

THE MISSIONS

Preliminary.

From her divine Founder, the Church has received a missionary mandate having no limits of time or space. *Euntes in mundum universum; praedicate Evangelium Omni creaturae*'.

The Second Ecumenical Council of the Vatican has arrived at a new understanding of this divine command and has clearly demonstrated the truth that the whole Church is of its nature missionary and that individual Christians are also called to be missionaries in spirit and work, in so far as the conditions of their state allow.'

Various speeches of the Council Fathers expressed the determination of "not separating the Church and the missions, of not presenting the missions as a life distinct from that of the Church in lands of the ancient traditions", and also the hope of organizing in a worthy and effective manner the aid rendered by all the faithful to the work of evangelization'.

The Salesian congregation through its 19th General Chapter shares these aspirations with the Church of today, and revives the ideal of Don Bosco who wished that the work of the missions should be a permanent preoccupation of the congregation to the extent of being part of its nature and end.

The Salesian congregation when she accepts from the Church territories or missionary enterprises, assumes complete responsibility for them and pledges itself to find the personnel and the means for their development.

While we pay tribute to the generous efforts of the congregation in the ninety years of its missionary endeavour, we must, however, take notice of the disproportion between the number of missionaries

1. MARK 16, 15.

2. Acta Apostolicae Sedis, 1964, page 998.

3. "Osservatore Romano". 9-10th November 1964, page 3.

and the work entrusted to them with the consequent overworking of confreres committed to the very extremity of their physical endurance and with danger not only to their health but to the whole work itself.

Wherefore the 19th General Chapter reaffirms the missionary vocation of the Salesian Society which, right from the beginning was willed by Don Bosco, and the Chapter intends that it should be known as such in the Church, in addition to its own members and co-operators.

Deliberations.

The 19th General Chapter decrees:

1. That article 65 of the Regulations be modified to read as follows: For good reasons Provincials are empowered to allow missionaries to return for a time to their native land and the same provincials should determine the length of this repatriation. Ordinarily the period spent at home shall not exceed one month."

2. The congregation has the obligation of helping the missions: therefore in every house and in every province activities should be promoted for gathering offerings for the missions.

This can be done by means of the 'Salesian Missionary Day' and by the active participation of all our associations. Let the offerings be sent to the Central Mission Office,

3. It is necessary to establish "mission offices" in the principal *countries in which* the Salesian work is developed. The purpose of such centres is to help missionaries when they are departing, on their arrival and during their sojourn at home; to promote any other activity, especially economic, for the benefit of the missions. The particular duty of the Centre shall be to assist the Provincial to fulfil the obligations imposed upon him by Article 67 of the Regulations in respect of missionaries returning home'.

4. There shall be established a "central missionary office" under the direct responsibility of the superior of the missions which shall

have as its object the organization, co-ordination and promotion of the missionary activities and interests of the whole congregation.

5. *In view* of the extent and complexity of the problems confronting the Salesian missions, scattered as they are all over the world, the Superior of the missions shall have the assistance of a consultative body. The establishment of such should be studied.

6. The missions should avail themselves of the help which may be rendered by the "Auxiliaries of Don Bosco", the lay missionary associations and by our co-operators and past pupils.

7. Ordinarily, new houses of residence shall not be opened unless it is possible to assign to them at least three confreres of whom one may be a coadjutor.

Orientation.

1. The congregation pledges itself to the cultivation of missionary vocations, even if adult, in all the houses of formation. Where opportune, houses for aspirants to the missions should be opened.

2. The desire of those who request permission to go to the missions should be fostered, to the extent that this is possible and where the necessary qualities are present. The same should be said of those who wish to offer their labour for at least five years, so long as they too are considered suitable.

3. Confreres when presenting their request for permission to go on the missions, may express a preference for a particular mission field, with due respect always, to the wishes of the superiors and the general interests of the congregation,

4. It would be a good thing to continue our tradition of sending to the same mission confreres of different nationalities, without, however, excluding the possibility of more numerous groups being sent from a particular nation, according to the demands of time and place.

5. In view of the good name already acquired by our first missionaries in cultural, scientific, linguistic, ethnical and historical studies, it is urged that every mission have possibly one or two confreres who dedicate themselves to similar studies, those being chosen who show special aptitude for such work.

Likewise, as Article 107 of the Regulations prescribes, special care should be taken to complete the chronicle of each mission in view of the importance it has in the compilation of the history of the congregation in general and of the missions in particular.

6. It is hoped that there will be a chair of Missiology established in the P.A.S.

7. In order to further the missionary spirit and interest in its houses, a province, in agreement with the Superior of the missions, may direct its missionary activities to the benefit of one or more missions.

In the distribution of personnel the Superior of the missions shall take into account this link between provinces,

CHAPTER I
SOME GUIDING PRINCIPLES FOR OUR MISSION
AS EDUCATORS TODAY

THE AIMS OF SALESIAN EDUCATION

Our aims are those of all truly human and Christian education, the salvation of souls, according to the spirit and practice of Don Bosco, It is our task "to co-operate with divine grace" in order to form every boy into the complete man, the complete Christian. This requires that we allow him to acquire gradually true liberty, involving spiritual self-mastery and a sense of values, together with genuine faith, which means embracing Christ who brings salvation to the Church, We have to give every boy the capability and the desire to take up an effective position in the world and in the Church of to-day.

Pius XI's encyclical, *Divini Illius Magistri*, remains the magna charta of Christian education, but the encyclicals of Pope John, especially *Mater et Magistra*, add further details for the human, Christian and, in particular, social education of the young.

Moreover, whilst we await explicit directives from the Second Vatican Council concerning the task of Christian education and of the Catholic school, we can take as an ideal the figure of the Catholic layman, as defined in the Constitution, *De Ecclesia*: a living member of the Body of Christ and of the People of God, called to share in the priestly, prophetic, kingly and missionary role of Christ and

1. Encyclical *Divini Illius Magistri*.
2. Constitution *De Ecclesia*, numbers 30-38.

of His Church, called, above all, to seek the kingdom of God by shaping according to God's will, all the material world as He has ordained'. This is a personal call to holiness'.

THE CHARACTERISTICS AND NEEDS OF MODERN YOUTH

Understanding and respecting the young

Just as Don Bosco strove to pin-point the needs of the youth of his day and to provide for them with the best means at his disposal', so, too, to-day the Salesian who is faithful to Don Bosco's spirit will strive to understand the changed mentality of the youth of our times, and he will strive to meet their needs with breadth and generosity.

He will therefore seek to understand both *the positive and* negative aspects of contemporary humanism, embracing whatever it contains of true value and presenting this to the boys; he will foster the harmonious wholeness of human and Christian values in a way which fits in with what we could call the 'Salesian humanism' hinted at in the epistle of St. John Bosco's Mass : "All that rings true, all that commands reverence, and all that makes for right; all that is pure, all that is lovely, all that is gracious in the telling... let this be the argument of your thoughts."

A keen sense of liberty

A prime feature of the mentality of young people to-day is the desire for liberty and for the expression of *their entire* personality as individuals, The Salesian must try to produce an enlightened awareness of the meaning of Christian liberty, helping the young to attain to it by means of grace, and by appealing to all their deepest powers.

To this end, in complete harmony with the traditional Salesian style of education summed up in the phrase "reason, religion, kindness", he must prepare the young to assume their manifold social

1. *Ibidem* 31.
2. *Ibidem* 39-42.
3. Constitutions, article 1.
4. *Philippians* 4, 8.

responsibilities and develop their powers of personal decision by means of definite occasions for responsible choice during the actual period of their education.

A keen social sense

Another aspect of the mentality of the young today is their desire for wider contact with others, especially with those of their own age. They are particularly keen to prepare to take their place in our intensely socialized adult world.

Therefore, following Don Bosco and the example of the Church which emphasizes the need for dialogue at all levels, the Salesian educator will develop all the social potentialities of the young, using every means to hand. Such means might be : the ordinary activities of the Salesian house; modern means of information about events and problems, whether in the Church or in society; normal contact with the world about us. It is the Salesians' duty, as precise as it is complex, to prepare their boys for their future social conduct at various levels : family and professional life, political life *and* international awareness, missionary and ecumenical spirit, and consciousness of the problems of the universal Church.

A keen sense of belonging to the modern world

A third aspect of the mentality of the young today is their enthusiasm for modern discoveries and a *keen desire to share in* the benefits and progress of civilization.

The Salesian educator will further whatever is positive in this attitude. Don Bosco himself declared that he wished to be always "in the vanguard of progress" and with the Church. Now, with Pope John's *Pacem in Terris*, the Church encourages modern man to "possess the earth",¹ at the same time putting him on his guard against materialism, whether capitalist or Marxist.

All Salesian educators, especially those who exercise their apostolate in the world of the workers, must make it possible for the young to contribute towards the building of the world in a fully human

1. Encyclical *Pacem in Terris*, 147-150.
2. *Genesis*, chapter I, 20.

sense; they must nourish a faith which can integrate these technical and historical forces and give them their final significance in Christ. In this task the spirit of poverty and the effective detachment of the educator have an important part to play.

The presence of sin and symptoms of weakness

The above-mentioned aspects of the modern mind contain positive values : however, they also carry with them certain dangers: an instinct for anarchy, a readiness to follow the crowd and to give way to deviationist influences, an ever-present materialism in the social milieu. Moreover the young are today assailed and enfeebled by the reality of sin, which appears under the guise of laicism, hedonism naturalism and worldliness. Breathing this poisonous and intoxicating atmosphere, the young can be undermined almost imperceptibly.

Hence arises the ever more urgent necessity of strengthening them with the supernatural weapons of the word of God and of grace. This is merely the traditional teaching of Don Bosco.

Appropriate action

In practice, the Salesian must adapt his educative action to the requirements arising from the following factors:

- the background and mentality of the boys;
- their age and stage of development (physical, mental, cultural);
- their level of religious development and growth in faith.

THE POSITION AND TASKS OF THE SALESIAN EDUCATOR

The Salesians

Don Bosco owed his success as an educator largely to his holiness and his powerful personality. Added to these undeniable personal riches was the decisive role which he gave to personal relationship with the boys. In this matter he demanded a great deal from his Salesians.

