

# **EARLY STIGMATINE GENERAL CHAPTERS**

## **The First Elected Superior Generals:**



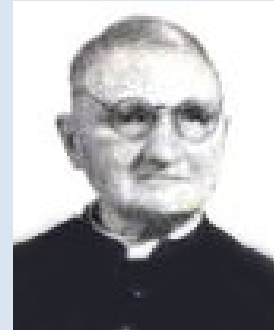
**Father J. B. Lenotti**  
1871 - 1875



**Father Peter Vignola**  
1875 - 1891



**Father Pio Gurisatti**  
1891 - 1911



**Father J. B. Tomasi**  
1911 - 1922

## **Chapters ## 1 – 18**

**1871 - 1911**

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

**Rev. Joseph Henchey, CSS**

**2000**

**Electronic Edition:**

**Tereza Lopes [Lay Stigmatine]**

**Last revised on Foundation Anniversary, 2014**

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**EARLY STIGMATINE GENERAL CHAPTERS****INTRODUCTION****Series of the General Chapters [1871 – 1911]**

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

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

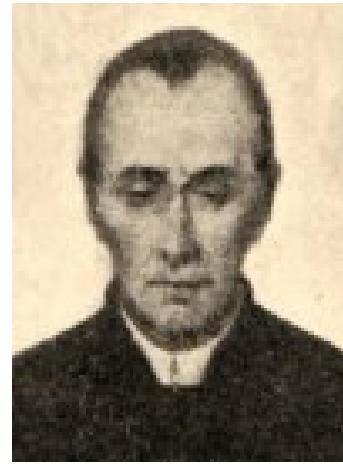
## THE FIRST SUPERIOR GENERALS:



**John Mary Marani**

**Lived:** 1790 - † 1871 (Age 81)

**Superior General:** 1855 - 1871



**John Baptist Lenotti**

1817 - † 1875 (Age 58)

1871 - 1875



**Peter Vignola**

1812 - † 1891 (Age 79)

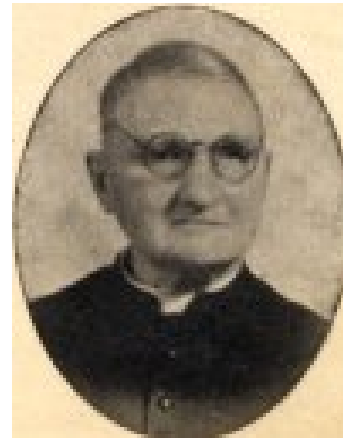
1875 - 1891



**Pio Gurisatti**

1848 - † 1921 (Age 73)

1891 - 1911



**John Baptist Tomasi**

1866 - † 1954 (Age 88)

1911 - 1922

†††††

**Some of the main personalities of the Early General Chapters [1871 – 1911]:**



**Marco Bassi**

**1828 - † 1896 (Age 68)**

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



**Peter Beltrami**

**1826 - † 1891 (Age 65)**

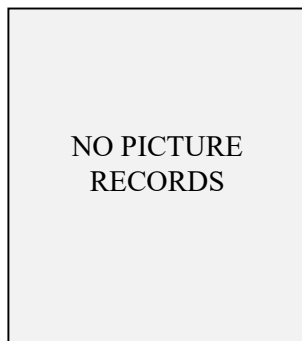
He specialized in Moral Theology. Very loved by Fr. Lenotti, stayed close to him at his death bed. Died in consequence of a sudden paralysis.



**Francis Benciolini**

**1806 - † 1892 (Age 86)**

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



**Richard DaPrato**

**1812 - † 1872 (Age 60)**

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



**Louis Morando**

**1846 - † 1909 (Age 63)**

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



**John Rigoni**

**1820 - † 1900 (Age 80)**

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

**Stephen Rosa****1860 - † 1922 (Age 62)**

Brilliant in almost all activities, he taught physical sciences until his death. He directed the Oratories of S. Maria del Giglio and of Stimate. He was superior of the Stimate and General Councillor.

**Joseph Sembianti****1836 - † 1914 (Age 78)**

He was treasurer of the Stigmatine Mother House; founded and became superior of a house of formation in Bassano. He left our Congregation in 1896 and joined the Combonians.

**Francis Sogaro****1839 - † 1912 (Age 72)**

He left the Stigmatine Congregation in 1874 and joined the Combonians. Consecrated as a bishop in Rome in 1885.

**Andrew Sterza****1847 - † 1898 (Age 51)**

Gave more than 300 missions to the people. Passionate student of classical studies. Obtained a brilliant degree at University of Padua, and literary awards in Amsterdam.

**Richard Tabarelli****1850 - † 1909 (Age 50)**

He taught Philosophy and Theology for many years to our professed students and in Roman Seminaries. He was director of our schools of Stimate, and concluded the approbation of our institute by the Holy See.

**Dominic Vicentini****1847 - † 1927 (Age 79)**

In 1900 left the Stigmatines and joined the Scalabrini congregation, where became Superior General. In 1910 he helped the Stigmatines to establish our first foundation in Brazil, in Tibagy.

