

EARLY JURIDICAL FORMULATIONS



of the STIGMATINE CONSTITUTIONS

- I. The Founder's Original Constitutions [Mittempergher Translation]
- II. The 'Appendix' [after the Second General Chapter]
- III. In Preparation for the Approval of the Constitutions
- IV. The Emended Constitutions after the Approval

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November 4, 2016

Honoring the Bicentennial of the Stigmatine Congregation

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FOREWORD

In the first century of the Congregation's existence, on three separate occasions the Community was directed to 'up-date', integrate or adapt its Rule of Life to the ongoing, developing insight of the Holy See. As long as St. Gaspar Bertoni lived, he served as the 'Living Rule'. However, after living the shared life from 1816-to the early 1840's, St. Gaspar began the arduous task, *in little drops* [as he shared in one of his letters to his beloved confrere, Fr. Louis Bragato].

In order to obtain approval from the Holy See, several times the Constitutions were submitted to the proper Roman Congregation, and over the last half of the 19th century, three 'Addenda' were put together by Capitulars Commissions and then approved by subsequent General Chapters.

These three documents approved by General Chapters over the years are presented in this document:

First Addendum: Appendix to Part XII of the Founder's Original Constitutions - this was accomplished after second First General Chapter [September 11-13, 1871] – and before the third General Chapter [October 4- 6, 1871].

Second Addendum: The CONSTITUTIONS of 1881-1889 – these were worked on after the Eleventh General Chapter [September 12-25, 1889] – and before the 12th General Chapter [September 24 – October 3, 1890] – in preparation for the Holy see approval of the Constitutions.

Third Addendum: The Printed CONSTITUTIONS after the 12th General Chapter – and before the 13th General Chapter [April 23-24 1891]

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Presentation

"Pray much for all of us and for what I am writing, "drop by drop", if the Lord wishes it and if it be to His honor. We do what we can, in accord with the grace which God gives us. God will certainly do His part, but it is not for me to know what He intends to do. I am at peace, firmly believing that God can do whatever He wants, and that He does always whatever is better, even if it is far away from our narrow views and sometimes even contrary to them." (Letter to Fr. Bragato).

Very dear Confreres,

These words were written by Saint Gaspar in a letter dated May 11, 1841 to his dearest Fr. Luigi Bragato, who lived at the court of Vienna. They reveal that in those times, many years after entering "the Stimate" (1816), our Founder, who did not think of himself as an "expert in founding Religious Congregations," was writing the Constitutions "drop by drop", putting on paper the spirit and the rules that guided the religious life he was already living with his friends.

Certainly the precious autograph, in the neat handwriting which we possess, must have already been prepared before illness nailed him to his bed, which he never again left, that is before the year 1850¹. Before being written, these pages formed already the vital center of that joyful community.

For Fr. Marani and Br. Zanoli, the first companions with whom he entered "the Stimate", and for those who joined them in the following years, Fr. Bertoni was both guide and father. We know the following beautiful testimony: *This man of great wisdom and piety knows how to lead his community with such kind manners and firmness, that they are all enveloped with one self-same spirit. It is as if one single life is breathed by everybody.*²

In fact, the house of "the Stimate" "was ruled from the very beginning "more religiosorum", and with perfect observance of the rule and with most perfect common life." (Marani). "The Founder always wanted this, and he was the most strict keeper of the rule" (Lenotti). The Constitutions would be written many years afterwards. In the meantime "prompt obedience to the will and the suggestions of Fr Gaspar" were already a matter of fact. That community was described as "the hidden pearl" and as "the mirror and flower of the Veronese clergy". St. Gaspar was the *living rule* and we have the witness of persons who were deeply moved by the experience of how this was translated into rigorous faithful observance by his community.

¹ cf. Fr. Stofella, "Introduction to the Constitutions of the Founder", p. 16.

² cf. L. Schlör.

Fr Giovanni Rigoni entered “The Stimante” few years after the Founder’s death. He describes the care of the Founder about keeping the Rule, as follows:

From the year 1816 until about 1850, he did not rule his priests and lay men

that he had chosen and gathered around himself, with any written law. This was due to that discretion, kindness and exquisite expertise in guiding souls that he had acquired. As a most loving father of a family, he showed the right, secure and smooth road of perfection, with opportune instructions, friendly exhortations and always with the shining and driving example of his virtues. He formed all those who had entrusted themselves to him as dearest sons, to the ecclesiastical and religious spirit: initiating them to the scope that they had proposed to themselves with a shared agreement. After a long experience of more than thirty years, he discovered what and how could lead to a greater service to God, to the progress of his companions and to the edification of the faithful. Having prepared himself with an appropriate study and a serious reflection in front of God, beside a constant consultation with his most proven priests, he wrote by himself Constitutions that are most wise”.³

Following faithfully the inspiration received at the altar of St Ignatius on September 15, 1808, Fr Gaspar saw a providential act in being offered the *opportune place* of “The Stimante” to start “a congregation of priests that live under the rule of St Ignatius”. When he was writing the Rule, he found great inspiration in the work by Suarez, “**De religione Societatis Jesu in particulari**”, and drew some teachings from the **Summa** of St Thomas Aquinas. Through these sources, and also directly by himself, he could put into the Rule much of the wisdom and spirituality of the Fathers of the Church:

“But the selection, the adaptation, the summary and the structure was surely the work of the Founder. The mosaic work that resulted is also the integral and authentic declaration of a plan, that... he was convinced was inspired to him by God”.⁴

As Fr Bertoni drew abundantly from his sources, he was happy to be able to express his own thought through the authoritative words of others. Saint Gaspar took this material and elaborated it in view of translating *his own project of zealous missionaries for a new evangelization*. This project was conceived through several years and was born of various apostolic and mystical experiences, which developed by an intense *crescendo* until the mature establishment of the experience of the St Firmus’ Popular Mission, and the *Decree of Propaganda Fide* that conferred on him the title of *Apostolic missionary* in connection with that same Mission. Saint Gaspar interpreted in that title a recognition and at the same time, a *mandate* for himself and his companions.

The pride of place of his Constitutions is enjoyed by the **Compendium Rude**, as a substantial summary. Even if all the expressions are not from the mouth of the Founder (as they come from the **Decree**, or from **De Religione** of Suarez), what is definitely his, is the portrait of the **Apostolic Missionary**. It is therefore important, in view of understanding more deeply his *Constitutions*, to catch the meaning of the

³ Fr. Rigoni, Introduction to *the Constitution of the Apostolic Missionaries* – Commission for integration of Constitutions from 1871, - manuscript

⁴ *Summarium Additionale*, Doc XXIII, p. 219.

Compendium Rude, to which Fr Bertoni refers himself in the writing of the Constitutions.

The first *Constitutions* that express the *end, manner, means, grades and regime* of his work, are all knit together in such a way that they form the essential expression and the *interpretation key* of all others that follow. They trace the essential *fundamental lines* that Fr. Bertoni will then describe in particular through the rest of his *Constitutions*: the journey of *formation and promotion* of the members of the Institute (Part IV-V), the vows by which to live our consecration (Part VII), the *ways and means* by which the Institute promotes the salvation of our neighbor (Part VIII-IX), the union and fraternal *charity* (Part X), the *search for the spiritual good in the daily encounter* with our brothers and sisters (Part XI). Abstracting from some expressions marked by his cultural context and the evident limitations of the juridical aspects, we find in the *Constitutions* of Fr Bertoni a *shining way of spiritual and doctrinal perfection*, towards which we are called to unceasingly tend, in a *harmonious life* that becomes transparent.

The *Constitutions* of our Founder were firstly published in 1951, in Latin with parallel Italian translation, by Fr G. Stofella, who accompanied that edition with a rich introduction and precious foot-notes. The Bertonian text did not reach all confreres, and not only because of the language. It remained somehow hidden and forgotten, and yet it reveals the true spirit of our Father. The Italian translation suffers from fifty years of history and need a revision. As Stigmatines have developed in various parts of the world, we are now feeling the need of translation in other languages spoken by the majority of our confreres.

The Commission established by the General Chapter XXXIV is busy working for a critical edition of the *Constitutions* of Saint Gaspar, accompanied by the studies of some members of the same Commission. At present we offer and propose a “pocket edition”, with a revised and translated text to allow a direct approach to the thought and spirit of our Father and Founder. We wish that the reading and meditation of a text so fundamental for our Congregation, may guide the spiritual growth of our communities and our confreres, in the “Stigmatine spirit”.

Fr Andrea Meschi,
Superior General

Rome, 23 January 2004
Feast of the Holy Spouses

COMPENDIUM RUDE **(Comprehensive Over-View)**

1. [The Objective of this Community is to be] Apostolic Missionaries for the service of Bishops.

2. The Manner [of achieving this goal]: the Apostolic Missionaries are *to work under the direction of, and dependent on the Ordinaries of those places in which the Missions may be offered. The Missionaries are to be totally submissive to these Bishops, concerning all that pertains to the exercise of their Apostolic Ministry.*

The Missionaries are to receive their permission beforehand from them, along with the necessary faculties, always observing the guide-lines set down by these Ordinaries concerning the places and the time in the exercise of their ministry. [From the Decree of the Sacred Congregation of the Propagation of the Faith, December 20, 1817].

3. [The Apostolic Missionaries] will serve God and the Church with total gratuity.

4. [The Missionaries are to remain] free of all dignities, residences, benefices, and the perpetual and particular care of souls and nuns.

5. [The Missionaries are] to be ready to go anywhere in the diocese and the world.

6. The Means [to be employed]:

The [spiritual] perfection of each one.

Perfection in ecclesiastical doctrines.

Common Life

The perpetual exercise of obedience, chastity and poverty in all aspects.

The program of living regarding food, clothing and lodging, will be in harmony with the more observant clergy among whom the Missionaries live, and for the edification of the faithful, both regarding Christian parsimony and evangelical poverty.

7. The promotion from one Grade to another differs according to the qualities of those received. Some, whose talent and piety are equal to the task, are to be promoted to the perfect priestly task, assuming the Apostolic Mission. Others, however, whose strength and faculties of mind and body do suffice, are to be promoted to the perfect service and assistance of the Missionaries.

8. The Program of Government is be as follows: that there be one Superior for life over all, whom the Sodality will elect for itself. Then, every individual house is to have its own Director whom the Superior of the entire Sodality will name for a three year term, or confirm him for a second similar term. To this Director will be added assistants and ministers, as the Economist, the Procurator, and two Masters - one for spiritual matters, and the other to manage the external conducting of the community.

FIRST PART

**THOSE MATTERS WHICH
PRECEDE ADMISSION****Chapter 1****Those to be admitted, or received**

- 9.** In order that a candidate be received, he should have reached the age of 14, or that of puberty.
- 10.** There are, however, some impediments that are natural, with which no one is admitted, such as the defect of good judgment and intellect.
- 11.** Likewise, the state of a marriage that has been consummated is an impediment to this reception.
- 12.** It is similarly an impediment for anyone who has been vested in the habit of any approved religious community whatsoever, whether within any such community, or outside of it.
- 13.** Those who are responsible for other people's money, or who must render any accounting of funds, and are obliged to respond to any civil or natural obligation, in similar manner, are impeded from entering.
- 14.** Those born of illegitimate unions, or those lacking a good reputation [are also impeded].
- 15.** A man is rendered irregular, especially because of homicide, mutilation, and also for heresy and schism, as well as anyone under other similar canonical penalties. This also holds true for one who is already under a major excommunication, or accused of being a notorious striker of a Cleric.
- 16.** One who is born of a Jewish father [is impeded].
- 17.** Any illness, or physical weakness which would render one unable to perform hard tasks, or carry out the religious duties, are also impediments for admittance.
- 18.** Candidates manifesting moral defects that are corrected only with difficulty, or those exhibiting obstinacy of will, or dullness of understanding, which are an obstacle to receiving discipline, or learning, [are not to be admitted].
- 19.** Ineptitude, or the inability to maintain regular observance, particularly in the area of chastity and obedience, [re impediments to being received].

Chapter 2

Those Defects which render a Person less suited for this Community

20. [Such defects for being received are noted] in those with a slow capacity for learning, the lack of judgment, or of memory, stubbornness in one's own opinion, when these are marked.

21. [Further defects for entering are found in applicants with] a nature that struggles unduly with virtue, or those weighed down with a habit of sins, or who practice indiscreet devotions, or are lacking actually in the proper dispositions.

22. There are also physical defects that render one less suited for entrance: physical weakness, illness, notable deformity, the lack of bodily integrity, or legitimate age, whether because one is too immature, or too advanced in years.

23. There are some defects pertaining to exterior matters: as one who is indebted or who has civil obligations.

24. In all these situations, [the community] is to proceed with discretion, in order for any person with any of these defects to be admitted. This should not come to be without humbly seeking the counsel of divine wisdom.

Chapter 3

Qualities of those who are to be admitted

25. Those who are to serve in temporal matters: in these candidates, it is required that they be content with their Grade; that they be endowed with the proper age, strength of body for those labors that are to be carried out in this particular life, and that they not be men who find excessive difficulty in understanding. Furthermore, the number of admissions of those dedicated to temporal matters is defined by the need of the work at hand, so that they may not be without commitment.

26. The required characteristics in those who are admitted for the spiritual ministries: a capacity for learning, traits of good judgment and a sufficient tenacity of memory; that they be willing to seek for all virtue and spiritual perfection; they are to be peaceful, constant and committed in all that pertains to the divine service. They should be endowed with zeal for the salvation of their neighbors, and therefore, have a great affection for this Congregation.

They should also have reached the proper age, in that they should have already passed their 14th birthday; they need good health; they should be endowed with the strength needed for the work proper to this life; and they should have a good external appearance, suited for the edification of their neighbors. A pleasing manner of speech, so necessary for communication with one's neighbors, is desirable.

SECOND PART

CONCERNING ADMISSION**Chapter I****The Manner of Admitting Candidates into the Community**

27. In the first place, it is necessary to establish whether the one who is received is fit for the religious life; whether he is called by God; and whether he is suited for our Institute.