Following the example of our father, the Salesian, more convinced today than ever, that education involves a truly personal relationship, has to acquire a personality that is balanced, humanly speaking, while irradiating the supernatural; he has to enter into a

personal relationship with the young, a relationship more or less permanent, according to the circumstances.

Every Salesian should realize that assistance has lost nothing of its value or necessity in education. It should, however, be remembered that assistance in its true Salesian sense is a positive, constructive thing not merely negative or preservative.

A Salesian educator must also be convinced that the total formation of the boys is the work of the entire community. As a result he must learn to relate his problems to those of the other members of the community: together a kind of educational examination of conscience should be made, so that a common line of action is followed, based, perhaps, on a plan drawn up for the entire province, with some sort of annual programme.

Non-Salesian helpers

Faithful to the fundamental ideas of Don Bosco's system the Salesian educator is ready to place his work at the disposal of the vast educative organism of the Church and of the society. The more outstanding and specialized his work is, the more he will strive to preserve and reaffirm the original Salesian spirit and method of approach.

It should not be forgotten that both by law of nature and in virtue of the sacramental grace of marriage, parents have the prime responsibility as regards education. Salesians must, consequently, maintain and intensify the link with the parents of the teenagers. Their aim should be Threefold: to know the boys better, to co-ordinate their work as educators and to help the parents to carry out their most important task. The exact nature of these contacts in individual cases is determined by each educator's own responsibilities within the field of religious obedience.

Even though they are not part of our religious community, the laymen working in our houses should be considered as close collaborators: they should be effectively integrated into the group of Salesian educators. In choosing them, three requirements should be home in mind: Are they suitable from a moral and religious point of view? Are they competent as educators? Will they adjust themselves to our spirit? Choice should therefore be made, as far as possible, from amongst our co-operators and old boys.

We have a grave obligation to form these men in our spirit and to help them to be exemplary Christians and genuine collaborators. This will be the duty chiefly of the Rector, the catechist and the headmaster.

The Church

Today the Salesian is an ambassador of the Church to the young. He acts with the Church's mind, the Church's intentions. In consequence he must strive to make his own the declarations of the Pope and the decisions of the Council.

He should, accordingly, seek to make his work part of an integrated pastoral whole: he should fall in with the directives of the local bishops and with the needs of the diocese where each particular house is situated.

Let every effort he made to insert *our* boys into the fundamental communities of the parish and the diocese, Let us prepare genuinely Christian laymen for the various forms of Catholic Action and for the Christian revitalization of society.

CHAPTER II CATECHETICS

The congregation considers the teaching of religion to the young the most important *activity in our* Salesian apostolate. We are therefore asked to re-think and to re-plan so that all our work will be directed towards the formation of the man of faith and towards the promotion of every kind of catechetical activity, according to the needs and circumstances *of each* country.

Commissions are being set up to study the question, also centres to direct the work at various levels (central, inter-provincial, provincial) with the scope of analysing the pastoral catechesis of each country and co-ordinating the appropriate action.

The 19th General Chapter recognizes the massive effort made in this sector by our Congregation, seen in the setting up of the library of Christian doctrine, the Salesian catechetical centre and the courses in catechetics within the institute of pedagogy.

Amongst the activities to be promoted within the congregation we should now number the teaching of religion in outside schools which are linked to our apostolate.

It is laid down that the teaching of religion should be entrusted to the most able and best qualified confreres; it should be the object of particular care. Let all contribute to the formation of the man of faith, emphasizing in particular the close connection between human values and the plan of redemption. This should be done both in school and by means of other youth work.

Young confreres should be prepared for this apostolate in the studentates and houses of formation. During their practical training they should have practice in teaching catechism to boys.

The priests should attach the greatest importance to the liturgy of the word, to the homily at holy Mass and to teaching religion, whether systematically or occasionally. It is desirable that they should periodically attend refresher courses in order to make themselves ever more competent hearers of the Word of God.

All Salesians should remember that our schools are supposed to prepare not only convinced Christians but future lay apostles. To this end courses should be arranged, with the approval of the bishops, in order to prepare the young for the catechetical apostolate. Some of the bigger boys might be enlisted to help in teaching catechism on Sundays.

CHAPTER III

PIETY AND THE LITURGICAL LIFE

1. DAILY MASS

Introductory observations. The sacrifice of the Mass is "the culminating point towards which the whole action of the Church is directed." It is the source of supernatural life, and so is the centre of the day for any true Christian.

In the educative system of Don Bosco "frequent confession, frequent communion and daily Mass are the pillars which must sup

1. Constitution *De Sacra Liturgia*, number 40.

port the whole educational edifice,' and they are the ideal supernatural foundation for art institute of education.

If a boy can enjoy, or at least accept, assistance at holy Mass, there will gradually develop, through the appeal of the liturgy, of the ceremonies and chant, and especially through the formative action of grace in his soul, a participation that is full, conscious, fruitful and active both internally and externally.'

The General Chapter:

---- solemnly confirms that the Salesian tradition concerning daily Mass retains all its force,

-- Calls upon all the confreres to reaffirm their faith in these principles in the full awareness of the gravity of this matter which touches upon the fruitfulness of their work as educators. Let all recall that training the boys in piety is the task of the entire community and let all be united in an energetic effort to form in the boys the spirit of faith and a sense of the liturgy. Thus the boys will assist at Mass in a way that corresponds with the mind of Don Bosco and with the will of the Church today.

-- Recognizing that special circumstances exist, the Chapter entrusts their examination and solution to the competence of the various provincial conferences, always, however, in the light of the preceding principles, The Provincial should be watchful and carefully follow these circumstances. giving a full account of them each year to the superior council.

---- The Provincial should ensure that every school *has a chapel* capable of holding all the boys, and the Rector should see that Mass is celebrated at the most opportune moment in the day.

2. DAYS OF OBLIGATION

On these days there shall be one Mass, celebrated at the most opportune time and forming the true centre of the day. It should be more solemn than an ordinary daily Mass. The day as a whole should

1. Regulations, article 94.

2. Constitution *De Sacra Liturgia*, number 19.

suggest the spirit of Easter joy, even in the arrangement of the timetable and in the manner of filling in free time.

Day boys should be encouraged to attend Mass in their own parishes, though they can also be given the chance of attending Mass in the Salesian house according to their particular needs and dependent upon an understanding with their parish priest.

In the afternoon there should be a second liturgical function. This must contain some instruction and be followed by short adoration and benediction. Vespers in the vernacular or a bible service are other acceptable forms of service.

DA11.Y PRAYERS

Morning prayers should be recited in some suitable place and will include prayers in use in the locality or particular country. The following is the general norm: The Angelus; I Adore Thee; Our Father; Acts of Faith, Hope and Charity; Hail *Mary*; O, My Good Angel; Prayer to St. Dominic Savio.

Evening prayers will follow the pattern in use in the various countries, The following will be *the* norm: I Adore *Thee*; *Our* Father; I Believe; Hail, Holy Queen; Dear Mother Mary, Ever Virgin (3 times, but omitting the final Gory be to the Father); O My Good Angel: Eternal Rest. All the intentions of our Salesian family and of the boys themselves should be gathered together into a 'Prayer of the Faithful' (for the Pope, parents, superiors, missionaries, co-operators, old boys, etc.), and this should be concluded by a paraphrase of the collect from the Mass of Don Bosco. After, the examination of conscience the act of contrition is recited, with the final ejaculations, "Jesus, Mary and Joseph..". The exhortation. "Whilst we are undressing ourselves..." etc. is omitted. On particular occasions the evening prayers can be replaced by complete or the holy rosary,

The catechist, aided by the various religious associations, shall make it his special care to train the boys to make a brief daily meditation.

The boys should be taught to pray personally and spontaneously. Whatever formula is most appropriate may be used for the prayers before and after various actions.

The recitation of the rosary should be fostered, and a suitable time and place for it should be found in the day's programme. Attendance at it should be promoted by the religious associations. Those confreres who are free from other duties should also be present. On feasts of Our Lady during the week the whole community could recite the rosary together, finishing with the blessing of Our Lady Help of Christians.

4. MONTHLY DAY OF RECOLLECTION

The monthly day of recollection for the exercise for a happy death will follow these lines:

A whole evening, entirely free from work and study, shall be devoted to the exercise, as well as part of the next morning up to the time for Mass. The boys should be assisted with appropriate aids to the task of individual reflection. Some adaptation of the above will be needed to meet the requirements of the day-boys.

All the boys should be given a talk. Great importance attaches to the monthly confession; there should be adequate preparation, extraordinary confessors should be provided and a suitable time set aside for the confessions.

It is suggested that the prayers for a happy death be modified so that they may reflect the true Christian view of death as linked to the sacrifice and resurrection of Christ.

Occasionally during the year on more solemn occasions it would be well for groups of boys to make the complete day of recollection away from the house, in some suitable place. This full day's retreat, at which attendance would be optional, might well take the place for the bigger boys of the triduum at the beginning of the school year.

5. RETREATS

There should be separate retreats for the older and younger boys. The retreat is the most important spiritual event in the whole year.

It is the Rector's inalienable task to see that the retreat is a true initiation into the life of prayer, bringing them into close awareness of God's nearness: it is a time for seeking one's true vocation as a Christian and for reviewing and redirecting one's whole life.

For the success of the boys' retreat two things need to be emphasized: firstly, the retreat should not be made by too large a group of boys simultaneously; secondly, the teachers should be persuaded to attend the retreat and help in making it a success.

It is suggested that in every province there should be a retreat house for the confreres. This can also be used by our boys and by other youth groups. Moreover, in every province a group of priests should be trained and made available for the preaching of retreats in our colleges, as well as for retreats to groups of boys from the parish or the diocese. This should be treated as an important sector of our Salesian apostolate.'

6, THE LITURGICAL COMMISSION

It is suggested that a liturgical commission be formed in every province or group of provinces. To it will be entrusted the work of drawing up "directives concerning the liturgy and practices of piety."

CHAPTER IV

THE SPIRITUAL DIRECTION OF THE YOUNG

The Salesian community, the choice of boys, the surroundings of the college or oratory, all these things go to make up the formative atmosphere in a Salesian house.

Things liturgical, prayer, the teaching of religion, the 'Good Night', class, the religious organization, these, on the other hand, are means of formation.

