

# **Xth & XIth GENERAL CONGREGATIONS**

**FEBRUARY 18 – 28, 1881**

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**SEPTEMBER 12 - 25, 1889**

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**ACTS  
of the  
Xth GENERAL CONGREGATION**

**February 18- 28, 1881**

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Acts<sup>264</sup>  
of the  
**Xth General Congregation**  
 February 18 – 25, 1881  
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**XIth General Congregation - September 12 – 25, 1889**

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<sup>264</sup> The **Minutes** of this **Xth General Chapter** appear on 29 lined pages, measuring 8 x 12 inches, in a grey covered notebook. On a final page, after the conclusion of the **Minutes**, there were inserted the results of the findings of the IXth Chapter Capitular Commission, established by that Chapter to review the *Appendix to Part Xii of the Founder's Original Constitutions*. Their report, or responses, was dated September 23, 1887, was well over six years from the conclusion of the previous **IXth General Chapter**.

[House of the Stimmate]

**“In the Name of the Lord. Amen.”** <sup>265</sup>

On this **Wednesday, the 19<sup>th</sup> of January, 1881**, there was convoked by the Very Rev. Fr. Director, Charles Zara, the Chapter of the House of the Stimmate, on the occasion of the most proximate General Congregation, that will take place this coming February, as appears from the Decree that emanated on the 16<sup>th</sup> of this month, from the Very Rev. Superior General, according to the norms found in the *Appendix* to our Constitutions.

The said Chapter is composed of Twelve members having a vote, i.e., Fr. Charles Zara, Director; Fr. Mark Bassi; Fr. Peter Beltrami; Fr. James Marini; Fr. Bellino Carrara; Fr. Richard Tabarelli; Fr. Joseph Zandonai; Fr. Angelo Graziani; Fr. Bonaventure Vidalli; Fr. Louis Gasperotti; Fr. Paul Gradinati; and Fr. Louis Battisti.

The purpose of the Chapter is to propose to the General Congregation those matters which seem to it to be for the general utility of the entire Congregation, or the particular good of this House.

The matters that were exposed and voted upon are the following:

**Ist.** Considering the straitened circumstances in which some of the newly founded Houses of the Congregation find themselves, the Chapter expresses its most vivid desire that the Congregation might wish to demand of these most recent foundations referred to, a secure and suitable endowment, that they might meet the continual and eventual needs in such Houses, in accord with our Constitutions. This was unanimously judged worthy of being proposed.

[The Session ended here]

**IInd.** [It is noted that Fr. Bellino is absent, because he is out of town].

On this **day, Thursday, the 20<sup>th</sup> of January**, the Capitular Session was continued, and the IInd Proposal was formulated in these terms:

The Chapter petitions that to provide for the classes of externs, that they be conducted in another House of the Congregation, and that the teaching body be not reserved to our own, but that every care be taken so that a competent, and stable number of teachers be provided through a formal decision.

It was put to a vote, whether or not, this should be proposed to the General Congregation, and it was approved by a vote of ten to one <sup>266</sup>.

**IIIrd** The third Proposal was formulated thus: The Chapter expresses the desire that the Congregation consider whether or not, the time has come, to actuate one or more of the High School classes for extern students, in conformity to what was established in the Vth General Congregation.

This was put to a vote, and it was approved that this should be proposed, ten votes against one <sup>267</sup>.

**IVth** The Fourth was formulated thus: It is proposed to the Congregation that the means be studied to make it possible to accept some Aspirants every year.

This was put to a Vote, and it was approved that this should be done, ten votes against one.

These Minutes were read, and signed by all present

Fr. Charles Zara

Fr. Joseph Zandonai

Fr. Angelo M. Graziani

Fr. Mark Bassi

Fr. Bonaventure Vidalli

Fr. Peter Beltrami

Fr. Louis Gasperotti

Fr. James Marini

<sup>265</sup> These **Minutes** for the **Xth General Chapter** are preceded by a number of Proposals - and this first one is from the House of the Stimmate, appearing on plain, white, drawing-paper, measuring 12 x 8 inches.

<sup>266</sup> And once again, still another General Chapter takes up the matter of the Schools, consistently considered to be one of the **proper and varied** means of living the **Apostolic Mission**.

<sup>267</sup> And still again, reference is made back to the **Vth General Chapter**, where the House of the Stimmate proposed the reopening of the schools at the Stimmate, and the first reason for doing so, reads thus ***1<sup>st</sup> for the purpose of corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching*** – [dated Feb. 24, 1874]. As this same rather soon following Fr. Marani’s death, July 1, 1871 – who held that the schools were not Fr. Bertoni’s original intention, but only a *palliative*, one meant to hide his real purpose. Large numbers of the confreres did not seem to have agreed with his interpretation.

Fr. Paul Gradinati  
Fr. Louis Battisti

Fr. Richard Tabarelli

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**Parma, February 16, 1881** <sup>268</sup>

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The members of this House of Parma assembled in Chapter, to see whether something might be proposed for the imminent General Congregation; after having discussed various things, it was found that no conclusion was made on any Proposals, and they state that they will wait to accept the resolutions that will be taken in it.

Fr. Vincent Vignola, Director  
Fr. Julius Zanini  
Fr. Melchior Vivari  
Fr. Bartholomew Perazzani

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**[Fr. P. VIGNOLA?]**

From the 20<sup>th</sup> of February, 1880, in the General Congregation, there was named a **Commission**, with the duty of reviewing the *Appendix to Part XII* of our Constitutions. There is need of reaching accord with the various members, whether they would agree that the Rules be declared in the Congregation itself, and at the same time, - or to put this off to another ....<sup>269</sup>

**Report of the Special Commission of Revision**

<sup>270</sup>

From the 20<sup>th</sup> of February, 1880, our **General Congregation** nominated a **Special Commission** entrusting to it, the responsibility of studying and declaring its opinion on various points, expressed in a List drawn up by the Secretary, that is found in the **Acts of the IXth Congregation**.

Principal among these was:

**The special revision of all those parts of the *Appendix to the XIIth Part* of our Constitutions, when there is attributed to the General Councilors the decisive Vote [n. 1].**

And further: **Finally, the Commission is authorized, also by special vote, to review the *Appendix* ....**

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<sup>268</sup> This next Proposal is from the House of Parma. The Proposal, or the statement, appears on white, lined paper, 10 x 8 inches, folded to make 4 writing sides, 5 x 8 inches. It is numbered "2."

<sup>269</sup> Here appear a few lines, literally scribbled on a slip of white, lined paper, 5 and one-fourth x 8 and one half inches. They appear to be in the hand-writing of Fr. P. Vignola, and would seem to indicate, either failing eye-sight, or a trembling hand. They are not dated.

<sup>270</sup> Similar hand-writing is found on an identical slip of paper that is unsigned, and not dated. It ended with an incomplete sentence.

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[Fr. Mark Bassi]

1. The General Congregation is petitioned to establish that each Priest might be able to apply at least three times a year, the Holy Mass for his own deceased, or for any other particular intention of his.
2. The said Congregation is asked whether it wishes to seek to find a means of transferring the Benciolini property, with a lower payment of taxes, now that this is possible, and to do this right away.
3. The said Congregation is also petitioned whether it wishes to take up again the Proposal made by the under-signed, in the last **Congregation**, regarding the religious spirit of the entire body of the Institute<sup>271</sup>. And also, to hear the study made according to the responsibility that was entrusted concerning this, on the same argument. And it is petitioned that to this last request there be accorded one of the first places.

Fr. Mark Bassi<sup>272</sup>

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[Fr. Bellino Carrara]

I<sup>273</sup> propose to the Congregation that it institute the Office of Secretary to the Superior General<sup>274</sup>, whom he himself will appoint, that he be as a reminder for the sending of letters, responses and similar things, proper to a Secretary; because the nature of the Office, and the inconveniences seen from experience, and other reasons that are most easy to substantiate, show that this is not only useful, but also necessary.

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<sup>271</sup> **CF # 300.**

<sup>272</sup> These Petitions of Fr Bassi appear on plain, white, un-lined – and undated paper, 8 x 5 inches.

<sup>273</sup> Fr. Carrara's petition is numbered "6". It appears in purple ink on a piece of unlined scrap paper, 4 x 6 and one fourth inches.

<sup>274</sup> This could be also as a result of the clearly failing hand-writing of the Superior General, noted above in the footnotes of this **General Chapter**.

[Anonymous]

**Ist** Whether it is according to the spirit of poverty for one to carry away from one House to another, any books, or anything received as a gift, or as a remembrance, etc.<sup>275</sup>

**IInd** The Ven. Congregation is petitioned not to disband, until first it has spoken about the observance of discipline in the various Houses...

**IIIRD** To consider whether the scarcity of subjects in so many Houses, and their various occupations<sup>276</sup>, are an obstacle to this observance.

**IVth** And whether everything has been carried out, etc., that was determined by the last **General Congregation**<sup>277</sup>.




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<sup>275</sup> cf. CF # 95.

<sup>276</sup> Does this varied effort echo the Founder's ideal, *graviora ministerial* [cf. CF # 158]; *quodcumque Verbi Dei ministerium*: CF # 163; *varia et propria* suae vocationis munera [CF. # 185]; *cum finis Sodalitatis ...postulet ministeria huic fini accomodata*. [CF # 262]???

<sup>277</sup> This appears on a scrap of what seems to be squared accountant's paper, 8 x 6 inches. It was folded to make 4 writing sides, 4 x 6 inches, and the bottom part is torn un-evenly. It is unsigned and undated. The number "640" appears on the inside fold, or on "p. 2". Only the front side has any writing.

**In the Year of our Lord <sup>278</sup>  
this Friday, the 18<sup>th</sup> day of February.  
“In the name of the Lord. Amen.”**

In the Mother House of the Stimmate, in Verona, following the Convocation, sent out by the Very Rev. Superior General, to all the Capitulars of the Congregation, the following Capitulars were gathered, and found assembled in the room of the Vern Founder:

The Very	Rev.	Peter Vignola, Superior Gen.
	"	Francis Benciolini, Gen. Counc.
	"	Joseph Sembianti, Gen. Counc.
	"	Mark Bassi, Gen. Counc., Master of Novices
	"	John Rigoni, Graduate
	"	Charles Zara, Grad., and Director of the House of the Stimmate
	"	Louis Morando, Grad., and Director of the House of Bassano
	"	Peter Beltrami, Grad.
	"	Dominic Vicentini, Grad., and Director of the House of Trent
	"	Pio Guridatti, Grad.
	"	James Marini, Grad., and Procurator General
	"	Bellino Carrara, Grad.
	"	Bartholomew Perazzani, Grad.
	"	Richard Tabarelli, Grad., Prefect of Studies.

After having invoked the divine assistance with the Hymn, **Veni, Creator**, and with a brief prayer to Mary Most Holy and St. Joseph <sup>279</sup>, the Superior General, in accord with what was established in the preceding **General Congregation**, Session III, as being his prerogative as Superior General, chose as Vicar of the Congregation, the Very Rev. Charles Zara.

When they had all taken their places, the Congregation was asked whether it considered itself to be full and legitimate.

When the absence of two of the Rev. Fathers had been noted, Vincent Vignola and Andrew Sterza, and the reasons were understood, the Congregation responded in the affirmative.

Therefore, it went on to the Election of the Secretary of the Congregation.

The ballots were distributed, and then collected, and Fr. Dominic Vicentini was elected, with 9 votes out of 14.

In the same way, the Election for the Assistant for the Election of the Superior General was held.

The ballots were distributed, and the result was:

Voting	14
Fr. Benciolini	6 votes

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<sup>278</sup> Here begin the 29 pages of the **Chapter Minutes**. As has been pointed out, this Booklet contains also the **Commission Report**, dated **September 1887**, six and one half years after the Conclusion of the previous **Chapter**.

<sup>279</sup> Here there is recorded that a specific prayer was explicitly recorded as being offered to the Holy Spouses, Mary and Joseph.



Fr. Mark Bassi	6 votes
Dispersed	2 votes

Therefore, no one was elected, and a vote was taken on Fr Benciolini and Fr. Bassi. When the same result was obtained, FR. BASSI, ON HIS OWN ACCOUNT, CEDED TO FR. BENCIOLINI, who was elected with the approbation of the Congregation.

According to the prescriptions in the *Appendix to our Constitutions*, next was held the election of the Capitular who would give the discourse to those Congregated before the election of the Superior General.

The ballots were distributed, and collected, and the result was:

Voting	14
Fr. Bassi	9
Fr. Rigoni	2
Fr. Benciolini	1
Fr. Sembianti	1
Fr. Morando	1

Fr. BASSI WAS ELECTED

As a preliminary question to the Election of the Superior General, it was proposed whether or not the election of the Superior General for life should be discussed<sup>280</sup>. A vote was taken, and the result was:

Voting	13 [Fr. Marini was absent!]
Yes	8
No	5

THE DISCUSSION WAS ADMITTED.

After a brief discussion, a vote was taken along these lines:

Whether there are reasons that would be binding to have the Election of the Superior General, for a time, according to what had been reserved in the preceding **General Congregation**, Session IV. It was observed that when it is a question of departing from the **Constitutions of the Founder**, for this, two-thirds of the votes are needed.

The vote was taken and the result was:

Voting	13 [Fr. Marini was absent]
Yes	9
No	4

THEREFORE: THE RULE OF THE FOUNDER IS TO STAND,  
THAT THE ELECTION OF THE SUPERIOR GENERAL BE FOR LIFE.

The Very Rev. Vicar gave his first Exhortation for the good Election of the Superior General.

The Minutes were read, closed and signed.

Fr. Charles Zara

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<sup>280</sup> The Superior General, elected for life, had the right to cast two votes in Chapters. It should be further noted that there is an emendation in the Chapter Minutes. These words were crossed out: *To treat of the Departures from a Constitution for its admission into discussion, two-thirds of the vote are necessary.* However, this point was immediately discussed after this vote was taken.

Fr. Francis Benciolini  
Fr. Joseph Sembianti  
Fr. Mark Bassi  
Fr. John Rigoni  
Fr. Peter Vignola <sup>281</sup>  
Fr. Louis Morando  
Fr. Peter Beltrami  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bellino Carrara  
Fr. Bartholomew Perazzani  
Fr. Richard Tabarelli  
Fr. Dominicus Vicentini, Secretary

[illegible]

**IInd Session**  
**the 20<sup>th</sup> day of February 1881, Sunday**<sup>282</sup>

On this day, at 3:00 p.m., the Capitulars assembled in the orator next to the room of the Ven. Founder, where, after the invocation of the Holy Spirit, with the **Veni, Creator**, Fr. Mark Bassi delivered the prescribed discourse, for the Election of the Superior General; when this was finished, and after a brief prayer in private, all the Capitulars entered the room of the Father Founder, to proceed to the Election.

There were 14 present.

The ballots were distributed, and collected, according to the prescriptions, and the following were nominated:

Rev. Fr. Peter Vignola with Seven Votes  
Rev. Fr. Joseph Sembianti with Five Votes.  
Rev. Fr. Francis Benciolini with one vote.  
Rev. Fr. Charles Zara with one vote.

Therefore, no one obtained more than half of the votes.

The Vote was repeated on those nominated, with the same number voting, and the result was:

Rev. Fr. Peter Vignola with Seven Votes  
Rev. Fr. Joseph Sembianti with Six Votes<sup>283</sup>.  
Rev. Fr. Charles Zara with One vote.

<sup>281</sup> He no longer heads the List of capitulars, as he had resigned to make room for the Election for life of the Superior General.

<sup>282</sup> There was no Chapter Session, on Saturday, February 19, 1881. The day before the Election of the Superior General was given to prayer.

It seems evident here that Fr. Sembianti picked up the one vote previously cast for Fr. Benciolini. Fr. Sembianti maintains his relatively strong showing – difficult to understand if his mysterious Letter of September 5, 1879, found in the Introduction to the **IXth General Chapter of Feb. 1880** - if his Letter was indeed a Letter of personal crisis, this vote may be difficult to understand.

No one was elected.

A THIRD vote was taken with the same result.

A FOURTH Vote was taken, still with the identical results.

A FIFTH vote was taken, still with the same results.

A SIXTH vote was heard, but this was no different in its result <sup>284</sup>.

At this point <sup>285</sup>, Fr. Vincent Vignola arrived, and a SEVENTH vote was taken:

Voting 15

The following were nominated:

Rev. Fr. Peter Vignola with Eight votes.

Rev. Fr. Joseph Sembianti with Six Votes <sup>286</sup>.

Rev. Fr. Charles Zara with One vote.

THEREFORE: SINCE THE VERY **REV. PETER VIGNOLA** OBTAINED MORE THAN HALF OF THE VOTES, HE WAS PROCLAIMED BY THE VICAR OF THE CONGREGATION, AS THE LEGITIMATE SUPERIOR, AND THE DUE REVERENCE WAS PAID TO HIM BY THE VICAR, BY THE SECRETARY, AND BY THE ASSISTANT, AND BY ALL THE OTHERS IN ORDER.

Immediately then the Decree was drawn up in the name of the entire Congregation, and was signed by the Vicar; and which is to be promulgated in all the Houses of the Institute:

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

**Since, in the full and legitimate Congregation of the Apostolic Missionaries, after having verified the number of votes, it was found that more than half of them named and elected Rev. Fr. Peter Vignola, I, Charles Zara, Vicar of the same Congregation, proclaim the election of the above-named Rev. Fr. Peter Vignola as Superior of the entire Institute of Apostolic Missionaries,**

**In the name of the Father, and of the Son, and of the Holy Spirit. Amen.**

**Verona, from the House of the Stimmat**

**On Sunday, the 20<sup>th</sup> of February 1881.**

[[Green Oval SEAL

**APOSTOLIC MISSIONARIES Fr. Charles Zara <sup>287</sup>**

<sup>284</sup> It is evident that the Chapter is dead-locked – Fr. Sembianti retains his relatively strong support – but, immediately a remarkable event occurs...

<sup>285</sup> How did this happen? Where was Fr. V. Vignola during these 6 efforts to elect his brother, Superior General??? As is known, Fr. Vincent Vignola is listed in this Chapter as Director of Parma. However this may be, he arrived in the ‘nick of time’, and the Election went on! [This was Fr. V. Vignola’s last Chapter – he would on Good Friday, April 20, 1889.

<sup>286</sup> Fr. Sembianti’s vote had consistently solid, but was not quite enough.

<sup>287</sup> Somewhere here this Sunday afternoon Session may have ended – but there is no indication. What follows may be a Monday morning Session of Elections - but this is not crystal clear from the **Minutes**.

[February 21, 1881 – A Monday Morning Session??]

According to the dispositions of the *Appendix to Part XII of our Constitutions*, the Election of the Councilors and the Admonitor of the Superior General must now be taken up; necessarily, there was treated the question asked in the preceding **General Congregation**, on the study of the Commission: Whether in the Election of the Councilors, and of the Admonitor, ought the Superior General be excluded from the voting?

Concerning this, after having heard and discussed the report of the Commission, a vote was taken:

Voting	15 [the Superior General with 2 votes]
Yes	14
No	2

THEREFORE: THE SUPERIOR GENERAL IS NOT TO BE EXCLUDED IN THE VOTING FOR THE ELECTION OF HS COUNCILORS AND ADMONITOR

With this having been established, the Election of these Officers was held.

The ballots were distributed, then collected, and the following were nominated General Councilors:

Voting	15
Fr. Mark Bassi with	11 votes
Fr. Joseph Sembianti with	10 votes
Fr. Vincent Vignola with	8 votes.
Fr. Charles Zara with	7 votes

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Then the Congregation proceeded to the Election of the Admonitor, and the following were nominated:

Voting	15 [the Superior General with two votes].
Fr. Mark Bassi with	8 votes.

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Then, the Election of the examiners was held, for the First Scrutiny, and when the vote was taken, the following were found nominated, with 15 voting, and the Superior General having two votes:

Fr. Richard Tabarelli	with 12 votes.
Fr. Pio Gurisatti	9 votes.
Fr. Peter Beltrami with	9 votes.
Fr. Bonaventure Vidalli with	8 votes.
Fr. Bellino Carrara with	7 votes.
Fr. Melchiade Vivari with	7 votes.
Fr. Paul Gradinati with	7 votes.

Since there cannot be, according to the disposition of the preceding **General Chapter**, more than six in the number of examiners, the first four are retained, namely, Fr. Tabarelli, Fr. Gurisatti, Fr. Beltrami and Fr. Vidalli – while another ballot was taken up on Frs. Carrara and Vivari, and Gradinati, who had an equal number of votes.

Fr. Bellino Carrara with	12 votes.
Fr. Paul Gradinati with	10 votes.

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Then, following the Nomination of the examiners for the Second Scrutiny, with the following result: Voting 15 [the Superior General having two votes]:

Fr. Joseph Sembianti with	15 votes.
Fr. John Rigoni with	12 votes.
Fr. Charles Zara with	11 votes.
Fr. Francis Benciolini with	9 votes.
Fr. Joseph Marchesini with	8 votes.
Fr. Vincent Vignola with	7 votes.

The Minutes were read and signed.

Fr. Peter Vignola, Sup. Gen.  
Fr. Mark Bassi  
Fr. Joseph Sembianti  
Fr. Vincent Vignola  
Fr. Charles Zara  
Fr. Francis Benciolini  
Fr. John Rigoni  
Fr. Louis Morando  
Fr. Peter Beltrami  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bellino Carrara  
Fr. Bartholomew Perazzini  
Fr. Richard Tabarelli  
Fr. Dominic Vicentini, Secretary.

[illegible]

### IIIrd Session This 21<sup>st</sup> day of February 1881

In the **afternoon of this day**, after having closed the Second session with the Hymn, *Te, Deum*, immediately the Third Session was opened to hear and discuss what the Very Rev. Superior General, the House Chapters, the General Councilors, and the other particular members had to ask, or propose to the General Congregation.

Therefore, first of all, the Election of the three Deputies was held, who, with the Superior General, and with the Secretary, are to draw up the List of the Proposals to submit to the discussion of the Congregation.

When the ballots were distributed, and afterwards, opened, the following were nominated:

Fr. Louis Morando  
Fr. Mark Bassi  
Fr. Joseph Sembianti

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The Proposals follows:

#### I. **The House of the Stimmate proposes:**

**1<sup>st</sup>.]** That, considering the straitened circumstances in which some of the Houses of the Congregation, newly established, find themselves in, whether the Congregation might wish to exact of these mentioned latest foundations, a sure and fitting endowment.

**2<sup>nd</sup>.]** The Chapter is petitioned that thought be given to provide **classes for extern students** <sup>288</sup>, that they be held in other Houses, so that the teaching body of our own students be not debilitated.

**3<sup>rd</sup>.]** The Chapter expresses the desire that the Congregation consider whether or not, the time has come to actuate one or more of **the High School Classes**, for extern students, inconformity to what was established in the **Vth General Congregation**.

**4<sup>th</sup>.]** It is proposed to the Congregation, to study the means of rendering possible for the acceptance every year, of some Aspirants.

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The House of the <i>Dereletti</i>	Nothing
The House of Trent	Nothing
The House of Parma	Nothing
The House of Bassano	Nothing

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△△△

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<sup>288</sup> By now, a constant a Constant Chapter refrain: the **schools** as an important part of the Apostolic Mission, whenever possible and according to the need.

## II. Fr. Mark Bassi proposes:

1<sup>st</sup>] That the Congregation establish that each Priest might be able to apply at least three times a year, the Holy Mass, either for his own deceased, or for some other particular intention.

2<sup>nd</sup>] That the General Congregation might seek to find a way of transferring the Benciolini property, with less payment of taxes, if this is possible, and that it do this right away.

3<sup>rd</sup>] That the Congregation take up again the proposal made by him last year, regarding the religious spirit of the entire body of the Institute, etc.

△△△

## III. Fr. Francis Benciolini proposes:

The institution of a *Patronato* at the *Cadrega*, in the Parish of the Duomo, in the City.

△△△

## IV. Fr. Joseph Sembianti proposes:

That the economic state of the House of Parma be exposed.

△△△

## V. Fr. Bellino Carrara proposes:

That the Superior General choose a Secretary, for a greater efficiency of affairs.

△△△

## VI. Fr. Vincent Vignola proposes:

That, before dissolving, the General Congregation remember our deceased, by praying for them.

△△△

## VII. Fr. Bartholomew Perazzani proposes:

1<sup>st</sup>] Whether it is according to the spirit of poverty, for one to carry away with him from one House to another, books received as a gift.

2<sup>nd</sup>] That the General Congregation be not dissolved until first it has spoken of the observance of discipline in the various Houses.

3<sup>rd</sup>] Considering whether the scarcity of subjects in certain houses, and their various occupations, is easily an obstacle to the said observance.

4<sup>th</sup>] To consider whether everything that was determined by the last General Congregation, has been carried out.

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## Order of Treatment

**1<sup>st</sup>** The first matter to be treated should be that which originates from the matters of the List, drawn up in the preceding **General Congregation**: but, precedence is given to the 3<sup>rd</sup> Proposal of Fr. Bassi, to have the opportunity on this occasion, of being informed about this before the closing of the present Congregation; thus, his Proposal will be taken up.

To it, will be joined also, the second and third Proposals of Fr. Perazzani.

**2<sup>nd</sup>** That which pertains to the mater of the List drawn up in the preceding Congregation.

To this, pertains also the IVth Proposal of Fr. Perazzani.

