV.

⁶¹³ In the *Schema* of the Constitutions – cf. the end of the XIXth Chapter Minutes this begins Part II, ## 23-73.

XI] *Constitutions* IV, ## 14, 15, 16; cf. Battandier, 538.

XII] The quoted Declarations, n. V, for example, in Battandier, pp. 535, 537.

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27. The first part is a proposal of ours, tending to rendering rare the cases of dispensation regarding the above-mentioned impediments, in harmony with the spirit of our Founder and to the nature of our Institute. Cf. Micheletti, 369.

The last part regarding the nullity of Profession that results from the quoted Decree, *Ecclesia Christi*. Cf. Bastien, 83-89.: the other impediments do not nullify the Profession [cf. Vermeersch, II, page 136, n. 43; Bastien, 82.

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28. Norms 60, 62.

I] This is what the Sons of Mary Immaculate have, 12; cf. the Priests of the Sacred Heart, 20; Bastien, 77; Battandier, 113.

II] The greatest limit for the admission into our Institute is 40 years of age, as is actually noted in n.9 of the *Constitutions*; it seems that this should be lowered to 30 in conformity with the Norms, and as have other religious institutes, for example, the Combonians, 42. As we have already stated in n. 26, X, this impediment is not reserved to the Holy See for us.

III] It seems that the actual disposition is better determined by the actual disposition of n 9, *Constitutions* I.

IV] Concerning n. 537 of Battandier, it appears that the Pontifical Dispensation is not needed to admit one into the Novitiate as Coadjutors, to those who have not completed 20 years of age. And therefore, on this point it is better to modify the # 9 of the *Constitutions* IV notwithstanding that it has been inserted through the *Observations* I, 20, which reflects the legislation of religious with solemn vows. Cf. the Salesians, 91*, a.

Nevertheless it seems fitting according to the Decree, *Sacrosancta Dei Ecclesia*, of Jan 1, 1911 and the citations in *Observations* I, 20, of establishing for the Coadjutors. However, just as the above mentioned Decree does per se pertain only to the Religious Orders, from such a defect of age, the Superior General and his Council might dispense in particular cases, when the Postulant might have surpassed the military draft, and there might be other reasons as well. [cf. n. 30]

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29. *Constitutions* IV, 21; *Norms* 55; Micheletti, p. 456 [nn. 272-273; the Decree, *Ecclesia Christi*, n. 1; the Missionaries of the Sacred Heart, 21; the Priests of the Sacred Heart, 17, etc.

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30. *Norms 63,64.* This vestibule of the vestibule of the religious life [as Battandier states, Vote, pp. 17, f. – calls this period prior to the Novitiate], we already have in our Constitutions [I, App. 1, 9-16, 19-25] in some way [*Constitutions*], but, this was expunged by order of the Sacred Congregation [Observations II, 5], following the observations posited by the Consultor [l.c.]. Now, however, the same author states in n. 121 of his *Canonical Guide* [in French] that such a “vestibule” of the Novitiate is imposed by the Norms [n. 64] for female institutes – and, as Bastien [n. 93] observes, this legislation was extended by the Sacred Congregation to masculine Institutes. And in fact we find this now in the Constitutions of almost all the recent Religious Institutes [for example the Missionaries of the Sacred Heart, 25-27; the Priests of the Sacred Heart [22-25]; the Combonians 42; the Sons of the Immaculate Mary 14-18; the Salesians [118-122; Josephine community 28, etc.

We, too, have a rather rudimentary Postulancy period in numbers 22-22 of *Constitutions* IV. However, it seems fitting that we should be in uniformity with Common Law for the use of other institutes. This is all the more so, in that in practice, the proposed innovation, with regard to the Students is insignificant. As for common legislation, let us return rather to our early times when as it was said, that we had it in the Constitutions. So, with regard to the Coadjutors, it is almost a necessity in order to bring ourselves into conformity with the Church which in the Decree, *Sancrosancta Dei Ecclesia*, prescribes two years of Postulancy prior to the Novitiate. It is true that this Decree is not obligatory for us but taking into consideration that the End of the Institutes of simple vows is equal to that of the orders with solemn vows. Further, this Decree is an act of the Supreme Ecclesiastical authority which considered this matter most attentively in the Lord, and after having sedulously discussed the causes, the means and the remedies, and sought this decision which was that of the principal Moderators Generals, and that majority of their Consulters. Similarly it is the result of the Assembly which all the Most Eminent Cardinals, assembled in full meeting, most diligently pondered the matter. Some statutes were applied to the entrance of the Laity, the institution of their apprenticeship, the emitting of their Vows and that they be moderated even further.

Therefore, we, too, ought to hold this Decree in great account, and apply it with opportune modifications to our Institute [cf. nn. 38.; 61 of this note], approved for the entrance of the lay men, establishing this apprenticeship, and formation, that all would be opportunely moderated up through the Profession of their Vows, and beyond.

And the modification, which we bring to the fore here, is that the Postulancy, rather than for two years, should be only one [which for that matter is indeed the maximum that the Norms article 65 grant for female institutes].

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31. *Norms 65; cf. the Missionaries of the Sacred Heart, 26:* We propose the duration for one year, rather than on of only 6 months [or even a shorter time period, as some masculine religious institutes have] because, with regard to the Coadjutors, this time is more in harmony with the spirit of the Church [cf. the preceding note] and we do not find any reason to act on this point to provide an indication of difference, at least as far as the Postulants of the first class would be concerned.

This expression: *that this should be a period conducted similarly to that of the Novices*, added to the Postulancy and taken from the Missionaries of the Sacred Heart [l.c.], is to be understood with discretion, and serves as a guide for the compilation of a body of proper regulations to be approved by the Chapter, and to be inserted into the Directory: here in the Constitutions the following number would suffice for us.

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32. *Constitutions IV, 22 b.*

33. *Constitutions IV, 23, 191; cf. Battandier, 134.*

34. *Constitutions IV, 24; Norms 77; Bastien 119; Battandier 164. Cf. the Decree of the Sacred Congregation of Religious, dated May 3, 1914.*

The Sash likewise makes up part of our religious habit, indeed it is this that distinguishes us ordinarily from Diocesan Priests [cf. n. 11]. Therefore, for anyone who might enter into our Institute, being already vested in clerical garb, the function of the Religious Vestition will, it would be fitting to mention it in the Ceremonial. The Rite of Vestition then, ought to be conducted according to common Law in the House of the Novitiate.

One single difficulty remaining is this: that whenever the Novitiate might have only one internal Chapel, this would imply that the Parents of the Novice could not take part in the appealing function of the Vestition. We respond to this difficulty: there could very easily be obtained a Dispensation in order to hold this function in a public Church, preferably one of the Institute.

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36. *Constitutions IV, 33; Norms 75; Bastien 122,125.*

37. *Constitutions IV, 25; Norms 76 cf. Bastien, 123, 130; Battandier, 132, 133. Cf. though, the two Decrees of the Sacred Congregation of Religious, dated May 3, 1914.*

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38. *Constitutions IV, 16, 29; Norms 86. The omitted part of n. 26 seems superfluous; the Norms do not speak of these minimal points nor do recent Institutes.*

The final addition which requires the permission of the local and of local Director and of the Father Master to enter into the Novitiate in a case of necessity, is in practice a more severe disposition than would be an absolute and general prohibition [cf. the Sons of Mary Immaculate, 25].

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39. Norms 73; Battandier 143. state that this article of the Norms summarizes all the earlier observations of the Sacred Congregation. With regard to the final words of n. 3 of these proposals.

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40. Norms 87.

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41. The Decree is cited. Constitutions IV, 34, 35. Cf. for the History regarding studies during the Novitiate, Observations II, 6; Battandier, Vote p. 19, [2nd paragraph] and the *Canonical Guide* [in French] etc. nn. 145-147. As for instruction on the teaching of the Christian Doctrine, it seems more fitting to present this rather in more general terms cf. Combonians, 49.

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42. Battandier, Vote, p. 41 [3rd Paragraph]; the Missionaries of the Sacred Heart, 34; the Salesians, Regulations, 910; Constitutions I, # 33.

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43. Norms 85; Regulations, c. 63. As we have observed for n. 38, also there is presupposed the case of necessity that a Novice might speak with a Professed, and vice versa, would need the permission of the Father Master, this is a rather more rigorous matter than it would be to neglect this supposition and disposition.

44. *Constitutions IV*, 27; *Norms* 297, 298. It is true that the Norms, article 298, prescribe the age of 35 in order to be chosen to be Master of the Novices. However, Micheletti, p. 469 [article 284] maintains that it suffices in institutes of simple vows, the age of 30 years. And we propose this age, which is also then, that proposed by us, also for a General Councilor [cf. Norms 268] seeming to us sufficient when there are other traits that would supply for the requirement of age. However, the other religious institutes have [at least those cited by us], the requirement of 35 years of age. Bastien, n. 512, holds that the Sacred Congregation does not permit a lowering of the age. And yet we will be ready to receive the response of the Sacred Congregation, belong content with whatever may be decided, after having proposed that which to us seems better for our Institute. It is not true, then, a seems to be indicated by the Combonians, 44 [in the note] that particular Years of Profession required in the Master of Novices [and Socius]. These years should be counted from the time of the emission of perpetual Vows. [cf. Bastien, 313; Battandier 487].

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45. Norma, 299. 300; Constitutions IV, 28. It does not seem to us fitting to limit to this single case - of n. 28, Constitutions, IV – the election of a Socius to the Father Master. Other cases might occur, as the Norms themselves speak in general.

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46. The first part of this seems to us to be quite natural [cf. n. 380]. The second part is in harmony with Canon Law. Cf. Salesians 126 *; The Sons of Mary Immaculate 229; Bastien 514..

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47. cf, Constitutions IV, 30, 32. Regarding the Papal Bull of Clement VIII, *Cum ad Regularem*, in so far as this is applicable to our Institute, cf. Battandier, 142; and therefore it seems to us that n. 20 of the Observations I and for the Constitutions it would suffice to stay with the Norms, remanding to the Directory the particulars to be determined on the basis of the Bull and our customs. Cf. n. 49

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48. This Proposal has been inspired by Micheletti, pp. 470-47 [n. 282]; however, the ideals recommended here have a special importance for our Institute. Once its special end is understood and the necessary means are attended to for it [Constitutions V, nn. 3-6]. This especially holds true to attend to those “not ordinary” ministries [Constitutions, nn. 5, 6, 16] as the individual member could one day find himself confronted by difficulties that are not insignificant. Without this, the Institute would not be able to preserve its physiognomy, characterized specially by the manner with which it tends towards its end, nor could it ever expect to take on works that are both fruitful and lasting, without this *esprit du corp*. [Constitutions V, n. 6; Bastien 130].

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49. Constitutions V, 30. The remanded here is to be remanded to the Directory.

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50. It would be good to specify in the Directory the manner of this sacramental relationship. Cf. for example, the Missionaries of the Sacred Heart, 253.

The last part of this is an addition that is necessary from the moment that the General Council has to give its vote regarding the Admission of the Novice to Profession [Constitutions V n. 67]; cf. the Sons of Mary Immaculate, 30.

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51 Norms 82; Battandier 152. It is good to insert this Article of the Norms because by not making this Pact before admission into the Novitiate, afterwards nothing can be exacted. This is the view of Vermeersch II, p. 141, n. 53. As for the one being admitted to the Postulancy this seems fitting, in order to leave greater freedom in not saying anything in this regard. The Sons of Mary Immaculate, n. 15, demand the payment of the Tuition to be anticipated for that time of formation at least from month to month, and for the period of the Novitiate at least every three months.

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52. Norms 83

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53. Norms 84; Bastien 142 observes that a Novice on his own, might despoil himself from goods that he legitimately possesses; however, the Sacred Congregation prefers that he abstain from this, so that his freedom might the better guarantee his freedom. Furthermore, he continues, prudence suggests that not even during the period of temporary vows, and even not after the perpetual profession, if similar concessions in this regard are made, unless these are made conditionally - i.e., in the sense that these

professions might have validity only as long as the individual will remain in the Institute [cf. n. 75, of our Proposals. This little clause of Bastien is prudent; some hint of this may be made in the Directory, but it does not seem necessary to put in into the Constitutions. This is all the more so in that there can be found another brief clause, for example, that in any case the person should reserve for himself whatever is necessary to constitute the ecclesiastical patrimony. [cf. the Sons of Mary Immaculate, 62] and other Institutes like this.

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54. Constitutions IV 36, 37; cf. Micheletti 477- 478

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55. Norms 98; cf. Constitutions IV, 32; and Battandier 138, for 10 days.

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56. 57. Norms 115 the last part of these two numbers contain a condition, added by us, because it seems prudent to us. Cf. in this regard the Salesians 13. The Norms 97 state that the Novice must dispose, prior to his Profession, of his goods in the manner indicated in the Chapter on the Vow of Poverty. It also seems to us to speak of these matters here more at length and to make a reference to them in the said chapter, also for this reason that this Chapter ought to be read in common every month [n. 123]. And these dispositions are instead incumbent on the Novices.

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58. Norms 116, 118

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59. Norms 120; cf. the Sons of Mary Immaculate 66. IN this manner, the difficulty would be resolved of which Battandier [n. 218] speaks regarding the Wills for Novices under legal age. Be that as it may, whenever this n. 76 is approved, there would be no practical difficulty.

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60. This is a prudent matter. Cf. the Missionaries of the Sacred Heart; the Sons of Mary Immaculate, 59 b etc.

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61. As for the first general part in our regard, cf. *Constitutions IV*, 40; and the Missionaries of the Sacred Heart

Finally, regarding the second part of this number, treating of the temporary profession of the members of the First Class, we introduce here to n. 36 of the actual Constitutions the proposed modification, because:

a.] practically it offers advantages both to the individual as well as to the Institute to the Norms article 103;

b.] this is in use among the greater part of the modern religious institutes, such as the Combonians, 5; the Sons of Mary Immaculate, 35; the Josephites 39, etc.

Finally, regarding the last part of this number regarding the temporary profession of the Coadjutor Brothers. We observe:

a.] This is in conformity to the spirit of the Decree, *Sacrosancta Dei Ecclesia* [cf. n. 30] – the Coadjutors also of the Institutes of simple vows could not make perpetual profession before 30 years of age. We, though, propose that also after having emitted for three years their vows, each year, as do the Confreres of the First Class, they then should make their vows for three more years one time in order to be admitted to perpetual profession. Thus, since these members ordinarily [n. 28, Constitutions IV] begin their Novitiate prior to their 21st birthday, they would then ordinarily come to make their perpetual profession at the very earliest at 28 years of age, without computing their time of military service which can also be protracted for another year or two and even more, prior to their profession.

b.] There should be no surprise at this difference proposed among the members of the two Classes, because in reality this is not so great, as in continuing the formation of the students until they are ordained Priests [that is, for at least 7 years after Novitiate and under a more rigorous discipline than the Coadjutor Brothers.

c.] Furthermore, this difference is already in use for example among the Priests of the Sacred Heart, 55; the Missionaries of the Sacred Heart, 41; etc. Other religious institutes, have instead for all, a period of six years of temporary profession. This, in our Institute, would imply for students real serious difficulties, since they would not be able to receive Sacred Orders prior to their Perpetual Profession [Appendix V, n.177]. Let it be kept always in mind that any and every temporary professed cannot be dismissed for the sole reason of illness [Appendix V, [Common Rules] n. 72.

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62. Norms 101, 107; cf. 108; Battandier 180. N. 107 makes clear that *there should be inscribed the juridical acts bearing witness in a book set aside for this purpose*. Indeed for us, it would see fitting that there be four distinct registers, i.e: One, for the temporarily professed members; another for the perpetually Professed members of the First Class; and two others, for the Professed of the Second Class. In these Registers there would be printed the Formula of the Vows, in conformity with n. 65, along-side of each there might appear the progressive numeration [that can facilitate the recognition of the age progression of the Professed]; and that finally, such Registers should be conserved in the General Archives.

