

DOCUMENT 5

REVISION OF THE CONSTITUTIONS AND REGULATIONS

1. Declaration of GC21, in conformity with the Main Program of GC21, undertook a general revision of the articles of Constitutions and Regulations. A limited number of modifications to articles of Regulations

2. Modifications to articles of Regulations

3.1 Chap. I, Art. 1

3.2 Chap. II, Arts. 8, 9, 10, 14, 14B

3.3 Chap. V, Art. 28

3.4 Chap. VIII, Art. 40

3.5 Chap. X, Art. 57

3.6 Chap. XII, Art. 71B

3.7 Chap. XII, Arts. 71B, 73C, 81, 88B, 93, 93B

3.8 Chap. XII, Art. 86

4. Definitions

The GC21 found that the renewed Constitutions as a whole had been received by the Congregation with a spirit of faith and with the will to live them, as a gift of the Holy Spirit who makes Don Bosco's spirit present and active in our time.

On the other hand, a scrutiny of the past six years brings to light some negative points: some provincial chapters observed that the Constitutions are not yet sufficiently known; they have not been

1 Cf. ES II, 12-14.
 2 Cf. Declaration of SGC, Const. 1972, n. 11.
 3 Cf. ES II, 12b.

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1. DECLARATION OF THE GC21

The GC21, in conformity with the Motu Proprio "*Ecclesiae Sanctae*",¹ undertook a general revision of the Constitutions, which had been approved "ad experimentum" for a six-year period by the SGC.²

The work of revision began with the evaluation of the observations and suggestions sent in by the provincial chapters and confreres and with the remarks contained in the Report of the Rector Major, which reflect the experience of the past six years. Most of the observations of the provincial chapters and of the confreres expressed requests for clarification of certain concepts or more precise terminology; they also suggested stylistic improvements in the text of the Constitutions. A limited number of proposals were made concerning more fundamental aspects of certain texts and the Chapter has examined these suggestions attentively.

The Chapter kept in mind past experience as well as the guiding norms of "*Ecclesiae Sanctae*": theological principles for the adaptation of the text to the directives of Vatican II, historical salesian principles for evaluating fidelity to our Founder's spirit and to our salesian traditions, juridical principles to ensure the clarity of the norms, "necessary to define the character, aims, and means employed by the Institute."³

The GC21 found that the renewed Constitutions as a whole had been received by the Congregation with a spirit of faith and with the will to live them, as a gift of the Holy Spirit who makes Don Bosco's spirit present and active in our time.

On the other hand, a scrutiny of the past six years brings to light some negative points: some provincial chapters observe that the new Constitutions are not yet sufficiently known; they have not been

¹ Cf ES II, 12-14.

² Cf Declaration of SGC, Const 1972, p. 11.

³ Cf ES II, 12b.

studied and thoroughly examined by all the confreres; above all, they have not yet been fully assimilated and consequently experienced as a measure of attachment to Don Bosco and to our salesian vocation. The causes of these deficiencies are identified by the provincial chapters themselves - viz., the considerable changes made in the text of the Constitutions by the SGC and the brief period of time for experimentation.

- 373 The GC21 finds on the one hand that the Constitutions drawn up by the SGC comply with Church doctrine and with our Founder's spirit, though some improvements must admittedly be made in the text; on the other hand the Chapter wishes to offer the confreres more time for a deeper examination and greater assimilation of the Constitutions. Consequently, *the GC21 decides to confirm the present text of the salesian Constitutions, extending the approval "ad experimentum" for a further six years.*

At the present time the text will be modified only to the extent that changes are deemed necessary to clarify or complete it, or to fill some legal lacuna. The modifications will serve to interpret the text more clearly.

- 374 In compliance with the Motu Proprio "*Ecclesiae Sanctae*," cited above, the next Ordinary General Chapter will edit the text of the Constitutions to be presented to the Holy See for definitive approval. This GC21 consigns to that Chapter—through the Superior Council—its working papers, produced on the basis of the observations made by the provincial chapters of 1977 and by individual confreres, so that they may be taken into consideration in the definitive revision of the Constitutions.

- 375 *A similar decision was made regarding the General Regulations, approved by the SGC.* The GC21 confirms their force of law for the whole Congregation after making only those changes deemed necessary or opportune.

- 376 As it presents these deliberations to the Congregation, the GC21 wishes to clarify the proper character of the Constitutions and General Regulations and to underscore their spiritual characteristics and binding force.

THE SALESIAN CONSTITUTIONS, which the SGC presented in renewed form, in compliance with the norms of the Church,⁴ constitute the salesian "Rule of Life."⁵ In them shines forth as the "supreme norm" "the gospel lived according to Don Bosco's spirit,"⁶ and in them are enshrined "the spiritual riches of salesian tradition and the basic norms for the life of our Society."⁷ 377

The Constitutions proceed first of all from the gospel, since they present a way of following Christ, which is rooted in the gospel and expressed in a particular manner of life, a gift of the Holy Spirit to the Church through her Founder.

The Constitutions come to us from our Founder, inasmuch as they are a concrete description of the spiritual features of his apostolic plan and contain the essential elements of his charism. For us salesians they recall Don Bosco, who left us in writing: "If you have loved me in the past, continue to love me in the future through the exact observance of our Constitutions."⁸ 083

The Constitutions proceed moreover from our Congregation's dynamic and living fidelity to her mission in history. Consequently they also contain norms apt to determine the spirit and aims of our Founder, as well as the sound traditions which make up the spiritual heritage of our Institute.⁹ 083

For these reasons the Constitutions are approved by the Apostolic See, which guarantees the authentic expression of the Founder's charism in the text of the Constitutions and its usefulness in the service of the Church. This approval makes the Constitutions real laws of the Church; the obligation in conscience to observe them derives however not from a positive prescription of the Church but from the bond freely assumed by the confrere at his profession as his personal response to the Lord's call.¹⁰ 378

Living the Constitutions therefore is for every salesian an act of faith in Jesus Christ and in his gospel, a pledge of fidelity to a vocation received as a gift in the Church, a "path that leads to love."¹¹

⁴ Cf PC, 2; ES II, 12-14.

⁵ Cf Presentation of R.M. Const 1972, p. 5 seq.

⁶ Cf Const 101.

⁷ Cf Const 200.

⁸ Cf MB XVII, 258-273.

⁹ Cf PC, 2b; ES II, 12b.

¹⁰ Cf Const 200.

¹¹ Cf Foreword to Const 1972.

- 379 Approval “ad experimentum” subtracts nothing from the binding force of the Constitutions. The Apostolic See in fact, in granting to the General Chapter in these particular circumstances the power directly to promulgate the Constitutions, approves the text, authenticates their value as a spiritual guide, and reserves to itself only their critical evaluation at the end of the experimental stage.