All the Salesians are engaged in the task of educating the boys, since "all have the duty of giving advice and counsel to any boy of the house every time there is reason to do so." "Like loving fathers let them speak to the boys, give the example in every kind of activity,

1. Constitutions, article 8.

2. Regulations, article 102.

advise and, when necessary, correct.' They should "give the pupils every opportunity of expressing their thoughts freely.

It is primarily the Rector's duty to speak to the boys about their personal problems concerning their growth in faith and piety, and in that goodness which consciously faces responsibilities. In other words, he must be "a steady guide, the faithful friend of their souls... in order to make them taste what the spiritual life is." He should direct his special personal attention to the bigger boys, to those of difficult character and to those who have some clear awareness of a vocation.

In this wonderful and indispensable work he should seek the help of the regular confessors, so that souls, by the solving of their problems of conscience, may progress towards the acquisition of a truly Christian mentality that remains orientated towards what is right, even amidst the difficulties of life.

To the catechist, the Rector should also entrust the task of having a personal chat with the boys under his care. If necessary he can, with an understanding with the Provincial, make use also of some other priest to help the boys in their needs.

It should be possible to obtain unity of method and aim in this work of direction by holding a periodic meeting, under the Rector's guidance, of the confessors, the catechist and any others engaged in this work. Great discretion is needed in determining the frequency and the procedure of these meetings, if harmful side-effects are to be avoided. This meeting should not take place in the room where the boys are normally interviewed.

Anyone who takes on the delicate task of directing the souls of the young needs to prepare and school himself in particular in the following:

a) the knowledge of the psychology of the young in general and, more particularly, of their moral and religious psychology;

h) a deep knowledge of Christian ascetics, as taught by St. Francis de Sales, always keeping in mind in addition, the example of Don Bosco and the means and methods used by him in educating the young,

1. Regulations, article 88.

2. Regulations, article 104.

3. DON BOSCO: *Memorie dell'Oratorio*, page 36.

It is suggested that the training of our confreres in this regard be furthered, and that there be drawn up a handbook of spiritual direction of the young. This will be done by a post-capitular commission and will contain directives on education for love and purity, following the lines traced out by the General Chapter.

CHAPTER V

EDUCATION FOR LOVE AND PURITY

The General Chapter

-- *in view* of the special importance, delicacy and complexity, both for youth and for educators, of education towards love and purity, having affirmed that this problem must be harmoniously resolved within the context of the boys' development in personality throre rh the practice of all the Christian and human virtues, so that they may thus take their place in the family, the state and the Church lays down:

1. that a post-capitular commission shall draw up a handbook of guidance of the young. This shall deal fully with the solution of the above problem in the light of papal documents, of psychology and of sound pedagogy;

2. that the approach in this present document is to be approved and that it should serve

--- to indicate the lines to be followed by the above-mentioned post-capitular commission;

-- to guide all those Salesians directed by obedience to form the young in love and purity, until the hoped-for handbook is published.

In the meantime the General Chapter requests the superiors concerned, Provincials and Rectors, to see that no confrere, other than those expressly commissioned and adequately trained for the task, presumes to discuss these most important and delicate matters with the boys in our schools, or with other boys.

GENERAL LINES TO BE FOLLOWED IN EDUCATING OF CHRISTIAN LOVE

The efforts of the educator must be directed towards gradually setting the young person free from slavery to his sensible, sentimental instincts, and towards eliciting from him the complete giving of himself to God and to his fellow men. This is our own Salesian tradition, found implicit in the directives of the Major Superiors.

Don Bosco gave this kind of education a *lasting efficacy* by teaching each boy to love the sublime persons of God the Father, the Son and the Holy Ghost. He led each to a manly devotion towards Our Blessed Lady, so that personal relationships with other people were warmed by a sense of consideration for others. In fine, he opened their hearts to the prospects of adult love in its most universal and most intimate forms, making them see their future careers as a form of service and radiating of Christ.

All the powers of affection and feeling in a youth ought to meet in this expression of self-giving; hence the double task of educating to love and developing the powers of feeling. To acquire the requisite self-mastery clearly involves training the will to mortification and effort. The educator must know how to infuse a conviction of the necessity of this asceticism and of its positive value.

Affection, one of the foundations of our system, requires great self-mastery in the educator, so that he can love the young with rectitude and complete dedication. This will call forth a heartfelt response that is also pure, and thus there is achieved that perfect family spirit which allows the young to experience what it is to live in a social group where existence is governed by love.

DIRECTIVES FOR THE GUIDANCE OF THE YOUNG

A) Education of the affections

In order to attract the young to true ideals and to the effort needed to realize them, we must learn how to make more attractive three things that Don Bosco set great store by: the splendour of the liturgical functions, the finding and presentation of attractive models of youthful sanctity, the positive use of cultural audio visual aids.

Friendship amongst the boys is in itself a thing of positive value, even though the educator needs to be vigilant in case it should degenerate into a harmful type of friendship. Properly directed, friendship is a valuable means of opening up a boy's sensibility and of encouraging a generous unselfishness, above all during the crucial period of adolescence. "Choose your friends and companions from amongst those noted for their goodness, and from amongst the best of these.'

One of the tasks of the priest-educator is to train the boys to an attitude of respect and delicacy towards women, especially at that period of their lives when they feel a new emotional interest in *them*.

- We cannot ignore the contacts between *the sexes* which are a commonplace in modern living. It is our duty to train our day-boys, oratory boys and bigger boys in our schools to conduct themselves in a Christian manner in their dealings with girls. For this, Christian prudence and reverence for authority are basic. "The young must be prepared to enter a world where, they will be in contact with women. Such contact has its dangers and so it is important that they know how to conduct themselves."° "It is essential that women should be presented in their true light... and so one must speak of them rightly, in a way that is both holy and exact." ³

- It is therefore necessary to instruct our older boys more precisely, so as to prepare them for such decisive steps as the choice of a young lady, engagement, and the responsibilities of married and family life.

A sincere devotion to *the* Blessed Virgin is a most valuable psychological and spiritual aid at every stage of this work of instruction.

- The implementation of these principles is the responsibility of the Provincial. In issuing directives he shall take into consideration the particular environmental circumstances that come into play.

1. Memorie Biografiche VII, 292.

2. EUGENE VALENTINI, *Don Rinaldi, Maestro di pedagogia e spirituatità salesiana*, page 104.

3. EUGENE VALENTINI, *Don Rinaldi...*, page 105.

B. Education for purity

Purity should be presented to our boys in its full human and Christian meaning, not, therefore, as mere ignorance or an end in itself, but as the mastery of one's own physical and emotional powers, as an angelic virtue that makes us attractive both to God and our neighbour, and that allows the full development of our personality.

Such education produces serenity in a boy, helping him to resolve the problems that trouble him most deeply and that have a profound influence on the formation of his personality and on his receptiveness to further educative influence. Hence to maintain absolute silence on this matter is to abandon the adolescent to himself. On the other hand, the method of untimely, direct initiation, imparted collectively, is both harmful and forbidden.

The parents have the natural right and obligation of imparting this instruction. The Salesian who is responsible for the boys should maintain prudent contact with the parents, pointing out to them when they should speak and advising them on the best way of doing so.

When, however, the parents, for some reason, do not perform this duty, then the educator is himself obliged to take direct action. In a Salesian house this is primarily the duty of the Rector and of those priests to whom as indicated above, the task of spiritual direction has been entrusted. The confessor is in an ideal position to understand a boy's difficulties, to guide and help him.

Hence there arises the grave obligation of keeping oneself prepared and up-to-date, seeking inspiration in the best traditions and in the doctrine of the Church and of the congregation, and studying the soundest works on this subject.

If anyone else is aware that some boy or other needs help of this kind, he is bound to bring the fact to the Rector's notice; the latter will make the provision that his conscience dictates.

Any one who has this duty of spiritual guidance must be aware of the grave obligation of preparing himself adequately for it. He must, above all, be a person of complete maturity and sound morals, possessed of refined delicacy and transparent purity of intention. He should prepare himself for such discussions by prayer and other supernatural means; he should also make a detailed plan of action,

studying the character of the person concerned, as well as the psychological and environmental factors involved in the actual problem.

In view of the delicacy of this matter precise precautions need to be taken.

This *matter is* something that even the most perspicacious find it difficult to face. Errors and even abuses are all the more likely, if individuals who have neither due training nor official mandate confuse formative direction in this matter with imprudent questioning and the eliciting of useless confidences.

Whenever some sort of intervention is required, the following should be kept in mind:

-- Any necessary information should be given with great reserve but, at the same time, with openness and serenity. One should take care not to intervene either too soon or too late, and a spirit of Salesian delicacy should be maintained.

- For the true educator the instructional aspect is only the starting point: his aim is to bring peace to the soul of the young person, guiding him, showing him the way he must behave and strengthening his will with high ideals and with the life of grace.

- Following the lines of our Salesian traditions, this education for purity must accompany a youth throughout the whole course of his education, until he has reached full Christian maturity.

CHAPTER VI FREE TIME AND THE HOLIDAYS

Contemporary life attaches great importance to the free time in which a man can devote himself to activities of his own choice, thus finding forms of self-expression and enriching himself with additional human values. Don Bosco himself attached great importance to recreation and pastimes, and the Salesian educator cannot therefore, remain indifferent to this development. He should consequently regard free time as one of the most typical means that he can use in his work as an educator.

Educating the young in the use of their free time means, first of all, educating them in the liberty of the children of God by teach-

ing them self-control and a true sense of values. The Salesian educator should promote a wide range of activities that are helpful to personal development, without imposing them or seeking too much uniformity. In this way boys will be able to choose and pursue physical activities that foster bodily nimbleness and skill, as well as cultural interests that favour the development of his mind and refine his spiritual sensibilities.

Much free time is filled with activities carried out in common. Such activities should consequently be directed towards developing the boys' natural sense of comradeship, fostering their awareness and understanding of others. To this end group activities will be pursued, with the assistance of the educator, in which the boys organize their own activities, whether these be for their own pleasure or apostolic in nature. Within this context the sodalities and groups should find fruitful scope for their work.

Following the spirit and practice of Don Bosco, one ought to give great importance to the traditional forms of activity, such as games, sport, music and the stage, all of which help to create an atmosphere of joy on our Salesian feasts. We ought also to embrace with prudence and with confidence such modern forms of recreation as the cinema, radio, television, songs, reading and cultural outings. We should take pains to eliminate any harmful elements in these things and to increase their positive aspects, educating the young to a sound critical sense by means of film-clubs and tele-clubs.

