



# ACTS OF THE SUPERIOR COUNCIL

## OF THE SALESIAN SOCIETY

### Special Number

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## I. LETTER OF THE RECTOR MAJOR

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Turin. 25th October, 1968

*Dearest confreres,*

This special number of the Acts of the Council brings you the official announcement that our Congregation is now beginning the work of preparation for the Special General Chapter.

You will recall that, as a result of a request of ours, the Sacred Congregation of Religious and Secular Institutes replied that, after having thoroughly examined our queries, it considered it opportune to delay the Special General Chapter beyond the time proposed by the « Norms » of *Ecclesiae Sanctae*. It added, however, that at any rate it must not be postponed beyond 1971 and that, even if it met at the normal time, our General Chapter cannot lose that particular and special character assigned to it by the « Norms », both in the preparatory phases and in the actual work it must do in order to attain the ends pointed out by the Superior Authorities.

We have to deal with objectives that have never before been so vast, essential and binding, and they have already been pointed out in the dogmatic constitution *Lumen Gentium*, and the decree *Perfectae Caritatis*, and have been defined exactly in the *Motu Proprio Ecclesiae Sanctae*. I limit myself to some fundamental quotations.

*Lumen Gentium* underlines the particular witness of the religious state in the Church:

« The profession of the evangelical counsels appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfilment of the duties of their Christian vocation. The People of God has no lasting city here below, but looks forward to one which is to come. This being so, the religious state by giving its

members greater freedom from earthly cares more adequately manifests to all believers the presence of heavenly goods already possessed here below.

« Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ. It foretells the resurrected state and the glory of the heavenly kingdom. Christ also proposed to His disciples that form of life which He, as the Son of God, accepted in entering this world to do the will of the Father. In the Church this same state of life is imitated with particular accuracy and perpetually exemplified. The religious state reveals in a unique way that the kingdom of God and its overmastering necessities are superior to all earthly considerations. Finally, to all men it shows wonderfully at work within the Church the surpassing greatness of the force of Christ the King and the boundless power of the Holy Spirit.

« Thus, although the religious state constituted by the profession of the evangelical counsels does not belong to the hierarchical structure of the Church, nevertheless it belongs inseparably to her life and holiness » (L.G. 44).

Since the religious life as such should correspond to this mission so splendidly and authoritatively summed up, *Perfectae Caritatis* lays down for all religious the obligation of renewal, laying down the following principles:

a) Since the fundamental norm of the religious life is a following of Christ as proposed by the gospel, such is to be regarded by all communities as their supreme law.

b) It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of founders, as also to all the particular goals and wholesome traditions which constitute the heritage of each community.

c) All communities should participate in the life of the Church. According to its individual character, each should make its own and foster in every possible way the enterprises and objectives of the Church

in such fields as these: the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary and social.

d) Communities should promote among their members a suitable awareness of contemporary human conditions and of the needs of the Church. For if their members can combine the burning zeal of an apostle with wise judgments, made in the light of faith, concerning the circumstances of the modern world, they will be able to come to the aid of men more effectively.

e) Since the religious life is intended above all else to lead those who embrace it to an imitation of Christ and to union with God through the profession of the evangelical counsels, the fact must be honestly faced that even the most desirable changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them. Indeed such an interior renewal must always be accorded the leading role even in the promotion of exterior works » (P.C. 2).

Finally, in the *Motu Proprio Ecclesiae Sanctae* a special General Chapter is prescribed in order to promote the renewal and adaptation of each institute, and precise norms and directives are given for its preparation:

« The collaboration of all is necessary, superiors and members, in order to renew in themselves the religious life, to prepare the spirit of the Chapters, so that their work may be well done and finally in order to observe faithfully the laws and directives emanating from the Chapters themselves.

« The General Council, in preparing for this Chapter, should conveniently provide for a wide and free consultation of all the members and for a well-ordered co-ordination of the results, as a help and directive to the work of the Chapter itself. All this can be done, for example, by consulting the house and provincial councils, setting up commissions, drawing up questionnaires, etc. » (II, I, n. 2,4).