Up to this point, there is no difficulty; but when it comes the requirement to sign the Formula, when the Profession is celebrated in a place far from the General Archives. Therefore, we propose that the said Formula of Vows be printed on separate sheets so that these might easily be mailed and that this be signed, whenever this cannot be done in the register. These sheets duly signed, will be immediately sent to the Archivist, who will transcribe the fitting progressive number of the Register already signed, adding there as well his own signature in order to authenticate the copy. The authentic Act will be conserved and united then in a fixed manner in the register just when this was fulfilled. However, in the Constitutions let us place general terms, without entering into particulars.

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63. Norms 105, 106; cf. Battandier 194-197; Bastien 166.⁶¹⁴

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64. Cf. The Missionaries of the Sacred Heart, 44; the Salesians, Regulations 963, h; Bastien 174; Vermeersch I, 200; *Spiritual Consolations*, of the sacred Congregation of Religious, dated September 10, 1912, for example in the review, *Mon. Ecc., of the year 1912*, v. , p. 396. We present this article; equal to that of the Missionaries of the Sacred Heart [l.c.], in the hope that the Sacred Congregation might will to approve this just as it is for others, it might also be for us.

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65. cf. Constitutions IV, 220; the Missionaries of the Sacred Heart, 45; the Sons of Mary Immaculate, 12, Norms 99.

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66. cf. Missionaries of the Sacred Heart, 46, with regard to the Formula that we propose. The Renovation of the Vows is already in vogue in our Institute, and is found prescribed in the constitutions of many religious institutes. Cf. Norms 108.

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67. Cf. Constitutions IV, 39, 191.

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68. The Commission proposes to fix in the Constitutions the provisory disposition taken in the Council and communicated by the Reverend Superior General, with the Circular Letter of October 13, 1912. This is the procedure in vogue in other religious institutes, cf. for example, the Salesians. Norms 40, 41, 48.

Nonetheless, this does not seem necessary, nor perhaps opportune to convoke the said Chapter also for the renovation of the vows ‘for one year.’ However, it is quite natural, that always each one should know whether there is some impediment or grave defect in a candidate, and one is then held to manifest this to the superiors, who ought to keep secret the one making the denunciation and they are always obligated with the greatest prudence to seek opportune information. However, particulars of this nature seem that it would be better if they were kept in the Directory. Cf. The Sons of Mary Immaculate, 29.

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69. cf. n. 50, 158, 195, 197.

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⁶¹⁴ This last mentioned author states in the cited place: Nonetheless, we believe that there might be delayed a few days for the renovation of the vows, whenever in that same period of time, there might be added clause such as this in the Constitutions, which are presented to them for their approbation.’ The Sons of Mary Immaculate 37 have the following: If however it should happen that in that proximity there should occur a major Festival of the Church, the renewal of Vows can be anticipated or delayed. However, not over 10 days in any case.

70. Norms 193, 271; Constitutions VII; cf. Missionaries of the Sacred Heart, 135, 136. The Norms of themselves, at article 271; Constitutions VII, require the vote of the General Council, also for the sending away of a Novice during the Formation. Just as likewise at the end of the Novitiate, according to the Decree, *Regulari Disciplinae*, it seems that the Superior General may dismiss one already admitted by his Council. This it seems to be fitting that even before the end of the Novitiate, *for a just cause* the Superior himself might send someone away without the intervention of his Council, so he can do the same once the Novitiate is ended, even without the vote of the same Council. Cf. Bastien 111; Battandier 317.

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71. Constitutions IV, 41; Norms 201, and the quoted Decrees, of which the last one noted is found for example, in *Mon. Ecc.*, year 1911, v. XXIII. p. 156, and it is perhaps fitting that it be noted in the Appendix to the Constitutions, along side this other decree, *Auctis Admodum*.

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72. Constitutions IV, 39; Norms 199; cf. *Mon. Ecc.*, year 1904, vol XVI, page 200; Bastien 216; Battandier 323.

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73. Constitutions IV, 41; Norms 197; cf. Bastien 193 [at the end].

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Part III

Common Discipline [## 74-154] [p. 38]

c. 1 Poverty [## 74-89]. [p. 40]

74⁶¹⁵. Norms 113. Let it be noted above all that the nn. 42-44 of the Constitutions IV were not written by the Ven. Founder, but were added later in order to be in conformity with common law, drawing from the Observations I, 121; Constitutions II, 8. Now, the Norms 113-124 have changed, both regarding their substance, as well as their form, [in that common law right up to recent years in vogue] regarding the simple vow of Poverty]. There is no doubt however, that now we must bring our Constitutions into conformity, also on this point, with the Norms in so far as this is possible. Cf. Battandier, 213-232 and Bastien 222-243, that speak differently regarding these matters. All the more recent Congregations, and this goes without saying, follow the Norms.

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75. Norms 119, 121. As for the first part, Bastien 228 says that at the moment of emitting perpetual vows, the individual can without the permission of the Holy See, renounce the dominion of his proper goods; however, the same author counsels, in the eventuality, to do this only conditionally, that is, for as long as he will remain in the Institute [cf. n. 53].

Regarding this second part [Bastien [l.c.] ad Vermeersch II, p. 145, n. 69, sustained contrary to the position of Battandier, 218, who does not require the permission of the Holy See, whenever it might be a matter of treating with only a part of one's own goods, but only in the case of total renunciation and [of course] one that is gratuitous [cf. the Sons of Mary Immaculate, 62]. In this sense we too, intend the matter [and thus it seems to us only just to have the intervention of the Holy See] and in conformity with this we modify our actual Constitution n. 43 which states in general terms, that the Professed with the permission of the Superior General may dispose of their goods with acts drawn up among the living.

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76. Norms 122, and 123 [modified according to the Missionaries of the Sacred Heart 53]. Article 123 of the Norms is conserved integrally as far as its substance is concerned. Article 122, except for the case of necessity requires always the permission of the Holy See, so that a Professed might do this and without mention in his own Will. Our Constitutions IV 13, and those of the Salesians 21, do it demand in such a case even the permission of the Superior General, which is not vital here; this is the reason behind our proposal.

However whenever treating of a serious matter, it seems more fitting to us to insert into our Constitutions the obligation of recurring to the Holy See though this obligation certainly does not oblige in our situation. Now it is true that Bastien 228 states that the Holy See ordinarily requires this disposition in approving new religious institutes, but it has not done this for example, to the Missionaries of the Sacred Heart 53.

⁶¹⁵ Part II, ## 74-154.

We can, as a result, trust that the Sacred Congregation might choose to make a second exception also for us, this is all the more true in that our Institute is of a date that is relatively ancient, and also the practice of the Vow of Poverty regarding individuals seems to be equally perfect even in to the ancient common law, the dependence on the Superior General.

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77. Norms 114-117. Cf. Battandier, especially 216, 220.

78. Norms 124l cf.n. 59 of these proposals

79. Constitutions IV, 4, 45, 55; Common Rules c. 33; cf, Norms 126,, and n. 17 of these proposals. Form the moment that the Congregation, even demanding nothing for its services, can redeliver that which is spontaneously offered, the individuals, its members cannot refuse this.

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80. Constitutions IV 46, 49; cf. Norms 127, 128 We do not speak here of books, which we reserve doing so at n. 84.

81. Constitutions IV, 52; Common Rules c. 30.

82. Constitutions IV, 54; Norms 127.

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83. Constitutions IV 53; Common Rules 29 b, 32; Salesians 24. The first part which we do not add anything new in our Institute - even though at times, something may be inculcated with words a bit stronger, as for example takes place among the Salesians, l.c. –and it seems opportune for us, too, to insert it here, when speaking of the rooms of the Confreres.

The other addition proposed by us regarding not being able to enter into the room of an absent Confrere without permission, seems to be required by not being able [without permission] to keep the door of one's own room [and not even the desk draws or other containers] locked by key.

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84. Constitutions IV, 50; Common Rules, c.27, 28. This disposition perhaps in practice is more severe than in the absolute practice of it. In so far as far as we do not note anything particular, of which the Common Rule takes note, it seems better to remand this to the Directory.

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85. cf. Constitutions IV, 48; Common Rules 29, a; Missionaries of the Sacred Heart 57; Salesians 25; Bastien 34-236; Vermeersch I, 273, ff. The addition proposed here is inspired by practical living; it does not contain anything that is contrary to Poverty; it does require however a special vigilance on the part of Superiors.

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86. The Missionaries of the Sacred Heart Statutes, n. 57. It is a prudent disposition *since experience teaches sufficiently in these matters the norm is not easy to observe*. Missionaries of the Sacred Heart [l.c.].

87. Constitutions IV, 51, 56; Common rules c. 28; Missionaries of the Sacred Heart 57.

88. Constitutions IV 57.

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89. All religious Institutes have a special recommendation regarding Poverty. Characteristic of this would be the Rosminians, 28. We have found our inspiration particularly in n. 60 of the Missionaries of the Sacred Heart. And a similar recommendation is all the more opportune in the Constitutions of our own Institute, while the Ven. Founder and his first sons have left us regarding this virtue heroic examples. [cf. *The Spirit of Berton*, nn. 23-27]. We propose that there be eliminated n. 47 of Constitutions IV and having taken note of the present circumstances and the motives that move us in this direction, and this does not seem to us as something would present a departure from the spirit of the Ven. Founder. In the Directory it would be fitting to place many other aspects with regard to Poverty that should be observed by all, always and everywhere. And further to present opportune dispositions regarding temporal goods, for example, that the Last Wills and Testaments be deposited with the Superior. cf. Battandier, 218 and the Constitutions of modern institutes.

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c. 2 Chastity [##90-102]. [p. 40]

90. Norms 129.

91. Constitutions IV, 58; Norms 170. Battandier, in his *Vote*, p. 22 [2nd paragraph] – he observes in addition to much else: [... *it would be necessary to refer clearly to those parts of the Community Residence that are cloistered and which locales would be exempt from it. I also note that the cited Article in general is not used by Institutes of simple vows, which they observe without writing about the obligation of all this in the Constitutions.*

Now the same author in his *Canonical Guide* [a French study], 287 speaking of the at least partial Cloister, it is asked whether this should be comprehended, and he responds [in French]: ... *the Norms are mute on this point, and it is up to the Superior to see to what the disposition permits and of the furnishing where the Sisters live. In general, however, this reserved part should contain the room for the community exercises the dormitories or sleeping quarters for the Sisters and the Infirmary*”

Our proposal as it is presently worded however, does not seem to encounter any difficulty on the part of Common Law. If however, there should be added that almost all the modern religious institutes have an article of the Constitutions that treats of the Cloister, for example, the Missionaries of the Sacred Heart, 66; the Josephites, 58, from this it follows then that the above noted observation not longer has any value.

The rigorous Cloister of which Constitutions IV, 58, treats, even though it must be possible [especially in the Houses of our Students. [cf. Josephites, 58], always and everywhere. This holds particularly true with the institutions of our Boarding Houses, Colleges, Orphanages seems impossible; this is the reason for noting a possible mitigation.

However, as long as on this delicate point there have not been verified improprieties and abuses, it all comes together as a proposal as a necessary intervention of the General Council to judge on the necessity of this reduced Cloister, regarding its extension, and to establish opportune norms and wise precautions, also those as required by special circumstances. However it is good that in the Directory such norms and precautions be in general determined, based on the example of other religious institutes.

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92. Constitutions IV, 66; the Missionaries of the Sacred Heart 65.

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93. Constitutions IV, 61; the Missionaries of the Sacred Heart. Thus modified the article of the Constitutions IV, it is retained according to its substance, and seems more practical.

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94. Constitutions IV, 59; Salesians 31*. Let us pass over Constitutions IV, 60, because in treating of something notable, it would fall under the words in nn. 98, 144. The additions do not say anything new, but it seems to us to be opportune to insert them into the Constitutions, following the example of the Salesians. To many other matters regarding trips can be placed in the Directory. Cf. n. 117.

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95. Constitutions IV, 67, 69, 103; Salesians, 29. All the Religious Congregations that are concerned with the care of the young, have in their Constitutions a special recommendation of employing the greatest reserve with children. The of not touching another, even in jest [cf, Battandier, Vote, p. 23, 24th sentence]. With the present proposal there is somewhat mitigated. While yet remaining in rather generic terms, in so far as this may be necessary or fitting.

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96. A disposition like the one in n. 68 of the Constitutions IV, is often found among the diverse religious institutes. While understanding the difficulty in observing this, it has been thought very opportune to modify it in the manner proposed. The other additions are obvious.

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97. A similar recommendation seems very useful; others have this, such as for example, the Missionaries of the Sacred Heart, 68, 69.

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98. Constitutions I, 111; Combonians 94; cf. nn. 119 and 144 of these proposals. The words of the Ven. Founder [l.c.] regarding the manifestation of dangers, regarding one's own virtue, made by the individual himself, these words note [in Latin]: "... *the more efficaciously and gently are they assisted by the Superiors ... they will manifest their dangers.*"

Regarding these words, the Consultor noted: ... *From an article inserted in the legislation for the Vow of Chastity, the Professed ought to make known his own temptations and dangers to which he may be exposed, to the Superior or to the Confessor: and it is reasonable to think that the Confessor will be chosen for this type of confidences.,,*" [Battandier, Vote, p. 24]; and the Sacred Congregation ordered: *let it be expunged...* Observations II, 9 - and therefore the Article was removed in the XIIth General Chapter, cf. Minutes, p. 14.

However, it seems to us that with our proposed modifications, the article might and should indeed be retained:

a] In fact it is found in the Constitutions of other religious Institutes, for example, the Combonians [l.c.].

b] It is a matter of treating of the external dangers and occasions in order to remove these that are external necessary provisions, which at times, these cannot be accepted without the intervention of the Superiors; therefore, such a manifestation of itself, needs to be made to the Superiors, and only in the doubt whether or not a particular situation is one whether it is one in which it should or should not, to address oneself to the Confessor or to the Spiritual Director for guidance.

c] Regarding whether the importance of this article is in conformity to the mind of the Ven. Founder, see n. 119 of these proposals.

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99. Constitutions IV, 62, 63.

100. Constitutions IV, 64.

101. Constitutions IV, 71. Treating of the last part this having been omitted, this is because here the discussion is on the means needed for the practice of chastity .

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102. Constitutions IV, 70.

c. 3

Obedience [## 103-125].[p. 43]

103. Norms 132

104. Norms 135; Bastien 249.

105. Norms 136,, 137; Josephites, 62

106. Norms 134; Constitutions IV, 73; Battandier, 240

107. Combonians 100; Missionaries of the Sacred Heart, 75. It is only natural, but at the same time, most important that it needs to be often recalled to mind at least with the reading of the Constitutions.

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108. Missionaries of the Sacred Heart. Also here there is nothing new, but this practice must be duly exercised and this can procure great advantages not only to the individual, but also to the community and to the entire Institute.

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109. Constitutions IV, 73.

110. Constitutions IV, 83. There is proposed the omitting of n. 84, because it is already included in the preceding articles, and because the quality of Obedience pertains to the Directory to speak of it in particular. In harmony with Constitutions I, 142-151.

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111. Constitutions IV, 76.

112. Constitutions IV, 81.

113. Constitutions IV, 82.

114. Constitutions IV, 80.

115. Constitutions IV, 74

116. Constitutions IV, 78, 79. It seems to us to be fitting and obvious the minor modifications introduced here.

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117. Constitutions IV, 79. Missionaries of the Sacred Heart, 81; cf. Sons of Mary Immaculate, 108, 110. Also the modifications and additions made to these number have no need of explanations or reasons.