Boarders ought to be given the opportunity of passing the odd feastday or Sunday at home; this will help to deepen the educative link with their parents, and serve to create opportunities for doing apostolic work in their own parish and family contacts. Certain Sundays and feasts of the house need to be safeguarded, since they have a special religious and community importance. The frequency, length and other details of these periodical visits home are left to be decided by the provincial conferences, in accordance with the proposal approved in the document on boarding schools.

The holiday periods are a challenge to the Salesian to develop the boys in their human and Christian values, affording as they do an opportunity of exercising their ability to overcome difficulties and to engage in apostolic work.

CHAPTER VII

SALESIAN ASSOCIATIONS FOR YOUTH AND THE
APOSTOLATE OF THE LAITY

The Salesian Boys' Sodalities are "the key to piety" (Don Bosco), the "training ground of the apostolate" (Don Ziggotti), "a form of healthy activism" (Don Ricaldone); this is because *they* prepare *a boy* for a life of convinced and spontaneous piety, for the gradual assuming of responsibilities and for the apostolic work wherever he is. They produce a spirit of co-operation with the superiors, a spirit of initiative and the ability to work as one of a group. **In** this way they help to form the kind of Christian layman that the Church wants today.

The group activities within the sodalities deepen both natural and supernatural values. They permeate the whole life of the young community in which they act as "the living leaven" (Don Ziggotti); they are there to help all the boys in all their problems, under the guidance of wise educators.

To obtain such fruits it is necessary to remove such obstacles as tend to keep the sodalities purely marginal to our life, or limited merely to religious, devotional, recreative or cultural activities.

If the sodalities are to flourish it is essential that there should exist between the boys and their educators a truly Salesian relationship, warm and friendly, There is no room for tension or coldness, but there should be in all the activities an atmosphere of energetic, spontaneous responsibility,

National or interprovincial centres should draw up a plan of action and a list of aids for the entire region.

A provincial delegate, under the direction of the Provincial should be entrusted with all that regards piety, the liturgical life, spiritual formation, reaching religion, preparation for the apostolate and the fostering of vocations amongst the boys.

The prime and most authoritative source for stimulating and co-ordinating such activities is the house chapter. Whoever is made an assistant to the sodalities should look on this task as a real obedience, and all necessary means, including time and a place for meetings, should be at his disposal.

The movement "The Friends of Dominic Savio" is to be encouraged,

The members of the sodalities should be drawn into contact with forms of Catholic Action and lay apostolate existing in their own diocese and parish. They should also be encouraged to join the Association of Salesian Co-operators.

CHAPTER VIII CENTRES AND AIDS FOR FORMATION

In order to go forward with greater surety and efficiency, the Salesian congregation must be clearly aware of the nature of its own original contribution towards the work of the Church in general and towards the education of the young in particular.

It is therefore proposed to compile a handbook of riches of educational wisdom handed down by Don Bosco and the early Salesians. This will be done through the setting up of a centre for Salesian historical studies for the purpose of illustrating Don Bosco's work as an educator, and of outlining ever more clearly his spirit and his method.

A Salesian centre for pastoral work for youth will also be set up. Its scope will be:

- to study in all actual detail the needs of youth in our age of rapid evolution;
 - to collect and co-ordinate the best ideas and experiences of Salesian and other educators throughout the world;
 - to stimulate and direct Salesian and other educators to ever more fruitful activity.
- The centre will find its inspiration especially in the directives of recent popes, in the Council and in the 19th General Chapter. It will work in close contact with the institute of pedagogy of the P.A.S.

This centre should draw up a small treatise on "Salesian education today", to which the superior council will be able to give its official approval.

The two centres mentioned above will not be autonomous bodies but sections of a general centre for consultation and research. They should be viewed within the framework of the whole reorganization of the offices of the superior council.

REGULATIONS FOR THE GENERAL CHAPTER
SOCIETY OF ST, FRANCIS OF SALES

PRESENTATION

The General Chapter cannot carry out its work without a set of Regulations which set out its *norms* of procedure and above all the extension of its competence.

A set of Regulations was published in 1906 derived substantially from that approved in the 10th General Chapter of 1904 ('Annals', Vol. III, 537).

1. A new edition with slight variations was published in 1928, and again in 1947. There were some changes in the arrangement of the material, it was touched up on some points of a linguistic character and there were a few minor corrections.

in 1965 this set of Regulations underwent large-scale modifications in the light of proposals made by many members of the 19th General Chapter. There was a two-fold aim in the work; that of filling out certain gaps of a juridical or normative character, and that of bringing it up to date, conforming to the methods of the Vatican Council II, especially in the discussions.

Every article which was either newly added, or completed in some way, or modified *from the* previous edition, *was* discussed in the assembly at the beginning of the 19th General Chapter, and approved by voting as appears in the text which follows.

The articles, in large part, are based on Canon Law, or the Constitutions, as indicated by appropriate references.

Rome, 5th March, 1965.

CHAPTER I
THE GENERAL CHAPTER AND ITS CONVOCATION

1. The supreme authority over the whole society, concerning the internal government, is entrusted, in ordinary circumstances to the Superior General and his Council; in extraordinary circumstances, to the General Chapter. (Const. art. 50).
2. The power of the General Chapter, which represents the whole congregation, is supreme and full within the sphere allotted it by the Code of Canon Law (Can. 501,1), and the Constitutions (art. 122-125). The individual members, therefore, take part in it with equal rights and duties, with the exception of the prerogatives of the president and the moderator. The jurisdiction of the General Chapter is valid both *in foro externo* and *in foro interno*.
3. The General Chapter shall ordinarily be called together every six years, and as often as the election of a Superior General has to take place. In exceptional cases, however, it shall be called together as often as some grave reason, recognized as such by the Holy Sec, shall render it necessary. (Const. art. 126).
4. The calling together of the General Chapter is the task of the Superior General. Only in the case of the death of the Superior General does the duty of calling together the General Chapter, for the election of a new Superior General fall to the Prefect General. (Const. art. 127, 61 & 65).
5. The prescribed summoning shall be made at least six months before it assembles. It will be announced by a circular letter,

sent to all the Provincials and Rectors of houses, who must see that it is read before the community gathered together for this purpose. It shall indicate the principal object of the Chapter, the place and time of assembly. (Const. art. 127).

6. It belongs to the General Chapter to elect the Superior General and those who form the Superior Council, to treat of matters of greater moment which concern the society, and to make those arrangements which the needs of the society and the time and place require. (Const. art. 122).
7. The Superior General or, in the case of his death, the Prefect, shall choose one of the members of the Superior Council as moderator of the General Chapter, and shall make known to the Provincials and Rectors the name of the person chosen. To him the members shall propose in writing those suggestions which they consider to be for the greater glory of God and the benefit of the society. (Const. art. 134).
8. The moderator, together with a commission designated by the Superior General, shall examine the observations and suggestions received. They will be classified and communicated at once to the Superior Council and then during the General Chapter remain available to its members. The dossier drawn up from these will be sent in sufficient time before the Chapter to the provincials and delegates.
9. All deliberations of the General Chapter must be based on the Constitutions approved by the Holy See, and nothing must ever be decided which is contrary to their spirit. (Const. art. 123).
10. The General Chapter can propose to the Holy See alterations and additions to the Constitutions, always, however, in such a way that they are faithfully in harmony with the spirit and reasons for which the Constitutions themselves were approved. These changes, however, will have no power to oblige in conscience, until such a time as they shall have obtained the approbation of the Holy See. (Const. art. 124).

11. In the Capitular deliberations, whatever has the approval of the absolute majority of voters has the force of law. The one who presides, in the case of equal votes, has a casting vote, according as he judges best in the Lord. (Const. art. 148).
12. It is the duty of the Superior General to make known to the society the deliberations of the General Chapter. These are binding on all the members as soon as they have been promulgated by him, (Const. art. 149 & 125),
13. The nature of the subjects treated, and the authority of the persons taking part in the Chapter, demand absolute secrecy, especially in *what* concerns the name of persons. Having regard, however, for the importance of the General Chapter in the life of the Salesian society, the active and praiseworthy interest of the members in following its work, and in order also to foster the family spirit, opportune and prudent information about its progress should be circulated by means of periodical communications, drawn up by an appropriate commission and approved by the president.

CHAPTER II MEMBERS OF THE GENERAL CHAPTER

14. The following members take part in the General Chapter with a deliberative vote:
 - a) The Superior General in office and Superior Generals emeriti. b) The members of the Superior Council.
 - c) The secretary of the same Council.
 - d) The Procurator General.
 - e) The Provincials.
 - f) A delegate from each Province, duly elected, (Const. art. 97). g) The Rector of the Salesian mother house at Turin. (Const. art. 128).

15. Any members of the Superior Council not confirmed in office will continue to take part in the General Chapter then assembled. (Const. art. 129).
16. It is the right of the Superior General to invite to the General Chapter members of the society and even externs, when matters are under discussion in which they are specially qualified. They, however, shall only remain during the time that these matters are being discussed, and shall only have a consultative vote. Const. art 130).
17. All the members of the General Chapter have the duty of being present, and assisting at the sessions of the Chapter, and they may not absent themselves without the express permission of the president. (Const. art. 131).
18. For the validity of the decisions taken in the General Chapter it is required that at least two thirds of the members be present. (Const. art. 132).

CHAPTER III OPENING OF THE GENERAL CHAPTER

19. The moderator, with the understanding of the Superior General, should see to it, in good time, that the hall for the assembly is suitably fitted out and safe from indiscreet interference.
20. The assemblies shall be presided over by the Superior General or the one who takes his place. (Const. art. 133).
21. During the assembly the members of the Chapter shall arrange themselves in the following order of precedence:
 - a) The Superior General, or whoever presides in his place, occupies the president's chair, with the moderator at his side.
 - b) Then, in the first row, the members of the Superior Council including those who eventually cease to be in office, take their places.
 - c) Then follow the Provincials, each with his delegate in the order of precedence of their election to the office of Provincial.

22. At least three months before the opening of the General Chapter, the provincials shall send to the moderator the document of the provincial chapters regarding the election of the delegates, so that these may be examined by the appropriate commission appointed by the Superior General or, in the case of his death, by the Prefect, (Const. art 135).