28. 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.

29. This first probation is to take place for some longer or shorter period of time in lay clothing, so that the candidates to be received may become known, especially in accord with the Bull of Pope Sixtus V.

Chapter 2**The Manner of Receiving Candidates into our House**

30. When nothing to the contrary appears, but rather when there is every indication of a divine vocation, then the first area of probation is the spiritual life of the candidates. Moreover, this early probation 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.

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

1. 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.

2. 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.

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

32. 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.

Chapter 3

The Manner in which the Novice is tested

33. Every six months, the Novice is to read at least the principal legislation of the general and particular law of the Church, pertaining to both the regular and diocesan Clergy. Moreover, the Master of Novices will read and explain to those who are not going to be promoted to the Priesthood all that is the more necessary for conducting their way of life. Hence, the Novice will read the general and particular rules, and decisions already made, pertaining to this Institute - or, at least those which are the more useful, that will either be drawn up in a kind of *Compendium*, or which the Master of Novices will explain to those for whom it may be necessary.

34. In like manner, every six months there will be a scrutiny of the Novices so that both their perseverance and also their progress in the virtues and interior discipline might be the more apparent.

35. They will all give their full effort to make the entire course of the Spiritual Exercises.

36. It is fitting that the Novice be assigned to the more humble tasks in the house for a period of time.

37. Each one of the Novices will be exercised in teaching Christian Doctrine to the young and to the unlettered, adapted to their level of learning, in accord with the opportunity presented by the times and places.

With this end in view, each one from the very outset of his entrance into the Novitiate, will commit himself to the learning of Christian Doctrine, unless previously he would have been well instructed in this.

38. Lastly, anyone who would have already offered good example in all these experiments, and after having completed the required studies, had already been initiated into the Priesthood, will be applied for a time to the ministries of preaching and hearing confessions.

39. The locality, or the dwelling where the Novices are formed, as far as possible, should be separated from the community living and the conversation of the rest of the members of the Institute.

THIRD PART

THE SECOND PROBATION**Chapter I
The Time after Novitiate**

40. Those who are still to apply themselves to the required studies, must first become well versed in the Humanities and in the study of languages for at least two years.

Then, they will learn the philosophical disciplines over a three year course.

Afterwards, Scholastic Theology will be taught to them for four years.

Lastly, two or three more years are granted to them for the private study of the Fathers and for reviewing the more serious areas of study.

41. Those who entered already endowed with the necessary doctrine, upon having completed their Novitiate, will be perfected in it. They will also be tested in applying this through their ministry toward their neighbor.

42. In this time, through varied and new experiments and testing, each will show himself to be formed, so that his piety, humility and prudence will be evident to all, especially to the Superiors.

**Chapter 2
The Manner of Penance**

43. There should be no general rule regarding penance other than this one: that all the Confreres will take only from the common food, clothing and all else for use in the religious life that which will be appointed, or granted by the Superior. All of this will at one and the same time suffice for the exercise of temperance, fairness, decency, poverty as well as fulfilling each one's need.

44. Each one, however, will accept those penances which the Confessor, or the Superior, will impose on him in the Lord. Furthermore, everyone will desire and ask for even greater penances, in so far as his physical strength and reception of grace will dictate. These will be determined and moderated for each.

**Chapter 3
The Divine Office and the Celebration of Masses**

45. 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.

46. When at the end of one's life, a Confrere has received the last Sacraments, all the priests in the house will offer the sacrifice of Mass for him as long as the danger of death lasts. By the other members, he will be remembered in a Holy Communion, or a third part of the Rosary of the Blessed Virgin Mary.

Following the death of a Confrere, each Priest will apply Mass for the deceased. The rest of the confreres will offer Holy Communion, or an entire Rosary.

FOURTH PART

PROGRESS**Chapter 1
Spiritual Development**

47. The first means of achieving Spiritual Progress is Prayer.

In addition to the daily, common prayers and those that are obligatory, and which are contained most especially in the Divine Office and Mass, to be celebrated when this is possible by divine grace attentively and devoutly, the following prayers are offered:

Every morning meditation before Mass for one half hour. Then, Spiritual Reading after lunch, for twenty minutes.

The three-fold examination of conscience, namely, in the morning as soon as one awakes; at noon; and before retiring at night.

One should listen to sermons which are publicly delivered in our churches, as well as at home, for the purpose of exciting devotion.

Everyone should make the Spiritual Exercises for eight or ten days each year. Each shall go to Sacramental Confession to the regular Confessor once a week.

The manifestation of one's own conscience is to be made to the Superior, either in Sacramental Confession, or outside it, whenever he sees fit.

The manifestation of the faults of another, or of any of his serious temptations that are known outside of Confession, is to be made out of charity.

48. A further means of Spiritual Progress is the zealous exercise of the following:

Eliminating vices and defects, and developing the contrary virtues;

Increasing and perfecting the infused theological and moral virtues;

Fulfilling the religious virtues, namely obedience, chastity, poverty;

Denying the inclinations of the flesh, of the senses, of love of self and of this world;

The perfect observance of all the precepts, which are divine, human, ecclesiastical and civil, as well of those duties which pertain to the priestly state - and what the religious life adds to these, pertaining to the rule, as well as what flows from all the responsibilities of one's own Institute;

Total flight from idleness and the assiduous commitment to all that seems to be a part of the ministry of the Church, to one's religious duties, or to the observance of discipline and to that obedience which is due to Superiors.

**Chapter 2
Progress in Ecclesiastical Doctrines**

49. In this religious, clerical Institute, the purpose of which is not only to contemplate, but to hand on to others what has been contemplated, there is required not simply ordinary knowledge, but rather one that is perfect in those matters which pertain to faith and morals. And as a result, it is also necessary that the religious clerics commit themselves in this religious state to the perfect acquiring of the knowledge of this kind.

50. It will be necessary that each confrere be sufficiently instructed so that the minds of others who might be living in darkness may be illumined, or be able to resist

encroaching heresies, or give explanation for the faith which is in us, or resolve moral difficulties that might come up, and satisfy everyone in both areas of theology, positive and scholastic, speculative and moral.

Chapter 3 The Series of Disciplines to be studied

51. Since the Apostle says: *I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified* [1 Co 2:2] - and since Christ has said of Himself: *I am the Alpha and the Omega, the Beginning and the End* [Rv 1:8], therefore, all should begin learning Christian Doctrine, even by memory, whenever this can be accomplished, as this has been presented for the level of all by Cardinal Bellarmine. Those, then, who will undertake their studies will afterwards return to Christian Doctrine that they might learn and profit from the Roman Catechism.

52. They will study the Sacred Scriptures in their entirety, first textually, and then afterwards with the Catholic commentaries.

53. They will also study the following: the Holy Greek and Latin Fathers of the Church, especially the Holy Doctors.

Sacred Liturgy with its commentators.

The General and Particular Councils of the Church, especially those of the diocese in which they will be serving.

The universal and particular Decrees of the Holy Pontiffs and Bishops especially those of the diocese in which they are living.

Ecclesiastical Jurisprudence, both universal and special - and also in some way, Civil Jurisprudence.

Scholastic Theology, especially that of St. Thomas.

Dogmatic Theology, especially that of Petavius; the ancient and new Controversies, especially those compiled by Cardinal Bellarmine.

Moral Theology, especially that of St. Alphonsus Liguori; Cases of Conscience; Mystical Theology, both theoretical and practical.

Chapter 4 Those Studies which can assist or embellish Theology

54. [The confreres will also] diligently study Church History and Civil History, as well as building up some erudition in the knowledge of the places principally where they are serving;

[They will likewise apply themselves] to the study of Metaphysical Philosophy, to physics and to mathematics;

[They need] to study natural history, as well as the Humanities;

[They should] acquire some knowledge of Medicine, and the rest of the liberal arts, as well as mechanics, agriculture, graphics, architecture, calligraphy, orthography, and other similar matters;

It is necessary for them to know the Humanities, and also the Latin, Greek and Hebrew languages, as well as the local language.

55. Lastly, [they should become proficient] in the art of sacred eloquence and Catechetics.

Chapter 5

The Distribution of Studies

56. All this concerning studies has been stated regarding the whole community, or in a general way, regarding its active members. For, absolutely speaking, we can say that perfection is necessary for the Institute in the above-mentioned disciplines and languages. As a matter of fact, it would be difficult, or morally impossible that any one individual Confrere would be able to join all these together with the required theological knowledge. Nonetheless, in the whole body of the community, there can be excellence, and effort should be made to obtain it.

57. Therefore, in each area of these disciplines, someone, or a few confreres, should be committed to it diligently by a particular study and for a longer time, as this would be most useful for the various services to be rendered to the Church depending upon the diversity of times and occasions.

58. Because these studies in the Community refer principally to Theology and also aim for the understanding of Sacred Scripture, its religious tend more frequently and with greater commitment toward these. Nevertheless, at times some confreres are to occupy themselves in these less important studies for a longer period, so that they might excel in them in an outstanding manner, in order to achieve our above mentioned purposes.

Chapter 6

The Means by which Studies are to be promoted

59. A special and careful program is to be set up for those who are dedicated to studies, both so that their health may experience no harm, and also so that their necessary comfort might not be lacking. As a result, the Superior should be vigilant so that they might have decent food and clothing, as well as the proper and necessary recreation. He is to see to it that the students might be free from all concern and solicitude about these matters, so that they might the more easily bear the burden of their studies, and be content in religious moderation.

60. In each house there is to be a common library, well equipped as far as the needs and the quality of the studies require.

61. Every student is to have those books which are necessary.

62. It will be incumbent upon the Superior to see to it that [the Scholastics] do not study in those times harmful to their physical health. They will be provided with that amount of time that will be necessary for their sleep, and that they maintain a certain balance in their mental endeavors so that they might persevere longer in acquiring and exercising the necessary learning for the service of the Church.

63. Every care should be exercised so that the impediments of external occupations and endeavors be removed from the Scholastics, both regarding domestic duties, as well in the other ministries so that more time might be given over to their studies.

64. For this reason the brothers will be assigned to take care of the necessary temporal matters in each house, so that the students might be relieved of these tasks.

65. All the members will protect their upright way of life and the proper intention for the glory of God and the benefit of souls. For no one, without a pure mind and the imitation of the Saints, will ever grasp the words of the Saints, says St. Athanasius [*De Incarn.* near the end]. All should pray often to God, Who is the Lord of all knowledge [**1 Sam 2:3**] that He might grant to them the necessary knowledge.

66. It will be up to the Superiors to see to it that neither the love for piety will be cooled through the fervor of studies, nor that through any excess of piety, will the necessary studies be impeded.

67. With the express permission of the Superior, Chairs of Theology might be accepted and also, at times, those of Philosophy, if they are offered, especially in Seminaries. This must always be without contradiction, or controversy, or opposition. This service is gratuitous.

68. University degrees might be accepted, as long as this takes place without any harm being done either to religious poverty, or humility.

FIFTH PART

**THE PROMOTION
OF THE CANDIDATES OF THE INSTITUTE****Chapter 1
Those to be promoted to the Priestly Office**

69. They will not wear any clerical garb until after high school has been completed.

70. They will attend class until their twenty-fifth year, and only then receive Minor Orders.

71. They will apply themselves to the study of those doctrines and liberal arts which are cultivated among us, and in which their own native talent is the most inclined, until their thirtieth year. In this time, they will be initiated into Sacred Orders and into the Priesthood.

72. While not omitting any study of those matters in which they are the more proficient and which are the more necessary, gradually they will be exercised in preaching in our own churches, in teaching catechism to children and to the unlettered, in hearing confessions of children and adolescents.

73. Then, they will be assigned to the hearing of confessions of men of all walks of life, and to giving sermons also in the churches of the city where they dwell, in giving retreats and the like.

74. Sometimes they will be given to the Missionaries as their helpers, and at times they will hear the confessions of women.

75. Then they will more often hear the confessions of women, and serve ordinarily in the work of the Missions.

76. Finally, they will accept the task of directing the Missions, and will give themselves over totally to the salvation of souls.

**Chapter 2
The Promotion of the Other Members**

77. There are two groups of these members.

Some would have already been initiated into the clerical life, when an impediment occurred. This would be something that does not disturb the discipline of the house, as, for example, an illness, or something like that. Furthermore, it would not be a hindrance to the edification of one's neighbor, either those in the house, or those outside. And this impediment would not inhibit the confreres from spiritual development, as for example, a loss of talent or memory that has become weakened. Nonetheless, this impediment would be such that it would render these confreres incapable of any further learning, or achieving a superior Grade. They will remain in the order, task and grade they have already received, which will be according to the

superior's judgment. Men of this situation will, however, be useful and suited for such duties, and they will serve the Lord in them, and will assist the other confreres in attaining the common scope.

78. The other group, then, is made up of those who do not receive clerical orders, but who assist the house and the Priests in temporal matters. Having all been imbued with Christian Doctrine, some will develop their trade in which they excel, or be committed to some work, serving the Lord in simplicity of heart, and edifying their neighbor in virtues.

Chapter 3

The Grade, or the Duties of those serving in Temporal Matters

79. Their offices are the following:

Sacristan, Porter, Gardener, Cook, Wardrobe-keeper, Launderer, in charge of Maintenance, Wine keeper, Brick-layer, Dispenser, Secretary, Cobbler, and other such offices.

80. Priests will supervise all of these constituted in a lower grade, as the Liturgist will oversee the Sacristan; the Prefect of the grounds and the garden will be in charge of the Gardener; the Economus will supervise the Porter, the Cook, the Launderer, the Cobbler, the Dispenser, and the Wine-keeper; the Procurator will be responsible for the Secretary.

81. In these offices, all may have assigned administrative assistants, who will obey these minor officials in all that pertains to their tasks, as though to the Superior.

82. Also, several offices might be entrusted to these minor officials in accord with the nature and the necessity of the situation.