Reflecting on this plan of the work demanded by the Church, it became evident in the continental meetings of provincials and then in the Superior Council that it was necessary to get our preparation

under way as soon as possible. This letter of mine, then, is intended as the official start of the long journey that must take us to the Special General Chapter.

It is a journey that binds all without distinction, because we all have the duty and the right to bring our contribution and thus render ourselves co-responsible for the life and future of the Congregation.

Contribution and co-responsibility are above all indispensable in order to promote in ourselves and in our communities that interior, spiritual and apostolic renewal founded on our conformity to Christ, on faithfulness to both the essential charism of Don Bosco and the signs of the times. Without this, every effort for renewal and adaptation would become mere formalism and technicality, a body without a soul, an illusion trying to solve vital problems with mere formulas and articles.

But the contribution and co-responsibility of all are indispensable also in our duty to study and reflect on the themes and problems which the General Chapter will have to face, because this will put us in a position to know the mind and preoccupations of the confreres, their expectations and desires.

It is necessary, therefore, that at all levels we give this preparation priority above every other duty, for it is a priority founded on reality, as can be easily seen.

I have nominated Father Cajetan Scrivo (Consultor for the Apostolate of Youth) to preside over and co-ordinate the complex work of preparation. To him you can turn for all clarifications; he will be glad to put himself at your service and will be grateful for every suggestion and remark that you think opportune to make to him.

Herewith you will find the main outlines of the proposals made by the Council documents and the plan of preparation for the Chapter. They are the result of the work done a Preparatory Technical Commission (1) nominated by me, which sat at Rome from 30th

(1) *Preparatory Technical Commission*. Chairman: Fr. Cajetan Scrivo; Secretary: Fr. Charles Borgetti; Fr. Gino Corallo (Italy-Pugliese); Fr. Walter Dermota (Yugoslavia); Fr. Joseph Gevaert (PAS); Fr. Thomas Hall (England); Fr. Valentine Klingel (S. Germany); Fr. Humbert Leconte (N. France); Fr. Demetrius

September to October 6th this year. The Superior Council has examined and approved the work of this commission. As you will notice, the plan foresees at all the stages the active participation of the confreres and then requests that in every phase of the work they should be fully informed in good time, and their opinions, observations and suggestions be requested.

For the present, right at the start, you are all invited to make, in of the four main themes, which synthetically embrace the essential the manner and places indicated, your proposals on the various items problems of the nature and ends of the Congregation, of our religious consecration, of Salesian formation and finally of the structure of government at every level.

Your co-operation will help the Provincial Chapter to prepare on each theme suitable schemes that will form the basis for all the successive work.

The times envisaged by the plan for the various phases are not very long; but it could not be otherwise without compromising the ample consultations within the Congregation at every phase of the work, and without delaying still further the start of the General Chapter. It is therefore indispensable that we all bind ourselves to respect them, making the necessary sacrifices involved.

Before closing this communication, I want to make a dutiful appeal.

The work to which we are all called in order to prepare for the Special General Chapter cannot and must not stop the carrying out of the deliberations of the 19th General Chapter, which retains all its validity, unless the next one decides on eventual changes. It is well to remember also that the 19th General Chapter has the benefit of so much Council wisdom, as each one can see for himself. It would not do, then, to make changes in the practice of our constitutions and regulations, just because of the fact that during this period of prepa-

Licciardo (PAS); Coad. Euniciano Martín (Barcelona, Spain); Fr. Diamantino Monteiro (Portugal); Fr. Julian Ocaña (Madrid, Spain); Fr. Ivo Paltrinieri (Rome); Fr. Silvanus Sarti (PAS); Fr. Piero Stella (PAS); Fr. Eugene Valentini (Central-Italy); Fr. Adrian Van Luyn (Holland).

ration, suggestions concerning changes may be presented and discussed. Only the General Chapter, it is well to recall, has the authority to decide on changes of that kind.

I think that when you receive this letter of mine we shall have concluded the centenary celebrations of our Basilica with the feast of the Immaculate Conception. I am happy to think and count it as a good omen that we start the initial preparation of the Special Chapter whilst our hearts are fervently turned towards her who has ever been the Mother of our beloved Congregation. May she inspire us in the way ahead as she did our Father.

