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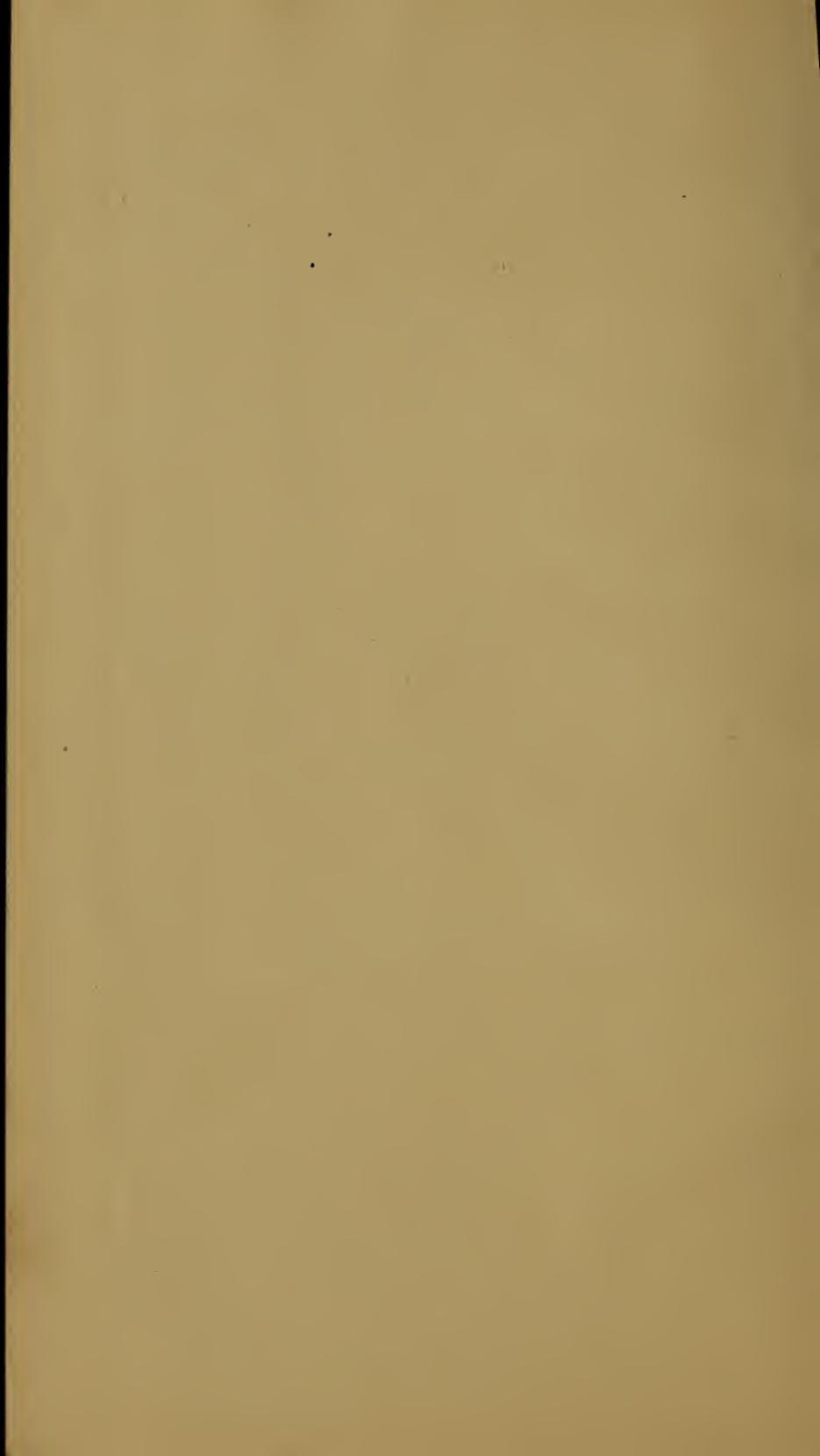
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*Holy Ghost Fathers*

# REGULAE ET CONSTITUTIONES

## CONGREGATIONIS SANCTI SPIRITUS

SUB TUTELA

IMMACULATI CORDIS BEATISSIMÆ  
VIRGINIS MARIAE



HOLY GHOST APOSTOLIC COLLEGE  
CORNWELLS, PA.  
1914

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## DECRETUM

Rmus Dominus Alexander Le Roy, Episcopus Titularis Alinden. et Superior Generalis Congregationis Sancti Spiritus sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ, huic Sacræ Congregationi, Negotiis Religiosorum Sodalium præpositæ, humillime exposuit, in postremo Generali Capitulo suæ Congregationis decretum fuisse, ut, attentis quibusdam variationibus, quæ irrepserant sensim sine sensu in Constitutiones ad usum ejusdem Instituti Religiosi, aliquot Sodales, virtute, prudentia et rerum gerendarum usu præstantes, eligerentur, ad ipsas Constitutiones temporum adjunctis et experientiæ placitis aptius accommodandas.

Quum autem commisso sibi muneri ipsi satisfecissent, schema earumdem variationum huic Sacræ Congregationi oblatum fuit, ut eas Apostolica adprobatio firmiores faceret.

Illud autem accidit, ut, in earum Constitutionum examine peragendo, nonnullæ additiones vel immutationes in ipsa quoque Regula, cuius dictæ Constitutiones veluti explicatio censentur esse, necessariæ et opportunæ viderentur. Quas quidem hæc S. Congregatio, re mature perpensa et exquisito voto alterius e suis Consultoribus, ipsa peregit et induxit.

Quum autem infrascriptus Cardinalis, Sacræ eidem Congregationi Præfектus, SS. Domino Nostro Pio Papæ Decimo textum ipsius Regulæ, ita emendatum, proposuerit, Sanctitas Sua eumdem in omnibus approbare dignata est, Sodales omnes Congregationis S. Spiritus sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ peramanter cohortans, ut ipsam Regulam fideliter custodiant, ad animarum suarum salutem, et proximorum, præsertim in Missionibus, spirituale bonum.

Contrariis quibuscumque non obstantibus Romæ, die 17 mensis Augusti, anno 1909.

Loco † Sigilli.

Fr. J. C. Card. VIVES, Præf.

Vinc. La Puma.

## APPROBATIONES

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### I

(Parisiis, die 2 Januarii 1734.)

CAROLUS-GASPAR-GUILLELMUS DE VINTIMILLE, ex comitibus Massilliæ DU LUC, miseratione divina et Sanctæ Sedis Apostolicæ gratia Parisiensis Archiepiscopus, Dux Sancti Clodaldi, Par Franciæ, Regii Ordinis Sancti Spiritus Commendator, etc.

Dilectis nobis in Christo Superiori et Directoribus Seminarii Sancto Spiritui sub Immaculatæ Virginis tutela dicati, Salutem in Domino.

Regulas et Constitutiones Sodalitii Vestri, quas partim a Venerabili viro Claudio Francisco Poullart des Places, Sacerdote et Institutore vestro, suscepistis, partim vobis ipsi post longam et felicem experientiam conscripsistis, legimus attente et expendimus, quarum tenor infra sequitur.

Sequitur textus integer Regularum, posteaque ad caleem additur:

Has igitur Regulas et Constitutiones, mature ponderatas, dignas judicavimus quæ auctoritate nostra firmentur, aptissimasque quibus

Sodalitium vestrum et Seminarium, tum ad Ecclesiæ Gallicanæ, tum ad nostræ præcipue Dioecesis utilitatem dirigantur. In quorum fidem præsentes Litteras manu nostra obsignavimus, et a Secretario nostro subsignari, sigilloque nostræ Cameræ communiri jussimus.

Datum Parisiis, anno Domini millesimo septingentesimo trigesimo quarto, die vero mensis Januarii secunda.

†CAROLUS, *Archiepiscopus Parisensis.*

De mandato Illustrissimi ac  
Reverendissimi Domini  
D. mei Archiepiscopi Parisiensis.

Loco † Sigilli.

MARTIN.

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II

DECRETUM

S. CONGREGATIONIS GENERALIS DE PROPAGANDA  
FIDE HABITÆ DIE 11 JANUARII ANNI 1824

Superior et Sacerdotes Sodalitatis et Seminarii quod Sancti Spiritus nuncupatur, et Parisiis, sub Immaculatæ Virginis tutela, multos ante annos erectum est, jamdudum ejusdem Sodalitatis et Seminarii Regulas, jam ab anno

1734 ab Archiepiscopo Parisiensi Carolo-Gaspare-Guillemo DE VINTIMILLE approbatas, et decem in Capita divisas, Sacræ Congregationi obtulerunt, ab Eaque postularunt ut eas et Ipsa auctoritate sua approbaret. Id se præstituram Sacra Congregatio respondit, dummodo Superior et Sacerdotes memoratæ superius Sodalitatis et Seminarii Regulis illis novam Regulam adderent, qua ediceretur ut quæ ad Missiones illas exercendas pertinent, quarum curam gerunt aut gerent, ea in posterum cum Apostolicæ Sedis intelligentia atque approbatione tractari atque expediri debeant. Qua de re, cum illi libentissime assensi essent, actum est hodierna die de approbatione concedenda, et illata nova illa Regula in Caput primum, post verba in quibus agitur de Archiepiscopi Parisiensis in Sodalitatem et Seminarium potestate, factaque omnium et singularum relatione per R. P. D. Petrum CAPRANO, Archiepiscopum Iconiensem, Sacræ Congregationis de Propaganda Fide Secretarium, Sacra Congregatio easdem prudenter sapienterque excogitatas judicavit, et aptissimas ad Missionarios in omni officii sui genere informandos, censuitque dignissimas approbatione esse, easque propterea approbavit et confirmavit, jussitque ut huic Decreto universus earum tenor subjiciatur.

Datum Romæ, ex Ædibus dictæ Sacræ Con-

gregationis de Propaganda Fide, die 7 Februarii anni 1824.

Julius M. Card. DE SOMALIA, *S. Collegii Decanus, Pro-Praefectus.*

Loco † Sigilli.

Petrus CAPRANO, *Arch. Iconien., Secret.*

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III

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

Superior et Sacerdotes Sodalitii ac Seminarii Sancti Spiritus, die 14 decembris 1847, Lutetiae Parisiorum in peculiarem cœtum convenierunt, ut de iis expresse agerent, quæ ad plenam ac perfectam Instituti directionem pertinerent. Itaque, ob recens incrementum Congregationis Sancti Spiritus, necnon ob amplificationem finis eidem præstituti, Regulas Societatis, jam ab anno 1734 ab Archiepiscopo Parisiensi approbatas, ac dein a Sacra Congregatione de Propaganda Fide sancitas ac confirmatas Decreto diei 7 Februarii 1824, quibusdam adjectionibus ac variationibus subjiciendas existimarunt, ut præsentि Sodalitatis conditioni atque ejusdem sacerdotum vocationi apprime responderent. Quibus peractis, veteribusque Regulis opportune

insertis, approbationem atque sanctionem Sacri Concilii Christiano Nomini Propagando humiliter implorarunt. Cum igitur hæc omnia R. P. D. Alexander BARNABO, ejusdem Sacri Concilii Pro-Secretarius, in generali conventu diei 21 Februarii 1848 examinanda retulisset, Eminentissimi ac Reverendissimi Patres, paucis vel additis vel immutatis, prout in earumdem tenore huic Decreto ex eorum jussu adjiciendo videre est, Regulas seu Constitutiones Seminarii Sancti Spiritus nova hac forma concinnatas iterum probaverunt atque confirmaverunt, easque, ab omnibus qui huic Seminario nomen dederunt vel dabunt, in posterum servari jussertunt.