As for the manner of regulating trips, something more has been noted in 94; however, to speak of these more in particular pertains to the Director, to which we remit the conclusions of the special study: *It would be fitting to place a limitation on trips which are not of necessity, or due to the ministry...*

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118. Constitutions IV, 77; Norms 179, 180; Bastien 271, 272. The exception proposed regarding the Director and the Capitulars seems to be fitting. The redaction of the entire number made on the example of the Missionaries of the Sacred Heart, n. 80, seems more clear than our n. 77, of which there is omitted the first part because in our view, it seems superfluous.

119. Constitutions I, 47, g; 284, b; Salesians 18; Constitutions V, 98. The Ven. Founder in the first place wrote in the quoted text [in Latin] *The manifestation of oneself is to be made to the Superiors either in confession, or outside of it, as he would choose....*

On these words, Observations I, 13, states [in Latin]: *The manifestation is not customarily approved unless they refer to those matters which pertain; to an exterior violation of the Constitutions and to one's progress in the virtues...*

On the basis of this observation in the XIth General Chapter was adopted in art. 8 of the Constitutions of the Salesians, which had already been approved from 1874 on. Then, with slight modifications this said article was introduced into the Constitutions II, 92. Battandier observes concerning these words, in his Vote, p. 24:... *There is written here the obligation of making known to the Superior one's advancement in the virtue, in order to receive counsels, consolations, and a fitting warning.*

In other places this obligation is reduced to giving a prudent manifestation of conscience. I know well that in the Institutes of men such an accounting of one's conscience is used, and the Fathers of the Company of Jesus make of it one of the fundamental obligations of their subjects ... but I can do no less than to make known the absence of full propriety for the one exposed to the seal which is found in the context here of a two-fold direction, that of the Confessor and that of the Superior. This is not the ideal of spiritual direction.

The Sacred Congregation then ordered that this be expunged [Observations II, 9]. This was done by the XIIth General Chapter [cf. p. 15 of its Original Minutes]. Here, however, there ought to be pointed out that the scope of the rendering of oneself to the Superiors is not so much to have from them spiritual direction. Nor could such an idea ever to have been put forward by the Ven. Founder, who wished that there be in every House, a Master Of Spiritual Realities. [Constitutions I, 8, b]. Hedesires that all make use of this practice [cf. Constitutions I, 111, a; and Constitutions V, 129, Notes].

The scope understood by the Ven. Founder for this manifestation of conscience can be garnered from another passage of his Constitutions Constitution I, 284, b. Speaking here of the manner of treating with one's neighbors, he enumerates the unfitting matters that might be derived from something that slips out unintended from one's own soul [as to let oneself miss one's religious duties, to allow oneself to dissipate], and then he continues [in Latin]: *It is an excellent counsel and in our community supremely necessary [Constitutions V, 16, 193] to make known one's own fragility and condition, that might be done, unless someone might be applied to certain tasks, or that he be burdened in it by so much activity, toward one's neighbor without any spiritual benefit for himself, and this cannot be sustained.*

Now it is true that there is no discussion here regarding a regular manifestation of conscience but there are indicated the scope and usefulness of manifestation of conscience of which we are speaking here. Furthermore these are also the motives adopted by the Constitutions of other religious institutes for such a manifestation of conscience to be made to the Superiors, as for example, in the Rule of the Jesuits and of the Salesians, for the greater peace of mind of the subjects, and in order to provide superiors the more for the good of the individual and of the Institute [in addition to maintaining confidence of the subjects towards the superiors].

Therefore, in treating of a practice that is so recommended by our Ven. Founder, and on the other hand much in practice in other institutes, it seems opportune to us to retain it in our Constitutions in that manner as understood by our Founder [to the extent that it is possible to now him] and in those limits in which it is usually approved by the Holy See. This is the basis for our proposal.

The Primary Superiors are the Superior General and the Director of the House. It is to these that it is said to be useful to make from time to time a similar manifestation of conscience. However, it is not obligatory to make it to the Superior General [or to his Delegate] on the occasion of the Canonical Visit [Constitutions V, 294], or should he ever request it; or, further, in special circumstances [cf. n. 98] indicated also in this present number. In this final case, in not being able to do this to the Superior General, it would be certainly needful to have recourse to the Director of the House.

Such a manifestation of conscience concerns those external matters and not those of Confession. It would be fitting to specify in the Directory the objects by taking as our norm the Salesians [l.c., in the note] and there one could recommend more in particular To open oneself up to one's own Director, perhaps once a month, as the Salesians have done, for example on the occasion of the monthly retreat – cf. Constitutions V, 130 – where there is offered the occasion of having to have recourse to the Director in order to seek the confirmation of some permissions and to make some public mortifications.

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120. cf. The Priests of the sacred Heart, 238

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121. cf. the Missionaries of the Sacred Heart. There is nothing new in this article but it is good that it is recalled. This entire paragraph concerning the Constitutions themselves has been inserted here, instead of at the end [as the Norms require and as many Institutes do], precisely so that it might be read in common more often, as is indicated by n. 123.

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122. Constitutions IV, 72; the Missionaries of the Sacred Heart.

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123. The Common Rules; Norms 321; the Missionaries of the Sacred Heart 291. In this part of our Constitutions, so there are in fact gathered almost all the Common Rules that are to be read once a month. It is also noted in the Norms: the entire Constitutions *are to be read publicly in the refectory at times through the year* - it seems fitting that we do this at least twice a year.

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124. Constitutions IV, 78.

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125. Norma 321; cf. Constitutions IV, 22, b; The Missionaries of the Sacred Heart 295; Battandier 532.

c. 4

Spiritual Progress [## 126-154] [p. 46]

126.⁶¹⁶ Constitutions IV, 92; Common Rules, 65; Constitutions I, 282-284. This article serves as an Introduction to the whole Chapter. It is very opportune given our special end and the importance that the Ven. Founder himself gives us. It simplifies the # 92 of the Constitutions I, and it lends itself to an ample development in the Directory, all in conformity with the spirit of our Ven. Father.

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127. In imitation of other religious institutes we reunite in one sole article all the Exercises to be done every day, then in other distinct articles, those to be accomplished each week, each month and each year.

- I] Constitutions IV, 85; Norms 154
- II] Constitutions IV, 85; Norms 158
- III] Constitutions IV 88; Norms 159
- IV] Constitutions IV, 86; Norms 154. There is thus left more freedom.
- V] Constitutions IV 86; Norms 157
- VI] Constitutions IV [70] – this is just practical
- VII] Constitutions IV [85] Norms 156

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128. Norms 162, 163.

129. I] Constitutions IV, 91. There is remitted to the Directory the recommendation to have recourse to a Priest of the Congregation in order to confess [cf. Sons of Mary Immaculate 97 and to the *Master of Spiritual Matter* and was established by our Ven. Father. Cf. Battandier 216; Baastien 349.

II] It is something that may be said to be universally practiced in the Institute, and it is fitting to establish it in the Constitutions, as do so many other religious institutes. With regard to those to whom they are indebted` or to their Patrons. [cf. Constitutions V, 1, 20].

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130. cf. Constitutions IV, 90. Battandier 80. This is a practice of the Monthly retreat which is found in the Constitutions of almost all of the recent religious institutes. Cf. the Missionaries of the Sacred Heart, 87; the Salesians 112; Combonians 104; Josephites 67 [in the Directory 83-85]; the Sons of Mary Immaculate 100; etc.

⁶¹⁶ Part IV, c. 4.

Therefore it seems to be something that is possible also for our Institute. As for its usefulness, there is hardly anyone who does not notice this. On that monthly day there could be delivered a Domestic Exhortation which now, according to Constitutions IV, 90 is held twice per month [this number remains suppressed]. However, with regard to the Coadjutor Brothers, cf. Constitutions V, 200; this could be accomplished under the form of a common exhortation. We do not insist on the particulars that might indeed be modified, or remanded to the Directory.

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131. This is an opportune disposition that is also practically necessary. Cf. Salesians, 112*, b [p. 239].

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132. Constitutions IV, 89; Constitutions V, 66; Battandier 279. It is good that the Spiritual Exercises are done in common [the dispensation that the Superior might grant in particular cases.] It is not necessary to remember it here, as being among the attributions of the Superior General. Constitutions V, 290].

In this regard, it is recalled that in the XIth General Chapter the proposal was made to set up every year two courses of the Spiritual exercises in order to give greater opportunity to all the Confreres of other Houses to be able to make them: this proposal seems most just, and therefore it was established that the Directors of the individual Houses might provide, in harmony with the Superior General, so that each year for the members of their Houses there might be established a time frame and an opportune place for this duty. A similar disposition might be inserted into the Directory.

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133. Cf. Constitutions IV, 70; the Missionaries of the Sacred Heart, 89; Constitutions V, 126.

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134. This article would serve to remind each member of the special end of the Institute, exhorting each to tend together with an efficacious means and one that is possible in prayer, that prayer is.

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135. Constitutions V, 93. Placing this in a general manner, *outside the times and places assigned for recreation*, the article in silence is quite clear.

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136. Norms 181, 182; Battandier, 301, 303. All religious institutes insist on the observation of silence. The present proposal seems to be the minimum that can be demanded, in this regard, in our Institute. Cf. Constitutions V, 325, in the note.

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137. The Commission took inspiration from Norms 164, 165, as well as the lived practice of other religious institutes. There is also the lived experience that teaches, *there is no common rule regarding penances*, [contrary to the intention of our Founder], with *no penance* [exception, of course, that are obligatory from ecclesiastical laws, and through the observance of the living of religious life], decides on its part, to modify in the proposed manner the n. 94 of Constitution IV, and to remit to the Directory that determination in which this weekly mortification should consist. Cf. for example, the Missionaries of the Sacred Heart 95.

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138. Constitutions IV, 95.

139. Constitutions IV, 96.

140. Constitutions IV, 9.

141. Constitutions IV, 98.

142. Constitutions IV, 99; Missionaries of the Sacred Heart; the Sons of Mary Immaculate 107.

143. Constitutions IV, 101; leaving out the last sentence [cf. Battandier, Vote, p. 26, 2nd paragraph].

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144. [The Ven. Founder] [Constitutions I, 47 h] say [In Latin]: *A Denunciation made out of charity to the Superior, either of defects, or of temptations which are grave, and are known outside of Confession. And speaking of Chastity [Constitutions I, 111, b] [in Latin]: Likewise, who ever might come to know of a grave temptation of a Confrere and this outside of Confession, will be held to manifest this secretly to the Superior* [cf. Constitutions V, 98]. In Constitutions II, 196 which states [in Latin]: *No one should dare to castigate or correct, or reprehend another, unless this one has the authority in the vigor of his office, or something that has come to him from the Superior, although that we might be led to Christ, each one ought to give correction, of others* [as is said], Constitutions I, 111.

This concludes with these words [in Latin]: ... so that the one in authority may reach out to the other, in his paternal care and providence over his own, that he might provide a fitting remedy. On this Battandier noted, in his Vote, 225, 26: ‘ The article expressed here in its formal aspect seems to me opposed to the great over-riding principle of fraternal correction, and does not distinguish the two kinds of correction: one of these I would call being of charity, and the other originates as one of authority.

While this latter form, of authority, cannot take place other than through a Superior, the former [that of charity] remains in the power of all, and further it is a formal injunction inserted into the Gospel. And in fact there exists a contradiction between the two members of the phrase, which denies in principle the right of correction and in the end states that each one should indeed be ready to give his work to such correction. I find much more dangerous the obligation imposed on the Professed to manifest to the Superior the grave temptation, or the danger incurred by another Professed: this is because both faculties seem to favor a certain inquisition to the

detriment to Christian charity – and then also it would be better in this matter to follow the rule from the Gospel: *make the correction apart, between you and the other, which, if ineffective, then relate it to the Church* – and only when this fraternal correction would result inefficacious, then the matter should be related to the one to whom it pertains. The Sacred Congregation, cf. Observations II, 9, ordained: that this should be expunged and in fact, the Article was removed by the XIIth General Chapter [cf. Minutes of the Original, p. 15].

In this regard is deemed good to note also our Ven. Founder recommends fraternal correction, not in that n. 1946 cited above, where he hints at the matter only in passing. [This was because in this context he is speaking of the so-called *negative means*, or rather of those defects to avoid regarding charity] – whereas in # 263, he states: *Here [there should arise] that mutual propensity and preparation of spirit, to the receiving of the correction of others,, and to assisting the due correction.*

So, concerning correction of the defects and the temptations of the Confreres, the Ven. Founder speaks to us in ## 308-314, where he bring forward the example of various Religious Orders. Leaving aside # 308, which speaks of the ancient Monks and of the temptation of fleeing from from the Monastery, all the other examples regard failings committed by the Confreres, and also of grave failings [if there would be excepted the last two numbers, both taken from the Rules of the Jesuits, where it speaks of defects and failings of every type whatsoever, but which do not apply so much to us here, because the Ven. Founder in these places noted above speaks always of grave defects and temptations].

The ordinary case that would be presented that would be presented will therefore be in the matter of some grave defect, committed by a Confrere [or even the danger to which one exposes himself freely], and therefore there could be this distinction:

I] Either those failings that damage the Institute [for example, in its discipline, in its reputation among externs, etc.] – and in such a case, private correction if it proves ineffective, then it must be conceded, there there remains the obligation to include the Superiors in it: in this case, one can reduce the failings committed by Confreres outside the House, to which our Ven. Founder refers [cf. Constitutions I, 311, 312] and of which mention is made in Constitutions IV, 80 [cf. Constitutions V, 94 Notes].

II] Or, these failings are private and individual, and then as the Ven. Founder observes [Constitutions I, 47 h], the obligation is solely that of Charity [and in this it would not be a matter of referring the failing to a Superior] – even though it is not understood how such a failing could become known, if it is not at least evident to the Confreres and would bring scandal. In this supposition, if it were repeated, it would fall under the first possibility, contemplated above.

To conclude, the Commission proposes the resent article of which the first part is drawn from Constitutions I, ## 262, 264, 265. The second, reproduces Constitution II, n 108, corrected according to the Observations of the Consultor and the addition inserted above.

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145. Constitutions IV, 102.

146. Constitutions IV 103. For the rest of n. 103, etc., Constitutions V and then the Directory, to which it applies descending more into particulars.

147. Constitutions IV, 104. There is remitted to the Directory that speaking of the Letter on *Obedience* and [if there is the desire to retain this] the application of the Mass for the Month [Common Rules 20, a, c].

148. cf. Constitutions V, 1051 Constitutions I, 266; Battandier, *Vote*, p. 264th Paragraph]. In the Constitutions it seems to suffice the present article, and therefore to remand to the Directory the treating of the matter of letters Constitution I, ## 257-261].

149. Constitutions IV, 106. The minor modification proposed here is obvious. In the Director, it would be fitting to recall the dependence the Infirmarian ought to have from the Director, the virtues which the sick members ought to practice; and the care that there should be made of our disabled elderly [cf. for example, the Sons of Mary Immaculate, 78].

150. Cf. Norms 186; the Missionaries of the Sacred Heart; Battandier, 310.

151. Constitutions IV, 107 – this is modified so that it might appear clearly here, the treatment of the Elderly.

152. Constitutions IV, 108

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153. Constitutions IV, 108; Battandier 313, 324; Bastien., 277 the Sons of Mary Immaculate, 129. That which is contained in this number and in the following seems sufficient, having regard to what the Institute, as is to be hoped, will have undergone a greater development. Then noting impedes, by choice, that through the Capitular deliberations, it might even be increased`, for example, the number of Masses for our deceased, since what is established in the Constitutions ought to be looked upon as the minimum. The distinction of the Suffrages regarding to the General Councilors and Superiors is found in vogue among other religious institutes.