**3<sup>rd</sup>** That which pertains to the Studies, according to the disposition of the preceding **General Congregation**.

At this point, there will be treated the second and third Proposals of the House of the Stimmate.

Then, follow the other matters, asked by the last **General Congregation**, as the **Reduction of our Rules**, the Revision of the Rules of the past General Congregations.

**4<sup>th</sup>** The First Proposal of the House of the Stimmate.

**5<sup>th</sup>** The Fourth Proposal of the same House.

**6<sup>th</sup>** The Second Proposal of Fr. Bassi.

**7 (1)** The Proposal of Fr. Sembianti.

**7<sup>th</sup>** The First Proposal of Fr. Bassi, and that of Fr. Vincent Vignola, will be taken together. (\*1\*)

**8<sup>th</sup>** The Proposal of Fr. Benciolini

[( \*1\* ) <sup>289</sup> **The proposal of Fr. Bellino Carrara was left to the prudence of the Superior General.**

**In this same way, is the First Proposal of Fr. Sembianti, as it is provided for by our Rules, and is evident of itself.]**

Fr. Peter Vignola  
Fr. Louis Morando  
Fr. Joseph Sembianti  
Fr. Mark Bassi  
Fr. Dominic Vicentini, Secretary <sup>290</sup>

<sup>289</sup> **NB: this is a Chapter Footnote.**

<sup>290</sup> There is no mention of a Chapter session on **February 22, 1881.**



Then, the discussion was begun on the proposals, according to the order of the List.

There was taken up again the Proposal made by the same Fr. Bassi, in the last **General Congregation**, phrased in these terms:

**That there be an investigation of the spirit of the entire body, so that defects might be corrected, and upright conduct praised** <sup>291</sup> **and that this be done in every General Congregation**

The Proponent read a study, rather well thought out, that he made on the commitment entrusted to him, by the same **IXth General Congregation, Session III** <sup>292</sup>.

After a long discussion on this study, having praised the Spirit that dominated this Report of seeking that in the General Congregation special provisions be made concerning the discipline and the religious observance in our Houses, then the Congregation was asked whether it accepted the practical manner exposed by the Proponent.

When the Vote was taken and counted, the result was:

Voting	15 [The Superior General has two votes]
No	12
Yes	4

THEREFORE: THE PRACTICAL MANNER, AS EXPOSED BY THE PROPONENT, WAS NOT ACCEPTED.

The establishment of the practical manner of achieving the scope of the Proponent, which is also that of the Congregation, was put off to another time, but since it wanted to do something along these lines, the Congregation was asked whether it would be acceptable for this time only, that there be instituted a Deputation of four, or more Capitulars, who together with the Superior General, would receive information on the spirit of the entire body, which would suggest provisions, or remedies, or encouragement.

This was put to a vote:

Voting	15 [the Superior General having 2 votes]
Yes	9
No	7

THE INITIATION OF SUCH A DEPUTATION, AS EXPLAINED ABOVE, WAS ACCEPTED.

With a new vote, there was asked which, and how many Capitulars ought to make up this Deputation, and the following were elected:

Voting	15 [the Superior General having 2 votes]
--------	--

THE FOUR COUNCILORS AND THE SUPERIOR GENERAL.

As some doubt arose on the clear understanding of the Rule, in **Part XII, Chap. I, n. 3** <sup>293</sup> of our Constitutions: *Chapters of the Confreres are also to be convoked,*

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<sup>291</sup> **CF # 300.**

<sup>292</sup> The following sentence in the Minutes was crossed out: *After a long discussion, it was accepted that the maxim would be that in every General Congregation, there would be an investigation on the spirit of the body; the Congregation was asked whether it accepted also the practical manner, exposed by the Proponent for this investigation.*

<sup>293</sup> **CF # 300 –from Suarez, 1060 b.**

...etc., and the Congregation was asked if it wished a study to be made for a clear and authentic explanation of the same.

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

Voting	14	[the Superior General having two votes; and one abstained].
Yes	12	
No	3	

The study is to be made which vocally was unanimously entrusted to the Commission established in the preceding **IXth General Congregation** for the **Revision of the *Appendix***.

With the vote preceding this last one, and the relative resolution, the Second Proposal of Fr. Perazzani was satisfied.

The Provision of the Third Proposal of the same, was left to the prudence of the Superior General.

Fr. Peter Vignola, Sup. Gen.  
 Fr. Mark Bassi  
 Fr. Joseph Sembianti  
 Fr. Vincent Vignola  
 Fr. Charles Zara  
 Fr. Francis Benciolini  
 Fr. John Rigoni  
 Fr. Louis Morando  
 Fr. Peter Beltrami  
 Fr. Pio Gurisatti  
 Fr. James Marini  
 Fr. Bellino Carrara  
 Fr. Bartholomew Perazzani  
 Fr. Richard Tabarelli  
 Fr. Dominic Vicentini, Secretary

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**23<sup>rd</sup> of February 1881****IV Session**

This morning, at the sound of the bell, the Capitulars assembled, and after having invoked, as usual, the divine assistance, the Congregation came to the exposition of the Study of the **Commission for the Re-revision of the *Appendix***. Having heard a sampling of it, it was decided that for now, no pronouncement would be made on it, the observation being made that it was impossible to communicate in time to all the Capitulars this said duty, in order that each one might, at his ease, take it into consideration, and the reasons it exposed. Thus, the resolution was taken to put the decision off to another **General Congregation**. In the meantime, there is to be communicated the study already made to the individual Capitulars, who will make their observations, and send them to the Commission, which is to be reinforced by three other members, to be elected; both on the Study and on the Observation, there will be drawn up a practical norm, that will remain until the new Congregation, which will give its final decision.

A vote was taken on this, as on a Proposal.

Voting	15 [the Superior General having two votes]
Yes	14
No	2

**THE PROPOSAL WAS ACCEPTED.**

Three members were elected to be added to the Commission and by secret ballot, the following were elected:

Voting 13 [two abstained; and the Superior General had two votes].

Fr. Charles Zara with 9 votes.

Fr. Bellino Carrara with 9 votes.

Fr. Joseph Sembianti with 8 votes.

It was unanimously established that within the coming of March next, the study of the **Commission** is to be communicated to the individual Capitulars, who will have two months' time from the receipt of the Study, to make their observations, and to transmit them to the **Commission**; which, then reinforced by the other three members elected above, ought to have sent by **the Feast of the Sacred Stigmata of St. Francis, the 17<sup>th</sup> of September** of this year, their decisive provisory vote, as is said above: a vote that will be communicated to the individual houses, while there remains in force during this time, the disposition from the ***Appendix to Part XII of our Constitutions***. {1}  
 {And, as it reads and stands, except,  
 as is understood, this corrections  
 made on it last year, in the IX<sup>th</sup>  
 General Congregation} <sup>294</sup>

In accord with Proposition 3 of the List, an attentive reading was made of the Plan of Studies, which was unanimously approved, and with exuberance, as appears also from the vote taken, in which out of 15 votes, there were 15 for Yes- However, it was understood and established that this **Plan of Studies** ought to be activated “as an

<sup>294</sup> **NB:** this Chapter footnote appears in the left hand margin of this page in the Original Chapter Minutes.

experiment”, and as soon as possible, under the care of Fr. Tabarelli, be translated into the Latin language, which Fr. Tabarelli ought then to put into the hands of the Commission, so that it might compare it with the text, and study it.

At this point, the 2<sup>nd</sup> Proposal of the House of the Stimmate, under n. 3 of the List, was taken up, that wishes the Congregation to **give some thought to make provisions for the classes for extern students**<sup>295</sup>, that they be held in our other Houses, so that the teaching body of our own students be not debilitated.

The matter was considered most just and reasonable, and it was recommended to the prudence of the Superior General.

Then, followed the third Proposal of the same House under the same No. of the List, in which the desire is expressed that the Congregation might consider **whether or not the time has arrived, to actuate one, or more High School classes**, in conformity with what was established by the **Vth General Congregation**<sup>296</sup>.

After having discussed this for a long time, a vote was taken on this Proposal: Does the General Congregation believe **the time has arrived to actuate the lower High School classes for externs, in the House of the Stimmate**, beginning in the meantime with the first lower classes.

Voting 14 [Fr. Marini being absent; and the Superior General having two votes].

Yes 14

No 1

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**For the Greater Glory of God.**<sup>297</sup>

**To the Very Rev. General Congregation, now in session:**

**Fr. Louis Morando, Director of the House of Bassano, after having spoken on two separate occasions, and at some length, in favor of the open private high school classes in this city at the beginning of this School year, 1880-1881, making known their necessity, their usefulness, their promising beginning, and how much good might be expected from them in the future, when they might be sufficiently supported:**

**Asks**

**Whether the Congregation of the Fathers approves and lauds such institutions; Whether it wishes that this institution be effectively supported, so that it might be stable;**

**Whether the Congregation would warmly recommend it to the Rev. Superior General, so that he might make, in its favor, those provisions that he might deem opportune?**

**And particularly, that at the moment, to actuate the five high school classes,<sup>298</sup> in addition to the four Fathers, assigned to the House of Bassano, there might**

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<sup>295</sup> These early Chapters continue to think of the schools as a “just and reasonable” exercise of the Apostolic Mission.

<sup>296</sup> As will be remembered, the **Vth General Congregation** responded favorably to a like proposal moved by the House of the Stimmate [Feb. 24, 1874] – the first reason for which was: ***1<sup>st</sup>, corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching.***

<sup>297</sup> Next appear two separate sheets of paper, white and lined, 5 and one fourth by 8 and one fourth inches, containing statements or proposals from Fr. Louis Morando, during the Chapter Sessions. The first one covers one side, and half of the next.

**also be sent another, whenever it be provided for its fitting maintenance, that this provision is shown to be immediately necessary, having seen the reception given to these classes that would bear no waiting period, and having seen the great good that can be, and should be derived therefrom.**

Right here there arose an incidental proposal of Fr. Morando, regarding **our High School Classes of Bassano**. The Proposal was admitted into the discussion by a majority of votes. The Proposal contains the following questions:

- 1<sup>st</sup>** Whether the Congregation approves and praises such an institution?
- 2<sup>nd</sup>** Whether it is to be efficaciously sustained, so that it will be stable?
- 3<sup>rd</sup>** Whether, therefore, it is to be warmly recommended to the Superior General, that in its favor, he make those provisions that will seem to him opportune?
- 4<sup>th</sup>** Whether, at the moment of actuating the five high school classes, in addition to the four Priests, stationed at the house of Bassano, there might be added another?

After mature discussion, the first question was voted on, and the result was:

Voting	[with two abstaining, and the Superior General having two votes].
No	11
Yes	3

IT IS NOT APPROVED <sup>299</sup>.

With this, its response, the Chapter intends that it has also provided for all the other points, and successive, subordinated questions, which were contained in the motion, and the Petition of the Rev. Fr. Morando, which were the subject of the vote and decision just taken. Hence, it bears on the Chapter [as it unanimously expressed itself] that there be publicly declared in the Minutes, how, as an effect of this, its most recent vote, there is hindered in no way all that the Superior General and his Council have done, and agreed upon, concerning the present situation of Bassano; as the Chapter was not invited to pronounce itself in this regard, as also, and even more so, the Chapter did not intend with this aforementioned vote, to inflict any censure on the conduct maintained up to this point, concerning the matter, or the project of Bassano, by the above-named Fr. Morando; but rather, it appreciates his sincere, discreet, and prudent zeal, and expresses the hope, together with him, so that principally, because of his merits, these difficulties might be seen to decrease, and that those means contemplated, that still remain to be tried, **be carried out for the realization of that holy and beautiful institution** <sup>300</sup>.

**{The Chapter then remits to the Superior General, that in conformity with the deliberation taken, Regulate the entire matter, to**

<sup>298</sup> Even though the prospect of the Schools is widely felt throughout the early Community, with the affirmative vote just taken regarding the Schools at the Stimmate, this Proposal for Bassano would have been a considerable burden on the Community.

<sup>299</sup> In the light of what has preceded, this negative vote does not seem to be a sudden Capitular rejection of **schools as such, as a part of the Apostolic Mission** – but the inopportune-ness of Schools at this time, with this level of commitment, at Bassano.

<sup>300</sup> While this Chapter comment seems to praise Fr Morando and Bassano, it may not be a ringing endorsement of the **schools** – but, neither is there any hint here that the concept of the **schools as part of the Apostolic Mission** was understood by so many confreres far beyond the term that *palliative*, which was Fr. Marani's interpretation.



At this point <sup>304</sup>, Fr. Louis Morando, supported by the disposition from the ***Appendix to Part XII of our Constitutions***, Chap. I, Parag. 6, heading 16, that begins: *After the Decree of the Full Congregation*, etc., made an appeal concerning the decision taken in the last vote, renewed his same questions. After a short discussion, he was exhorted by the Capitulars, to acquiesce to the decision taken, and the said Fr. Morando, for the good of peace, withdrew his appeal.

Fr. Dominic Vicentini

[illegible]

**Vth Session**  
**February 25, 1881**

At 4:30 p.m. of this day, the **Vth Session** was opened. And there was called before the floor that part of the List that pertains to the **Resume' of our Constitutions**, to be presented to the Holy See.

To this, Fr. Rigoni responded, one of the two entrusted with the drawing up of this **Resume'**, offering their work which was then inserted into the *Acts* <sup>305</sup>, and as it seems to the entire Chapter, it was asked of the **Commission for the Revision of the *Appendix to Part XII of our Constitutions***, that they make a study on it, and this be referred to the first future Congregation.

[illegible]

On this morning, February 26, 1881, at 9:00 o'clock, there was re-opened, in the customary manner, the suspended Session of **last evening**. Having noted the **departure of Fr. Louis Morando**, there was begun the exposition of that which had been done for the **Revision of the Rules**, of the particular Offices, according to what had been disposed in the **IXth General Congregation**, Session VI. The matter, however, still was not ready, partly because there was still pending the **revision of the *Appendix to Part XII* of our Constitutions**, and the Programs of our Studies had not yet been completed, and, therefore, there is still a number of uncertain attributes of some particular offices; and partly because the Revisor, the Superior General, desired to hear the opinion of the Chapter, whereby to govern himself, and admitting at least, some of the Rules, that even though they are written, they are not practiced, not entirely in conformity with our customs. – The Chapter expressed its feelings, and based on these, it was established that the last word on the **Program of Studies**, and on the ***Appendix***, the said **Revision** will also be completed.

Regarding the alphabetical List of the **Decrees** of the Congregation, seeing that the one entrusted with it, was too uncertain in the choice of the Decrees, and the Canons found in the Minutes, and he desired to hear on this also the opinion of those Congregated. When he had heard their opinions, he agreed to take care to compile this.

<sup>304</sup> The **Chapter Session** that follows is undated, but it seems to be that of **February 24, 1881, a Thursday**. No explanation is given, if these assumptions are correct, why this Session was so short.

<sup>305</sup> This **Resume'** of Fr. Rigoni's work alluded to here, does not appear in these **Chapter Acts**.

Then came the discussion of the 4<sup>th</sup> Proposal of the House of the Stimmate, that proposes to the Congregation, to study the means of making it possible every year, to accept some aspirants. In the progress of the discussion, it was found necessary as a preliminary question, to know the economic state of the House of Parma, which is the question, or the Proposal of Fr. Sembianti [7<sup>th</sup> on the list]. \* Fr. Vincent Vignola, Director of the House, gave the required exposition from which it appears that the following proposition might be formulated, and put into concrete form, with a reservation as to putting it to a vote: The Chapter, having heard the detailed exposition of the Rev. Fr. Vincent Vignola, concerning the actual economic state of the House of Parma: so that it will not be necessary to retain it as a true foundation, because, 1<sup>st</sup>, it is lacking, if not a true ad proper residence, it is certainly deficient in those qualifications that are indispensably demanded by a religious residence, and by the intended purpose, as schools and the patronato; and 2ndly, because as far its patrimony, or revenue, and patrimonial endowment, it is too meagerly and precariously provided: even though with sorrow, that matters [without, however, it being the fault of the responsible parties I their initial agreements], have come to such an unfortunate termination, it is believed necessary with the supreme authority of the entire Congregation, to intervene, and to pronounce itself in this matter, as follows:

It asks, and entrusts to the Very Rev. Superior General to represent [either by himself, or by others] to the Most Illustrious Bishop of Parma, the state of the House of Parma, from its economic and state of revenue, and making known to him, how the Institute of the Stimmate, of Verona, notwithstanding good will, animated by sincere thanks to God, and never forgetting the observance and gratitude it professes, and will always profess to His Excellency, for his sublime outstanding benevolence that up to now, he has bestowed on the persons of its Members and workers; but, that it is also constrained, by the insurmountable economic necessities, to these last resolutions:

- 1<sup>st</sup> To liquidate all its debts, with any of its holdings.
- 2<sup>nd</sup> To maintain there only those members who can be maintained with certain, fixed and stable incomes, found in that place.
- 3<sup>rd</sup> In any other case, it would have to return to His Excellency, the initial allotment, and withdraw its subjects.

On this Proposal, a vote was taken, and it was asked if this was agreeable:

Voting	14 [the Superior General having two votes].
Yes	15
No	--

With this decision, the proposition of Fr. Sembianti was covered, and at the same time, an answer was given to Proposal 1, of the House of the Stimmate.

Then, as for what out to be required as a minimum, for a convenient and fitting foundation of our Houses, it will be seen tomorrow, from the Financial Reports that will be given by Fr. James Marini, Procurator General, and on this same Report, depends the solution to Proposition 4 of the House of the Stimmate <sup>306</sup>.

<sup>306</sup> Without any note being made of it, somewhere this Session was closed, and reopened the following day, February 27, 1881.





At 9:00 o'clock this morning, February 28<sup>th</sup>, the Session of yesterday reconvened, and there was heard the Economic Report of Fr. James Marini, Procurator General, from which it appears that for the fitting support of each individual, 500 Italian Lira a year are necessary. A discussion was had on this, and it was put into the following Proposal: Is the Chapter of the opinion that this amount, in addition to the ownership of the House of Residence, should be the norm in the future foundations of Houses?

This was put to a vote, with the following result:

Voting	14 [the Superior General having two votes].
Yes	15
No	--

IT WAS UNANIMOUSLY ADMITTED.

As a corollary of this vote, the following Proposition was formulated: Is the Chapter of the opinion that this same norm be absolutely applied to the foundations already made? This was put to a vote, and the result was:

Voting	14 [the Superior General having two votes]
Yes	4
No	11

THE PROPOSITION WAS NOT ADMITTED.

Even after this Proposal was already voted upon, it seemed to the Chapter that there remained for the complete treatment of this matter, another point to be aired, and whether it should be voted on – and it is the following:

Having considered all the preceding, and more precisely that which pertains to the deliberations already taken by the Chapter for the two Houses of Bassano and Parma: and, at the same time, whether account should be taken of the commitments already made by the Very rev. Superior and his Council, if it is known, whether we might definitively begin the negotiations and the work required, either by the rev. Superior himself, or by someone for him, for the above-named Houses of Bassano and of Parma, that they might achieve the amount stipulated and already voted on by the Chapter; it seems opportune today, to submit to the same Chapter, the idea of asking a future meeting composed of the Rev. Superior, his Councilors, and the **Graduates** in the area, concerning the acceptance, or the rejection of further concessions and allotments which we will deem agreeable [as is hoped], for the two above-mentioned Houses, by those responsible <sup>308</sup>.

Now, there was a response to the 4<sup>th</sup> Proposal of the House of the Stimmate, under n. 5 of the List, in which the Congregation is asked to study the means of making it possible to accept some Aspirants every year.

The Congregation, having praised the pious desire of the House of the Stimmate, declares that for now, it does not have a practical means of fulfilling it.

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<sup>308</sup> This section, in the Original, is not clearly written.

Before closing the General Congregation, the Superior General gave a Report on the information received concerning the spirit of the entire body, from the Deputation elected in the IIIrd Session of the same **General Congregation**.

After having praised the good spirit that is generally manifested in the Congregation, he touched upon some defects that are observed here and there, reserving, though, by means of a Letter on the matter, to the various Houses, to recommend the points of discipline in which there would be pointed out some failings, by recalling to all the exact observance of our Rules.

The Minutes were read, closed and signed:

Fr. Peter Vignola, Sup. Gen.

Fr. Mark Bassi

Fr. Joseph Sembianti

Fr. Vincent Vignola

Fr. Charles Zara

Fr. Francis Benciolini

Fr. John Rigoni

Fr. Peter Beltrami

Fr. Pio Gurisatti

Fr. James Marini

Fr. Bellino Carrara

Fr. Bartholomew Perazzani

Fr. Richard Tabarelli

**Verona, in the House  
of the Stimmate, the  
28<sup>th</sup> of February 1881**

**((Green oval SEAL of  
APOS. MISSIONARIES))**

So it is,  
Fr. Dominic Vicentini, Secretary

\$\$\$  
 \$\$\$

**In the Name of the Lord. Amen** <sup>309</sup>

Since, in the full and legitimate Congregation of Apostolic Missionaries, after having verified the number of the Votes, it was found that more than half of them named and elected Rev. Fr. Peter Vignola, Charles Zara, Vicar of the same Congregation, by the authority of the entire Congregation, elect the above-named, Rev. Fr. Peter Vignola, as Superior of the entire Institute of Apostolic Missionaries, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

**Verona, from the House of the Stimmate,  
on Sunday, the 20<sup>th</sup> day of February 1881.**

((Green oval SEAL of  
APOS. MISSIONARIES  
Verona))

**Fr. Charles Zara**

✦ ✦ ✦ ✦ ✦

<sup>309</sup> On a separate piece of white, unlined paper, like drawing-paper, 8 and one half by 12 inches, appears a beautifully hand-written copy of the **Decree of Election**, bearing the title: **Authentic Copy of the Formula of Election of the Superior General, held on the 20<sup>th</sup> day of February, 1881.**

**TAKEN FROM THE DECREES AND DISPOSITIONS MADE IN THE  
GENERAL CONGREGATION OF THE CONGREGATION OF THE  
APOSTOLIC MISSIONARIES,**

that opened February 18, 1881, and closed the 28<sup>th</sup> of the same Month <sup>310</sup>

**1<sup>st</sup>.** The Superior General, according to the Prescriptions of our Congregation, was elected for life.

**2<sup>nd</sup>** It was decreed that the Election of the General Councilors, and of the Admonitor, the Superior General is not to be excluded from the voting.

**3<sup>rd</sup>** The General Councilors are; Fr. Mark Bassi – Fr. Joseph Sembianti – Fr. Vincent Vignola – Fr. Charles Zara.

**4<sup>th</sup>** There were also elected the examiners of the First and Second Scrutiny, for the Admission to Vestition and Profession, and they were the following  
Examiners of the First Scrutiny: Fr. Richard Tabarelli – Fr. Pio Gurisatti – Fr. Peter Beltrami – Fr. Bonaventure Vidalli – Fr. Bellino Carrara – Fr. Paul Gradinati.

Examiners for the Second Scrutiny: Fr. Joseph Sembianti – Fr. John Rigoni – Fr. Charles Zara – Joseph Marchesini <sup>311</sup> - Fr. Vincent Vignola.

**6.** <sup>312</sup> The study for a clear and authentic explanation of the Rule in Part XII, Chap. I, n. 3 <sup>313</sup>: *Chapters of the Confreres are to be convoked...*, etc., was entrusted to the Commission for the revision of the Appendix.

**5.** A Deputation was elected, composed of the Superior General and his Councilors, that they might receive information on the entire body of the Congregation, and before closing the Chapter, they were to suggest provisions of remedies or encouragement.

**7.** Within the month of March of this year, there is to be sent to all the Capitulars, the study made by the Commission, instituted by the IXth General Congregation for the Revision of the Appendix, etc. The Capitulars will have two months from the time they receive this study, to make their observations on it, and to send them to the Commission, which was then reinforced by three others members <sup>314</sup>, and they will have to have given their decisive provisory vote, by the

<sup>310</sup> There appears here a list of the principal decisions of this Chapter, on white, drawing paper, 16 and three fourths by 12 inches, folded to make 4 writing sides, 8 and one half x 12 inches. Fr. Vicentini's summary covers 2 writing sides, and about one third of the 3<sup>rd</sup> side.

<sup>311</sup> Before the name "Joseph Marchesini" – who was not a General Councilor, there is no 'Fr.'

<sup>312</sup> The number "6" appears before # "5".

<sup>313</sup> CF # 300.

<sup>314</sup> The General Council was as follows: Fr. P. Vignola, Fr. Mark Bassi, Fr. Joseph Sembianti, Fr. Vincent Vignola and Fr. Charles Zara. The three other members who reinforced this Commission were elected on February 23, 1881: Fr. Charles Zara, Fr. Bellino Carrara, Fr. Joseph Sembianti.

Feast of the sacred Stigmata of St. Francis; their vote will be binding until the decision of the Commission, there remain in force the dispositions of the *Appendix*, as they are read now, except as is evident the corrections or modifications brought last year {“x”} <sup>315</sup> in the IXth General Congregation.

{“x”}: There was presented the Plan of Studies that was unanimously approved, and it was established that this ought to be activated ‘as an experiment’}.

8. It was established to institute the lower high school classes for externs in the House of the Stimmate, beginning, meanwhile, with the first of the lower classes.

9. Fr. Rigoni, who was assigned to this with Fr. Sembianti in the IXth General Congregation, presented Resume’ of our Constitutions to be presented to the Holy See. This work was entrusted to the Commission for the Revision of the *Appendix* that it might study and then report to the first future Congregation.