Greeting you cordially, I shall be grateful to be remembered in your prayers, assuring you of my own constant memento.

Affectionately,

Father Aloysius Ricceri  
*Rector Major*



## II. PROGRAMME OF PREPARATIONS FOR THE SPECIAL GENERAL CHAPTER

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*October-December 1968: Stages of the precapitular work.*

1) Official communication made by the Rector Major in the Acts of the Superior Council. Preparatory stages linked with the general topics.

2) Personal letter of Rector Major to each confrere inviting him to look in a constructive spirit to the future of our family, to occupy himself with the great ideals and problems of the Congregation, its religious vitality and apostolic efficaciousness, and thus to collaborate responsibly in the preparation.

The preparatory stages are linked with the general themes of the Special General Chapter.

The judgments of the confreres, their observations and proposals formulated individually or in meetings of spontaneous groups or of communities should be sent ordinarily to the competent provincial offices. The confreres may, nevertheless, should they deem it opportune, send them directly to the Central Preparatory Commission. In either case, such writing should bear the writer's signature. The preparatory commissions, both provincial and central, are bound by professional secrecy as regards the authors of the proposals.

3) The Regional Consultors will indicate as soon as possible confreres of their regions — priests and coadjutors — who are experts or particularly qualified (theologians, pedagogists, those versed in problems of governing and pastoral experience). From amongst these the Superior Council will choose those who will make up the Central Preparatory Commissions for the Chapter. The names, age, specialisation and present occupation of these confreres will be given.

*January-April 1969: First special Provincial Chapter.*

4) Each Provincial will convene a Special Provincial Chapter; its agenda will be the topics given by the Rector Major's official communication. He will immediately form a Provincial Preparatory Commission, to be presided over by a chairman nominated by him.

5) The task of the Provincial Preparatory Commission is to study, suggest to the Provincial, and promote all initiatives judged useful to:

a) sensitise the confreres to the prospects of the Chapter (conferences, study-days, group and community meetings, etc.);

b) prepare the confreres spiritually for the ideals and renewal put forward by the Chapter (retreats, days of prayer, community or personal acts of piety, etc.);

c) clarify the topics of the Chapter, giving help to those confreres who so desire it in their study and in their replies;

d) establish, if possible, study commissions, to go more deeply into the proposed topics in view of the Capitular discussions.

It should also get the friends of our work interested (Co-operators, Past Pupils, more mature pupils, qualified members of the clergy), encouraging them to collaborate in the forms which the local situation permits.

It is also the task of the Provincial Preparatory Commission to look after the technical side of the Special Provincial Chapter, according to the norms that will be given at appropriate times.

6) Then the Special Provincial Chapter will be convened.

On each of the topics proposed by the Rector Major, those participating will draw up a final draft after discussing the draft prepared by the study commission (see number 5 d). Naturally in the discussion and final draft, account will be taken of the points raised and the proposals made by the individual confreres or by particular groups or Houses.

7) By 15th May 1969 four copies of an Italian translation of the drafts drawn up by the first Special Provincial Chapter must be sent

to Turin. Furthermore, those questions which the Chapter members consider worthy of inclusion in the questionnaire (see below) should be made known.

*May-August 1969: Central Precapitular Commissions (First phase).*

8) A Central Technical Commission will elaborate and index the final drafts of the special Provincial Chapters and the eventual proposals sent directly to Turin by individual confreres.

9) Precapitular Commissions will be established by the Rector Major and his Council on the basis of the indications given according to number 3. Each commission will immediately elect its own president and secretary, and will commence the study of the topic within its own competence.

1) The presidents of the Central Precapitular Commissions will form the Central Coordinating Commission under the presidency of the General Consultor responsible for the preparation of the Chapter.

*September-November 1969: Questionnaire.*

11) Should it happen that the study of the Central Precapitular Commissions reveals that the mind of the Congregation on particular points is not made sufficiently clear, a questionnaire shall be drawn up to be sent to each confrere for a further examination of those points.