This second six-year period of trial granted to the Congregation by the Church offers every confrere and every community a special opportunity to study the Constitutions and a motive to practise them with greater diligence, so that they may see the concrete situations of their own life in the light of the spirit of Don Bosco, living in the Constitutions. The Holy See’s final approval will then be a more efficacious confirmation of the living experience of the Congregation.

- 380 From the Constitutions, which define the essential elements of the salesian plan of life, derive all the other norms which the General Chapters and the competent authorities establish for the life of the Congregation and for the constant renewal of salesian activity.

The GC21 wishes to indicate briefly the principal classes of these norms.

- 381 a) **THE GENERAL REGULATIONS** represent the collection of prescriptions which apply the general principles of the “Rule of Life” in a manner adapted to changeable situations. Thus they contain the concrete, practical applications of the Constitutions to matters of universal import and are consequently valid throughout the Congregation.¹²

The Regulations are more detailed and circumstantial than the Constitutions. The Church has established that they be enacted by the highest authority in the Congregation (the General Chapter) and they can be appropriately modified and adapted, always however in harmony with the Constitutions but without the need of subsequent approval by the Holy See.

Juridically the Regulations form with the Constitutions a single body of binding norms. They both have legal value, even though their binding force may differ because of their specific content or because of the explicit dispositions of the legislator.

¹² Cf Presentation of R.M. Const 1972, 6.

b) Besides the General Regulations, the General Chapter may approve—as practical applications of the Constitutions—Decrees or Deliberations and Practical Directives. 382

By **Decrees** or **Deliberations** are meant provisions of a juridical nature regarding a well-defined matter. Decrees or Deliberations may be issued to effect changes in articles of the Constitutions or to establish practical norms of action. The binding force of a Decree or Deliberation flows from the authority of the General Chapter which approves it. Whenever a General Chapter decides to change a text of the Constitutions the change must be approved by the Holy See.

Practical directives may be described as practical norms of action. They are based on the supposition that they will provide directions for specific activities over a fixed period of time. 383

Generally speaking, practical directives:

- either imply that intermediary authorities (provincial chapter, provincials with their councils, provincial conferences...) will lay down special norms;
- or they establish the best path to follow in fulfilling requirements of the Constitutions or Regulations during a special period and in particular circumstances;
- or they present solutions for situations which emerge, for example, from adapting norms to the post-conciliar renewal.

c) Finally, the Constitutions or the General Chapter, according to the principle of subsidiarity or of decentralization,¹³ may explicitly consign the application of general norms to provincial regulations or provincial directories.¹⁴ 384

Provincial Regulations or **Provincial Directories** are particular laws within the ambit of the general legislation of the Congregation. They are enacted by provincial chapters¹⁵ but must be approved by the higher authority of the Congregation¹⁶ as a guarantee of their directive character and have binding force only after such approval. Provincial regulations or provincial directories are binding only in the provinces concerned and must always be a practical application of the general legislation of the Congregation.

¹³ Cf Const 127.

¹⁴ Cf Const 123; Const 177, 4.

¹⁵ Cf Const 177, 4.

¹⁶ Cf Const 178.

- 385** While the GC21 confirms the present text of the Constitutions and General Regulations, with the aforementioned juridical clarifications, it directs the attention of the confreres to the Acts of the Special General Chapter, as the path to renewal.

The SGC was indeed a special moment of grace for the Salesian Congregation, which was called to look at itself in the light of its origins and of the expectations of the Second Vatican Council. The doctrinal guidelines of the SGC and the practical directives having no time limit retain their value for the Congregation as the foundation of, and a commentary on, the renewed Constitutions, of which they are an authoritative interpretation, a stimulus and a guide for the realization of the salesian mission in our times.

- 386** But aside from every juridical norm, the GC21 is aware of the need for the laws of the Congregation, especially the Constitutions, to be transformed into life if they are to be a criterion of vocational identity.

The GC21 therefore appeals to every salesian to continue during the next six years in the endeavor to gain a deeper knowledge and a greater assimilation of the Constitutions, by accepting the directives of the Chapter.

To this end this Chapter calls to mind personal and community attitudes, which are vital if the Constitutions, a text of spiritual life, are to become effective. These attitudes are especially knowledge and love, which lead to a living attachment.

A diligent and constant effort to attain a profound knowledge of the values contained in the Constitutions is the first condition if we are freely to undertake our religious obligations; hence the importance of an attentive personal and community study of the Constitutions. Useful to this end may be the time allotted to personal and community reading and meditation, monthly days of recollection, spiritual retreats, and renewal programs in the salesian spirit.

Deeper knowledge of the Constitutions will lead the salesian to appreciate them more as the patrimony of his spiritual family, the fruit of the Holy Spirit's special action in our regard, and Don Bosco's living bequest to us. Such an appreciation and love for the Constitutions will grow through appreciation and love for the Constitutions will grow through appreciation and love for the gospel; for the Constitutions are nothing other than the way in which our vocations calls us to meditate on and live the gospel.

Genuine esteem and love for the Constitutions will flourish in our active adherence to and our observance of them—"not... a formal-

istic, could observance as an end in itself," but as "the essential instrument for sanctification, a bond of union, and a safe and rich fulfillment of the mission received from Providence."¹⁷

May Mary Help of Christians and Don Bosco, our Founder and Father, bless our efforts and help us be faithful, that we may experience personal growth and that our Society may develop for an ever better service to youth.

2.1 CHAPTER V: Joint responsibility for the mission

387
The increased presence of the lay in various salesian activities; on the one hand this leads to their being more closely associated with our mission, and on the other hand indicates clearly the mutual enrichment resulting from the reciprocal collaboration of lay people and salesians. From these two premises there follows the necessity of giving to lay people directly associated with our mission the possibility of acquiring an adequately deep knowledge of the salesian spirit and the practice of the preventive system.

For the reason the GCSL, in the light of the debate on the participation of lay people in the mission of evangelization (cf the document "Salesians, evangelizers of the young" n. 69-70) proposes a modification to art. 22 of the Constitutions so as to give greater emphasis to the responsibility of salesians to our lay collaborators.

2.2 CHAPTER IX: The Salesian's Religious Consecration

art. 74: *Formula of profession*

Lay people often play a direct part in our educative and pastoral work. They make a special contribution to the formation of youth and to the preparation of committed Christians for our work in the parishes or on the missions. Our relationship

388
Lay people often play a direct part in our educative and pastoral work. They make a special contribution to the formation of youth and also to the preparation of committed Christians for our work in the parishes or on the missions. Our relationship

¹⁷ Cf Presentation of R.M. Const 1972, 8.

2. MODIFICATIONS TO THE ARTICLES OF THE CONSTITUTIONS

CONSTITUTIONS, FIRST PART: OUR APOSTOLIC MISSION

2.1 CHAPTER V: Joint responsibility for the mission

art. 39

- 387 Some of the provincial chapters emphasize in various ways:
- a. the increased importance of the role of the laity in all the aspects and apostolic sectors of the Church, according to the indications of II Vatican Council;
 - b. the increased presence of the laity in various salesian activities; on the one hand this leads to their being more closely associated with our mission, and on the other hand indicates clearly the mutual enrichment resulting from the reciprocal collaboration.