10. The Chapter occupied itself in particular on the two Houses of Bassano and of Parma, and took opportune measures for their consolidation.

11. The Chapter decreed that each Priest might apply now the Holy Mass three times a year, without receiving a stipend, either for his own deceased, or for some particular intention.

12. The Chapter decreed further that on the occasion of the General Chapter, suffrages be had for our own deceased, and established the means of performing them.

Verona, March 1, 1881.

((Green oval SEAL of the  
APOSTOLIC MISSIONARIES))

Fr. Dominic Vicentini, Secretary  
of the Xth General Congregation



<sup>315</sup> This refers to a Footnote added here to the Original Document by Fr. Dominic Vicentini

## APPENDIX

Verona, the Stimmate, 23<sup>rd</sup> of September 1887 <sup>316</sup>  
RESPONSES

To special points assigned to the study of the Commission for the Revision of the *Appendix*, for the Ninth and Tenth General Congregations

The Ninth Congregation, in its IVth Session, February 20, 1880, assigned to the Commission elected for the Revision of the *Appendix* <sup>317</sup>, the following points to be studied, and reported back to the next General Congregation:

- 1<sup>st</sup>. What are the Fundamental Rules of our Congregation;
- 2<sup>nd</sup> Whether the Examiners of the First and Second Scrutiny for the Admission into the Novitiate, and to religious Profession, ought to remain in Office for three years, or, up until the next general Congregation;
- 3<sup>rd</sup> Whether, in the Election of the Admonitor and of the General Councilors, the Superior General ought to be excluded from voting;
4. The Commission was entrusted with formulating the explanation given to the Rule: *In our Churches, there are not to be held funerals*, etc [Part VII, Sect. I, Chap. I, n. 3] <sup>318</sup>.
5. Lastly, the Xth General Congregation <sup>319</sup> on p. 15 of the Original Minutes], also assigned to the study of this same Commission, the third Rule, First Chapter, of the Twelfth Part of the Constitutions <sup>320</sup>: *Chapters of the Confreres are also...* etc., that there might be declared in what sense this ought to be understood.

Now, the Congregation, having maturely pondered all of the above-mentioned points, unanimously deliberated to respond to each one of them separately, as follows:

A.] To the First Question: ‘What are the Fundamental Rules of our Constitutions’ – it responds:

It would be too difficult to define precisely what are these Rules. Nevertheless, it seems that the Fundamental and Substantial Rules are indicated in the *Compendium Rude*, and they are, namely:

<sup>316</sup> This last item in the Folder of the Xth General Chapter is the Report of the Commission for the Revision of the *Appendix*. Although it is dated September 23, 1887 – six and one half years after the close of the Xth General Congregation, it was written on the last page of this Xth General Chapter’s Minutes.

<sup>317</sup> This Commission was made up of five members: Fr. Mark Bassi [15 votes]; Fr. Louis Morando [12 votes]; Fr. Dominic Vicentini [12 votes]; Fr. Richard Tabarelli [11 votes] and Fr. Peter Vignola, Superior General [9 votes – President].

Three more members were added by the Xth General Chapter, on February 23, 1881: Fr. Charles Zara [9 votes]; Fr. Bellino Carrara [9 votes]; Fr. Joseph Sembianti [8 votes].

On September 28, 1876, three Definitors were elected by the VIIIth General Chapter – they were: Fr. Louis Morando [six votes]; Fr. Vincent Vignola [5 votes]; Fr. Charles Zara [5 votes].

For the Plan of Studies, on October 2, 1876, three Confreres were chosen to develop this: Fr. Rigoni; Fr. Zara; Fr. Tabarelli.

<sup>318</sup> CF # 92.

<sup>319</sup> On February 21, 1881.

<sup>320</sup> CF # 300.

**1<sup>st</sup>** The scope of attending to the salvation of our fellow man: *Through any ministry of the Word of God whatsoever* <sup>321</sup>, *for the instruction of Clerics* <sup>322</sup>, *of the Youth* <sup>323</sup>, *dependent on Bishops, and in their service* <sup>324</sup>.

**2<sup>nd</sup>** Perfect Common Life <sup>325</sup>.

**3<sup>rd</sup>** The Manner of Government, i.e., the Superior elected for life <sup>326</sup>, assisted by Councilors <sup>327</sup>, *and in the more important matters, and those of perpetual duration* <sup>328</sup>, by the decisive vote of the majority of the Graduate Fathers.

**B.]** To the Second Point, i.e., on the duration of the Office of examiners: the Commission, in the Revision itself of the Appendix, believed that we should adhere to the Decree of the Sacred Congregation of the Religious State, *Regulari Disciplinae*, which sanctions that the examiners remain in office until the new General Congregation.

**C.]** To the Third Point, if, in the Election of the Admonitor, and of the general Councilors' the Superior General ought to be excluded from the vote, the Xth General Congregation decided, by decreeing that he should not be excluded.

**D.]** As for the Fourth responsibility, that of formulating an explanation of our Rule <sup>329</sup>: *In our Churches, there will; not be held funeral rituals, etc.*, the following formula was adopted:

'The matters that are prohibited in this number, the VIth General Congregation has declared, that they do not include either money, choral renditions, or those benefits that are derived from what are commonly called titles – of public value –; whether of immovable goods, or those endowments that are freely given to any of our members by externs, so that our Congregation might act as trustee of sums, in bestowing alms. If this is done with this in mind, so that the amounts may be deduced from government taxes, or for the lessening of the exchange, or liquidation, it is not licit for us to accept the revenue [as long as the responsibilities assumed exceeds the revenue to be gained],but it has declared that the exercise of piety is performed in receiving payment. The Procurator General, in the tables of the Archives of our Congregation, will carefully note all the responsibilities we have accepted in trust.

**E.]** And, finally, as for the declaration of the Rule: *Congregation of the members are also,... etc.* <sup>330</sup>, the Commission responds in the opinion, that this refers to a kind of

<sup>321</sup> CF ## 1; 2; 163 [*De Professorum Gradu - Media quibus hoc Institutum salutem promoveat proximorum*].

<sup>322</sup> CF # 164.

<sup>323</sup> CF ## 165, ff.

<sup>324</sup> CF ## 2; 185.

<sup>325</sup> CF ## 6; *passim!* The Model is the Early Church – CF # 189.

<sup>326</sup> CF # 8.

<sup>327</sup> CF # 301.

<sup>328</sup> CF # 302.

<sup>329</sup> CF # 92.

<sup>330</sup> CF # 300.

**Chapter, or disciplinary conference, to be called every once in a while, by the Superiors, with the understanding of all the professed. As for the practical manner, then, of realizing this, it pertains to the General Congregation to define it.**

**Verona, at the Stimate, September 23, 1887.**

**((Green oval SEAL:  
APOSTOLIC MISSIONARIES))**





# **Xlth GENERAL CONGREGATION**

**September 12 – 25, 1880**

**§§§§§**

ACTS<sup>331</sup>  
Of the  
XIth General Congregation

§§§

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<sup>331</sup> The **Acts** of this Chapter are contained on 29 pages of lined note-book paper, 8 by 12 inches, with a one inch margin on top, and a half inch at the bottom, which was rarely written on, except for signatures.

The front page reads: *Minutes of the XIth General Chapter, etc.*, the first time such a word was used in the title; up until this time, the usual word employed was *Congregatio*.

This is the bulkiest notebook of all the Chapters, as after the **Minutes**, there is a Latin text of the Constitutions, divided into five parts, compiled by Fr. Tabarelli, that cover 50 pages. In the Provincial Archives, there is a Xerox copy of these, dated a few weeks after the Chapter ended.

VV. M. J. <sup>332</sup>

**Minutes  
of the Chapter  
held in the House of Trent [S. Bernardino Vecchio, September 5, 1889,  
all those being present who  
had a right to vote,  
namely:  
1<sup>st</sup>     The Very Rev. Anthony Oss Bals, Director  
2<sup>nd</sup>     The Very Rev. Don Peter Beltrami, Prior of San Martino  
3<sup>rd</sup>     The Very R. Julius Zanini  
to be presented to the General Congregation to be held at the  
Stimate of Verona, during this month.**

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**A.** There is proposed the improvement of the House, regarding the personnel of Priests and Lay Brothers. And this, for the following reasons:

**Ist** Because this House, after the Mother House, is the first foundation to be created, which the previous Superiors General, Very Rev. Fr. Marani, and the Very Rev. Fr. Lenotti, worked so hard.

**IInd** Because it has contributed in great part, gratuitously for this precise scope, that it is a true and properly called religious house, which is known to many of the diocesan clergy.

**IIIrd** Because our House has much deteriorated from the flourishing state in which it was for many years, for the glory of God and the satisfaction of the ... <sup>333</sup>

**IVth** Because the Diocese of Trent is very vast, and has an extensive field for preaching.

**Vth** Because there does not exist in the Diocese any Congregation that has as its scope the Sacred Missions <sup>334</sup>.

**VIth** Because of the abundance of religious vocations, and its exemption of clerics from the draft; a motive to be pondered well, due to the disaster that too easily befalls Italian clerics: and also, because of the vocations mentioned above, while if for one reason or another, our schools were suspended, the requests for admission would cease, as indeed would decrease, until the establishment of these schools of ours <sup>335</sup>.

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<sup>332</sup> Like the other Chapters, this one, too, was preceded by a number of Proposals. The first, from the House of Trent, appears on unlined, white paper, 16 and one half by 12 and once half inches, folded to make 4 writing sides, 8 and one fourth by 12 and one half inches, of which only the first one and a half were covered with writing.

<sup>333</sup> Incomplete

<sup>334</sup> It is interesting to compare this "scope" of the Congregation, as understood by these three Fathers – with that of the 8 Priests at the Stimate, on Feb. 24, 1874 – where the House opted for a return to the Schools, as *one of the principal ends of the Congregation*.

<sup>335</sup> These three Confreres – while perhaps preferring Parish Missions in Trent – still realize that in Fr. Bertoni's plan **teaching school** is a viable option in the Apostolic Mission.

**VIIIth** This is demanded by the esteem and benevolence shown to us on every occasion, by the Prince-Bishop, by the Curia, as well as by all the clergy, whom we know.

**VIIIth** It seems necessary to urge the General Congregation on to this improvement, considering the most vivid concern that other Institutes have of founding Houses in Trent, or in the Diocese, as Benedictines, the Camillians, the Salesians, the Sons of Mary, etc.

Therefore, it is earnestly petitioned that these observations be thoroughly pondered by the General Congregation, and that steps be taken to implement this requested improvement, as soon as possible.

**B.** The under-signed would be of the opinion to propose that there be taken into consideration whether the Rule of offering the preaching ministry, ‘entirely gratuitously’, ought to be kept, or not, considering the many exceptions that have to be made, because of various circumstances.

**Trent, from the House of S. Bernardino Vecchio.**

**5/9 89**

**Fr. Anthony Oss Bals**

**Fr. Peter Beltrami**

**Fr. Julius Zanini**

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**VV. J.M.J.** <sup>336</sup>

**“In the Name of the Lord. Amen”**

On this **9<sup>th</sup> [nine] day of September 1889**, the Fr. Director of the **House of the Stimmate**, Fr. Pio Gurisatti, assembled the House Chapter for the purpose of knowing from the Fr. Capitulars, those proposals that they believe should be made known to the next General Congregation. After the Fr. Capitulars were asked, it resulted that no one had any Proposals to present.

This was read and signed.

Fr. Pio Gurisatti

Fr. Mark Bassi

Fr. Cajetan Pizzighella

Fr. Bonaventure Vidalli

Fr. Joseph Zandonai

Fr. Louis Gasperotti

Fr. J. B. Cavinato

Fr. Eugene Laudon

Fr. Joseph Marocchi

Fr. J. B. Tomasi.

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<sup>336</sup> This response from the House of the Stimmate appears on white, lined paper, 8 and one fourth by 12 inches. It seems to be in Fr. Gurisatti’s hand-writing..

**Parma, September 10, 1889** <sup>337</sup>

Having received the notice of the Convocation of the general Congregation, there was assembled the Chapter of the house of Parma, according to the prescripts, to see if something might be proposed regarding the good of this house, or of the entire Congregation.

The following were present; the Very Rev. Bartholomew Perazzani, Fr. Octavius Piccoli, Fr. Albano Clementi, Fr. Joseph Antonioli. Fr. Joseph Bertapelle was absent, because he is temporarily stationed in Pavia, and Fr. Andrew Sterza abstained from taking part.

The said Chapter believed that the following observations should be proposed to the General Congregation:

**a.] For the House of Parma**

**1<sup>st</sup>** The General Congregation is petitioned to take into consideration the insufficiency of means by which this House is able to subsist ably, and according to the spirit of the Constitutions.

**2<sup>nd</sup>** To negotiate with the Confraternity of St. Camillus to formulate a new agreement for the sake of providing for the decent care of the Church of St. Mary in the *Quartiere*, considering that there is attributed to us, by anyone who does not know our condition, the lack of care for the Church, for which we are responsible.

**b.] For the Entire Congregation**

**1<sup>st</sup>** It is asked to find out if the criticisms of the Houses of Trent and Pavia have foundation, and on the excessive and humiliating demands with which the Lay Brothers are obliged.

**2<sup>nd</sup>** To assist the Very Rev. Superior General, and to make provisions for the prompt handling of affairs, the Congregation is asked to establish the office of Secretary of the same.

**3<sup>rd</sup>** The attention of the Congregation is called concerning Rule 4, Chap. 1<sup>st</sup>: *They are to be immune...*<sup>338</sup> and it is asked if the practice introduced, corresponds to the same.

**4<sup>th</sup>** The complaint, founded or not, is made that the Superior general is not always at the disposition of the subjects as much as would be desired.

**5<sup>th</sup>** It is asked whether our Rules are observed that regard the sacred studies, and if there are dispositions which could conveniently initiate one, who is to function as an Apostolic Missionary.

**6<sup>th</sup>** The displeasure is felt that the Offices are not, in every House, especially the more numerous, sufficiently distributed, but often these are accumulated in some individual, and that the attributes of the individual officials are not precisely and clearly determined.

**7<sup>th</sup>** That a decision be made as to how the Decree of the Holy See is to be interpreted, regarding the Chapter to be held for the Admission to Vows.

These present Minutes were read, approved and signed.

**Fr. Bartholomew Perazzani, Director**

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<sup>337</sup> These Proposals from Parma appear in white, lines paper, 16 x 12 inches, folded to make 4 writing sides, 8 x 12 inches. The Proposals cover two full sides, and about third of p. 3.

<sup>338</sup> *Compendium Rude*, CF # 4.

Fr. Octavian Piccoli  
Fr. Albano Clementi  
Fr. Joseph Antonioli

Pavia, September 10, 1889 <sup>339</sup>  
**“For the Glory of God  
 and  
 the Greater Service of the Church”**  
 VV J.M.J.

A particular Chapter of the religious House of the Apostolic Missionaries in Pavia, next to the Church of the holy Apostles, James and Philip.

1. All the members of the house of Pavia, by unanimous vote, consider it necessary that the rev. Superior General have someone as his Secretary, who might respond to the requests far away from Verna, and that he be invested with special authority, almost as a Vicar.
2. To remove possible improprieties, it is asked that the Directors of the Houses might not institute either functions, or sermons in their Churches, or assume works of beneficence, or instruction, or other such ministry, either in the House, or outside it, in a regular and perpetual manner, without the previous consent, obtained in writing, from the Superior General and his Councilors. In this way, other Directors could not, then, at their own caprice, take away so many others, as had been introduced, with superior approbation.
3. To conserve regular observance more easily, and for the greater moral and physical good of each one, the Chapter of Pavia expresses the hope that in the filial Houses, there be a number of individuals, adapted to their needs, to the works undertaken.
4. Just as in the present circumstances, and for the development that our Congregation has had in a few years, it has become absolutely impossible to attend every year to the Spiritual Exercises, both for the Priests, and for the Lay Brothers, and so it is asked that in the Mother House, or wherever it be thought better, that every year, there be given two changes of the Spiritual Exercises, so that all, both Fathers and Brothers, might be present for them.
5. It is asked that it be stated clearly what faculties our Members have, wherever they preach, for example, regarding the papal Blessing, or, if there are not any privileges, that a Petition may be sent for at least those that are held by other Missionaries, who are constituted in a society.
6. That there be assigned to the Lay Brothers, a uniform habit, that is clean, and fitting, whether it be lay dress, or for those who wear the cassock.

The six articles above were proposed, discussed and then, with unanimous vote, were approved to be submitted for the approval of the proximate General Congregation.

In faith whereof, the Fathers stationed at the House of Pavia, signed them, as did Fr. Joseph Bertapelle, who is here temporarily.

Fr. Melchiade Vivari

<sup>339</sup> The Proposals from Pavia appear on two pieces of paper, one with red lines, and the other with blue, measuring 5 and one fourth by 8 inches.

Fr. Angelo Graziani  
Fr. Joseph Bertapelle  
Fr. Egidio Bruno Stofella

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## LIST OF THE PROPOSALS Made by the Deputed Commission

1. The observations.
2. The matter of the **Schools**, according to what is indicated in the Decree of Convocation<sup>340</sup>.
3. As for the Proposal of the Rev. Fr. Mark Bassi, regarding religious discipline, let it be reserved to the Rev. Superior and his Council, who will find in the **New Constitutions**<sup>341</sup>, efficacious means to provide for this, taking special and utmost care that charity and silence be observed.
4. Also, the Proposal on the financial state of the House of the Stimmate, be recommended to the same Superior, and his Council, for their examination and fitting solution.
5. Proposal of the rev. Fr. Perazzani: to see among the Decrees made by the previous General Chapter, whatever there may be contrary to the new **Constitutions**, and what are included by them, and what should actually be reviewed.
6. The proposal of Rev. Fr. Tabarelli: whether our Clerics, subject to the military law, ought to make the year of voluntary enlistment, in so far as this is possible for our strength.
7. Proposal of the same Fr. Tabarelli: to see if there might be introduced the Cause of Beatification of the Venerable Founder.
8. Another: Whether the Congregation would desire that the Superior begin negotiations to have a Cardinal Protector at the opportune time.
9. Proposal of the Rev. Fr. Paul: That our Student House have its own Director<sup>342</sup>.
10. Proposal of the rev. Fr. L. Gasperotti: Whether to each Priest there might be granted three free Masses a year.
11. Another: when it is a question of real need of one's family, could it be established that there be allowed a Priest to have the alms of his masses, for one or more months...?
12. The matter of the requests of the dispensation from the Vows, and the dismissal of Fr. Cavinato, and ...<sup>343</sup>

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<sup>340</sup> The Schools remained a desire for so many of the Confreres, all these years.

<sup>341</sup> Readied now after so many previous **General Chapters** had discussed these.

<sup>342</sup> Fr. "Gradinati", perhaps.

<sup>343</sup> The rest is in pencil, and was left incomplete.



### 13. The resignation of the Very Rev. Superior.

#### Modification of the Grade <sup>344</sup>

There is proposed the following - for **Chapter IV, Part IV. Chapter Title:**  
 “Concerning the Promotion to the **Priestly Office**” [only]  
**Then: n. 4: to be omitted** <sup>345</sup>.

Instead of the **Vth Part, Chap I, n. 2**, that it be modified as follows:  
 “All those will attend every General Chapter who have been elected by the Chapters of the individual Houses.

All these will attend every General Chapter:

1. General Councilors
2. Directors of Individual Houses <sup>346</sup>
3. For the Individual Houses, the two who have been elected by the Chapters of these Houses, by a relative majority of votes. However, no one can be elected, unless he has completed ten years of Profession, and is thirty-five years of age.

N. 7 of the same **Chap. I, Vth Part**, should be changed, thus <sup>347</sup> :  
 “At the same time, let him admonish the Directors, concerning the House Chapter to be held, which is to be made up of Professed Clerics, who are in that House, of which two-thirds of the capitulars constitute a legitimate Chapter. In it, the Deputies are to be elected according to what is said in N. 12. Moreover, ...” <sup>348</sup>



<sup>344</sup> These refer to the Rules discussed in the Chapter, which would be published in 1890.

<sup>345</sup> This **n. 4** of the adapted Rules provides a very broad sweep of Ministries to qualify for the conferral of the **Grade**. It seems to be a “photograph” of the way it was conferred during these times of the Stigmatine History. However, the **Deputed Commission eliminates it here**. One possible reason is that these proposed Constitutions had been **submitted to the Congregation of Bishops and Regulars, Feb. 20, 1889** – and the title **Apostolic Missionary** was considered the prerogative of the Holy See and should not be given by any religious Community. Furthermore, the title of this Chap. IV, of Part IV, had read: **Concerning those to be promoted to the Sacerdotal Office, and to the Grade of Apostolic Missionary in our Sodality**. The underlined part of this title is eliminated by the Deputed Commission, and does not appear in the final copy approved by the General Chapter. [cf. Fr. Stofella, **Historical Introduction to the Booklet of the Original Constitutions, Terza Fase**, pp. 30-32].

<sup>346</sup> This inclusion was crossed out.

<sup>347</sup> In Latin.

<sup>348</sup> Incomplete

**Minutes** <sup>349</sup>  
**of the XIth General Chapter**  
**In the Year of our Lord 1889,**  
**From the 12<sup>th</sup> day of September, Thursday.**  
**“In the Name of the Lord. Amen.”**  
**Minutes of the XIth General Chapter**

Following the Convocation sent out by the Very Rev. Fr. Superior General, Peter Vignola, to all the Capitulars of the Congregation, with his Decree of September 1st of this year, the following Capitulars were convened at the Mother House of the Stimmate in Verona, and assembled in the room of our Venerated Founder:

The	Most Rev.	Fr.	Peter Vignola,	Sup. Gen.
	Very Rev.		Mark Bassi,	Gen. Counc.
	..		Joseph Sembianti	.. ..
	..		Louis Morando	.. ..
	..		Francis Benciolini	Graduate
	..		Pio Gurisatti	..
	..		James Marini	..
	..		Bartholomew Perazzani	..
	..		Richard Tabarelli	..
	..		Alexis Magagna	..
	..		Joseph Marchesini	..
	..		Melchiade Vivari	..
	..		Angelo Graziani	..
	..		Anthony Oss Bals	..
	..		Bonaventure Vidalli	..
	..		Paul Gradinati	..

The other four **Graduate Fathers** are absent, namely: the Very Rev. **Fr. Peter Beltrami**, dispensed from attending the Chapter by the Very Rev. Fr. Superior, because of commitments that require his presence at Trent; the Very Rev. **Dominic Vicentini**, who is traveling to Europe from the Mission of Central Africa <sup>350</sup>; the Very Rev. Frs. **Julius Zanini** and **Joseph Zandonai**, who are impeded for some days, because of preaching assignments accepted before the convocation of the Chapter.

Having invoked the divine assistance with the Hymn, *Veni, Creator*, and having recited the *De Profundis* at the tomb of the Venerated Founder for our deceased confreres, the Capitular Fathers assembled in the room of the Ven. Founder, and after each one had taken his place, it was asked if they all judged the Chapter to be full and legitimate:

The Capitular Fathers unanimously responded in the affirmative. However, having noted the absence of the four of the **Graduates**, Fr. Morando expressed the desire that for the

<sup>349</sup> Then follow the 29 pages of the **Minutes of this XIth Chapter**. This bulky notebook is bound with red string, with the emended copy of the new Constitutions.

<sup>350</sup> This is a revealing incident – Fr. D. Vicentini was much in love of the ‘**Foreign Mission**’ aspect of the **Apostolic Mission** - he would soon leave the Community and work with Msgr. Daniel Comboni in Africa.

future, no one should be absent from the Chapter, because of preaching. All the other Fathers concurred in this desire.

Then the Election of the Secretary was taken up: when the ballots had been collected, Fr. Richard Tabarelli was elected. – At this point, the Very Rev. Fr. Superior gave an Exhortation, exposing the principal motive for which the Chapter has been convoked: **which is to re-organize our Constitutions, following the Guide of the observations proposed to us by the Sacred Congregation of Bishops and Regulars, under the date of February 20, 1889** <sup>351</sup>, and by exhorting all the Fathers to union and harmony <sup>352</sup>, and to attend with patient and loving commitment to the study and the treatment of this most important matter, and with the other Proposals that will come up in the course of the Congregation. –

Here the meeting was suspended, which will be continued at 3:00 p.m. this afternoon.

The session was reopened at 3:00 p.m., and it took up the election of tree **Graduate Fathers**, entrusted with examining the Proposals made to the Congregation by the individual Houses, and by the individual Fathers, both Graduate, and those that are not graduate, and to draw up the catalogue of the matters to be treated, and the order of their treatment. – When the ballots were collected, the Very rev. Fr. Mark Bassi, the Very Rev. Fr. Bartholomew Perazzani, and the Very Rev. Joseph Sembianti were elected. – With this act, the First Session was closed.

Fr. Peter Vignola, Sup. Gen.  
Fr. Mark Bassi, Gen. Counc.  
Fr. Joseph Sembianti, Gen. Counc.  
Fr. Louis Morando  
Fr. Francis Benciolini  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bartholomew Perazzani  
Fr. Alexis Magagna  
Fr. Joseph Marchesini  
Fr. Melchiade Vivari  
Fr. Anthony Oss Bals  
Fr. Angelo M. Graziani  
Fr. Bonaventure Vidalli  
Fr. Paul Gradinati  
Fr. Richard Tabarelli

[illegible]

<sup>351</sup> The draft of the Constitutions for the study of this **XIth General Congregation** appears in a separate translation, entitled: *Consts. 1881-1889*. The *List of the Proposals made by the Deputed Commission* could very well reflect the Observations of the Roman Congregation. As will be eventually understood, the Holy See reserves to itself the Promotion to the title of *Apostolic Missionary*.