Datum Romæ, ex Ædibus Sacræ Congregationis de Propaganda Fide, die undecima mensis Martii anni 1848.

J.-Ph. Card. FRANSONIUS, *Præfектus.*

Loco † Sigilli.

Alexander BARNABO, *Pro-Secret.*

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IV

(Romæ, die 26 Septembris 1848.)

R. D. MONNET, *Superiori Congregationis et Seminarii Sancti Spiritus, Parisiis.*

Reverendissime Domine,

Quæ pro unienda Congregationi isti Soci-

estate sub titulo Sanctissimi Cordis Beatæ Mariæ Virginis recenter in Galliis fundata, de utriusque Instituti Superiorum necnon Alumnorum consensu, exposita fuerunt huic Sacræ Congregationi, ea in generali conventu, habito die IV hujus mensis, Eminentissimi Patres mature perpendenda suscepérunt. Placuit porro iisdem, ex tenore precum vestrarum agnoscere, quemadmodum vos ad majorem Dei gloriam intendentés, et de animarum salute uberiori cum fructu, collatis in unum viribus, efficacius procuranda solliciti, in id consilii deveneritis, ut quemadmodum unus idemque finis et scopus est utriusque Congregationis, ita etiam ex nunc unica incipiat esse Congregatio. Ita enim arctiori inter sese charitatis vinculo uniti, Alumni, sub unius Superioris regimine, et iisdem Regulis informati, uno eodemque animo et conatu, ad Evangelii lucem afferendam iis qui adhuc in umbra mortis sedent, præcipue per ministerium verbi qui finis est Societatum harum, melius intendent.

Quibus quidem aliisque, quæ a vobis Sacræ Congregationis examini subjecta fuerunt, perpensis, Eminentissimi Patres propositionem vestram approbandam censuerunt. Quapropter vestrum nunc erit negotium istud unionis duarum Congregationum vestrarum ita perficere, ut, cessante ex nunc ea quæ sub titulo est Sanctissimi Cordis Beatæ Mariæ Virginis, istius

Socii et Alumni aggregentur Congregationi Sancti Spiritus, ejusque Socii et Alumni fiant eorumdem jurium et privilegiorum participes, necnon iisdem disciplinæ Regulis subjecti. Eia ergo, satagit nunc magis, ut virtutum omnium ecclesiasticarum præsertim exemplar effecti, majori atque zelo pro Dei gloria et animarum salute zelari non desinatis, quo et de Ecclesia Dei bene in dies mereamini, et immarcescibilem gloriæ coronam in cœlis percipiatis. Nunc vero, quod ad me peculiariter attinet, Dominationi Tuæ gratulor ita votis tuis satisfactum, et Deum precor ut tibi bona omnia largiatur.

Romæ, ex Ædibus Sacrae Congregationis de Propaganda Fide, die 26 Septembris 1848.

Dominationis tuæ

Studiosissimus,

J.-Ph. Card. FRANSONIUS, *Praefectus.*

Loco † Sigilli.

Alexander BARNABO, *a secretis.*

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(Romæ, die 26 Septembris 1848.)

*R. D. Ab. LIBERMANN, Superiori Societatis Sanctissimi Cordis Beatæ Mariæ Virginis.*

Reverendissime Domine,

Quæ pro unienda Congregationi Seminarii

Sancti Spiritus Societate ista, de utriusque  
Instituti Superiorum, nec non Alumnorum con-  
sensu, exposita fuerunt...

Reliqua ut in præcedentibus litteris.

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V

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

(Die 3 Novembris 1848.)

Cum Alumni Sodalitii Sancti Spiritus, in Urbe Parisiensi, jamdiu pro Missionibus obeundis præsertim instituti, preces ad Sacram Congregationem deferendas curaverint, ut præfato titulo retento, invocationem quoque Immaculati Cordis Beatæ Mariæ Virginis addere possent; Sacra Congregatio, referente infrascripto Secretario, votis eorumdem annendum censuit, atque in posterum præfatum Sodalitium Sancti Spiritus subinvocatione Immaculati Cordis Beatæ Mariæ Virginis designandum indulxit.

Datum Romæ, ex Aedibus Sacræ Congregationis de Propaganda Fide, hac die 3 Novembris anno 1848.

J.-Ph. Card. FRANSONIUS, *Præfector.*

Loco † Sigilli.

Alexander BARNABO, *a secretis.*

VI

(Romæ, die 10 Julii 1850.)

*R. D. Francisco LIBERMANN, Superiori  
Societatis ac Seminarii Sancti Spiritus sub in-  
vocatione Immaculati Mariæ Cordis, in Lute-  
tiam Parisiorum.*

Reverendissime Domine,

Mense Novembris anni 1848, supplicem libellum Sacræ huic Congregationi exhibuit Dominatio Tua, quo, nomine Societatis cui præses, postulabas ut Regulis pro eodem mense Februarii anni supradicti a Sacro Consilio Christiano Nomi Propagando sancitis duæ adhiberentur modificationes, quarum altera praxim Paupertatis, altera vero secundum Ordinem Alumnorum Seminarii Sancti Spiritus attingebat.

Atque ad Paupertatem quod attinet, eam ita in regulam erigendam petebas, ut in posterum Alumni Seminarii Sancti Spiritus, ab ipso in Societatem ingressu, usui bonorum renuntiare intelligantur, quorum eis proprietas a Constitutionibus permittitur; ut, absque superioris venia, nullum pecuniæ quantitatem vel in alienam utilitatem erogandam penes se habere valeant; ut denique teneantur, non solum rationem reddere Superiori de ipsa pecunia quam expenderint eo consentiente, sed etiam eidem tradere quidquid forte post usum eorum in manibus superfuerit.

Secundum vero Ordinem Alumnorum vel simpliciter abrogandum, vel saltem diuturnum in tempus suspendendum proponebas.

Tandem Dominatio Tua rogabat...

(*Hic agitur de facultate speciali, ad quinquennium petita.*)

Cum itaque Eminentissimi Patres in generali conventu petitiones Dominationis Tuæ mature perpenderint, censuerunt probari posse proxim Paupertatis superius expressam, eamque, attentis præsertim explicationibus quas sub die 21 Februarii hujus anni præbuisti, in regulam erigi decreverunt.

Secundum Ordinem Alumnorum Societatis Sancti Spiritus, ut Tibi alumnisque omnibus in votis erat, abrogarunt.

Facultatem vero quam ad quinquennium postulasti...

Hæc tibi significare debebam, atque interea Tibi a D. O. M. cuncta fausta et prospera ad-precor.

Dominationis Tuæ

Studiosissimus,

J.-Ph. Card. FRANSONI, *Præfектus.*

Loco † Sigilli.

A. BARNABO, *a secretis.*

Romæ, ex Ædibus Sacræ Congregationis de Propaganda Fide, die 10 Julii 1850.

VII

DECRETUM

SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE

Cum generalis Superior Sodalitii a Sancto Spiritu sub invocatione Purissimi Mariæ Cordis nuncupati a Sacra Congregatione de Propaganda Fide postulaverit, ut in Regulis dicti Instituti, anno 1848, ab eadem Sacra Congregatione approbatis, nonnulla adderentur vel immutarentur quæ pro præsentibus Sodalitii adjunctis magis expedire in Domino vedeantur, Eminentissimi ac Reverendissimi Patres Sacri Concilii Christiano Nomini Propagando, in generali conuentu habito die 2 Aprilis 1855, omnibus mature perpensis, petitas additiones vel immutationes probandas ac confirmandas censuerunt, ea tamen forma ac tenore qui in adnexis Capitibus, eorum jussu primæ Parti Regularum jam probatarum sufficiendis, continentur.

Hanc vero Sacræ Congregationis sententiam, cum R. P. D. Alexander BARNABO, Secretarius, Sanctissimo Domino Nostro PIO Papæ IX retulisset, in Audientia habita die 15 Aprilis 1855, atque ejusdem sententiæ quoad Articulum III Capitis III, a Sanctitate Sua confirmationem imperasset, iidem Eminentissimi ac Reverendissimi Patres præsens edi Decretum, itemque Capita atque Articulos huic adnexos ac

primæ Parti Regularum subrogandos, ab omnibus qui dicto Sodalitio nomen dederunt vel dabunt in posterum servari jusserunt.

Datum Romæ, ex Ædibus dictæ Sacræ Congregationis de Propaganda Fide, die 6 Maii 1855.

J.-Ph. Card. FRANSONI, *Præfектus.*

Loco † Sigilli.

Al. BARNABO, *a secretis.*

# **REGULÆ**

## **Congregationis Sancti Spiritus**

**SUB TUTELA**  
**Immaculati Cordis Beatissimæ**  
**Virginis Mariæ**

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**PARS PRIMA**  
**De Sodalitii Constitutione**

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**CAPUT PRIMUM**  
**De Sodalitii dedicatione**

**1.**—Sodalitium consecratum est Spiritui Sancto sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ.

**2.**—Singulari ergo devotione et solemnitate celebrentur festa Pentecostes et Immaculati Cordis Mariæ, ut corda omnium divini amoris igne et apostolico fervore accendantur, et ut perfectam puritatem obtineant omnes.

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**CAPUT SECUNDUM**  
**De Sodalitii natura et fine**

**3.**—Sodalitii finis est in ecclesiasticæ disciplinæ

zelo et amore virtutum, obedientiæ præsertim et paupertatis, Sodales educare, qui sint in manu Superiorum parati ad omnia: ubicumque pauperibus et infidelibus evangelizare, munia ecclesiastica infima ac laboriosa, pro quibus ministri difficillime reperiuntur, non modo suscipere, sed etiam toto corde amare, ac præ cæteris eligere.

4.—Ad majorem perfectionem, quilibet, Sodalitium iniens, tria emittet vota simplicia paupertatis, castitatis et obedientiæ, prima vice scilicet ad triennium, postea, assentiente Superiore generali cum Consultoribus, in perpetuum; deficiente tali consensu, Sodales ad quinquennium vota renovare teneantur, et sic deinceps, donec ad professionem perpetuam a Superioribus admittantur.—Votorum perpetuorum dispensatio, gravi urgente causa, a Sacra Congregatione impetranda erit.

5.—Cum in Scripturis sacris “væ soli” dicatur, Sodales, nisi quid omnino obstet, vitam ducant communem, sub auctoritate Superioris singulis domibus præpositi.

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### CAPUT TERTIUM

#### De Sodalitii dependentia

6.—Sodalitium est in manu Romani Pontificis, ita ut a nemine nisi ex ejus sententia dissolvi possit, nec ejus Regulæ immutari queant.