Such being the case, the Central Technical Commission will look to the formulation of the questionnaire in August 1969, its translation, printing and distribution in September.

12) The personal replies of the confreres to the questionnaire should reach Turin by November 1969.

*December 1969 - March 1970: Classification of the replies to the questionnaire.*

*April-June 1970: Central Precapitular Commissions (Second phase).*

13) The Commissions will prepare the Schemes on the general topics in accordance with those received from the Provincial Chapters and in reply to the Questionnaire.

*July-August 1970:* Translation, printing, distribution of the « Schemes » to each Province (by August 1970).

*September-November 1970:* Second Provincial Chapter.

14) A Second Provincial Chapter will be convened to discuss these Schemes. In order that they be sufficiently prepared for this meeting, matters will be so arranged as to give a suitable period of time to become acquainted with these Schemes. In this way also they will be enabled to hear the opinions of the confreres of their Houses.

The observations of the Provincial Chapters on the Schemes of the Central Commission must reach Turin by 15th December 1970.

*January-February... 1971:* Central Commissions (Third phase).

15) The Central Preparatory Commissions will re-examine their respective « Schemes » in the light of the amendments suggested by the Provincial Chapters.

The General Chapter will be presented with the results of these works and the observations of the Provinces by a spokesman elected by the Commissions at the end of their work.

### III. GENERAL THEMES

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#### I. Nature and End of the Salesian Congregation.

Suggested outlines and proposals to actuate the renewal of the Congregation according to the following conciliar principles:

1) *Evangelical Principles:*

« Since the fundamental norm of the religious life is a following of Christ as proposed by the gospel, such is to be regarded by all communities as their supreme law » (*P.C. 2a*).

2) *Fidelity to the spirit and proper aims of Don Bosco.*

« It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of the founders, as also all particular goals and wholesome traditions which constitute the heritage of each community » (*P.C. 2b*).

3) *Participation in the apostolic work of the Church.*

« All communities should participate in the life of the Church. According to its individual character each should make its own and foster in every possible way the enterprises and objectives of the Church in such ways as these: the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary and social » (*P.C. 2c*).

4) *Sensibility to the signs of the times.*

« Communities should promote among their members a suitable awareness of contemporary human conditions and the needs of the Church. For if their members can combine the burning zeal of an apostle with wise judgments, made in the light of faith, concerning the circumstances of the modern world, they will be able to come to the aid of men more effectively » (*P.C. 2d*).

## II. Life consecrated to God in the Salesian Congregation.

« Since the religious life is intended above all else to lead those who embrace it to an imitation of Christ and to a union with God through the profession of the evangelical counsels, the fact must be honestly faced that even the most desirable changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them. Indeed such an interior renewal must always be accorded the leading role even in the promotion of exterior works » (P.C. 2e).

Suggested outlines and proposals are requested so as to obtain:

1) That the community may be a true family « joined in the name of the Lord » (P.C. 15) — Community of fraternal charity.

2) That the whole religious life « should be penetrated by an apostolic spirit, as their entire apostolic activity should be animated by a religious spirit » (P.C. 8) — Apostolic community.

3) That there is fostered « energetically the spirit of prayer and the practice of it. In the first place they should take the sacred scriptures in hand each day » (P.C. 6) — the Community of prayer.

4) That the community may truly be a community of persons consecrated to God through the vows, in such a way that:

a) *Chastity* may be the sign of total love of God and service to the confreres (cfr. P.C. 12).

b) Collective and individual *poverty* may be a true testimony (cfr. P.C. 13).

c) *Obedience* may be active and responsible (cfr. P.C. 14).

## III. Formation to a consecrated life in the Salesian Congregation.

Outlines, suggestions and proposals for:

1) Obtaining a harmonious human formation, both christian and religious, of the members of the Congregation (P.C. 18).

2) Obtaining an organic coordination of the scope, means, and time of formation (cfr. *O. T.*; *P.C.* 18).

3) Allowing the members to continue their training in the religious life and the apostolate, in doctrine and technical matters — constant renewal (*P.C.* 18).