The moderator, should he find defects of any kind, must *see to it* that those responsible correct the defect in good time, and if the case requires it, by repeating the election.

If, despite this, the validity of the election of anyone should be called in question, the moderator shall lay the matter before the General Chapter at the beginning of the first session, so that the Chapter, by the authority which it possesses, may either declare the election invalid or rectify any defect in it. (Const. art. 135).

23. Those delegates whose election may have been called in question, cannot take any part in the General Chapter, until it has authoritatively rectified the irregularity in their election.

24. At the beginning of each meeting, the president shall recite the invocation "Veni, Sancte Spiritus" with the appropriate versicle and prayer, the "Ave Maria" and the ejaculation "Maria Auxilium Christianorum o.p.n."

At the end of the meeting the president will recite: "In honour of St. John Bosco: Pater ... Ave . . . Gloria ..." with the appropriate versicle and prayer, concluded by the ejaculation "Maria Auxilium Christianorum o.p.n."

25. At the hour established, on the day of the opening of the General Chapter, all those taking part shall go to the chapel for the votive Mass "De Spiritu Sancto", with a suitable homily.

26. The first regular sitting shall be held at the hour previously announced to all the members of the Chapter.

Following on the opening prayers, the president shall nominate two or more secretaries and, should there be need, other chapter

officers. If necessity demands it, the president can also choose externs as secretaries and officers, after having asked for the approval of the assembly. It is the duty of the secretaries to record in appropriate minutes accurately drawn up, the acts of the General Chapter, the resolutions taken, as well as a summary of the discussions. (Const. art. 136).

27. After the appointment of the secretaries, *the* moderator, in the name of the president, shall ask the assembly if it agrees to declare the Chapter legitimately called together and opened. After the assembly has given its assent, the moderator shall declare the General Chapter formally called together and opened. The secretaries shall write down the minutes of the opening of the Chapter, noting down the names of all present and *their various* offices, in the order of dignity. (Const, art. 137).
28. The first act of the General Chapter shall be to decide the cases of doubtful validity of the elections of delegates, as is already stated in articles 22 and 23 of this Regulation.
29. The moderator shall ask if the General Chapter agrees to rectify the defect in the elections of the Province N.N. The General Chapter will carefully examine each individual doubtful election and decide separately 'n each case. For this decision, an absolute majority is required in the first and second scrutiny, a relative majority in the third, and this must be recorded in the minutes.
The delegates whose election has been rectified will then become members of the assembly. Const. art. 135: for art. 22 of this Regulation cfr. C.J.C. can. 101, 1, 1).
30. The General Chapter shall then begin its work; the time-table and order of the day, immediately made known to the members of the Chapter, so as to allow for any suggestions to be made, shall be communicated to the assembly by the moderator, in agreement with the president.

31. In one of the first sessions, the Superior General, or whoever takes his place, shall give a general account of the state of the society.
32. A special commission to which at least one of the secretaries of the General Chapter belongs, shall be set up by the president, with the duty of recording the minutes, and accurately reporting all the deliberations which are approved together with their doctrinal foundations, and the motives which inspired them.

CHAPTER IV

NORMS FOR THE DISCUSSIONS

33. The discussions of the General Chapter shall be presided over by the Superior General, or the one who takes his place, assisted by the moderator, in the direction and working out of the agenda. (Const, art. 133, 134: Regulation art. 20).
34. In one of the first meetings, the moderator shall inform the General Chapter which are the commissions charged with the study of different themes, and already set up by the president, after consulting the individuals concerned regarding their preferences: he shall also appoint a president and a spokesman for each one.
35. The commissions shall study the themes and proposals assigned to them, and arrange among themselves for the presentation to the plenary sessions of the Chapter for discussion of the reports covering the different points. In general, the reports should follow this scheme: a first part dealing only with principles, a second part with exhortations and directives, a third with norms and deliberations.
The reports are to be distributed to all the members of the Chapter at least two days before the meeting in which they are to be discussed.

36. The President decides the order of the themes to be discussed in the general sessions, The moderator, according to the order decided, invites each spokesman to read the report prepared by his commission and to illustrate it briefly,
37. Whoever wishes to express his opinion on the theme proposed, shall give his name in writing at the beginning of the session to the moderator, indicating the points on which he wishes to speak.
38. The order of the discussion shall be as follows : the moderator will invite in turn each one to speak on the point he has indicated. When those who had given their names have finished to speak on a point, if there are others who wish to intervene, they will in turn be given the opportunity. The speeches ought not to last more than five minutes. The arguments should therefore be expressed with brevity and clarity. Whoever puts forward a new proposal has the right to reply at the end of the discussion of the point.
39. After the discussion of a certain number of articles, the spokesman can ask the assembly for a guiding vote on the various articles dealt with. This voting shall be by show of hands.
40. If amendments are Proposed to the report (*iuxta modum*), they shall be made in writing with due reason, signed, and given to the spokesman, so that they may be discussed by the commission outside the assembly.
41. The amended text will again be presented in the assembly, and the amendments and their justification explained *before* the final vote. This voting will take place in secret when it is considered opportune by the president or by the spokesman, or when it is requested by at least 25 chapter members.
42. The deliberations shall be considered approved when they have received the sufficient number of favourable votes according to art. 11 of the present Regulations.

43. In drawing up the reports, the acts and the minutes of the Chapter the Italian language shall be used. In the discussions Italian or Latin is to be preferred. The president can permit those who use another language to employ an interpreter.
44. At the beginning of each session, the minutes of the previous session shall be read by a secretary and presented for the approval of the Chapter.
45. The approbation ought to be indicated at the conclusion of the minutes, and this affirmation approved and signed by the president, the moderator and by at least one of the secretaries.

CHAPTER V
THE ELECTIONS THAT TAKE PLACE
AT THE GENERAL CHAPTER

46. To the General Chapter alone it belongs to elect the members of the Superior Council, viz. the Superior General, the Prefect, the Spiritual director, the Economist, and the Consultors. (Const. articles 66, 122, 139, 146).
47. To the General Chapter it belongs to decide the time of the elections, except in the case provided for in art. 62 of the Constitution, and within the limits fixed by the *new art. 137 bis* of the Constitutions.
48. The election of the Superior General can take place either because of the expiry of his term of office (Const. art. 58), or because of death (Const. art 591, or because of resignation (Const. art. 63), or because of deposition (Const. art. 64).
49. The election of the Superior General, following the expiry of his term of office, takes place when he has completed his term of office, according to the Constitutions. In this case, until the

election of the new Superior General, the convocation and presidency of the General Chapter belongs to the one in office.

The election ought to be completed within fifteen days from the expiry of the Superior General's term of office. (Coast. art. 62).

50. When on the other hand the election of the Superior General is to take place because of the death of the incumbent, it is the duty of the Prefect to convoke and to preside at the General Chapter, until the new Superior General is elected. (Const. arts. 60, 61).
51. In the case of the resignation of the Superior General or of deposition, it is necessary to follow in each case the prescriptions of the Holy Sec. (Const. art. 64).
52. In order that anyone may be qualified for election as Superior General, it is requisite for him to be a priest, to have lived at least ten years in our Society from the date of his first profession, to have been born of lawful wedlock, to have completed the fortieth year of his age, and to be distinguished among the members by his exemplary life, and also by prudence and ability in the management of affairs of the Society. (Const. art. 57).
53. The election of the Prefect, the Spiritual Director, the Economer, and the Consultors shall take place every six years. (Const. articles 66, 67).
54. To be eligible for any one of these offices, *it* is required that each candidate should have spent at least five years in the society, have completed the thirty-fifth year of his age, and be a priest with perpetual vows. (Const. art. 66).
55. The election of a member who did not fulfil the required conditions to one of the above offices would be invalid.
56. When a member, ineligible to be elected to one of the abovementioned offices, including that of Superior General, on account of the lack of some necessary qualification, neverthe-

less is considered suitable and worthy for the office for which he is proposed, he can be put forward for this office, not by election, but by postulation, according to Canon 179 and 182.

57. Everybody is permitted to ask questions or answer enquiries about the qualities of those who are eligible, but no one may disclose the name of him for whom he decides to vote, nor urge others or persuade anyone to vote for a particular member rather than another. (Const. art. 140).
58. At the beginning of the session for the elections, the president having said the opening prayers, shall explain the reason for the assembly (Const. art. 141), However, before proceeding to the elections each of the members of the Chapter, in order of dignity, beginning with the president, putting his hand on his breast, shall, in a clear and intelligible voice, take the oath that he will elect those superiors whom he shall judge before God as worthy of election. The formula for the oath is the following:
Testem invoco Deum me quacumquo humana affectione postpòsita, Superiores electurum quos, secundum Deum, eligendos esse existimàvero. (Const. art. 139: C.J.C. can. 1622, I).
59. When all the members of the Chapter have taken the prescribed oath, two secretaries and three scrutineers shall be elected by secret vote. (Const. art. 141).

Two members of the Chapter appointed by the president will organize these elections. The secretaries of the General Chapter will undertake the secretarial work.

61. The election can be effected either in one scrutiny or in two separate scrutinies: one for the two secretaries, and the other for the three scrutineers. In practice, however, the president can put forward in one list two names for the election of the secretaries, and three for the election of the scrutineers : the assembly would be called upon to decide on these by secret ballot, while each member retains the right to substitute any one of the proposed names or even all of them.

62. They shall be considered elected who have received the absolute majority of votes, and have accepted the office. (C.J.C. can. 101, 1, 1).
If the absolute majority was not obtained in the first or second scrutinies, in the third scrutiny the relative majority will suffice.
- If there should then be equal votes, and the president does not wish to give his casting vote, the one who is senior by religious profession, or in the case of equality of profession, senior in age shall be considered as elected (C.J.C. can. 101, 1, 1).
63. The scrutineers, together with the president, according to the form indicated in art. 58, shall take the oath to fulfil their duty faithfully, and to maintain secrecy, even after the Chapter. (Const. art. 1411. The formula for the oath is the following:
Testes invoco Deum me fide-liter munus Praesidis (vel Scrutatòris) impleturum, et secretum, etiam Capitulo peracto, servaturum.
64. When the secretaries and the scrutineers have been elected, and the prescribed oaths have been taken, the moderator shall read chapter seven of the Constitutions "The Superior General " , when there is to be the election of the Superior General, and chapter eight "The Superior Council" when other members of the Superior Council have to be elected.
65. The moderator shall then announce the election that has to be made, and the ballot papers shall be distributed. These ballot papers ought to be of the same shape, and of the same colour, and the electors, as soon as they have expressed their vote, should fold them in a uniform manner as indicated by the moderator.
66. It is to be noted that in order to be valid, the vote ought to be free, secret, certain, absolute and determinate. (C.J.C. can. 169, 1).