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154. cf. Constitutions IV, 109.

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Part IV

Particular Regimen [## 155-204]. [p. 51]

c. 1 Students [## 155-161] [p. 51]

155. ⁶¹⁷ Constitutions IV, 112, 114; Missionaries of the Sacred Heart, 101. The Commission considers it opportune, to preface this IVth Part of the Constitutions with some observations of a general character:

I] To reduce from two years to only one for the duration of the Novitiate, and with the two-fold Profession, temporary and perpetual, was brought in as a modification that is not small, to the Formation and education of the candidates. At the same time, there were introduced two classes really distinct, that of the temporarily professed, and that of the perpetually professed. [Cf. Battandier, Vote, p. 31, at the end].

II] According to the spirit of the Church [to which we too, need to, and intend to, bring ourselves into uniformity] those in Formation [Cf. Constitutions V, 30-32] - and this is lie the first small step. The Novitiate legislation is the second. The Temporary Profession is the third [or rather to see all these as first steps cf. Constitution V, 61]. All leading to Perpetual Profession [Cf. Battandier, 191].

III] Given our actual circumstances, if it does not seem possible or fitting, the second level of Formation of the Students, after having terminated their studies, as would be indicated by the Ven. Founder [Constitutions I, 152-157] nonetheless, all ought to strive to reach the end understood by him.

IV] Although actually there cannot be surely repeated with a similar reason the first Observation of Battandier, Vote, p. 41 – IIIrd Sentence: ... *I find that this final class of persons [the lay professed] this has been somewhat neglected in the Constitutions, which ought to be taken up a bit more*, nonetheless it might still be stated with this same author that there would be needed another line dedicated in a special manner, to these Consecrated, would not be excessive. Indeed, it seems necessary, following the introduction of the Temporary Profession, and our proposal in this regard of n. 61].

V] In the redaction of this part there is nothing determined on certain points [because they are new, or because they have been modified] in the actual Constitutions, or in those of the Ven. Founder, or already in our tradition, it will be necessary to have recourse to common law and to the example of other religious institutes. It is necessary to keep ever in mind the special nature of our Institute and pointing out whenever this would be necessary, those prescriptions or practices already existing, of which the new proposals would be simply a natural development.

As for the present number [155] the *Professorium* - Professorate ???] of n. 112, in Constitutions IV, there has been substituted the expression, “*the House of Studies*”, in order not to transgress article 32 of the Norms. Vermeersch I, 63, d, provides in fact this definition [in Latin]: “... *The House of the Professed, is a house in which those live who*

⁶¹⁷ Part IV, ## 155-204.

are in Religious Orders and are experiencing their simple triennial Profession...' Other institutes, too, employ the words House of Studies [cf. the Missionaries of the Sacred Heart, l.c.]: "Seminary, or Scholasticate" [cf. the Priests of the Sacred Heart, 318] Studentate [cf. Combonians, 52m etc.

With regard to this entire paragraph regarding the temporarily Professed, cf. the Decree, *Cum ad Regularem*, March 19, 1603 of Clement VIII [for example found in Vermeersch II, p. 306]. This Decree of itself does not pertain to any Institutes other than the Religious Orders, but it can be repeated to this proposal that which Battandier, 142, states regarding the Novitiate of the Institutes of Simple Vows. This implies that the dispositions of this Decree can be considered [in French]: *not only as a very sure guide, but rather as the expression of a desire of the Church, which it would not be prudent to discard them without very grave motives.* [cf. the Salesians, their Regulations 855; 923; 925 926].

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156. cf. the preceding number; the Missionaries of the Sacred Heart, 102.

It is not necessary to note that *having observed just about the same discipline as observed* [in the Novitiate] [The Missionaries of the Sacred Heart, l.c.] – this is to be understood with discretion, as indeed the rest is said in n. 172, cf. Constitutions V. Just such a description is inserted here into the Constitutions that it might serve more than for anything else as a guide in the compilation of the noted regulations in the Directory [cf. the Sons of Mary Immaculate, 50]. The Priests of the Sacred Heart, 388, maintain [in French]: ... *there is need to be consecrated here to their studies until the priesthood, all the while continuing to practice those exercises of the Novitiate, notably the external Chapter of Faults* ... The Salesians in the Regulation 925, note that the new companions will strive to maintain themselves also, in so far as this is possible, in the practices, with those good habitudes proper to the Novitiate. The Director should have particular care of them, since he, in the tenor of the Constitutions, ought to continue the work of the Novice Master.'

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157. Cf. the preceding number; the Missionaries of the Sacred Heart, 254-257.

The Combonians, n. 59 state that there will be assigned a Spiritual Father, who directs them in those matters which regard the religious life, and will give them every eight days an exhortation and know how to win over their confidence," etc. Cf. the Sons of Mary Immaculate, 50.

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158. Cf. Constitutions V, 165; as for studies in the government Universities cf. Micheletti, pp. 566-569. In addition to the two Cases hinted at here, a further two might be presented that the Commission, however, for its part does not intend to accentuate these in the rule.

1] The case of one in punishment; but now that the Profession is annual there does not even seem possible that there could be a punishment in this form.

2] The case of one employed in the works of the Institute – but as much as this would be inconvenient [and even harmful] it does not seem necessary to show this. For the rest, though this is a case that is positively excluded by other religious institutes, not only during their temporary Profession, but also their Perpetual profession. *During the period of their studies, the members should not be employed in the works of the Congregation.* [Sons of Mary Immaculate, 51].

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160. Constitutions IV, 113. We limit the prescription of n. 113 to those who would enter into the Institute already Priests, because otherwise no matter how far advanced the students were in their studies, they could not be ordained prior to their Perpetual Profession. This would be in conformity with the spirit of the Ven. Founder [cf. Constitutions I, 152-157], in the sense that these Priests could thus be better assimilated to our life style and our activity, before being dedicated to the works of the good of our neighbors like the other Priests of ours, who are supposed to be better prepared in the seven years of Formation and of education which ordinarily pass after completion of the Novitiate.

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161. Cf. the Decree cited, for example, in the *Mon. Ecc.*, for the year 1910 v. XXII, pp. 530-532. Cf. also the *Mandata*, Nov. 27, 1892 from the Sacred Congregation on the Regular Discipline, for example in Vermeersch II, pp. 489-492; Micheleletti, pp. 569-572; the Sons of Mary Immaculate, 54.

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[## 162-186]

162. Cf. for this paragraph the numbers 155-160 of these Notes. For this number, Cf. Missionaries of the Sacred Heart, 101.

163. Cf. the Sons of Mary Immaculate, 52, 233, 235; Salesians, *Regulations* 927, ff.; Constitutions V, 6, 48, 160. Also for the Perpetually Professed, it will be necessary to insert into the Directory a specific Regulation.

164. cf. Constitutions V, 69, 323.

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165. Cf. n. 159 of these Notes. The case of a punishment, it seems is to be understood in general terms, in n. 179. The second case of being employed in the works of the Institute, in practice would be reduced to a punishment, because the Professed could not attend at the same time to his studies, at least those regulated ones as is prescribed by the Holy See, and all the less in conformity to the spirit of the Ven. Founder; and therefore the case ought to be adopted in Article 139, of the Priests of the Sacred Heart [In French]: If a student was employed in the colleges of the Congregation after his three years of temporary vows, he will re-enter the Scholasticate in order to complete there his theological studies, before his being ordained a Priest. Cf. n. 127, of the Constitutions IV.

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166. Constitutions IV, 110, 111; cf. BERTONIANO, Year 3. Pp. 138-139; cf. the *Spirit of Bertoni*, in the Alphabetical Index, under the words: *Studenti*; *Studi*. In the practical part of Theology there is comprehended also Canon Law; all the more so since this is not noted by Battandier, Vow, p. 28 [the 3rd sentence], and 29-30.

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167. Combonians, 58; the Missionaries of the Sacred Heart, 103; Constitutions IV, 110-133, *passim*.

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168. Constitutions IV, 115-120; the Missionaries of the Sacred Heart, 106; cf. the Circular Letter to the Bishops and the General Program of Studies, approved by the Holy See for all the Seminaries of Italy [for example, in Mon. Ecc. Year 1907, v. XIX, pp. 161-170]; *Declarations regarding the studies to be conducted by Religious*, Sept. 7, 1909, Dec. 11, 1907; v. XXII pp. 9-10]. Cf. n. 177. A Program of ours of detail is to be remitted to the Directory.

Even though it is something most useful and most desired that there should be one and the same method of Doctrine in the Institute, however, it does not seem fitting to fix it in the Constitutions, as that proper to take up this or that Doctor in study [Cf. Battandier, Vote, p. 2].

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169. Combonians 57; The Spirit of Ven. Bertoni, 56.

170. The Spirit of Bertoni, 73

171. Constitutions IV, 122, 123; cf. Constitutions V, 331-332.

172. Constitutions IV 124, 131. The second part of n. 124 seems superfluous.

173. Constitutions IV, 125, 126. The nn. 127, 128 seem superfluous in the Constitutions.

174. Constitutions IV, 130; Cf. BERTONIANO, year III, pp. 137, 138; Constitutions I, 176.

175. Constitutions IV, 121, 133; Cf. BERTONIANO, year III, pp. 138, 139; The Spirit of Bertoni, 73.

176. Constitutions IV, 129.

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177. Constitutions IV, 134, 135; cf. Decree Auctis Admodum, Nov. 4 1892; and its Declarations of the same Sept. 7, and Dec. 11, 1909 [cf. n. 168]; Battandier 543-552; and 555-560; Vermeersch I, 483; Micheletti pp. 479-486; Salelsians. Norms 51-56.

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178. It seems to be in conformity with the spirit of our Institute to render rare the cases of dispensation, especially with regard to age [Constitutions I, 71] and the studies [Constitutions IV, 121]; Micheletti 369.

179. Constitutions IV, 137.

180. cf. the Josephites, Particular Rules, p. 3; the Priests of the Sacred Heart, 281; the Spirit of Bertoni, Analytical Index, *Priest*.

181. Constitutions IV, 85, 86.

182, 183, 184. Constitutions IV, 12, 135; cf. the Spirit of Bertoni, Alphabetical Index *Students; Studies*; Cf. Constitutions V, Note 155, III; Missionaries of the Sacred Heart, 106, 107; Priests of the Sacred Heart, 285.

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185. Constitutions IV, 132; The *Spirit of Bertoni*, 74; Missionaries of the Sacred Heart, 108; Salesians, Regulations, 88.

186. Constitutions IV, 136, c.

c. 2

Priests [## 187-193][p. 55]

187, 188, 189. Constitutions IV, 135, 136; Constitutions V, 332; Salesians. 6* 105;⁶¹⁸ Salesians, Regulations, 86, 90, 92-94; Josephites, Particular Rules, 8; cf. also the Instruction of the Sacred Congregation of Bishops and Regulars, for July 31, 1904.

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190. Constitutions I, XX 167, 178-181. The Spirit of Bertoni, 96; Constitutions V, 235; Josephites, 81.

191. Constitutions IV, 122; Constitutions I, ## 175, 176; cf. Micheletti, pp. 3436, 437, 538-550.

192. Constitutions IV, n. 132, seems to us as superfluous.

193. Constitutions I, ## 185, 186; cf. Constitutions V, 119.

⁶¹⁸ Part IV, C. 2.

c. 3

Coadjutor Brothers [## 194-204] [p. 55]

194, 195.⁶¹⁹ Constitutions V, 155-161 and 196. A like regulation will be inserted into the Directory. Cf. the Spirit of Bertoni 57-60; Michelelitti, pp. 443-449.

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196. Salesians, Regulations, 936; Josephites,, Particular Rules, pp. 13-14. The Salesians [l.c.] establish, among other matters: “The same cautions ought to be had for the formation of clerical brothers, if they are had in proportion to the Coadjutor Brothers, both with regard too their religious formation, as well as for their professional formation.” The addition ion the Constitutions [Constitutions V, 7] that the Coadjutor Brothers may be employed also in the education of the youth, this seems to be in harmony with the spirit of Fr. Bertoni; but it is necessary that they first be instructed in this art which is most difficult also for the Priests themselves. Cf. *Spirit of Bertoni*, 59.

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197. cf. Constitutions V, 61, 155, ff.

198. Constitutions IV, 140.

199. Constitutions IV. 141.

200. Constitutions IV, 138; Common Rules, c. 62. The proposed modifications and additions seem either fitting or necessary. Cf. Battandier 182; the Missionaries of the Sacred Heart. The Statutes, p.12, n. 239.

201. Constitutions IV, 139; Missionaries of the Sacred Heart; cf. The Sons of Mary Immaculate, 248-250; Battandier, 51.

202. Constitutions IV, 218.

203. Cf. Missionaries of the Sacred Heart, 268; Sons of Mary Immaculate 251-254

204. Constitutions IV, 139. Naturally, there is remitted to the Directory more in particular with regard to all these offices of the Coadjutor Brothers.

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⁶¹⁹ C. 3.

Part V

Government [## 205-482] [p. 56]

c. 1

Authority [p. 56] [## 205-206]

205. It seems fitting, following the example of other religious institutes, to permit this brief chapter as an Introduction, to that which will be developed in the following Part on the Regime.

For the present number: Norms 203; Battandier 333; the Missionaries of the Sacred Heart 145; the Josephites 97.

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206. Cf.. the Missionaries of the Sacred Heart. With this proposal there are to be understood three matters:

I] the Directors of the Houses are not subject regarding their internal regime of the House to the Bishop, but only to the Superior General and his Council;

II] however, they need to depend on the Bishop in all that which is prescribed in common law; for example , Norms 296;

III] their authority, in certain cases, certainly limited by the local Council; for example, the Decree, *Inter ea*, n. 6; and, to these cases, the Constitutions might add others like these. [cf. Constitutions V, 381].

c. 2

General Chapter [## 207- 286] [p. 56]

207. Constitutions IV, 142l cf, Norms 295-207.

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208.⁶²⁰ It seems fitting to be able to have an Ordinary Chapter of affairs, distinct from the Elective Chapters. The reason is that in these latter noted, where it is more customary to become more animated and perhaps too concentrated on one's own self, without even noticing it, concerning both persons and matters being discussed, that there is not brought sufficiently that preparation of considering, nor that calm and serenity in the discussion, nor is there that pondering in the decisions taken, which nonetheless are demanded by the Chapter business that is so important and quite vital for the life of the Institute. For this reason it seems to us that there should be established every three years after the Elective Chapter, another Chapter of Affairs. In fact, either it is established for that time, or it cannot be set for any other, during the major responsibilities for six years. By not establishing this, it is in practice very difficult to call for an extraordinary Chapter, unless there occurs:

⁶²⁰ C. 2. General Chapter.

- a] some need;
- b] that this be recognized by the Superior General and his Council;
- c] that the permission of the Holy See be obtained.

As to our proposal, there is opposed Article 209 of the Norms which concedes such an ordinary Chapter of Business [between the Elective Chapters], only to those Institutes which have their general elections only every 12 years.

It can be responded: this triennial Chapter of Business even in these most recent years, more than being a desire, it was a demand on the part of the Sacred Congregation [Battandier 339], and so many religious institutes have placed it in their Constitutions, and even now practice it [Battandier 340; Bastien 394].

This offers a great utility also in the preparation of the triennial reports that are to be presented to the Superior General to the Sacred Congregation every three years [Battandier 339; Bastien 394]. This, then, has changed the directive for the new Institutes which present these, by reason of the inconvenience that can result from the frequency of the General Chapters, especially in the female Congregations. [Battandier 340].

However, it is permitted, and even seems to be desired by the same Sacred Congregation, that the Provincial Chapter be held every three years, as Battandier observes [497]; and also Bastien [440] sees this as not only useful, but now even necessary, given the rarity of the General Chapter.