# **EARLY STIGMATINE GENERAL CHAPTERS**

**1 – 18**

**1871 – 1911**

# **GENERAL CHAPTERS**

**The 1st:**

**July 3 – 5, 1871**

**§§§**

**The 2nd:**

**September 11 – 13, 1871**

**§§§**

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

**§§§§§**



**ACTS**  
**of the**  
**1st GENERAL CHAPTER**  
**July 3, 1871**

§§§

**ACTS AND STATUTES**

**Of the**

**FIRST GENERAL CONGREGATION**

**Held on the**

**3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> days of the Month of July**

**of the Year**

**1871**<sup>1</sup>

△△△

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Copy of the Minutes of Fr. Lenotti's Election

Statement of the Priests at Villazzano

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**[The II<sup>nd</sup> GENERAL CHAPTER - SEPTEMBER 11 – 13, 1871]**

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

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

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

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

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

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Present:

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

I.

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

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

<b>Those Voting</b>	<b>n. 13</b>
<b>For the Provisory Superior</b>	<b>12 votes</b>
<b>For the Stable Superior</b>	<b>1 vote</b>

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

△△△

## II.

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

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

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

Those Voting	n. 13
For the 1 <sup>st</sup> Proposal	13 votes

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

△△△

## III.

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

A Nomination of three priests present is to be held.

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

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

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

Having been put to a vote,

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

#### THE FOLLOWING ARE ELECTED:

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

ΔΔΔ

#### IV.

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

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

ΔΔΔ

#### V.

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

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

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

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

ΔΔΔ

#### VI.

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

It was thus conceived: the Provisory Superior:

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

**3<sup>RD</sup> HE WILL BE ABLE TO DO NOTHING AT ALL OF A PERPETUAL NATURE.**

This Plan was put to a vote, by **Yes** and **No**.  
**IT WAS APPROVED BY UNANIMOUS VOTE.**

△△△

## VII.

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

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

The ballots hand in, n. 13.

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

The following were nominated:

REV. FR. LENOTTI	with 5 votes
“ “ DaPRATO --	4
“ “ BASSI	2
“ “ BENCIOLINI	1
“ “ VINCENT VIGNOLA	1

Then followed the Voting on each one:

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

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

△△△

**Read, closed and signed:**

**Fr. Francis BENCIOLINI, eldest**  
**Fr. J. Bapt. LENOTTI**  
**Fr. Richard Da PRATO**  
**Fr. Mark BASSI**  
**Fr. Vincent VIGNOLA**  
**Fr. John RIGONI**  
**Fr. Peter VIGNOLA**  
**Fr. Joseph MARCHESINI**  
**Fr. Francis SOGARO**  
**Fr. Joseph SEMBIANTI**  
**Fr. Thomas VICENTINI**  
**Fr. Charles ZARA**  
**Fr. Peter BELTRAMI**

**The Congregation, or Chapter, is adjourned until tomorrow.**

[illegible]

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

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

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

△△△

**I.**

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

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

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

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

△△△

## **II.**

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

**Having conducted a vote by secret ballot on the proposition:**

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

**For Yes, there were 12 votes.**

**For No 1**

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

△△△

## **III.**

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

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

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**On their Number:**

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

**THE CONGREGATION DELIBERATED THAT THESE CONSULTORS OUGHT TO BE FOUR.**

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On the Qualities of those eligible:

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

△△△

## **IV.**

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

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

This was put to a secret Vote:



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

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

△△△

## V.

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

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

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

△△△

## VI.

### The Nomination of the Consultors

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

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

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

A vote was taken on these, with this result:

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

**THE CONGREGATION ELECTS AS CONSULTORS, AS ABOVE:**

1<sup>ST</sup>, THE REV. Fr. RICHARD DAPRATO  
 2<sup>ND</sup>, “ “ Fr. JOHN RIGONI



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

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

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

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

△△△

**I.**

This Proposition was sustained, developed and discussed, and it was agreed by unanimous vote of all present, to do thus: **recalling to mind for the purpose, Part XII, Chapter I, n. 7<sup>2</sup>, of the Constitutions, where it is written:**

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

△△△

**II.**

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

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

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

**Rev. Fr. BENCIOLINI with 7 votes.**

“	“	<b>BASSI</b>	<b>1</b>
“	“	<b>DaPRATO</b>	<b>1</b>
“	“	<b>RIGONI</b>	<b>1</b>

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

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

“	“	<b>BASSI</b>	<b>5</b>	<b>5</b>
“	“	<b>DaPRATO</b>	<b>5</b>	<b>5</b>
“	“	<b>RIGONI</b>	<b>3</b>	<b>7</b>

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

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

△△△

**III.**

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

As for the Consultors, the Congregation was referred to Part XII, of our Constitutions, Chapter I<sup>3</sup>.

As for the Eonomus General, this will be taken care of in the following number<sup>4</sup>.