From these two premises there follows the necessity of giving to the lay people directly associated with our mission the possibility of acquiring an adequately deep knowledge of the salesian spirit and the practice of the preventive system.

For this reason the GC21, in the light of the debate on the participation of lay people in the mission of evangelization (cf the document "Salesians, evangelizers of the young" n. 69-79) proposes a modification to art. 39 of the Constitutions, so as to give greater emphasis to the responsibility of salesians to our lay collaborators.

former text

modified text

- 388 Lay people often play a direct part in our educative and pastoral work. They make a special contribution to the formation of youth and also to the preparation of a committed laity for our own work either in the parish or on the missions. Our relationship with them should be one of mutual
- Lay people often play a direct part in our educative and pastoral work. They make a special contribution to the formation of youth and to the preparation of **committed christians** for our work in the parishes or on the missions. Our relationship with them should be one of mutual

ship with them should be one of mutual confidence and loyalty. We offer them the witness of the christian life and we give them the spiritual help they expect.

We also need in our youth work to bring into being an "educative community" in which parents, the first and most important of educators, and the boys themselves join together with us in real dialog, being also prepared to accept the joint responsibility.

In our family atmosphere such a community becomes a living experience of the Church and a demonstration of God's purpose for us.

confidence and loyalty; **they participate in our apostolic work and bring to it their own experience. On our part we offer them the possibility of a deeper knowledge and understanding of the salesian spirit through the practice of the preventive system.** We also give them the gospel witness of our lives and the spiritual help they expect of us.

We also try to realize in our youth work the "educative community" in which parents, the first and most important of educators, and the boys themselves join with us in real dialog and acceptance of joint responsibility.

In our family atmosphere such a community becomes a living experience of the Church and a demonstration of God's purpose for us.

CONSTITUTIONS, THIRD PART: OUR CONSECRATION

2.2 CHAPTER IX: The Salesian's Religious Consecration

art. 74: Formula of profession

Some provincial chapters suggested drawing up two profession formulas, one for temporary and the other for perpetual profession.

The General Chapter is of the opinion that the profession formula should remain basically one and the same for all, both in conformity with salesian tradition and also to emphasize the basic sameness of salesian profession, temporary or perpetual, and to indicate that

even temporary profession is already directed towards a definitive commitment.

Nevertheless a modification to the present text is proposed, with the introduction of a phrase to be added by those making temporary profession to express their intention to proceed later to a definitive act of consecration.

former text

modified text

390 To this end,
having full confidence in Mary Help of Christians, in St. Francis of Sales and in St. John Bosco,
and in the presence of... who takes the place of the Rector Major of the Salesian Society, I make the vow for... years (or forever) to be chaste, poor and obedient, according to the way of life of the gospel traced out in the salesian Constitutions.

May the grace of God and the help of my salesian brothers at all times keep me faithful.

To this end,
having full confidence in Mary Help of Christians, in St. Francis of Sales and in St. John Bosco,
and in the presence of... who takes the place of the Rector Major of the Salesian Society,
—(for the temporarily professed)

although it is my intention to offer myself to God for the whole of my life, nevertheless in accordance with what the Church prescribes,

I make the vow for... years to live chaste, poor and obedient, according to the way of life of the gospel traced out in the salesian Constitutions.

May the grace of God...

—(for the perpetually professed)

I make the vow forever to live chaste, poor and obedient, according to the way of life of the gospel traced out in the salesian Constitutions.

May the grace of God...

2.3 CHAPTER XII: **Our obedience**

art. 94: *Community aspect of obedience*

391

In this article of the Constitutions is presented obedience in the community, understood as a common search for the will of God, under the guidance of the superior, and as an obligation of shared responsibility in our apostolic operations.

Accepting the proposals of the provincial chapters it is desired to define more clearly:

a. the role of the superior, who performs the service of authority within the community as animator of the dialog and participation which leads, as far as is possible, to a convergence of opinions and union of wills, and so inspires fidelity in an action for which all share the responsibility (ASGC, 646);

b. the process of community obedience in the phases of research, decision and execution, as described in ASGC, 634-637.

In this way both the importance of shared responsibility and the service of authority are made more evident. (cf. also the document "Salesians, evangelizers of youth": the animation of the community, n. 46-57).

former text

modified text

In a community we all obey, even though we have different tasks to perform. In matters of importance we join together to seek God's will by fraternal and patient discussion. In many cases the decision emerges from the convergence of views. The superior listens to the members and gives due weight to their opinions; it is he then who makes the decision, if this is required of him.

In the community, **in order to fulfil the mission entrusted to us**, we all obey, even though we have different tasks to perform.

392

In matters of importance we join together to seek God's will by fraternal and patient discussion **and with a keen sense of shared responsibility. The superior exercises the service of authority, listening to the confreres, encouraging all to make their contribution, and fostering a union of wills in faith and charity. He brings to a close the period of common searching taking the appropriate decisions which will normally emerge from a convergence of opinions.**

We all commit ourselves to collaborate actively and sincerely in carrying out these decisions, even when they may not coincide with our own point of view.

It is in listening to the word of God, and in celebrating the Eucharist that we express and renew our common commitment to the divine will.

We **therefore** all commit ourselves to collaborate actively and sincerely in carrying out these decisions, even when they may not coincide with our own point of view.

It is in listening to the word of God and in celebrating the Eucharist that we express and renew our common commitment to the divine will.

CONSTITUTIONS, FOURTH PART: FORMATION

2.4 CHAPTER XIII: General aspects

- 393 The verification of the specific theme of formation indicated the need to modify art. 105 of the Constitutions in order to define more precisely the character of the "formation community" as the normal setting for formation; and the desirability of introducing a new article into the Constitutions to emphasize the importance of intellectual formation.

The reasons for these modifications and the enrichment they bring are expressed in greater detail in the document "SALESIAN FORMATION" approved by this General Chapter.

- 394 art. 103B (new): *Intellectual formation*

Our salesian vocation orientates and characterizes the intellectual formation of the members at all levels in a way that is unique and original.

The program of studies takes into account the needs of serious scientific reflection, as well as the religious and apostolic dimension of our way of life.

former text

modified text

- 395 Formation has various aspects and the phases through which it
- Formation has various aspects and the phases through which it passes

passes should be given in houses specially designed for the purpose, although other suitable communities can be chosen.

All these communities should be conspicuous for their salesian spirit; let all their members form a family united in mutual trust and common endeavor.

Each community, with the openness characteristic of Don Bosco's style of education, will be attuned to the needs of the times and to the new cultural trends, paying special attention to the aspirations of the young for a more personal and more responsible life lived in true brotherhood.