For all these considerations and for the principal motive exposed above, we nourish the confidence that the Sacred Congregation might accept our proposal, as soon as it becomes a Deliberation of the General Chapter, all the more so since the Observations I, 4, stated [in Latin]: ... *the time of the General Chapter will be pre-established; for example, that could be every three years.*

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209. Constitutions IV, 148. As regards the presidency of the General Chapter; Constitutions V, 236, 361.

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211, 212, 213. The scope understood with these proposals, is that of impeding some questions from being resolved, bit by bit, by the Chapter, or at least, but without the necessary preparation. Likewise, it is also that of obtaining that the other proponents be as many as possible, indeed that they must study the various proposals with the greater convenience of time and of remains, and that the results of their study be communicated in so far as this is possible, and that it is available for all the Capitulars, before the meeting itself. The exception proposed at n. 213 seems both prudent and just.

The Salelsians [Constitutions 33* bis and the Sons of Mary Immaculate]. [Const. 165]. These all have something similar. However, our proposal goes beyond these – and we ought to confess that we have not found anything like it in any of the of the modern Congregations, of which we have at our disposal. We also trust that even the present

proposal might indeed be accepted by the General Chapter, and that it would not encounter any difficulty on the part of the Sacred Congregation. The hope is rather that in this, there would be found a further reason in order to approve the other proposal in n. 208, discovering therein a means of removing a good part at least of what would not be fitting, by having an increased frequency of the General Chapters [this is especially true for the female Institutes], due to a lack of reflection. Bastien 436 observes also that ordinarily there would be needed only a few days in order to treat of the Business in the Chapter, when there will have been the opportunity to study it all beforehand.

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214. cf. Constitutions IV, 146. It seems fitting to leave a certain freedom of choice regarding the House where the electoral ballots should be sent – and to establish rather, the date of the opening of these ballots.

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215. Cf. Constitutions IV, 149 150; the XVIIIth General Chapter. Not only the place [Norms 212] but also the day it is fitting that it be fixed by the General Council.

216. cf. Constitutions IV, 150; and Constitutions V, 211-214 Notes.

217. Constitutions IV, 151, 171; Norms 211. As for the ultimate period, cf. also Battandier 343.

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218. Constitutions, 143; General Chapter XVIII; Norms 213, 215. The last part of the Article depends on Norms 215, which require the number of 12 Confreres. However, in this number they include also the Coadjutor Brothers and the Temporary Professed. We, though, from the proposed number of 6, we exclude both. In our Constitutions [and this seems to us to be just] they do not have any voice, neither active, nor passive. While the Norms 217 grant active voice in a particular Chapter of the House to elect the delegates to the General Chapter, also to the temporary professed. Furthermore, as Battandier notes 350, if there is any inconvenience with a Chapter having an excessive number of Delegates, there is also the risk to have the possibility of having too few delegates.

Now it seems to us with our proposal [which is for that matter, more restrictive than that which up until now was practiced in our Institute], if both excesses come to be avoided Leaving aside that the number of Capitulars to be elected is computed according to Constitutions V, 219, different from that the Norms 215 state, which establish for every House of 12 Confreres. In fact, such a method we say, should be followed until the Institute will be divided into Provinces: therefore, it is based on the fact that the Institute does not have so many Houses with 6 Priests.

Given our number of eligibly elected, and the method of election, it does not seem that we should adopt what the Norms 219 states, which prescribe the election of a substitute in the case that a Delegate might not be able to take part in a Chapter. The Sons of Mary Immaculate 145 state that in the General Chapter these have voice, both active and passive, *the Superiors of the Houses in which at least 6 Confreres dwell*.

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219. Constitutions IV, 143, 147; XVIIIth General Chapter. Also thus reduced from 35 to 30 years of age, the age of the eligible remains a more restricted in Norms 217, which do not require anything other than Perpetual Profession.

220. Constitutions IV, 195; Norma 214; Notes 218, 348, 349.

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221. Chapter IV, 144. Surely as with all that we encounter regarding the manner of electing the Capitulars, run into the wording of the Norms, substantially retaining the method followed up until now, which seems the better until such time as the Institute will be divided into Provinces. We believe that our method, in general, of electing the Delegates to the Chapter is the better:

a] because all the electors can exercise their right, much more easily than according to the Norms;

b] because the best men in all the Congregation might be elected, which is impossible according to the Norms;

c] because in this way there would be removed every shadow of mere arbitrary choices among the Superiors;

d] because there is offered a greater freedom in the choices for the electors;

e] because the number of the elected by the subjects is equivalent to that of the Superiors;

f] because it is easier that there would be represented the thought of the entire Institute;

g] because there is better saved, beyond freedom, the secrecy of the vote.

Battandier 351 says that the Sacred Congregation has terminated a long series of attempts made in order to find the means of giving to all the electors the possibility of electing, without disorganizing the community and to substitute the right of the subjects the arbitrary choice of Superiors.

There is added here the adopted means from the Norms that provides the solution of the problem to the extent possible being also much longer, but from resolving all the difficulties and not offering practically to all the religious who have this right in the faculty of voting in all the elections. Under this aspect our method is undoubtedly better.

One difficulty that can be brought up here that it might be supposed that the communities of 6 or more Priests, have their representative, “ex officio”, and they do not always have their representative elected by the subjects. The other communities, then, might not have any: but it can be at least discussed whether the Chapter ought to represent the particular interests of the individual communities, or rather those of the general character more of the entire Institute.

Another objection consists in the difficulty that [when especially the Institute will have experienced a greater development] they might have the electors, who would know the traits of the eligible members and to follow the correct path to reach such knowledge

[necessary in order to make conscientiously their choice]. The difficulty is undeniable. However, difficulties and inconveniences are also present in other methods. There are also challenges present by following the Norms. So, it is said precisely to maintain this method until the Institute would be divided into Provinces, and therefore this would not be numerous. Furthermore the same difficulty, in minor proportions, exists likewise with regard to the election of the Major Officials on the part of the Capitulars. In the last analysis perhaps the difficulty is not that great, as is supposed in the majority of cases.

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222, 223. Constitutions IV, 145. The XVIIIth General Chapter has established that the electoral ballots should be endowed with the seal of the Congregation. It is observed that this seal could become a sign of recognition, through the manner of placing it. The Commission would lean toward a printed seal and one that is imitable only with difficulty. However, it believed that it was not fitting to speak of it within the Constitutions and that it would suffice to make of all this the object of a Capitular decision.

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224, 225, 226, 227`cf. XVIIIth General Chapter. The reasons for these various proposals are simple and may be reduced as follows:

a] for the greater security which through such formalities can be obtained in opposition to forgetfulness, lack of attention,, etc.

b] to facilitate the charge and the duty of receiving the ballots;

c] to avoid every suspicion of misuse, confusion, etc.

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228,229,230, 232, 232. Constitutions IV, 146. The additions here seem obvious. Other more particular determinations can be placed, perhaps, in the Directory.

233, Cf. the Missionaries of the Sacred Heart 133; the Salesians 33* w.w. [p. 146]

234. cf. the Salesians 33* [P. 132]. The Priests of the Sacred Heart, 1761 add then that transgressors would be penalized from both active and passive voice.

235. Constitutions IV 152,

236. Constitutions IV,148, 153.

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237 238, 239, 240. Constitutions IV, 154; Constitutions I; Observations IV, 25 b; the Salesians 33*o, s. t. This manner of proceeding to the definitive constitution of the Chapter seems the more logical.

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241. Constitution IV, 135. Norms 226-228; Bastien 408, 4009. Battandier 365-367. The Scrutinizers ought to be elected by the Chapter and cannot be fixed in the

Constitutions. Such as imposing the “two youngest”, or, the two oldest”. The Norms truly establish a Secretary and two Scrutineers. However, there ought not be any difficulty in conceding the number proposed by us. cf. The Missionaries of the Sacred Heart.

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242. cf. the Salesians 33* e [p. 132]

243. Norms 223; cf. the Salesians 33* v [p. 132] prescribe the reading in one of the Sessions, the Decree of the Holy Office, April 24, 1901 - and of those other documents that should be read.

244, 245. Cf. the Salesians, 33* z, dd [pp. 134, 136]. It does not seem fitting to insert here Norms 230.

246, 247 the Salesians 33*, gg, hh [p. 138]; Bastien 414; Battandier 366, 367; cf. Constitutions IV 176, 177.

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248. Norms 218; the Missionaries of the Sacred Heart, 167.

249. Constitutions IV, 156 *; Cf. Constitutions V, 299; the Sons of Mary Immaculate 199 state rather: “*The Superior General at the end of his six year term, or should not be able to complete his term, the first Councilor will render to the General Chapter an accurate account of the administration*”, etc.

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250. Constitutions IV, 174.

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251. The Norms 231 demand that in order to be elected Superior General, one must be at least 40 years old. However, from Bastien 411 and Battandier 369, 370, it appears that the Sacred Congregation for special reasons has at times granted 35 years old to be a sufficient age; cf. for example, the Salesians 48. Reasons for this would not be hard to uncover even for our own Institute. However, the Commission limits itself for now to one reason, which in accord with the general character, the rule has its weight. Furthermore, once the age has been determined, there are always cases of exception – the General Chapter could be suspended,⁶²¹ in order to have recourse to the Holy See for the dispensation, when the Constitutions will also be approved by the Holy See. [cf. Constitution V, 259]. Let it be noted that actually the age of the Superior General will be that of 35 years of age [Constitutions IV, 147, 169].

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252. Constitutions IV, 169; the Missionaries of the Sacred Heart, 161; Bastien 412; cf. Battandier 364,

253. Constitutions IV 170; Norms 206.

⁶²¹ Fr. Zaupa himself, a member of this “Prior Commission”, would experience this in 1921.

254. Constitutions IV, 193; Norms 235; Constitutions I, # 8 *; Observations I, 4; Camilieri, Vote 1; Bastien 418; Battandier 374, 564.

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255. Cf. Constitutions IV, 176, 178 and Constitutions V, 244-247; Norms 232.

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256. Constitutions IV, 175. These terms are suppressed [in Latin]:... *in the meantime the rest of the Members will be praying in Church...* – the reason being that this injunction might be an excess of time for their piety, particularly with regard to the election of the Superior General, the other elections will follow. [cf. Constitutions V 262.]

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257. Constitutions IV, 179.180; Norms 233; Battandier 371-372; Bastien 416, 417.

258. Norms 234.

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259. Norms 247, 238. Battandier 376, 379, 388; Bastien 413. This last mentioned notes that the dispensation from the demands made on the Superior, can only be put in vogue with the accord with the Supreme Pontiff, this being a consequence of the approval of the Constitutions on the part of the Holy See.

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260. Constitutions IV, 181, 182.

261. Constitutions IV, 183 At least the first part seems superfluous [in Latin]: ... *After the promulgation of the Decree, absolutely no one will to make efforts toward the election of someone else...* – As for the recommendation of the elected one to accept, cf. the Missionaries of the Sacred Heart, 165 – from where we have taken the phrase. Our Constitutions I,; Observations IV, 33/ and Constitutions II, 189 which read: ... *nor would anyone be able to refuse the election or the reverence shown to him...* - this expression was suppressed following the observations of Battandier, Vote, p. 37. However, what we have proposed does not impose the obligation to accept, and this formula had already been approved by the Church. Then, as far as the Oath of Office is concerned, cf. *Motu Proprio, Sacrorum Antistitum*, Sept. 1, 1910; the Decree of the Concistorial, October 23, 1910; cf. Battandier, 565.

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262. Cf. Constitutions IV, 165, 184, 185; Battandier 380, and Bastien 425, all agree in saying that it is better when it is possible to proceed, after the elected Superior General, to the election of the other major Officials. Cf. Constitutions I; Norms IV 54 b.

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263. Constitutions IV, 165, 199.

264. Cf. Constitutions IV, 198; Norms 242; Bastien 426.

265, 266. Constitutions IV, 198; Norms 239, 241.243; Battandier 382, 383. With these two articles we do not withdraw from the spirit of the Norms. The reason is due to the designation of the Vicar and to the order of precedence among the Councilors, we intend to take into consideration the Norms, with the distinct scrutinies of the list of the Councilors, and my employing, *per se*, an equal number of scrutinies, i.e., 4 in all.

The reason for which it seems better to follow the method proposed in the Norms, that there would be excluded from the number of the Councilors that it be decided by the majority vote, only because this is not in disharmony with the order to be assigned to them is that it is practically possible, in following the Norms that one might be excluded from the number of the Councilors, a certitude willed by the majority, only in that this would not be in harmony in the order to be assigned to them.

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267. Constitutions IV, 198. XVIII General Chapter; Battandier, 386 bis.

268. Constitutions IV, 147, 198; Cf. Norms 210. On this point regarding the age for the Councilors we separate ourselves from the Norms, which record 35 years of age. The principal reason for us is that indicated likewise at n. 251, which, that is, when an exception might occur, it would be necessary to have recourse to the Holy See for the dispensation, when the Constitutions might be approved. Furthermore having lowered the age to 35 years, the age of the Superior General seems to us to be sufficient to that reached 30 years in order to be a Councilor, as in principle, the same Sacred Congregation seems to be content with it [Bastien, 417] as would suffice for the election of a Bishop.

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269. Constitutions IV, 166; Norms 248.

270, 271. Cf. Constitutions IV, 181; the Salesians, 33 * ii [p. 140]. The additions are so obvious.

272. Constitutions IV, 185, 187.

273. Constitutions IV, 185, 156; Norms, 246; Bastien 432. As for the election of a Major Official, even though it be a matter of an elective Chapter, it seems that there should be deduced its necessity from the expression found in the Norms, up until the next Chapter. These words are eliminated *which will be treated most expeditiously*, of the Constitutions IV 185.

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274. Constitutions IV, 160; Norms 251.

275, 276, 278. Constitutions IV, 157, 158, 159 *, 161; Battandier 390, 391. The Priests of the Sacred Heart; 168; Salesians 33 *, mm [p. 140]; Cf. Constitutions V, 21-213 and the corresponding Notes, to which it does not seem necessary to add any others.

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279. Constitutions IV, 159 b. The Norms *per se*, prescribe that all the matters ought to be decided upon by secret ballot, but sometimes this would be nothing more than a waste of time. The Missionaries of the Sacred Heart prescribe by secret voting the request of three Capitulars. For us, there suffices the request also of one alone, and then order this in the more serious cases.

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280. Constitutions IV, 159; Constitutions I, Observations IV, 63; Salesians.
33 *, rr [p. 144].

281. Salesians 33 *, tt [p.144].

282. Cf. Salesians, 38 vv [p. 146]

283. Cf Constitutions IV, 162. It is not necessary to send the Acts of the General Chapter to the Sacred Congregation when it does not treat of special cases, which would require the confirmation of the Holy See. Battandier 396.

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284. Constitutions IV, 163.

285. Constitutions IV, 164; Norms 250.

286. Constitutions IV, 168

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c. 3

Superior General and his Coadjutors [## 287-346] [p.64]

287. Constitutions IV, 187 188 h, 189 b; Norms 252, 254; Battandier 398, 435; Bastien 441.

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288. Constitutions IV, 188 a; Norms 253.271, XI. It does not seem fitting that the place of the General residence be fixed in the Constitutions. The Norms, *per se*, busy themselves among those matters pertaining to the General Council, even the change of the General House. However, if we choose to reserve this to the General Chapter, it would suffice to draw up a Capitular Deliberation.

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289. Constitution IV, 189b; The Missionaries of the Sacred Heart. In the Constitutions, it seems to suffice as is, by avoiding the descending into particulars.