7.—Omnia quæ ad Missiones Sodalitio commissas aut committendas pertinent, juxta Sacræ Congregationis de Propaganda Fide decreta, sanctiones, et ordinationes expediantur et agantur.

8.—In erudiendis fidelibus, in concionibus habendis, in ministrandis Sacramentis, Sodalitium

juris sit Ordinariorum. Bonorum autem temporaliū administratio, domorum regimen, Superiorum electio, Novitiorum receptio, inobedientiae aliarumque domesticarum culparum punitio, ad Superiorēs locales, provinciales, et generales gradatim spectent, neque Ordinarii locorum sese iis rebus, nisi in casibus a jure permissis, immisceant.

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#### CAPUT QUARTUM

##### De Sodalitii regimine

9.—Sodalitium regatur a Superiorē generali, cui pareant omnes Sodales in iis quæ ad Sodalitium spectant, ubicumque locorum.

10.—Superiori generali sex sint Consultores, quorum quatuor, in quantum fieri poterit, ex antiquioribus Sodalibus elegantur.

11.—Duo Assistentes elegantur e sex Consultoriis, quorum prior Superioris absentis vices gerat, illique postea gestorum omnium rationem reddat.

12.—Superior generalis, auditis Assistentibus, ad munia Sodalitii inferiora nominet, et res quæ sunt ordinariæ ac minoris momenti decernat.

13.—Superiores instituantur Provinciales, qui præsint pluribus communitatibus in regione determinata. Sicuti Superiori generali, ita et Superioribus provincialibus unus vel alter sit Assistens.

14.—Superiores provinciales a Superiorē generali in omnibus dependeant, ad quem etiam de domibus, et personis, quibus præsunt, interdum referant. Provinciam sibi commissam quotannis, si fieri poterit, visitent, atque acta visitationis ad Superiorē generalem transmittant.

15.—Quolibet mense, ac sæpius, si necesse sit,

Superior generalis et ejus Consultores cœtum habeant.

**16.**—Juxta plurium sententiam Superior generalis graviora negotia decernat.

**17.**—Si in duas æquales partes abierint suffragia, ad finiendam deliberationem, pars pro quo stat Superior prævaleat.

**18.**—Agenda aut acta in cœtibus occulta teneantur, donec ea manifestari posse declaratum fuerit.

**19.**—Omni duodecimo anno vel sæpius, si necesse sit, Capitulum generale convocetur ad quæstiones generaliores, de bono Sodalitii, tractandas; in quo etiam Constitutiones, sive ad interpretandas, sive ad explicandas, sive ad applicandas has Regulas, ferri poterunt. Illæ vero, juxta jus, neque sint supra, neque contra, neque infra Regulas a Sancta Sede approbatas.

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## CAPUT QUINTUM

### De Electionibus

**20.**—Deficiente quocumque modo Superiore generali, eligatur ad annum Vicarius generalis, qui Superioris gaudeat potestate, ad regendum Sodalitium et ad negotia expedienda, minime vero ad quidquam qualicumque modo mutandum aut innovandum.

**21.**—Statim ac defecerit Superior generalis, omnes Sodales absentes per litteras moneantur de electione Vicarii generalis et de electione proxima novi Superioris generalis, ut preces effundant, et omnibus electoribus Sancti Spiritus lumen obtineant.

**22.**—Ut Sodales in remotis regionibus degentes

ad electionem procuratores mittere possint, novus Superior generalis non nisi expleto anno eligatur.

**23.**—Post annum expletum, a Capitulo generali, præsidente Vicario generali, novus Superior generalis per majora præsentium suffragia eligatur totique Sodalitio per litteras denuntietur electio.

**24.**—Superior generalis ad annos duodecim eligatur; quibus elapsis, rursus idem a generali Capitulo cum duabus partibus suffragiorum eligi poterit.

**25.**—Novus Superior generalis electus nullum potestatis actum exercere valeat, priusquam a Sancta Sede fuerit confirmatus.

**26.**—Quolibet triennio ab electione Superioris generalis convenient sex Superioris Consultores et statuant an novus Superior sit eligendus, an non; huic cœtui non intersit Superior, causa quippe ejus agitur.

**27.**—Nova electio non fiat, nisi pro ea stent quatuor saltem ex Consultoribus et sanctio habeatur a Sacra Congregatione de Religiosis.

**28.**—Sodalitium non eligat sibi Superiorem nisi Sodalem, qui vota perpetua nuncupaverit.

**29.**—In Superiorem generalem non eligatur nisi prope quadragenarius, aut quadragenario major: prudentia, pietate, zelo, scientia supra mediocritatem præditus; amator paupertatis, ac disciplinæ nostræ; negotiis familiæ non implicatus; ac præsertim in servando Sodalitii fine vivendique modo constans et stabilis.

**30.**—Superioris generalis Consultores et Assistentes ad pluralitatem suffragiorum ab iisdem electoribus elegantur.

**31.**—Consultores Superioris generalis, præsertim Assistentes, non facile mutentur.

**32.**—Superioris generalis sive electio sive in

officio continuatio, item electio Electorum, Consulorum, Assistentium, necnon Vicarii generalis, per suffragia secreta semper fiant.

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## CAPUT SEXTUM

### De Sodalibus admittendis vel dimittendis

**33.**—Nullus inter Sodales admittatur, qui firma caret valetudine vel judicio sano, qui non est sibi constans, aut qui privatis negotiis implicatur, vel ære alieno gravatur.

**34.**—Qui Sodalitii postulat ingressum per annum integrum in Novitiatu probetur. Quo tempore, a Superiore aliisque Sodalibus examinetur, quid de eo sentiant Sodales inquiratur; demum Consultores cum Superiore generali, per majoris partis suffragia, ipsum vel admittant vel respuant.

**35.**—Tempore expleto, in manu Superioris generalis vel delegati ejusdem, Novitii professionem religiosam et vota simplicia ad triennium emittant.

**36.**—Sodalis, præter professionem religiosam, contractum civilem de servandis Regulis et Constitutionibus cum Sodalitio ineat.

**37.**—Sodalis, rite admissus, infirmæ valetudinis causa dimitti non potest; si autem ipse infirmus, votis expletis, sponte discedere velit, modis omnibus quos suggesserit charitas, juvetur.

**38.**—Sodalibus omnibus necessaria Sodalitium suppeditet. Fatigatis, ægris, senio confectis domum infirmorum aperiat, ipsosque foveat.

**39.**—Si quis Sodalium (quod absit!) in peccata graviora, scandalosa, aut Sodalitio valde nociva lapsus fuerit, de consilio Superioris generalis, Assistentium et Consultorum, juxta pluralitatem suf-

fragitorum, absque spe restitutionis e Sodalitio expellatur; attamen, in quantum suggerit charitas, adjuvetur.

**40.**—Si reus sit ipse Superior generalis, sex ejus Consultores, causam videant, non vero sententiam ferant; deinde acta secreto ad Sacram Congregationem de Religiosis mittantur, ejusque judicium exspectetur.

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### CAPUT SEPTIMUM

#### De Fratribus coadjutoribus

**41.**—Præter Sodales ecclesiasticos, seu Patres, admittantur etiam laici, seu Fratres, qui sint, præsertim in temporalibus, coadjutores Patrum.

**42.**—Fratres coadjutores ad emittenda tria vota religiosa, paupertatis scilicet, castitatis et obedi-entiæ, teneantur.

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### CAPUT OCTAVUM

#### De bonis temporalibus

**43.**—Tum Sodalitium in genere, tum provinciæ, tum singulæ domus bona temporalia possidere poterunt.

**44.**—Quælibet domus quotannis superfluum, sumpto necessario, cum speciali pecuniæ receptæ necnon sumptuum indicatione, ad Superiorem generalem sive Procuratorem mittat.

PARS SECUNDA  
De virtutibus et officiis Sodalium

CAPUT PRIMUM

De colenda paupertate

**45.**—Quærant Sodales primum regnum Dei et justitiam ejus; totos se Deo committant; dare quam accipere beatius judicent; et per omnia proximi æque ac proprias respiciant utilitates.

**46.**—Paupertatem impense colant: ratio victus, vestitus, lecti, cubiculi, pauperibus accommodata sit; habentes alimenta et quibus tegantur, his contenti sint.

**47.**—Extra casum necessitatis, idem sit omnibus cibus. Vestitus quoque sit uniformis, pauper, simplex in forma, nec sine consensu Sodalitii immutetur.

**48.**—Bona communia sedulo conserventur; nemo, sine licentia, quidquam distrahat, det vel commodet.

**49.**—Quad bona propria, sive patrimonialia, sive hæreditaria aut legata, quomodocumque ante suam receptionem aut post suum ingressum acquisita, Sodales omnes eorum dominium directum seu radicale retinent, eorumdem vero usui et gestioni, ab ipso in Societatem ingressu, renuntiasse censeantur; minime vero bona ipsa, necnon eorum fructus, in commune conferre teneantur, sed tantum bona ex Missis, officiis et industria in Societate acquisita.

**50.**—Absque Superioris venia, nullam pecuniæ quantitatem, vel in alienam utilitatem erogandam, penes se habeant.

**51.**—Teneantur singuli, non solum rationem

reddere Superiori de pecunia quam eo consentiente expenderint, sed etiam eidem tradere quidquid forte, post usum, sibi superfuerit.

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### CAPUT SECUNDUM

#### De modestia et castitate

52.—Sodales ita se componant, ut habitu, gestu, incessu, sermone aliisque rebus, nihil nisi grave, moderatum ac religione plenum præ se ferant: familiaritatem igitur nimiam cum extraneis, vel etiam inter se studiose vitent; cum personis alterius sexus cautiores adhuc sint.

53.—In eadem domo assidui non sint, præcipue ubi alterius sexus personæ commorantur vel conveniunt, sero præsertim; et in his quoque Patrum sæpe meditentur verbis: Sermo cum mulieribus rarus, brevis, austerus et quasi fugitivus; nam, ut ait S. Hieronymus, non sunt sapientiores Salomone, nec sanctiores Davide, nec fortiores Samsone: si ament periculum, sicut ipsi, in illo peribunt.

54.—Cum alterius sexus personis nulla omnio sit familiaritas; omnia cum eis, in quantum fieri poterit in sacro tribunali, aut in loco ubi videri possint tractentur.

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### CAPUT TERTIUM

#### De colenda obedientia

55.—Omnes seipsos ex toto corde abnegare studeant, præcipue per obedientiam, quæ omni ex parte perfecta sit, in executione, intellectu et voluntate.

**56.**—Obediant ergo omnes Præpositis suis, tanquam Deo; ipsi enim pervigilant quasi rationem pro animabus subditorum reddituri.

**57.**—Sodales negotii, etiam pii, quod eos ab officio possit avertere, curam, sine licentia, nec suscipiant nec promittant.