As is well known, the question of the **Schools** has long simmered in the Congregation - however, it does not seem that it was the concept of the **schools** in themselves – but, much more the unilateral insistence upon them. It seems that whenever the broad **apostolic missionary charism** of the Founder is understood to unilaterally choose one aspect of the *graviora... varia et propria... accomdata ministerial* of the **Apostolic Mission**, wide disagreement develops. The differences among the confreres would explode further in the **XIIth General Chapter** in about one year's time from this **XIth General Chapter**.

## IInd Session September 13, 1889

The Second Session got underway, exposing the List of the proposals presented to the Congregation, and the order to be followed in this treatment, established by the Commission entrusted with this task:

### I. Proposals presented by the Very Rev. Superior

- 1.] Examination and study for the reorganization of the Constitutions.
- 2.] The Nomination of two General Councilors: one to take the place of the deceased **Fr. Vincent Vignola**<sup>353</sup>; the other to carry out the responsibility of Fr. Louis Morando, elected temporarily by the **Chapter of the Graduates of the House of the Stimate**, and of the **Directors of the other Houses**, in substitution for the deceased, **Fr. Charles Zara**<sup>354</sup>.
- 3.] Nomination of the Examiners for the admission to the Novitiate and to Profession.
- 4.] Election of the Master of Novices, in accord with the Decree of Clement VII, *Cum ad Regularem*.

### II. Proposals of the House of Trent

- 1<sup>st</sup> To increase the personnel of the House of Trent, both with Priests and with Brothers – This proposal is remitted by the Commission to the Providence of the Superior General and his Council.
- 2<sup>nd</sup> To take into consideration the Rule that establishes the preaching assignments, etc., ought to be performed by us *entirely gratuitously* – this Proposal will be discussed in the Revision of the Constitutions, **Part I, n. 4.**<sup>355</sup>

### III. Proposals of the House of Parma

- 1<sup>st</sup> To provide for the stable maintenance of the house of Parma – this is remitted to the Superior and his Council.
- 2<sup>nd</sup> To begin negotiations to stipulate a more precise agreement with the Confraternity of St. Camillus in Parma, regarding the care of the Church of the *Quartiere*. – Also, this Proposal is remitted to the Superior and his Council.
- 3<sup>rd</sup> To consider whether the conditions of the houses of Trent and Pavia, require some provision to be put in the state of freely and completely developing their religious life, with impediments, coming from external causes – this Proposal is admitted to the discussion of the Chapter, and will be treated in the revision of the Rules, Part V, Chapter V, n. 5, *Concerning the Individual Houses*.

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<sup>353</sup> He died in Holy Week of this year, preaching the Seven Last Words - April 20, 1889 – at the age of 67, the younger of the two brothers by about nine years.

<sup>354</sup> He died August 20, 1883, at the tender age of only 39!

<sup>355</sup> Cf. CF ## 3; 67; 102; 184.

4. To establish the Office of Secretary of the Fr. Superior General - This was admitted, and will be treated in the Revision of the Rules, Part V, Chapter IV, *Concerning the General Councilors*, etc.

5. To see if the Rule, *They shall be immune etc.*<sup>356</sup> is still in vogue, in that it wishes that our members be immune from benefices and perpetual care of religious Sisters and souls, and how it ought to be understood – this was admitted and will be treated in the revision of the Rules, Part I, n. 5.

6. To see if there are observed the rules that pertain to the sacred Studies, and if there are dispositions which suitably initiate those who are to perform the Apostolic Ministry – This will be discussed in the Revision of the Constitutions, Part IV, Chap. II and IV.

7. To make provisions that the different responsibilities and offices, in Houses with more numerous personnel, are distributed among different persons. – This will be treated in the revision of the Constitutions, Part V, Chap. V, n. 6.

8. To establish norms to be maintained in the Chapter of the Novitiate, for the Admission to Profession. – This is to be remitted to the Superior General, who will make a study of the matter, and will communicate the results of these studies to the House of Novitiate, and to the other Houses.

#### IV. Proposals of the House of Pavia

1<sup>st</sup> To give a Secretary to Fr. Superior. – This will be treated together with the Fourth Proposal of the House of Parma.

2<sup>nd</sup> To establish that no Director might institute in an enduring manner, preaching, functions, services, or instructions, without the permission of the Superior and his Council. – This is to be treated in the Revision of the Constitutions, Part V, Chap. V, n. 7, where there is already contained a provision that is analogous to this Proposal.

3<sup>rd</sup> To provide that in the Filial Houses, there be sufficient number of members, in accord with its needs. – As this Proposal pertains to the special and practical government, and therefore, it is up to the Superior and his Council to provide the Filial Houses with that number of members necessary for them, and which is in accord with the general conditions of the Congregation; since this, too, can be related to the Third Proposal of the House of Parma, it is to be admitted into the discussion, at the same time with it.

4. That there be clearly stated what faculties our **Missionaries** have, and to obtain for them all, those privileges and faculties that are usually granted to **Missionaries** by the Holy See. – This was remitted to the Superior for further information and provision.

5. To distribute two changes of the Spiritual Exercises every year, for the convenience of all the Fathers and Brothers of the Congregation. This will be treated in the Revision, Part III, c. V.

6. To establish precise norms for the dress of the Lay Brothers. – This will be treated in the Revision, Part I, n. 8.

V. The House of the Stimmate: does not have any Proposals.

VI. Proposals of Fr. Joseph Sembianti, Gen. Council.

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<sup>356</sup> CF # 4.

He expresses the desire to expose a thought of his concerning the **Schools of the Stimmate**, for extern students. – This will be treated at the same time as the Sixth Proposal of the House of Parma.

## VII. Proposals of Fr. Paul Gradinati.

1. He asks for a total separation of the House of St. Teresa from that of the Stimmate. With distinct Directors, etc. – this will be treated in the Revision of the Constitutions, Part IV, Chap. I, n. 3.
2. He asks that provisions be made to assist poor parents of our members. – This is remitted to the prudence of the Superior and his Council. -----
3. He desires that there be drawn up the regulations for the Funerals of our Confreres. – This will be treated in the revision of the Constitutions.

### Order of the Treatment of the Proposals

The first matter to be treated is the Revision of the Constitutions, the principal motive for the convocation of the Chapter – All other Proposals referring to some point of the Constitutions will be taken up along with the discussion of the Constitutions, in this order:

[Part I] 1<sup>st</sup> 5<sup>th</sup> Proposal of the House of Parma referring to Part I, n. 1, of our Constitutions.

2<sup>nd</sup> 2<sup>nd</sup> Proposal of the house of Trent, referring to Part I, n. 4.

3<sup>rd</sup> 6<sup>th</sup> Proposal of the House of Pavia, in relation to Part I, n. 8.

△△△

[Part III] 4<sup>th</sup> <sup>357</sup> 5<sup>th</sup> Proposal of the house of Pavia, in relation to Part III, Chap V.

5<sup>th</sup> 3<sup>rd</sup> Proposal of Fr. Paul Gradinati, in relation to Part III, Chap VI, n. 3.

△△△

[Part IV] 6<sup>th</sup> 1<sup>st</sup> Proposal of Fr. Paul Gradinati, in relation to Part IV, Chap. I, n. 3.

7<sup>th</sup> 6<sup>th</sup> Proposal of the House of Pavia, in relation to Part IV, Chap. II, and IV. With this will be discussed the Proposal of Fr. J. Sembianti.

△△△

[Part V] 8<sup>th</sup> 4<sup>th</sup> Proposal of the House of Parma, in relation to Part V, Chap. IC.

9<sup>th</sup> 3<sup>rd</sup> Proposal of the House of Parma, in relation to Part V, Chap. V, n. 5.

10<sup>th</sup> 7<sup>th</sup> Proposal of the House of Parma, in relation to Part V, Chap. V, n. 6.

11<sup>th</sup> 2<sup>nd</sup> Proposal of the House of Pavia, in relation to Part V, Chap. V, n. 7.

△△△

12<sup>th</sup> Lastly, the nomination will be taken up of the two General Councilors, of the Examiners, of the Fr. Master of Novices, according to the 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Proposals of the Fr. Superior.

△△△

Fr. Peter Vignola, Sup.

Fr. Bartholomew Perazzani

Fr. Mark Bassi

Fr. Joseph Sembianti

Fr. Richard Tabarelli, Secretary

After the List of Proposals had been read, and the Order of their treatment, the discussion began on the most fundamental Proposal, i.e., on the **Revision of the Constitutions**<sup>358</sup>, by reading the **First Part** of them. The result of this discussion was some corrections, introduced by the Chapter in that Part read, which were written in the margins of the three copies presented to the Chapter. It was therefore established to draw up another copy of them, in accord with the

<sup>357</sup> This was inadvertently left out and then included in the margin.

<sup>358</sup> The English translation of these Constitutions may be found under a special title in this Series: **Consts. 1881-1889.**

corrections that would be made by the Chapter<sup>359</sup>, and which could be authenticated by it. During this discussion, there was also taken up, incidental with this, the 2<sup>nd</sup> Proposal of the house of Trent, and the Fifth of the House of Parma, that refer to the First Part of the Constitutions. However, just as these two Proposals refer to essential points of our Constitutions: so [according to the disposition of the *Appendix, IV, Chap. 8, n. 5, Parag. A, of the printed booklet, p. 76*], it was decided to put this discussion off until tomorrow.

In this meanwhile, this Second Session is closed today.

Fr. Peter Vignola, Sup.

Fr. Marcus Bassi

Fr. Joseph Sembianti

Fr. Louis Morando

Fr. Francis Benciolini

Fr. Pio Gurisatti

Fr. James Marini

Fr. Alexis Magagna

Fr. Bartholomew Perazzani

Fr. Melchiade Vivari

Fr. Angelo M. Graziani

Fr. Joseph Marchesini

Fr. Bonaventure Vidalli <sup>360</sup>

Fr. Antonius Oss Bals

Fr. Paulus Gradinati<sup>361</sup>[illegible]

### IIIrd Session Saturday, September 14, 1889

This morning, at 9:00 o'clock, there was begun the treatment of the first incidental Proposal, in which it is asked how the Rule should be understood, and how observed, which states: *excluding the ordinary and perpetual care of souls and of nuns*, [Part I, n. 5]<sup>362</sup>.

Frs. Joseph Marchesini and Bonaventure Vidalli are absent, for reasons recognized as legitimate by the Superior.

As for the first number, in which it is asked, how this Rule ought to be understood, this has already been expressly declared by our Founder, in **Part XI, Chap. IV, n. 9 of his Constitutions** <sup>363</sup>: - That is to say, by this Rule, there is prohibited to all our Fathers, not only perpetual and ordinary parish care, and the Office of Director and Superior of Nuns, and of Ordinary Confessor of the same, but also the particular care of individual men, and especially of women, *as though this was their office*, or *with an obligation of both, or one of the parties* - To the second member, in which it asks: how is the Rule to be observed, it is responded: It is to be observed perfectly, in that part which pertains to parish care, or the particular, ordinary and perpetual assignments, that have been accepted by our men; but, by way of exception, on the most urgent requests of

<sup>359</sup> And the English translation of these corrected Constitutions may be found under its special title in this Series: *Constitutions 1890*.

<sup>360</sup> The Capitulars signed in this way, as it was near the end of the page. These last three names, in fact, appear at the top of the next page.

361 The name of the Secretary – Fr. Richard Tabarelli – does not appear here.

<sup>362</sup> This is part of the Founder's *Compendium Rude*, CF # 4.

363 **CF # 290.**

the Bishops, it could be necessary for some of our Fathers to accept the direction and the office of Ordinary Confessor of Nuns.

Then, according to the Order of the Treatment, a discussion was held on the second incidental Proposal, in which it was asked to consider, whether, in the present circumstances, it would be fitting to modify the Rule that establishes that our preaching services, etc, etc., ought to be done gratuitously, that is worded thus: ***All these works of the Congregation are to be performed entirely gratuitously, serving God and the Church*** ...<sup>364</sup> the Chapter, after diligent and mature discussion, with a secret vote being taken on this, decided: **to maintain this rule in its entirety, and in the same words with which it is expressed.**

Continuing the examination and the correction of the **First Part** of the Constitutions, arriving at the last statement of n. 8, in which it speaks of the dress of the Lay Brothers, the third incidental Proposal that had to be discussed, in which it is desired that there be established a precise norm for the dress of the Lay Brothers. – This Proposal began to be discussed; but, because of the lack of time, further discussion will be held on Monday, the 16<sup>th</sup> of this month<sup>365</sup>.

### Monday, September 16, 1889

There were also present the two Fathers who were absent in the last Session, that is to say, Fr. Joseph Marchesini and Fr. Bonaventure Vidalli.

Before taking up again the treatment of the Third Proposal, regarding the habit of Lay Brothers, there was one who asked if he might be able to propose an added interpretation to the **Fourth Rule of the First Part**, which according to the voting of the last Session, is thus expressed:

**All these works, the Congregation is to perform entirely gratuitously, serving God and the Church.** The proposed addition is this: **‘receiving nothing in compensation for the spiritual ministry, or any pious office whatsoever, unless something is offered entirely spontaneously, and a simple alms.**

This addition was put to a vote, and was approved by 11 [eleven] votes to 6 [six], the Superior having two votes, and there being sixteen who voted.

Then, there was taken up again the discussion on the Third Proposal, referring to the dress of the Lay Brothers. After a most diligent discussion had been held, it was decided by secret Ballot, with 9 [nine] votes to 8 [eight], that the last statement: *The Lay members, if it is so ...* etc., be corrected in the margin of the three copies presented to the Chapter in this form: **The Lay Coadjutor Members are to wear black clothing, in so far as this is possible, but such that it is entirely different from the societies of seculars.**

For the reading of the Minutes of this Third Session, Fr. Julius Zanini was also present, and he had no objections, or observations.

Then the Third Session was closed, with the signatures of the Capitulars.

Fr. Peter Vignola, Sup.

Fr. Mark Bassi, Counc.

<sup>364</sup> Cf. CF ## 3; 102; 184.

<sup>365</sup> There is no indication that this Saturday Session was divided into morning and afternoon sessions. There were, apparently, no meetings on **Sunday, September 15, 1889.**



Fr. Joseph Sembianti  
Fr. Louis Morando  
Fr. Francis Benciolini  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Bartholomew Perazzani  
Fr. Fr. Joseph Marchesini  
Fr. Alexis Magagna  
Fr. Angelo M. Graziani  
Fr. Bonaventure Vidalli  
Fr. Melchiade Vivari  
Fr. Julius Zanini  
Fr. Anthony Oss Bals  
Fr. Paul Gradinati  
Fr. Richard Tabarelli, Secretary

**IVth Session**  
**Monday, September 16, 1889**

At 3:00 p.m., with all the Capitulars present who signed the preceding Session, the IVth Session was opened, and started with the reading and the examination of the **Second Part** of the Constitutions that treats: **Of the Admission, Probation and Profession of the Novices.**

There were examined **the first three Chapters** of this **Second Part**, and corrections were made, that were added to the margins of the three copies.

At 6:00 p.m., this Session was suspended, putting it off until the 18<sup>th</sup> of this Month<sup>366</sup>.

#####  
**Wednesday, September 18, 1889**  
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This morning, at 9:00 o'clock, there was continued the examination of the **Second Part** of the Constitutions, being present, in addition to all those who signed the Minutes of the last Session, also Fr. Joseph Zandonai.

In the examination of **Chap. V, of Part II: Concerning the Master of Novices**, it was noted that there was not contained therein any disposition regarding the application of the Novices to study. Following the request of some, this Proposal was put to a vote, whether or not some mention should be made in the Constitutions, about the studies of Novices – 14 [fourteen] answered Yes, and 5 [five] answered No, there being 18 voting, and the Superior having two votes.

Therefore, it was proposed to insert in the said Chapter another number, after the eighth, that reads thus: **The Novices, under the vigilance of the Master, being free from formal classes, can be applied, with moderation, to the learning of letters and sciences.** This Proposal was put to a vote, and was approved with 18 [eighteen] votes to 1 [one]. This number, then, was therefore written in the margin of the three copies.

<sup>366</sup> There was no meeting on Tuesday, September 17, 1889, the Feast of the Sacred Stigmata of St. Francis.

With these last two votes, there was modified the deliberation of the **IXth Congregation** which in the IIIrd Session of February 23, 1881 <sup>367</sup>, established that the Novices must be left free from study, at least in the First Year of the Novitiate.

At this point, the session was suspended, which will be taken up this afternoon again.

At 3:00 p.m., this afternoon, there was the examination of the **last Chapter** of the **Second Part**, in which various corrections were added to the margins of the three copies.

When the examination of the **Second Part** was finished, the present IVth Session was closed. The **Minutes** of the Session were read again, and signed.

**The 18<sup>th</sup> of September 1889**

Fr. Peter Vignola, Sup.

Fr. Mark Bassi

Fr. Joseph Sembianti

Fr. Louis Morando

Fr. Francis Benciolini

Fr. Pio Gurisatti

Fr. James Marini

Fr. Bartholomew Perazzani

Fr. Joseph Marchesini

Fr. Alexis Magagna

Fr. Angelo M. Graziani

Fr. Bonaventure Vidalli

Fr. Melchiade Vivari

Fr. Joseph Zandonai

Fr. Julius Zanini

Fr. Anthony Oss Bals

Fr. Paul Gradinati

Fr. Richard Tabarelli

**The 18<sup>th</sup> of September 1889**  
**Vth Session**

The Fifth Session was opened, all being present, who signed the Minutes of the preceding Session; it began with the reading and the examination of the **Third Part** of the Constitutions, which treats **Of the Practice of the Simple Vows that are taken in our Congregation, and the Progress in Spiritual Perfection of the Members.** – The first two Chapters were read and examined, and the continuation and the examination were put off until tomorrow.

**The 19<sup>th</sup> of September 1889**

At 9:00 a.m., there was continued the examination of the **Third Part**, beginning with the **Third Chapter.** All the Capitulars who took part in the last Session, were

<sup>367</sup> This was the IVth Session of the IXth General Chapter.

present. During the examination, there were ordered various corrections written in the margins of the three copies.

In treating of the Rule in **Chapter V**, that establishes that every year the Spiritual exercises be made by all the members, there was covered the fourth proposal of the list, in which there is asked that every year there be given two changes of the exercises for the convenience of all the members, even of the other Houses. After a diligent discussion, it was unanimously approved just how such a proposal was, that there should be offered to each of our members, the convenience to make the Spiritual Exercises every year. - Therefore, the Directors of the individual houses are entrusted with making provisions, in agreement with the Superior, so that every year, there might be established for the members of their Houses, a time and an opportune place for this need.

In examining **Chapter VI**, there was treated the fifth proposal of the List, in which it is asked that provisions be made to establish a common norm for the funerals of our members. – The treatment of this was put off until tomorrow, and the session was suspended.

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### September 20, 1889

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This morning, at 9:00 o'clock, there was taken up again, the matter of Funerals, with all the usual Capitulars being present. Fr. Paul Gradinati briefly exposed his Proposal, by reading some general norms included in a paper compiled by Frs. Mark Bassi and Paul Gradinati, to draw up detailed regulations, which will then be examined and approved by the Superior General, and his Council.

Having terminated the reading and the examination of **the Fifth Chapter**.

The Minutes were read and signed.

- + Fr. Peter Vignola, Sup.
- + Fr. Mark Bassi
- Fr. Joseph Sembianti
- + Fr. Louis Morando
- + Fr. Francis Benciolini
- Fr. Pio Gurisatti
- Fr. James Marini
- + Fr. Bartholomew Perazzani
- + Fr. Joseph Marchesini
- Fr. Alexis Magagna
- Fr. Angelo M. Graziani
- Fr. Bonaventure Vidalli
- + Fr. Melchiade Vivari
- + Fr. Joseph Zanondai
- Fr. Julius Zanini
- + Fr. Anthony Oss Bals
- + Fr. Paul Gradinati

+ Fr. Richard Tabarelli, Secretary <sup>368</sup>

**Vith Session**  
**The 20<sup>th</sup> of September 1889**

As there was terminated this morning the Fifth Session, the **Vith Session** was also begun, with a reading of the **Fourth part** of the Constitutions, which treats: **Of the Instruction of the Students, after Novitiate, and the Promotion of Them and Others.** In examining the **First Chapter** of this **Part**, the ninth proposal of the List was discussed, in which it asks that the House of St. Teresa, and the House of the Stimmate, be separated, each having its own Superior and Officials.

The Chapter, in retaining that it was absolutely necessary that there be this separation, not only of the Novitiate, but also of the House of the Professed Students, or the Studentate from the House of the Professed Priests, a separation that was established in our Constitutions, **Part IV, Chap. I, n. 3**, entrusts the Superior General and his Council, to bring this about as soon as possible, and in the best manner that this may seem best to them, according to the prescriptions of the Decree of **Clement VII, Cum ad Regularem**.

In the examination of the **IInd Chapter**, there was treated the Seventh Proposal of the catalogue, in which it is desired to know if there are norms in our Constitutions for the theological study of our members, and how they are observed.

It was stated by the chapter that the norms for theological study are contained in this **Second Chapter**, and in the Fourth of this same **Fourth Part** of the Constitutions, norms that were declared sufficient by the same General Chapter, after having introduced into them, the modifications indicated on the three Copies. And now there only remains [as the Chapter itself inculcates] that these be exactly observed <sup>369</sup>.

At this point <sup>370</sup>, Fr. Joseph Sembianti developed his thought on the **Schools for extern students**, asking whether, in view of the burden that is thereby derived on the personnel of the Congregation, that is lamented <sup>371</sup> and consequently, on the Congregation itself from the Schools, which is not being felt, whether some provision should be made to lighten this burden.

It was put to a vote, whether or not this matter ought to be treated in the Chapter. The response was Yes, by the majority of one vote, and it was discussed for a long time; and it was then proposed that there be brought into the Chapter, a project regarding our school, and the teachers that would be necessary for the coming year. Having seen, however, that it would be most difficult to discuss, and to establish in the Chapter, such a project [without detriment to the authority of the Superior, regarding the disposition of the personnel of the Institute], it was decided to commit this matter to the Superior, and

<sup>368</sup> A “plus [“+”] or minus [“-”] sign appears before most of the names. It might be coincidental, but the 2 names appearing with the ‘minus sign’ [“-”], later left the Congregation. This ends the morning session of September 20<sup>th</sup>.

<sup>369</sup> If there was closure here on the 20<sup>th</sup> of September, there is no indication in the Minutes. Fr. Tabarelli is not as careful a Chapter Secretary as was the excellent Fr. V. Vignola.

<sup>370</sup> Not sure of the date – it may be the afternoon of September 20<sup>th</sup>.

<sup>371</sup> A fair reading of Fr. Sembianti’s difficulty – which was shared by others – is not so much the fact of the schools –which have been jealously defended through these last Chapter sessions over the last 15 years – but, the **burden on the personnel**.

his Council, who, having heard the desires and the opinions of the Capitulars, they will seek to give them an assessment of common satisfaction<sup>372</sup>.

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Therefore<sup>373</sup>, there was taken up the examination of the other Chapters of the **Fourth part**, inserting various corrections in the margins of the three copies. It resulted, then, that from this examination, there was also contained in **Chapters II & IV** sufficient dispositions for the initiation of our young Clerics and Priests in Preaching, as is required in the VIth Proposal of the House of Parma. The examination of the last Chapters and the relative Proposals was terminated **this Saturday morning, September 21<sup>st</sup>, 1889**, Fr. Joseph Marchesini being absent.

The Minutes were read and signed:

Fr. Peter Vignola, Sup.

Fr. Mark Bassi

Fr. Joseph Sembianti

Fr. Louis Morando

Fr. Francis Benciolini

Fr. Io Gurisatti

Fr. James Marini

Fr. Bartholomew Perazzani

Fr. Alexis Magagna

Fr. Angelo M. Graziani

Fr. Bonavenure Vidalli

Fr. Melchiade Vivari

Fr. Joseph Zandonai

Fr. Julius Zanini

Fr. Anthony Oss Bals

Fr. Paul Gradinati

Fr. Richard Tabarelli, Secretary<sup>374</sup>

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### VIIth Session The 23<sup>rd</sup> of September 1889

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This morning at 9:00 o'clock, all the Capitular Fathers, with the exception of Fr. Louis Morando, who is absent, because he is indisposed, began the examination of the **Fifth and last Part** of the Constitutions, which treats **Of the Government of the Congregation**. The first three Chapters were examined, and there were introduced the corrections into the margins of the three Copies. After the examination of the third Chapter, it was discussed whether it would be better to establish that the Superior General should have a Secretary. – this Proposal was put to a vote, and the institution of the **General** Secretary was approved, with 16 [sixteen] votes, to 1 [one], as there were sixteen voting, and the Superior General having two votes [and, in addition to Fr. Morando, Fr. James Marini was absent], and he himself will make the appointment. Then, there was inserted in **Chap. III, of Part 5, after n. 3**, this article: *For the*

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<sup>372</sup> Somewhere here the Saturday a.m. session of September 21<sup>st</sup> opened. Fr. Sembianti's School Proposal was given, however, on the 20<sup>th</sup> – cf. **BERTONIANO**, Apr-June 1945, pp. 311, ff/.