△△△

**IV.**

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

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

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

<b>Present</b>	<b>n. 12</b>
<b>One abstained</b>	
<b>Voting</b>	<b>11</b>
<b>THE CONGREGATION ADOPTED IT.</b>	

△△△

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

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

**V.**

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

Rev. Fr.	RIGONI	with 9 votes.
“	“	DaPRATO 1
“	“	BASSI 1
“	“	SEMBIANTI 1

12

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

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

“	“	<b>DaPRATO</b>	<b>3</b>	<b>8</b>
“	“	<b>BASSI</b>	<b>3</b>	<b>8</b>
“	“	<b>SEMBIANTI</b>	<b>1</b>	<b>10</b>

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

△△△

## VI.

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

**THE CONGREGATION APPROVED THIS UNANIMOUSLY.**

△△△

**Read, Closed and Signed.**

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

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

**Fr. Francis BENCIOLINI**

**Fr. Richard DaPRATO**

**Fr. Mark BASSI** <sup>5</sup>

**Fr. Vincent VIGNOLA**

**Fr. John RIGONI**

**Fr. Peter VIGNOLA**

**Fr. Francis SOGARO**

**Fr. Joseph SEMBIANTI**

**Fr. Charles ZARA**

**Fr. Peter BELTRAMI**

**[Seal: APOSTOLIC MISSIONARIES**

**.VERONA.]**

**[So it is:**

**On the 5<sup>th</sup> Day of July 1871**

**Fr. John RIGONI, Secr.]**

<sup>5</sup> Frs. Bassi, Sembianti, and Rigoni, the Secretary, signed in Latin.

## [MISCELLANEOUS PAPERS]

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

1.]

In the Name of the Most Holy and Undivided Trinity.

July 3, 1871.

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

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

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

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

Provisory      12 votes.

Stable          1

Passed: to elect a provisory Superior.

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

1<sup>st</sup> The 1<sup>st</sup> fifteen days of September: Yes

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

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

2<sup>nd</sup> For some other time: No  
 For Yes, 13 votes.

It passed.

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

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

+ Fr. Vinc. Vignola

+ Fr. Bassi

+ Fr. Benciolini

+ Rigoni

+ P. Vignola

+ Bassi

\* *Lenotti* <sup>8</sup>

+ Lenotti 1

+ Rigoni

+ P. Vignola

+ Rigoni

+ Lenotti

+ Lenotti

+ Sogaro

+ P. Vignola

+ Rigoni

+ Lenotti

+ Rigoni

+ Zara

+ P. Vignola

+ Lenotti

+ Bassi

+ Rigoni

+ Lenotti

+ Rigoni

+ P. Vignola

+ Rigoni

+ P. Vignola

+ Bassi

+ Benciolini

+ Bassi

+ Bassi

+ P. Vignola

+ Rigoni

---

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

+ Lenotti  
 + P. Vignola  
 + Rigoni  
 + Lenotti  
 + Bassi  
 + Rigoni

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

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

[6] Those elected: 1. Fr. Rigoni <sup>9</sup>  
                     3. Fr. Peter Vignola  
                     2. Fr. Lenotti

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

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

[7] 6. The very sketchy Plan for the Provisory Superior followed:  
       **He will have the faculty of disposing by himself, in the ordinary and every day matters. In grave, or urgent matters, he cannot do anything, without the Deliberative Vote of the**

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



**major part of the Professed. He can do nothing in those matters which are of a perpetual nature.**

Unanimously approved.

7. The Nomination of the Provisory Superior

Ballots n. 13

- |        |     |                |
|--------|-----|----------------|
|        | 1.  | Fr. DaPrato    |
|        | 2.  | Fr. Lenotti    |
|        | 3.  | Fr. Benciolini |
|        | 4.  | Fr. Lenotti    |
|        | 5.  | Fr. Lenotti    |
|        | 6.  | Fr. Bassi      |
|        | 7.  | DaPrato        |
|        | 8.  | DaPrato        |
|        | 9.  | Lenotti        |
| (8)    | 10. | DaPrato        |
| (page) | 11. | Lenotti        |
|        | 12. | Bassi          |
|        | 13. | Vinc. Vignola  |

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

Voted on by secret Ballot:

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

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((Next appears Fr. Rigoni's Letter to Fr. Vincent Vignola <sup>10</sup>))

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

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

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

Verona, from the Stimato.

July 5, 1871

Your confrere, in Xto,  
Fr. John Rigoni

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

On the 4<sup>th</sup> day of July 1871 <sup>11</sup>

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

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

Omissions.

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

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

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

Having considered that the votes of the three [if they had voted], and even if they had not all been dispersed in favor of Fr. DaPrato, the relative majority of

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

the votes would still remain in favor of Fr. Lenotti, who in any hypothesis, would still have been canonically elected – it was proposed to give an explanation of this to the three mentioned Rev. Priests, i.e., Fr. Morando, Fr. Lanaro and Fr. Sterza.

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

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

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

((The Statement of the three Priests at Villazzano<sup>12</sup>)).

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

Villazzano, July 8, 1871

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

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

**ACTS**

**of the**

**II<sup>nd</sup> GENERAL CHAPTER**

**September 11 – 13, 1871**

**§§§§§**

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§§§  
§

**ACTS OF THE II<sup>nd</sup> GENERAL CONGREGATION**<sup>13</sup>**Original****September 11, 1871****First Session****In the Name of Christ. Amen.**

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

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

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

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

The list of names of those Congregated follows:

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

Rev. John Rigoni, Secretary

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

## I.

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

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

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

△△△

## II.

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

△△△

## III.

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

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

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>13</b>
<b>For No</b>	<b>3</b>

**The Ist Paragraph was approved.**

Fr. John Rigoni, Secretary

△△△

## IV.

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>15</b>
<b>For No</b>	<b>1</b>

**The 2<sup>nd</sup> Paragraph was approved.**

Fr. John Rigoni, Secretary

△△△

## V.

The reading of the 3<sup>rd</sup> Paragraph followed.  
After it had been discussed, and the closure accepted, it was put to a Vote, by Ye and Nay.