#### **IV. Structure and Government of the Congregation.**

Suggestions, observations and outlines to perfect, in the light of Vatican Council II and the 19th General Chapter, the structure and government of the Congregation:

- 1) On a local community level;
- 2) On a provincial community level;
- 3) On a regional community level (inter-province conferences);
- 4) On the level of the whole Congregation (Superior Council, General Chapter) (cfr. *P.C.* 14; *E. S.* 18).

#### IV. EXPLANATORY NOTE ON THE GENERAL THEMES

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Merely a swift reading of the General Themes is needed to notice that *they include all the different aspects of our life consecrated to God in the Congregation*, aspects which will have to find a place in the ordering and formulation of our *revised Constitutions*, according to the teachings of Vatican Council II and the directive of the Motu Proprio *Ecclesiae Sanctae*.

The Themes — as the title preceding them indicates — are presented first in a very general manner, some even (especially the 1st and 3rd) with a rather theoretical formulation, as is demanded by the nature of the subject they refer to.

This presentation is intended to urge an ample study that is at once thorough and absolutely free of the themes themselves, without imposing an obligatory and too detailed direction.

The « General Themes » are then reduced to certain points — these also, it must be said, of a still sufficiently general character.

These points — which ought to be considered only as exemplifications and without any pretence at completeness — are intended only to *facilitate* the above-mentioned study with a rapid orientation on the totality of the subjects, questions, problems, etc., contained in the « General Themes » themselves.

For this purpose, alongside the different points there are quoted or referred to certain expressions of the *Council documents* or the *19th General Chapter*. Also given are *the articles of our Constitutions relative to the themes dealt with*, so that having the articles present, the subject in question may be all the more rapidly pin-pointed with greater precision.

Even these references are merely given as examples and are definitely not meant to be complete. They suppose in every instance a knowledge of the *Council documents* (especially *Lumen Gentium*,



*Sacrosanctum Concilium, Perfectae Caritatis, Optatam Totius, Presbyterorum Ordinis, Gravissimum Educationis, Gaudium et Spes*) and of the 19th General Chapter, as well as of the Constitutions, the Regulations and traditions of Salesians life.

## GENERAL THEMES

### I. Nature and End of the Salesian Congregation.

In regard to this theme there is a request for suggestions, remarks, proposals, etc., intended to advance the renewal of the Congregation — and the correlative formulation of the Constitutions — according to the following Council principles:

1. *To establish the religious life of the Congregation, « which comprises clerics and laymen », on the gospel teaching and to direct it according to the supreme rule that derives from this.*

Vatican Council II: « Since the fundamental norm of the religious life is a following of Christ as proposed by the gospel, such is to be regarded by all communities as their supreme law » (P.C. 2a).

Cfr. XIX Gen. Ch., Doc. 6; *Consts.* 1, 2, 12, 23, 200.

2. *To keep faithful to the spirit, purposes and traditions proper to St. John Bosco and to the correlative works through which these purposes have come down.*

Vatican Council II: « It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of founders, as also to all the particular goals and wholesome traditions which constitute the heritage of each community » (P.C. 2b). And again: « There exist within the Church a great number of clerical and lay institutes devoted to various aspects of the apostolate. They have contributions to make which are as various as the graces given them... these communities, then, should skilfully harmonize their observances and practices with the needs of the apostolate to which they are dedicated. But inasmuch as the religious life which is committed to apostolic works takes on many forms, a necessary diversity will have to distinguish its path to a suitable renewal, and members of the various communities will have to be sustained in

living for Christ's service by means which are proper and fitting for themselves » (P.C. 8).

Consequently there are considered under this title, alongside the specific purposes of the Congregation within the Church which are suitable as a means to attain those ends: the education of youth, schools of different kinds, oratories, youth apostolate, parishes, co-operators, past pupils, help to the Daughters of Mary Help of Christians, help to the Volunteers, missions, preaching of retreats and missions, social apostolate, means of communication, etc.

Cfr. XIX *Gen. Ch.* Docs, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19; *Consts.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 49, 79, 107, 125, 199.