<sup>373</sup> I is not clear what date this is.

<sup>374</sup> Apparently there was no Saturday afternoon meeting – but, it is not always clear from Fr. Tabarelli's style what day it is! There does not seem to have been any Sunday meeting, either, on September 22, 1889.

*expedition of business, the Superior General will be helped by the assistance of a suitable Secretary, whom he himself will choose.*<sup>375</sup>

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**The 24th of September 1889**

Having read and examined, and corrected yesterday in the two sessions, morning and afternoon, the **three first Chapters** of the **Fifth Part**, this morning there was taken up the examination of the **Fourth Chapter** with all the Capitulars being present, excepting Fr. Louis Morando, who was absent because of an indisposition. After an accurate examination, various corrections were adopted that were written into the three Copies, and so there was approved by the Chapter, also the **last two Chapters [Fourth and Fifth]**, of the **Fifth Part**. Along with these, there was also treated the **Ninth, Tenth and Eleventh Proposals**. And as for these last two, in which there is asked that in the Houses with more numerous personnel, the various offices be distributed among different persons; and that the Directors of the houses cannot institute functions, or works of beneficence and instruction, of a lasting nature, without the permission of the Superior and his Council; the Chapter declared that there is contained in the last Chapter of our Constitutions, which treats **Of the Individual Houses**, sufficient dispositions in this regard. However, the **Ninth Proposal** was developed in a particular way, in which it was asked to consider whether some provision was necessary to better the conditions of the Houses of Trent and Pavia.

After this Proposal had been discussed for some time, it seemed most desirable that to these said Houses, there be sent as soon as possible some assistance of opportune helpers, to assist in the beautiful endeavors for the Glory of God, and the good of souls, that have been undertaken, and for the greater well-being of the members of these same houses. The Chapter, meanwhile, remits to the Providence of the Superior and his Council, to fulfill in so far as it is possible, this most just desire.

At this point, the Seventh Session was closed, and after the Minutes were read, they were signed:

**The 24<sup>th</sup> of September 1889**

Fr. Peter Vignola, Sup.  
 Fr. Marcus Bassi  
 Fr. Joseph Sembianti  
 Fr. Francis Benciolini  
 Fr. Pio Gurisatti  
 Fr. James Marini  
 Fr. Bartholomew Perazzani  
 Fr. Lexis Magagna  
 Fr. Joseph Marchesini  
 Fr. Angelo M. Graziani  
 Fr. Bonaventure Vidalli  
 Fr. Melchiade Vivari  
 Fr. Joseph Zanodnai  
 Fr. Julius Zanini  
 Fr. Antony Oss Bals  
 Fr. Paul Gradinati  
 Fr. Richard Tabarelli, Secretary

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<sup>375</sup> Fr. Tabarelli left no indication of the ending of the morning session, nor the beginning or ending of the afternoon's meeting.

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**The 25<sup>th</sup> of September 1889**

**VIIIth Session**

This morning, with all the Capitulars present who signed in the last Session, there was examined and approved the Formula of Vows, written at the end of the three Copies of the Constitutions.

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Thus, was finished the Revision of the Constitutions; then, the last steps were taken up for the consideration, before submitting them **for the Approbation of the Holy See**. And, it was established that before this was done, they should first be touched up, and corrected in the wording in those places in which correction was needed, or of the grammar, or for greater clarity – always saving the substance, and the integrity of the concept. This ulterior revision of the form was entrusted to Fr. Paul Gradinati and Fr. Alexis Magagna, who, on the completion of their work, will present it to the Superior, who together with his Councilors, will examine to see if the introduced modifications have left intact the substance of the Constitutions; this version, corrected in a better form, will then be presented by the superior to one, or two externs, competent in these matters, so that they might give their judgment on them, in writing. This private and friendly judgment will be made known by the Superior to all the **Graduates**; and if, following this judgment, or opinion, it may be considered worthy to introduce into the substance of the Constitutions, some modifications, the same **Graduates** will be informed, and, as soon as possible, they will be called, or better, re-called into a Chapter, to give their decisive vote on the Constitutions to be **submitted to the examination of Holy Church**.

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Having terminated all this with common accord, there was taken up the Election of the Councilors, the Master of Novices and the examiners, for the Admission into the Novitiate, and to Profession, as was asked by the **Twelfth** and last **Proposal** of the List.

And first, there was taken up the Election of two General Councilors, one to substitute for the deceased Fr. Vincent Vignola, and the other for Fr. Louis Morando, elected temporarily by the Chapter of the House of the Stimmate, and the Directors of the other Houses.

The ballots were distributed, and then collected, and the following were elected: Fr. Louis Morando, with 8 [eight] votes, and Frs. Bartholomew Perazzani and James Marini with 7 [seven].

These last two, then, were placed on the ballot, and Fr. James Marini was elected with 8 [eight] votes, to 7 [seven], with 15 voting, and the two Fathers on the ballot abstaining.

However, Fr. James Marini renounced before the Chapter the Office of General Councilor, to which he had been elected, and the Chapter accepted with a majority of secret votes this resignation.

Therefore, the Election of the Second General Councilor was taken up again and **Fr. Bartholomew Perazzani** was chosen.

THUS, Fr. LOUIS MORANDO and Fr. BARTHOLOMEW PERAZZANI  
WERE ELECTED AS GENERAL COUNCILORS

---

Then, there was taken up the Election of the master of Novices. The ballots were opened, and Fr. Paul Gradinati was proclaimed the master of Novices.

The Chapter then proceeded to the Election of the examiners of the First Scrutiny, of which there will be seven. Having counted the secret ballots, the following seven were elected; 1<sup>st</sup>, Bonaventure Vidalli; 2<sup>nd</sup>, Louis Gasperotti; 3<sup>rd</sup>, Joseph Marchesini; 4<sup>th</sup>, Alexis Magagna; 5<sup>th</sup>, Joseph Zandonai; 6<sup>th</sup>, Julius Zambiasi; 7<sup>th</sup>, Stephen Rosa.

Then, the Nomination of the seven examiners for the Second Scrutiny. And the following seven Fathers were named: 1<sup>st</sup>, Mark Bassi; 2<sup>nd</sup>, Joseph Zambiasi; 3<sup>rd</sup>, Louis Morando; 4<sup>th</sup>, Bartholomew Perazzani; 5<sup>th</sup>, Julius Zanini; 6<sup>th</sup>, Richard Tabarelli; 7<sup>th</sup>, Cajetan Pizzighella.

The Minutes were read, and signed, and it was declared that with the Eight and Last Session, the **XIth General Congregation** was closed.

**Verona, the 25<sup>th</sup> of September 1889**

Fr. Peter Vignola <sup>376</sup>

Fr. Mark Bassi  
Fr. Joseph Sembianti  
Fr. Francis Benciolini  
Fr. Bartholomew Perazzani  
Fr. Pio Gurisatti  
Fr. James Marini  
Fr. Alexis Magagna  
Fr. Joseph Marchesini

**Fr. Angelo M. Graziani**  
**Fr. Bonaventure Vidalli**  
**Fr. Melchiade Vivari**  
**Fr. Julius Zanini**  
**Fr. Joseph Zandonai**  
**Fr. Anthony Oss Bals**  
**Fr. Paul Gradinati**

**So it is, Praised be Jesus Christ**  
**Fr. Richard Tabarelli, Secretary**

**((Green seal:  
APOSTOLIC MISSIONARIES  
VERONA))**

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**Constitutions of the Congregation**  
**Founded by Rev. Fr. Gaspar Bertoni,**  
**In the Diocese of Verona, the title of which is:**  
**Apostolic Missionaries in the service of Bishops, under the Protection of the Blessed Virgin Mary,**  
**espoused to St. Joseph**<sup>377</sup>

$$\begin{array}{c} + \\ +++ \\ + \end{array}$$

## ORDER OF THE MATTERS TO BE DONE AT THE DEATH OF ONE OF OUR MEMBERS <sup>378</sup>

<sup>376</sup> This is the format the Capitulars used in signing.

<sup>377</sup> Then follows here 71 hand-written pages of these Constitutions. The Title is unusual. These Constitutions are a separate item, in this Series, entitled: **CONSTS. 1881-1889.**

<sup>378</sup> These Funeral Regulations were asked for by the **XIth Chapter** in the Vth Session, September 20, 1889, and entrusted to Frs. Bassi and Gradinati. They appear on lined, squared paper, 17 x 11, folded to make 4 writing sides, 8 and one half by 11 inches. The norm covers 3 sides of this paper.



**I.** When a sick member has entered into his agony, the announcement of this will be given by the tolling of the bell.

**II.** When he has expired [if the hour is opportune], there will be given three tolls, with all the bells, if he is in Major Orders, and with three of them if he is in Minor Orders, or if he is a Brother.

The Director will communicate the news of the death, as soon as possible, to all the Houses, that the due suffrages for the deceased may be fulfilled.

**III.** The evening before the funeral, and in the morning at the *Angelus*, there will be given a sign with all the bells, and another sign before the office is recited, with the body present, even if the Deceased is a Brother, which will also be a sign of the transferral of the body of the Deceased into the Church.

**IV.** The body in the casket, and on the bier, covered with a veil, and if he is a Priest, with the stole and Biretta; or, if he is a Cleric, with the surplice, will be put in an opportune place of the House [at the Stimmate, in the entrance], to be transferred to the Church.

**V.** If he is a Priest, the body will be taken at the assigned time, with the prayers of the Ritual said by the Director of the House, or another Priest, assigned by him, in a cope, and assisted by a deacon, and Sub-deacon in Tunicella, and six [6] other Priests in Surplices, with a lighted candle in their hands.

**VI.** The order of the transferral, or transport to the Church, will be the following: a Cleric will lead, with the processional Cross, and two candle bearers, followed by another with the Holy Water: then, the Priests in surplices with the Assistants, and the casket carried by six [6] Lay Brothers, or, by externs, acceptable in the judgment of the Director. Around the bier, four [4] torches will be carried by four Lay Brothers, who, after having placed them in the candlesticks, the torches will burn around the bier during the Nocturn, the Mass and the Prayers: after the casket, will follow immediately all those of the House, who can be present, **dressed in their habits**, that they will wear on the way out of the house, in the following order:

First, the Priests; then, the Clerics, the Professed, the Novices, the young aspirants [//and all // with lighted candles // in their hands///.]<sup>379</sup>

**VII.** If the Deceased is the Superior General, the Priests, with surplices, will be the largest number possible, and there will be six [6] torches.

**VIII.** If the deceased is a Cleric, or Lay Brother, the Director will officiate, or another Priest, in surplice and stole, with four [4] other Priests, and always with lighted candles in their hands: the rest is as above, with the exception that there will follow immediately, after the bier, those of the Class of the Deceased, that is, the professed, if the Deceased was a Professed, the Novices, if the Deceased was a Novice, etc.

**IX.** On entering the Church, there will be sung, according to the prescripts of the Roman Ritual, the *Subvenite*, and when the body has been put on the bier, and the torches placed around it in the Candlesticks, the Invitatory, *Rege, cui omnia vivunt*, will be intoned by two Priests; then will be sung the Nocturn, occurring that day, then the Litany of the Saints, and the Mass of *Requiem*, in *terzo*. the candles will again be lighted, the Absolution will be given, according to the Roman Ritual.

#### ACCOMPANIMENT TO THE CEMETERY

**X.** When the Absolution has been terminated, the casket will be placed by the pall-bearers, on a carriage of the IIIrd Class, that is prescribed for all, without distinction, except for the Superior general, for whom there will be a Second Class carriage.

<sup>379</sup> These words were later crossed out.

**XI.** With the Cross preceding, and two Priests <sup>380</sup> in Surplice and with a lighted candle in his hand [whether the Deceased be a Priest, or Lay Brother], or by six, if he is the Superior general, the body will be taken to the cemetery, accompanied by the same class as the Deceased. The Director, then, will permit externs to take part, with such manifestations of honor, that do not detract from the modesty of a religious.

#### Notes

- I.** The torches will be carried by four, or six Lay Brothers, or Aspirants.
- II.** The evening of November 1<sup>st</sup>, and the morning of the II<sup>nd</sup>, at the Absolution, that will be imparted in the Cemetery, a torch will burn over the tomb of our Congregation.
- III.** When the Deceased is a Priest, word will be sent in due time, to the Brothers of the Cemetery, so that they might receive the body, with the ritual Absolution. With them, the Director, or whoever takes his place, will then leave his own candle.
- IV.** The other Houses will conform as much as is possible with these regulations, having regard for the legitimate customs of the Diocese.

### **In accord with the Dispositions of the XIth General Congregation.**

**Fr. Peter Vignola, Sup. Gen.**




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<sup>380</sup> A change was later inserted, in pencil, to “one Priest”, perhaps later.

**CONSTITUTIONS of the  
CONGREGATION  
founded by  
Rev. Fr. GASPAR BERTONI  
In the DIOCESE of VERONA  
under the Title of which is:**

**APOSTOLIC MISSIONARIES in the  
SERVICE OF BISHOPS,  
UNDER THE PROTECTION of the  
BLESSED VIRGIN MARY, ESPOUSED  
TO ST. JOSEPH**

**[1881- 1889]**

**§§§§§**

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§§§§§

## [Special Documents]

### [A.] LIST OF THE PROPOSALS Made by the Deputed Commission

1. The observations.
2. The matter of the Schools, according to what is indicated in the Decree of Convocation <sup>381</sup>.
3. As for the Proposal of the Rev. Fr. Mark Bassi, regarding religious discipline, let it be reserved to the Rev. Superior and his Council, who will find in the New Constitutions <sup>382</sup>, efficacious means to provide for this, taking special and utmost care that charity and silence be observed.
4. Also, the Proposal on the financial state of the House of the Stimmate, be recommended to the same Superior, and his Council, for their examination and fitting solution.
5. Proposal of the Rev. Fr. Perazzani: to see among the Decrees made by the previous General Chapter, whatever there may be contrary to the new Constitutions, and what are included by them, and what should actually be reviewed.
6. The proposal of Rev. Fr. Tabarelli: whether our Clerics, subject to the military law, ought to make the year of voluntary enlistment, in so far as this is possible for our strength.
7. Proposal of the same Fr. Tabarelli: to see if there might be introduced the Cause of Beatification of the Venerable Founder.
8. Another: Whether the Congregation would desire that the Superior begin negotiations to have a Cardinal Protector at the opportune time.
9. Proposal of the Rev. Fr. Paul: That our Student House have its own Director <sup>383</sup>.
10. Proposal of the Rev. Fr. L. Gasperotti: Whether to each Priest there might be granted three free Masses a year.
11. Another: when it is a question of real need of one's family, could it be established that there be allowed a Priest to have the alms of his masses, for one or more months...?
12. The matter of the requests of the dispensation from the Vows, and the dismissal of Fr. Cavinato, and ... <sup>384</sup>
13. The resignation of the Very Rev. Superior.

### Modification of the Grade <sup>385</sup>

There is proposed the following - for Chapter IV, Part IV. Chapter Title: “Concerning the Promotion to the Priestly Office” [only]  
Then: n. 4: to be omitted <sup>386</sup>.

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<sup>381</sup> The Schools remained a desire for so many of the Confreres, all these years.

<sup>382</sup> Readied now after so many previous **General Chapters** had discussed these.

<sup>383</sup> Fr. “Gradinati”, perhaps.

<sup>384</sup> The rest is in pencil, and was left incomplete.

<sup>385</sup> These refer to the Rules discussed in the Chapter, which would be published in 1890.

<sup>386</sup> This **n. 4** of the adapted Rules provides a very broad sweep of Ministries to qualify for the conferral of the **Grade**. It seems to be a “photograph” of the many services a confrere could offer for a number of

Instead of the Vth Part, Chap I, n. 2, that it be modified as follows:

“All those will attend every General Chapter who have been elected by the Chapters of the individual Houses.

All these will attend every General Chapter:

1. General Councilors

2. Directors of Individual Houses <sup>387</sup>

3. For the Individual Houses, the two who have been elected by the Chapters of these Houses, by a relative majority of votes. However, no one can be elected, unless he has completed ten years of Profession, and is thirty-five years of age.

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N. 7 of the same Chap. I, Vth Part, should be changed, thus<sup>388</sup> :

“At the same time, let him admonish the Directors, concerning the House Chapter to be held, which is to be made up of Professed Clerics, who are in that House, of which two-thirds of the capitulars constitute a legitimate Chapter. In it, the Deputies are to be elected according to what is said in N. 12. Moreover, ...<sup>389</sup>




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years, in order to qualify for the **Grade of Apostolic Missionary**, as it was conferred during these times of the Stigmatine History. **However, the Deputed Commission eliminates it here.** One possible reason is that these proposed Constitutions had been submitted to the Congregation of Bishops and Regulars, Feb. 20, 1889 – and the title **Apostolic Missionary** was considered the prerogative of the Holy See and should not be given by any religious Community. Furthermore, the title of this Chap. IV, of Part IV, had read: *Concerning those to be promoted to the Sacerdotal Office, and to the Grade of Apostolic Missionary in our Sodality.* The underlined part of this title is eliminated by the Deputed Commission, and does not appear in the final copy approved by the General Chapter.[cf. Fr. Stofella, **Historical Introduction to the Booklet of the Original Constitutions, Terza Fase**, pp. 30-32]. At any rate, there was no discussion of the many services included within the **Apostolic Mission** in order to be consider for promotion to the **Grade of Apostolic Missionary**

<sup>387</sup> This inclusion was crossed out.

<sup>388</sup> In Latin.

<sup>389</sup> Incomplete

**[B.]      PRINCIPAL DISPOSITIONS**  
**of the IXth General Congregation, February 1880, to be**  
**communicated to the various Houses**<sup>390</sup>

1. First of all, it was warmly recommended to the Capitulars to maintain secrecy on all that is said in the General Congregation.
2. It was decided that the Election of the Procurator General is to be the competence of the Superior General alone.
3. The powers of the Superior General were extended to him, until February 1881, when there will be held the General Congregation for the Election of the new Superior General.
4. Regarding the decisive judgment attributed in some cases by the *Appendix to Part XII* of our *Constitutions*, to the General Councilors, a Commission was established, of five members, which is to study the matter and refer back to the next General Congregation.
5. It was asked by some of the Chapters of the various Houses whether the Superior General was to be elected for life, and not for a limited term, as though the *Appendix* had disposed otherwise, and it was answered that both the *Constitutions* of the Founder, as well as the *Appendix*, speak clearly, and that he was elected for a time, only because of special circumstances, that required an exception.
6. In the place of the General Councilor, Rev. Fr. John Rigoni, who resigned, Fr. Mark Bassi was substituted.
7. The Examiners, both for the First and Second Scrutiny, were increased to the number of six. The examiners of the First Scrutiny are: Fr. Richard Tabarelli, Fr. Alexis Magagna, Fr. Andrew Sterza, Fr. Melchiade Vivari, Fr. Pio Gurisatti, Fr. Peter Beltrami. The examiners of the Second Scrutiny are; Fr. Francis Benciolini, Fr. Joseph Sembianti, Fr. John Rigoni, Fr. Vincent Vignola, Fr. Louis Morando, Fr. Dominic Vicentini.
8. It was proposed by the Chapter of the House, that there be a review of the Rules of the particular Offices – the Congregation remitted the care of this to the Very Rev. Superior, to be made, either by himself, or by others of his choice, with the revision of the said rules to be submitted, then, to the approbation of the Congregation.
9. It was established that the Novices, in the first year of Novitiate, be absolutely free from the regular course of studies<sup>391</sup>.
10. It was proposed that the holy vows be renewed every once in a while, with some solemnity. The Proposal was received with satisfaction by the Chapter, which expressed its desire that this be adopted as the practice to be carried out on the occasion of the holy Annual Retreat, in the manner that would seem the most discreet.

[[Green oval SEAL:  
APOSTOLIC MISSIONARIES]]

Fr. Dominic Vicentini  
Secretary of the IXth General Congregation

†††††

<sup>390</sup> There are two identical copies of the Decisions of this Chapter, that appear on large, unlined, white drawing paper, 16 and three-fourths, by 12, inches, folded to make 4 writing sides, 12 by 8 and one fourth. Fr. Vicentini wrote only on side one, and half of side two.

<sup>391</sup> Fr. Vicentini first wrote: ... *from every literary exercise* ... - but crossed it out – these corrections may have caused the 2<sup>nd</sup> copy of the same “Principal Dispositions” – but, more simply, they may have been intended for separate Stigmatine Communities.

## **VIVA MARY AND JOSEPH**

**SEZANO                      October 1, 1889**

**At the *DERELETTI* – October 4 – 5, 1889.**

### **PART I**

**Concerning the End of the Sodality of the Apostolic  
Missionaries for the Assistance of Bishops, and the  
Manner, or the Means, by which it attains this End.**

### **PART II**

**Concerning the Admission, Probation and Profession of  
the Novices.**

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**THE CONSTITUTIONS**  
**Of the SODALITY FOUNDED by the Rev. Fr. GASPAR BERTONI in**  
**the VERONESE DIOCESE**  
**under the Protection of the BLESSED VIRGIN MARY, ESPOUSED**  
**to St. JOSEPH: The TITLE of which IS**  
**APOSTOLIC MISSIONARIES in the SERVICE OF BISHOPS**

**First Part**  
**Concerning the End which the Sodality of Apostolic Missionaries**  
**for the Assistance of Bishops proposes**  
**for itself, and by what Means it strives to achieve that End.**

1. This Sodality is composed of Priests, Clerics and Lay Brothers; it tends to this, that is, that the members at the same time they are striving for Christian Perfection they give aid to Bishops of the Catholic Church for the salvation of their fellow man, through any works whatsoever of the ecclesiastical ministry and promoting the spiritual works of charity, excluding however, both the ordinary and perpetual care of souls, as well as of nuns<sup>392</sup>.
2. Hence, the Members of this Institute propose for themselves to give as much assistance as possible to the Bishop of the Diocese in which they are living, but maintaining the Institution of the Sodality, either in those areas about which there is no mention in our Constitutions, especially where it is a question of giving the Spiritual Exercises, or the Sacred Missions, of instructing the faithful by Catechism lessons and sermons; the education of youth, either in the Oratories, and Catechism lessons, even in private, and promoting to the best of their ability their Christian instruction, either in Seminaries, and in our domestic schools, and by assisting their piety and studies<sup>393</sup>.
3. In all that pertains to the exercise of the Apostolic endeavor, the members will totally obey the Ordinaries of the places where the Missions may be given, and they will receive beforehand from them, permission, along with the faculties, always observing the orders of these same Ordinaries, concerning the places and the times for the carrying out of this work.

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<sup>392</sup> This whole text of **The Constitutions of the Congregation 1881-1889** also offers a kind of picture of the understanding of the Founder's central ideas in this time prior to the stormy **XIIth General Chapter**. [This document needs to be compared with the **CONSTITUTIONS 1890**, which follows in this series]. Here, in this present Document, **CONSTS 1881-1889**], there is the very broad interpretation of the **Apostolic Mission** which has been the one in vogue for so much of the Stigmatine History – both preceding the stormy **XIIth General Chapter**, which comes next – and most consistently after it.

<sup>393</sup> And again, the proposed text is remarkable in its simplicity, and breadth of proposals. These are all placed on the same level of importance in the Apostolic Mission.

If, however, the Lord should call our Members to propagate the faith among the infidels, first, the permission along with the faculties of the Apostolic See, will be humbly sought<sup>394</sup>.

4. All of these duties, the Sodality will perform entirely gratuitously, serving God and the Church, receiving nothing in recompense for spiritual ministry, or any pious office, unless something should be offered spontaneously, and as a simple alms.

5. The Members are to be immune from dignities, residences and benefices.

6. So that each one of the members might render himself suitable for obtaining this, our end, he will apply himself, with all his heart, to his own perfection, both through the exercises of virtue, as well as also, should he be a cleric, through the study of the sacred sciences.

7. The Members will lead a common life, bound by one perpetual chain of fraternal charity, and the simple vows, which will so join them that it will make them have one heart and one mind, for loving god, and for serving him holily, in virtue of Obedience, Poverty and Chastity.

8. The manner of living, in regards to what pertains to food, and also in regards to clothing and bed, will be in accord with the more perfect Clerics among whom they live, and for the edification of the faithful, both in Christian parsimony, as well as evangelical Poverty. The Priests will wear the cassock, reaching the ankles, unless a just cause, at times, demands something else. The Coadjutor members will wear black clothing, in so far as this will be possible for them; but, it will be altogether different from the style of seculars.

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<sup>394</sup> The emphasis here is on the *obsequium Episcoporum: permission, along with faculties ... first permission will be sought along with the faculties...* While there was not a special vow, there is much insistence.