67. When all have written down their vote, the first scrutineer at a sign from the moderator will call the roll of those present, and each one as he is named shall proceed to the place of the voting to put his ballot-paper in the urn which has been placed there, (C.j.C. can. 171, 2).
68. If anyone of the electors is ill at the house where the Chapter is assembled, and cannot come to the assembly hall, but is able to write, two of the scrutineers shall attend on him to place his vote in a closed urn, and they shall afterwards put it with the other votes. (Const. no. 142). This elector who is ill will also be required, before recording his vote, to take the prescribed oath (Const. no. 139) in the presence of the two scrutineers and the secretary.
69. Each elector can vote only once, even if, for various reasons, he should have the right to cast other votes in his own name. (C.f.C. can, 164).
70. The second and third scrutineers, in the presence of the one who presides, shall make an exact count of the ballot papers placed in the urn. in order to see whether *the* number of votes corresponds to the number of voters. If the number of votes exceeds the number of voters. the election is null and void. (Const. no. 143; C.J.C. can. 171, 2, 31).
71. When this count has been completed, *the* first scrutineer shall draw the ballot papers from the urn, one by one, and hand them to the second scrutineer, who will read them out in a clear and intelligible voice, and pass them to the third scrutineer. The latter will examine them to see that the vote is correct, and will *then* place them in a second urn. (Const. no. 143).
72. At the end of the scrutiny, or at the end of the meeting if several scrutinies have been held during it, one of the scrutineers shall burn all the ballot papers. (C.J.C. can. 171, 4).
73. While the scrutineers are examining the votes, the two secretaries who have written down the minutes of the preceding acts,

shall record the names as they are read out. (Const. no. 143). After the votes have been examined, the scrutineers will check the number of votes recorded by the secretaries. If some discrepancy appears in this verification, they shall proceed to a new examination of the ballot papers.

74. The minutes of the election as recorded by the secretaries must be signed by the latter, by the one who presides and by the scrutineers, and then together with the other minutes of the General Chapter, they shall be carefully preserved in the archives of the society. (C.J.C. can. 171, 5).
75. When the two secretaries have each separately ascertained that the number of the written ballot papers for each candidate named corresponds exactly, the scrutineers shall announce in a clear and intelligible voice, how many votes each one has gained. (Const. art. 143).
76. He who has obtained the absolute majority of the votes shall be considered elected as Superior General, shall be proclaimed as such by the president, and, as soon as he has accepted the decision, shall assume office immediately. But if the president himself is elected, the senior member of the Superior Council which is now going out of office shall make this proclamation. (Const. art. 144).
77. If the Superior General is re-elected, this re-election, if accepted, must at once, or at least within eight days (Can. 177, 1) of the acceptance, be communicated to the Holy See in order to seek its confirmation.
Until this confirmation has been given, the Superior General who has been re-elected will not be able to assume office; but he should continue to preside at the General Chapter. (Const. art. 133).
78. If the first scrutiny should be ineffective, a second and a third shall be made immediately, and if these are also ineffective, a fourth scrutiny shall be made, in which those two members who have gained the greater number of votes in the third scrutiny

shall have only a passive voice. If in this fourth scrutiny there should be equal votes, the one who is senior by profession, or, in the case of equality of profession, senior in age, shall be considered as elected and proclaimed as such. (Const. art. 145).

79. In electing the Prefect, Spiritual Director, Economer and Consultors, *the* scrutinies shall be by secret ballot and separate in each case, and these latter are also to be elected by the absolute majority of votes. But after two ineffective scrutinies the one who, in the third scrutiny, has obtained the relative majority of votes shall be considered as elected and shall be proclaimed as such by the Superior General. If in the third scrutiny there should also be equal votes, and if the one who presides does not wish to remove this equality by using his casting vote, the one who is senior by profession, or, *in case* of equality by profession, the one who is senior in age, shall he considered as elected. (Const. art. 146: C.J.C. can. 10I. 1, 1).
80. At the completion of the election the Superior General shall make known to all the members the names of those who have been elected *and the* duty which has been assigned to each. (Const, art. 147).

CHAPTER VI

THE CLOSING OF THE GENERAL CHAPTER

81. At the final session of the General Chapter, all the deliberations adopted shall be read out, but no discussion shall be permitted.
82. All those who have taken part in the Chapter shall affix their signature in order of dignity.
After each signature the office in the society held by each one shall be indicated : Member of Superior Council, Procurator, Provincial, Delegate, Rector etc.; and there will also be indicated, if this is the case, the particular office held during the General Chapter: moderator, secretary, scrutineer.

83. The secretaries shall hand over to the moderator the minutes of the General Chapter and all the other acts of the same which are in their possession. The moderator in his turn shall hand these over to the Superior General, who shall see to it that these are carefully preserved in the archives of the Salesian society.
84. The one who presides shall conclude the session with the customary prayer. Then all those taking part in the Chapter shall proceed to the chapel, where the thanksgiving service shall be held with solemn exposition of *the* Blessed Sacrament, the singing of the *Te Deum* and Eucharistic Benediction given by the Superior General.
85. After the closing of the General Chapter, the Superior General shall have the duty of fulfilling all there is prescribed in article 124 of the Constitutions with regard to seeking the approval of the Holy See for the modifications introduced into the Constitutions.
He shall then make known to the whole society by means of a circular letter the deliberations adopted for *the necessary promulgation* (Const. art 149) taking care to present the doctrine which these presuppose and the criteria which have inspired the same (art. 32 of the Regulations). A *copy of the* above mentioned circular should be given to each member.

MODIFICATIONS
to the
CONSTITUTIONS and REGULATIONS
of the Society
of
Saint Francis of Sales

NOTES :

1. *Only those Articles of the Rule are mentioned which were either modified, suppressed or substituted.*
2. *The Articles indicated by bis, ter, etc, are new Articles to be introduced: they will have a definitive numbering in the new edition of the Constitutions and Regulations.*

MODIFICATIONS TO THE CONSTITUTIONS

1 - DEFINITIVE SUBSTANTIAL MODIFICATIONS

OLD TEXT

Art. 83b.

NEW TEXT

[1] *The Superior Council will communicate*

decisions to confreres

through "Acts of the Superior

Council" which is the official

organ of the congregation.

Art.91. The Provincial is assisted by *four, or at least two* Consultors, in accordance with the needs of the Province. These Consultors are elected by the Superior General with his chapter, after consulting the Provincial, and remain In office for three years, and may then be re-elected, or, even during this period of three years, be designated for other duties.

[2] The Provincial is assisted by *six, or at least four* Consultors, in accordance with the needs of the Province. These Consultors are elected by the Superior General with his Council, after consulting the Provincial and remain in office for three years, and may then be re-elected, or, even during this period of three Years, be designated for other duties.

Art. 92. *All that precedes applies to the provincial economer, who shall usually be chosen from among the Consultors.*

[3] *One of the Consultors is elected by the Superior General with his Council, after consulting the Provincial, to the office of viceprovincial, and takes the place of the Provincial in all that pertains to the ordinary government of the Province, when the*

Provincial is absent or impeded: he also acts in his stead in those matters specifically committed to him . Another Consultor will be nominated to the office of provincial economer in the same manner

- Art. 95. On the death of the Provincial the whole government of the Province, until the Superior General has provided otherwise, is entrusted to the *provincial consultor who is senior in office, to the senior by profession, or lastly to the senior in age, but the provincial economer shall be excluded in each case.*
- [4] On the death of the Provincial the whole government of the Province, until the Superior General has provided otherwise, is entrusted to the *vice-provincial.*
- Art. 111. The *Chapter* is composed of a prefect or *economer*, a catechist, and consultors, who ought not, as a rule, to be more than three in number. *The parish-priest, or rector of the church. and the one in charge of the festive oratory may be members of the chapter.*
- [5] The *Council* is composed of the the prefect or *vice-rector*, the parish priest, the catechist, the president (*headmaster*) and consultors, who ought not, as a rule, to be more than three in number. *The Rector of the festive oratory may also be a member of the council*
- Art. 128. The General Chapter comprises the following members with deliberative vote:
- [6] The General Chapter comprises the following members with deliberative vote:
1. The Superior General and the Superiors General *emeriti*;
 2. The Superior *Chapter*;
 3. The Secretary of the same *Chapter*;
 4. The Procurator General;
 5. The Provincials;
1. The Superior General and the Superiors General *emeriti*;
 2. The Superior *Council*;
 3. The Secretary of the same *Council*;
 4. The Procurator General;
 5. The Provincials;

6. The delegate of each Province, duly elected by the provincial chapter;

7. The Rector of the Salesian mother house at Turin;

6. The delegate of each Province, duly elected by the provincial chapter;

7. The Rector of the Salesian mother house at Turin;

8. *The Rector Magnificus of the Pontifical Salesian Athenaeum.*

Art_ 135. At least three *days* before the opening of the General Chapter, the *delegates of the various Provinces shall hand to the moderator* the statement of the provincial chapter regarding *their election*, so that the commission appointed by the Superior General or, in the case of his death, by the Prefect, may examine it. Should the validity of the election of anyone be called in question, the moderator shall lay the matter before the General Chapter at the beginning of its first session, so that the Chapter, by the authority which it possesses, may either discard that election or rectify any defect in it.

Art. 137bis

[7] At least three *months* before the opening of the General Chapter, the *Provincials shall send to the moderator* the statement of the provincial chapter regarding *the election of the delegates*, so that the commission appointed by the Superior General or, in the case of his death, by the Prefect, may examine it. *The moderator, should any defect be found, shall provide for its timely correction by those concerned, and if necessary, for a further election.* Should the validity of the election of anyone be called in question, the moderator shall lay the matter before the General Chapter at the beginning of its first session, so that the chapter, by the authority which it possesses, may either discard that election or rectify any defect in it.