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290. Norms 266. To dispense an entire community from some disciplinary prescription, it is proposed that there would be needed the vote of the General Council [Constitutions V, 314, II]. As for urgent cases – cf. Constitutions V, 374. Let it be noted that from the organic Articles, when the Constitutions were approved the only

dispensation could come from the Holy See, cf. Bastien, 413; so too, in the matter of the vows. Cf. Bastien 461.

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291. Norms 63; Battandier 125, 126; Bastien 93.

292. Norms 265; the Missionaries of the Sacred Heart, 179; Combonianos 20, etc.

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293. Norms, 267; the Missionaries of the Sacred Heart 181; Battandier 431; cf. Constitutions V, 295.

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294. Norms 233, 237; Battandier 401, 403p Bastien 444, 48-458; Micheletti, pp. 583-586; the Missionaries of the Sacred Heart, Statutes 83 [p. 8]; Priests of the Sacred Heart, 215-227; Josephites 181-184.

There is being treated here the Canonical Visit, not that ordinary one that the Superior can do when and how he believes. It seems to us more fitting to fix the maximum amount of time for such a Visitation every two years [at least the Institute might be divided into Provinces, rather than every three years [as the Norms state 255]. The reason is that in practice there should not take place the case that the entire matter be neglected, or at least almost.

The term of Superior-ship in a House should not pass without this practice having been done in a Canonical Visit properly so called. Cf. in this regard, Battandier, 401, where he reports an observation of the Sacred Congregation made in 1897 regarding a religious Institute. In this case, it was required that such a Visitation be established every year, or at least every two years. There, the same author cited responds to the difficulty that perhaps that could result in this being a weight too excessive for the Superior – noting, though, in such a case, he might delegate someone else, The manner with which the visit ought to be constructed seems more opportune to remand this to the Directory.

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295. Norms 256; Battandier 402

296. Norms 262; the Decree, *In approbandis*, July 16, 1906; Battandier 404-406. Bastien 445. It seems, however, more fitting to place a general requirement, which does not fix the time and the manner on the basis of present law, which might in fact change in the future.

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297. Norms 263; Battandier 408; Bastien 446, 483.

298. Constitutions IV, 190, modified in such a way that there would appear to be treated here the manner of the personal Secretary General [cf. Constitutions V, 336].

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299. Constitutions V, 193; Norms 293. Since the Revisor Councilor is endowed with the task of supervising the economic administration of the entire Institute [Constitutions V, 327], he, better than anyone else is in a position to compile this accounting *of the economic state of the whole Institute* : indeed he might be of assistance of the *Economus General* in the compilation of *the administration of the common goods* - and so we propose the addition of his name in this resent article.

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300. Constitutions IV, 172; Battandier 379.

301. Constitutions IV, 195; Battandier 436

302. Constitutions IV, 194, 1957; Norms, 269-270; the Missionaries of the Sacred Heart; Battandier 136; Bastien 466; cd. Constitutions V, 305, Note.

303. the Missionaries of the Sacred Heart, 187.

304. Constitutions IV, 187,, 201; Norms 279; Battandier 435, 459; Bastien 470. Sons of Mary Immaculate 187.

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305. The Superior General by his office, ought to provide for the well-being of the entire Institute, under every respect: *spiritual and material, doctrinal and practical*. However, in fulfilling such a vast task, of necessity there takes place in practice that he either attends to all the individual matters [we mean here not the minutes matters, but precisely those primary and those appertaining to his office]. There will be thus verified in him the old saying [in Latin]: *less intention on the many and a grasp of the individual occurrences*. It might be grasped rather that he apply with attention to those matters that he judges to be the more important, so that there would not be left over *neither time nor energy*, to think of and to provide for so many other matters, which in reality might be as important.

The Councilors then also they are entrusted with *everything in all* [Battandier, 456, 459] and this must rather provide support, rather than *preempt the initiative of the Superior General* [Bastien 470]. Due to a complexity of causes, it might occur often in practice that they are not sufficiently in the assistance of the Superior himself, neither for attending to all things that are necessary, nor to be able to bring to every situation, as far as is possible, the necessary light. It might even be they might not be able to avoid in so far as would be possible, this or that ill-fitting occurrence [which depends on an almost necessity of the situations, due to the order under which they all ought to hold sway] – so, our proposals regarding the particular offices of the Councilors [Constitutions V, 322-335].

These Proposals however, ought, as is only natural, to be such that they do not increase greater or lesser inconveniences, and to leave the Council.or in their qualities as Councilors, and the Superior General respecting them in this. Therefore, it seems useful to report here above al the thought of authoritative scholars [and this would be but the faithful echo of the Church herself] regarding the Office of the General Councilors and of the Superior General himself.

I] The General Councilors exercise an office that is more general, rather than particular. All their energies ought to be directed to all that might serve them to be able to give, on occasion,, to the Superior General in the better manner their vote concerning the various affairs.

II] While leaving to the Superior General the initiative in the government of the institute, their task is to expose their opinion whenever they might be interrogated. However, whenever they may judge it opportune, they can propose some previsions for the general good of the Institute [Bastien 470]

III] The Office of the Councilors regards to the regime of the entire Congregation, nor should there be given to the individuals such specific particulars, but they are meant for all and in all, they ought to be ready, according to the circumstances to counsel and to assist the Superior general, with whom they constitute as a single unit, deliberative in the Council [cf. the Observations of the Sacred Congregation, regarding the Constitutions of a Religious Institute [Bastien 439]. They cannot become as Provincial Superiors, entrusted solely with one or other of the Provinces [cf. Battandier 456].

IV] Regarding to the practical manner with which they ought to exercise their office, will be spoken of more diffusely in the Directory: here let it suffice simply to refer to it, with Bastien 470. The practical manner the more efficacious manner of faithfully fulfilling their duty is to show *a great communion of sentiments with the Superior General*.

V] The power of the Superior General is above all a power of *general supervision*, and the acts of superiority which he can provide by himself, and without the Council. – these actions are not very numerous, nor are the especially important [Battandier 435].

VI] The Superior governs the Institute together with his Council, who share in his responsibility and the burden of governance; the Superior and his Council form but a single reality [Battandier 455.].

And now let us proceed with some order:

[A]

Just what is to be understood by the Particular Offices within the General Council

This is the thought of the Commission: *that to each General Councilor there should be assigned a special area of responsibility to which he should give special attention, without however, assuming other rights other than those he already possesses as Councilor, and without limiting himself totally to that sphere, or to come to believe from this that all the other, or almost all, the other Councilors would be excluded*.

However, this office is particular in the sense that the Councilor ought to intensify in the special part assigned to him, that commitment that all the Councilors ought to have not only in this or that area, but in all the sectors regarding the true good of the Institute.

Each is an office however, which while it leaves the Councilor in his quality of Councilor, each respects together that quality of the Superior General.

To this, therefore, each Councilor proposes that which he believes is useful for the Institute [whether this is some that pertains to his sector, but also to that of the others], and to whom would the Superior be impeded in other sectors where the Councilor may not enter.

The Superior will make this matter as his own and will bring it to execution, should he come to believe that such a matter would be opportune. Or at least he would take upon himself that task of studying the matter better himself; or. In accord with the differing situations he might propose this to the full Council.

To the Commission, however, it does not seem that in this manner the Councilors would come to exercise rather an individual concern, over a collective one, or a particular interest rather than a general one; nor does this mean that one would have to de-emphasize the right of initiative, pertaining to the Superior General [at least as we understand all this]. Nor would one be at as much concerned working toward that communion of sentiments, which is intended to bind together the Superior and all the Councilors.

The scope then as understood by the Commission regarding the proposal of these particular offices [and this was already hinted at above] consists in striving to see to it that the Councilors commit themselves to the Superior General, in the fulfillment of his vast office, the greatest assistance as is possible for them to do. This, it seems to us, might precisely be able to obtain, *whenever each Councilor would apply himself immediately to the array of matters that would pertain to his sector of central interest, in the process of which would one acquire a certain competence.* This seems to be a lesser challenge than it would be to be applied to all sides at the same time [this, we repeat, does not intend to exclude, but the very opposite].

When, then, a Councilor would draw the attention of the Superior General by means of this [and only in an exceptional manner directly] to the Council, to a certain proposal – of whenever there would be treated a matter that is quite clear, and would more than likely be approved; or further, by presenting certain difficulties, all would be submitted to a new examination and study on the part of all, both Superior and Councilors. Let us leave aside commenting on such a complexity of possibilities, that in our view, should our proposal be accepted, it ought to concur in sharing a greater commitment on the part of the individual Councilors.

And now in order to come to the concrete with our proposal, that would be to assign to one Councilor, the disciplinary part; to another, the economy; [more or less as it already stands in the actual Constitutions]. To another there would be entrusted the scholastic, or doctrinal concerns; to another, the practical side. Concerning each one of these concerns, there will be a discussion in the proper place [Constitutions V, 322-335]. Here, we merely mention these various offices both particular and ordinary of the Councilors. They ought to withdraw less from the concepts exposed above regarding the office, in general, of the General Councilors, so that this might be handled by the Councilor involved in our Revision [Constitutions IV, 202].

[B]

To Whom does it pertain to designate these Offices

The Commission maintains that it would be fitting that such legislation should pertain *to the Superior General with the consent of his Council*. This is not only for the new offices being proposed, but also for the area of the Councilor committed to Revision, contrary to Constitutions IV, 198. This should not be up to the Superior General alone as having this right [as for the other offices, Constitutions IV, 204, seems to show the way] – but this should pertain to the whole Council, and this all seems to as something natural, as sit is a matter of such importance and delicacy.

We will hint solely at the motives for which we prefer that such a designation should take place within the Council, rather than by the General Chapter:

I] For the *very nature* of these offices, which, as has already been stated, do not add anything to the office, in general, of the Councilors, other than the obligation to occupy themselves preferentially on a sector, without neglecting the others.

II] For the *difficulties of choice* in which would be found the General Chapter.

III] For *the duration of these offices*, which to us seems more productive should be for three years.

[C] Whether it would be fitting to discontinue the office of
the Monitor of the Superior General.

For us, it seems that the answer is 'yes.' First of all, this office is not obligatory but free; cf. Norms 264; Battandier 407, BAstien 447. Then, these same authors insisting that the authentic Monitor of the Superior General is the entire General Council. Almost all the modern Institutes do not have this charge. The Ven. Founder – Constitutions I, # 304, had established a Superior General for life [Constitutions I # 8], and he would have *integral power*, and all others would be added to him solely *as Councilors, not as co-judges* [Constitutions I, # 304]. With our proposal of the particular offices of the Councilors, might likewise seem to be useless. Therefore, there remains suppressed Constitution IV, 203; cf. Constitution V, 302, for those more serious situations in which a Monitor would have to intervene.

After having commented on all this it seems superfluous to make any further additions to this note [already sufficiently lengthy], in order to explain the article to which reference is made here [Cf. Const. n. 305]. [for the office of Vicar, this is already hinted at – cf. Constitutions V, 318, ff.; for that of the Secretary, Constitutions V, 336, ff.; and for that of Procurator, Constitutions V, 2310, f.].

To this Article and to we will have occasion to return often to this Note.

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306. Constitutions IV, 200. This Article may remain because it is in harmony with Norms 276. However, as Battandier 455 observes *in treating* here of an *exception*, to common law, which demands the ordinary permanence of the Councilors in the General House; therefore, caution is needed so that in practice the exception does not become the rule; and the same author after having said as we have reported in principle, in the preceding note, Paragraph VI, continues I... so that *this administration be advantageous that the Superior might always have at his disposal that which the Institute itself has given to him as collaborators*. Cf also Bastien 467. The final addition is from Norms 277; Cf. Battandier 457; Bastien 408.

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307. Norms 280 continues [in Latin]: ... *If any of this they violate, they are to be seriously admonished, or that again and again in some matter prove delinquent by the gravity of the fault, all is to be adjudicated by the circumstances of matters and the individuals involved, they are to be punished...* Cf. Battandier 460; Bastien 471; Constitutions I; Observations IV, 131.1

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308. Constitutions IV, 205; Cf Note Constitutions V, 273; Norms 2711 XII; Battandier 442.

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309. Constitutions IV, 201; Norms 2731; the Missionaries of the Sacred Heart; Battandier 452; Bastien 473. Let it be noted that the Constitutions IV, 201 place without distinction TO a secret ballot; in practice however, it is better to go in accord with our

proposal. In a Chapter of Business when there is a majority there can only be two possible responses; one for the affirmative and the other for the negative. How the abstentions should be computed this is a question to be resolved in accord with common law.

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310. Cf. Norms 273; Bastien 474; Battandier 418.

This proposal separates itself from the Norms [l.c.], but in reality it intends to be a better interpretation of it making an application that is not literal. In fact, for the elections and this would also be true whenever the Council should be full, i.e., made up of all five members.

On the other hand in the following number we establish in general that the Council should always work as complete, and this not only for elections, but for all the deliberations. However, as the Norms themselves presuppose, it could happen the situation of the absence of one or two of the Councilors might be legitimately impeded from intervening in the Council meeting, and then there is also some need to decide a matter, or to conduct some election. In such a case, when it is a matter of Business, these can be resolved by the Superior General and only two Councilors, as the Norms themselves allow to be considered and as we will say in the following proposal. However, whenever it is a matter of Elections, then the Norms prescribe that there be called immediately from the beginning of the meeting one or two who may not be Councilors [according to the cases being treated] to supply for the absent Councilors.

However, we are persuaded that it would be fitting to call the least possible times persons who are not Council members, to treat in the meetings especially in those delicate situations such as when elections are being held. So, our thought is this: *“If the Council is made up of three members, and all three agree on the election of one, it is indeed superfluous to expect the intervention of the other two who might also be Councilors, as they cannot change the outcome of the election.”*

However, if of the three Councilors the result might be one against two, in this case, it is certainly fitting to immediately call two others, in order not to be restricted, by calling only one other, with the result of two against two. According to Battandier 447, 448, it is precisely this that the Norms intend to avoid, if the Council should number four, and the reasoning is similar.

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311. Constitutions IV, 201; cf. Norms 273; and the preceding Note.

312. Constitutions IV, 192. The suppression of a House, Norms 271 is left to the faculty of the General Council, though presupposing the apostolic benevolence]. To the extent that this would be possible it would be better to reserve this to the General Chapter. It is foreseen with this addition that the Council is able to do nothing above the Capitular Statutes.

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313. Constitutions IV, 191; Cf. Norms, 274; Battandier 452; Bastien 475.

Generally the modern religious institutes fix the Council meetings for at least once per month; the Priests of the Sacred Heart 197 establish this for every 15 days. We propos that from four times, the meetings be held at least six times per year, and every time that the Superior, or two Councilors consider it to be opportune.

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314. As for the Articles cited; cf. the Notes to the relative Numbers.

I] The addition made here seems to be conform with the spirit of our Ven. Founder; cf. Constitutions I, ## 71-66; 0 175.

II] Constitutions IV, 191; cf. Norms 266 concede to the Superior General the faculty of dispensing only *some individual Members for a time*; hence, it appears more in harmony with the spirit of the Church which dispenses it for an entire community that this be reserved to the General Council.

IV. Norms 271, 13; cf. Constitutions V, 421, 428; the Priests of the Sacred Heart 198, IX; Battandier, Vote, p. 39.⁶²²

VI. Norms 215, 271, VIII; Battandier 386

VII. Norms 271, II, III, IV, XI, XV.

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315. cf. the Missionaries of the Sacred Heart 197; the Priests of the Sacred Heart 199.

316. Cf. Priests of the Sacred Heart, 2021 Constitutions I; Observations IV, 127; Constitutions V, 305.

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317. Norms 275; Bastien 476.