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

**The 3<sup>rd</sup> Paragraph was approved.**

Fr. John Rigoni, Secretary

△△△

## VI.

The reading of the 4<sup>th</sup> Paragraph followed.  
After it had been discussed, and the closure approved, it was put to a Vote by Yea and Nay.

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

△△△

The Session was put off until after Vespers.

Fr. J. Bapt. Lenotti, Temp. Superior

Fr. Vincent Vignola, Assistant for the Scrutiny

Fr. John Rigoni

## VII.

The reading of the 5<sup>th</sup> Paragraph followed, up to these words:  
***...after the reverence has been shown in the very place of the Congregation, the ballots are to be burned...***

On the question regarding the words:

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

these other words were added:

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

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

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

**The 5<sup>th</sup> paragraph was approved, up through the words, as recorded above:**  
***...after the reverence has been made, in the very place of the Congregation, the ballots are to be burned...***

△△△

**VIII.**

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

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

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

Fr. John Rigoni, Secretary

△△△

**IX.**

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

**Paragraph 6 was approved.**

△△△

**X.**

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

**Paragraph 7 was approved.**

△△△

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

Fr. J. Bapt. Lenotti, Temporary Superior

Fr. Francis Benciolini

Fr. Richard DaPrato

Fr. Mark Bassi

Fr. Peter Vignola

Fr. Joseph Marchesini

Fr. Francis Sogaro

Fr. Joseph Sembianti

Fr. Thomas Vicentini

Fr. *Carolus* Zara

Fr. *Aloysius* Morando



Fr. *Andreas* Sterza<sup>14</sup>  
Fr. Michael Lanaro  
Fr. Dominic Vicentini  
Fr. Vincent Vignola, Assistant for the Scrutiny  
Fr. John Rigoni, Secretary.



XI.

**September 12, 1871**

## IIInd Session

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

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

**Fr. Joseph Marchesini is absent for a legitimate reason.**

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

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

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

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

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

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>15</b>
<b>For No</b>	<b>0</b>

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

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

△△△

## XII.

<sup>14</sup> Frs. Zara, Morando and Sterza signed in Latin..

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

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

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

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

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>2</b>
<b>For No</b>	<b>13</b>

**It was not approved.**

△△△

### XIII.

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

**...The Congregation declares that our Constitution, Part VII, c. 1 at n. 1<sup>15</sup>, should not be so understood that the Superior has the faculty of obliging any member, even after the Grade, to the renunciation, or the abdication of his goods...**

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

<b>Present</b>	<b>15</b>
<b>Voting</b>	<b>13</b>
<b>Abstaining</b>	<b>2</b>
<b>For Yes</b>	<b>9</b>
<b>For No</b>	<b>4</b>

**It was approved.**

Fr. John Rigoni, Secretary

△△△

### XIV.

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

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

<b>Present</b>	<b>15</b>
<b>Voting</b>	<b>15</b>
<b>Abstaining</b>	<b>1</b>
<b>For Yes</b>	<b>6</b>
<b>For No</b>	<b>8</b>

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

△△△

### XV.

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

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

---

<sup>15</sup> This is CF # 90.

This was put to a vote by Yes and No:

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

The result was:

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

**It was approved.**

△△△

## **XVI.**

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

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

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

<b>Voting</b>	<b>15</b>
<b>For Yes, i.e., for the Commission</b>	<b>7</b>
<b>For No, i.e., for the Superior</b>	<b>8</b>

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

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

△△△

## **XVII.**

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

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

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

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

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

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>15</b>
<b>For Now</b>	<b>0</b>

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

△△△

### XVIII.

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

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>15</b>
<b>For No</b>	<b>0</b>

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

△△△

### XIX.

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

When the discussion was opened, two proposals were made:

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

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

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

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

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>15</b>
<b>For No</b>	<b>0</b>

**Paragraph 3 was adopted with the two emendations.**

1. Fr. J. Bapt. Lenotti, Temporary Superior
2. Fr. Francis Benciolini
3. Fr. Richard DaPrato
4. Fr. *Marcus* Bassi
5. Fr. Francis Sogaro
6. Fr. Michael Lanaro
7. Fr. Peter Vignola
8. Fr. Andrew Sterza
9. Fr. Joseph Sembianti
10. Fr. Thomas Vicentini
11. Fr. Charles Zara
12. Fr. *Aloysius* Morando
13. Fr. *Dominicus* Vicentini<sup>16</sup>
14. Fr. Vicent Vignola, Assistant for the Scrutiny
15. Fr. John Rigoni, Secretary of the Congregation



<sup>16</sup> Frs. Bassi, Morando and D. Vicentini signed in Latin.