Each member in training is invited to assume gradually the responsibility for his own formation and to give due value to the various phases of his life.

should **ordinarily be realized in formation communities.**

These communities should be conspicuous for their salesian spirit; let all their members form a family united in mutual trust and common endeavor.

Each community, with the openness characteristic of Don Bosco's style of education, will be attuned to the needs of the times and to the new cultural trends, paying special attention to the aspirations of the young for a more personal and more responsible life lived in true brotherhood.

Each member in training is invited to assume gradually the responsibility for his own formation and to give due value to the various phases of his life.

2.5 CHAPTER XIV: Phases of Formation

art. 115

The GC21 has examined the proposals of various provincial chapters asking for a modification of art. 115 so as to permit the first vows to be made ordinarily for a period of three years; the text drawn up by the SGC does admit of such a possibility, but considers it an exception to the ordinary norm of annual vows.

Keeping in mind that, after the trial of a novitiate made with serious diligence, if the candidate proves sufficiently mature and certain in his vocation it is fitting that he should commit himself in a more stable manner in his choice of religious life, the GC21 makes the decision to modify art. 115, leaving the possibility of making the first

vows for a period of three years or for one year only. After the first three years, temporary vows will ordinarily be triennial.

former text

modified text

- 397** During the first three years of this period the vows are normally made for one year at a time. After this the temporary vows should preferably be triennial.
- During the first three years of this period the vows may be **either triennial or annual**. After this the temporary vows should **ordinarily** be triennial.

CONSTITUTIONS, FIFTH PART: ORGANIZATION OF OUR SOCIETY

2.6 CHAPTER XVII: Structures of Government at World and Regional level

art. 139: The Councillor for Formation

- 398** The formulation of art. 139 of the Constitutions, which describes the duties of the Councillor for Formation appears poor in content, and is drawn up in a manner which is rather generic and repetitive in form.

In particular the present version omits important elements of the historically characteristic figure of the Spiritual Director General (cf. first Constitutions, chap. IX, art. 7-9; Const. 1966 art. 71 and 74).

The GC21 presents a new article in which are condensed the traditional contents of former Constitutions in this connection, and explicit reference is made to the important sector of intellectual formation (cf. also the new art. 103 B).

The experience of the past six years is much better expressed in the new version.

former text

modified text

- 399** The Councillor for Formation has the care and responsibility
- The Councillor for Formation has the care and responsibility for the**

for the initial and on-going formation of the members, especially during the period of formation.

integral and ongoing formation of all the members. He gives particular attention to the period of initial formation, the planning of studies, and all that concerns the spiritual growth of the members in their salesian vocation.

art. 140: The Councillor for the Youth Apostolate

On the basis of observations received from the provincial chapters and following the debate in the Chapter, the GC21 recognizes the desirability of confiding the care of the salesian commitment in the parishes to the Councillor for the Youth Apostolate, together with the animation of salesian action among the young.

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According to the new text the parishes form part of our apostolic activity, but without prejudice to the priority of our mission for youth (cf. Const. 31): this means that parishes confided to us must always be characterized by their salesian spirit and by the priority given to work amongst the young, without of course neglecting the other areas of pastoral activity.

The principle motives which suggested the advisability of assigning the care of salesian parishes to the Councillor for the Youth Apostolate are the following:

- a) The necessity and importance of community pastoral work is emphasized: the whole ecclesial community in fact, comprising young and old, is both the object and subject, the recipients and the doers of pastoral work.
- b) The specific nature of our work for youth, which has to be realized in the parishes, is better guaranteed when one and the same Councillor is responsible for both.
- c) The strict bond which should unite all our different forms of pastoral work in the ecclesial community is made more evident: oratories, youth centers, schools, parishes.
- d) Finally, this transfer simplifies the present very complex and heterogeneous systematization of the sector called in the past "Adult Apostolate." (cf. RRM 213)

On the other hand the designation "Councillor for the Youth Apostolate" has been retained, in order to express the priority of salesian action for the young, even in the parishes.

former text

modified text

401 The Councillor for the Youth Apostolate has the task of furthering, inspiring and coordinating the salesian pastoral care of youth. To this end it is for him to organize studies and programs of action at international level.

The Councillor for the Youth Apostolate furthers, coordinates and directs, according to the spirit of Don Bosco, salesian work among the young at international level; this may be done by promoting studies, projects and experimentation. In addition he promotes our commitment in parishes to ensure an efficacious salesian pastoral approach.

402 *art. 141: The Councillor for the Salesian Family*

Some of the provincial chapters put forward the proposal that art. 141 of the Constitutions be revised with a view to the appointment of a Councillor for the Salesian Family.

It is well known that the salesian family, a charismatic reality functioning in the Church through the intuition of Don Bosco, was re-discovered by the SGC in its historical-pastoral-dynamic dimension (cf. ASGC, 151-177, 727-745), and inserted as a spiritual fact in the Constitutions: "In it we have the special responsibility of preserving unity of spirit and of encouraging those friendly contacts which lead to enrichment and a more fruitful apostolate." (Const. 5)

The verification of the last six years has revealed the need for a deepening of this reality on the part of the Congregation, stimulated and coordinated by the Superior Council, and at the same time the necessity for union with other groups of the salesian family without prejudice to the autonomy of each.

Keeping in mind that art. 141 of the Constitutions drawn up by the SGC had already foreseen for the Councillor concerned certain obligations with respect to the salesian family, it has been decided to make more explicit the task of sensitizing and animating the Congregation for the role it has to play in the family.

This also meets the requests of those branches of the salesian family who expect from our Congregation inspiration and mutual help.

To the same Councillor has been left the task of promoting the

salesian commitment in the sector of the mass media. On him depends the Secretariate for social communication, because of the particular role which has been given to the Department. Nevertheless this Secretariate will not be working exclusively within the salesian family, but will also be at the service of all the other sectors of Formation, Youth Apostolate and the Missions.

former text

The Councillor for the Adult Apostolate promotes the worldwide salesian work in parishes and in the area of the mass media. In addition he has care and organization of the Cooperators, Past Pupils and of liaison with other movements of salesian inspiration.

art. 156

The GC21 has made a detailed study of the norms which define the participation of ex-officio and elected members of the General Chapter, examining the observations and proposals submitted in this connection by the provincial chapters and individual confreres.

It is considered necessary to make some additions to art. 156 of the Constitutions, filling certain gaps of a juridical character and detailing more exactly the participation of elected members to the GC.

The modifications approved concern:

1. The participation in the GC of a delegate for every vice-province. This is a question of filling a juridical gap, in so far as the confreres of a vice-province have the right to elect their own representative to the GC.
2. The participation in the GC of a delegate for every delegation depending directly on the Rector Major. Also in this case there is question of the right of confreres to elect their own representative to the GC. For the delegations with a significantly large number of members, the possibility is provided for the superiors of such delegations attending the GC as members by right.

modified text

The Councillor for the Salesian Family has the task of sensitizing and animating the Congregation for the role entrusted to it in the salesian family in accordance with art. 5. He promotes the organization of the Cooperators and Past Pupils. He also fosters salesian activity in the area of the mass media.