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#### CAPUT QUARTUM

##### De fovenda pietate

**58.**—Sodales pietatem, quæ ad omnia utilis est, cum pristino fervore vigilanter servent, ac foveant.

**59.**—Singulis ergo diebus, mentem colloquiis divinis ad æterna reducant, et piæ meditationi horam integrum impendant.

**60.**—Per diem animam sæpius ad Deum elevent.

**61.**—Extra tempus recreationis, silentium ita omnes servent, ut de necessariis tantum loquantur, obiter, et voce demissa.

**62.**—Singuli quotidie bis conscientiam fideliter discutiant examine, ante meridiem particulari, sero generali.

**63.**—Tempore opportuno, coronam Beatæ Mariæ Virginis devote recitent.

**64.**—Sacræ Scripturæ lectionem nullo die, quoad fieri poterit, omittant; piorum ac theologicorum librorum lectione, animam aliquantis per recreent et nutriant.

**65.**—Confiteantur omnes, et Eucharistiam percipiunt qui non sunt sacerdotes, saltem octava quaque die; qui vero sacerdotes sunt, Sacrum singulis diebus facere, nisi ex gravi causa, non omittant. Sic vivant omnes, juxta S. Augustini verbum, ut quotidie mereantur accipere.

**66.**—Post Sacrum non statim recedant, nec profanis misceantur colloquiis; sed gratias bonorum

omnium Auctori fideliter reddant, pia recollectione adstantes ædificant; a qua nonnisi urgenti necessitate dispensentur.

**67.**—Singulis mensibus, in quantum fieri potest, Superiorem adeant omnes, ut cum eo de bono spirituali Congregationis, fidelium, necnon suo conferant, et omnia ad majorem Dei gloriam disponant; cui quoque expedit ut aperiant quomodo sibi succedant sua exercitia spiritualia, et quem in virtutibus proiectum faciant.

**68.**—Superiori generali Congregationis interdum scribant, præsertim Superiores, ut ab eo consolationes et monita, quibus indigeant, accipiant.

**69.**—Semel in anno exercitiis spiritualibus vident per dies octo; quolibet trimestri, per unam diem; ante festum Pentecostes aut infra octavam, necnon in festo Immaculati Cordis Beatæ Mariæ Virginis, etiam per unam diem.

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### CAPUT QUINTUM

#### De cura sanitatis habenda

**70.**—Ubi quis se ægrum sentiet, Præfectum sanitatis moneat, eique ut superiori, dum infirmus est, obediatur.

**71.**—Nemo, sine facultate, tardius quam hora decima lectum petat, nec tardius aliis surgat; dormiant omnes per horas circiter septem, nec a re-creationibus communibus facile abstineant.

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### CAPUT SEXTUM

#### De charitate fraterna

**72.**—Sodalibus sit cor unum et anima una: quo

agnoscant omnes eos vere esse Christi discipulos.

**73.**—Omnes invicem in Christo diligent; in laboribus et temptationibus juvent; in afflictionibus consolentur; juniores senioribus quasi patribus reverentiam exhibeant, qui vicissim illos habeant ut fratres.

**74.**—Pro Sodalibus vita functis sacerdotes Sacrum faciant eorumque recordentur ad altare per annum; qui vero sacerdotes non sunt, defunctum in orationibus suis Deo pariter commendent.

**75.**—Nemo, nisi Superior, fratri imperet; nemo cum fratre contendat, ei aliquid exprobret, eumve irrideat.

**76.**—Officium suum quisque impleat, nec in alienum nisi rogatus aut ex necessitate se ingerat; qui ab officio implendo legitime fuerit impeditus, moneat Superiorem, qui provideat.

**77.**—Nulla sit inter eos contentio, nisi de humilibus et laboriosis officiis obeundis.

**78.**—Sodales salutaria monita, de bono quod tardius insecuri essent, de malo quod tepidius fugissent, in omni charitate sibi invicem præbeant; monitiones cum omni humilitate, quin etiam grato animo accipient.

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## CAPUT SEPTIMUM

### De officiis erga Superiores et Benefactores

**79.**—Omnes Summo Pontifici reverentiam et omnimodam obedientiam exhibeant; eadem prætent officia Superiori ecclesiastico loci: scientes eos qui potestati resistunt Dei ordinationi resistere, sicut ait Apostolus.

**80.**—Superiorem generalem Sodalitii, qui omnibus Christi personam propius exhibit, magna rev-

erentia et amore, ut decet filios, complectantur.

**81.**—Pro Summo Pontifice, pro Superiore ecclesiastico et universo Clero, pro Superiore Sodalitii, et pro omnibus qui in potestate constituti sunt, in Missa et in piis exercitiis, orare Sodales nunquam omittant.

**82.**—Orent singulis diebus pro benefactoribus vivis et defunctis; pro quibus, semel in mense, Missa principalis in Domo primaria celebretur.

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### CAPUT OCTAVUM.

#### De agendi ratione cum extraneis

**83.**—In mente semper habeant hæc utilissima verba: Væ mundo a scandalis; Exite de medio eorum et separamini...; Quoties inter homines fui, minor homo redii. In epulis rarissime, et nonnisi ex convenientia aut ob majus bonum; in ludis, conventibus præsertim serotinis, nunquam appareant; sed in medio fidelium sint ut ministri Christi et dispensatores mysteriorum Dei.

**84.**—Domo non egrediantur sine licentia Superioris. Quam qui petit, aperiet quo et cujus causa ire velit. Domum reversus, se Superiori sistat.

**85.**—Extraneos frequenter nec visitent nec ab eis visitentur; cum iisdem ita se gerant, ut omnibus verbo prosint et exemplo.

**86.**—Extra domum non manducent sine necessitate aut licentia: quoties autem foras mandubunt, prudenter se observent.

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### CAPUT NONUM

#### De procuranda salute animarum

**87.**—Sodales qui mittuntur ad populos, ut eorum

saluti provideant, hæc Christi verba “Vos estis sal terræ” semper ante mentis oculos habeant; ut virtutibus omnibus forma facti gregis ex animo, efficacius eum ad arctam salutis viam deducant.

**88.**—Abnegent semetipsos, tollant crucem suam, Christum sequantur, et fideles sint dispensatores mysteriorum Ejus, ut cum ipso fidenter dicere valeant: Quis ex vobis arguet me de peccato? et cum Apostolo: Imitatores mei estaote, sicut et ego Christi.

**89.**—Populos sibi commissos a bonorum temporalium fame et siti, quæ tot demergunt homines in interitum, suis exemplis arceant. Terrena ergo sincero corde despiciant, ut cum Sapiente omnibus absque rubore dicere possint: Vanitas vanitatum, et omnia vanitas; et cum Christo: Beati pauperes spiritu, quoniam ipsorum est regnum Cœlorum.

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## CAPUT DECIMUM

### De observandis Regulis

**90.**—Singuli quotannis tum communes Regulas tum officii sui proprias, attente legant ut accurate servent; ac quo modo illas expleverint semel in mense Superiori rationem reddant.

**91.**—Correctiones propter defectus et transgressiones cum humilitate et patientia, imo cum gratiarum actione, suscipiant.

PARS TERTIA  
De officiis in specie

CAPUT PRIMUM

De officio Superiorum

**92.**—Superiores, præsertim Generalis, totis viribus enitantur ut tales se præbeant, quales bonum

Sodalitii postulat et prout in hisce Regulis præscribitur.

**93.**—Præcipua officii eorum pars est ut abnegatione, orationis assiduitate et unione cum Deo, totam Societatem seu provinciam aut domum, cui præsunt, quasi fulciant, et subditos exemplo magis quam sermone instituant.

**94.**—Regulas communes accurate servent; particularia fugiant in cibo, vestitu, cæterisque universis in rebus.

**95.**—Sine Consultorum consensu, in usibus receptis nihil immutent; nec, sub prætextu majoris etiam boni, novos inducant.

**96.**—Regulas cujuslibet officii proprias teneant, earumque perfectæ observationi invigilent.

**97.**—A Sodalibus officii, quod ipsis commissum est, rationem quolibet mense exigant.

**98.**—Caveant ne familiaritate cum aliquibus aut nimia indulgentia alios offendant.

**99.**—Eorum sit licentiam dare domo egrediendi, aut extra domum manducandi.

**100.**—Ubi sunt Novitii et Scholastici, de horum statu a Sodalibus inquirant; postulantes Sodalitii ingressum, si qui sint, proponant; vocandos ad Ordines nominent suo tempore, ut de impedimentis, quæ se forsan latent, secreto moneantur.

**101.**—Nullus inter Scholasticos seu Novitios ab ipsis admittatur aut retineatur, quin ex prævio examine constet eum esse bonis moribus commendatum, capacem et idoneum; quod ad dimittendos attinet, consultant ex Sodalibus qui se melius instruere possunt.

**102.**—Curent ut bis in anno de studiis Scholastici stricte examinentur.

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## CAPUT SECUNDUM

### De officio Præfectorum

**103.**—Invigilent Præfecti ut Novitiatus et Scholasticatus disciplina conservetur, nec relaxetur, aut immutetur; ita se gerant, ut eorum agendi ratio omnium sit norma.

**104.**—Severitatis rigorem sic benignitate temperent, ut, dum exactam Regularum omnium observationem a Scholasticis et Novitiis exigunt, eisdem tamen se amabiles præbeant.

**105.**—Eorumden cubicula sæpe visitent, ac videant utrum omnia sint decenter composita; invigilent ut Novitii et Scholastici debito tempore lectum petant, e lecto surgant, silentium servent, meditationi, conscientiæ examini, lectioni piæ et concioni, cum habetur, sedulo intersint, et octavo quoque die confiteantur; examinent item an et quomodo Scripturæ Sacræ, Theologiæ aut Philosophiæ studeant; an modestiam vultu, gestu, sermone præferant; an in vestitu decentiam et munditiam servent.

**106.**—Edoceant Novitios et Scholasticos rubricas, cæremonias, modum catechizandi, componendi et pronuntiandi sermonem.

**107.**—Libellum habeant, in quem referant Novitiorum et Scholasticorum nomina, dotes, defectus, studia, profectum in virtutibus, ut, interrogati a Superioribus, de singulis respondere possint.

**108.**—Fratrum coadjutorum Præfectus, saltem semel in hebdomada, exhortationem aut catechesim eis faciat; moribus eorum invigilet; curet ut quotidie sero et mane orent, Missæ intersint, et singulis hebdomadibus confiteantur.

**109.**—Subpræfecti easdem Regulas servent, Præfectosque in officiorum eorum exercitio adjuvent.

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### CAPUT TERTIUM

#### De officio Magistrorum

**110.**—Nullus, nisi urgente necessitate, institutatur Magister, si non sit Sodalis.

**111.**—Magistri fugiant id omne quod a studio eos posset avertere, vel impedire quominus lectiones accurate præparent.

**112.**—Ab omni novitate doctrinæ discipulos suos arceant; opiniones laxiores pariter ac rigidiores ne doceant; quod probat Ecclesia, et ipsi probent; quod damnat, damnent.