## SECOND PART

### Concerning the Admission, Probation and Profession of the Novices,

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#### Chapter I

#### Vices that deter anyone from entering into this Sodality.

1. The defect of legitimate birth, or one being too old, or too young; and a lack of knowledge. Hence, no one is to be received among the Clerics, if he has not yet completed his fifteenth year, and high school, nor after his twenty-fifth year, unless he has been instructed well with the required knowledge. Moreover, Lay Brothers, unless he has been instructed well with the required knowledge. Moreover, Lay Brothers are not to be received before their twentieth year, without the permission of the sacred Congregation of Bishops and Regulars.
2. The defect of sound judgment and understanding.
3. The state of consummated matrimony.
4. Likewise, if one had been vested in the Habit of an approved order, or Congregation, either our own, or some other.
5. One who is encumbered with another's money, or is under the obligation of answering civil or natural charges.
6. Defect of birth, or of a good reputation.
7. Born of a Jewish father; and generally, all the rest of the impediments which inflict irregularity under Canon Law, for the reception of sacred orders, exclude one from this Sodality, unless a dispensation from the Holy See intervenes.
8. Sickness, or physical incapacity which render one unfit to labor, or carry out religious duties; vices of soul that are corrected only with difficulty, or those of the will, or mind, either obstinacy, or stubbornness, that impede the acquisition of the arts and learning of knowledge; the ineptitude, or inability especially for regular observance of Chastity and Obedience, precludes entrance into this Sodality.

#### Chapter II

#### The Qualities of those who are to be admitted

1. In those who are to be admitted for the spiritual ministries, there are required a capable understanding, qualities of good judgment, a sufficient tenacity of memory. Moreover, so that they will be striving for virtue and spiritual perfection, let them be calm, constant and industrious in those things that have a bearing on the divine, let them have zeal for the salvation of souls: besides, let them deeply love this Sodality, and be prepared for the perfect abnegation of their own wills.

2. Moreover, in those who are to serve in temporal matters, there are required that in addition to a good nature, and the zeal for religious perfection, and a right intention of serving God, that they be content with their Grade, and that they be endowed with the age and strength for manual labor, that this way of life demands. They are not to be men of difficult nature, and their number is to be defined by the requirements of the work, so that they might not indulge in laziness.

### **Chapter III**

#### **Concerning the Manner of receiving Youths into the College of Aspirants**

1. Among us, youths are received who are aspiring to our Sodality, but on account of a lack of age, or sufficient studies, they cannot yet be admitted among the Novices. After a more or less lengthy probation, both in piety as well as in the study of letters in a College, or place separate from the association of the Members, they are, at length to be admitted to the Habit of the Sodality, only after the completion of the canonical examination. So that caution be employed in their Admission, the following are to be observed:

2. The Superior will take care that the Director of the College of boys, together with the Master of Novices, or the Master of Spiritual Things, and the Prefect of Studies, as well as with some teacher of grammar, will examine the character of the Postulant, his inclination and his intention of persevering in the Sodality, in so far as this is in him, his progress in studies, and his ability of mind, and also his physical appearance.

3. When this examination has been completed, it is to be discerned through secret ballot by all those present, whether this one requesting it, can be admitted. He, however, could not be approved who has not obtained one vote more than half. Moreover, the Director, if the candidate was approved, will show the Report of the above-mentioned Scrutiny, signed by himself and the examiners, to the Superior, who will confirm the acceptance, or reject it, together with his Council.

4. If, however, it should happen that a boy seeking Admission on account of the distance of the places to the College of Aspirants could not easily come, the Superior General could delegate for this above-mentioned Examen, the Director of the nearest House, who, together with his Councilors, will send a report to the Superior of the Scrutiny, carried out according to the norms stated above, signed by himself and by the other examiners. The Superior then will confirm the admission, or reject it, in union with his Councilors.

5. No one can be admitted unless he has attained his twelfth year, and the good reputation of his father, or widowed mother, has been investigated, and the intention of consecrating their son to the perpetual service of the Lord: and besides, to see if the parents thereafter will have the wherewithal to live without the help of this son. There are required Testimonial Letters of the Pastor and the School Teacher, from which it will

appear that the youth at least can be placed in the first class of high school: there are also required a record of his Baptism, and moreover, the legitimacy of his birth and his Confirmation, as well as a report of the Doctor that will attest to the good health of the youth. Lastly, the boy is not to be received unless with this agreement worked out expressly with his parents, that his clothing and garments, both for outside wear, and those belonging to him personally, they will provide for him for all that period of time in which their son will remain in a College of the Sodality.

6. When the youth has been accepted, and has remained among us for a year, he will undergo a special Examination, from which it will appear whether he is suited for our studies, works and also discipline, For this Examination, set by the Superior, are to be present the Director of the House of Novitiate, or of the College, the Prefect of Studies, and the boy's Teachers, and all of these will know that they have been called for this by the Sodality itself, that in conscience, they might, by secret ballot, make a decision concerning the understanding of the boy, and his character, and whether or not the Sodality itself might project a good omen. But, if the majority of the votes do not favor the boy, the Superior, with the consent of his Councilors, will either dismiss him forthwith, or, should there be evident hope of better progress, he could still be retained for another year; until after this other year has passed, and an Examen, and Scrutiny, as noted above, will otherwise reach a decision concerning him.

7. Nevertheless, it will always be an inalienable right for the Superior to admit anyone of these boys, from a just and reasonable cause, when he has favorably passed the prescribed Examen, or examinations, as found in number six.

#### Chapter IV

##### Concerning the Manner by which the Postulants are first accepted in our House, and then later, among the Novices.

1. As soon as anyone seeks to enter our Sodality, there are required of him testimonial Letters of the Ordinaries, according to the Decree of January 25, 1848, that begins: *Romani Pontificis*, promulgated by the Sacred Congregation on the Religious State.

2. Then, first it will be necessary to find out whether the Postulant is generally suited for our Institute, and is called by God.

3. Should nothing to the contrary be apparent, but rather, all indications of divine vocation are present, then, he who asks to be admitted, prudently and sedulously is to be proven in the House, in a place separated from the common living. Where for ten or fifteen days, he will live as a guest.

4. During these days, there will be employed three kinds of probation:

a.] that there be shown to him the Constitutions and there will be shown to him the Constitutions and the Statutes, by which he will come to know all those things he will be expected to observe;

b.] that he be exercised in the spiritual actions of meditation and penance, and he will make a General Confession, and lastly, he will receive the Eucharist.

c.] That he give proof of his learning and talent, or of his trade and physical strength.

5. Then, at length, he can be accepted among the Novices; but, only after observing absolutely all that is prescribed by the Decree of January 25, 1848, *Regulari Disciplinae*, of the sacred Congregation on the Religious State.

6. But, the Aspirants who already for some years have been in a College of the Sodality, and in that space of time, they were outstanding for their good conduct, and talent, are excused from that previous Examen [that is described in the third and fourth numbers of this Chapter]. Moreover, no one in the Sodality will be vested, unless he has taken part in the Spiritual exercised for eight or ten days.

### Chapter V Concerning the Master of Novices, and their Government

1. The Superior General, with the consent of his Councilors, will establish in which Houses Novitiates are to be set up. But, a new House of Novitiate can never be erected without the permission of the Sacred Congregation of Bishops and regulars.

2. The place where the Novices are trained is to be segregated from the common living and conversation of the rest of the Sodality, and it will have as many separated cubicle cells as there are Novices, or there may be a dormitory, ample enough that for each one, beds might easily be set up, and also a cell, or a suitable place be found for the master, and for the Socius, if there is one.

3. The Novice Master is to be elected by the General Chapter, from *among those priests who have completed at least their thirty-fifth year*, and who have already been bound by the vows of the Sodality for ten years. He will remain in Office for five years, and can be re-elected. Should he die before his term of Office is over, the Superior General, with the consent of his Council, will choose another for him, until the next General Chapter.

4. If it should be necessary for the Novice Master, for the instruction of a multitude of Novices, a Socius, who has completed his thirtieth year, will be named by the General Chapter, or by the Superior General, with the consent of his Councilors, until the next General Chapter.

5. In addition to the Master and his Socius, the entrance into the place of the Novitiate will be open to no one, excepting, though, the Director of the House of Novitiate, the Superior General and the Visitors delegated by him, to take care of the house of Novitiate.

6. The Novice Master, with utmost effort, will strive for the Religious Instruction of the Novices, and he will omit nothing that could aid them in the observance of the Constitutions. Furthermore, he will show himself to be accessible, meek and full of goodness of heart, so that the young candidates will manifest their minds to him, in all that can assist in the increase of perfection; he will direct and instruct them in the Constitutions that are all to be carried out, but especially those that refer to the vows of Poverty, Chastity and Obedience. Also, he will be for them an example, so that whatever pertains to the nature of our Institute, and the exercises of piety, they will carry out and perform. Moreover, every week, he will give a Conference on Catechism, and what pertains to our Institute. Even though the care of hearing the Confessions of the Novices, it is also permissible for the local Superior, if he should judge it expedient, either by himself, or any another, appointed by him [from among those Priests approved by the Ordinary], he can hear the Confessions of these same Novices sometimes in the year.

7. Near the end of each quarter of the Novitiate, the Master of Novices will report to the Superior General in writing on the conduct of each Novice.

8. In addition to the Spiritual Exercises, which the Novices will make each year for eight, or ten days, each month, for an entire day, putting aside every conversation, they will dedicate themselves to pious exercises of soul. Twice each day, they will engage in mental and vocal prayer, and each one will do so in the manner prescribed for him by the Master.

9. In those hours when they are free from scheduled exercises, under the vigilance of the Master, the Cleric Novices can moderately dedicate themselves to the study of letters, or the sciences. When Lay Brothers have taken care of the exercises of piety prescribed for them by the Master, they are to be applied by him to corporal ministries, under the leadership of the officials of the house.

10. The training of the Novices will be carried out for two entire years.

11. The Master can sometimes apply the Novices, under his direction, on feast days, and in our houses and Churches, to the instruction of the youth and uneducated people in Christian Doctrine. For this end, he will take care that each one, immediately on his entrance into the Novitiate, will apply himself to learning Christian Doctrine, unless previously, he was sufficiently instructed.

12. After the second year of probation has elapsed, if the Novice shows that he is to strive in all things, for the greater glory of God, and the good of the Sodality, and has shown himself exemplary in the exercise of piety and good works, he will be considered to have completed his Novitiate.

13. In the Admission of the Novice to Profession of Simple Vows, all that is prescribed by the Decree, *Regulari Disciplinae*, of January 25, 1848, promulgated by the Sacred Congregation on the Religious State, will be observed.

**VIVA MARY & JOSEPH**

**SEZANO**

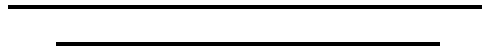
**October 1,1889**

**At the *DERELETTI***

**October 4, 5, 1889**

**IIIrd PART**

**Concerning the Practice of Simple Vows, which are emitted in our Sodality,  
and concerning the Progress of the Members in Spiritual Perfection**





### **IIIrd PART**

#### **Concerning the Practice of the Simple Vows, which are emitted in our Sodality, and concerning the Progress of the Members in Spiritual Perfection**

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##### **Chapter I**

##### **Concerning the Vows of the Sodality in General, and their Dispensation and Annulment.**

1. The three Vows of Poverty, Chastity and Obedience, which all the Members emit after a fitting period of training, as is required by Common Law, and the particular Constitutions of our Institute, are only simple, but perpetual.
2. None of these Vows can be dissolved, unless perhaps the Supreme Pontiff concedes this grace; or, through the Superior General, with the consent of his Councilors, one would be dismissed, or expelled from the Sodality, for a legitimate cause. For the dismissal, or expulsion of someone to be decided, there would be required not only serious violations of the vows, or of public discipline, but it is also necessary that the matter be irremediable. Furthermore, in this case, a confirmation of the expulsion will be sought from the S. Congregation of Bishops and Regulars.
3. No one can be dismissed because of an illness that occurred after Profession.

##### **Chapter II**

##### **Concerning the Vow of Poverty**

1. The simple vow of Poverty, which is emitted by our Members, has a bearing only on the administration of anything whatsoever, but not on its possession; therefore, those who are professed in this Institute, can retain the radical dominion, as it is called, of their goods; but, it is absolutely forbidden them [except in some special case, and with the express permission of the Superior General, and under his absolute judgment], the administration of these goods, their disposal and use. Furthermore, before Profession, they ought also privately to cede the administration, the usufruct and use, to whomsoever they choose, even to their Institute, if they freely wish to do so. To this cession, can be affixed the condition that it be revocable at any time; but the Professed, in conscience cannot use the right of revoking it, unless with the previous consent of the Apostolic See. All of this, likewise, is to be observed if it should be a question of goods that might come to them after Profession, under the title of inheritance.
2. The Members can freely dispose of their dominion, either through a will, or with the permission of the Superior General, through acts among the living; in this last mentioned case, the cession made by them of the administration, usufruct and use will

cease, unless they should choose that this cession, that with the passing of time, has seemed good to them, should remain firm, notwithstanding the cession of the dominion.

3. Moreover, it shall not be forbidden to the Professed to perform those acts of ownership, with the permission of the Superior General, that are prescribed by law.

4. Whatever the Professed have acquired, by their own industry, or because of the Institute, they can neither ascribe to themselves, nor refuse, but all these goods are to be placed among the goods of the Sodality, for common use.

5. The manner of food, clothing and lodging, and all the furnishings of the House, should be such that nothing superfluous be admitted, but nothing that is naturally necessary should be lacking.

6. In our Churches, there shall not be held funerals, nor funeral stipends, nor chaplaincies, nor anniversaries, nor anything similar.

7. Nor will there be in our Churches any box, or basket, or sack for gathering alms. However, alms for Masses can be accepted by our members; however, all these are to be handed over to the Superior, either General or Local, or to those who have been delegated for them.

8. All shall have in common, food, and clothing and books; and whatever is granted for their use, they should not have as their own, and they are to be prepared to return to common use, at an indication of the Superior, or Director, absolutely whatever they are using.

9. To no one is there granted the perpetual use of books, or those that one can freely take with them, wherever they may be transferred.

10. No one is to use anything as his own.

11. No one is to possess privately, in his call, or under his care, and for his free use, anything that pertains to the nourishment of the body that are reduced to food and drink.

12. No one is to keep the door of his room, or chest, locked by key, unless with the Superior's permission.

13. In dress, or in all other clothing, and in all that pertains to one's room, beyond those things that are necessary for actual use of the body, no one shall keep anything about himself, but everything shall be kept in the common wardrobe.

14. No one shall accept anything in compensation for spiritual ministry, or a pious office, as the Sodality performs these gratuitously for its fellow man, according to the statute in Part I of these Constitutions.

**15.** No one can exchange, accept or dispose of anything that belongs to the House, without the Superior's permission.

**16.** As each one ought to be content with whatever is distributed from the common goods, so he ought to be prepared to accept the more mean and abject, for his greater abnegation.

### **Chapter III**

#### **Concerning the Vow of Chastity**

**1.** There is to be a cloister for women.

**2.** No one shall go out of the House, unless with the Director's permission, and with a Companion to be assigned to him.

**3.** On returning home, if there should be anything to be noted that the Companion did, or, if anything happened, they are both to report to the Director. Moreover, if anything notable took place, or if it was heard, or seen during their journey, likewise, both will report it.

**4.** No one shall speak with a woman, or hear her Confession, unless with the door open, and that they can be seen, even though not heard, by those present.

**5.** Moreover, each one is to strive with every effort, for that perfection of Chastity which is befitting those whose duty is Angelic, or who are imitators of Jesus Christ, our Lord, rather they ought to manifest their minds and hearts to Christ, as a chaste virgin espoused to one man, as the Apostle says.

**6.** Therefore, each one should frequently exercise himself in prayer and meditation, which are prescribed for him by the order of the Constitutions, or the Superior.

**7.** So that the subjects be aided more efficaciously, and kindly by Superiors, in overcoming all difficulties and dangers, which usually occur in the observance of Chastity, each one will not hide anything of this kind, but he will manifest all temptations and dangers to the Superior, to his Confessor, or to someone else to whom his spiritual care is entrusted.

**8.** Each one will practice that mortification of the flesh especially through abstinence from food and drink, which will be suitable for him, in the judgment of the Superior or the Confessor.

**9.** Idleness is always and absolutely to be avoided by each and everyone: manual labor, or some outside exercise of the body, which is the more fitting and useful, is to be demanded by the Superior of each one.

**10.** Meetings, visits and conversations with women, either personally, or by letter, are to be avoided. Out of necessity, however, or in the hopes of some great fruit, these are still not to be granted, except to members who are already well proven and prudent..

**11.** Also, every excessive and singular familiarity and human friendship, especially among youths, are to be avoided.

**12.** Hence, no one without the permission of the Superior, either general or particular, will enter the room of another, and should he have entered, the door will remain open while they are talking.

**13.** No one shall touch another, even in jest.

**14.** Every effort shall be given that all properly and frequently have their stains washed by sacred Confession, and that they be refreshed by the Angelic Bread. They shall very often visit Jesus hidden in the Most August Sacrament of the Eucharist; they shall recite frequent ejaculations to the Most Holy Immaculate Mary, and to her Most Chaste Spouse, Joseph.

**15.** That modesty which appears in the observance and custody of the eyes, especially of the ears, of the tongue and of the other senses, and which is manifest in the rest of the deportment and carriage of the body, is particularly necessary for all, for conserving the probity of morals, and for promoting the edification of others.

## **Chapter IV**

### **Concerning the Vow of Obedience.**

**1.** The Constitutions of this Sodality do not oblige of themselves, under any sin, either mortal, or venial; and therefore, if anyone, by breaking them, should be guilty before God, this does not flow directly from the Constitutions, but from the precepts of God, or of the Church, or from the vows themselves, or lastly, from circumstances that accompany the violation of the Constitutions, such as bas example, the contempt of holy things, and other such matters.

**2.** All are to obey the Prelate, even lesser ones, and anyone who is in an Office, and those who have received the faculty of commanding from the Superiors, as though they were obeying Christ.

**3.** If anyone was denied anything by a Superior, he shall not go to another superior about the same matter, unless he manifests to him what response he received from the other, and what were the reasons it was denied.

**4.** Let them strive that they obey not merely in deed, but that they conform their minds and wills to the order of the Superior. Let each one speak to the Superiors with

great reverence; he, however, to whom a Superior will speak, or correct, shall listen humbly, and without interruption.

**5.** No one shall curiously inquire of others about those matters that are to be done concerning administration, or, by conjecturing, enter into conversation about them. But, each one, attending to himself, and his own duties, will expect whatever is established about himself and others, as though from the hand of God.

**6.** No one will convey the orders, or letters of any extern, to a domestic, or those of a domestic to an extern, without the knowledge of the Director; he, moreover, can read all the letters which are sent or received by our members; however, he cannot read those that are sent to the Holy See, or to the Superior General, or to one of the General Councilors, or those that are received from any of these.

**7.** No one shall relate to externs what has been done, or is to be done in the house, unless he knows that the Superior would approve of this. He will not give to them the Constitutions, or other books of this nature, or writings in which the institute of the Sodality is contained, unless with the express consent of the Superior General.

**8.** No one will seek counsel from externs, without the permission of the Superior. When anyone asks leave of the Superior to go anywhere, he must, at the same time, manifest to him whether and for what reason he wishes to go; especially if the Prelate, or someone in charge prefers it; on that very day, he shall report to the same Superior what he has done as he knows that he would will it, and the matter demands.

**9.** No one of ours will accept, or promise any business, even pious, without the permission of the Superior.

**10.** No one shall interfere in the office of another; no one shall go into the place set aside for the ministry of another, unless with the permission of the Superior, or the Prefect of that place, in necessary matters.

**11.** When the care of some matter has been entrusted to someone, and there happens an impediment, in due time, he shall advise some one of the superiors that he may provide.

**12.** Just as soon as one notices an order, or a sign of the Superior calling, each one, immediately, rivaling on earth the heavenly spirits, brooking no delay, and laying aside whatever they may be engaged in, let them hasten, even fly to do the will of their Lord.

**13.** Obedience is to be whole and entire in all things [which are not against the Precepts of God, of the Church, or of the Constitutions of this Institute], and it is to be prompt, strong and humble, with a perfect abnegation of the will and one's own judgment.

14. Each one is to have the utmost confidence in the Superior, and he will strive to render an account of one's exterior life, simply and spontaneously, manifesting to the Superior of the Sodality, exterior faults, committed against the Constitutions, as well as against one's progress in virtue, so that he might receive from them, counsels, and consolations, and should there be a need, fitting admonitions.

## Chapter V

### Concerning Progress in Spiritual Perfection

1. The first assistance is prayer. And so, there is other prayer in addition to the daily and required prayers that are primarily contained in the Divine Office and Mass that can be said, with the assisting divine grace.

[2.] When these have been taken care of, there are Meditation every day, and, in so far as will be possible, in the morning after mass, for the space of one half hour.

3. Then, Spiritual Reading after dinner for the third part of an hour.

[4.] A triple examen, that is when the mind first awakens from sleep, at noon and before retiring.

5. The Spiritual exercises every year for eight or ten days.

6. A Sermon at least twice a month for deepening fervor is to be had in the House, in addition to the other sermons, which are given publicly in our Churches, at which the Members are to be present, unless they are legitimately detained elsewhere.

2.<sup>395</sup> The daily recitation of a third part of the Rosary of the B.V.M., with the customary prayers to St. Joseph, her most chaste Spouse. For these are the principal Patrons of our Sodality, who, therefore, our Members ought to honor with special devotion and love. Therefore, the Priests, **as is our custom, after Lauds and Compline, ought to add a Hail Mary, and a Glory be, with the oration of the Espousals of the B.V.M.**<sup>396</sup> They will observe everyone of their Feasts and in a most special way, the Feast of the Espousals of the B.V.M., with the Novena Prayers, that they will celebrate most solemnly and most devoutly; nor, will they ever cease to excite the faithful to their worship and devotion. Our members will also have most commended to them, a devotion toward the Most Sacred Heart of Jesus, whose Feast every year, they will observe a solemnly as possible, and they will strive to promote the pious exercise, approved by the Church, that relate to It<sup>397</sup>.

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<sup>395</sup> These numbers are hard to follow here.

<sup>396</sup> This old custom continues privately among some confreres – even though it is not longer present in the Constitutions following the **General Chapter of Renewal, of 1970**.

<sup>397</sup> In this Chapter of 1970, the effort was made to place the Feast of the Sacred Stigmata as more in harmony with the Founder's life-long reference to it, in his devotions at the Stimate; the title ***Order of the Sacred Stigmata***, noted also by Fr. Marani – and, in the end, the title that the Holy See gave to the Congregation for its approval in 1890 – as the Founder had not given a title to the Congregation, believing **that giving names was the work of parents – in this case, the Holy Spirit and the Official Church** – cf. Fr. Bertoni's **Letter 124**, 2<sup>nd</sup> Paragraph. In: *Epistolario*, pp. 219, f.

7.<sup>398</sup> Sacramental Confession every eighth day, to be made to the common Confessor, who has already been approved by the Ordinary for the hearing of Confessions.

2.] The other means is never to cease from purging one's vices and defects, and of inserting the contrary virtues; of increasing and perfecting the infused theological and moral virtues; of fulfilling the religious virtues, namely, Obedience, Chastity and Poverty; of denying the inclinations of the flesh, of the senses, of self and worldly love; perfectly observing all the Precepts, both divine as well as ecclesiastic, and of all the duties that pertain to the Priestly state, which the Sodality imposes.

3.] There will be a sedulous custody of religious silence, and for this reason, that outside the times assigned for recreation, no one will speak, unless about necessary matters; especially in Church, in the sacristy, in the refectory, as well as in the Dormitory. Care is to be taken always that they speak in a few and reasonable words, and not in a loud voice.

4.] There is no common rule about penances, except for this one, that each will partake only of that common food, clothing, and all else that pertains to life, that are placed before him, or granted by the Superior, and which suffice for temperance, honesty, decency, poverty, and at the same time, necessity.

5.] Each one will accept those penances which the Confessor or the Superior has imposed on him in the Lord, and also he will desire them, and ask for more penances often, in so far as his strength and grace will suggest; they will be established and moderated for him.

## Chapter VI

### Concerning the Charity that is to be maintained and promoted among the Members

1. All will consider as the mark and scope of their vocation that saying of Christ, the Lord: *By this, will all men know that you are My disciples, if you have love for one another.* Therefore, all will strive especially for that union and concord of charity; and with every effort, they will avoid and absolutely abhor whatever is contrary to this, as dissensions and discords.

2. But, if out of human frailty, some dissension, or disturbance among the members should arise, immediately, every care is to be taken that they be reconciled from the heart, and with due satisfaction, they be returned to the good graces of one another.

3. Whosoever is the author of dissension, or division among the Members, or Superiors, is to be corrected, and should be prove incorrigible, he is absolutely to be separated from the House, and even from the Sodality.

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<sup>398</sup> This number "7" might follow the numeration began under # "1" above here.

4. Never among the Members should the evil of detraction in an words, or gesture be apparent. But, neither should anyone put it in his mind that he should even feel harshly, or unkindly about his confrere.

5. No one shall presume to castigate, or upbraid, or correct another, unless he has the authority to do so, in virtue of his Office, or has received it from the Superior, although as we are taught by Christ, each one ought to be prepared to assist in the correction of others, with due charity about a grave temptation or danger to a Confrere, he will be bound to manifest it secretly to the Superior, so that he, in his fatherly care, and providence, might provide a suitable remedy for them.

6. Since a diversity of opinions and a frequent contradiction, oppose in no small way, the union of charity, therefore, the dissension of opinions, and contention and disagreement are greatly to be feared, and in so far as it is possible, they are to be avoided by all.

7. There are also to be feared and absolutely to be avoided those private and disordered affections, by which two or three go apart from the rest of the Members, among themselves; for it cannot but happen that these affections, which tend to one side, rather than to another, bring great harm to the common concord of all. However, even though an equal and like charity is to be held for all, the honor in which each one is held stems from his merit and worth.