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3. A clarification concerning passive voice in elections to the G.C. Art. 156, revised by the SGC, does not in fact specify that those who can be elected to the GC are limited to the perpetually professed confre-res of the province concerned. This has to be made clear in accordance with the norms of canon law and in harmony with what is laid down in art. 179,7 of the Constitutions for the provincial chapter.

former text

modified text

- 405** The following have the right to attend the General Chapter with deliberative vote:
1. The Rector Major
 2. The Rector Majors emeriti
 3. The members of the Superior Council, those not confirmed in office as well as new members from the time of their election
 4. The Procurator General of the Society
 5. The Moderator of the General Chapter
 6. The provincials, or if they are seriously impeded, by permission of the Rector Major their vice-provincials; the superiors of vice-provinces
 7. A delegate of each province with less than 250 professed members; two delegates for the provinces of 250 or more professed members.
- The following have the right to attend the General Chapter with deliberative vote:
1. The Rector Major
 2. The Rector Majors emeriti
 3. The members of the Superior Council, those not confirmed in office as well as the new members from the time of their election
 4. The Procurator General of the Society
 5. The Moderator of the General Chapter
 6. The provincials, or if they are seriously impeded, by permission of the Rector Major, their vice-provincials; the superiors of vice-provinces; **the superiors of delegations depending directly on the Rector Major with at least 125 members**
 7. A delegate for each province with less than 250 professed members, two delegates for the provinces of 250 or more professed members, **a delegate for every vice-province and a delegate for every delegation depending directly on the Rector Major, all elected from the perpetually professed members of the circumscription concerned.**

art. 164

In this article a juridical lack of precision is corrected, in so far as the term "delegated authority" is not correct. In actual fact the superior of a vice-province governs in the name of the Rector Major with "ordinary vicarious authority."

406

former text

modified text

At the head of each vice-province there is a superior, chosen in the same way as for a provincial. He remains in office for six years and he governs in the name of and with the delegated authority of the Rector Major.

At the head of each vice-province there is a superior, chosen in the same way as for a provincial. He remains in office for six years and he governs with the **ordinary vicarious authority** of the Rector Major.

407

art. 164B.C.D. (new)

The GC21 takes note of the fact that there are in existence in the Congregation some delegations depending directly on the Rector Major, but which find no mention in the text of the Constitutions which so far contemplate only delegations depending on a provincial. An addition to the text is therefore needed to accommodate this new juridical circumscription.

408

A delegation depending directly on the Rector Major is formed of one or more communities, and is constituted on the basis of special reasons of a geographical, political or religious nature. It differs from a province or a vice-province in so far as it has a superior who does not govern with ordinary authority, either proper or vicarious, but with powers delegated by the Rector Major.

The unity of the delegation arises from the particular scope of the constituent communities, or from the state of emergency in which the communities are existing, or from other particular reasons.

The special dispositions which regulate the functioning of a delegation are established by the Rector Major in the document of erection, or in some other document for the purpose.

The GC21 therefore makes the decision to insert into the Constitutions the following new articles: one to define the delegation in

general as a juridical circumscription (and to introduce the succeeding constitutional articles on delegations at various levels) (art. 164B); two for the delegations depending directly on the Rector Major (art. 164 C,D):

- 409 **164 B: The delegation is constituted by one or more communities in particular circumstances, with at its head a superior who governs it with powers delegated by the Rector Major or by the provincial.**
- 410 **164 C: When special reasons make it necessary, the Rector Major, with the consent of his Council, can constitute a delegation, formed by one or more communities, depending directly on himself.**
- 411 **164 D: The superior of the delegation, nominated by the Rector Major with the consent of his Council, exercises those powers which the Rector Major shall judge opportune to delegate to him.**

2.7 CHAPTER XVIII: Structures of Government at Provincial level

art. 179

- 412 Amongst the proposals coming from the provincial chapters and taken into consideration was one which asks for the application to the provincial chapter of what the Constitutions, in art. 156,6, prescribe for the case when a provincial is unable for grave reasons to attend the General Chapter.

The GC21 recognizes in the proposal an opportune addition to art. 179.5, opening the possibility of a substitute for rectors who are unable for grave reasons to attend the provincial chapter.

former text

modified text

- 413 The following take part in the provincial chapter with a deliberative vote:
-
5. The rectors of each canonically erected community
- The following take part in the provincial chapter with a deliberative vote:
-
5. The rectors of each canonically erected community, **or if they are seriously impeded, their vice-rectors, with the previous approval of the provincial.**

2.8 CHAPTER XIX: Structures of Government at local level*art. 186*

The GC21 recognizes the desirability of including the bursar among the fixed members of the council of the community. **414**

This follows from the fact that the bursar is the only other confrere at local level, other than the vice-rector, whose office is described in the Constitutions (art. 192) whilst the other offices in the local communities are determined by the provincial chapter (art. 193).

This allows the General Chapter to prescribe at world level the presence of the bursar in the council of the community, by analogy with councils at other levels.

*former text**modified text*

The following are members of the council:

1. the vice-rector
2. the members responsible for the principal spheres of activity...

The following are members of the council: **415**

1. the vice-rector **and the bursar**;
2. the members responsible for the principal spheres of activity...

2.9 CHAPTER XX: Administration of temporal goods*art. 195, 196*

In the verification of the articles of the Constitutions concerning the administration of temporal goods, the General Chapter, on the basis also of the RRM (282), takes note that there have been erroneous interpretations of art. 195 and art. 196. **416**

To render more precise the content of these articles, the GC21 has proceeded to a reformulation of them, by means of which:

- a) the fundamental principle expressed in art. 195 is more clearly emphasized, i.e. that temporal goods are kept in the Congregation only to the extent in which they are directly useful for educative and pastoral activity excluding every kind of interest-bearing investment;

b) for this reason the cases of “student burses, legacies for masses, life annuities and charitable foundations” are transferred to the following art. 196, because there is question of true economic operations involving extraordinary administration with burdens attached, even though for charitable purposes, and therefore subject to the normal need for authorization, and also because they are not to be considered exceptions to the forbidden interest-bearing investments;

c) further, in art. 196 for greater clarity:

— the operations of “acquiring and alienating” with the further qualification “to which onerous or gratuitous terms are attached” have been added to state explicitly what is already implied in law by these two words, i.e. by “acquiring” is meant both buying against payment or receiving as a gift, and by “alienating” is meant both selling against payment or disposing of as a gift;

— the operations “to mortgage, rent or exchange” have also been added because they are analogous to the preceding, they invest the property, are regulated by the Code, and hence of their very nature require authorization;

— finally apart from the fact that the addition of the word “accept” is merely the correction of a printer’s error, there have been appropriately eliminated, in connection with accepting legacies and bequests, the words “to which obligations and burdens are attached” because this limitation is not in the spirit of the article.

former text

modified text

417 195. The Salesian Society
 for our works.