[8] *One of the acts of the General Chapter is, according to the Rule, the election of the members of the Superior Council, which should take place, saving what is laid down in article 62, not earlier than ten days nor later than fifteen days from the opening of the General Chapter.*

Art. 146. In electing the prefect, spiritual director and economer, the scrutinies shall be by secret ballot and separate in each case, and these latter are also to be elected by the absolute majority of votes. But after two ineffective scrutinies the one who, in the third scrutiny, has obtained the relative majority of votes shall be considered as elected and shall be proclaimed as such by the Superior General in the manner indicated above. But if, in the third scrutiny, the number of votes be equal, the one who is senior by first profession cor by age) shall be considered as elected. As to the Consultors, *their election shall be made in such a way that one ballot and one scrutiny may suffice.*

[9] In electing the prefect, spiritual director, economer and consultars, the scrutinies shall be by secret ballot and separate In each case, and these latter are also to be elected by the absolute majority of votes. But after two ineffective scrutinies the one who, in the third scrutiny, has obtained the relative majority of votes shall be considered as elected and shall be proclaimed as such by the Superior General in the manner indicated above. But if, in the third scrutiny, the number of votes be equal, the one who is senior by first profession, for by age) shall be considered as elected.

Art_ 157. The exercise for a happy death shall be made in common, in accordance with the following rules:

[10] (transferred to the Regulations)

1. Besides the usual meditation there shall be added another for half-an-hour, or a conference shall be given on some moral subject:

2. Let each one, for the space of half-an-hour at least, idlligently consider what progress or retrogression he has made in virtue during the past month, especially with regard to the resolutions made in the retreat and the observance of the Rule; firm resolutions for a holier life shall then be made:

3. The sacramental confession on that day must be more than usually exact, as if it were indeed made for the last time, and Holy Communion should be received as if by way of Viaticum

4. Let those prayers be said which are found in the manual of piety, and all, or at least part of the Constitutions of the society shall be read on that day.

Art. 158. If anyone, by reason of the duties of his office, cannot be present at these exercises nor perform all the works of piety mentioned above, let him, with the permission of the Rector, fulfil only those which are compatible with his duties, putting off all the others to a more convenient day.

Art. 162. If the Rector or Provincial should die during his tenure of office, or a member of the Superior *Chapter* or its Secretary, or the Procurator General, or a Prefect or Vicar Apostolic, or the Superior General, in addition to the suffrages prescribed in Art. 160, there shall also be a solemn requiem for the repose of his soul. In the case of a Rector this shall take place in the house he directed; in the case of a Provincial in all the houses of the Province; in that of a member of the Superior *Chapter* or its Secretary, or the Procurator General, in the principal house of each Province; in

[11] If the Rector or Provincial should die during his tenure of office, or a member of the Superior *Council* or its Secretary, or the Procurator General, or a Prefect or Vicar Apostolic, or the Superior General, in addition to the suffrages prescribed in Art. 160, there shall also be a solemn requiem Mass for the repose of his soul on the month's mind, or at some other opportune time. In the case of a Rector this shall take place in the house he directed; in the case of a Provincial in all the houses of the Province; in that of a member of the Superior *Council* or its Secretary, or the Procurator

that of a prefect or vicar apostolic, in all the houses of the prefecture or vicariate; and in that of the Superior General, in all the houses of the society. Whenever the members are gathered together for the spiritual exercises prescribed by the Constitutions, let them assist at one solemn requiem Mass for deceased members, which the Provincial shall arrange on a suitable day.

General, in the principal house of each Province; in that of a Prefect or Vicar Apostolic, in all the houses of the prefecture or vicariate; and in that of the Superior General, in all the houses of the society.

On the death of a Superior General emeritus there shall be a requiem Mass in each Provincial house on the month's mind, similarly there shall be a month's mind requiem Mass for each deceased confrere in the house to which he belonged; a Mass shall be celebrated in every house each year in suffrage for deceased benefactors.

Whenever the members are gathered together for the spiritual exercises prescribed by the Constitutions, let them assist at one solemn requiem Mass for deceased members, which the Provincial shall arrange on a suitable day.

Art. 178. *In regard to coadjutors, it is required that they understand at least the rudiments of faith, can read and write, and are able to fulfil some duty in the society.* [12] (this article has been suppressed)

Art. 181. *If the novice obtains the majority of votes in the chapter of the house, the Provincial, with the consent of his council, can admit him to profession. Otherwise, either the novice should be dismissed or the* [13] *The Provincial, after hearing the opinion of the council of the house of novitiate, with the consent of his council, can admit the novice to profession. Otherwise, either the novice should be dismissed or the novitiate pro-*

novitiate prolonged, but not beyond the space of another six months. The Provincial shall send to the Superior *Chapter* the minutes of the admission.

longed, but not beyond the space of another six months. The Provincial shall send to the Superior *Council* the minutes of the admission.

II - MODIFICATIONS AD EXPERIMENTUM

Bearing in mind the increased number of confreres, the expansion of our work the multiplication of our foundations, the need for effective government of the society in a new era, and the necessity for close contact between the centre and the periphery, the General Chapter proposes that by *way of experiment* the number of the Rector Major's Consultors be increased, and the structure of his Council modified.

I, While the Rector Major continues to be responsible for the central and general government of the congregation through superiors placed in charge of various sectors, the General Chapter proposes that:

a) the Superior Council comprise a Prefect or Vicar General!, a Spiritual Director, an Economist and *nine Consultors*;

h) the Vicar General, Spiritual Director and Economist fulfil their function as determined by articles 70-77 of the Constitutions, the Vicar General being also responsible for the care of the missions, and the Spiritual Director for that of vocations and aspirants;

e) three Consultors be respectively responsible for the following sectors of our activity:

i Formation of all Salesian personnel both clerical and lay; ii Pastoral care of youth and parishes.

the apostolate for adults, co-operators, past pupils, information and the press.

d1 *these* three Consultors, together with the Vicar General, Spiritual Director and Economist ordinarily have their abode at Headquarters with the Rector Major, to study and resolve general problems of government.

2. The General Chapter proposes that the other six Consultors, who are also full members of the Superior Council established where the Rector Major resides, receive from him the presidency over

groups of Provinces, as regional delegates linking the centre with the periphery and co-ordinating the Provinces of each group.

3. These modifications ad *experimentum* entail:

a) the lapsing of the prescriptions of articles 78 and 79 of the Constitutions regarding the duties of the Consultor for schools and the Consultor for technical schools, these duties devolving on the Consultors for the formation of personnel and for youth work;

b) the modification of articles 50 66, 80 as far as the number of Consultors is concerned, an increase from five to nine;

cl the modification of articles 70 and 71 regarding the duties of the Vicar General and of the Spiritual Director.

III EMENDATIONS OR JURIDICAL AGGIORNAMENTO

Art. 14. Fraternal union should be maintained by reading in common the `Salesian Bulletin', and by avoiding all questions concerning politics, and disputes concerning nationality, particularly among members from different countries. *For this purpose it will be of great assistance to put due limits to the reading of newspapers. What papers may be read, and who may read them, shall be decided by the Provincial.* [1] Fraternal union should be maintained by reading in common the `Salesian Bulletin', and by avoiding all questions concerning politics, and disputes concerning nationality, particularly among members from different countries. *The reading of newspapers, and the use of the means of social communication shall be controlled by the directives of the Provincial.*

Art. 25. The professed members of the society retain the ownership of their goods and the right to acquire other goods, which may come to them by lawful title. Before taking the first vows, they must cede, for the whole period of their profession. the administration of the abovementioned goods to whomsoever [2] The professed members of the society retain the ownership of their goods and the right to acquire other goods, which may come to them by lawful title. Before taking the first vows, they must cede, for the whole period of their profession, the administration of the above-mentioned goods to whomsoever they

they choose, and freely dispose of the use and usufruct of the same. The professed, however, may alter this cession and disposal, not of their own accord, but with the consent of the Superior General: provided that such change, at least regarding a considerable part of the goods, be not in favour of the society. All the foregoing must likewise be observed, notwithstanding the profession, in regard to those goods which come to the member after he has taken his vows.

Art. M. Every novice, before taking his first vows shall, with all liberty, make his will, regarding those goods which he already possesses or which may perchance in future come into his possession. This will the professed cannot alter, except with the permission of the Holy See, or, if the matter be urgent, and time does not allow of recourse to the Holy See, with permission of the Provincial, or even of the Rector, if recourse cannot be had to the Provincial.

choose, and freely dispose of the use and usufruct of the same. The professed, however, may alter this cession and disposal, not of their own accord, but with the consent of the Superior General; provided that such change, at least regarding a considerable part of the goods, be not in favour of the society, in which case *it is* necessary to have recourse to the Holy See. All the foregoing must likewise be observed, notwithstanding the profession, in regard to those goods which come to the member after he has taken his vows.

[3] Every novice, before taking his first vows shall, with all liberty, make his will, regarding those goods which he already possesses or which may perchance in future come into his possession. The will shall also be made before the first profession in those particular cases where there is the defect of age: the age required by law having been reached, and before the perpetual profession, this shall be convalidated according to the appropriate prescriptions of the civil law. This will the professed cannot alter, except with the permission of the Superior General, or, with his delegation, of the Provincial; if the matter be urgent, and time does not allow of recourse to those cited above the permission of the Rector is required.

Art. 98. The following take part in the provincial chapter, with an active voice in it:

1. The Provincial, who also presides:
2. The Provincial Consultors:
3. The Rector of each *regular house, that is to say, of each house which has at least six professed members*;
4. A delegate from each of the *regular houses*, elected from among the perpetually professed.