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


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

Present:

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

**Fr. Joseph Marchesini was absent for a legitimate reason.**

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

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

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

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>15</b>
<b>For No</b>	<b>0</b>

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

△△△

**XXI.**

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

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

The Result:

<b>Voting</b>	<b>15</b>
<b>For Yes</b>	<b>15</b>
<b>For No</b>	<b>0</b>

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

△△△

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

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

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

To read the Rules one by one –

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

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

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

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

<b>Voting</b>	<b>16</b>
<b>For Yes</b>	<b>16</b>
<b>For No</b>	<b>0</b>

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

△△△

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

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

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

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

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

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

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

**Voting**            **15<sup>18</sup>**  
**For Yes**        **15**  
**For No**  
**It was approved.**

△△△

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

△△△

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

Completed, read, closed and signed:

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

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

**In faith whereof, etc.**

((Here is the red wax seal  
 of the  
*Apostolic Missionaries* ]

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

**Wednesday**

**John Rigoni, Secretary**

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

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

<sup>19</sup> In Latin.



**APPENDIX**

**to**

**PART XII**

**of the**

**CONSTITUTIONS**

**of the**

**Rev. Fr. BERTONI**

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

**APPENDIX** <sup>20</sup>  
to  
**PART XII OF THE CONSTITUTIONS**  
of the  
**Rev. Fr. BERTONI**

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

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<sup>20</sup> This beautifully hand-written Copy of the **Acts of the II<sup>nd</sup> 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 III<sup>rd</sup> 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.

<sup>21</sup> As has been noted, bound up with the Original Copy of the **Acts of the III<sup>rd</sup> General Chapter**, there is a beautifully hand-written copy of the **Acts of the II<sup>nd</sup> 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 <sup>22</sup> 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 <sup>23</sup>.

- 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 (\*) <sup>24</sup>, as to establish, or change the Constitutions; to declare, or to define, not in the manner of a provision in some particular case, but in the manner of a general statute, when doubts concerning it have arisen; to eliminated, or to dissolve houses already established, in which case, the permission of the Holy See is also to be awaited, as is stated in common law; to dismiss from the Congregation anyone who has already pronounced vows in it; or, to dispense, or to make void those vows, in his favor, when there is legitimate cause.

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<sup>22</sup> *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.

<sup>23</sup> Cf. **CSJ n. 774.**

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

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

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

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

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

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

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### 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]<sup>25</sup>. 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**<sup>26</sup> the **Grade of Apostolic Missionary**

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### § 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

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<sup>25</sup> CDB, P. VI, c. 2, n. 1 = CF# 85

<sup>26</sup> P. IX, c. 1, n. 2 = CF # 159.

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 Ist Chapter.

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#### § 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 Stimate, 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 [\*]<sup>27</sup>.

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.

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#### § 5.

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

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

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

And so:

#### I.

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

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<sup>27</sup> [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.

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 handwriting, in so far as he is able, so that it might not be recognized by the three who are to see and read off the votes. For this, at the most, the space of one half hour is to be employed.

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

*his vote in the Name of Jesus!* Then, the Secretary, followed by the Assistant, will arise, and afterwards the rest, one by one, will bring their ballots, after the example of the Vicar.

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

After the publication of the individual ballots, the numbers will be added up, if several have been named. Whoever should receive more than half of the votes, will be the Superior General. If, however, the number of all the Electors was uneven, and hence, does not total a half way number, he is to be considered as receiving more than half of the votes, who, out of the two parts, has the larger vote. If, however, in the first ballot, no one has more than half of the votes, then a second vote is to be taken in the same way, among those who have received some of the votes. But, the protestation emitted in the first ballot, will not be repeated. If, then, in the second ballot, the Superior is not elected, a third ballot will be attempted in the same manner. And if it should be necessary, a fourth, and a fifth, and as many as are necessary.

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

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

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

### Councilors

1. Let them understand how important their Office is, that the Superior General is to be assisted by their counsel and report, so that he might better and more easily govern.
2. Let them be lovers of the common good, and have this before their eyes in all their consultations, that they might give room for divine inspiration, and that their counsels be the more helpful, and they should not adhere excessively to their view, especially, let them be faithful should any of the cases that are noted in numbers 5 and 6 of the IVth Paragraph of the IInd Chapter occur [which, let us hope, never happens]. It will be necessary that they give proof to the entire Congregation, not only of their faith, but also of their diligence and prudence, being mindful of the time and level of charity they owe to the Congregation, and of the Office they have received from it.
3. In their consultations, let them have a sincere intention, and be free from every disturbance, so that faithfully, and with due modesty, they might give their opinion, being mindful of charity and obedience.
4. Let them be united among themselves, especially by charity, that one might give precedence to another in honor, and among others, that one might further the reputation of another, by both words and deeds. Should it happen, however, that one in the consultations has a different, or even a singular opinion, no one will harbor or manifest any alienation from him.
5. Let them understand well the matters about which they are consulted, nor let them be too hasty to speak: but, having considered the matter within themselves, and having prayed over it beforehand, especially when it is a question of difficult matters, let them give their opinion. But, when something should be proposed to be discussed right away, and they should judge that they would rather think it over for a while, they will indicate this to the Superior.
6. They should explain briefly the reasons for their objection: and if the reasons of others are to be sought to confirm the matter, let them do so also in modesty.
7. When the Superior, after having heard his Councilors, has decided something, let them submit their own judgment to his: nor will they make known, outside of the consultation, that, either what was decided was displeasing to them, or that they were of a different opinion: but, let them rather raise the decision of their Superior, and support him before others.
8. Even if they are not asked, if something comes to their mind, they can propose this to the Superior, when it pertains to the common good, or to some particular person, so that he might decide whether, or not, some thought should be given to this, or not. Let them also discuss among themselves, if something seems worthwhile to do, so that

having discussed the matter among themselves, they might refer the matter to the Superior General.