The acquiring and keeping of real estate with the sole object of producing income is forbidden, as also every kind of permanent interest-bearing investment except in the case of student burses, legacies for masses, life annuities, and charitable foundations.

195. The Salesian Society
 for our works.

The acquiring and keeping of real estate with the sole object of producing income is forbidden, as also every kind of permanent interest-bearing investment.

418 196. To dispose of or acquire real estate, to contract loans,

196. To dispose of or acquire real estate **to which are attached oner-**

with or without mortgage, to construct new buildings, demolish existing ones or to bring about notable changes, to establish annuities, accept legacies and bequests to which obligations and burdens are attached, the authorization of the Rector Major and his Council are necessary.

When such authorization is applied for the application must be accompanied by adequate documentation, together with the statement of the opinion of the provincial and his council in the case of a request concerning the province, and also by that of the local rector and house council where a local community is concerned.

ous or gratuitous terms, to mortgage, rent and exchange real estate, to contract loans with or without mortgage, to accept legacies and bequests, establish annuities, **student burses, legacies for Masses or particular legacies and charitable foundations,** to construct new buildings, demolish existing ones or to bring about notable changes, the authorization of the Rector Major and his Council are necessary.

When such authorization is applied for the application must be accompanied by adequate documentation, together with the statement of the opinion of the provincial and his council in the case of a request concerning the province, and also by that of the local rector and **community** council where a local community is concerned.

3. MODIFICATIONS TO THE ARTICLES OF THE REGULATIONS

3.1 CHAPTER I: **Evangelization and Catechesis**

art. 1 (Commitment to evangelization and catechesis)

The GC21 has made a partial revision of this art 1 of the Regulations for the following reasons:

- a)* to express better the subjects of the various obligations which in the former version were laid in general on the provincial community, and thus to render the article more concrete and practical;
- b)* to express more adequately the obligation of "evangelization and catechesis" carried out by our communities.

*former text**modified text*

- 420 The provincial community has for its purpose to inspire, coordinate and guide apostolic works to spread the gospel and the christian faith. It therefore encourages an unceasing reappraisal of the catechetical work done by the community, and reshapes its activities...

The provincial community has the task of inspiring, coordinating and guiding the work of evangelization, **especially through its normal channels of government and animation.** It therefore encourages a constant reappraisal of the **catechetical aspect of evangelization, carried out by the individual communities,** and reshapes...

3.2 CHAPTER II: Pastoral work for youth

art. 8,9,10 (Our schools)

- 421 In the verification carried out by the GC21 the importance of the renewal of salesian schools for the fulfilment of our mission as evangelizers of the young has been emphasized (cf. document: "Salesians, evangelizers of the young" n. 128-134).

On the other hand an analysis of the articles of the regulations concerning the school has revealed a certain poverty of content and some lack of precision in the expressions used.

For this reason it has been considered opportune to revise the text of the regulations concerned, with the purpose especially of making more evident some aspects of the salesian style in scholastic activity.

art. 8

*former text**modified text*

- 422 Salesian schools, of whatever kind or purpose, must provide an education which promotes the development of the whole person in a christian context. To this end intellectual, professional, or technical training should be integrated with extra-mural activities.

Salesian schools, of whatever kind, purpose **or level,** must provide an education which fosters the total christian development of the young person **in the socio-cultural milieu in which he lives. In the work of education carried on in a salesian style, which leads to a growth in the faith, our schools strive for a har-**

former text **monious balance between intellectual and technical training and extra-curricular activities.** modified text

former text **To make pastoral care valid and effective our schools should be distinguished for their high cultural values and recognized technical and teaching capacity. They should be conducted in a community atmosphere of freedom and charity reflecting the gospel. They should also be open to the neighborhood for social activity, further education for the poorer classes and for the formation of committed christians among the young.** modified text **Our scholastic involvement should be based on solid cultural values and on recognized technical and teaching ability. It should be lived out in a community atmosphere of freedom and charity, which reflects the gospel. This leads to a social and missionary awareness towards the poor and to the formation of committed young christians.**

art. 10

former text **3.4 CHAPTER VIII Prayer** modified text

former text **To ensure a continued updating of our schools, salesians should encourage within the "educative community" a constant dialog concerning the christian and human values we foster and the care we have for vocations and its relationship with the surrounding area.** modified text **Salesians should encourage within their own respective school communities an ongoing dialog concerning the human and christian values to be fostered and the vocational guidance offered, and how they are related within the social context. This dialog will ensure that our schools are always ready for that constant renewal required of every salesian educational enterprise.**

art. 14 (Service outside our works)

- 425** The verification of the work carried out by the conferes in non-salesian structures, in the sense of art. 30 of the Constitutions has indicated the need to emphasize on the one hand the coresponsibility and fraternal participation of the community which sends them on such activities, and on the other the need for them to be really inserted into the salesian community.

For this reason an addition to art. 14 of the Regulations is approved:

- 426** For the activity contemplated in art. 30 of the Constitutions the salesian community concerned must obtain the consent of the provincial and his council, due regard being paid to the requirements of common life and the work of the community.

Members assigned to such activities should make sure that they remain a real part of the salesian community, which in its turn will show a fraternal and coresponsible interest in their apostolic work.

art. 14B (New article on lay collaborators)

- 427** On the basis of the more general reasons given for the improvement of art. 39 of the Constitutions (cf. n. 387), the GC21 notes the need of expressing in an article of the Regulations the commitment of the salesians to the promotion of shared responsibility with the lay collaborators, and to ensure for them an adequate formation to the salesian spirit (cf. also document "Salesians, evangelizers of the young" n. 69-79).
- 428** "Lay people chosen to collaborate in our work should be made aware that they share in the salesian pastoral plan of education. By making use of

the most suitable means, the community will assure them of an adequate formation in the salesian spirit."

3.3 CHAPTER V: The mass media

art. 28

The GC21 has endorsed the importance of the mass media in the service of the evangelizing mission of the salesian community.

In this perspective the reformulated art. 28 of the Regulations is designed to render the norms it contains more concrete and practical with a view to renewal.

former text

In carrying out their apostolate salesians should lend their support and skills in the fields of journalism, cinema, radio and television. For this they should receive adequate training.

modified text

The provincial with his council shall determine the mode of our pastoral presence in the field of the mass media, either by preparing confreres to lend their support and skills in the fields of journalism, cinema, radio and television, or even by organizing such services ourselves.

3.4 CHAPTER VIII: Prayer

art. 46

The GC21, after examining art. 46 of the Regulations and recalling the interpretation given during the past six years by the Superior Council, makes the decision to modify the text for the following reasons:

1. To promote among the confreres a *common* spiritual culture.
2. To make it easier for the rector to fulfil the task indicated in art. 127 of the Regulations.