**113.**—Lectiones ultra tempus præfixum, sine facultate, non protrahant.

**114.**—Scholasticos pari studio exerceant; cum nullo specialem familiaritatem habeant.

**115.**—Extra lectionum tempus benigne excipiunt, et audiant eos qui ab ipsis difficultatum solutionem quærunt.

**116.**—Officii sibi commissi rationem, quolibet mense, Superiori reddant.

**117.**—Caveant ne ardore studiorum tepescat ardor spiritus; attendant sibi: Lucere enim parum

est; lucere autem et ardere, ait sanctus Bernardus, perfectum est.

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### CAPUT QUARTUM

#### De officio Procuratorum

**118.**—Procuratores, sive generales, sive provinciales, hæc sibi præcipue dicta putent: Quærите primum regnum Dei, et justitiam ejus, et hæc omnia adjicientur vobis.

**119.**—Pro bono communi assidue laborent, non suæ industriæ innixi, sed Providentiaæ Dei, cui se totos in omnibus committant.

**120.**—Videant ne sumptus inutiles fiant, ac studiose moderentur expensas, ne Sodalitium vel Provinciæ ære alieno graventur.

**121.**—Omnem pecuniam quam acceperint aut expenderint in codicem quotidie referant.

**122.**—Dati et accepti rationem Superiori quolibet tertio mense reddant; idem præstent, semel in anno, Superiori eidem cum duobus Assistantibus, vel duobus aliis ad id specialiter deputatis.

**123.**—Benefactores opportuno tempore visitent; in procurandis subsidiis nemini graves aut molesti sint, ut sibimet ipsis et Sodalibus, cum necesse fuerit, gratus semper apud omnes pateat aditus.

**124.**—Subprocuratores easdem Regulas servent, et Procuratores in eorum officio adjuvent.

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### CAPUT QUINTUM

#### De officio Æconomorum

**125.**—Æconomorum officium cum sit exercitium

charitatis, vigilantiæ, humilitatis, mansuetudinis et patientiæ, præstat ut his virtutibus sedulo studeant.

**126.**—In omnibus quæ ad sua officia spectant, tum Procuratoribus, tum Superioribus obedient.

**127.**—Adnotent sedulo in quas res impenderint pecuniam acceptam, ut Superiori, semel in mense, dati et accepti rationem reddere parati sint.

**128.**—Dent operam ut Fratres coadjutores vel famuli debito tempore officiis suis fungantur, domum verrant et mundam teneant.

**129.**—Quæ pro victu quotidiano sunt emenda Subœcono mo indicent. Caveant ne res non bonæ aut insalubres emantur; quæ autem emptæ fuerint, ut conserventur current.

**130.**—Current etiam ut cibi parentur modo congruo, sed paupertati accommodato.

**131.**—Circa quantitatem et qualitatem portionum, jussa sibi a Superioribus servent. Extra casum necessitatis, nemini particularia dent sine licentia.

**132.**—In codice describant omnem domus suppellec tilem; caveant ne quid deperdatur, aut frangatur; current ut quod fractum fuerit cito reparetur.

**133.**—Bis in anno, Superiori, aut cuicunque ab ipso deputato, exhibeant res in catalogo descriptas et suæ custodiæ commissas.

**134.**—In Subœconomorum libris scribant pecuniæ summam, quam ad quotidianos sumptus eisdem dederint; et singulis hebdomadibus rationem ab eis exigant, summamque expensi in codicem suum referant.

**135.**—Subœconomi œEcono in iis quæ sunt sui officii obedient, eumque in omnibus juvent.

*Concordat cum originali quod asservatur in Archivo S. C. de Religiosis.*

*In fidem, etc.*

Locus † Sigilli.

Romæ, die 18 Augusti 1909.

R. CAROLI.

*Concordat cum codice approbato  
qui in Archivo Domus nostræ primariæ asserv-  
atur.*

Parisiis, die 25 decembris 1909.

† Alexander LE ROY,  
Episc. Alinden. Sup. gen. C. S. Sp.

# INDEX

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## PARS PRIMA

### De Sodalitii Constitutione

	Page
I.—De Sodalitii dedicatione.....	17
II.—De Sodalitii natura et fine.....	17
III.—De Sodalitii dependentia.....	18
IV.—De Sodalitii regimine.....	19
V.—De Electionibus.....	20
VI.—De Sodalibus admittendis vel dimittendis..	22
VII.—De Fratribus coadjutoribus.....	23
VIII.—De Bonis temporalibus.....	23

## PARS SECUNDA

### De Virtutibus et Officiis Sodaliis

I.—De colenda paupertate.....	24
II.—De modestia et casitate.....	25
III.—De colenda obedientia.....	25
IV.—De fovenda pietate.....	26
V.—De cura sanitatis habenda.....	27
VI.—De charitate fraterna.....	27
VII.—De officiis erga Superiores et Benefactores	28
VIII.—De agendi ratione cum extraneis.....	29
IX.—De procuranda salute animarum.....	29
X.—De observandis Regulis.....	30

## PARS TERTIA

### De Officiis in specie

I.—De officio Superiorum.....	31
II.—De officio Præfectorum.....	32
III.—De officio Magistrorum.....	33
IV.—De officio Procuratorum.....	34
V.—De officio Œconomorum.....	34



# CONSTITUTIONS

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LETTER OF APPROBATION

FROM HIS EMINENCE THE CARDINAL  
PREFECT

OF THE S. C. OF THE PROPAGANDA

(Edition of 1878)

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Reverendissime Pater,

Accepi nuper textum typis impressum Constitutionum istius Congregationis a Sancto Spiritu atque ab Immaculato Mariæ Corde nuncupatæ, prouti eæ a Capitulo Generali ejusdem Congregationis, habito in domo SS. Cordis Mariæ prope Lutetiam Parisiorum, mense Augosti anni 1875, redactæ fuerunt. Etsi vero Constitutiones, de quibus agitur, nil aliud sint nisi accurata quædam explicatio Regularum, quæ a Sacro hoc Consilio Fidei Propagandæ approbatæ fuerunt, merito tamen Paternitas Tua, attentis litteris laudati Sacri Concilii sub die 8 Martii 1875 datis, præfatas Constitutiones eidem censuit subjiciendas.

Cum porro diligens earum examen institutum sit, nihil mihi visum est obstare quominus dictæ

Constitutiones in praxim deducantur, servatis quidem emendationibus aut mutationibus anno 1876 adhibitis a plerisque Capituli Generalis membris, atque in adjecto folio diei 26 Augusti ejusdem anni Sacro huic Consilio propositis ut ab eo probarentur.

Cæterum, si quid præterea in eisdem Constitutionibus ulteribus emendandum, vel immutandum visum fuerit, id in subsequentibus Capitulis Generalibus proponetur, ac dein Sacræ Congregationis judicio subjiciatur, quo videlicet opportuna approbatione muniatur.

Precor vero Deum ut tibi bona quæque largiatur.

Romæ, ex Ædibus Sacræ Congregationis de Propaganda Fide, die 12 Julii 1878.

Paternitatis Tuæ

Addictus

JOANNES, Card. SIMEONI, Præfектus.

J.-B. AGNOZZI, secret.

*Reverendissimo Patri*

*Ignatio Schwindenhammer,*

*Superiori Generali Congregationis*

*Spiritus Sancti et SS. Cordis Mariæ.*

LETTER OF APPROBATION  
FROM HIS EMINENCE THE CARDINAL  
PREFECT  
OF THE S. C. OF RELIGIOUS  
(Edition of 1909)

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SEGRETERIA  
DELLA  
SACRA CONGREGAZIONE  
DEI RELIGIOSI

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No. 3, 940-09.

Romæ, die 17 Augusti 1909.

Illme ac Revme Domine, uti Frater,

Nuper exhibitus fuit huic Sacræ Congregationi, Negotiis Religiosorum Sodalium præpositæ, textus Constitutionum ad usum Congregationis Spiritus Sancti sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ, cui Amplitudo Tua merito præest; qui, juxta Generalis postremi Capituli vota, in quibusdam articulis emendatus fuerat.

Sacra porro eadem Congregatio, postquam præfatas Constitutiones mature examinaverit, nonnullis additis, immutatis vel suppressis, eas approbandas et confirmandas existimavit, prout hisce litteris approbat et confirmat.

Hæc erant communicanda cum Amplitudine

Tua, cui diurnam ex animo felicitatem ad-  
precor.

Amplitudinis Tuæ, uti Frater,

Fr. J. S. Card. VIVES, Præf.

Vinc. La Puma.

Loco † Sigilli.

*Perillustri ac Revmo Domino*

*D. Alejandro Le Roy*

*Episcopo titul. Alinden.*

*Sup. gen. Congnis. S. Sp. et Imm. cord. B.M.V.*

“Hæc editio lingua Anglica Permissu Su-  
periorum imprimitur.”

Eugenius PHELAN, C. S. Sp.,

*Provincialis Stat. Fæder.*

# CONSTITUTIONS

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## PART I

### General Organization of the Institute

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#### CONSTITUTION 1

##### Name and Patrons

(Reg. I, c. 1.)

1.—The Congregation is dedicated to the Holy Ghost and placed under the special protection of the Immaculate Heart of Mary. To this twofold dedication it owes its official title, as found at the head of its Rules. Thence too comes its ordinary name: Congregation of the Holy Ghost and the Immaculate Heart of Mary, or simply of the Holy Ghost.

*Name*

2.—As patrons it has, for the apostolic life, St. Peter, St. Paul, the Apostles, St. Francis Xavier and St. Peter Claver; for community and religious life, St. Joseph and St. John the Apostle.

*Patrons*

St. Joseph is, besides, the special patron of the Brothers.

3.—Its two principal feasts are those of Pentecost and of the Immaculate Heart of Mary (259).

*Feasts*

Those of St. Joseph, of St. Peter, of St. Paul, and of St. John, are secondary feasts; those of the Apostles, of St. Francis Xavier, and of St. Peter Claver, are third class.

4.—The arms of the Congregation represent the Holy Ghost under the form of a dove, hovering

*Arms*

over the Heart of Mary. The device is in the words: *Cor unum et anima una*: One heart and one soul.

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## CONSTITUTION 2

### Nature and Objects

(Reg. I, c. 2.)

*Nature* 5.—The Congregation is a Religious Institute, devoted to the Apostolate.

*General Object* Its first and general object is to procure the glory of God and the sanctification of its members, by the observance of the vows of Religion and the practice of the Rules and Constitutions.

*Special Object* 6.—Its special and distinctive object is to form and maintain, in ecclesiastical discipline and love of abandoned souls, Religious ready, at the direction of their Superiors, for every service: evangelization of infidels, especially those of the black race; painful works, humble and toilsome ministries, for which holy Church has difficulty in finding apostolic laborers.

*Works and Spirit* 7.—As to other works, the Congregation—except on the proposal of the Holy See—will not undertake any but those necessary or very useful for the furtherance of the ones mentioned. And even then, its preference will be for abandoned souls.

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## CONSTITUTION 3

### Means of Attaining its Objects

(Reg. I, c. 2.)

*Religious Life* 8.—To secure the sanctification of its members and to put them in the dispositions of renounce-

ment, of generosity, of union with God, which are demanded from all who would give themselves to the evangelization of abandoned souls, the Congregation imposes the taking and practicing of the three vows of Religion, to the extent and within the limits determined in the second part of these Constitutions.