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

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

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

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

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

#### Admonitor

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

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

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

4. Although he is not obliged to admonish the Superior about those things which two, or fewer of the Councilors feel should be proposed to him: nevertheless, he is to give

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

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

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

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

#### Procurator General

1. In the handling of all business affairs, let him be perpetually mindful of the Institute of the Sodality, which he oversees for the glory of God, and the betterment of souls. Therefore, by word and example, he will edify all those with whom he treats; and in everything that pertains to his Office, let him strive to keep all those benevolent toward him, that is, those whose affairs and business need attention.

2. His Office handles all matters pertaining to travel, administration, accounts, suits, and those contracts to be drawn up, that are committed to him by the Superior General, and which pertain to the Houses of the entire Sodality, or even to particular persons.

3. He will supervise not only those matters that are cared for by an external Procurator, or Administrator, but also whatever has a bearing on business, with an associate, or associates, that will be given to him as helpers.

4. He will undertake to do nothing that pertains to travel, suits, or more serious business matters, even though these have been committed to him by the Superiors, or the Procurators, or the Economic of the Houses, unless he has been assigned to handle these by the Superior, either by himself, or through someone approved by him.

5. He will especially keep before his eyes that before he undertakes any suit, the controverted matter [if this be possible], should be resolved by concord and compromise. Whenever legal experts and Lawyers are to be consulted, those especially competent are to be selected. He is not to appear before a Judge in Court, unless where there is some

necessity that urges this most strongly; but, in so far as is possible, let him handle these matters through extern Procurators.

6. Furthermore, in carrying out transactions, he will avoid every semblance of big business and speculation. Should it happen that from his acumen in handling affairs, and by his initiative, some profit should result, he should know that it is not up to himself to dispose of this, unless it is in accord with the judgment of the Superior General.

7. He will confer with the Superior General, and render to him, or to whomsoever the Superior will designate, an account of all that he does, and in what state are all the transactions. But, if the complication of affairs would require extraordinary ability, or diligence, he will tell this to the Superior, and will request assistance that would be deemed opportune.

8. He will keep accounting books, in which will be written minutely everything that he receives, and for what reasons he has spent money; the accounting of expenditures and incomes will be so clear and distinct, so that even in his absence, it could be known how much the individual houses, or particular persons had given, or owe to the Procurator, or what is owed to them by the Procurator. Furthermore, each year, he will draw up a General Report, or the balance of expenses and incomes, and this will be signed by him. He will manifest this to the Superior General, for his examination and approbation, together with the books of expenses, which he will also sign.

9. In a book, he will report the transactions of all business matters that were entrusted to him, as well as anything of importance that transpired in the course of negotiations, and he will write all of this in a succinct and clear order.

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

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

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

△△△

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

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

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

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

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

## II.

Whenever a Congregation has been convoked by the General Councilors, and in a most urgent case, by the Directors of the Houses [as has been stated in § 1, Chap. I], for the removal of the Superior General from his office, on account of those reasons that are contained in Chap. IV, Part IX, no. 7, of the Constitutions of the Society of Jesus<sup>28</sup>; 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 Jesus<sup>29</sup>, is to be followed.

## 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

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<sup>28</sup> cf. **CSJ** n. 774.

<sup>29</sup> cf. **CSJ** nn. 782-784.



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.

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## § 6.

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

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

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

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

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

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

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

When these things have been done, if the Congregation had been convoked only for the discussion of business, a Secretary is to be elected, by a relative majority of votes, to whom are to be added those who have the **Grade**, together with the Superior and the Secretary. They will decide by majority vote, what proposals are to be rejected, which ones to be referred to the Superior, and which will be taken up in the Congregation.

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

In the more weighty matters, it is required that on one day, the matter be proposed, and on another, a decision is to be made about it. And the reasons for those things that are proposed, should be given by those who proposed them, and these are to be explained, if it will seem necessary, briefly and clearly, without any digression to other matters that do not pertain to these. In stating, or explaining opinions, or reason for them, care is to be taken that this be done with modesty, briefly, freely and sincerely, having considered the matter before God; matters already decided, will not be brought up again, and those things mentioned earlier, are not to be repeated uselessly, and with a waste of time. At the request of a third part of those Capitulars, the discussion will be

closed, and the deliberation will be taken up by ballot. Concerning the substantial matters, pertaining to our Institute, absolutely nothing is to be done in the Congregation; it is permitted, though, to request a declaration about these matters. But, if there should be proposed in the Congregation anything about changing or abrogating the Constitutions, it will not be permitted to treat of these things, unless first, it is decided by more than half of the votes that they can be discussed. However, a decision and a decree will not be made, unless there is a two thirds vote in favor.

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

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

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

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

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## § 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.**<sup>30</sup> Furthermore, in Chap I, II, III<sup>31</sup>, 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 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.

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<sup>30</sup> cf. CF ## 27 & 28.

<sup>31</sup> cf. CF ## 9-26.