SIXTH PART

**THE VOWS
WHICH ARE PRONOUNCED IN THE INSTITUTE****Chapter 1
The Vows made privately during the Time of Probation**

83. Vows that are privately made during the time of probation are not accepted by the Institute. As a result, such vows do not oblige the Institute, which can freely dismiss a Novice who has made them. In which case, such vows will cease, unless the intention of the one making the vows was otherwise.

84. Since the young more easily make such vows out of indiscreet fervor, they will not be allowed to make them unless with great consideration and consultation, and the proper form being observed as well as subordination to the Superior. Vows of this nature are temporary, rather than being without limitation of time.

**Chapter 2
The Vows of the Institute**

85. No one pronounces solemn vows unless he who merits the Grade of Apostolic Missionary in this Institute, and in accord with its scope.

86. The remaining Collaborators pronounce only simple vows in the Community before the Superior, after a suitable probation period, that would be based on the common law of the Church and the particular rule of this Institute.

87. These simple vows are perpetual, in so far as the intention and obligation of the person making the vows is concerned. However, for a legitimate reason, the Institute is free to render these vows null and void because it has only conditionally received them.

88. In like manner, by these vows the ownership of temporal goods is not taken away, nor is every acquisition of other goods, either through inheritance, gift, bequest, or something similar. It is only the use and the administration of these goods which are subordinated to the will of the Superior.

89. Those who are assigned to studies pronounce their simple vows publicly after Novitiate. They also promise the Divine Majesty, and they 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 probation.

SEVENTH PART

**ON THE OBSERVANCE
OF THESE VOWS****FIRST SECTION:
ON THE MANNER OF POVERTY****Chapter 1
On the Manner of Poverty
with respect to the Community**

90. Although those who pronounce simple vows in this Institute may retain the ownership of their goods, nevertheless, they cannot do so unless their Superior knows and approves of it. They are to be prepared to make a renunciation and abdication of everything, at the command of the Superior. Furthermore, it is not licit for them to acquire any new property, unless the authority, or the will of the Superior agrees.

91. Their food and clothing and room furniture, as well as all their religious furnishings, must be such that nothing superfluous be admitted, even though nothing should be lacking which is naturally necessary.

92. In our Churches, there will not be held funeral rituals, nor funeral stipends, nor chaplaincies, nor anniversary celebrations, or anything similar.

93. There will not be any safe, or box, or basket for receiving alms in our Churches.

94. All will have in common whatever pertains to food, clothing, furnishings to one's room and books. What is granted for personal use, the confreres will have it as only temporary, and they will be prepared to return everything whatsoever they may be using, for common use at the slightest indication on the part of the Superior.

95. To no one is granted the perpetual use of books, nor the freedom of taking them away with him wherever he may be transferred.

**Chapter 2
On the Manner of Poverty
with respect to Individuals**

96. No one will use anything as though it were his own.

97. No one will keep privately in his own room, or have under his own care, and for his own free use, whatever pertains to the sustenance of the body, as food and drink.

98. If anything of this nature should be sent to any religious, this is not for his own use or possession, but must all be received and distributed in common use.

99. No one will keep the door of his room locked, or any chest, without the permission of the Superior.

100. Regarding clothing and personal laundry, and all that pertains to the furnishings of his room, no one should retain anything beyond what is actually necessary for the use of the body, but all else should be kept in the common wardrobe.

101. No one should have any books without the permission of the Superior, nor should he write, or note anything in them.

102. No one is to receive anything in compensation for his spiritual ministry, or pious offices, which the Institute offers to its neighbors gratuitously.

103. No one can give, receive or dispense whatever belongs to the house, without the Superior's consent.

104. In order that each one be content with whatever is distributed to him from the common supply, he should be ready to accept the more mean and abject goods for his greater abnegation.

SECOND SECTION: **ON THE MANNER OF CHASTITY**

Chapter 1 **On the Manner and Purpose of Chastity in General**

105. In our houses, we keep the cloister with regard to women.

106. No one should leave the house unless with the permission of the Superior, and with a companion assigned by him.

107. On returning home, if there had been anything of note which the companion did, or which had happened, both confreres will refer the matter to the Superior. Furthermore, if anything important might have been heard from other externs, or which had been seen along the way, they will also make it known.

108. No one will speak with a woman, or hear her confession, unless with the door opened and in the presence of others, who will be able to keep them in view, if the conversation is of private nature

109. Each one moreover will tend with every effort to that perfection of chastity, which befits men whose office is angelic, or who are the procurators of the espousals with Christ our Lord, for their soul is given in marriage to the only Spouse, Christ, as the Apostle says, as a chaste virgin, holy in mind and body [cf. **2 Co 11:2**].

Chapter 2 **The Means for preserving Chastity in Particular**

110. There is to be the frequent exercise of prayer and meditation, which either the common rule will assign, or the order of Superiors to each one.

111. In order that the confreres might be effectively and gently assisted by their Superiors in overcoming all the difficulties and dangers which in the keeping of chastity customarily occur, each one will conceal nothing of this matter from the Superior, or the Confessor, or to someone else to whom the spiritual care of the religious is entrusted. Rather, each will manifest all temptations, and dangers. Likewise whoever might know of a danger for any confrere outside of confession, will be held to manifest this secretly to the Superior.

112. Each one will assume that mortification of the flesh through abstinence from food and drink, which is fitting for him in the judgment of the Superiors or the Confessor.

113. Idleness will be totally and perpetually avoided by each and everyone. Manual labor, or some external exercise of the body will be assigned to each by the Superior, which seems to be the most proper and expedient.

114. Conversations with women and visits, as well as communications, whether verbally with those present, or by letters with those who are absent, are to be avoided. However, in necessity, or when with much hope of great fruit, these will be conceded by the Superior only to well proven and prudent men.

115. Likewise any excessive familiarity, and singular friendship especially among the young, are to be avoided.

116. Moreover, no one without permission of the Superior will enter the room of another. When one has entered, with the permission of the Superior, the door will be left open while they are talking.

117. No one will touch another, even in jest.

118. Great care also will be exercised by all that with due frequency and the right disposition, each will approach the Sacraments of Confession and the Eucharist.

119. Likewise, modesty which is chiefly noted in the observance and custody of the ears and tongue and the other senses, and which is manifest in the remaining gestures of the body, is especially necessary for all, both for the sake of conserving purity of morals, and for promoting the edification of others.

THIRD SECTION:

ON FOUR-FOLD MODESTY, AS AN AID, OR EMBELLISHMENT OF CHASTITY

Chapter 1

On Humility

120. Thus, all will practice modesty in all matters, so that it might appear to all who are in the house, or outside, for the praise of God. And first of all, they will moderate through humility every motion of the mind which tends toward one's own excellence.

121. In the acquisition of this virtue, the confreres are to exercise it through those twelve degrees which St. Benedict has placed in his Rule, c.7.

1. To be humble not only of heart, but also to show it in one's very person, one's eyes fixed to the ground.
2. To speak few and sensible words, and not to be loud of voice.
3. Not to be easily moved and dis-posed to laughter.
4. To maintain silence until one is asked.
5. To keep to what is commonly expected by the rule of the monastery.
6. To believe and to acknowledge oneself more lowly than all others.
7. To think and believe oneself worthless and unprofitable for all purposes.
8. To confess one's sin.
9. To embrace patience by obeying under difficult and contrary circumstances.
10. To subject oneself to one who is superior.
11. Not to delight in fulfilling one's own desires.
12. To fear God and to be always mindful of everything that God has commanded.

Chapter 2 On Studiousness

122. All will moderate the desire of whatever pertains to knowledge. This is done through studiousness, which is contrary to the vice of curiosity.

123. Each one will refrain the appetite of knowing, in accord with this Apostolic saying: ***'Do not know more than it is necessary to know, but know unto sobriety.'*** [Rm 12:3]. What pertains to your office, Basil states, learn studiously and pursue, but do not inquire further out of curiosity. [Rule 235] [*Regulae brevius tractatae*, t. 2, 494 E].

124. First, the confreres should avoid those studies that are harmful; then, those that are useless, or irrelevant, which greatly impede knowledge, according to these words of the same Apostle: ***'Whoever wishes to be wise among you, let him become a fool.'*** [1 Co 3:18].

125. In those studies which are to be learned of necessity, or which would be useful, for the glory of God and for the greater service of the Church, all will struggle with alacrity and constancy, against all fatigue, negligence or boredom in deepening their knowledge of these matters.

126. In their studies, they will also observe the prescribed schedule, so that they will not study, or read, or write, or meditate, furtively, as it were, before, nor after the time established. They will also keep to the place and the manner and the other circumstances required in studying, in accord with the norm of obedience.

127. They will also keep that order so that they do not prefer knowledge over the spiritual exercises of prayer and meditation, spiritual reading and the required examinations of conscience, and other similar exercises. Neither by all means should they place studies ahead of religious discipline or the orders of Superiors. They should

always be prepared to interrupt them immediately, even totally, at the hint of the Superiors, they should be willing to give up studies altogether already undertaken, according to that line in the Psalm: '**Good and discipline and knowledge teach me**' [cf. **Ps 118:66**].

Chapter 3 On the Moderation of the Senses and Bodily Acts

128. In the third place, the confreres will moderate all that pertains to the movements and actions of the body, and this so that they will be performed decently and uprightly, both in what is done seriously, as well as what is done for the sake of recreation.

129. That gait is worthy of approval, states Ambrose in which there are apparent the weight of gravity, and the mark of tranquility, provided, though, that there is not present any affectation, but that every movement is to be pure and simple. [1 *De Officiis*, 18, 75. t. 2, 21 c]

130. In like manner, Ambrose does not approve of an excessively sweet sounding voice, or affected gestures - nor should anyone act too rudely, or in an excessively rustic manner. [ibi, 19, 84, p. 24 A]

131. The proper orientation of exterior movements is expected not only in accord with the convenience of the acting person, but should also be in harmony with the decency inherent in external realities, other persons, activities, and places, in line with that praise offered by Sacred Scripture in which the Saints are lauded by the Holy Spirit as '**studying beauty**' [cf. **Sir 44:6**]. This is therefore what is meant by preserving the beauty of life: to render to each one what is fitting for him. Thus, St. Augustine says in his Rule: 'In all your gestures, let there be nothing which would offend the notice of another: but let everything be what is proper to the holiness of your state.' [Ep. 109, t. 2 - also, Ep 211, 10. t. 1, 784 F].

132. Each one should take part in the usual and proper common recreations. In these, no one should manifest inopportune harshness and excessive severity and a morose visage. This would inhibit, or disturb the peace of others. So, through religious modesty, there are avoided those jokes that, both in words and deeds may show worldly impertinence, so that in no manner would the harmony of good works and virtues be broken.

Chapter 4 On the Moderation of Exterior Apparel necessary for Life

133. Finally, in the fourth place, they will moderate all that pertains to external apparel, as in clothing and everything in this category, so that all that religious poverty allows and gives to be used by the confrere will be regulated by modesty, for what is proper and in good taste for the glory of God and the edification of one's neighbor.

134. This decor should not be affected, but rather should be natural, simple, and even somewhat neglected rather than excessively smart, by making use of the common items. It needs to be a decor that bespeaks religious poverty, whether with regard to one's clothing, or other apparel such that nothing be lacking to both what is fitting and what is needed, that would indicate luxury, as Ambrose says [cf. 1 *De Officiis*, 19, 83. t. 2, 23 E].

135. So, this exterior care of oneself should be humble, that it exclude the intention of self-glory, nor should it be extravagant or indicate excessive preparation. It should be sufficient, while excluding all intention of self-pleasure. In the last analysis, the superfluous care of anything like these, is to be avoided.

136. Nevertheless, there should be avoided that slovenliness, which indicates a lack of any care, or effort that is needed to present an external appearance of what is proper. One should totally avoid that ostentation, as St. Augustine says, of sloppiness that one might present as a sign of being on mourning. This is all the more dangerous in that it presents itself under the name of the service of God [cf. 2 *De Serm. Domini*, 12, 41. t. 3.2, 216 E].

137. Clothing should be simple and proper, which would bespeak poverty and at the same time, be suitable both for the ministries to be offered, as well as in accord with those among whom one works. It should be clean and not torn.

FOURTH SECTION: **ON THE MANNER OF OBEDIENCE**

Chapter 1 **On Obedience in General**

138. All the Rules and prescriptions in this Institute do not oblige under any sin, either mortal, or venial. In like manner, the simple command of the Superior is not considered to include any obligation under sin, unless he should add 'in virtue of obedience', or something similar.

139. All will obey even the subordinate Superior, or anyone who may have been placed over their office, and anyone who has received from the superiors the faculty of commanding, as one would obey Christ himself.

140. All will take care that when they indeed do obey, they will also further conform their will and mind itself to the order of the Superior.

141. The obedience that is to be shown in everything that is ordered which does not go against the precepts of God, or the Church, or the rules of this Institute, is to be integral, prompt, strong and humble with the perfect abnegation of one's own will and judgment.

Chapter 2 On the Degrees of Obedience in Particular

142. In the first place, all will take care that in its execution, or in the act of obedience, that this be shown integrally, and not only in a partial manner. This holds true not only in obligatory matters, as this is simply required, but also with a view to the height of perfection in all other proper areas. For that obedience is perfect, when it is universal and makes no exception, unless in what would displease God. Obedience will be all the more prompt when it anticipates the expressed precept of the Superior, once his will has come to be understood.

143. Promptness also will especially appear in the act of obedience, so that no one will slowly or hesitatingly accede to carrying out what has been ordained. Rather, the confreres will rival the heavenly spirits on earth, putting aside all delay, leaving behind all their own projects, they will hasten and even fly to do the will of their Lord, just as soon as each one comes to know of the wishes of the superior, or perceive a sign from him. Such perfect obedience leaves unfinished one's own business.

144. The act of obedience will also be humble when no excuse is brought forward before carrying it out. However, should a real impediment arise, or at least one considers that there is one, or that he entertains some probable doubt concerning it, this will be humbly pointed out to the Superior, and the solution will be left up to him.

145. Lastly, the act of obedience is to be strong, that is, constant, and with due perseverance, so that it not be held back in anything, or at any time, no matter how difficult and repugnant to nature it may be.