8. To confirm unity among the Members, uniformity and likeness are to be had in all things, even externals, as in clothing, food and in every facet of living. In the first place, the table is to be so common, that no one is to be excused from it, whether because of age, gravity, superior ship, learning, other than because of sickness.

9. Every day, for an hour after dinner, and for about another after supper, all the members in so far as it is possible, shall come together in the same place, and engage in familiar and friendly conversation. Therefore, in these common recreations, the just relaxation of mind, or the quiet of others is not to be disturbed, or impeded, through untimely harshness, or excessive severity an moodiness; so, through religious modesty, there is to be avoided in both jocose words and deeds, every worldly impudence, so that the harmony and he concert of good works and virtues, be not dissolved in any way.

10. When any one of ours, making a journey, passes through a place where there is a House of the Sodality, he is not to go anywhere else for lodging, but he is to be under the Superior of that place in obedience, just as are the rest who are dwelling in the same place. These, whether they are Professed, or Novices, are to be received by the Superior of the House, and by the other Members, without any acceptance of limitation of persons, but with all signs of benevolence and the hospitality of charity, and should it be required, they are to be supplied with clothing, and anything else they might need for their trip.



11. Not only among the Members of the same House, let there be this custom, that would join in a holy manner, the souls of those dwelling in the same place into one heart and mind, but also to the absent, there is not to be lacking communication by letter, which would serve the same end. Therefore, there ought to be a frequent exchange of letters between superiors and subjects, and with the permission of the Director, the confreres ought to write to each other, so that often they will exchange news about one another, and they will hear what may contribute to edification.

12. Care above and beyond all, is to be given to our sick members, so that they will truly be served, as Christ. Hence, in a most special manner, Superiors and all the rest of the Members, are to see to it that our sick Confreres suffer no neglect. They will give them, with the permission of the doctor, all that they possibly can, so that our sick brothers will feel no sadness, but in so far as it is possible, they will be refreshed. If anyone finds himself more than ordinarily indisposed, he will report the matter to the Infirmarian, or to the Prefect of Health, or to the Master of Exterior Discipline. No one will take any medicine, or engage or consult any doctor, unless he is approved by Superiors.

13. Whoever visits the sick, with the Superior's permission, either general, or special, will speak to them with such moderation, that he be not bothersome to them, and he will treat of those things that can console the sick, and edify in the Lord, those who may be present.

14. When they are at the end of life, the last sacraments of the Church will be administered to the Member. A Priest will offer Mass for him, as long as he remains on the threshold of death. All the other Priests of that house will remember him in the Sacrifice of the Mass. The other Members of the same house, will receive Holy Communion for him, or will recite the third part of the Rosary of the B.V.M. for him. When the sick man has died, if he is professed, all the Priests of the entire Sodality, will offer Mass for him, for the forgiveness of his sins: all the others will hear Mass thrice for him, and, as soon as possible, they will receive Holy Communion for him three times, and once, they will offer the entire Rosary for him. If however, the deceased was a Novice, all the Priests of the House of the Novitiate will offer mass for him; all the others of the same House will offer the pious suffrages that we have noted above.

15. Every year, on the 12<sup>th</sup> day of June, the day on which our Founder, of Ven. Memory, as we piously believe, departed for heaven, all the Priests will offer Mass for the deceased Confreres; in the Church of the S. Stigmata, a Solemn Mass of *Requiem* if, it is permissible by the Liturgy, otherwise, on the first free day thereafter] will be celebrated for these same deceased. They who are not Priests, will receive Holy Communion, and recite a third part of the Rosary of the B.V.M. Likewise, once a month, every Priest of the entire Sodality, will offer the Divine Host for these members who are still retained in the purifying flames. All the others will remember to offer a third part of the Rosary of the B.V. Mary, or make the pious exercise of the Way of the Cross, and offer a Holy Communion for them.

**VIVA MARY AND JOSEPH**

**SEZANO, October 1, 1889**

**At the *DERELETTI*, October 4, 5, 1889**

**PART IV**

**Concerning the Instruction of Students after Novitiate, and of Their  
and Others' Promotion**

## **PART IV**

### **Concerning the Instruction of Students after Novitiate, and of Their and Others' Promotion**

#### **Chapter I**

##### **Concerning the Education and Probation of Those Who are to receive Clerical Orders**

1. In this clerical Sodality, which not only contemplates divine things, but also strives to teach others what has been contemplated, there is required not an ordinary learning, but one that is perfect of whatever pertains to faith and morals: hence, it is required that the Cleric Members apply themselves well to acquiring that knowledge.
2. Therefore, so that they might illumine the minds of those who swell in darkness, and resist raging heresies, or to give explanations for the faith that is in us, or to solve moral difficulties that might arise, and to satisfy all, in both positive and scholastic, speculative and moral theological doctrine, it is required that each one be sufficiently instructed in these matters. Besides, it is required that each one cultivate diligently enough those sciences that are a prerequisite for the learning of theology, or which can assist or embellish it.
3. Cleric Novices, just as soon as they pronounce the simple Vows of our Sodality, are to be assigned in some house, or separate place, which they call a Scholasticate, for their necessary studies.
4. Those who enter the Sodality, already imbued with learning, when their Novitiate has been completed, are to be perfected in it, and assigned to ministries to see whether they exercise them properly, for the benefit of their fellow man.
5. In this time, each one will render himself proven in the discipline of religious life and morals, through various and new experiments and trials, so that his piety, humility and prudence are conspicuous to all, especially to Superiors.

#### **Chapter II**

##### **Concerning the Program and Distribution of Studies**

1. Our Clerics, on the completion of high school, will be educated for three years in the philosophical branches, and in the study of human letters and languages.
2. After this, they will sedulously apply themselves to theological studies at least for four years, namely: to sacred Scripture, both the Old and New Covenants; Church History, Patristics, Ecclesiastical Jurisprudence, and especially to Dogmatic Theology,

speculative and Moral; not omitting the study of Preaching and Catechetics, as well as Sacred Liturgy and ecclesiastical Chant.

3. Philosophy and Theology are to be taught by the Scholastic method. In both of these studies, they will use the Divine Thomas as their teacher; in Moral Theology, St. Alphonsus Liguori. Our Members are not forbidden to follow those authors who, in Catechetics, and the explanation of Catholic Doctrine, are commonly considered to be the more celebrated, and the more proven.

4. It is most especially to be seen to that which pertains to solid doctrine, that is, the more approved in the Church, that absolutely no diversity of opinions be admitted among our members. In what pertains to those opinions in which even the Doctors differ, or are at variance, it is to be seen to that even in these, our Members agree among themselves, in so far as this is possible. In the first place, it is necessary that if there should be any diversity, it should not so affect the entire body of doctrine so that it would appear that among our members, there was a contrary school of thought: for this usually opens the way for a division of souls.

5. As the school year comes to a close, every student will undergo a special Examination on those matters that have been taught and explained through the year, before the Director of the House the Prefect of Studies, and the ordinary teachers, as well as one or two other examiners, to be designated by the Superior General for this each year. No one is to be promoted to a superior class, who has not received approval, to be given in writing, by the above-mentioned Examiners.

6. The Clerics, after they have completed their four year theological curriculum, will be summoned to a General Examination in the theological disciplines. With this in mind, the Prefect of Studies, together with the teachers, will draw up a list of theses from Sacred Scripture, Ecclesiastical History, but especially from Dogmatic and Moral Theology, that will be approved by the Superior General and his Council. He will give to these candidates this list two or three months before the end of the Fourth Year of theology, so that they might give proof of these matters before the Superior General himself, or some one of the General Councilors, delegated by him for this duty, as well as before the Director, and the Prefect of studies, and all the teachers of the Theology Course, who will all give their opinion of them in writing at the end of the examination, by secret ballot. Moreover, this testimony will be communicated to the Superior General and his Council, and will be kept in the Archives of the House of Studies.

7. When this Examination is over, two or three years are granted to the students for the study of the Fathers, and the more serious studies, to be repeated privately, or for cultivating those studies with special effort and diligence, and for a longer time, or the arts in which they are the more proficient, and in those in which their capability could benefit the most<sup>399</sup>.

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<sup>399</sup> This principle due to the Stigmatine Founder – cf. CF ## 40;53 – seems much like the modern Licentiate and even Doctoral studies in theology – for the *more than ordinary knowledge* required of each Confrere in this ideal.

### Chapter III

#### **In What Manner is their Progress in Studies to be counseled.**

1. For teaching both the philosophical and theological doctrines, those teachers above all others are to be chosen, who stand out above the rest for their probity of life, their excellence of talent, and doctrine. But, in all other teachers, there are to be sought first of all, ability and diligence, so that they might not only be learned, but also assiduous and studious, so that they will be beneficial to the students in all literary exercises.
2. From among the teachers, there is to be chosen by the Superior General, with the consent of his Council, a Prefect of Studies, who, under the Director of the House of Studies, will most carefully oversee that right order, or a method be employed in teaching the subjects, and to the utmost of his ability, he will promote the advance of our students in learning.
3. A special care and attention will be had for those who are engaged in study, both so that their health may not suffer, and also there be not lacking those comforts that are necessary. Therefore, the Superior will so take care of their diet, their proper clothing, and their suitable and necessary recreation, that they, being free from concern about these matters, they might the more easily give themselves over to the work of study, being content with religious moderation.
4. In every House, there is to be a common Library, equipped as would be required for the level of studies.
5. Each student will have those books that are necessary for him.
6. It is also to be provided that there be removed from the students, the hindrance of external occupations and work, both as regards duties around the House, as well as other ministries, so that they will have more time for their studies.
7. Hence, to take care of domestic duties, as many lay Brothers are to be assigned, as the needs of the House would demand.
8. Those who are engaged in studies, will look after their probity of morals, and will direct their minds to the divine glory, and the salvation of their fellow men and women: they will often pray to God, who is *the Lord of all Knowledge*, so that they may be endowed with that knowledge that is necessary for them.
9. First of all, harmful studies are to be avoided, then those that are useless or impertinent that impede those that are the most necessary, which have to be learned: in those which necessarily or usefully are to be learned, struggling against the hard work,

negligence and boredom, they will apply themselves strongly and with constancy, by the tenacity of their intention, to the attaining of the knowledge of those matters, for the greater glory of God, and the greater service of the Church.

10. It is for the Superiors to see to it that the love of piety is not diminished by the fervor of studies, nor that the studies suffer any impediment, due to excesses in piety.

11. Chairs of Theology, and sometimes also those of Philosophy, if they are offered, **especially in Seminaries**<sup>400</sup>, without contradiction, or deception, or opposition, can be accepted gratuitously, with the express permission of the Superior.

12. Degrees in the University can also be accepted, as long as they are obtained without any harm to Poverty, or religious humility. Rather, it is expedient that some from our members, who are found to be more inclined to human letters, and the natural sciences, are to obtain the public faculty of teaching these matters: **and so, if it is possible, they would be able to instruct the youth in letters, for this would be both in accord with our scope**<sup>401</sup> and in our times, it would be most useful for the service of the Church, and the Christian education of youth.

## Chapter IV

### Concerning those to be promoted to the Sacerdotal Office<sup>402</sup>, And to the **Grade of Apostolic Missionary in our Society**<sup>403</sup>

1. No one is to be initiated in Minor Orders, before he has completed the three year course of philosophy.

2. All will attend school until their twenty-fifth year, so that no one is to be promoted to the Sacred Order of Priesthood, unless he has completed his twenty-fourth year, and the four year course of theology. Then, they will be able to be removed from the House of Studies, and **gradually exercised in delivering sermons** in our Churches,

<sup>400</sup> Seminary work is one of the principal duties of the *Professed* – one of the essential aspects of the *Apostolic Mission* of St. Gaspar Bertoni – cf. CF ## 67; 164.

<sup>401</sup> Once more, an insistence of preparing teachers to become prepared for taking on this essential aspect of the Stigmatine Founder's Apostolic Mission – the instruction of youth and their formation in the spiritual life, is likewise one of the major duties for the *Professed* of the level of *Apostolic Missionary* [cf. CF ## 163-184] to which are dedicated more than 20 of the Founder's *Original Constitutions*.

<sup>402</sup> This would seem to reflect what St. Gaspar Bertoni meant in the ordinary promotion of students to the Priesthood - CF # 7. – the section that follows here and which is underlined, would fulfill that which the Stigmatine Founder meant by the *perfectum opus Sacerdotum, assumentes apostolicam missionem* – this was not any one ministry in the minds of so many of these early Fathers, but would include the *graviora ministeria* [CF # 158] - *the varia et propria suae vocationis [ardua et difficilis] munera* [CF # 185] – also called the *ministeria accomodata* to achieve the *finis* of the Sodality, the salvation of souls. [CF # 262].

<sup>403</sup> The underlined words in this Chapter IV title were eliminated, as may be noted from the “List of the Proposals made by the Deputed Commission” [cf. pp. 3, 4 of these Notes]. This list of qualifications found here in n. 4 reflect the mentality of the time what were the *perfectum opus... graviora ministerial ... varia et propria munera* of the Stigmatine Apostolic Mission.

under the direction of Corrector, assigned by the Superior, or the Director. They will also engage in teaching Catechism to children and to the uneducated<sup>404</sup>, and with the approval of the ordinary, in hearing the Confessions of children and youths. It is required that they take part in the cases of conscience and in the discussions, as these are held in all of our Houses, in times established by the Superior, or Director. They will never omit the study of Sacred Theology, especially of moral, which ought always to be of the utmost concern to all Priests.

3. Then, they are to be exercised in hearing Confessions of all men whatsoever, and in giving sermons in the Churches of the city, where they are assigned, in giving the Exercises, with the Corrector assigned, as above, in the devout care of the sick, especially the dying, etc.

After they have completed their thirtieth year, with the permission of the ordinary sought beforehand, they can also hear the Confessions of women, and lend their assistance to the Sacred Missions. But, no one is to accept these apostolic expeditions, unless first he has prepared a series of sacred sermons and meditations, suited for the understanding of all believers in Christ, and that they have submitted this series to someone from among the more learned and elderly Members designated for this Office by the Superior General. **This is all the more required of writings that perhaps someone of our members is thinking of having printed.** These cannot be published unless with the express permission of the Superior, and not before these men, to whom the Superior has entrusted this duty, have approved it<sup>405</sup>.

4. At length, after a Priest member has spent some years in the ecclesiastical ministries, he could be **elevated to the Grade of Apostolic Missionary**. But, no one is to be endowed with this Grade unless he has completed his thirty-fifth year, and ten years of vows in our Sodality.

Moreover, there are required in him besides outstanding piety, love for regular discipline, and zeal for the salvation of souls, that he be endowed with suitable doctrine, i.e., that he has passed with praise his last exams, after having completed the entire curriculum of theology; also, that he be of great merit to the Institute, Either because he was **engaged in giving the Sacred Missions**<sup>406</sup>; or, **the Spiritual Exercises**<sup>407</sup>; or, for a full three years, he had been the **Director of some House of ours**; or, had been **teacher of the sacred disciplines for four years**<sup>408</sup>; or was **dedicated for**

<sup>404</sup> The teaching of Christian Doctrine as noted here appears repeatedly in the Stigmatine Founder's Constitutions all the way from Novices teaching it, to listing Catechism among the special duties of the *Professed as Apostolic Missionaries* [cf. CF ## 55; 163; 165; 170; 182].

<sup>405</sup> These Constitutions seem to be clear in the hope that some of the Stigmatines might indeed become authors of serious spiritual and theological works.

<sup>406</sup> There is a certain historical primacy here, as the Founder was inspired to establish the Community from this kind of **Apostolic Mission**.

<sup>407</sup> The whole area of **Clergy retreats** was also a privileged form of service of the early Community as part of its **Apostolic Mission** – the early Community also banded together by the theological discussions held among priests under Fr. Bertoni's direction..

<sup>408</sup> As has been noted, serving in Seminaries was much revered by the early Community's **Apostolic Mission**

**many years in instructing the youth; or, lastly, he had performed well some other office, or duty for the good of the Sodality**.<sup>409</sup>

The judgment of this merit is absolutely up to the Superior and the General Councilors, who, by a plurality of secret votes, will promote those to the **Grade of Apostolic Missionary**, who are **endowed with these qualities** we have noted above: they will then announce, by Decree, their promotion to the entire Sodality<sup>410</sup>.

## Chapter V

### Concerning those who are not advanced to the Dignity of the Priesthood.

1. There are two groups of these: those who have been initiated into the clerical life and then some impediment occurred, which did not upset domestic discipline, such as sickness, or the like, nor did it interfere with the edification of their fellow men, both in the House, and outside, and these remain in the order, and the office they have received; this will be up to the prudence of the Superior. Men of this category are useful and suited, and they serve the Lord, and assist others in attaining the common scope.

2. Then, there are others who do not receive Clerical Orders, but they assist around the House, and the Priests in household chores. These men must be properly imbued with Christian Doctrine, and they are to engage in some art, or dedicate themselves to some work, and they will serve the Lord in simplicity of heart, giving good example in the virtues to their fellow man and woman.

Therefore, if anyone of them has some education, he will not continue this, nor will anyone instruct him without the permission of the Superior General.

4. Their duties are: Custodian Porter, Gardener, Cook, Wardrobe-keeper, Launderer, Landscaper, Wine-maker, Builder, Mason, Scribe, Tailor, Carpenter, etc. They are to be subject to the Director and to the Economus, or to some one of the Priests to whom they are assigned by the Director. Moreover, to each one of them, several offices may be committed, according to the nature of things, or necessity, in the judgment of the Superior, or Director.

5. Nevertheless, since God has given command to each one concerning his neighbor, not only the Priests, by counsel and exhortation, about the students, too, when permission has been granted to them, and even the Collaborator Brothers, each one in accord with his virtue and the circumstances, will strive with all his heart, to lead his fellow man to virtue, even in those **Private Conversations** which occur.

<sup>409</sup> There is noted, then, the very broad sweep of ministries considered central to the understanding of Fr. Bertoni's concept of **Apostolic Mission** in the interpretation of so many of the early Fathers.

<sup>410</sup> It needs to be noted that this # 4, *Modification for the Grade*, [cf. pp. 3,4 of this present translation] was not admitted into the printed edition of these Constitutions of the following year [cf. separate translation, *CONSTITUTIONS 1890 J— due to the intervention of the Holy See* - as will be seen at the *Appendix* of this present translation of the *CONST. 1881-1889*, in the *Phase III of the Constitutions*, by Fr. Joseph Stofella. There does not, however, seem to have been any difficulty from the Capitulars regarding the broad sweep of Apostolic services that would qualify one for the **Grade of Apostolic Missionary**.



**VIVA MARY and JOSEPH**

**SEZANO, October 1, 1889**

**At the *DERELETTI*, October 4, 5, 1889**

**PART V**

**Concerning the Government of the Sodality**

## PART V

### Concerning the Government of the Sodality

#### Chapter I

##### Concerning the General Chapter

1. Ordinarily, the General Chapter will be held every fifth year, for the Election of the Superior General, who has completed his term of Office, and of the Major Officials, as well as for treating of those matters of greater moment that refer to the Sodality as a whole. Outside of this order, the Chapter will be convoked if perhaps the death of the Superior General has occurred before he has completed his term of Office, or if some necessity should compel the Superior and his Councilors to convoke it sooner, for the good of the Sodality.
2. All those are to be summoned who have received the **Grade of Apostolic Missionary**, and they ought to attend the Chapter, if they are able to do so, without any difficulty, that is, those who are not sick, or in failing health, and if they cannot lay aside without grave inconvenience. All these have the right of active and passive voice in the Chapter.
3. The right of convoking a General Chapter, and of presiding over it, pertains to the Superior General. When it is a question of electing a new Superior General, to take the place of a previous one who has passed away, the announcement that the Sodality is to be convoked will be made by the First of the General Councilors.
4. If the Superior himself presides over the general Chapter, he has two votes whenever a ballot is needed, except in elections to the various Offices, in which he enjoys the right of only one vote.
5. The place for holding the Chapter is our Primary House of the sacred stigmata, in Verona, i.e., where it is prayed and hoped that the remains of our Founder rest in peace, and that they spring forth from their place, permeating us with the ardor of his ecclesiastical and religious spirit, such as he employed while he lived among men, as he was held in the general opinion of all. Nevertheless, if the Capitulars cannot easily go there, another place is to be chosen.
6. The manner of convoking the Sodality is this: as soon as possible, those who are to be summoned, are to be called, and the reason for the Chapter will be given, the time and the place where it will be held, that will ordinarily be the month of September, when the **Feast of the Sacred Stigmata of St. Francis** falls. The enjoinder is to be given that everywhere Masses are to be celebrated, and prayers offered, for the happy outcome of business.

7. He will at the same time advise the Directors to convoke the Chapters of the Houses, which are made up of those who are in sacred orders, and two thirds of these constitute a legitimate Chapter, in which there will be deliberated matters to be proposed to the General Chapter, that would be useful for the House itself, or for the entire Sodality. All that is proposed, signed by the Capitulars, will be sent to the General Chapter.

8. In the convocation, such an interval of time is to be allowed, so that all who have been convoked can come with ease.

9. When the established day has arrived, it is permissible for the Chapter to begin, even though some of those who have been called are absent. At the beginning of every General Chapter, the Capitulars and all who are in the House, are to gather in Church. After the Hymn, *Veni, Creator*, they will all go to the Tomb of the Founder, of Ven. Memory, and they will recite the Psalm, *De Profundis*, for the deceased members. At the end of each session, there will be added the prayers, *Agimus tibi gratias*, in the Chapter, and again, the Psalm, *De Profundis* for these same deceased.

10. Then the Capitulars will proceed to the place of the meeting, and they will sit in this order: the President of the Chapter, the General Councilors, and the rest who have been endowed with the **Grade**, keeping the order of their Promotion.

11. Then, it will be decided by majority vote of those who are present, that they constitute a full and legitimate Chapter, provided, however, that there are at least two thirds of all those summoned, who are present.

12. When the Chapter has been thus proclaimed by a relative majority of secret votes, the Secretary of the Chapter is to be elected. The two eldest, together with the President of the Chapter, will inspect the ballots of this Election. It will be the duty of the Secretary to put in writing the **Acts of the Chapter**, and to affix to them the **Seal of the Sodality**.

13. When these matters have been taken care of, if the Chapter has been convoked for the election of the Superior General, the first business of all, will be this Election of the Superior General and his Council, and in the order constituted in the Chapter that follows. However, when it was convoked to take care of other business, the President will expose the most urgent reasons why the Chapter was convoked, and thus, the treatment of affairs will have its beginning.

14. First, therefore, are to be chosen by a relative majority of votes, three Members who, together with the President of the Chapter, and the Secretary will decide what Proposals are to be rejected, which are to be referred to the Superior General, and which ones are to be proposed to the General Chapter, from all that was proposed to be treated by the Chapters of the Houses, or by the general Councilors, or, by the individual capitulars, or lastly, by other members, and which were shown in writing to the Secretary of the Chapter.

15. These three Deputies, whom we have mentioned above, with the Superior General and the Secretary of the Chapter, will examine first what the individual Houses have sent in to be discussed; then, what the General Councilors have submitted; and lastly, that which other Members have sent in, in the order of age. From all of these, they will draw up a List of Matters to be proposed to the Chapter, and to be discussed under individual headings.

16. It is required that serious matters be proposed on one day, and be treated on another day; this is so that should its authors be Capitulars, they might briefly and clearly give the reasons for it. At the request of a third part of those having a vote, an end to the discussion is to be imposed, and the Chapter will then proceed to a decision by vote.

17. The Chapter can also, if necessity so demands, propose those articles to be added to the Constitutions, or to be changed, that the majority feel should be. But, should these articles be accepted by that reason of votes, they will have no binding force, unless the consent of the Holy See is had.

18. If the multitude of business, or its quality, should so demand, deputations can be instituted by the Chapter, so that it might judge about these matters, or about the Definitors to be elected.

19. Whether, and how many Definitors are to be elected, is to be established by more than half of the votes, and those who receive more than half of the votes, will have that power that the Chapter judges it will give to them, and they will give their opinion in those matters, especially committed to them by the Chapter.

20. The Secretary of the Chapter will have a Book in which are to be contained those Decrees that have been confirmed, and he will read all of it at once, in the full assembly before the dissolution of the Chapter, and he will then have this signed by himself, and by all the Capitulars in order, and will affix to it the **Seal of the Sodality**. All the **Acts of the Chapter** are to be sent to the S. Congregation of Bishops and Regulars, that they be ratified.

21. The Chapter is not to be dissolved only on the judgment of the Superior General, without the consent of the Chapter itself. Moreover, after the Decrees have been ratified by the Sacred Congregation of Bishops and Regulars, they will be sent to all the Houses.

22. Before the Chapter is finished, four General Councilors and among these, the Procurator General, and the Monitor of the Superior, are to be elected, by a majority of votes in a secret ballot, if the term of their Office has expired.

23. In like manner, there will be elected the examiners for Admission to Novitiate and to Profession in our Sodality in accord with the Decree, *Regulari Disciplinae*, published on January 25, 1848, by the S. Congregation on the Religious State. They will remain in their Office up until the future General Chapter that will ordinarily be convoked. Lastly,

if his term of Office has been completed, the Master of Novices will be elected with a relative plurality of votes.