318. Norms 243, 278; Missionaries of the Sacred Heart, 190; Constitutions IV, 196.

319. Constitutions IV, 196; Missionaries of the Sacred Heart, 191; Salesians 66.

320. Constitutions IV, 86; Norms 211; Salesians 46.

321. Constitutions IV, 1946; Salesians 45

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322. Constitutions V, 305, note; Constitutions IV, 2041 Salesians 62, 64*, a.

This sector without any doubt is the most important in the regime of the Institute is that spiritual and religious; This is of itself sufficiently quite well determined. At any rate, in order to determine it with regard to the Councilor Monitor, the following articles will serve:

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⁶²² Translator's Note: there are no numbers: "III", nor "V".

323. cf. Salesians 64* a; Constitutions V, 374. For this accounting, the Salesians [l.c.] prescribe this for every trimester; so do the Priests of the Sacred Heart, 219; the Josephites, 204, and the Sons of Mary Immaculate 216, ask for every semester. The Combonians 173 are more frequent and much more detailed. As far as the time is concerned, the Commission proposes every three months; regarding the manner of drawing it, this is remanded to the Directory. cf. Notes 374.

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324. Salesians 64*, b.

325. Micheletti, pag. 364-370; Vermeersch I, 16-18; 290; 388; 389.

This last mentioned author writes at n. 16 [in Latin]: ... *In this, is the essence of religious obedience placed, that each one would profess obedience to ecclesiastical hierarchy, not only in those matters which are common of all the faithful, but also in those matters which pertain to discipline, both general as well as special; i.e. that accommodated to that special type of life which each one has assumed.*

To n. 290, we read [in Latin] ... *From the Vow of Obedience, each one ought to submit to the hierarchical Prelate, who is a religious in so far as he is a Regular, is under the dominion of jurisdiction. This is one which pertains to the Sacred Congregations of Bishops and Regulars, or other Sacred Congregations in those matters of their which pertains to Regulars.*

And to n. 389, in speaking of the Roman Congregations it is stated that their power is one of jurisdiction, and that the Religious ought to obey them and that [what follows, is in Latin] *by the vow of obedience, in those matters which pertain to regular discipline.*

To these principles, that are so elementary and so well known, we are inspired through our proposal. And in truth, if justly there is prescribed that every religious should have a copy of the Constitutions so that they might be read often both in private and in common whenever ... *the Constitutions of the Institute do not say exactly just what is to be observed in the strength of the vow* [in Latin]. Norms 133.

With all the more reason it seems fitting that these be known and often recalled to mind, but anyone who has the duty of regular life, who is bound to observe these decrees and those prescriptions, by the strength of the vow. [cf. Constitutions V 136. These are indeed the teachings and the examples of the Ven. Founder, as we all know this quite well [cf. Constitutions I, 33. Here it is stated [in Latin]: ... *Every three months the Novice who lives in this general and particular ecclesiastical legislation, should read at least those principal matters which are according to the norm of the Clergy, both regular and secular...* [cf. Constitutions V, 379].

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326. Constitutions I, #167; Constitutions V, 199.

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327, 328, 329, 330; While it is true that in the Revisor Councilor there is required a special competence in the area of economy [perhaps it is not that easy to find such an individual among religious], and therefore to him there might be bestowed on him the rights and the faculties for his sphere, while the other Councilors do not have in their areas of interest. Nonetheless, it seems the more fitting that *such rights and faculties are determined for him by the General Council itself, according to the circumstances and only in a temporary manner*, and this is our recommendation:

a] because as in accord with this is then brought up in the Note of 305, regarding the office of the Councilor [it is really the entire General Council which is the authentic Revisor in the economic is just as in the case of the Admonitor of the Superior General and of religious discipline, etc.]

b] also because on the four General Councilors it is not always impossible to find another who can be entrusted with some matter in the economic sphere. And in this there is also the Ecomus General;

c] furthermore, the reason is according to our proposal, the Revisor is not elected by the General Chapter but by the General Council, and after three years he can be changed.

So the modifications and the additions proposed do not seem to have need of further explanations. Cf. Constitutions V, 402-432.

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331, 332, 333. Constitutions V, 305; Salesians 71, 71* a' Sons of Mary Immaculate 201-205, *The Spirit of Bertoni*, 72-76; *BERTONIANO* year 3, pp. 138-139. This is indeed the most important sector after that of religious discipline, in conformity with the spirit of our Institute. Cf. Constitutions V, 166-178; 182-186.

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334, 335 Constitutions V, 305; Constitutions V, 360, 361, 363, 432. All of our institutions intended for the well-being of our neighbor, and especially for the youth – such as Oratories, Boarding Houses, Rooming Facilities, schools, etc., and all the Religious Houses which are dedicated to one or others of these many works, can in fact proceed well under the *disciplinary, economic, scholastic aspects and yet, might nonetheless be lacking in their own specific organization, which alone might give to them all a certain uniformity and stability*. Their well-being indeed may be produced by causes that are in themselves precarious, for example, from the extraordinary qualities of those who are actually put in charge of these means, even though each one might follow in the same work different criteria and means, and even those opposed to one another [these sometimes function so well, [often due to the qualities of those in charge], and all this in order to reach the same result.

It is easy to comprehend that in such situations this disciplinary, economic, scholastic well-being can only be somewhat precarious. Hence, there is the real need, in order to give these endeavors, some permanence, a certain organization [and in so far as this is possible] some uniformity for such enterprises. The organization which needs to

be the fruit not only due to some speculation, as it is the end result of one's own experience and practice.

For this purpose it has been proposed that this make up a part of the Directory. Simply to wait and see how all this will be brought into execution, there will be need to bring to the varying situations opportune adjustments, according to the differing circumstances. All this is certainly within the competence of the Superior General and his Council. *However, since there cannot be a Councilor assigned to this sector [according to the Note in 305] can there be a Councilor with this specific role, as there is proposed for the disciplinary, economic, scholastic or the doctrinal sectors? Would this not be fitting and advantageous? After some study and discussion, the Commission thinks it would be so.*

Could one not perhaps object that such a Councilor [he might assume the title *Technical Councilor*, or with some other name that would be more fitting] at times, such a person would have to enter into the field of the Admonitor, or the Reviser, or of the Councilor for scholastic matters. But this is precisely what is desired here, given the nature and the scope of the particular duties of the Councilors [cf. Note in 305]. Furthermore, let it be observed that whenever it would be a matter of treating the same themes, this would be done under differing point of view, and experience]. However, the point of view which all certainly ought to represent both the Superior and the Council, as this must always and everywhere be kept present. However, it is not counter-productive that there be more than one entrusted with this, and to remind him of this and also, others.

Many other difficulties can come up against this Proposal. But it is not possible to recall them all here, and neither all the more so, to respond to each and everyone of these as each would merit. Let us limit ourselves to clarifying this thought, being sure that this would serve to foresee such objections:

I] Above all, attention must be drawn to those *contracts of the new foundations of houses or works*, for their vital importance.

II] *By custom there are intended those regulations to be inserted into the Directory.* This cannot even be mentioned In the Constitutions. On occasion, these regulations will come under discussion with all their particulars.

III] *The uniformity* of which is being discussed here, has to be understood in the sense that it would respect the individual and just initiatives, and each must keep before him the variety of circumstances of time, place, personnel etc.

IV] But, apart from all this, it seems to us that there still remains a *sufficiently minimum and stable reality*.

V] The *modifying* brought to the fore, when it does occur, also this *minimum* would be unfitting to be totally left to the exclusive freedom of the individual, no matter how competent he might think himself to be, but that there is needed *the intervention of the General Council, or of the General Chapter, accord to the varying situations.*

VI] It seems that, with such organization, the individual might draw some profit from the experience of the community; and that this is no more than *a simple aggregate* of individual experiences without any dependence and connection among them. Each one might accomplish more easily and surely *its* practice, without making others think that this procedure, in order to be *his*, ought to be almost as necessarily *dissimilar or contrary to that of his confrere*.

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336. Norms, 281; Battandier 462; Bastien 477.

337. Cf. the Missionaries of the Sacred Heart 262. This disposition seems quite opportune. Naturally it pertains to the Directory to descend into particulars, and to explain which writings and documents are intended to be spoken about, and certainly not, for example, of one's own faith of birth.

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338. Norms 282; the Priests of the Sacred Heart, 211-214. All speak of this office, much more in particular, but, at any rate, it is better to reserve it for the Directory.

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339. Cf. Constitutions V, 399 – This seems to us something both beautiful and necessary.

340, 341. Cf. the Josephites 153-157; the Missionaries of the Sacred Heart 199-201, and the Statutes, pp. 8, 9; Battandier 386 bis; Vermeersch I, 450.

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342. General Chapter XVIII; Norms 284.

343. Norms 285; Battandier 472; Bastien 485. The addition here [[in Latin]: ... *each time, that this either pertains to the General Council or the Economus, the General Economus, it seems that there is conserved heretofore to the Economus General the right of intervening, whenever he thinks it necessary, and this would free the Council from a formality that often proves useless, especially among us, who have retained the office of the Revisor Councilor*.

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344. Norms 289; Battandier 476; Bastien 487.

345. Norms 290; Battandier 477; Bastien 488.

346. Cf. Constitutions V, 416, Note.

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c. 4

Provinces and Visitators [## 347-350] [p. 77]

347. Cf. Norms 301; Battandier, 491, 492, 494. This proposes the question, *whether in the actual state it would be fitting for our Institute to be divided into Provinces*, the Commission responded *in the negative*. And the principal reason is this: that right now, while drawing up these statutes, it would be necessary to keep in mind the prescriptions of the law presently in vigor, and we are not able to present reasons to detach ourselves from them. However, while we rather remain awaiting, perhaps common law itself might also undergo some changes, and at any rate, whenever it will be a question of the present conditions of the Institute, and its regulations that would require immediately placing them into execution, those who come after us will expose their reasons, in desiring some modifications of the common prescriptions.

The Josephites have copied the Norms for that time whenever their Institute will be distributed into Provinces, with an Apostolic Indult. But, precisely since it would require such an Indult [it seems to us], since the General Chapter will decide to have recourse to the Holy See, for the erection of the first Provinces, it could at the same time submit those statutes that would govern these. And with further reasoning there will first be necessary to resolve the over-all question whether the division of our Institute into Provinces, would be something fitting in itself for us Cf. Battandier, 492, 4957.

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348, 349, 350. Cf. Salesians 73. The Commission is convinced of the supreme utility, and almost necessity, for this *little particular center, be dependent on the general center of the Institute*. One might even be able to fear that our proposals might not be approved by the Sacred Congregation. Let us observe though that a similar reality has been approved for other Institutes. Furthermore, in treating here of a provisory measure, that is, until that distant form of regime does not have the conditions required for the institute being erected into Provinces. [Cf. Battandier 491].

As in the foundation of a new House, it cannot be reasonably pretended that immediately, from the very beginning, that there would be in it the stable number of Confreres, and therefore, from the outset there could be placed in vigor the regime proper to the House. However, it is fitting that the Constitutions might make a provisory determination of this. Thus it can be pondered in a similar fashion with regard to regions that are quite distant in which there are many realities that might be called a Province in embryo but to which there are indeed lacking many elements in order to refer to it as a Province. And, to what, then, might this particular center be reduced to in the ultimate analysis? There would have to be at least an Ordinary Visitor, chosen by the General Council for three years, with the responsibility of supervising and referring to the General Council itself, or to the Superior General, in the manner that would be indicated for tis, and not having any other power that that delegated. [Cf. the Priests of the Sacred Heart, 228-233].

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c. 5

Houses and their Administration [## 351-401][p. 77]

351.⁶²³ Constitutions IV, 206, 3 b; Norms 305, 306, 308. Battandier 508 prudently suggests that the consent of the local Bishop drawn up as an authentic document, to be retained then in the Archives, together with the very clear and determined contracts that might be compiled by the Ordinary and the Institute.

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352. Constitutions IV, 207 a; Norms 307.

353. Constitutions IV, 208; Cf. Constitutions I, # 8 b. These are the motives for our proposal, that is, that the minimum number of Confreres necessary for a Canonical House, actually is fixed at 6, and this means six priests:

I] The reason is due to the scarcity of our Coadjutor Brothers, otherwise it would happen in practice that the number 6 would be reduced to 4 or 5. Maintaining the number 6 is fitting, as this is more in accord with the spirit of the Congregation, and facilitates religious observance. Cf. Battandier 510.

II] The Sons of Mary Immaculate 207 require the number of at least 6 Confreres of the first category. The Priests of the Sacred Heart, the Salesians 78, require 'six confreres'; the Missionaries of the Sacred Heart ask for 'at least 5'. However, whatever may be the practice of other religious institutes in this matter, it is certain that in ours, according to the spirit of its Ven. Founder, the Houses ought to have a good number of priests. It would suffice to recall that Constitutions I, # 8 b, where it is stated that each House should have a Director, an Econumus, Procurator, Master of Spiritual Matters and a Master of External Discipline. The number of 6 priests could not represent just the bare minimum.

III] With this number of Priests it would be possible that they should find time in order to attend to study, which is so necessary for every priest [especially at the beginning of his service] and that in accord with the mind of our Founder, each would tend to the duty of forming one of our principal occupations.

IV] Another principal occupation of our Institute ought to be preaching. Now to form the required number of six Priests for every House, it could indeed happen that, some among these, should dedicate themselves exclusively to preaching. Furthermore, with such a number, it would be made more easy for all the others also to attend to this sacred Ministry.

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354, 355, 356, 357. Bastien 28 points out and as appears in Norms 10, the Holy See in approving our Institute, rather than thinking of its expansion in different Dioceses, kept in high account the importance of the Houses, where there is the number of Confreres maintained, this would render easy the observance of the Constitutions and the maintenance of religious discipline.

⁶²³ Part V, C. 3.

This criterion ought to be followed also by this Institute; however, in practice it could be necessary to distinguish the House at its origin, and the House under normal development. At the beginning of the foundation, it would suffice that there be at least three confreres [cf. Battandier, 510] – of whom one would be the Director and the other, the Economus. Together, though, it is necessary to have an efficacious medium, because the required number 6 Priests might take a while to occur, and then it should be retained.

By these criteria and intentions our Proposals have been inspired. This is in the name of ‘goals’ – there is need of their dependence on the Superior General [Cf. n. 430]. The obligation is that this be not protracted] beyond three years [and in case the future control of the General Chapter]. There is the desire of erecting foundations into Houses and just as soon as the number is established, and that of retaining this number, to the intent of supplying for this within a year – and then not being able to, there is the need to reduce such cases to the state of what is desired’ [and even in this there is to be the control of the General Chapter]. And until there is achieved the legal number and the Council would intervene with a new decree of its own. All this seems to us sufficient and necessary to guarantee, in so far as is possible, the observance of a point that is so capital.

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358. cf. the preceding note. Constitutions V, 16; Salesians, 75; Josephites, 189.

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359. This article offers a general idea of how there should unfold the regime of the individual Houses, which is in miniature that of the entire Institute. Cf. Battandier, 507.

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360. Salesians 74*. This seems quite developed and necessary.

361. Cf. Constitutions IV, 210 [the last part]; Constitutions V, 432 and 334, 335; Combonians 167; Battandier 62.

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362. Constitutions IV, 207 b; Norms 313; Battandier 518.

364. Constitutions IV, 208; The Norms 311 do not indicate any other condition in order to be in the Directory. Cf. Sacred Heart, 239; the Combonians 175; the Missionaries of the Sacred Heart 235; the Sons of Mary Immaculate 209 - we add that of the Priesthood, as is natural. Also it seems to us that that which can suffice, reflecting especially in the case of a dispensation, there is necessary the intervention of the Holy See, when the Constitutions will be approved. Cf. Bastien 413.

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365. Constitutions IV, 212; Norms 309, 310; Battandier 5313-515; Bastien 525,526. The final part of the Constitutions V, 212, requires in addition to the Superior General, also the consent of the major part of his Councilors – or it is an expression that is not exact and places a condition that it would seem better to set aside.