146. In the second place, then, as to all that pertains to the exercise of the will in obeying, it should primarily be pure. And the formal intention of obedience is toward the observance of the precept, and toward the fulfillment of the will of the Superior; or, more exactly, of the will of God, which is manifested in it and through it.

147. Obedience must also be voluntary, so that very freely and very diligently the confrere will defer, as Jerome states, to the 'Superior of the monastery, fearing him as the Lord, and loving him as the Father'. [cf. *Ep.* 125 ad Rusticum, c. 15. t. 1, 937 A]

148. Lastly, obedience should be carried out with a smile and with spiritual joy and that it be observed with a constant and persevering mind, and with all humility of spirit.

149. In the third place, in so far as the intellect is concerned, all will strive and take every care that obedience be entirely simple, so that they will not look upon the Superior as a man, but as God, and that they accept his command not as human, but as divine.

150. The confreres will not inquire about the reasons of the order, nor discuss it, nor analyze it provided that all that is ordained is beyond sin. No one should pass judgment on the decision of the Superior, as the role [of the subject] is to obey and to carry out what is ordered, in harmony with the statement of Moses: ***Listen Israel, and be silent!*** [Exodus, Dt] This is precisely what wisdom is: that in this field, one must not have any, as the Apostle states: ***Whoever wishes to be wise, should be the fool!*** [cf. 1 Co 3:18]

151. Each one will make every effort to be ruled by that counsel and judgment, according to the saying of the Fathers, found in Cassian [*Coll.* 2, c. 11], to be carefully retained: that by no other vice does the Devil up-end the monk, and leads him to death, than when he persuades one to trust in his own judgment and conviction, rejecting the counsels of his Seniors.

EIGHTH PART

**ON THE PROMOTION
OF THE STUDENTS****Chapter 1
On the Final Formation
after the Completion of Studies**

152. Once their studies have been completed, the students will be proven still for another year, both in the exercises of devotion and humility, as well as in the ministries of the Congregation. This is in view of rekindling some fervor for virtue, which could have grown tepid because of literary studies.

153. This probation might be conducted either in the same place as the Novices, if their number is small, or in a separate house, removed from the customary contacts of their friends and relatives, either personally, or by letter.

154. If their number should warrant it, these confreres will gather in the same house under one Instructor, who will be suited for this office due to his own authority and experience in governing.

**Chapter 2
On the Nature of this Formation**

155. This Instructor will take care to form all the students spiritually, and will explain the universal nature of our Institute, on a few assigned days of each week, as well as making clear to them the practical way of helping their neighbors' salvation.

156. The Instructor might also privately impose penances and mortifications, which he may judge would lead to their perfection. However, whatever pertains to the external discipline, he will do all only after having consulted the Superior of the House, in case their dwelling be separated from the house of the community.

157. Should it happen that any one of the candidates prove to be less than satisfactory in this period of formation, he would be sent away and put off until another time.

NINTH PART

**CONCERNING THE GRADE
OF THE 'PROFESSED'****Chapter 1
Concerning the 'Profession'**

158. Only Priests are admitted to the [solemn] 'Profession', because the principal government of the Congregation, as well as its more important ministries that require the Priesthood, belong to the 'Professed'.

159. For this promotion, there are required an outstanding basic intellectual formation, as well as each one having given proof of an outstanding life-style and good example, providing every indication of moderation of human affectivity.

160. The decision as to who will be promoted, and when this 'Profession' will be made, is solely up to the Superior of the Congregation.

**Chapter 2
The Means by which this Institute
promotes the Salvation of Others**

161. [The Professed are required] to assume the clerical state, and to manifest every disposition to living this with perfection.

162. [The 'Professed'] are to be assigned to the administration of the Sacraments, especially of Penance and the Eucharist. They are to implore from God, even through [the offering of] the Sacrifices of the Mass, in order to obtain from God the fruits of the Missions and the preaching and the Confessions.

163. [The 'Professed' are to be dedicated to] any ministry of the Word of God whatsoever, such as:

1. Public preaching, or instructing God's people with catechetical teaching, either through public classes, or by private tutoring;
2. Pious sharing of views and conversations on sacred matters, sometimes offering fraternal correction, and at other times offering encouragement for virtuous living and a greater frequency of the reception of the Sacraments.
3. Teaching the path of perfection, and, at times, strongly exhorting people to live it.
4. Giving Retreats.
5. Promoting Church organizations.
6. Assiduously assisting the sick, and especially the dying.

164. [The 'Professed' will be dedicated to] contributing to the formation and discipline of Seminarians, whether these are living in Seminaries, or are extern students, assigned to parishes or living at home. They will accomplish this either through public

courses, or private conversations, by promoting the Seminarians' life of study and spirituality.

Chapter 3

Concerning the Instruction of Children and the Youth

165.Our confreres will promote in every possible manner the Christian formation of children and the youth, and also of those who are uneducated in the faith. They will accomplish this either through the Oratories, Catechism Lessons, even through private instructions.

166.Wherever it is possible, it is fitting that they also assist in the education of the youth. In this ministry, there is to be observed that principle taken from the Shorter Rules of St. Basil: 'Since the Apostle has said: ***And you, fathers, do not provoke your children to anger, but rear them in the discipline and admonition of the Lord.*** [Eph 6:4] – On condition that those who give us their children to be educated are of this mind, and those who accept them are very convinced that they can educate them in the school and disciple of the Lord, let them consider what the Lord says: ***Let the little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven*** [Mt 19:14]. If any such ideal and hope are not present, then I think that this [endeavor] would not be pleasing to God, nor would it be proper, or advantageous for us.

167.Even though children might be accepted in our ministry for the purpose of educating them, nevertheless the main goal to be sought and intended in our institution is their being instructed in their moral life.

Chapter 4

Concerning the Means to be employed in preserving and developing Morality in the Life of the Young

168.Since a pure conscience is the seat of wisdom, the students should avail themselves of the sacrament of Reconciliation at least once a month.

169.They should participate in the celebration of the Eucharist every day.

170.The greatest care should be taken so that the students might be well instructed in all that pertains to Christian Doctrine. At least once a week, they should receive instructions in Christian Doctrine, which they are to learn and be able to express what they have learned.

171.Furthermore, each week an exhortation should be given, through which all would be inspired to an increase in virtue.

172.Even during their classes, should the occasion present itself, the teachers should strive to inspire their students to the service and love of God and of virtue.

173.The beginning of school, and the different classes should be introduced by a

public prayer. The young people are to be taught that this brief prayer has two purposes: one is that they offer up to God all their studies, and in particular their time and activity. The second goal is that the students accustom themselves to beg from God the grace to profit by these studies. This practice can prove to be very useful for the other activities of life.

174. All the books for the students use should bespeak piety and chastity, or be carefully edited. The students are not to be permitted to have or read other books.

Chapter 5 **Those Means to be employed** **for the Academic Progress of the Youth**

175. Competence and diligence are first to be sought in the teachers. It is important that they not only be learned, but that they should also be assiduous and studious to assist in the progress of the youth in all their school work.

176. Good order, or methodology, are to be carefully observed, both in all the scholastic exercises, as well as in reviewing the work done. Every effort needs to be brought to bear so that the students might study privately, either in assignments of composition, or reviewing what has been learned, as well as their being able to refer back to what has already been covered.

177. Text books are to be carefully chosen, so that not only will they not present any danger to faith or morals, but also so that they might be the more suited for the benefit of the students.

178. Sufficient discipline should not be lacking, in accord with the quality and the capacity of the students. If, however, corporal punishment is to be meted out, due to the respect to be given to the religious state, this should not be administered by the teachers themselves. This should be the responsibility of the parents of the boy, or the student should be sent to a disciplinarian assigned for this task.

179. If correction does not help, and there is some danger that this student would be harmful to others, since he does not make much progress, should he prove to be incorrigible, he is to be expelled from school.

180. It is very useful to propose and to bestow rewards or honors to the extern students for the sake of encouraging fervor in their studies. In all these matters, propriety and a religious sense are to be observed.

181. Since 'honor promotes the arts', and material rewards may not always be at hand, the teachers should also make use of the type of rewards that are commensurate to the accomplishments and the individuals achieving them. This may be realized by assigning certain places or signs of honor, through which the emulation and greater diligence among the other students might be stimulated.

Chapter 6 Concerning the Duties of the 'Professed' Fathers

182. Their duty is to teach not only in sermons, retreats, lectures, which are both necessary and useful for reaching eternal life - but also to explain the rudiments of faith and morals to the uneducated and to children, in the Oratories, in public catechism lessons, as well as by private instructions. For this is of great use to the Church, and therefore this ministry is highly recommended to them.

183. They will hear the confessions of all, especially those of the poor and children, and encourage all to a frequent reception of the Sacraments.

184. When the 'Professed' are sent anywhere, or assigned to reside in some place, no one will expect any provision for the journey, or for their residence, from the Bishop, from the Pastors, or from the Superiors, but they will freely offer themselves and totally commit themselves to the task.

Chapter 7 The Principal Purpose of the 'Professed' Fathers

185. Although the purpose of this Congregation is to offer assistance to the Church under the direction of the Bishops, through the various and proper ministries of its vocation; and since this seems at times to be an arduous and difficult undertaking, and, if it be measured against human weakness, one that is exposed to dangers - nonetheless, this project of our vocation, therefore, is not one that is imprudent and rash. This is so, firstly, because it is not based on human resources, but we believe that it is to be carried out with the grace of the Holy Spirit, ***for He Who has begun a good work in you will bring it to perfection ... [Ph 1:6]***, if He is not hindered in this by us. For this is the special grace of this vocation, which is more powerful than all dangers and difficulties. Furthermore, through this plan, we do not propose to expose ourselves to dangers, nor to go to this, or that place, or to undertake one activity over another, but to follow the direction of the Ordinary whom the Holy Spirit has placed to rule the Church of God [cf. **Ac 20:28**]. This means is sufficiently safe in not erring in the way of the Lord. Finally, the concern of the Congregation is to be both in disciplining and in forming its members, as well as in selecting them, and in sustaining and strengthening them.

186. Furthermore, no one will contrive to be sent to one place rather than to another, but each will allow himself to be transferred, although it is not wrong to show oneself prepared for some undertaking. For, Isaiah [6:6, ff.] offered himself and Jeremiah [1:6] excused himself. However, Jeremiah did not resist God sending him, nor did Isaiah presume to go before being purified by the coal of the altar. As Gregory has said, no one should dare to undertake the sacred ministries without first being purified, nor should anyone chosen by a superior grace, proudly refuse to go, under the pretext of humility.

TENTH PART

THE UNITY, OR THE UNION OF THE CONGREGATION

PREFACE

Harmony among the Members

187. All will have as the scope and countersign of the spirit of their vocation that saying of Christ the Lord: ***By this shall all men know that you are My disciples, if you have love for one another.*** [Jn 13:35]

188. If the love of charity is to be exercised toward all, this is particularly so regarding ***those who are of the household of the faith*** [Ga 6:10], in accord with what the Apostle has said: ***But if any man have not the care of his own, and especially those of his house, he has denied the faith, and is worse than an infidel*** [1 Tm 5:8].

189. Moreover, each one will keep before his eyes as the norm of this harmony, that which may be read in the Acts of the Apostles [Ac 3 & 4], from which every religious community has found its inspiration and form: ***...of the multitude of believers, they had but one heart and soul...all things were in common unto them*** [Ac 4:32]. ***...And they divided their goods to all, according as every one had need...and they took their meat with gladness and simplicity of heart; praising God and having favor with all the people...*** [Ac 2:32, ff.]... ***and great grace was in them all...*** [Ac 4:33].

190. The individual members will pursue this union and harmony, and will hold in abhorrence and studiously avoid all that is contrary to it, such as dissension, discords, keeping in mind that saying: ***Behold how good and how pleasant it is for brethren to dwell together in unity*** [Ps 132:1].

FIRST SECTION:

THE NEGATIVE MEANS

Chapter 1

On not harming the Confreres

191. As the Apostle says: ***Let not the sun go down upon your anger*** [Ep 4:26] - and as the Lord has said: ***If therefore you offer your gift at the altar, and there you remember that your brother has anything against you; leave your offering before the altar, and go first to be reconciled to your brother: and then coming you shall offer your gift*** [Mt 5: 23, f.] - immediately every care should be taken that anger be put aside and all disturbance removed, if by chance out of human weakness these might have arisen among confreres. They should be cordially reconciled to one another, and after satisfaction has been made, they should return to the good graces of one another.

192. Should anyone be the sower of dissension or division among the Confreres, or with the Superiors, he should be immediately transferred from the house - or, should he prove to be incorrigible, he should even be dismissed from the Congregation.

193. No one should sadden, or offend his confrere concerning any defect of his nationality, or country, or his party, neither publicly, nor privately, even in jest. So, let everyone be very careful so that no conversation be had, or remark made concerning these matters, but let each one not even entertain unkind thoughts or sentiments.

194. Above all, the evil of gossiping should not be developed by anyone for any reason whatsoever, whether in word or gesture. St. Basil states that should anyone be found guilty of this, he should be subjected to very severe discipline. [*in Reg. Fus.*, c. 34]

195. Since it pertains principally to religious charity to anticipate the mutual rendering of service, benefit and honor: and since every spirit of dominating, or commanding and every hint of it is already reprehensible and of itself greatly alienates people - so, every manner and affectation of assuming command, is to be avoided, especially by those who are not Superiors, because this savors of pride and does not favor charity. However, if by chance someone is placed in charge of a certain business, he should give the impression of not commanding, but rather of showing how it should be accomplished, and let all, following the example of the Apostle, serve one another [cf. **Ga 5:13**], so that there might take place as St. John Chrysostom has elegantly put it regarding the ancient monks: 'Not one of them could be heard either inflicting or undergoing reproach, not the one commanding, nor the one obeying, but all are of the number of those serving.' [*Hom. 58 ad pop.*]

196. Let no one correct, upbraid, or reprehend another, unless he is endowed with the authority to do so, either by the power of his office, or by having received it from the Superior. However, each one ought to be disposed in due charity to cooperate in the correction of others, as Christ teaches us [cf. **Mt 18:15**]. Therefore, each one can only admonish out of charity, gently, softly and with kindness. One can only request by proposing alternative behavior, showing another way, rather by petitioning than by exasperating the other.