24. When all this has been taken care of, all will repair to the Church for the recitation of the *Te, Deum*, with the three orations, the first to the Most Holy Trinity, the second of the Espousals of the B.V.M., and the third of Thanksgiving. For these prayers, all in the house ought to be present, and, at the end, the *De Profundis* shall be recited for the deceased of the Sodality.

## Chapter II

### Concerning the Election of the Superior General.

1. In order that one be able to be elected the Superior General, it is required that he has already received the **Grade of Apostolic Missionary**, that he be outstanding to the Members for the holiness of his life, for his love of the Sodality, for his dexterity and prudence in carrying out business.

2. There is a two-fold reason that could occur making it necessary to elect the Superior General, that is, either on account of the completion of his term of office, or on account of his death.

3. If it should be the former case, the Superior himself, at least two months before his term of office has expired, will indicate to the entire Sodality, the day on which his administration ends, and he will determine another day for the celebration of the General Chapter for the Election of his successor, and also indicating the Masses and customary prayers for obtaining light from above. Moreover, the time for the beginning of the Chapter of Election of the Superior, ought not to exceed the space of one month from the end of his term of Office.

4. From the day that his term expires, until the election of his successor, the Superior will continue in the government and administration of the Sodality, and the first Councilor will enjoy that same authority as at the death of the Superior General, until his successor has actually been constituted in his office.

5. The manner to be maintained in electing the superior is this: when the Chapter has been constituted, and the secretary elected, as has been described in a previous Chapter, the Assistant of the Election is chosen, who, together with the President of the Chapter, and the secretary will help the Secretary in collecting the votes, and in writing the Acts.

6. When the first order of business has been concluded, they will recess the next day, so that they might pray for celestial light to God, and better consider the one in the entire Sodality, who seems to be best suited for this responsibility.

7. On the day of the Election, the Mass of the Holy Spirit will be celebrated; afterwards, those who have the right of voting, will proceed to the place of the Chapter,

where alternately, in a low voice, they will recite together the Hymn, *Veni, Creator*, with its oration: *O God, Who didst instruct the hearts of the faithful...*; meanwhile, all the rest of the Sodality will be praying in Church.

8. When this has been taken care of, all the Members being present in the Chapter, will write on a paper, the name of the one in whose favor they wish to cast their vote, and they will place the ballot folded by them, in an urn that has been prepared, in this order, that first he advance who is the President, and then, all the rest, observing the order of the time they received the **Grade**.

9. Afterwards, the Secretary will take out the ballots, and will number them aloud, and if the number of papers concurs with the number of the Electors, one by one, on receiving them, he will hand them to the President, who once he has seen them, and shown them to both Assistants, he will give them to the Secretary to be read.

10. After the announcement of the votes, their numbers will be added up; if several have been nominated, the one who has more than half the votes, will be the Superior General.

11. If, however, in the first ballot, no one has received more than half the votes, in the very same manner, a second and a third ballot will be attempted.

12. If, then, in three such attempts, and no one has received an absolute plurality of votes, then a ballot will be attempted only between those who in the last one, had received some votes.

13. At last, when a sufficient number of votes has been obtained for the Election of the Superior, the President, if he himself has not been elected, will indicate publicly that one has received more than half the votes, and has been elected, and forthwith, he will draw up the Decree in this manner:

**Since, in the full and legitimate Chapter, having added up the number of all the votes, more than half of them has named and elected Rev. Fr. N.N., I, N.N., by the authority of the entire Sodality, declare that the above mentioned Rev. Fr. N.N. has been elected the Superior of the whole Sodality of the Apostolic Missionaries for the Assistance of Bishops. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. At Verona, or elsewhere, etc.**

14. If the President himself was elected, the Secretary will publish the votes, and will draw up the Decree and he will sign it, and affix to it the **Seal of the Sodality**.

15. After the publication of the Decree, no one is permitted to attempt another Election, but immediately, all will come forward to manifest their reverence to the elected Superior, following the leadership of the President, with the Secretary, and the Assistant, in the order described above, unless someone of them has been elected, and kneeling down, they will kiss his hand. The Superior, however, who has been elected,

cannot refuse either the election, nor the reverence shown him, being mindful in whose name he ought to permit it.

**16.** When this reverence has been paid, the ballots will be burned in the very place of the Chapter, and all will immediately repair to the Church for the recitation of the *Te, Deum* with the Prayer of Thanksgiving. The Secretary, in the Name of the entire Sodality, will inform by letter all the Houses, that as soon as possible, the Superior will be known to all the Members.

**17.** After this, the Major Officials are to be elected, the examiners for admission to Novitiate and Profession, and the Master of Novices, as was stated in a previous Chapter. Then, if in the same Chapter, grave matters are to be treated, this should be done as expeditiously as possible. In the meantime, however, it is not permitted for the elected Superior to change the officials of the Houses, until after the adjournment of the Chapter. The Superior will bring the Chapter to a close, with the consent of the Capitulars, with the prayers outlined in the previous Chapter.

**18.** If, however, the Election is held on account of the death of the Superior General, this procedure is to be maintained. The first of the Councilors, as soon as possible after the death of the Superior General, will inform by letter all the Directors of the Houses, and at the same time, he will convoke the General Chapter, which will be held not before one month, nor after four months from the time that the Superior General died. Lastly, all these things will be done, which were described in the same Chapter concerning the celebration of a General Chapter, and for the election of the Superior.

### Chapter III

#### Concerning the Internal Regime of the Sodality

**1.** Over the entire Sodality, is the Superior General, elected by the General Chapter, to whom are added four Councilors, who will assist him in governing the Sodality.

**2.** The Superior General can choose any House of the Sodality for his residence. All that pertains to the Offices, personnel, movable and immovable possessions, and both spiritual and temporal matters, are subject to his administration. Therefore, it is up to the Superior to assign each one, and oversee all that pertains to the bodily and spiritual well-being. It is also his prerogative to accept **Sacred Missions, or the other more serious forms of preaching**<sup>411</sup>. He can do all this, either through himself, or his delegate.

**3.** At least once a year, he will visit, either by himself, or through another, all the houses of the Sodality, and he will have a concern for the progress of our members in spiritual matters; he will have special care that regular discipline be kept, the observance of Poverty, as well as the preservation of common life. He will see to it whether our members, and especially the teachers, observe all that has been sanctioned by our

<sup>411</sup> There are **other “serious forms of preaching”** along with the Sacred Missions [cf. the Jesuit ideal of *Praedicare in Paupertate*]. .

Constitutions concerning studies. He will make sure that there are none who are being detained in some ministries who would be more suited to other kinds. He will also visit, either himself, or through a delegate, the buildings and the stable goods, and he will see whether they need restoration, or care. He will see to it that whatever is necessary to keep these in good repair, will be taken care of just as soon as is possible.

4. For the handling of business, the Superior General will be assisted by the help of a capable Secretary, whom he himself will choose.

5. In matters of greater moment, such as for the Admission and Profession of the Novices, for the decree of ability for casting a vote in General Chapters, for the granting of the **Grade of Apostolic Missionary**, as well as for the Election of the Directors of the Houses, and the other officials, as well as of the teachers of theological doctrine, for temporary interpretations of the Constitutions for particular cases, for the foundation of a new House, for the dismissal of some Member who has pronounced Vows, and lastly, when it is a question of the contracts of buying and selling of movable and immovable precious objects, the Superior must seek the deliberative vote of his Councilors, having observed the rights of the Ordinaries, and their Apostolic good pleasure, in accord with the prescripts of the S. Canons, in so far as this will be necessary. Moreover, at least once a month, the Superior will summon his Councilors, and together, with them he will take care of those matters which seem to be required for the greater good, and the increase of the Sodality

6. Whenever it would be necessary to bring a matter to a vote in the General Chapter, so also in his Council, the Superior will enjoy two votes, except in Elections.

7. In the more serious matters, and in those with lasting effects, the Superior and his Council can make no decision, but there is required the decisive vote of the greater part of the Members in a General Chapter. Such matters would be to establish, or change statutes, or to declare on doubts which might exist concerning our statutes, saving the right of approbation of the S. Congregation of Bishops and Regulars, that is to be sought; likewise, to dissolve, or to alienate houses that were once established, but with the permission of the Holy See.

8. The Superior will remain in his Office for ten years, and he can be re-elected; but, in this case, he cannot exercise his power, unless he is approved by the Holy See. At the death of the Superior, the first Councilor takes his place, and in the manner and time noted in the previous chapter. He will be able to effect no change in discipline, nor in administration in that time that he will rule the Sodality and he will enjoy only one vote in carrying out all business.

9. If it should happen, and may God avert it, that the Superior should neglect his duties in a most grave manner, then, he who had been elected Monitor from among the rest of the Councilors, will admonish the Superior efficaciously concerning his Office; but, if this does not suffice, then the Councilors will inform the S. Congregation of Bishops and Regulars about this matter, so that she in her wisdom, might provide.



## Chapter IV

### Concerning the General Councilors, the Procurator General and the Monitor.

1. To the Superior General will be added four Councilors, by the Sodality assembled in Chapter, by a relative plurality of votes, to be elected individually from among those who have the **Grade of Apostolic Missionary**. The first elected is he who is to take the place of the Superior, if he should die, as is found in the Chapter on the Superior, n. 8; then, the Procurator General; then, the third and fourth. Lastly, among these four, there is elected by secret vote, the Monitor of the Superior General.
2. The Election of all these will take place a every General Chapter convoked by law, every fifth year; so that they are always to be elected every time there is an election of a new Superior General, even if they have not yet completed their term of Office.
3. So that the Office entrusted to them might suffer no detriment, they cannot usually reside outside of the House in which the Superior General resides.
4. The Councilors are to be present at all deliberations, that are described in the previous chapter, n. 5. Concerning all these matters, together with the Superior General, they will decide by secret ballot, which will have the force of a deliberation; so that the business which had been proposed for deliberation, cannot be handled any differently by the Superior than that which had been decided by the majority of votes, saving always the right of the Ordinaries and the permission from the Holy See, in so far as this is required.
5. The Procurator General oversees the material, or economical state of the entire Sodality. And he executes purchases, and buildings and other matters of this nature; but, he cannot enter into juridical suits without the consent of the holy See. Moreover, it is up to the procurator to find out what is necessary for the individual Houses, that they might be supplied. Moreover, every year he will render an account of the patrimonial state of the entire Sodality to the Superior General, and to the rest of the Councilors, that it might be reviewed, and at the same time, he will render an account of the entire administration of the goods of the Sodality.
6. He who has been named from among the Councilors as the Monitor of the Superior General, when he notices anything of some moment in the same Superior, both as regards his person, or his office, he will admonish him about these matters, with due modesty and humility, and should the seriousness of the matter so demand, with the consent of his other Councilors, he will treat with him with greater efficacy, in so far as it was pointed out in an earlier chapter, n. 9.
7. The Superior will distribute the other offices to the Councilors, in so far as necessity will demand. It would be required that one of them be entrusted with the care of all that pertains in general to the Novitiate, and the other, with whatever pertains to scholastic matters.

8. Should any one of the Councilors die before the new Chapter, another will be elected within a month to take the place of the deceased, by the Superior and the rest of the General Councilors, by secret ballot; this one will remain in office until the very next General Chapter.

## Chapter V

### Concerning the Individual Houses

1. When, by singular favor of God, a House has been opened, before all else, the Superior General will obtain the consent of the Bishop of the Diocese where the House to be opened stands.

2. No House will be founded unless there be assigned to it sufficient revenue to take care of the food and the lodging of the members. Every House of ours is to have the ownership of stable goods, property, income, as well as movable goods, which were applied or donated to it from its first foundation, or which afterwards, came to it by accession from anyone at all, whether an extern, or a 'Domestic' [that is a Member], with the consent of the Superior. The House itself will administer these goods in the manner that is to be indicate to it by the Superior General.

3. The number of members in erecting new Houses is not to be less than six. Moreover, the Superior of every House is elected by the Superior General, with the consent of his Council, and he will have the name of Director. A Director may also be elected from among those who do not have the **Grade of Apostolic Missionary**, as long as they have completed five years in the Priesthood and Profession.

4. To the Director are to be added by the Superior General and his Council, an Economus, a Master of Spiritual Things, and a Master of Exterior Discipline, and in the House engaged in studies, a Prefect of Studies. All of these will make up the Council of the Director. If the times, places and remaining factors so move, in the assignment of the duties of the Houses, some are to be omitted, especially on account of the small number of members, and the Superior General, but with the consent of his Councilors, will have all authority concerning this. However, never can offices of Director and Economus be conferred on one and he same member.

5. In the administration of the House, all spiritual, scholastic and material business pertains to the Director. But, in those matters that seem to be of greater moment, his Council will be called by him; nor is anything else to be decided, unless its consent is had. However, the Director may not buy, nor sell immovable goods, or precious movable goods, not construct buildings, nor tear down those already built; nor, can he handle new matters of great moment, unless with the consent of his Council, and also with the consent of the superior General. He cannot accept **the most important courses of the Sacred Missions, or other kinds of preaching**, either for himself, or for others, or initiate any functions whatsoever, or pious works of beneficence, which would imply

an almost perpetual responsibility in our Houses, without either the special, or general permission of the Superior General.

**6.** In the administration of the House, the Director will so conduct himself in all aspects of it, that at any moment in the time of his administration, he could render to God and to the Superior General, an account of it. He is to exercise most diligent care that religious discipline and the observance of the Vows suffer no harm, but rather, that they increase with the passing of time. Each year, he shall render a report to the Superior General, on the state of the community, and the patrimonial state of the House, which he, and the Economus, and the remaining Councilors will sign in their own hand.

**7.** The Director will remain in office for three years. For a just cause, he can be removed by the Superior before his term is over. When the three year term is over, the Superior General could confirm him for another three years, but with the consent of the majority of his Councilors. The remaining official of the Houses are elected, or confirmed, every three years.

**8.** The Economus, in the absence of the Director, takes his place, and his principal duty is to administer the material goods, to have the care of the Coadjutor Brothers. Hence, the Economus will opportunely provide to take care of, and diligently to distribute, whatever is necessary for the food, clothing and other matters of this type. He, moreover, is to be always prepared to render an account to his Director, as many times as he will be asked.

**9.** The Master of Spiritual Things, will take care of all the spiritual matters of the House, both those that pertain to the Members, as well as those others which do not pertain to the Sodality, and, should it be necessary, he will admonish the Director about these matters. He will ordinarily deliver the Sermons for exciting the fervor of the members, and will direct the functions in the domestic Chapel.

**10.** The Prefect of Studies is over the studies of our members, and he will direct them according to our Constitutions.

**11.** The Master of Exterior Discipline will oversee, with vigilance, the external discipline of the students, and their right order; and he will also see to it that cleanliness, that pertains to health and good example, be the responsibility of all, both concerning themselves, as well as all other matters pertaining to the House, and with the assent of the Director. To him, in a particular way, pertains the care of the sick members; both he, and the remaining Superiors of the House, ought to deal with these sick members with utmost kindness and concern. For this, there is to be assigned to him among the Coadjutor members, an Infirmarian, who is outstanding in his aptitude for this task, and his charity toward the ill. He will also be in attendance with the Infirmarian, and the visiting doctor, and he will sedulously provide the prescribed medicine.

**12.** In addition, to these officials, it might be expedient for the Director, with the consent of his Council, to assign others, as helpers, if the number of the members of his

House would demand, or advise this being done. These would be the sacristan, and the prefect of health. The duty of the former would be to care for the sacred worship in our public Church of the House, of directing our Church custodians, of collecting Mass stipends. The latter would have the care of the sick, and would assist the Master of Exterior Discipline and take his place.

## FINIS



## FORMULA OF SIMPLE VOWS

**Which are pronounced in the Sodality of Apostolic Missionaries**

**For the Assistance of Bishops**

**I, N.N., ALTHOUGH MOST UNWORTHY, NEVERTHELESS TRUSTING IN THE DIVINE GOODNESS AND MERCY, IN THE PRESENCE OF ALMIGHTY GOD, OF THE BLESSED AND EVER IMMACULATE VIRGIN MARY, OF SAINT JOSEPH, HER MOST HOLY SPOUSE, AND OF THE ENTIRE HEAVENLY COURT, DO VOW AND PROMISE TO ALMIGHTY GOD, AND TO YOU, THE SUPERIOR OF OUR SODALITY [ or, to you, representing the Superior], AND TO YOUR SUCCESSORS [or, His], PERPETUAL POVERTY, CHASTITY AND OBEDIENCE, ACCORDING TO WHAT IS CONTAINED IN OUR CONSTITUTIONS**



## **HISTORICAL APPENDIX**

### **Fr. Joseph Stofella's Note on these Constitutions <sup>412</sup>**

#### Second Phase of the Historical Changes in the Constitutions

When Fr. Marani died , July 1, 1871, what had not been done for Papal Approbation had to be attempted to save the very life of the Congregation. As long as the Founder was living, his personal authority took the place of the Constitutions; even the personal authority of Fr. Marani, a laborer from the very first hour, and the *alter ego* of the Founder, had been able to supply and make up in practice for the lacunae in the Constitutions; but then this authority does not appear to have been transferred to their successors. Henceforth, the General Chapters intervene for the completion and revision of the Constitutions.

The first of the series of General Chapters was held in Verona on July 3, 1871, in the Massalongo Home, where Fr. Marani died, and which had been his residence every since he had been forced to vacate the Motherhouse, because of its confiscation. All the priests of the Congregation attended, except for three who could not absent themselves from the Juniorate at Villazzano, Trent; but even these were shown the report of the meetings, and ratified very willingly in writing the measures approved by the Chapter. *Realizing the extraordinary circumstances in which the Institute found itself, the capitulars decided to elect a provisional Superior..., and meanwhile Frs. Rigoni, Lenotti and Peter Vignola were given the task of drawing up a rule which would determine the manner and the limits of power of the Superior General concerning those points about which the Founder had left nothing in writing. Fr. Lenotti was elected Provisional Superior*<sup>413</sup>.

The Chapter drew to a close and the Commission began its research. Besides the Constitutions of the Founder, it took as sources the Pontifical Decrees, and, adhering to their spirit, the Constitutions and Rules of the Society of Jesus. When the Second Chapter convened on September 11, the Commission presented its work as *Appendix to the Twelfth Part of the Constitutions of the Rev. Fr. Bertoni.*<sup>414</sup>.

All the priests of the Congregation, sixteen in number, were present at the Chapter. The above-mentioned work, writes Fr. Rigoni, was examined minutely; everything was calmly pondered and freely discussed, chapter by chapter, paragraph by paragraph, number by number. The majority vote decided what was to be re-touched, changed, or deleted; nothing was adopted but what the majority wanted, or rather, almost the totality of the voters. The voting, in fact, was either unanimous, or almost so. Thus, for example, the adoption of the **Common Rules**, taken from the *Regulae Communes* of

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<sup>412</sup> Cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle sacre Stimmate di N.S.G.C.*, Verona: A.M.B. 1951, pp. 27-33, *Seconda fase - Terza fase - Quarta fase*. English translation was done by the later Very Rev. Fr. Gilbert Fini, CSS Superior General, and Fr. Charles J. Grady, CSS.

<sup>413</sup> Cf. Fiorio, *Cronaca*, pp. 130, f.

<sup>414</sup> This appears as a separate text in this Series, *Appendix 1871*.

the Society of Jesus, was unanimous, and these Rules were meant to be observed faithfully and read publicly at meals.

In substance, this was the Work, together with **the Constitutions of the Founder**, printed in 1888, since subsequent General Chapters [III, IX and X] had not deleted, or substantially modified it very much. However, it was published as a distinct part and arranged in five *Appendices*. Three of these were placed – in different type - between the Parts of the Constitutions, and two at the end.

### Third Phase of the Historical Changes in the Constitutions

In 1888, the Superior General, Fr. Peter Vignola, and his Council, sent Fr. Tabarelli to Rome with all the documents necessary for the approbation of the Institute. Among these, naturally, in the first place, were ***The Constitutions of the Founder with the Modifications suggested by Experience***, namely the original text and the added *Appendices*, [the **Work** mentioned above]. They were perhaps not submitted with any great hope of obtaining an immediate approbation, since the work was frankly somewhat of a hodgepodge, but of getting concrete directions on how to obtain it as soon as possible.

*On the advice of Bishop Sepiacchi, the Secretary of the Sacred Congregation of Bishops and regulars, Fr. Tabarelli accompanied the documents with a brief, to insure an easier understanding if our rules and customs, and to bolster certain points which concerned the regime of the Institute, and were greatly insisted on by our Fathers. These points chiefly regarded the Superior General's duration in Office for life; his absolute power in governing the Institute, with the aid of the Councilors who would act only in an advisory capacity; the Councilors' duration in office for the life-term of the Superior General; and the convocation of the General Chapter, not to be held at stated times, but left to the judgment of the Superior General*<sup>415</sup>. Even on these points, however, they professed themselves ready to accept as law even the simple recommendations of this sacred Congregation.

The study of the matter was entrusted to the Consultor, Fr. John Mary Camilleri, an Augustinian, who, on the basis of the documentation accompanying it, made the most flattering recommendation of the Institute and cast a favorable vote for its approbation, but proposed certain substantial modifications in the Constitutions. He forwarded his opinion to the sacred Congregation on October 12<sup>th</sup> of the same year.

This Sacred Congregation deliberated on the observations and added others of its own, twenty-three *Animadversiones*, on February 20, 1889. It noted that the name was missing *by which the Institute desires to be endowed*, and imposed a radical fusing of Constitutions and Appendices into one sole compendious and organic body systematically arranged, with the following corrections to be made:

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<sup>415</sup> Fiorio, *Cronaca*, p. 191.

that the Superior General's term in office be from six to ten years;  
 that the General Councilors have a deliberative vote in matters of greater importance;  
 that there is no solemn vows, and so forth.

Number 14 is characteristic. This number imposes the total suppression of citations from authors and of texts from the Doctors of the Church <sup>416</sup>, in order not to make the work appear as a treatise on Ascetics. This was another huge cut from the text of the Founder and – for one who cannot find escape in equivocation – from the expression of his spirit. But, strictly juridical terms are needed to assure and determine the formulation of the 'minimum' required of a member of an Institute, and which, moreover, must serve as the juridical basis for the solution of controversies which might arise among the members of the Institute, or among them and the Institute itself. It is self-evident that Holy Church in approving a text does not intend to circumscribe its spirit, but rather afford it a focal point from whence the spirit itself draws all its prerogatives.

Number 23 of the *Animadversiones* concludes saying that there are still more matters that need emending, in the expressions, sentences and things of this sort; but it would take up this business anew when the matter would be re-submitted for examination. Also the Approbation of the Institute was deferred until another time.

As soon as the copy of the *Animadversiones* reached Verona, the work of revising and recasting the Constitutions, in accordance with the recommendations made, began at once, so that the **XIth General Chapter**, which convened at the Motherhouse on September 12, 1889, could study and modify them and finally judge them ready to be submitted anew to the examination of Rome.

The name chosen for the Institute was the one which the founder had established as its **End**, and which Fr. Marani had adopted as its official title: **Apostolic Missionaries in the Service of Bishops**. It decreed that the Superior General's term of Office be for ten years; that the General Chapter convene periodically every five years; that certain matters of greater importance would require the deliberative vote of the Councilors. All in all, it abided by the suggestions made, without jeopardizing, as far as it was possible, the ideas and the wording of the Ven. Founder.

#### The Fourth Phase of the Historical Changes in the Constitutions

This time in Rome, the work was given for examination to Monsignor Albert Battandier, who forwarded his judgment to the Sacred Congregation of Bishops and regulars on June 12, 1890. He discarded the name **Apostolic Missionaries** from the outset, since it was an honorary title, the bestowal of which was a prerogative reserved to the sacred Congregation of Propaganda Fide. Instead, he suggested **retaking the name Priests of the Sacred Stigmata**, which the Sacred Congregation later completed – recalling the Decree of Praise – **of the Sacred Stigmata of Our Lord Jesus Christ**. As

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<sup>416</sup> The large majority of these derive from Fr. Bertoni's copying many paragraphs from Suarez' *De Religione Societatis Iesu*

a natural consequence of this, **there could not be a class of members in the Institute called *Apostolic Missionaries*, a dignity which the Superior General was to confer on certain professed priests for reasons of prestige and age, and which would automatically make them members of the General Chapters.**

As an alternative, Mons. Battandier proposed that members of the general Chapters be chosen by the elective system. Then, he listed a good number of objections, corrections and deletions to be made, as well as modifications and proposals, all summarized by the sacred Congregation, in 16 *Animadversiones* the last of which again noted that *there are still many other items to be emended, regarding expressions, and phrases...*

This time, however, the sacred Congregation seconded the vote of its Consultor, *deferring the approval of the Constitutions to another time*, but deciding to *grant the approval of the Institute*. In fact, on **September 15, 1890**, the Sacred Congregation published the **Decree of Approbation of the Institute**.

The **XIIth General Chapter** which would convene at the Motherhouse a few days later, on September 24<sup>th</sup>, received this news with joy, and at once corrected the Constitutions according to the *Animadversiones*, from Rome. It decreed that the new revised edition of the Constitutions be printed and that the Superior General promulgate it *in the name of the entire chapter*; it also ordained that it be *sent to all Directors and Superiors of Houses, whose duty it would be to make them known and observed by all their subjects*. Having done this, the Chapter thought it best, for the time being, not to make any immediate presentation of the revised Constitutions to the Holy See for approbation.

Thus, the **Fifth Phase** would wait nearly 20 years for the next step to be taken under Fr. John B. Tomasi, Superior General, in 1911.