Therefore, we, Congregated in the Lord, on the 11<sup>th</sup> 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 29<sup>th</sup> 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 25<sup>th</sup> 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 afore-mentioned Report, the Declaration and the documents, as required, to the Procurator General, and at least to two other General Examiners, who are not joined to the candidate by any tie of consanguinity, or affinity, so that they might consider everything, according to the manner described in n. 7. Moreover, later, on an appointed day, they will meet, and the oath having been made by both the Superior General, as well as by the procurator General, and the other examiners, and having considered the matter maturely, they will decide by secret ballot, whether the approval given in the First Scrutiny is to be confirmed, or revoked. On all these matters, the conscience of the superior General and the examiners remains gravely bound. The approval is to be understood as confirmed, when at least one more than half of the votes is had.

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

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

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

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

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

Note III: <sup>32</sup> 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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## 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]. <sup>33</sup>

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

<sup>33</sup> CDB, P. II, c. 2, = CF ## 30, 31 and 32.



### III. Concerning the Manner Of admitting to Vows

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

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

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

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

When this has been done, the same Director of the House of Novitiate will convoke the Chapter, or the Congregation <sup>34</sup> [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

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<sup>34</sup> **[Translator’s Note:** Here the Latin word *Capitulum* indicates a House Chapter.]

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.

18. Lastly, so that we might absolutely abide by the Decrees of the Holy See, we decree that in each house, on the 1<sup>st</sup> 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 25<sup>th</sup> 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].<sup>35</sup>

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#### V. The Manner Of receiving Aspirants

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<sup>35</sup> CF # 89.

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

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

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

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

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

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

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

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

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

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

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

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

dominion, or when, should the circumstances have changed, with the permission and approval of the Superior, he is to dispose of the fruits and revenue in some other way.

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

**Notwithstanding our Constitution, Part VII, Chap I, n. 1,<sup>36</sup> 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 [\*]<sup>37</sup>.

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<sup>36</sup> CDB, P. VII, c. 1, n. 1 = CF # 90

<sup>37</sup> [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].*<sup>38</sup>

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 Jesus<sup>39</sup>, 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.

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<sup>38</sup> CDB, Comp. n. 8 = CF # 8.

<sup>39</sup> 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.

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### § 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.**<sup>40</sup>

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**<sup>41</sup>]. 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 Eкономus 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

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

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



officials of the Houses, all of whom will enjoy that power which will have been communicated to them by the Superior himself.

3. The Superior General by himself, and by others, will be able to admit into the Sodality those who seem suited to the Institute in the judgment of the examiners, who are to be elected by the Sodality, according to the prescripts found in the Apostolic Constitutions and the Decrees of the Congregation on the state of regulars, which is 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**<sup>42</sup>, 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.**<sup>43</sup>

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**<sup>44</sup>.

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.**<sup>45</sup>

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...*<sup>46</sup>

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

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

<sup>44</sup> C.D.B. P. V, c. 1 = CF # 77.

<sup>45</sup> C.D.B. P IV, c. 4 = CF ##

<sup>46</sup> CF # 68.

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

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

Therefore, the Superior General is to be most watchful, that those things that are prescribed in our **Constitutions, Part X, Sect. I, Chap. II**,<sup>47</sup> 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*<sup>48</sup>. Furthermore, so that even concerning those novelties of doctrine which lead to great disturbance in society, and in which also serious men have varying opinions, let all our members hold to that which the Apostolic See and the Catholic Episcopacy are more inclined.

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

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

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

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

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

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

<sup>48</sup> CF # 198 – cf. Suarez p. 951 b.

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

15. Just as it is the responsibility of the Superior to see to it that the Constitutions of the Sodality are observed everywhere and by everyone, so, too, will it pertain to him to 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* <sup>49</sup>. 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.

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<sup>49</sup> 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**.

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

21. He will also see to it that the Directors of the Houses will submit to him each year, a report of their administration, in the manner that seems the most suitable, concerning discipline, and the spiritual advancement of his subjects, as well as on the 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**<sup>50</sup>];
- 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 25<sup>th</sup>, 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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<sup>50</sup> C.D.B. P. XII, c. 1, n. 5 = CF # 302.

## § 4.

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

1. The faculty, or the providence of the Sodality toward the Superior, is exercised, in most cases, through the General Councilors [always having kept in mind the universal good, and the greater edification] in five areas which can assist for the Glory of God.
2. The first pertains to externals, as food, clothing and any expenses whatsoever that refer to the person of the Superior. All of these can be increased, or diminished by the General Councilors. It will be required of the Superior to acquiesce to this ordination of the Sodality.
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 Jesus<sup>51</sup>. Therefore, if anything mentioned there should occur, the Sodality not only is empowered, but it is obliged [if there is most

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<sup>51</sup> CSJ nn. 774.

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.<sup>52</sup>

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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§ 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

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<sup>52</sup> CSJ n. 782.

novitiate, and of the Aspirants who are applied to studies in the houses.<sup>53</sup> On these lists, their names and qualities are to be written. He will see to it that this list will be brought up to date every year, if this seems most fitting.

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

5. Furthermore, he should not be occupied in the carrying out of particular ministries; such as would be the care of some particular House, whose temporal upkeep and government would pertain to him. Rather, in each place, even where he is living, 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 them over, and by deciding with the help and favor of God and our Lord, what should be done.