Chapter 2

Contrary Opinions to be avoided as much as possible

197. Nothing would prohibit that certain confreres, while maintaining charity among themselves, could disagree in certain opinions: this is not repugnant to peace. Nevertheless, this practice and experience itself shows 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 diminish its perfection. This is so, either:

because, even though opinions pertain to the intellect, yet they often depend greatly on one's sensitivity and good inclination of will;

or, because the contradiction of opinion is often grasped as a certain lessening

of one's own self-image and reputation, which affords the occasion that one's affection for the other is much diminished;

or, finally, because this contrary mind-set often proceeds from a certain sense of competition concerning the estimation one's learning is held in, and the honor extended to him, and other certain human comforts that proceed from this. Thus, the Abbot Joseph, as quoted by Cassian stated: as the enemy himself divides carnal and weak brothers over lowly and earthly values: in like manner, among spiritual brothers he brings about discord from the diversity of opinions. [*Coll. 16, 8*]

As a result, differences of opinion, disagreement and disputes are much to be feared, and, in so far as this is possible, are to be avoided by all.

198. Therefore, as far as solid doctrine is concerned, especially regarding that approved by the Church, there can be absolutely no diversity admitted among our members, since new opinions repugnant to such doctrine are not to be admitted.

However, in those opinions in which the Catholic doctors have varying, or contrary views among themselves, every care is to be taken so that even here there be conformity among our members, in so far as this is possible.

It is particularly necessary that this diversity, should there be any, be not regarding the entire body of doctrine, so that there would seem to be among our confreres divergent schools of thought: for this most often brings about the division of souls.

199. Above all, every care must be taken so that any diversity of doctrine which proceeds from our feelings and personal choice in no way be permitted: because to oppose the view of another, if this is by set purpose, is a very strong indication that the dissent is more by choice than by any reasoning process. Such a state could not help but damage the very core of charity.

200. In this matter it is of utmost importance that the doctrine of another should not be opposed in public lectures, preaching, or written books: because this would not only offend the spirit of the other person, but further very often brings real scandal, especially when this is done harshly and contentiously. As a result, it is very important to have before one's eyes the saying of St. Gregory Nazianzen: 'It is disgusting that in disputations on divine matters, anyone would ever vindicate for himself superiority, or tyrannical domination, or would never give in on any point to another, but rather shut his eyes regarding all the Doctors of the law, where humility not only holds sway, but also security.' [*Or. 26, De moderatione in disputationibus*].

201. Furthermore, diversity in practical matters of judgments is likewise to be avoided. For this occasion of dissension is more frequent and general, and is exposed to even greater disturbances. The reason is that this is found not only among the learned, but also among those who are not - it crops up between the great and the small alike. In fact it can be discovered in almost every matter that is undertaken and in all activities. Therefore, it can be the seed-bed of even greater dissension, and this is all the more the case when we pour more of ourselves into these human and exterior activities, the more we are attached to them. Pope Boniface addressed these matters: 'Dissensions and scandals prepare the avenue for depravities, and arouse

rancor and hatred, and provide the opportunity for illicit morals.’ [*In Clementinis*, Book 3, tit. 7, *Dudum...De Sepulturis*].

Chapter 3

The Contradiction in Conversations to be eliminated

202. Discord and bitterness of spirit are very often much intensified through contention in conversation. For the diversity of judgments is so human, that if proposed with gentleness and moderation of expressions and modesty of spirit, offends no one. However, contention, rash contradiction, the stubborn defense of one’s own position, are very offensive. And therefore, all this should be totally avoided by us.

203. St. Gregory Nazianzen states: ‘We must take care when we undertake any aspect in the early moral and intellectual formation of children that they might avoid all impropriety in their later conduct. For this reason, we must not give the impression of impudence and superficiality in discussions of minor importance, so that we, do not abuse this acquired habit in matters of greater weight.’ [*Oratione Superiori*]. St. Augustine also states: that adolescents need to be trained that once they say something, they should not then stubbornly defend it.

204. St. Basil in his Rule states: ‘Whenever confreres are in disagreement about a matter, disputing and arguing, they should never so violently contend with each other, but they should reserve the decision of the controversy to the Superiors.’ [c. 34]

205. Moreover, St. Augustine states in his Rule: You should not have any arguments, or, end them as quickly as possible, so that anger does not grow into hatred, and you make a beam out of a straw.’ [c. 34]

206. St. John Climacus states: ‘Whoever wants to add confirmation of what he says as true as it can be, needs to know that he is afflicted with a diabolical disease.’ The Saint is not speaking here of confirmation by oath, the spirit of which should be far from religious, but of that obstinate confirmation which usually arises from pride, which he calls the Devil’s Disease. [Gr. 4 *De obed.*]:

207. The Saint adds: ‘However, if anyone in conversing with his equals does this, perhaps he will be cured at times by the reproach of his elders. But, should one remain stubborn in his opinion against the view of his elders and those more wise than himself, such a person can never be healed by any human art.’

Chapter 4

On avoiding Particular Friendships

208. St. Basil says: 'The confreres must have mutual charity among themselves, not however, that two or three would go apart from the rest of their brothers by themselves. Should this ever take place, this is not charity, but division and sedition, and furthermore, it is an indication of dishonesty. For if such individuals did hold dear the décor of common discipline, beyond any doubt they would maintain that common and equal charity toward all. However, should such as these, by their own choice, cut themselves off and separate themselves from the rest of the community, and form a community within the community, the bond of friendship of this type is truly evil, and what binds them together must be thought to be contrary to the common legislation. Indeed, this is nothing other than an innovation which runs counter to the stability and constancy of regular discipline. [Const. 30]

209. The same Saint calls such particular friendship pernicious and 'a vice which is most abhorrent, through which a mutual and agreed upon harmony, which generally springs from charity, is torn apart, and its place, base suspicions and rivalries, as well as disparaging remarks, very quietly take hold.' [Rule 34]

210. The same Saint further urgently commends this concern also for the protection and the guarding of purity and virtue, and concludes: 'Believe me, because I speak to you fraternally and from the bottom of my heart.' [*Serm. On the abdic. of things*]

211. And again: 'The law of charity does not suffer those friendships, or bonds, that would go apart by themselves: this simply cannot be, without such affections, which tend to one side rather than to another, greatly upset the common harmony of all.' [*1 Serm. On the Mon. Inst.*]

212. And whoever is delinquent in this matter, the Saint adds below, is to be punished as harmful to public charity: indeed by the very fact that a confrere would favor another more, easily indicates that he holds the rest of the confreres as inferior in his affection.

213. Lastly: 'Whoever labors under this vice, and should he not change his ways following correction, something like a lamb that has contracted a plague, he is to be separated from the rest of the flock, so that he does not also spread the contagion of this malady to the rest of the community. [Const. 36]

Chapter 5

Moderation and Discretion in loving One's Confreres

214. And again, St. Basil remarks: 'Although an equal and like charity must be maintained toward all, nevertheless, honor needs to be extended to each one in accord with his dignity.' [*Serm. 2, On the Mon. Inst.*]

215. And just as in the natural body we love all its members with a certain equality and we take care that they all are free of pain - yet, this is all the more true regarding

those members that are the more noble and useful: 'So, too', he continues, 'in the whole community, even though we are moved by the ills that afflict each member, and likewise we are inclined toward all with charity; nevertheless, we extend a greater honor toward those who are the more useful, as is but proper.'

216. Therefore, the breadth and equality of this charity does not exclude a due order and a just distribution. Rather, the perfection and conservation of charity depends no less from this deformity, if I may speak thus, as from that uniformity. For, just as from disordered particular friendships, there arise suspicions, envy, disparaging remarks and similar vices which injure charity. Similarly, by unduly leveling uniformity we confuse the order and virtue is deprived of due honor and reward. And for the same reason, in the opinion of all the sages, in order to favor charity, a just attention to the individual is no less necessary than benevolence toward all.

217. Since Paul says: ... ***Let the priests that rule well, be esteemed worthy of double honor: especially those who labor in word and doctrine...*** [1 Tm 5:17] St. Basil then concludes: 'I think it is only right that this be observed in all who are of this dignity.' [In his *Shorter Rule*, 170] Cassian, too, teaches this profusely from the example of Christ the Lord, who loved John in a special manner. [*Coll.* 14, c. 16].

Therefore, not every love which toward some is greater than that extended toward others is to be reprehended, but only that love which exceeds good measure, which is most properly called singular, or particular friendship.

Chapter 6 Discerning Particular, or Disorderly Friendships

218. The signs of such love are the following: First, the underlying reason for such preferential love which is discerned in such a person, is neither for God's greater honor and glory; or, for the greater usefulness of the community or souls; nor, an expression of greater virtue and holiness. Whatever is not included among these motives, is simply foreign to the order of religious charity. And so, as St. Basil points out [even the tie of blood, as close as it can be, is not to be considered in religious charity, and is to hold no motivating sway in this matter. [*Serm 2, On the Mon. Inst.*]

219. Secondly, if such affection toward a certain individual, in some manner turns another's spirit from the love of the others, so that this would lessen the bonds and conversation which community charity requires, or is only grudgingly undertaken, or does not willingly come to assist others in their necessities, this is an open sign that such affection is excessive and does not arise from the order of charity, but from particular friendship.

220. Thirdly, disorderly friendship is clearly discerned from other bonds of affection: for the love of charity is most ordered, and is expressed only in the proper time and place, without offense to anyone. If, therefore, such affection inclines one to waste time, or [directs one] toward anything else which would not be in harmony with the state of perfection, and the rule - this is a particular friendship, and is not that love that is due from charity. As a result, charity is greatly offended, as St. Basil brilliantly

proceeds [cf. above], whenever without any manifest motivation a person gives to one more than to another - or distributes tasks and goods without the proper proportion being maintained. For, even though each and every religious in his own regard, ought to hold in disdain all things, and seek the lower grade - nonetheless, with respect to others, the merits of individuals must be kept in mind, and these must be met with due honor and love. This pertains to superiors to the utmost, by whom charity may be the more gravely offended, when because of their own particular friendships, and not according to the ability and merits of each one, and without keeping in mind the motive of what is of best use to the community, assign the work and merits to certain individuals, as St. Basil observed so well [Rule 303, of *the Shorter Rules*].

SECOND SECTION: **THE POSITIVE MEANS**

Chapter 1 **The Interior Inclination,** **or Disposition of Soul**

221. This depends very much on one's internal spiritual progress, for when genuine charity, or love for God and Christ the Lord increases, that very union between confreres, by which individuals are united to God and our Savior, is increased and perfected.

222. Hence, because this bond of union greatly intensifies through prayer and meditation, as is noted in **Ps 38:4: ... in my meditation a fire shall flame out...** As a result, beyond any doubt, this is the more sure and solid way to obtain this unity.

223. Nothing so favors the love of genuine charity toward another person than when we notice in him the singular qualities of virtues and the gifts of the Holy Spirit and we contemplate him as the image of God painted in the most excellent colors of grace. If, therefore, all strive to develop in themselves these virtues and gifts, and often consider them in others, and to think of others also as superior to themselves, and truly rejoice in their spiritual goods, giving thanks to God for them, indeed mutual charity will grow among them in a marvelous manner.

Chapter 2 **Those External Circumstances which the more serve Unity** **in a General Manner**

224. Union of this kind is produced in great part by the bond of obedience, as St. Ignatius says [CSJ n. 659].

225. Similar are the means of poverty and humility, or the contempt of temporal goods. Among these temporal realities are computed honors and dignities, as well as riches and life's comforts. Both the former and the latter are equally to be despised out of love for God. Those who are poor in spirit and humble manifest honor toward all others, and, as a consequence, they are so much loved by everyone.

226. The means of poverty is a most special one, as most proper to religious by

reason of the vow, which St. Basil discusses splendidly: In the religious state, all things are shared in common; spirits, and minds, bodies, and whatever we necessarily use for food and worship, God is common, the exercises of piety are together, work is shared, and so on [*Const. Mon.* c. 19]. Cassian teaches the same, quoting that line from Acts 4:32: ... **all things were common unto them...** [*Coll.* 16, c. 6].

Chapter 3

Those Special Circumstances in which Uniformity of Life-style stands out.

227. This uniformity and conformity must be in all matters, even including external realities, as in clothing, food, and all manner of living: Similitude is the cause of love. And this uniformity of life and common consent, contributes greatly to the unity of spirits.

228. Thus, St. Augustine writes: 'All should cooperate in uniformity and harmony. This is the same as saying: in order for confreres to live harmoniously, they have to live uniformly.' And he adds: 'And honor God in each other, Whose temples you have been created' [*Rules*, c.5]. Because God alone is He Who enables all to dwell in the same manner. As a result, this uniformity contributes greatly in having God recognized in all, and consequently, so that all might be most closely united in God.

229. This is the purpose of the common table, so that no one, no matter how important and senior he may be, whether he be a superior, or the more learned, or of any other condition, be excused from it, other than for the sake of illness. St. John Chrysostom most particularly commends that community of the ancient Monks. 'All things,' he stated, 'are held in common by them, table, dwelling, clothing, and what is all the more marvelous, there is one and the same spirit in all' [Book 3, *Against those criticizing the Monastic Life*]. He thus makes clear that external unity greatly helps the unity of spirits.

Chapter 4

Concerning the Common Food and Table

230. The table is said to be 'common' not only regarding its place, and the time for meals, but most particularly in the use of foods. The same fare ought to be placed before all without any singularity. St. John Chrysostom, speaking about religious, states: 'One and the same menu and table service are to be placed before those seated at table and those who serve. All will have the same clothing, the same lodging, the same life. And what surprise would there be that there be one and the same diet, clothing and table, since there is one and the same soul in all?' [Hom. 58, *to the People*]

231. For this reason, let all singularity regarding the common table be avoided, because this usually greatly disturbs the souls of the weak and, as a result, disturbs charity, as St. Bernard teaches in an excellent manner [Serm. 30, *in Canticles*].