Community life, with religious enclosure, spiritual exercises, and various disciplinary observances, will help the members to practice the vows and to grow in supernatural spirit.

9.—To procure the salvation of the souls in its charge, the Congregation takes every means suggested by the zeal of faith, by prudent, enlightened, generous, steadfast zeal, a zeal suited to place, time, and circumstance, and in conformity with the traditions of the Catholic apostolate, with the directions of the Holy See and the instructions of the Sacred Congregation of the Propaganda.

A means incompatible with the religious and community life imposed by the Constitutions, is the only one that is inadmissible.

*Apostolic Life*

## CONSTITUTION 4

### Authority Over the Congregation

(Reg. I, c. 3.)

10.—The Congregation is subject to the Sovereign Pontiff, who, as supreme head of the Church and of religious institutes, has complete authority over it.

It depends particularly on the Sacred Congregation of Religious, and, for all that concerns the Missions, on the Propaganda: The Cardinal Prefect of the Propaganda is its Protector.

*Authority  
of the  
Holy See*

**11.**—The more important matters concerning the Institute and its works are reserved to the decision of the Holy See, in particular the following:

- a. Confirmation of the Chapter's election of a Superior General;
- b. The acceptance or the abandonment of a Mission, a Prefecture Apostolic, or a Vicariate;
- c. The erection of a Province;
- d. The erection of a Novitiate;
- e. The foundation or the suppression of a Community in a country dependent on the Sacred Congregation of the Propaganda, when the evangelization of that country is not entrusted to the Congregation;
- f. The acceptance of a parish;
- g. A transfer of the Mother House;
- h. The introduction of members of another religious institute into our Missions;
- i. A dispensation from perpetual vows;
- j. The confirmation, in cases foreseen by Law, of a professed member's leaving, in case he has perpetual vows or Sacred Orders (171);
- k. The dispensation from some impediments to the admission of a subject (142);
- l. The authentic interpretation of Rules and Constitutions;
- m. The alienation of real estate, of titles to it, or of other valuable property;
- n. The decision of eventual disagreements between the Congregation and the Ordinaries, as also between the General Council and the ecclesiastical Superiors who are members of the Institute;
- o. The settlement of any serious dissensions that may arise in the Congregation itself;
- p. The authorization to proceed, in certain cases, to a new election of the Superior General (75), to

the dismissal or exclusion of an Assistant or a Councilor (77);

q. The permission for an extraordinary convocation of the General Chapter, or for a delay in holding it (83);

r. The approval of the acts of the General Chapter. *Report*

**12.**—Every six years, the Superior General will send to the Cardinal Prefect of the Sacred Congregation of Religious a general report on the Institute. This is to be drawn up in agreement with the Council, and is to show summarily the condition of the Congregation with regard to members, establishments, and works, as well as its financial condition.

**13.**—In its relations with Ordinaries and other *Ordinaries* ecclesiastical Superiors, the Congregation is ruled by the Law common to institutes of priests with simple vows, approved by the Holy See.

**14.**—In accordance with Law, the Institute can found no house without the written consent of the local Ordinary, or, in mission countries not confided to its care, without the authorization of the Propaganda (11, e). *Foundations*

But, once established in a place, the Congregation could not, without legitimate causes, be constrained to leave, especially if there were question of establishments which it had created.

**15.**—When an establishment or a work subject to the Ordinary, such as a parish, a pilgrimage, etc., is to be accepted, there shall first be made with the ecclesiastical authority a written agreement, in legal and canonical form, determining precisely the mutual conditions, and signed by those concerned. *Agreements*

This arrangement holds similarly for works of-

ferred by civil administrations, by founders, or by benefactors. There shall, if occasion requires, be drawn up a detailed inventory of the things involved, and this shall be duly signed, in conformity with the laws of the country.

*Administrative Relations*

**16.**—Administrative relations, between ecclesiastical heads and communities, are conducted through the appointed Superiors.

The same method is followed in connection with civil authorities and other administrations (55, 111-s; 116-g).

*Mission Heads*

**17.**—The better to maintain union with the Mother House, the ecclesiastical heads of Missions entrusted to the Congregation, may be appointed principal Superiors, with the powers and obligations of that title (111, 395-405).

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## CONSTITUTION 5

### Various Classes of Members

(Reg. I, c. 4.)

*Clerical and Lay*      **18.**—The Congregation, being apostolic in object, is essentially composed of priests; but it admits also lay helpers, who devote their lives to its works.

**19.**—The clerics, before their ordination to the priesthood and their consecration to the missions, bear the name of Scholastics; afterwards, that of Fathers.

The lay helpers take the name of Brothers.

*Costume*      **20.**—In token of their consecration to God in the Society, all the members have a religious costume, which distinguishes them from both secular priests and the religious of other institutes.

**21.**—The costume of the Clerics is the following: Cassock, with sloping collar and non-apparent buttons; Roman collar, with blue stock; a cincture to tighten the cassock. The cloak, or the *camail*, or the *douillette*, may be used, according to the custom of the country.

*Clerics*

**22.**—Within the Community, the Brothers wear a cassock, and a narrow belt of the same material to tighten it. They have, like the Fathers, a collar with blue stock.

*Brothers*

For going out, they take a plain, lay dress, suitable to their condition, and of the adopted form.

The costume of Novices, cleric and lay, is the same, respectively, as that of the Professed, except that the collar has a black stock.

*Novices*

**23.**—The modifications of costume, which diversity of country, climate, work, may demand, especially for going out, are subject to the approbation of the General Council, on the proposal of the Provincial Council (73, m).

*Modifications*

**24.**—When taking the habit, Novices, cleric and lay, receive a name in Religion; but only the Brothers are usually called by this name.

*Name in Religion*

## CONSTITUTION 6

### Houses, Provinces, Mother House

(Reg. I, c. 4.)

**25.**—The members of the Congregation are grouped in religious houses, and these houses, united in circumscriptions, form together one and the same moral body, of which the Mother House is the head.

**26.**—The houses are divided into Communities, Residences, and Stations.

*Different Houses*

Communities are houses that have at least six

professed members, of whom three are Fathers;

Residences are houses which do not fulfil this condition; and if occupied only at intervals, they are called Stations.

*Houses  
of Forma-  
tion*

**27.**—Establishments intended for the formation of Aspirants are known, according to their nature, as Junior Scholasticates, Novitiates, Senior Scholasticates—for the Clerics; and for the Brothers, as Postulates and Novitiates.

*Titular*

**28.**—Each Community or Residence, at its foundation, gets from the Superior General a religious name, by which it is thenceforth designated.

*Provinces  
and  
Districts*

**29.**—The Congregation includes two kinds of religious circumscriptions: Provinces and Districts.

The Provinces, intended as bases for our apostolate, have as principal object the recruiting and forming of members, whom they then put at the disposal of the Superior General. A Province, to be erected, must have at least three Communities containing not less than twenty Fathers, together with houses of formation for aspirant Clerics and Brothers—or, in any case, the expectation of being able to establish them.

Districts are religious circumscriptions that do not realize these conditions: such as Missions, which afford the special field of the Congregation's zeal for abandoned souls.

*Principal  
Communi-  
ties*

**30.**—The Communities or Residences which, on account of their situation, cannot easily be attached to a Province or a District, depend directly on the Mother House.

They may, if their importance require it, be erected into Principal Communities; and, by the fact, their Superiors have the prerogatives of Principal Superiors (111).

**31.**—The Community that serves as habitual residence of the Superior General and the members of the administration of the Institute, bears the name of Mother House and holds first rank among all the other establishments. It is the administrative, directive, and religious centre of the Congregation.

*Mother  
House*

## CONSTITUTION 7

### Administration of the Institute

(Reg. I, c. 4, 5.)

**32.**—The Congregation is governed by a Superior General, who is aided by: (1) a General Council of six members, two being Assistants; (2) a General Secretary; (3) a General Procurator.

*General  
Adminis-  
tration*

At Rome, the Institute is represented by a Procurator, who treats the affairs of the Congregation with the Holy See.

**33.**—At appointed times, Visitors are empowered by the Superior General to make, in his name, the visitation of Provinces, Districts, and Houses.

*Visitors*

**34.**—A General Prefect of aspirants and one of studies will help the Superior General to maintain, in the formation of Novices and Scholastics of different countries, the same spirit, a uniformity of discipline, and application to broad and thorough studies.

*General  
Prefects*

**35.**—Finally, Provinces and Districts have, in residence with the Superior General, and preferably chosen from the members of his Council, Secretaries in charge of their interests, who carry on the administrative correspondence that concerns them.

*Corre-  
sponding  
Secretaries*

*Provincial  
Superiors*    **36.**—Each Province is directed by a Provincial Superior, aided—according to the Province's importance—by two Assistants, by two or four Councilors, and by functionaries corresponding to the general functionaries, as Secretaries, Procurators, Prefects of Study, etc.

The Provincial Superior shall not be local Superior of the house on which, with ratification of the Superior General, he will have fixed for his habitual residence; but the members of that house may be provincial functionaries and have charge—each for his part and in agreement with the respective Superiors—of seeing to the interests of the other houses of the Province.

*Principal  
Superiors*    **37.**—Districts have an administration similar to that of Provinces. Their Superior bears the name of Principal Superior; in Districts of small extent, he may be Superior of the house which is his residence.

*Local  
Superiors*    **38.**—There is placed at the head of each Community a local Superior, with one or two Assistants, one or two Councilors, and various functionaries: Bursar, Secretary, Prefect of Worship, Prefect of Studies, Prefect of Health, Librarian, Regulator, Reader of Prayers.

*Masters  
and  
Prefects*    **39.**—The Novitiates and Scholasticates are directed, under control of their Superiors, by Masters of Novices and Prefects of Scholastics, with the help of other Fathers.

*Directors*    **40.**—Residences have at their head a Director, who, if the work counts at least three Fathers, is assisted by a particular Council.

This title of Director, with the corresponding powers, may be given also to a Father who has charge of an important work in a Community.

**41.**—The Superior General and his Council are elected by the General Chapter. *Elections  
and  
Appoint-  
ments*

The Procurator of the Institute with the Holy See, the General Secretary, the General Procurator, the Visitors, the Provincial and Principal Superiors, as well as their Assistants and Councilors, are appointed by the Superior General, at a meeting of his Council.

Are also appointed by the Superior General, with the advice of his Assistants—the General Prefect of Aspirants; the General Prefect of Studies; the Corresponding Secretaries of Provinces and Districts—in understanding with the circumscriptions concerned; and, on proposal of the Provincial and his Council, the local Superiors, the Masters of Novices, the Prefects of Scholastic, and the Provincial Procurators. For the appointment of these last, the General Procurator is consulted.

The Bursars are appointed, on proposal of the local Superior, by the Provincial Superior, with the advice of his Procurator.

**42.**—To be member of the General Council, or chosen by it to one of the functions subject to its appointment, perpetual vows are a requisite (163). *Required  
Condition*

This condition is necessary also for Superiors of Districts, Masters of Novices, Prefects of Scholastics, and Superiors of Communities.