### 3. *To participate in the apostolic mission of the Church.*

Vatican Council II: « All communities should participate in the life of the Church. According to its individual character, each should make its own and foster in every possible way the enterprises and objectives of the Church in such fields as these: the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary, and social » (P.C. 2c).

Cfr. *Consts.* 49, 54; Documents of XIX *Gen. Ch.* and articles of the *Constitutions* cited in the preceding point, relative to the works by means of which the Congregation participates in the universal and local apostolic mission of the Church.

### 4. *To keep the Congregation constantly aware of the signs of the times.*

Vatican Council II: « Communities should promote among their members a suitable awareness of contemporary human conditions and of the needs of the Church. For if their members can combine the burning zeal of an apostle with wise judgments, made in the light of faith, concerning the circumstances of the modern world, they will be able to come to the aid of men more effectively » (P.C. 2d).

Cfr. XIX *Gen. Ch.* Doc. 6; *Consts.* 14, 168; confer also the documents and articles cited earlier for Theme III, especially for number 3.

## II. **Life consecrated to God in the Salesian Congregation.**

This theme comprises all the subjects relative to Salesian religious life in so far as it is a life of consecration to God according to the religious vows.

The Council teaches in this regard: « Since the religious life is intended above all to lead those who embrace it to an imitation of Christ and to union with God through the profession of the evangelical counsels, the fact must be honestly faced that even the most desirable changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them. Indeed such an interior renewal must always be accorded the leading role even in the promotion of exterior works » (P.C. 2e).

Cfr. also P.C. 5; L.G. 43, 44, 45, 46, 47.

Remarks, suggestions and proposals are requested to help carry out these teachings in such a way as to bring about that:

1. *The Salesian communities will be real families « united in the name of the Lord »* (P.C. 15), i.e. be *communities of fraternal charity*.

Cfr. XIX Gen. Ch. doc. 6, chs. 1, 2, 5; Consts. 12, 13, 14, 16, 196, 197, 198.

2. The whole of religious life will be « *penetrated by an apostolic spirit, as their entire apostolic activity should be animated by a religious spirit* » (P.C. 8), i.e. that the Salesian communities will be *apostolic communities*.

Cfr. XIX Gen. Ch. doc. 6, ch. 7; Const. 152.

3. « *The spirit of prayer and the practice of it* » based on the genuine sources of Christian spirituality will be diligently cultivated (cfr. P.C. 6), i.e. that the Salesian communities will be *praying communities*.

Cfr. XIX Gen. Ch. Doc. 7; Consts. 15, 16, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163.

4. The Salesian communities will be truly *communities of persons consecrated to God according to the religious vows*.

Cfr. XIX Gen. Ch. doc. 6; Consts. 12, 20, 21, 185.

1) *Chastity* should be a sign of total love of God and service of our brethren.

Cfr. XIX Gen. Ch. doc. 6, ch. 4; Consts. 12, 34, 35, 36, 37, 38, 39.

2) *Poverty*, collective and individual, should be a true witnessing.

Cfr. P.C. 13; XIX Gen. Ch. doc. 6, ch. 3; Consts. 12, 17, 18, 19, 22, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 46, 56, 76, 77, 87, 115, 120, 186.

3) *Obedience* should be the offering of our collaboration for « the upbuilding of Christ's body according to God's design ».

Cfr. P.C. 14; XIX Gen. Ch. doc. 6, ch. 5; Consts. 12, 38, 40, 41, 43, 44, 45, 46, 47, 49, 50, 52, 53, 55, 87.

### III. Formation to a consecrated life in the Salesian Congregation.

Given the fact that, according to Vatican Council II, « the suitable renewal of religious communities depends very largely on the training of their members » (P.C. 18), remarks, suggestions, proposals and experiences are requested so as to bring it about that the training imparted to the members of the Congregation, especially in the houses of formation, both clerical and coadjutor, may be more perfect in itself and constantly up-dated for dedication to the Salesian apostolate.