232. However, this legislation should not hinder meeting the needs of all proportionately, according to that saying of **Acts 4:35: ... and distribution was made to everyone, according as he had need.** For charity itself would ask as much.

233. Therefore, St. Benedict says in his Rule [c. 34]: 'We do not say that there be a discrimination of persons [may God forbid!], but simply the consideration of infirmities: wherever one needs less, let Him give thanks to God, and not be sad. And whoever may need more, let him be humbled by his weakness, and not be arrogant because of the pity that may be shown to him. In this manner, all the members will be in peace.'

Chapter 5 **The Care of the Sick and Infirm**

234. St. Basil writes", speaking of the cenobitic life: 'Whoever is in poor health, has an abundance of individuals who share in his infirmity. And he who is afflicted and sick in spirit, also finds many by whom he will be cared for, and by whom every day he is encouraged' [c.19, *Constit. Mon.*]. Under this care of the sick he meant all the works of mercy, through which the confreres would come to one another's assistance: at times taking care of the sick; at other times, consoling the afflicted; on other occasions assisting those who are laboring; and on still other occasions, bringing comfort to the struggling, as also by correcting and picking up again those who had lapsed.

235. The same Saint powerfully recommends kindness and gentleness towards the sick [*Reg. Mor.* 41, c. 2].

236. And further he states that each should minister unto the infirm 'as brothers of the Lord' [*Reg. Brev.* 159]. And in an excellent manner, St. Benedict comments: 'The care of the sick is to be exercised before all else and above all else, and as though one was indeed serving Christ. In this manner, is each one to serve the sick' [*Rule* c. 36].

237. Likewise St. Benedict notes: 'The Abbot must take the greatest care that the sick might not suffer any negligence.' This was confirmed by Innocent III [*Cum ad mon. de statu mon.*]. St. Pachomius provided for the same matter in his Rule, where these words should be noted: 'They shall give to the sick every abundance, so that in nothing will the ailing confrere be saddened' [cc. 20, 22, 23]. This agrees what St. Jerome relates regarding the Egyptian monks 'The sick are tended to with the most wonderful care, and with prepared food in all plenty' [In the *Preface* to his *Rule*].

238. St. Bonaventure excellently notes that there should not be denied assistance to the sick by reason of their being deceptive, either by their own illusion, or by intentional malice, but rather help should be given to all, so that the good men and those really in need might not per chance suffer any want. [*The Six Wings of the Seraph*, c. 4, t. 2, Opusc.]

239. And therefore also St. Augustine prudently legislates: 'If the suffering remains hidden in the body of the servant of God who maintains that he is indeed undergoing malaise, he is to be believed beyond any doubt. But, nonetheless it is better that the doctor be consulted, to know whether that pain is to be healed by taking those remedies that the sick person likes [*Rule* 28].

240. Lupus, in his Rule for the Monks notes: 'If one feels an illness coming on, let him be moved to a more spacious place that he might be comforted both by the

ministrations of the elders, so that he might not seek for the comforts of the city, nor of his mother' [from St. Jerome, c. pen.].

241. In addition to the care of the Superior, and the assistance of the Infirmarian, there should be another confrere whose particular office it will be the caring of the health of the community in each house.

242. Each and every confrere should inform the superiors concerning all that is necessary for their own health, so that they might not suffer from anything out of a lack of communication.

Chapter 6

On Hospitality towards Confreres

243. If any brothers, or confreres come to our houses from some other place, hospitality is to be shown to them with all signs and actions of benevolence and charity.

244. Not only our own pilgrims, or guests are to be most humanly welcomed, and taken care of for as long as they stay, but also food and clothing are to be given to them, should they need them. And this cannot be contrary to poverty, if it seems necessary for charity.

245. This is to be extended toward all the confreres, without any distinction of race or nationality, without any acceptance of persons, or limitation, whether they may be professed, or novices, whether they are healthy, or ill; whether they are known, or unknown - to all great charity is to be manifested.

246. Moreover, this charity is to be shown in the first place in welcoming them. This ought to be done with external signs of the greatest friendship, as are usually in vogue in the customs of the region, as would be extended by distinguished persons toward close friends or relatives.

247. Hence, one must not just display external signs, but much more, all kinds of works of mercy and humility, sparing neither effort nor expense, in so far as religious poverty permits, and the need of our brother requires.

248. St. Basil teaches the same; he, however, earnestly recommends that in dealing with guests, religious modesty and poverty be not exceeded. He asks: 'What have we to do with sumptuous appurtenances? Let's say that a guest comes to us: If he is our brother and shares the same regimen of life with us, he should recognize our common fare; surely, whatever he has left behind at home, he should find the same among us. Is he exhausted from his journey? Then, he should be treated the more generously and the more liberally, to the point of what is sufficient to restoring his tiredness' [*Reg. Fusior.*, c. 20].

249. Finally, the Saint concludes that each one ought to be treated according to his quality and needs. Nevertheless this should be so 'that the food that is served generally to all, be of the type that it might be purchased at a low price, and with little

shopping required. Nonetheless, all that is necessary should be offered at table, with cleanliness and even elegance, and yet that we might never overstep our established bounds.'

Chapter 7

Common Recreation and Dialogue

250. Every day, for an hour after lunch, and another hour after supper, or a half hour, if one abstains from supper, all the confreres will come together in the same place, if this is possible, and converse in a familiar and friendly manner.

251. It is necessary that this be required of all without exception for the preservation of health, but principally for the development of charity. As Aristotle witnesses friendship grows with communication, and is dissolved by taciturnity [*VIII Ethic.* 5]. And St. Teresa states: "Charity grows by communicating".

252. It is known that this was quite widely the practice in the early Church and St. Jerome points out that this is similar to the practice of the early Monks. They were accustomed to going to table in groups of ten, and after having offered the hymn, or after their thanksgiving, the Saint continues that 'up until vespers, each one would speak with his brothers, and would say: Did you notice this, or that brother? How much grace there is in him? How modest his bearing? And if they should meet those who were ill, they would be consoled; and when they encountered one fervent in God's love, they would encourage him to zeal [*Letter 22, to Eustachius*, regarding the Virgin Custodia; cf. c 35,t. 1, 117 A] '

253. Cassian quotes the Abbot Abraham and says: 'How very useful and healthy it is for both your body and your spirit that interval of relaxation and human exchange, which at times was the custom to occur at the arrival of our brothers, even though this might have seemed to be a bother to us, and to be avoided. It often happens, and not only to novices and to the infirm, but also to the veterans and the perfect, that unless their concentration of mind and their commitment to discipline are allowed some pause and relaxation from concerns, they will fall either into a lukewarm spirit, or certainly into a pernicious state of physical health. As a result, that even though such visitation of their brothers becomes frequent, this should not merely be patiently tolerated by prudent and perfect men, but also should be gratefully welcomed' [*Coll.* 24, c. 20]. All of this marvelously harmonizes with our daily periods of restoration afforded by the conversation of the brothers with one another. For this, too, has the same purposes and provides the same advantages pointed out by the same Abbot, commenting:

254. Firstly, because it motivates us to be even more desirous of the quiet of solitude: for while in some way this hospitality might be seen to interrupt our daily routine, yet it really conserves us as tireless and constant. For if this daily schedule would never be slowed down by some interval, it could not be maintained through to the end with unwavering steadiness. Secondly, the need of restoring the body by extending human courtesy, is enhancing our human spirit, conferring upon us more advantage in recharging the body than by obtaining the same effect through the effort of self imposed mortification.

255. Furthermore, since the principal end for our Congregation is the conversion of souls, this is achieved for the most part by conversing with human beings, and by speaking about divine realities gently and discreetly. For this, moreover, religious confreres can become proficient in this when they are accustomed to having conversations among themselves. These more often ought to be concerning divine matters. And thus, they learn by practice to be silent at the proper times, and also to speak fruitfully and prudently at the proper times. This is the supreme kind of silence, as St. Ambrose pointed out noting: 'Pythagoras imposed silence on his own followers, so that by not speaking one would learn how to speak. David, though, noted that we would learn how to speak by talking, for how can learn without exercise? Or, how can there be progress, without practice?' And he concludes: 'Therefore, let those who would like to learn caution in speaking, would not neglect those means which are natural; let them practice self-control' [*In Ps 118*, Oct. 2, and c. 10, Book I, *de Off.*].

256. That which St. Thomas Aquinas counsels is to be heeded: 'be careful so that spiritual balance might not be totally destroyed' [II-II, q.168, a. 2]. He cites a similar admonition from St. Ambrose: 'Let us take care so that while we might intend to rest the mind, we dissolve all harmony, as a concert of good works [Book I, *Offic.*, c. 20].' To this responds the elegant insight of St. Basil: 'In conversation, all base witticisms, and all scurrilous, biting banter, and the like, are to be altogether avoided.' And further on, he adds: 'If, at times, we make use of these, for the sake of alleviating somewhat the cause of sadness in speaking, we are brought to joviality, this whole enterprise must be totally such that our speech be full of spiritual pleasantries and seasoned with evangelical salt, which is the more interior. All our conversation must breathe outwardly of the pleasing odor of wisdom which is in the heart, and might delight the listener in a two-fold manner, both by a relaxation of spirit, and a celebration of intelligence [*Const. Mon.*, c. 13].

Chapter 8

Mutual Communication with Distant Members by Letter

257. This communication should not only join the heart and the spirits of those dwelling in the same place, but also for those who are absent, that communication of letters should not be lacking, as this serves the same purpose.

258. Therefore, the exchange of letters between superiors and confreres ought to be frequent. Let them often exchange information about one another, and all should hear, what might be beneficial for edification.

259. St. Basil states 'Whoever by the benefit of God has done something good, he should also make this known to the others, so that the glory of God might be the more continuously effected' [*Reg. Mon.* 70, c. 1]. And He offers for this the examples of the Apostles [**Ac 14:26; Eph 6:21**].

260. Hence, St. Basil teaches the same writing to St. Ambrose. Among the great gifts of God he mentions 'that for those separated by a very long distance, there is given the possibility of coming together through the consolation of letters.' And further on, he encourages each to fulfill this necessary office of charity, and says: 'You have

already laid the foundation of love between us, now strive to encourage and build on this structure by a constant mutual communication. For by this agreement we can be joined in spirit, even though we are separated one from the other by very long distance in our earthly dwelling [*Letter 55*].

261. This also was the custom in the ancient Church, that there should be Letters of Communication [this is what they called them] among the faithful. It was by means of these that the early Catholics were accustomed to communicate among themselves, and offer witness concerning their faith. Both Optatus and Augustine mention this [Book 2, of the *Donat. Schism*; *Letter 163* to Eleus.].

Chapter 9 **Mutual Concern for the Spiritual Progress of the Confreres**

262. Since the end of the Congregation is to work for the salvation of souls, as a result, this asks for ministries that are accommodated to this end. Each member should in the very first place work for and desire first and with greater commitment the salvation of his own brothers, over that of externs, because charity is most ordered. Hence, just as each one is inclined to seeking first his own spiritual salvation before that of others, so too, as far as others are concerned, he would intend first, and seek the spiritual salvation of his own brothers, and that of the entire Congregation, before that of externs.

263. Therefore, there should arise that care and diligence which the Superiors of the Congregation ought to maintain for the spiritual progress of their sons.

264. From this also there should be manifest that inclination and attitude of soul for receiving correction from others, as well as assisting in the correction of others, with due charity.

265. As a result, in like manner, all should have that mutual care manifested through conversations and discourses favoring fraternal charity, and the zeal for encouraging each other to the exercise of virtues and perfection.

266. St. John Chrysostom commenting elegantly on that expression in John [cf. **17:11 b, 21, 22**], 'that they may be one even as we are', states: 'Nothing can be compared to the harmony and mutual union of wills- for by it, one is becomes many. For if there are two, or ten, in agreement, an individual will no longer be just one person, but each one of the community will be as ten, and you will find one in the ten, and ten in the one.' And further on: 'This is the excellence of love, in the strength of which one is both indivisible and multiple, and one can be in many places at once, in Persia and also in Rome. And what nature cannot do, love can' [*Hom 71, in Jn 16*].

ELEVENTH PART

**FAMILIAR CONVERSATION WITH OUR NEIGHBORS
TOWARD THEIR SALVATION****Chapter 1
That Familiarity that is to be avoided**

267. St. Basil says: ‘Unless we alienate ourselves from the necessity of family ties and from the familiar exchange with seculars, and shift away from that habit of mind as into another world, in no way will we attain the purpose of our spirit [Rules 5 & 13 from his longer rules].’

268. St. Basil says further: ‘The greatest care is to be expended by us when we come to dealing with externs, and only after having made use of diligence and circumspection [*Const. Monast.*, c. 7].’

269. From such familiarity with seculars there follows that it then becomes necessary often to visit them, and to be visited by them. However, both of these are contrary to the cloister of religious, which all the Fathers commend.

270. As a result, then, it often happens that religious become entangled in secular matters, which runs contrary to Paul’s precept: ***No man, being a soldier to God, entangles himself with secular businesses.*** [2 Tm 2:4].

**Chapter 2
The Proper Manner of Conversing with our Neighbors**

271. Let there be proposed to each one the example of Christ the Lord, Who has so established his own life that he would converse with men and women, and that He would eat and drink with them. Nevertheless, He not only observed perfection, but He also adhered to the most perfect state of life.

272. Likewise, we know the example of the Apostles, who lived the religious state and of perfection. And yet, they conversed familiarly with their neighbors, and they made themselves the servants of all, that they might gain all [cf. **1 Co 9:19**].

273. Thus, the Council of Mainz, held under Leo III, decreed: ‘the ministers of the altar, as well as the Monks, should totally abstain from secular matters.’ And adds: ‘However, to have a proper business is not to be contradictory, on account of different necessities, because we read that even the Holy Apostles had to conduct some business.’