Spiritual reading, made in common, can be a helpful instrument for growth in salesianity and the building up of the community.

429

430

431

former text

modified text

- 432 Each day there shall be spiritual reading of some duration. The way of doing this shall be fixed by the Provincial Chapter.
- Each day there shall be spiritual reading of some duration **made in common.**

3.5 CHAPTER X: Poverty

art. 57

- 433 A juridical lacuna was discovered in this article: the confrere who cedes the administration of his goods, either before or after profession, to some person outside the Congregation must inform the provincial of the goods he has reserved as his own property and of their condition both at the time of ceding their administration and periodically afterwards. The lack of this information is the source at times of serious trouble, especially in the case of sickness or sudden death of a confrere.

The article has therefore been clarified by the integration of two additions to the text.

former text

modified text

- 434 Before his profession the novice shall cede, for the entire period of his vows, the administration of the goods he possesses to whomsoever he chooses, and freely dispose of their use and proceeds.
- Before his profession the novice shall cede, for the entire period of his vows, the administration of the goods he possesses to whomsoever he chooses and freely dispose of their use and proceeds, **but under the express condition that he will not be involved in the responsibility for managing the same.**

Subsequently, with permission of the provincial, he can alter these arrangements if there is good reason so to do, and he can also perform those acts with regard to poverty which the civil law prescribes.

Subsequently, with permission of the provincial, he can alter these arrangements if there is good reason so to do and he can also perform those acts with regard to poverty which the civil law prescribes.

All this applies also to those goods which may come into his possession after he has taken his vows.

All this applies also to those goods which may come into his possession after he has taken his vows.

Moreover he will from time to time inform the provincial of the goods of which he retains the ownership, and of their condition.

3.6 CHAPTER XB: Obedience

art. 71B (new)

In the course of the verification carried out by this GC21 emphasis has been laid more than once on the importance of the talk with the superior, mentioned in art. 96 of the Constitutions.

Attention has been drawn to:

- the usefulness of this talk in connection with the animation of the community and the exercise of shared responsibility;
- the duty of the rector to be always available to receive and listen to the confreres; this is directly linked with the priority amongst the rector's duties in what concerns the ministry of unity and the care of the salesian identity (cf. document "Salesians, evangelizers of the young": animation of the community n. 46-57);
- the responsibility of every confrere to have a meeting with his superior for his own good and that of the community.

For these reasons the following article of the Regulations is approved:

"Let the rector consider as one of his principal duties that of being always available to serve the community, particularly in receiving and listening to the confreres.

This friendly talk is a privileged moment of dialog; it helps greatly towards the spiritual growth of the individual confreres and of the community.

In an atmosphere of mutual trust every confrere should frequently see his rector, to let him know the state of his health, how his apostolate is proceeding, the difficulties he is facing in his religious life and in fraternal charity, and of all that may contribute to the welfare of the individual members and of the community."

435

436

3.7 CHAPTER XI: Formation

- 437 Various aspects of the verification on formation in the Congregation during the last six years have led the GC21 to modify some articles of the Regulations and to introduce an occasional new article to emphasize important aspects of salesian formation.

The following modifications and additions to the text are therefore presented. They are in harmony with the motivations and guidelines found in the document on SALESIAN FORMATION.

art. 73B (formation communities)

- 438 **"Formation communities are communities expressly set up for the purposes of formation, with a rector and a team of confreres specifically prepared for the work of formation, above all as regards spiritual direction. Those responsible for formation and those being formed create in a life lived in community an atmosphere of coresponsibility in the diversity of their respective roles. With a clear vision of the aims of formation they periodically plan and evaluate their work."**

art. 73C

- 439 **"Before the novitiate all candidates must have a period of specific preparation. Under ordinary circumstances this period should not be less than six months and should be passed in a salesian community. The details for this are laid down in the directory of the province."**

art. 81

former text

modified text

- 440 After the novitiate every member whether destined to the priesthood or not, must continue his formation in a suitable salesian community, preferably a studentate. **Immediately** after the novitiate, every member, whether destined for the priesthood or not, must continue his formation **for at least a two year period** in a **formation community**, preferably a studentate.

During this period the general philosophical, theological and

During this period the general philosophical and pedagogical training

pedagogical training shall be given. Technical, scientific or professional training can also be begun or continued with specific qualifications in view.

shall be given, **with an introduction to theology.** Technical, scientific or professional training can also be begun or continued with specific qualifications in view.

art. 88B

“The members who are preparing for the priesthood must receive, over a minimum period of four years, a more intense and specifically priestly formation in a formation community, preferably a studentate.

441

During this period they shall attend seriously to theological studies, preferably in salesian centers.

They must not undertake duties or other studies that will interfere with the specific purpose of this formative period.”

art. 93 Ongoing formation

former text

modified text

The work of the members should be organized in such a way that they have sufficient time at their disposal for keeping themselves up to date. The possibility of spending a longer period in spiritual and pastoral renewal should be granted to those who desire it.

The work of the members should be organized in such a way that they have sufficient time at their disposal for keeping themselves up to date.

442

art. 93B

“Periodically after their perpetual profession all salesians should be given the possibility of spending an appropriate period of time for the renewal of their pastoral and religious life. In their planning, provinces should take this need into account. Each confrere should generously respond to this need of ongoing formation for his own good and that of the community.”

443

3.8 CHAPTER XII: Structures of government at world level

art. 96

- 444 In art. 127 of the Regulations, drawn up by the SGC, it is laid down that the extraordinary six-yearly visitation of the provinces shall be carried out by the Regional Councillor.

The experience of the past six years has brought to light some difficulties in connection with this practice:

- on the one hand, the practical impossibility—for some vast and complex regions—for the Regional Councillor himself to be able to make with proper care the extraordinary visitation of all the provinces of the Region;
- on the other hand, the danger that the Regional Councillor may be too absorbed in the juridical obligations of the visitation, and so lose his proper physiognomy, which is essentially one of union, of coordination, of animation according to the indications of the GC19 and of the Constitutions.

It seems that a real distinction should be made between the figure of the Regional Councillor and that of the Extraordinary Visitor. Per se the canonical visitation can be made by other members of the Superior Council or for that matter by “non-Councillors,” entrusted with the task by the Rector Major in accordance with art. 96 of the Regulations.

For these reasons the GC21 makes the decision that the contents of art. 127 of the Regulations concerning the extraordinary visitation shall be duly adapted and integrated with art. 96 of the Regulations which deals in general with the faculty of the Rector Major to make personally or through others visitations of the provinces and local communities.

Art. 96 of the Regulations is therefore amplified as follows:

former text

modified text

- | | | |
|-----|--|---|
| 445 | Personally or through others, the Rector Major may visit each and every province and local community. Whenever the need arises he may arrange for other visits, beyond those contemplated in art. 127. | Personally or through others, the Rector Major may visit each and every province and local community. Whenever the need arises he may arrange for other visits.
In particular he will arrange, during his six year term of office, for an |
|-----|--|---|

extraordinary visitation of every province. This may be carried out, as he thinks fit, either by the Regional Councillor or by another visitor delegated by the Rector Major with all the powers of jurisdiction required by the nature of the visit itself.