In particular, proposals, suggestions and plans are desired so as:

#### 1. *To be able to give the confreres a harmonious formation:*

1) *human*: — *physical*: health, sport, etc.; *intellectual*: studies, qualifications, etc; *spiritual*: the so-called human virtues... « sincerity of heart, a constant concern for justice, fidelity to one's word, courtesy of manner, restraint, and kindness in speech » (O.T. 11), etc...;

2) *Christian*: — formation towards the solid practice of the Christian virtues: faith, hope, charity, etc...;

3) *religious-Salesian* and especially *priestly* for the candidates to the priesthood: — training in the practice of the most characteristic virtues of the Salesian apostle: piety, simplicity, serenity, joy, work, temperance...

Cfr. P.C. 18 and the whole decree *Optatam Totius*; XIX Gen. Ch. doc. 8; *Consts.* 13, 47, 48, 71, 72, 74, 78, 88, 118, 165, 166, 167, 168, 187, 188, 194, 195, 200.

#### 2. *To obtain an organic and efficacious coordination of periods, times, scope and means*, according to which the above-named formation may be imparted.

1) Houses of formation for clerics and coadjutors: aspirantates, novitiates, studentates, etc...

2) Triennium.

3) Particular scope of each period of training ( aspirantate, novitiate, etc.) and means of attaining it.

4) Duration and situation, etc., of each period of training.

5) Pastoral aspect of vocations.

6) Other problems relative to the houses of formation.

Cfr. P.C. 18 and the whole decree *Optatam Totius*; XIX Gen. Ch. docs.

2, 3, 4, 5; *Consts.* 72, 73, 88, 164, 167, 168, 170, 171, 172, 173, 174, 175, 176, 178, 179, 180, 181, 182, 183, 184, 194, 195.

3. To ensure that « *throughout their lives religious should labour earnestly to perfect their spiritual, doctrinal, and professional development* » (P.C. 18).

Cfr. P.C. 18; the whole of *Optatam Totius*; XIX Gen. Ch. doc. 4, ch. 5, doc. 17; *Consts.* 14, 168.

#### IV. Structure and Government of the Congregation.

Suggestions, observations, remarks in order to bring up-to-date and perfect in the light of the doctrine of Vatican Council II and the 19th General Chapter the structures and government of the Congregation:

##### 1. *At local community level.*

Cfr. *Consts.* 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122.

##### 2. *At provincial community level.*

Cfr. *Consts.* 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 189, 190, 191, 192, 193, 196, 197, 198.

##### 3. *At regional community level* (provincial conferences).

##### 4. *At the overall Congregation level* (Superior Council and General Chapter).

Cfr. *Consts.* 49, 50, 51, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 189, 191, 199.

(Re; the whole of Theme IV confer again *passim Perfectae Caritatis*, the *Motu Proprio Ecclesiae Sanctae* and in a special way documents 1 and 20 of the 19th General Chapter).

## V. TECHNICAL PRINCIPLES FOR THE FORM AND EDITING OF REPLIES

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1) The replies should be typewritten if possible. Those which are written by hand must at least be written very clearly. Should this not be the case, there is the danger that they will not be considered or be interpreted differently than intended.

2) The replies should be written using only one side of the paper, and on a format of 297 mm x 210 mm (i.e.  $11 \frac{3}{4}$  inches x  $8 \frac{3}{8}$  inches).

3) Do not treat of different points on the same page; indicate at the head of each page the number of the Theme and of the paragraph to which the reply refers.

4) The last page must carry the signature, age, number of years professed, and state (priest, cleric, coadjutor), of the correspondent. Anonymous writings will not be taken into consideration.

5) Brevity is recommended, with precision and clarity.

6) Each proposal should be formulated in appropriate terms which are exact and precise and hence facilitate correct understanding and evaluation.

7) Nothing should be proposed without motives, especially in treating of modifications.

8) Do not limit yourself to criticism and purely negative points which are strictly personal or local, but indicate positive solutions and the ways in which they may be actuated and in which foreseen difficulties may be overcome.

9) Provincials must determine a suitable period during which the confreres can send their replies to the preparatory commission of the *Provincial Chapter*.