So, therefore, we correctly deduce from the way the Apostles conducted themselves in worldly matters for the salvation of souls, not to be contrary to the religious state to converse with seculars for this purpose, on account of the Institute.

274. The ancient Monks, when it was necessary for the advantage of their neighbors, would leave their solitude, so that they could come among them. So, it is

read in the life of St. Antony by Athanasias and Surium and in Sozomenus, that Antony, on behalf of his fellow men and women, would come into the city. He says: 'Very often many would come and engage him to plead their case before the magistrates and the principal citizens [Bk 1 *Hist.* c. 13].'

275. Theodoretus also says of him: 'Having set aside his solitude, he would go through that city [of Alexandria], where he would instruct all [Bk 4 of the *Hist.*, c. 24 and 25].' And this is related of many others in that source.

276. St. Basil asks whether it is fitting for the monks to go to visit others, and he responds: 'The duty of visiting others is one of those that are most pleasing to God. However, the one who does exercise this ministry, ought to be wise in understanding, and prudent in responding, and to carry out what has been said: ***Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.*** [Col 4:6]. [in *Reg. Brev.* 311]

Chapter 3 How we can attain the Purpose of the Congregation through Friendly Conversation

277. In the first place, in order to conduct the office of Confessor in a perfect manner, it is often necessary to deal in a familiar manner with penitents outside of Confession. The purpose of this is either for their greater instruction, for their spiritual consolation, or to conserve them in the practice of confessing frequently, and in performing good works, which spring from this.

278. Then, general sermons, or lectures, while they may be necessary for the community, unless they are furthered in a holy manner by the warmth of familiar conversation, and digested, as it were, are very easily forgotten. Furthermore, what is often necessary is to descend from that generality to the manner and measure and particular circumstances accommodated to each one, which ought to be handled most especially in private conversations.

279. Finally, because men and women of the world are more often material rather than spiritual, it is necessary to come down somewhat to their level, and by honest, familiar conversation to win them over, and attract them, so that little by little they might be disposed to spiritual discourses. For although at times conversations on indifferent matters might be mixed in, if these are undertaken with this intention, or even better, just tolerated, they are not a waste of time, but they are useful and religious.

280. And since ***God gave to every one of them commandment concerning his neighbor [Sir 17:12]***, not only the Priests by their counsel and exhortation, but also the Students themselves, and the Novices, whenever this permission may be granted to them, and even the Coadjutor Brothers, each one according to his ability and as the circumstances allow, will give every effort to draw their neighbors to virtue in whatever private conversations that might come up.

281. However, with regard to dealing with women, it has already been stated above how and when with what prudence this would be done, and what had to be carefully observed in this matter.

Chapter 4 **Two Conditions by which this Means** **is accommodated to the Religious State**

282. The first condition is the right intention of charity, or of the religious state, i.e., that it is conducted either out of necessity, or for a pious reason, because friendship, or conversation with seculars, considered in itself, pertains to the matters of this world, unless it is raised to a higher order. Hence, St. Basil states: 'That activity of visiting, either solely for the cause of blood relationship, or out of friendship, is alien to our profession [d. *Rule* 311, of the shorter rules].' Here he proposes two motives which from the merely human aspect can be considered most upright. And yet, such an undertaking asks for something more sublime, in order for an action of this nature to be in harmony with the religious state. So, he has not said that it is 'evil' to visit relatives, or friends, for this reason alone, that they are simply relatives or friends, but he has said that this is 'alien' to the religious state.

283. The second condition is: that it be carried on with great moderation and circumspection. Moreover, the manner and the measure are to be taken from the purpose already mentioned, in which two aspects need to be taken into consideration. One of these pertains to God, or, which comes to the same, for one's own growth in God's love: and the other pertains to the good of our neighbors. For, unless some fruit is hoped for our neighbors, all such conversation is a waste of time. Furthermore, St. Bernard states [Letter 8]: 'Right order requires that one first strive to satisfy one's own conscience, and that that of others. Indeed the first level of piety, about which it is written: ***Have pity on your own soul by pleasing God [Sir 30:24]***. From this first step, ordered charity proceeds by a straight path, to have mercy on the neighbor, for indeed the precept is to love the other in the measure of oneself.'

284. And so, among the very first principles: it is required that this conversation should not be excessive, because such a practice could only impede one's own spiritual growth. Moreover, according to the doctrine of St. Thomas this undertaking will be excessive for these three reasons:

1. if it be carried on without the Superior's permission;
2. if it impedes one's own spiritual exercises, and works of divine worship, which each religious is obligated to fulfill according to his rule;
3. if it so occupy and distract the religious soul that it in some way would render it secular.

However, anyone who would be faithful to the religious state regarding the first two situations and would also maintain right reason toward God, he can hope in the divine assistance, so that he would not fail in the third, but would observe right order. Moreover, to inform the Superior, regarding his own weakness and condition, in so far as this will be possible, is an excellent counsel, and supremely necessary in our Congregation, so that the Superior would not assign anyone to those tasks in which he

would become entangled, or burdened with so many activities toward his neighbor that he could not sustain these without spiritual harm to himself.

285. It also pertains to this same moderation that any activity, which is taken up in behalf of our neighbor should be decent and proper for the religious state, because the good of the religious life is to be preferred over one's own good. And for this reason the religious should not engage in commerce, the drawing up of wills, or the execution of them, or that he should be engaged in public affairs, or become involved in any others of this nature, in behalf of one's neighbor, even though he might hope to obtain some spiritual fruit for him from these [Cajetan, in: II-II, q. 187, a. 2].

286. However, it is another thing to put on the dress of a merchant, or to pretend to be engaged in this line of work, so that an opening could be found either for the preaching of the faith or for some other similar duty of piety, which not a few Saints actually did. In the same way, it is sometimes permissible to enter among heretics to don a military uniform, or that of some other secular activity, or to simulate a business transaction, for the ultimate purpose of conversing with hidden Catholics, and of maintaining or increasing the faith among them, which the Missionaries did from time to time. There is no lie involved in this, nor deception, nor anything else that would be less fitting for the religious state, when it will be made clear for what purpose, or out of what need, this would be undertaken.

287. Nor is it a worldly undertaking to take up some work, which the monks of old and even St. Paul himself did, so that from what one is able to sell for his efforts, he might support himself or come to the help of his neighbors, but is actually indifferent and common in itself.

288. However, there are two principles by which one might discern the decency, or indecency of such an activity:

First, if it is already prohibited of itself, because it is evil either of itself, or by common law, i.e., because it is forbidden for clerics, to whom religious are equal in this, either when it is prohibited by the proper law, or the special law of the religious life [cf. *St. Thomas*, II-II, q. 187, a. 2].

The second principle is that if such an enterprise is of itself of such a nature that it could hardly be undertaken without danger of sin, as St. Gregory stated [Hom 24, *in the Gospels*]. And the same principle holds with due proportion, if the task should excessively occupy the spirit with the care and solicitude for temporal goods. However, because in this there can be broad latitude, so, except for the law or obedience due to the Superior, no certain rule may be prescribed, but each is to employ his prudent judgment, and the practice of the observant and God-fearing religious is to be observed, and that common sense of people with balanced view, and judging that such an enterprise is, or is not alien to the religious state.

289. Therefore, no one of our Confreres will assume, or promise any undertaking, even a pious one, without the permission of the Superior.

290. Moreover, as it was stated from the outset, our Congregation does not admit of the ordinary care of souls. This is understood with respect had for any community of seculars, and especially of the monasteries and congregations of religious women. But this is also so that no confrere will accept any ordinary care of singular persons, either men, or especially women, as a personal office, or as an obligation binding both parties, or one of the two, nor accept the obedience of another person.

Chapter 5

The Manner of visiting or assisting our Neighbors in Danger of Death

291. Every care must be taken that those confreres of ours who assist our neighbors to die well, be experienced in this ministry. They should know what to do in this situation and what manner to bring to bear in this moment of time upon which eternity depends. There should not be lacking those who would hear the confessions of the sick, and who might be of assistance to the dying.

292. When any of our confreres might be called to some sick person, whether he be poor, or rich - whether he is laboring under this, or that malady, and at any hour of the day or the night, 'let him approach this person as quickly as possible, and having entered the sick room, let him sprinkle holy water upon him, and throughout the room, praying the antiphon, *Asperges me, Domine*, and the prescribed prayers' [Council of Nantes, c. 4].

293. After these initial rites, he will direct that all leave the room, and approaching the bed where the sick person is lying, he will speak to him gently, kindly, that he might place all his hope in God, that he might patiently bear this visitation of God, that he might believe that this will profit his purification and temporal punishment, that he promise emendation, that if God should grant him life, he will look for penance for the sins he has committed, that he would dispose of his worldly goods while he is still conscious and enjoys the use of reason, that he might redeem his sins by giving alms, that he might pardon those who have sinned against him, that he might maintain the right faith and belief, that he never despair of the mercy of God.

When the mind of the sick person is thus relieved with these and other like acts of encouragement, after having given the blessing, the priest will withdraw, to return after a little while, that he might give some space so that the sick person might be able to think of his sins.

294. Priests who are called to assist those who are close to death will stay with them only as long as necessity demands. However, even though it should prove necessary, that he should exhort the sick in this situation to drawing up their wills, nevertheless, the confrere should not actually assist them in so composing their wills.

295. For the same reason, where it should prove necessary, the sick person should be exhorted that by reason of the danger he is under, he should dispose of his goods. Nonetheless, there is not to be offered to him any counsel concerning the manner of this disposition, unless only in those matters which may be necessary for his salvation, as making restitution to another, the payment of his debts, appointing his necessary

heirs, so that, in so far as it is possible to do so, every occasion of later law-suits and litigation be removed. It is not necessary to descend into particulars, because this presents the same inconveniences.

296. If, however, the sick person asks concerning those matters about which he can make some disposition, it pertains to the office of Confessor to counsel that which he might judge to be expedient for the greater service of God, and for the greater benefit of the soul of the testator. In order that our Confreres do this in the proper manner, let them observe the following:

297. No one of our Confreres should, or can encourage any testator to leave perpetual alms to the houses and churches of the Congregation. Nor should any Confrere make any effort to have legacies, or debts, or any ill-gotten or doubtful goods, be left to, or bestowed on the Congregation [Clem. 1. *De Privil.*].

TWELFTH PART

**THE REGIME
OF THE CONGREGATION****Chapter 1
The Manner of the Regime**

298. 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 advantageous, depends on his judgment, and then all shall obey him’ [Rule 3 and 65].

299. St. Basil states: ‘In no way should anyone curiously seek to find out the Superior’s plans, or inquire anxiously about what is being done, with the exception, though, of those who are closest to the Superior with their level of dignity and the prudence of their counsel. However, it will be necessary for him, whenever he is deliberating a matter, to make use of their counsel and mature consideration, thereby fulfilling that precept: ***Do all things with counsel*** [Sir 32:24; Pr 13:10. 24] [Rule 48 of the more extended version].

300. Chapters of the Confreres are also to be convoked, in which defects are corrected, and good conduct is to be proposed. Again St. Basil says ‘And in these, abundant use must be made of the opinion of the many, so that the matter under discussion might be judged with greater authority [c. 54]. Nevertheless, the judgment of all will not be the definitive one, not even when it is passed concerning individual and ordinary defects.

301. Therefore, every Superior of the Congregation, according to the nature and limits of his office, is to have integral authority, and only councilors, and not co-judges will be added to him. In the first place, because this form of regime is better in itself, and in its own kind, in the common view. And then, because in the religious state, without doubt, this can contribute the most to perfection. This is so because in this manner a more pure and perfect obedience is exercised; also because by this, there is a greater dependence of the members on the head; and also, in this manner, a greater union ought to result, as that between the father and his sons; furthermore, in this way there is removed the occasion of multiplying the dignities of so many judges, and prelatures in religious life, and consequently, there is diminished the occasion for ambition. Then, lastly, because if orders, judgments and other expeditious handling of matters were to depend on the opinion and will of many, there are multiplied the dangers of schisms and divisions: which would seem to be of far greater moment, and of a greater frequency than there would be if the power of the regime would be placed in one alone, and tempered only by the counsels of the sage.

302. However, in matters of greater moment and of lasting effect, it is not the Superior alone, but the Superior himself with his council and the decisive vote of

the majority of the Professed Confreres, have the right of legislating. Affairs of this kind would be the making, or changing, of statutes; declaring, or resolving doubts which may arise concerning them; the selling, or dissolving houses once founded, and other such more serious concerns.

303. In other matters, which are not of such major moment, the Superior, assisted, in so far as he himself will deem necessary, by the counsel of his confreres, has the full right of giving orders and commanding whatever will seem to him in the Lord to pertain to the glory of God and the common good.

304. 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 Superiors is most necessary, as St. Basil has taught [*Rule 24*, from those more extended].

305. St. Basil adds: 'The admonition of this kind is to be delegated to those who by age and prudence stand out over the others, so that there will be no harm to the ordinary discipline [ib.].

306. The Superior of the Institute will of himself establish the Director in every other house which will be founded, and which might be founded. Or, should he communicate this power to anyone, it will nevertheless still be up to the Superior of the entire Institute, to confirm, or remove those local Superiors.

307. Therefore, 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 - or, of those whom he himself delegated as representing his authority: this is so that the necessary proper order might be maintained in every well established community.

Chapter 2

Denunciation

308. Smaragdus relates this rule: 'If anyone should know of a confrere who cannot stand the regimen of the monastery, and is thinking of running away, and who does not immediately make this known, should have no doubt that he is a participant in the perdition of the other, and he should be separated from the company of his brothers, until this other might be reclaimed [n. 24, in the *Rule of St. Benedict*].

309. In the same source it is stated: If someone sees another, in any place performing something illicit, either in word or deed, and puts off making this known to the Prior, he should understand that he enables the sin of the other, and through every consideration sins in equal manner, because he thereby becomes a most bitter enemy of his own soul, and that of the other, for whom he covers up [c. 3, from the Abbots, Paul and Stephen]:

310. In the Constitutions of the Order of Preachers, it is prescribed: Each one should denounce whatever he has seen, or heard, so that vices may not be hidden from his Superior [Dist. 5, c. 13, § 4].