4. DELIBERATIONS

4.1 Delegate of the Rector Major for Poland

The GC21, after noting the deliberations by which in 1971 the SGC decided that the two provinces of Poland should be confided to a Delegate of the Rector Major because of the particular situation of that country, and in view of the fact that the same situation still continues at the present day, *deliberates* as follows:

446

1. **To confide the two provinces of Poland to a personal Delegate of the Rector Major**, so as better to provide for the good of the provinces concerned and their linkage with the Rector Major and his Council;
2. **That the Delegate will have such power and duties as the Rector Major may wish to bestow on him, and he will be consulted by the Superior Council when there is question of specific problems of the Polish provinces.**

4.2 Constitution of the Region of Asia

The GC21, having considered the difficulties stemming from the great geographical extension of the so-called "English-speaking" region and the notable differences between its component provinces, in order the better to provide for the good of the provinces concerned, and to assure a more adequate link between the provinces and the Rector Major and his Council on the basis of the duties assigned to the Regional Councillors by art. 144 of the Constitutions,

makes the decision to divide the former "English-speaking" group into two groups constituted as follows:

Asian Region comprising the Provinces of

Bombay - Calcutta - Gauhati - Madras - Hong Kong - Philippines - Japan - Thailand

and the Delegations of

Vietnam - South Korea

English-speaking Region comprising the Provinces of

Australia - Great Britain - Ireland and South Africa - USA East - USA West.

4.2 Constitution of the Region of Asia

The GC21 having considered the difficulties stemming from the great geographical extension of the so-called "English-speaking" region and the notable differences between its component provinces in order to provide for the good of the provinces concerned and to assure a more adequate link between the provinces and the Rector Major and his Council on the basis of the duties assigned to the Regional Councilors by art. 144 of the Constitution.

1. To divide the two provinces of Poland to a personal Delegate of the Rector Major, so as better to provide for the good of the provinces concerned and their linkage with the Rector Major and his Council.

2. That the Delegate will have such power and duties as the Rector Major may wish to bestow on him, and he will be consulted by the Superior Council when there is question of specific problems of the Polish provinces.

3. That the Delegate will have such power and duties as the Rector Major may wish to bestow on him, and he will be consulted by the Superior Council when there is question of specific problems of the Polish provinces.

4.1 Delegate of the Rector Major for Poland

4. DELIBERATIONS

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CONFIRMATION OF THE DECISIONS OF THE S.G.C. CONCERNING THE FACULTY GRANTED BY THE

M.P. ECCLESIAE SANCTAE II 1,7

As far as the other chapters of the S.G.C. are concerned, the Superior Council has authorized the Superior Council to make good any eventual serious gaps in the text of the new Constitutions and Regulations, following the spirit of the work of renewal undertaken by the present Special General Chapter. (ASGC nn. 765-766)

The 21st General Chapter reconfirms these decisions of the SGC and prolongs the validity of the above paragraphs until the next ordinary General Chapter.

**CHAPTER
DELIBERATION**

The Special General Chapter made the following decisions concerning the faculty granted by the Motu Proprio "Ecclesiae Sanctae" (II, 1,7).

447

I. Faculty given by the M.P. Ecclesiae Sanctae II, 1,7

Confirmation of the decisions of the SGC concerning the Faculty granted by the M.P. Ecclesiae Sanctae II 1,7

The object of this faculty obviously embraces the prescriptions of the old Constitutions which have been incorporated into the new Constitutions and Regulations, as well as experiments contrary to common law, which have been prudently undertaken with the authorization of the Holy See.

2) And no. 7 of the same document adds: "The same faculty is granted to the General Council for the space of time between the said Chapters, according to the norms which they themselves shall decide."

3) The object of this faculty obviously embraces the prescriptions of the old Constitutions which have been incorporated into the new Constitutions and Regulations, as well as experiments contrary to common law, which have been prudently undertaken with the authorization of the Holy See.

In this matter the SPECIAL GENERAL CHAPTER HAS DECIDED THAT THE EXERCISE OF THE POWER GIVEN BY THE M.P. "ECCLESIAE SANCTAE", II, 1,7 NEEDS A DECISION OF THE SUPERIOR COUNCIL, APPROVED BY AT LEAST 2/3 OF THE MEMBERS.

CONFIRMATION OF THE DECISIONS OF THE S.G.C.
CONCERNING THE FACULTY GRANTED BY THE
M.P. ECCLESIAE SANCTAE, II, 1,7

447 The Special General Chapter made the following decisions concerning the faculty granted by the Motu Proprio "Ecclesiae Sanctae" (II, 1,7).

I. Faculty given by the M.P. Ecclesiae Sanctae II, 1,7

1) The Motu Proprio 'Ecclesiae Sanctae', II, 1,6 gives the S.G.C. "the right to alter, temporarily, certain prescriptions... by way of experiment, provided that the purpose, nature and character of the institute are safeguarded. Experiments which run counter to common law—and they should be embarked upon with prudence—will be readily authorized by the Holy See as the need arises. Such experiments may be continued until the next ordinary General Chapter which will be empowered to grant a further prolongation, but not beyond the date of the subsequent Chapter."

2) And no. 7 of the same document adds: "The same faculty is granted to the General Council for the space of time between the said Chapters, according to the norms which they themselves shall decide."

3) The object of this faculty obviously embraces the prescriptions of the old Constitutions which have been incorporated into the new Constitutions and Regulations, as well as experiments contrary to common law, which have been prudently undertaken with the authorization of the Holy See.

In this matter the SPECIAL GENERAL CHAPTER HAS DECIDED THAT THE EXERCISE OF THE POWER GIVEN BY THE M.P. "ECCLESIAE SANCTAE", II, 1,7 NEEDS A DECISION OF THE SUPERIOR COUNCIL, APPROVED BY AT LEAST 2/3 OF THE MEMBERS.

II. Special powers delegated by the SGC

As far as the other chapter deliberations are concerned, the S.G.C. AUTHORIZES THE SUPERIOR COUNCIL (under the same conditions as above: 2/3 majority) TO MAKE GOOD ANY EVENTUAL SERIOUS GAPS IN THE TEXT OF THE NEW CONSTITUTIONS AND REGULATIONS, FOLLOWING THE SPIRIT OF THE WORK OF RENEWAL UNDERTAKEN BY THE PRESENT SPECIAL GENERAL CHAPTER. (ASGC nn. 765-766)

The 21st General Chapter reconfirms these decisions of the SGC and prolongs the faculties referred to in the above paragraphs until the next ordinary General Chapter.

The constitutional faculty, by which the Rector Major can "for practical purposes" interpret the Constitutions, remains valid.