Art. 101. As for non-regular *houses*, those, namely, which have less than six professed members, if distance allows, the Provincial shall arrange that they meet *together* under the presidency of that Rector who is *senior by perpetual profession*, so as to form the number of at least six professed members. These, thus called together, shall elect, in accordance with the preceding article, first of all *one of the Rectors of the non-regular houses in question*, then a delegate who shall accompany him to the provincial chapter, and last of all the substitute. If, however, by reason of distance, the members of a non-regular house cannot join with those of another non-regular *house*; the Rector and members of such a house, with the consent of the Provincial, shall betake themselves to the *nearest regular*

[4] The following take part in the provincial chapter, with an active voice in it:

1. The Provincial, who also presides:
2. The Provincial Consultors:
3. The Rector of *each house that has at least six members*.
4. *The delegates of these houses*, elected from among *the* perpetually professed.
5. *The master of novices*

[5] *As for houses having less than six professed members, if distance allows, the Provincial shall arrange that they meet together, under the presidency of that Rector who is senior by first profession, so as to form the number of at least six* , These, thus called together, shall elect, in accordance with the preceding article, *first of all one of the Rectors of the houses in question*, then a delegate who shall accompany him to the provincial chapter, and last of all the substitute. If, however, by reason of distance, the members of a *house which has less than six members*, cannot join with those of another *house in the same position*, the Rector and members of such a house, with the consent of the Provincial shall betake themselves to the *nearest house*, and together with the members of the latter, with

house, and together with members of the latter, with equal rights, active and passive, shall proceed to the elections of the delegate and the substitute, as laid down above.

Art. 102. Voting by letter is only allowed in the following instances:

1. When the members of two or *more non-regular houses* cannot, on account of distance or *any other serious reason*, *meet* together to elect the Rector and the delegate for the provincial chapter;

2. When the members of a *non-regular house*, *for the reasons* stated above, cannot *attend a regular house* to take part in the election of the delegate;

3. When for the same reasons the Rector and delegate of a house are unable to attend the provincial chapter for the election of the delegate of the Province. In all these cases the Provincial, in accordance with the Regulations, shall take measures that secrecy and regularity be ensured.

Art. 116. The prefect takes the place of the Rector, *and his principal duty shall be to* administer temporal affairs, *take charge of domestics, watch diligently over the discipline of the pupils* in accordance with the rules of each house, and with the consent of the Rector. He must be prepared to give an account of his management. to

equal rights, active and passive, shall proceed to the election of the delegate and his substitute, as laid down above.

[6] Voting by letter is only allowed in the following instances:

1. When the members of two or more *houses not having at least six professed members* cannot, on account of distance *or for other serious reasons*, *meet* together to elect the Rector and the delegate for the provincial chapter;

2. When the members of such *houses*, *for the reasons* stated above, cannot *attend the nearest house* to take part in the election of the delegate;

3. When for the same reasons the Rector and delegate of a house are unable to attend the provincial chapter for the election of the delegate of the Province. In all these cases the Provincial, in accordance with the Regulations, shall take measures that secrecy and regularity be ensured.

[7] The Prefect takes the place of the Rector. *His principal duty is to help the Rector in upholding religious discipline*, to administer temporal affairs, *to take charge of non-Salesian personnel*, to watch diligently over the *general discipline of the pupils* in accordance with the rules of each house and with the consent of the Rector. He must be

the Rector, as often as he is asked by him to do so.

prepared to give an account of his management to the Rector as often as he is asked by him to do so.

IV - PURELY FORMAL EMENDATIONS

- Art. 9. The members shall heartily support the pious confraternities existing in places where our houses are opened. Besides these, they shall promote *the Archconfraternity of Mary Help of Christians*, the pious association of Salesian cooperators, and that of the past pupils. [1] The members shall heartily support the pious confraternities existing in places where our houses are opened. Besides these, they shall promote the *Pious Union* of Salesian cooperators, and *of the Clients of Mary Help of Christians*, and the Association of Salesian past pupils.
- Art. 16. Without serious reasons, recognized as such by the Provincial, no externs, whether *priests or laymen*, shall be admitted to live with the community. [2] Without serious reasons recognized as such by the Provincial, no externs, whether ecclesiastics or laymen, shall be admitted to live with the community.
- Art. 28. The professed members should not be prevented from performing, with permission of the Superior General, or of the Provincial, those acts in regard to property which the laws prescribe. [3] The professed members should not be prevented from performing, with permission of the Superior General, or of the Provincial, those acts in regard to property which the civil laws prescribe.

- Art 50. In its internal government the supreme authority over the whole society is, under ordinary circumstances, vested in the Superior General and his Council, which is called the Superior Chapter and consists of a Prefect, Spiritual Director, Economer and five Consultors: but in extraordinary circumstances this authority is vested in the General Chapter. [4] In its internal government the supreme authority over the whole *society is, under* ordinary circumstances, vested in the Superior General assisted by his Council, which is called the Superior Council, and consists of a Prefect, Spiritual Director Economer and nine Consultors; but in extraordinary circumstances this authority is vested in the General Chapter.
- Art. 55. The Superior General is the head of the whole society. He can fix his abode in any house of the society whatsoever, and his authority extends over all Provinces, houses and members, in matters both spiritual and temporal. [5] The Superior General Is the head of the whole society. He can fix his abode in any house of the society whatsoever, and his *ordinary* jurisdiction extends over all Provinces, houses and members, in matters both spiritual and temporal.
- Art. 113. It is the duty of the Rector to rule the house in all matters, spiritual, scholastic and material; but in those things which are of greater importance, *it will be wiser for him to call together his chapter*, and not come to any decision unless he has Its consent [6] It is the duty of the Rector to rule the house in all matters, spiritual, scholastic and material: but in those things which are of greater importance let *him call together* his council, and not come to any decision unless he has its consent.
- Art. 121. The Superior General *may* visit *each and every house, either in person or by a delegate*, as often as special reasons counsel it, and whenever it seems necessary or desirable to him to acquire further information concerning the same. [7] The Superior General may visit *each and every house, either in person or by sending* visitors, as often as special reasons counsel it, and whenever it seems necessary or desirable to him to acquire further information concerning the *same*

- Art. 122. To the General *Chapter* it belongs to elect the Superior General and those who form the Superior *Chapter*, to treat of matters of greater moment which concern the society, and to make those arrangements which the needs of the times and places require.
- [8] *The General Chapter is the legislative body of the society; to it belongs to elect the Superior General and those who form the Superior Council, to treat of matters of greater moment which concern the society, and to make those arrangements which the needs of the times and places require.*
- Art 171. As a general rule it is considered sufficient for the first probation, when the *aspirant* has passed some length of time in one of our *houses*, or has frequented the schools of the society, and during that period has distinguished himself by good conduct and ability.
- [9] As a general rule it is considered sufficient for the first probation when the candidate has passed some length of time in one of our houses, or has frequented the schools of the society, and during that period has distinguished himself by good conduct and ability.
- Art. 173. During the period of the first probation the local superiors shall carefully observe whether the aspirant is suitable for our society, and they shall refer and make known to the Provincial whatever they judge best in the Lord.
- [10] During the period of the first probation the local superiors shall carefully observe whether the candidate is suitable for our society, and they shall refer and make known to the Provincial whatever they judge best in the Lord.
- Art. 174. The novitiate begins when the aspirant has been admitted by the Provincial with the approbation or consent of his Council, enters the house of novitiate and is placed under the jurisdiction of the master of novices.
- [11] The novitiate begins when the candidate admitted by the Provincial with the approbation of his council, enters the house of novitiate and is placed under the jurisdiction of the master of novices.

Art. 179. The Provincial can admit to the novitiate any *postulant* who has obtained the majority of votes in the provincial council. The minutes of the admission are to be forwarded to *the Superior Chapter* [12] The Provincial can admit to the novitiate any candidate who has obtained the majority of votes in the provincial council. The minutes of the admission are to be forwarded to *the Superior Council*.

[13]

Replacement of the expression `Superior Chapter, with that of 'Superior Council'.

This change will necessitate corrections in the following articles: 50, 52, 56, 62, 64, 66, 67, 69, 76, 78, 79, 81, 82, 84, 85, 90, 9] 104, 107, 108, 109, 122. 128, 129, 134, 144, 162, 179, 181, 190, 192.

[14]

Replacement of the expression 'house chapter' with that of `house council'.

This change will necessitate corrections in the following articles : 87, 110, 111, 112, 113, 180, 181, 185.

V --- NOTE

Above you will find the text of the variations to the Constitutions proposed by the General Chapter and approved by the Sacred Congregation of Religious in the Rescript N. 13016165, dated January 7th, 1966. This will be substituted for the original text in the next edition of the Constitutions.

There follow the proposals which were not approved.

Art. 27. The following addition was proposed : "*The Rector Major with the consent of his Council has the faculty (with power to delegate it to Provincials and their respective Councils) of giving to perpetually professed members the permission to renounce ownership of their own goods by deed of gift inter vivos, for any just cause, and within the bounds of prudence.*"

This adjunct was not approved, because the Rector Major does not enjoy this power by common law, but in virtue of a faculty which could be either restricted or abrogated.

Art. 190. New wording proposed: *"The Rector Major, with the consent of his Council and with the previous permission of the Holy See can erect Houses of Novitiate. He may also transfer Houses of Novitiate already erected to other houses in the Society, advising however, the ordinary of the place."*

This new wording was not approved for the same reason given for Art. 27. Therefore the original wording remains in force.

Art. 172. The General Chapter had caused the following words to *be omitted from this Article* : *"Whosoever is admitted as a coadjutor should always make an aspirantship of six entire months, and the Provincial may prolong this time, but not beyond another six months."*

This omission was not approved because Can. 539. paragraph 1, applies to our Coadjutors also.

Art. 174. (See above page 234). The change of the word '*aspirant*' to '*candidate*' proposed by the General Chapter was approved; but the words... *or the confirmation (of his Council) were deleted* as found in the original text because they prejudice the interpretation of Art. 179. It there ore follows that the Provincial must obtain the majority of votes of his Council *before* admitting a candidate to the Novitiate. It is not sufficient that he obtain the subsequent confirmation of his Council having already admitted the candidate.

Art. 198. *"Priests and clerics shall wear the clerical habit, unless a just motive recognized as such by their Provincial requiries otherwise."*

Art. 199. *"The Coadjuors shall wear clothes of a serious cut and dark colour, fitting their character as religious."*

This new wording for the two articles *was not* accepted. Therefore Arts. 198 and 199 remain in force as before, The reason for the non-acceptance was that the matter is *sub judice* for a general ruling based on the deliberations and observations of the Council.

In addition to these substantial changes affecting the proposals of the General Chapter, there are other slight modifications which are not worth listing (the most important is that of Art. 50: "The Rector Major *assisted* by his Council" instead of "Rector Major with his *Council*".