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



## 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.**<sup>54</sup>
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.**<sup>55</sup>
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.**<sup>56</sup>
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.**<sup>57</sup>
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.**<sup>58</sup>

<sup>54</sup> C.D.B., P. IV, c. 1, n. 1 = CF # 47.

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

<sup>56</sup> C.D.B., P. III, C. 2, n. 2 = CF # 44.

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

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

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**<sup>59</sup>.

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**<sup>60</sup>.

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

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**<sup>62</sup>.

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**<sup>63</sup>.

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

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

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

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

<sup>62</sup> C.D.B., P V, c. 2, n. 2 = CF # 78.

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

choose, or consult a doctor, unless with the approval of the Superiors. **C.D.B., Part X, Sect. II, Chap V, n. 9** <sup>64</sup>.

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** <sup>65</sup>.

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

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.** <sup>67</sup>].

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 interrupting<sup>68</sup>.

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** <sup>69</sup>.

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.

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<sup>64</sup> **C.D.B., P. X, Sect. II, c. 5, n. 9 = CF # 242.**

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

<sup>66</sup> **C.D.B., P. VII, Sect. II, c. 2, n. 2 – CF # 111; P. IV, c. 1 = CF ## 47. 48.**

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

<sup>68</sup> The spirit of this may be found: CF # 150.

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

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**<sup>70</sup>.

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 jocular 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**<sup>71</sup>.

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**<sup>72</sup>.

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**<sup>73</sup>.

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**<sup>74</sup>.

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

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

<sup>71</sup> **C.D.B., P. VII, Sec. III, c. 3, n. 5 = CF # 132.**

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

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

<sup>74</sup> **C.D.B., Part II, Chap. 3, n. 7 = CF # 39.**

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, Cap. 1, n. 3.**<sup>75</sup>

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**<sup>76</sup>.

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.**<sup>77</sup>

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.**<sup>78</sup>

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

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.**<sup>80</sup>

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**<sup>81</sup>.

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

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

<sup>77</sup> **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.**

<sup>78</sup> **C.D.B., P. VII, Sec. II, c. 2, n. 7 = CF # 116.**

<sup>79</sup> **C.D.B., P. VII, Sec. II, c. 2, n. 8 – CF # 117.**

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

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

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.**<sup>82</sup>

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.**<sup>83</sup>

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

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

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

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

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.**<sup>84</sup>

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.**<sup>85</sup>

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.

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

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

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

<sup>85</sup> 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.

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.



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

**VERONA**

**OCTOBER 4 & 6<sup>TH</sup>, 1871**

**§§§§§**



**ACTS<sup>86</sup>**  
**of the**  
**IIIrd GENERAL CHAPTER**  
**of the**  
**MM. AA.**  
**VERONA**  
**October 4<sup>th</sup> & 6<sup>th</sup>, 1871**

**IIIrd General Chapter**  
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<sup>86</sup> **[Translator's Note:** these *Acts* cover about seven and one half pages in the Original Manuscript – for a further description, cf. 'Note # 2.'

**Original****In the Name of the Lord. Amen****In the Year 1871 – the 4<sup>th</sup> day of October – Wednesday****The Acts of the III<sup>rd</sup> General Chapter  
of the  
APOSTOLIC MISSIONARIES  
Verona**

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**Session I**

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

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

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

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

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

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

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

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

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

△△△

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

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

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

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

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

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

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

△△△



**A.M.D.G.**  
**On the 6<sup>th</sup> day of October, of the year 1871**  
**Friday<sup>88</sup>**

**The Acts of the 2<sup>nd</sup> Session of the III<sup>rd</sup> General Congregation  
 Of Apostolic Missionaries, Verona**

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

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

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

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

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

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

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

Those nominated were:

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

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

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

**IN THE NAME OF THE LORD. AMEN.**

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

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

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

△△△

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

***In the Name of the Lord. Amen***

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

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

[Seal: green ink]  
**APOSTOLIC MISSIONARIES  
VERONA**

△△△

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

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

△△△

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

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

### **REV. FR. FRANCIS BENCIOLINI WAS ELECTED**

△△△

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

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

### **REV. FR. JOHN RIGONI WAS ELECTED**

△△△

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

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

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

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

△△△

Next, was held the Nomination of three other examiners for the 2<sup>nd</sup> Scrutiny.

The following were elected: Fr. Peter Vignola with 8 votes  
Fr. Richard DaPrato 7

Fr. Charles Zara 5  
[one vote was invalidated].

△△△

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

Before terminating and dissolving the Congregation, the Very rev. Superior proposed to the same, whether it would be pleasing to It, to delegate him [making, thereby, an exception to the Rule contained in the **Statute, Appendix to Part XII, Parag. 3, n. 3**], to confer the **Grade of Missionary Apostolic**, with the participation of all the merits and spiritual advantages which can be had from our Institute, and thereby, all the more to incorporate and to assure in the most perfect manner in this, our Institute, the **Most Rev. Fr. Louis Bragato, on Mission**<sup>89</sup> **at the Imperial Court**, as one of us, and also one so worthy.

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

The result of the Vote was for Yes, 9 votes.

For No, 1 Vote.

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

△△△

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