**43.**—Besides the help of Councils, the Superiors have, in the administration of the Institute, as well as of the Provinces and Communities, the help of administrative, general, provincial, and local Chapters. The membership, powers, and periods of these Chapters are determined in Constitutions 11 and 16. *Councils  
and  
Chapters*

## CONSTITUTION 8

### Precedence and Address

(Reg. I, c. 4.)

**44.**—The first place, and the presidency of the different gatherings, belong everywhere, in the Congregation, to the Superior General, or to the person who replaces him.

**45.**—Precedence is next regulated on the degree of dignity in the ecclesiastical hierarchy.

*Superior General*      **46.**—After the Superior General, and the members of the Congregation who are raised to the episcopate, come the First Assistant General, then the Second; and after them, by order of Profession, the General Councilors, the Procurator of the Congregation with the Holy See, the General Secretary, and the General Procurator.

*General Functionaries*      **47.**—In the absence of the Superior General, the Assistants General hold the first place in whatever house they may be, and preside at the common exercises.

The General Councilors rank, in the Communities, after the Superior, provincial or local.

*Provincial*      **48.**—Apart from the Superior General and his Assistants, the first rank belongs:

a. To the provincial Superior in all the houses of his Province;

b. To the local Superior in his Community, to the Director in his Residence.

*Assistants*      **49.**—After the Superior comes, in each Community, the first Assistant; and, in the absence of these both, the second Assistant, who in this sole case has any special rank.

Provincial Assistants take precedence in the houses of the Province, but only after the local Superior or the Director.

**50.**—Among Fathers, of the same Sacred Orders, *Fathers* precedence is determined:

- a. By date of Consecration to the Missions;
- b. If that is the same, by date of Profession;
- c. By priority of entrance to the Novitiate;
- d. Finally, all else being equal, by age.

These rules are not retroactive; so that, for example, should a professed member be called to the Consecration before one longer professed, precedence remains with the former.

**51.**—After Fathers come professed Scholastics, *Scholastics and Novices* and after them clerical Novices.

The members of these two categories follow, among themselves, the rules established for the Fathers.

Brothers always come after Clerics.

*Brothers*

**52.**—The order of precedence is only for chapel and refectory.

**53.**—The Superior General is addressed, throughout the Congregation, as “Very Reverend Father.”

*Address*

“Reverend” is the address for Assistants, General Councilors, general functionaries, and ecclesiastical Superiors.

It is given also to provincial and local Superiors, but only in their respective Province or Community.

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## CONSTITUTION 9

### The Superior General

(Reg. I, c. 4, 5.)

**54.**—The Superior General is elected, with majority of votes, by the General Chapter, and confirmed by the Holy See. The office is given him for a period of twelve years. He may be re-elected; but that requires at least a two-thirds vote.

*Election*

His habitual residence is the Mother House, where he can be neither local nor provincial Superior.

*Residence*    55.—His function is to govern and administer the whole Congregation, according to the Rules and Constitutions; to maintain it in its spirit, traditions, and object; to watch over its various interests; to give, with a view to its prosperity and development, impulse and direction in everything.

He represents it with all Authorities, ecclesiastical and civil.

*Authority*    56.—His authority, within the limits marked by ecclesiastical law and by the Constitutions, extends to all the works of the Congregation, whatever their nature, and to all the members, whatever their rank in the ecclesiastical hierarchy, whatever their present functions or their past position.

57.—The Superior General has, of his own right, the presidency of the General Chapter and of the General Council. To him it appertains to promulgate and to execute their decisions.

58.—All important questions are to be submitted to him. He holds over those that the Constitutions reserve to the General Council (73), to propose them for its consideration; and with it he settles them. He decides the other questions after he has taken the advice of his Assistants, or even, should he judge opportune, of the General Councilors.

*Decisions Depending on Him*    59.—Matters which depend on the Superior General are the following:

- 1st, Aspirants*
- a. To give Aspirants dispensation from impediments that are not reserved to the Holy See;
  - b. To allow them to make Profession outside the Novitiate;

- c. To call them for Tonsure and Minor Orders;
- d. To distribute the members to the Provinces and districts; *2d, Professed*
- e. To allow a stay of more than two weeks in one's family;
- f. To authorize a professed member to take or modify measures concerning his property (205);
- g. To allow the acceptance of titles, duties, offices, outside the Institute;
- h. To appoint, with advice of his Assistants, the General Prefect of Aspirants, the General Prefect of Studies, the corresponding Secretaries of Provinces and Districts (41);
- i. To appoint, similarly, and on proposal of the Provincial, the Masters of Novices, the Prefects of Scholastics, the local Superiors and the provincial Procurators (41);
- j. To confirm the appointment of Directors of Residences and of works, as well as of local Assistants and Councilors (41);
- k. To approve, finally, the ordinary accounts and budgets of the Provinces and Communities; *3d, Temporal Goods*
- l. To allow a Province, in the course of a budget, any transaction (selling, buying, lending, borrowing without mortgage) depassing the powers of the Provincial, but not exceeding \$1000;
- m. To authorize, in the same conditions, the making of donations and subscriptions up to \$200;
- n. To revise and approve regulations and customs of Provinces, Districts, and Houses of Formation;
- o. To grant to members of the Congregation, to Communities and Provinces, the more important dispensations, such as exceed the powers of the Provincial, but are not reserved to the General Council; *Different Affairs*

p. To conclude agreements necessary or useful to the interests of the Institute.

*Urgent Matters*      **60.**—When there is urgency, and the Council cannot be regularly convoked, the Superior General, with the advice of the Councilors present, may decide an affair that the Constitutions reserve to the Council; but, when the Council meets, he shall render an account of the decision, so as to have it ratified and entered on the minutes.

*Substitute*      **61.**—In case of absence, or sickness, or other hindrance, the Superior General is replaced, as a matter of right, by his First Assistant, and, in default of the First, by the Second. Should the two Assistants be hindered, the duty falls on the senior Councilor.

The Assistant or the Councilor who replaces the hindered Superior General, shall conform to his known intentions, and give him, as soon as may be, an account of what was done (425).

**62.**—When the Superior General is removed by death, by properly accepted resignation, or by regular deposition, he is replaced by the First Assistant, or, in default of the First, by the Second, till the Vicar General is elected.

This latter, though having the powers of a Superior General, restricts himself, except in case of urgency, to the transaction of current and ordinary affairs, until the elections (78, 84).

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#### CONSTITUTION 10

#### The General Council, the Vicar General (Reg. I, c. 4, 5.)

*Members of Council*      **63.**—The General Council consists of six members, of whom two are Assistants, and all elected by the General Chapter, and resident at the Mother

House. The General Councilors retain their powers till the next elective Chapter. They can be re-elected.

**64.**—Apart from regular meetings, the General Councilors, as such, have no special powers. Like all members of the Institute, they are, in the exercise of the other functions entrusted to them, dependent on their respective Superiors.

**65.**—Should circumstances so demand, the Superior General can, with consent of the Council, send a Councilor, or even an Assistant, to a distant country, to fulfil a temporary mission.

A permanent function that would keep him away from the Mother House, could not be imposed. If he accepted such a one, he would resign from the Council.

**66.**—When, between General Chapters, a member of the Council is removed by death, resignation, or other cause, the Council, within three months, elects a substitute, the election being subject to ratification by the next General Chapter.

This election is by ballot, and requires an absolute majority of votes, according to the rules established further on (69, 90, 92, 96).

Where there is question of an Assistant, a Councilor is first elected; then the Assistant is chosen among the members of Council. If it be the First Assistant that is to be replaced, the choice is made between the two elected Assistants, by a third voting.

**67.**—Meetings of the General Council take place every two weeks; also as often as the Superior General judges it useful for the interests of the Institute.

**68.**—For a regular and valid deliberation of the Council, it is required that all the Councilors able

*Standing  
of  
Councilors*

*Councilors  
on  
Mission*

*Substitutes*

*Meetings*

*Assistance*

to assist have been called, and that at least four, besides the chairman, be present.

Should the Procurator of the Congregation with the Holy See happen to be at the Mother House, he also is called, particularly when there is question of affairs to be taken to Rome.

The General Secretary always assists, in order to take the minutes and to furnish the information he has at hand.

Moreover, the General Procurator assists whenever there is discussion of a question that bears directly on the temporal affairs of the Congregation.

Finally, the Superior General, with consent of the Councilors, can call to the meeting—merely as consultors—the members of the Congregation who happen to be particularly competent in the matters submitted to the Council's examination.

*Elections*      **69.**—When action is to be taken on the election of Assistants and Councilors, or on the resignation of one of them, the Council should be full.

Should a Councilor be hindered from taking part in an election which cannot be postponed, the Council will call in, to replace him for that occasion, the Superior of the house; or, should the Superior be already a member of the Council, a Father elected from among those of perpetual vows, present in the community.

*Presidency*      **70.**—The Superior General presides at meetings of the General Council. He, in case of sickness, prolonged absence, or other hindrance, is replaced by the First or the Second Assistant (435).

The replacing president can then have carried out the decisions taken, should the affair be ordinary; but for affairs of major importance he will have recourse to the Superior General, unless that

be impossible, and his adhesion may be presumed.

**71.**—It belongs to the Superior General to submit matters to the Council's consideration. Nevertheless, Councilors can, in their meetings, propose whatever they think opportune for the good of the Congregation.

**72.**—The General Council has deliberative voice in all questions reserved to its examination.

Votes are by ballot in all its elections; so they are also in other matters, if any Councilor demands it.

No one can excuse himself from giving his vote or his opinion.

In business matters, and in questions concerning admission or departure of members, the decision is by majority of votes; should there be a tie, the Superior General's vote decides.

**73.**—Things reserved to the General Council are: First, the examination and preparation of questions to submit to the Holy See (11, a-p); next, the more important affairs that concern the Institute, its members or its works, notably the following:

- a. Appointing the Procurator of the Congregation with the Holy See, the Secretary General, the General Procurator, the Visitors, the Provincials, as also their Assistants and Councilors, and choosing the names of Fathers to present to the Sacred Congregation of the Propaganda as ecclesiastical heads of our Missions (41, 432);
  - b. Admitting to Profession, to the Consecration, to the Apostolate, to Vows either temporary or perpetual; also proroguing, three to six months, the time of probation of Novices and Scholastics;
  - c. Calling to Major Orders;
  - d. Sending away or excluding a professed member, or authorizing his departure;

*Questions  
to  
Propose*

*Votes  
and  
Decisions*

- e. Authorizing a sojourn of from six to twelve months out of community;
- f. Accepting the resignation of an Assistant or a General Councilor;
- Houses*            g. Founding, suppressing, or transferring a Community or a Residence, even in the Missions (11, e);
- h. Erecting Novitiate and Scholasticates, also suppressing or transferring them (11, d);
- Works*            i. Authorizing a Community to undertake or abandon any work that requires a relatively large number of members;
- Provinces*        j. Determining and limiting Provinces and Districts;
- k. Raising a House to rank of Principal Community;
- Institute*          l. Approving and modifying customaries that apply to the whole Institute;
- m. Dispensing a Province or a District, for an indeterminate period, from a particular point of the Constitutions;
- n. Fixing time and place for the holding of the General Chapter; preparing the questions to treat in it, and grouping in elective circumscriptions the Districts or Communities whose members by themselves cannot claim a representative in the Chapter (80, 81, 84);
- o. Deciding points that depend on the General Chapter (97), but demand a solution in the interval of its convocation, with proviso of ulterior ratification;
- Finances*        p. Taking yearly cognizance of the financial condition of the Congregation;
- q. Authorizing an extraordinary outlay of more than \$1000, as well as the alienation of goods or real estate up to that value; also the lending or

borrowing, with or without mortgage, of more than \$1000; and any acceptance of bequest or foundation implying a charge;

r. Similarly, authorizing donations or subscriptions above \$200; enterprises and industries involving some risk; law suits to be undertaken or followed up.