311. In this same source it is stipulated: If anyone should commit anything of this kind that is a more serious fault outside the Monastery, the Confrere who is with him, should strive to make his excessive behavior known as soon as possible to the Superior [c. 18, § 6].

312. In the Constitutions of the Friars Minor, it is stated: ‘Out of obedience, those Friars who go out of the house, on their return are held to make known in a secret manner to their Guardian, any notable excesses’ [edited by William Farinario, and approved by the General Chapter in the time of St. Bonaventure]

313. St. Ignatius states: ‘For the candidate’s greater progress in his spiritual life, and especially for his greater lowliness and humility, he should be happy to have all his errors and defects, and anything else which will be noticed or known about him, manifested to his superiors by anyone who knows them outside of Confession [*Constitution n. 63*].

314. St. Ignatius also adds that the future Novice on entering the Society, is to be questioned at the beginning whether he would be content to have all his errors and defects, etc...[In ***Examen* c. 4, § 8 = CSJ n. 63**].

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APPENDIX

to

PART XII

of the

CONSTITUTIONS

of the

Rev. Fr. BERTONI

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

APPENDIX ⁵
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. ⁶

§§§§§

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⁵ 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.

⁶ 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 ⁷ 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 ⁸.
- 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 (*) ⁹, 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 eliminate, 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

⁷ *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.

⁸ Cf. CSJ n. 774.

⁹ 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.

pronounced vows in it; or, to dispense, or to make void those vows, in his favor, when there is legitimate cause.

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]¹⁰. 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**¹¹ the **Grade of Apostolic Missionary**

¹⁰ CDB, P. VI, c. 2, n. 1 = CF# 85

¹¹ P. IX, c. 1, n. 2 = CF # 159.

§ 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.

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.

II. 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 1st 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 Stimato, 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 [*] ¹².

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:

¹² [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.

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 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 hand-writing, 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 IIInd 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 Economist 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.

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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 Jesus¹³: 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 Jesus¹⁴, is to be followed.

¹³ cf. CSJ n. 774.

¹⁴ cf. CSJ nn. 782-784.

III.

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 will be questioned about their state, or progress from those Congregations, nor will anyone intervene to learn about any statement or information; nor will anyone seek to have those Congregations take up this, or that opinion. [If those Congregations 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.**¹⁵ Furthermore, in Chap I, II, III¹⁶, 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.

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

¹⁵ cf. CF ## 27 & 28.

¹⁶ cf. CF ## 9-26.

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 precepts 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 aforementioned 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 aforementioned 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:¹⁷ 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].

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¹⁷ 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. 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.

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].¹⁸

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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

¹⁸ CDB, P. II, c. 2, = CF ## 30, 31 and 32.

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 Congregation¹⁹ [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, 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, the 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.

¹⁹ **[Translator's Note:** Here the Latin word *Capitulum* indicates a House Chapter.]

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]. ²⁰

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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

²⁰ CF # 89.

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.

§ 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 Economus, 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. 1,²¹ 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 [*]²².

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²¹ CDB, P. VII, c. 1, n. 1 = CF # 90

²² [Translators' 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].²³

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 Jesus²⁴, 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.

²³ CDB, Comp. n. 8 = CF # 8.

²⁴ cf. CSJ nn. 719-722.

§ 2.

**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.**²⁵

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** ²⁶]. 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 Econumus 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.

²⁵ CDB, P. XII, c. 1, nn. 1, 29 = CF ## 298, 299 & 306.

²⁶ CDB Comp. n. 8 = CF # 8; C.D.B. P. XII, c. 1, n. 9 = CF # 306.

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 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** ²⁷, 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.** ²⁸

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** ²⁹.

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.** ³⁰

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... ³¹

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

²⁷ C.D.B., P. IX, c. 1 = CF ## 158-160.

²⁸ C.D.B., P. IV, Chapters II-VI = CF ## 49-68.

²⁹ C.D.B. P. V, c. 1 = CF # 77.

³⁰ C.D.B. P IV, c. 4 = CF ##

³¹ CF # 68.

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.*

Therefore, the Superior General is to be most watchful, that those things that are prescribed in our **Constitutions, Part X, Sect. I, Chap. II**,³² 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*³³. 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 Episcopate 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,

³² C.D.B., P. X, Sect. I, c. 2 = CF ## 197-201. [These are all taken *verbatim*, from Suarez, o.c., pp. 951, ff.

³³ CF # 198 – cf. Suarez p. 951 b.

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 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* ³⁴. 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

³⁴ 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**.

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 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** ³⁵];
- 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 Disciplinae*. 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.

³⁵ C.D.B. P. XII, c. 1, n. 5 = CF # 302.

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.

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 Jesus³⁶. 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.³⁷

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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³⁶ CSJ nn. 774.

³⁷ 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.³⁸ 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.

³⁸ One early such list will be appended at the end of the IVth General Chapter – cf. CS III, pp. 355-358.

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, 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.** ³⁹

³⁹ C.D.B., P. IV, c. 1, n. 1 = CF # 47.

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.** ⁴⁰

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.** ⁴¹

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.** ⁴²

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.** ⁴³

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** ⁴⁴.

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** ⁴⁵.

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

⁴⁰ C.D.B., P. VII, Sec. II, c. 2, n. 3 = CF # 112.

⁴¹ C.D.B., P. III, C. 2, n. 2 = CF # 44.

⁴² C.D.B., P. VII, Sec. I, C. 2, n. 2 = CF # 99.

⁴³ C.D.B., P. VII, Sec. I, c. 2, n. 6 = CF # 101.

⁴⁴ C.D.B., P. VII, Sec. I, c. II, n. 8 = CF # 103.

⁴⁵ C.D.B., P. VII, Sec. I, c. 2, n. 2 = CF # 97.

actual use, but all else should be kept in the common wardrobe. **C.D.B., Part VII, Sect. I, Chap. II, n. 5** ⁴⁶.

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** ⁴⁷.

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** ⁴⁸.

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** ⁴⁹.

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 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** ⁵⁰.

1. 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

⁴⁶ C.D.B., P. VII, Sec. I, c. 2, n. 5 = CF # 100.

⁴⁷ C.D.B., P V, c. 2, n. 2 = CF # 78.

⁴⁸ C.D.B, P. VII, Sec. IV, c. 2, n. 2 = CF # 143.

⁴⁹ C.D.B, P. X, Sect. II, c. 5, n. 9 = CF # 242.

⁵⁰ C.D.B., P. VII, Sect. III, c. 4, n. 4 - CF # 136.

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** ⁵¹.

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.** ⁵²].

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 interrupting⁵³.

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** ⁵⁴.

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** ⁵⁵.

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 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** ⁵⁶.

⁵¹ C.D.B., P. VII, Sect. II, c. 2, n. 2 – CF # 111; P. IV, c. 1 = CF ## 47. 48.

⁵² This 'ib.' needed research: cf. CF #299 – taken *verbatim* from Suarez, p. 1060 b.

⁵³ The spirit of this may be found: CF # 150.

⁵⁴ C.D.B., P. VII, Sec. IV, c. 1, n. 2 = CF # 139.

⁵⁵ C.D.B., P. VII, Sec. I, c. 1, n. 6 = CF # 95.

⁵⁶ C.D.B., P. VII, Sec. III, c. 3, n. 5 = CF # 132.

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** ⁵⁷.

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** ⁵⁸.

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** ⁵⁹.

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.** ⁶⁰

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** ⁶¹.

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.** ⁶²

⁵⁷ C.D.B., P. X, Sec. I, c. 2, n. 1 = CF # 197 – this is taken *verbatim* from Suarez, p. 951 a.

⁵⁸ C.D.B., P. VII, Sec. III, c.1, n. 2 = CF # 121: the Twelve Degrees of Humility.

⁵⁹ C.D.B., Part II, Chap. 3, n. 7 = CF # 39.

⁶⁰ C.D.B. P. X, Sec. I, c. 1, n. 3 = CF # 193 – cf. Suarez, *verbatim*, p. 949 b

⁶¹ C.D.B., P. X, Sec. I, c. 1, n. 4 = CF # 194 – Suarez, *ib.*

⁶² 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.

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.

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.**⁶³

39. No one shall touch another even in jest. **C.D.B., Part VII, Sect. II, Chap. 2, n. 8**⁶⁴.

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.**⁶⁵

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** ⁶⁶.

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.** ⁶⁷

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.** ⁶⁸

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.

⁶³ C.D.B., P. VII, Sec. II, c. 2, n. 7 = CF # 116.

⁶⁴ C.D.B., P. VII, Sec. II, c. 2, n. 8 – CF # 117.

⁶⁵ C.D.B., P. VII, Sec. II, c. 1, nn 2, 3 = CF ## 106, 107.

⁶⁶ [NB: this citation seems faulty – there are no “Sections” in Part VIII of the Founder's Constitutions].

⁶⁷ C.D.B., P. VII, Sect. II, c. 1, n. 4 = CF # 108.

⁶⁸ C.D.B. P. IV, c. 1, n. 2 = CF # 48. And P. VII, Sec. II, c. 2, n. 4 = CF # 113.

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.

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.** ⁶⁹

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.** ⁷⁰

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.

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⁶⁹ C.D.B., P. XI, c. 4, n. 8 = CF # 289.

⁷⁰ 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.

**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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[Sezano: October 1, 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 ⁷¹.
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 ⁷², 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 ⁷³.
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 ...⁷⁴
13. The resignation of the Very Rev. Superior.

⁷¹ The Schools remained a desire for so many of the Confreres, all these years.

⁷² Readied now after so many previous **General Chapters** had discussed these.

⁷³ Fr. "Gradinati", perhaps.

⁷⁴ The rest is in pencil, and was left incomplete.

Modification of the Grade ⁷⁵

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 ⁷⁶.

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 ⁷⁷

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, thus⁷⁸ :

“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, ...⁷⁹

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⁷⁵ These refer to the Rules discussed in the Chapter, which would be published in 1890.

⁷⁶ 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**

⁷⁷ This inclusion was crossed out.

⁷⁸ In Latin.

⁷⁹ Incomplete

[B.] PRINCIPAL DISPOSITIONS
of the IXth General Congregation, February 1880, to be
communicated to the various Houses ⁸⁰

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 ⁸¹.
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

†††††

⁸⁰ 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.

⁸¹ 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 nuns ⁸².

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 studies ⁸³.

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.

⁸² 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.

⁸³ 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 sought ⁸⁴.

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.

⁸⁴ 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.

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.
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 session, can be affixed the condition that if 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 session, 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 call, 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.

2.⁸⁵ 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.**⁸⁶ 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 as solemnly as possible, and they will strive to promote the pious exercise, approved by the Church, that relate to It⁸⁷.

7.⁸⁸ 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.

⁸⁵ These numbers are hard to follow here.

⁸⁶ 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**.

⁸⁷ 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.

⁸⁸ This number "7" might follow the numeration began under # "1" above here.

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.

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 most ⁸⁹.

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.

⁸⁹ 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 Confre in this ideal.

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**⁹⁰, 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**⁹¹ 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 Office⁹², And to the **Grade of Apostolic Missionary in our Society**⁹³

⁹⁰ 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.

⁹¹ 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**.

⁹² 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].

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 also engage in teaching Catechism to children and to the uneducated ⁹⁴, 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 it⁹⁵.

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.

⁹³ 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 proripia munera* of the Stigmatine Apostolic Mission.

⁹⁴ 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].

⁹⁵ These Constitutions seem to be clear in the hope that some of the Stigmatines might indeed become authors of serious spiritual and theological works.

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**⁹⁶; or, **the Spiritual Exercises**⁹⁷; 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**⁹⁸; or was **dedicated for many years in instructing the youth**; or, lastly, **he had performed well some other office, or duty for the good of the Sodality**.⁹⁹

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 Sodality¹⁰⁰.

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

⁹⁶ There is a certain historical primacy here, as the Founder was inspired to establish the Community from this kind of **Apostolic Mission**.

⁹⁷ 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.

⁹⁸ As has been noted, serving in Seminaries was much revered by the early Community's **Apostolic Mission**.

⁹⁹ 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.

¹⁰⁰ 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**.

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 Econumus, 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.

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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Concerning the Government of the Sodality

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 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 them, 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**¹⁰¹. 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 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 precepts of the S. Canons, in so far as this will be necessary. Moreover, at least

¹⁰¹ There are **other** “serious forms of preaching” along with the Sacred Missions] cf. the Jesuit ideal of *Praedicare in Paupertate*]. .

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 at 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 Economist, 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 Economist 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, nor 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 Ecomus, 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 Ecomus, 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 Ecomus 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.

FINIS

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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

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HISTORICAL APPENDIX

Fr. Joseph Stofella's Note on these Constitutions ¹⁰²

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 Superior¹⁰³.*

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.*** ¹⁰⁴.

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

¹⁰² Cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle sacre Stimmate 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.

¹⁰³ Cf. Fiorio, *Cronaca*, pp. 130, f.

¹⁰⁴ This appears as a separate text in this Series, ***Appendix 1871.***

unanimous, or almost so. Thus, for example, the adoption of the **Common Rules**, taken from the *Regulae Communes* of 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 of 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*¹⁰⁵. 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

¹⁰⁵ Fiorio, *Cronaca*, p. 191.

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;
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 ¹⁰⁶, 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.

¹⁰⁶ The large majority of these derive from Fr. Bertoni's copying many paragraphs from Suarez' *De Religione Societatis Iesu*

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 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.

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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. ¹⁰⁷**

Part I

**Concerning the End which the Sodality proposes for itself,
and by what means it strives to achieve this Same End.**

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.

¹⁰⁷ 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.**

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.

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.**

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 is 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

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 Econumus, 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

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 precepts 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 precepts 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 Eonomus, 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 Eonomus 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 Eonomus 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].

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