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366. Cf. Missionaries of the Sacred Heart 235; Battandier 514, who suggested this Article.

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367. Constitutions IV, 213.

368. Constitutions IV, 210; Cf. Salesians, 85; Missionaries of the Sacred Heart 236; Norms 312; Battandier 317; Bastien 527.

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369, 370 This is natural, but it is good to recall it here.

371. Constitutions IV, 211a.

372. Missionaries of the Sacred Heart, 237.

373. Constitutions IV, 104 a; Missionaries of the Sacred Heart, 238; Cf. Constitutions V, 147.

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374. Norms 316; Battandier 523; Cf. Constitutions V, 290 and Note 323. There is thus fixed into the Constitutions a point on which there ought to be based one's own moral accounting. The other points will be specified in the Directory.

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375. Cf. Notes to the cited Articles.

376. Constitutions IV, 210; Cf. Combonians 166.

377. Missionaries of the Sacred Heart, Statutes, p.13 n. 240.

378. Norms 177, 319.

379. Cf. Notes 325.

380. Constitutions IV, 209; Decree, *Inter ea*, 5.

381. Constitutions IV, 210, 219 and the Notes of the Articles cited; the Priests of the Sacred Heart, 272, 273; Norms 315; Bastien 528.

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382. The Priests of the Sacred Heart, 273; Cf. Constitutions V, 408.

383. The Missionaries of the Sacred Heart, 245, say: "Twice per month and even more often, if necessary, the [Local Superior] will assemble his Council and will subject the major matters regarding regular discipline, the ministry of souls, and all that pertains to the good of the Members, and to the House itself. The Priests of the Sacred Heart, 271, 278: [from the French] The Council will meet every 15 days. All the matters of some importance ought to be proposed for further elaborations." The Josephites 103: "The local Council is convoked usually twice each month."

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384. The Missionaries of the Sacred Heart, 243; the Priests of the Sacred Heart 274.

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385. The Missionaries of the Sacred Heart add these words: “always maintaining the due fraternal charity.”

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383. Constitutions IV, 209; Cf. Bastien 528; the Priests of the Sacred Heart 257; all these sources leave to the Superior General the faculty of being able freely to gather the members of the local Council.

However, it needs to be observed that among these Confreres in the Houses of at least 12 individuals, the Councilors are elected by the local Chapter; and that in each House, in addition to the Director, there are the Assistant, the Economus, and then, two other Councilors – in all, then, 5 individuals who otherwise would be taken from the free disposition of them by the Superior General.

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387. Battandier 507.

388. The Priests of the Sacred Heart, 276, add that, for the transgressors, there would be the threat of deposition.

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389. Constitutions IV, 215 remains modified; the Missioanries of the Sacred Heart. 242.

390. Constitutions IV, 215, is modified; XVIII General Chapter; Norms 313; Battandier 518-520; Bastien 530; the Missionaries of the Sacred Heart 247; the Priests of the Sacred Heart 260-270. The final addition brought to be understood in the sense that for special reasons the Director by himself take care of this, or that matter which of itself might pertain to the Economus.

Furthermore there is to be recalled to mind that according to common law, the goods of each House, both furnishings and immovable goods ought to be administered [according to the established norms] by the local Economus, and that the Superior of the House cannot exercise the role of the Economus [Norms 313].

And then it pertains to the local Council, at least at the end of each month, that the particular duties executed by the Director [with all of the relative documentation] [Norms 293; the Decree, *Inter ea*, cf. n. 409].

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391. Cf. the Notes relative to the cited numbers.

392. Constitutions IV, 209, 219; Constitutions I, # b8 b; Norms 315.

393, 394. Constitutions IV, 216; Cd. Constitutions V, 130, 200; the Sons of Mary Immaculate 221-224; the Missionaries of the Sacred Heart Statutes 239.

395. Constitutions IV, 218 a.

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396, 397, 398. Cf. Constitutions I, # 60; Missionaries of the Sacred Heart 261-263.

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399. Cf. Constitutions V, 339; the Priests of the Sacred Heart 278, 280.

400. Cf. the Missionaries of the Sacred Heart 262.

401.⁶²⁴ The Missionaries of the Sacred Heart, 264-267.

c. 6

Administration of Temporal Goods [## 402-432] [p. 81]

402. Norms 283; XVIII General Chapter; Battandier 470; Bastien 484.

It is superfluous to call to mind the necessity of a translation well pondered, precise, ordered to this most important argument, in our Constitutions . The Decree, *Inter ea*, of July 30, 1909, at n. 10 prescribes that the economic administration in Religious Institutes is to be as soon as possible organized [wherever perhaps it had not been by means of its own proper regulations] in conformity with Norms 283-296. Furthermore it is established that diverse regulations [especially regarding the manner of contracting for economic obligations, of whatever form] are those to which all Religious Institutes are to be brought into uniformity.

The importance of this matter and the available abundant material/ which might seek to limit the extent of the common law of the Church [whatever may be the special reasons for this interference suggests to us the need for some further proposals. The spirit of the Norms as Battandier observes 463 – all of this imposes upon us to make use of this material which pertains to that part of the regimen needing a special treatment and of collecting the results in a single Chapter in order to facilitate the sight of this complex view.

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403. Norms 296; Battandier 420; Bastien 304-305.

404. The Decree, *Inter ea*; Battandier 466; Bastien 491-493.

The quoted Decree, at n. 15 [the last] states [in Latin]: ... *All matters which are prescribed in this Instruction, pertain not only to the Orders, Congregations and Institutes, but also to those of Nuns and Sisters. The Violators of these same prescriptions will be severely punished, and if the violation centers around those matters binding under common law that require apostolic permission, will be this very fact, by inflicting the*

⁶²⁴ C. 3.

alienation of ecclesiastical goods... There is no doubt that this Instruction pertains also to our Institute. Cf. Battandier 465-468; Bastien 491-500.

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405, 406, 407. Cf. the Decree, *Inter ea*, 2, 3, 6.

408. The reasons for this proposal are the following:

1] The General Council is composed generally by men, even more competent and more prudent than those of the local Council.

2] There may be the case in which the local Council [which is not supposed to be unanimous in its decision and is always temporary] might incur a real negative impact in contracting a debt in favorable conditions, while the end result is lasting and even can be irreparable to the House, to its works, and consequently, to the Institute.

However, there is also a further grave difficulty. The Decree, *Inter ea* requires each time the consent of the lower Council, and always providing to its members a decisive vote, this removes from the superior Council the granting permission of contracting a debt, which the lower Council has already decided not to contract.

We respond:

1] We are considering a particular situation, with special circumstances, not contemplated in the law.

2] The purpose of this must be presented also to the Superior General and his Council.

3] It needs to be said that in such a case the entire responsibility comes to fall on the General Curia, and it can be considered almost as a debt of the Curia, and not of a particular House.

4] Whenever such a proposal comes to be accepted by the Institute, this must then be subjected to the judgment of the Church, to which it will pertain to see whether this matter is contrary to any of its Decrees.

409, 410. Cf. the Decree, *Inter ea*, 7, 9. Cf. Bastien 496, 497; Battandier 443-444; Vermeersch I, 439.

411. The investment of money is a most delicate matter and one which requires competence; seems to us to pose opportune caution.

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412, 413. Decree, *Inter ea*, 11. 13; Cf. Bastien 497, 499; Vermeersch I, 282.

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414. Norms 272; Battandier 443-446; Bastien 501-507; Vermeersch I, 436-438.

415. Norms 3286; Battandier 473; Bastien 486.

416. This proposal respects those most possible cases in which the safe of the common goods is thought prudently that it is not secure in the General House. Cf. note 419.

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417, 418. Norms 287, 288; Battandier 474, 475.

419. The reason for this stricter proposal which is not the proposal of the Norms. This ought to be encountered [in addition to the intent of obliging the three key keepers to a greater attention] in the possibility that according to n. 416 that the two key keepers are not those established in the Norms.

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420. Cf. the Sons of Mary Immaculate, 194.

I] It seems to us that our poor invalids and chronically infirm, can be the better assisted and treated, if the Institute itself would take over the care of them, which the individual Houses are not expected to do. Furthermore, the expenses that for this purpose the Houses would assume, from the broader support they will be the more equitably and easily cared for.

II] Given the necessity that all the Houses ought to concur for the maintenance of the Novitiate and the Scholasticate [cf. note 422], it is only natural that the receiver and the distributor of such mutual assistance be that of the General Council.

III] It is also only natural that the same ought to be established by our Constitutions, which would owe for this assistance for each intervention. Hence, there must be sought that all this be clearly established by the Constitutions themselves [Cf. n. 422], and that there will be always in practice, cases of impossibility, in totality or in part, hence, the need of a superior judgment.

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421. This is only natural, and already in practice.

422. Cf. Norms 294. With regard to this Article of the Norms, there is observed:

1] In this it speaks of a third of the Income, at least some rate that at the end of the year, ought to be sent to the General Account of the Institute, for the general expenses. However, it is possible for some other manner of fixing the contribution to be established, for example 125 Lira annually for each member of the House – [Cf. Battandier 482].

2] The Finances of the Institute according to common law [cf. Bastien 489] should not have to think of the Houses of Novitiate and the Studentate. However, among us presently and this seems opportune to us now and also for the future [at least as long as the Institute is not divided into Provinces, the General Account ought likewise to provide in addition to the general expenses:

a] for those of the maintenance of the invalids;

b] for the maintenance or for the education of the Novices and Students, as is noted in n. 420.

3] Therefore, from this it follows that there is a need to establish a contribution superior to that fixed by the Norms. Such a contribution ought to be able to maintain the Institute in a manner of conserving the life of the individual Houses for the personnel in them and their needs, with respect to the right of propriety of the members, and the duties of justice and of equity that they may have legitimately contracted [Cf. Battandier 470].

4] The method followed by us in computing this contribution is simple:

a] We begin with the most just principle that in accepting the foundation of a new House, the greater attention should not be consumed in giving attention to the actually available personnel [for such a number can be given in the good situation of the Institute, which is nonetheless, somewhat precarious]. Rather the concern ought the more be drawn to that manner of assuring that there might always be available for the needs of a new House;

b] We suppose that each House ought to give thought to maintaining as many students, Novices and Professed as are necessary to have in that median of the number of priests that would be necessary for it. The sum required should really be present in the concerns of the Institute.

c] We suppose that each priest might be able to serve for at least 30 years, and that therefore the House should contribute every year for each Priest that it has. This is calculated to the 30th part of the recurring expenses for the Institute, in order to have available one Priest each year;

d] On the basis of the computations made, keeping in mind the number of aspirants, Novices and Professed that it is necessary to maintain, in order to be able to count on some specific sum [due to defections, illness, etc.] at least one Priest [thinking then that each Priest should have a ministry to last at least 30 years], so each House ought to contribute to the Institute about 600 Lira annually – this for every Priest who makes up the Institute.

However, rather than this amount, let us place the Income from the Ordinary Alms from the Masses, because quantitatively, in the making up of our computations, this could offer some distinct advantages. Also as with the Houses already established, this proposal would seem naturally the ideal. Whether or not this is truly realizable to it pertains to the General Council to make the judgment year by year: Cf. n. 420.

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423. cf. the Decree, *Inter ea*, 8.

424. Norms 291, 292.

425. Norms 293. Since the Local Council is expected to hold to the Norms, and each month examine the accounts, to review the Financial Registers, there is brought forward a very light addition of the monthly financial accounting [instead of limiting this to once every six months], to be sent to the Superior General. This matter was practically introduced into our Congregation and is already placed in the Constitutions of other Religious Institutes.

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426. Constitutions IV, 211 b.

427, 428. The Missionaries of the Sacred Heart, p. 14 [n. 281 b. 282, a]; the Sons of Mary Immaculate 200.

429. Cf. the Decree, *Inter ea*, 5. From the simple reading of the quoted Decree, Bastien states 495; this interpretation seems certain.

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430. It is true that this Decree, *Inter ea*, 1, requires the consent [in Latin], *of the local Council or the Monastery, or the House but whatever name this may be designated*, and therefore it is not right to neglect the Decree in its distinction between a “House”, or something “still desired.” However, our distinction is not merely one of a name, but is real, founded on the difference of the Personnel. In that which is reserved for Boarders, it could be made up of 3, or even 2 Confreres. In such a situation, the Law becomes difficult and down right impossible to execute [Cf. Battandier, 529, note]. It seems to us that the intended end of the law is better assured, by placing such lofty hopes under the immediate authority of the Superior General and his Council. Cf. n. 355.

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431. With this Article, we wish to join together two realities:

1] to assure the life of the Institute, from which depends that of the Houses;

2] To respect the propriety and the administration of the individual houses, in conformity with the spirit of common law.

With respect to the first matter we believe that we have provided here for this by our proposal, to note b. Regarding this we have reasoned sufficiently at length [n. 422 to note d]. While this is in general terms, it may come to be comprehended [at least for some time] as part of the ordinary expenses of the General Curia. [Among these there are also those expenses for the maintenance of the students necessary for the Institute as such in addition to the expenses of a more general character – and those expenses for our invalids - these are all matters for which no calculation has been made in n. 422. Finally, with note of which rather than bringing up difficulties ought to be something that unites us all into a common effort, even at the cost of voluntary sacrifices.

Regarding the second matter above it seems to us that this can be handled with the final clause, from any and every serious objection as it is based on common law [Battandier 470, 481 481]. The order, then, with which each House ought to fulfill its entries, has been suggested to us by the desire of respecting its right of propriety and of administration. We observe solely that which note b] precedes the *prudent reserve of all illumined administration*, for this motive, that this enters among the ordinary burdens assumed from the very foundation of the House itself. [note 422]

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432. This is simply a consequence of nn. 360, 361.

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APPENDIX: CHURCH DECREES

[1] Norms 325. This Decree is to be read on January 1st of each year in public at table. Also the insertion of the Declarations is prescribed. V. Decree, for example, in Vermeersch II, p. 275. Bastien, p. 422; Battandier p. 479 – of the Declarations in Vermeersch II, pp. 276-279.

[2] Norms 324. The Priests of the Sacred Heart add here the Declarations:

- [a] Feb. 12. 1894;
- [b] Nov. 20, 1895;
- [c] the same;
- [d] Jan 10, 1896;
- [e] July 4, 1898.

However, nowhere is the prescription to do this is found anywhere. Cf. Note 71, V. Decree in Vermeersch II, p. 435; Battandier p.491.

[3] Bastien 33 says that the Sacred Congregation has also inserted this Decree and that it should be read in the native tongue of the members, within the Octave of the Feast of the Body of the Lord. The Missionaries of the Sacred heart have inserted this. V. Decree in Battandier, pp. 511-516; Bastien pp. 452-457.

As for the Decree *Regulari Disciplinae*, for Italy and the adjacent islands, is to be read publicly at table on January 1st and the First Sunday of July each year. There is no prescription to insert this. Constitution V. Decree in Vermeersch II, pp. 281-287. Some Declarations connected to this are dated: May 1 1851; Jan. 16, 1852; feb. 224, 1860. V. Vermeersch II, pp. 287-290.

The Sons of Mary Immaculate have presented in the appendix the Decree, *Inter ea*; we have inserted it already inscribed in the Chapter on Economic Administration.

Other Decrees of which the authors speak, for example, Micheletti, pp.367, ff., do not pertain to religious institutes as ours is.

As for the prescription to note in the Calendar those Decrees to be read on established days, cf. Vermeersch I, pp. 264-265; II, pp. 572, 573.

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HISTORICAL DOCUMENTS

I, II, Normas 26; is something that is practiced by other religious institutes.

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FINS [per intanto]