74.—Though the Superior General cannot be changed before the end of his period—barring certain exceptional cases—nevertheless, every three years the members of the Council meet without him, at the call and under the presidency of the First Assistant, to determine whether there be or be not reason to convoke the General Chapter for a new election.

Voting is by ballot, and without discussion, each one having it in his power to enlighten and form his conscience beforehand, by gathering the necessary information.

75.—For convoking the elective Chapter, no step can be taken unless four at least of the Councilors be for it. If more than four votes be for it, the First Assistant invites the Superior General to resign. Should he not think it his duty to accede, the Assistant would then write to the Cardinal Prefect of the Sacred Congregation of Religious.

When only four votes are in favor of new elections, there is held, within a fortnight, a meeting of the Fathers who are present at the Mother House, and who belong to the Chapter that elects the Vicar General—the Superior General taking no part. The First Assistant requires a vote from each one, by ballot and without discussion, those of the Councilors being taken separate. If, of these latter, four continue in the same sense, he transmits to the Sacred Congregation of Religious

*Triennial  
Meeting*

*Change of  
Superior  
General*

the result of both sets of votes, but always after having informed the Superior General, and only in case he should refuse to resign.

**76.**—Apart from this triennial meeting, should the Superior General be plainly and habitually incapacitated for the duties of his office, either by malady or any other cause, the First Assistant would proceed as said above (74, 75).

Finally, if—which God avert—the Superior General became guilty of grave faults, that by their nature would notably injure the Institute, the First Assistant should immediately call an extraordinary session of the Council, to examine the facts of the case and consider the need of submitting it to the Holy See. If for that proceeding there be only four votes, action is taken as above (75).

In every case, before the vote is taken—which is by ballot—the Superior General shall always be invited to offer the explanations which he may have to present. On an occasion of this sort, as at the Triennial meeting, the strictest secrecy has to be observed, until the Holy See replies.

*Change of a Councilor*    **77.**—Should an Assistant or a Councilor compromise himself by grave faults, the Superior General, having duly authenticated the facts and asked the necessary explanations, would call the Council, without the member. Then decision would be taken either to invite the guilty one to resign, or to depose him, or even to expel him from the Congregation. These two latter measures would have to be submitted to the ratification of the Holy See (11, p.).

Moreover, the Council could, after balloting, ask the resignation, or, if necessary, declare the discharge, of an Assistant or a Councilor who, through

ill health or other cause, should be habitually unable to fulfil the duties of his office.

78.—When the Superior General is removed by death, by resignation duly accepted, or by regular deposition, the First Assistant convokes, together with the Councilors, all the members by right of the General Chapter who are then in Europe, so as to proceed, under his presidency, to the election of a Vicar General. That election is conducted according to the rules for electing a Superior General.

*Vicar  
General*

Should the vacancy occur after the convocation of the General Chapter, during it, or before its members are dispersed, no Vicar General is chosen, the First Assistant takes the place.

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## CONSTITUTION 11

### The General Chapter, the Elections

(Reg. I, c. 4, 5.)

79.—The supreme authority, ordinarily exercised in the Institute by the Superior General and his Council, belongs extraordinarily to the General Chapter.

*Authority*

80.—The General Chapter is composed of members by right and members by delegation.

*Members*

**Members by Right.**—Besides the Superior or the Vicar General, the members by right are:

- a. The Vicars Apostolic, if they are also religious Superiors of their circumscription;
- b. The Assistants and the General Councilors;
- c. The Procurator of the Congregation at Rome, the General Secretary, the General Procurator;
- d. The General Prefect of Aspirants;

- e. The Prefects Apostolic and the other heads of Mission, when they are religious Superiors;
- f. The Provincial Superiors;
- g. The Superiors of Districts counting at least twenty Fathers, their subjects.

Every one of these members of the General Chapter will regard it as a strict duty to take part in its labors. Those who cannot come to it, will make known their circumstances to the Superior General or the Vicar General, so as to get from him and his Council the dispensation which they need. They have no power to get themselves replaced.

**Members by Delegation.**—Besides the members by right, already mentioned, the General Chapter includes one delegate from each Province or District that has twenty-five Fathers, not counting the Superior, and two from each Province that has fifty or more Fathers.

Houses which are not part of a Province that is represented by a delegate shall be attached by the General Council to another Province, or, preferably, shall be grouped to form an elective circumscription.

*Election of Delegates* **81.**—The delegates to the General Chapter are chosen by the Fathers of the elective Province or circumscription, within that same circumscription or outside it. Only Fathers of perpetual vows, who are at least thirty years of age, and not members of the Chapter by another title, are eligible.

As the nature of our works makes it difficult to bring together all the electors of a circumscription, the votes are given at Community Chapter, in sealed billets bearing one or two names according as the Province has a right to one or to two delegates. These billets are sent, immediately and

securely, to the Superior of the Province or of the elective circumscription. He, under obligation of secrecy, with his two Assistants, or, failing them, with the two Senior Councilors, counts the votes carefully. They then mark the result in a report which they sign, and which is at once despatched to the Mother House. He who has obtained an absolute majority of the suffrages is declared delegate.

If no Father had got this majority, the Superior of the Province or circumscription would give word to the Communities, so as to have another balloting as soon as possible; and this turn the relative majority of votes would decide the election.

**82.**—After the election of the delegates, their *Substitute Delegates* substitutes are chosen in the same manner. But in circumscriptions in which the General Council judges the means of communication too difficult to allow of two votings, the election of delegates and substitutes is made simultaneously, the ballot bearing two names, the first to designate the delegate, the second the substitute. If there be two delegates to elect, the first two names shall indicate the delegates, the other two the substitutes.

**83.**—The General Chapter meets every time there is occasion to undertake the election of a Superior General.

If, however, for exceptional reasons, the Superior General, with advice of his Council, judged it necessary to convoke it at other than the regular epochs, he would ask the authorization of the Sacred Congregation of Religious.

**84.**—To the Superior General, or, failing him, to the Vicar General, it belongs to convoke the General Chapter. For that purpose, he appoints, with his Council, the place and date of the meeting,

announcing the same to the Congregation by a circular which also determines the elective circumscriptions and the number of their delegates.

Without special authorization of the Holy See, not less than a complete year must lie between the date of the convocation and that of the meeting.

*Prayers*

**85.**—From the convocation of the Chapter to its closing, special prayers shall be said throughout the Congregation, to implore for its proceedings the light of the Holy Ghost and the protection of the Immaculate Heart of Mary.

*Opening*

**86.**—The day its deliberations begin, the members of the Chapter offer the Holy Sacrifice of the Mass to obtain the special enlightenment of the Holy Spirit. Moreover, they all make in common, before the opening, three full days of retreat, unless the Chapter follows immediately the annual retreat.

*Preliminary Meeting*

**87.**—After the retreat, in a preliminary meeting of the members of the Chapter, the President gets read this Constitution, together with Constitution 52. He next announces the names of the members of the Chapter and their title to take part in it. Then, after a short instruction, he recalls that each member has, by virtue of our Constitutions, to take oath—

- a. To give his suffrage in the sense he conscientiously believes most useful to the Congregation;
- b. To keep secret the deliberations of the Chapter till the regular promulgation of the decisions taken.

*Oath*

Each one then comes to the foot of the Altar, to kneel and take the oath, saying, with his hand on the holy Gospels: *Ita juro et promitto; sic me Deus adjunct et hæc sancta ejus Evangelia.*

Those who arrive after the taking of this oath,

emit it in the meeting, before taking part in the deliberations.

**88.**—Without the presence of two-thirds of the members, the Chapter can make no valid decision.

At the first meeting there are elected two secretaries for the reduction of the acts and reports; also two tellers to collect and count the votes. The Chapter chooses them from among its members, by ballot, on an absolute majority of votes; in case of reballoting, a relative majority suffices.

There are read also at this meeting the reports on the general state of the Congregation and on its financial condition (97).

**89.**—If a Superior General is to be elected, that *Election of Superior General*

To be eligible for the office, a man must be Priest for more than five years, and have perpetual vows; be about forty years of age; of unblemished reputation; unembarrassed by affairs of family; healthy enough to bear the fatigue of his charge.

The qualities which the Chapter should seek in the Superior General are especially the following. Sound judgment; discretion and prudence in directing persons and proceedings; knowledge above the ordinary; a calm and considerate mind; solid piety, with ardent zeal for God's honor and the salvation of souls; deep devotedness to the Congregation and its interests; proved firmness and constancy, that may serve to maintain the Institute in its spirit and aim, through a faithful observance of Rules and Constitutions.

**90.**—In the choice of Assistants and Councilors *Assistants and Councilors*  
the same qualities are to be considered. Four of the Councilors shall be taken, preferably, from the Fathers' senior by both age and profession.

**91.**—In order to see better how to vote, private

*Secretaries and Tellers*

information may be sought concerning the members to choose, particularly for the office of Superior General; but all must act discretely, taking care not to manifest positively for whom they mean to vote.

There is prohibition, under pain of disfranchise-  
ment, active and passive, as well as of invalidity of  
procedure to use any fraudulent means, such as  
conspiracy or cabal, for influencing votes, whether  
in favor or another or of oneself. Should any such  
intrigue be discovered, word would be given to  
the President, or, in case he were implicated, to  
the Assistants, who would bring the matter before  
the Council, and then, according to the Council's  
opinion, before the Chapter.

It is also forbidden, in name of the Vow of  
Obedience, to vote for oneself.

*The Votes*   **92.**—The voting is by ballot, on papers alike in form, and pencil-written there in the meeting. Each one in turn, folding his paper in four, drops it in the box. These papers are then carefully counted by the Tellers. Should their number differ from that of the voters, they are destroyed, and a new ballot is taken. The votes being collected and counted, one of the Tellers opens them and reads them aloud; then he passes them, one by one, to the other Teller, who verifies them. The two Secretaries mark, after the names that are announced, the number of votes for each. If any mistake be feared, the reading is recommenced, and, if necessary, the balloting. When the election is completed, all the papers are destroyed.

Should a member of the Chapter be hindered by sickness from assisting at the meeting, the two Tellers would take the box to receive his vote.

**93.**—For the election of the Superior General, *To Elect a Superior General* an absolute majority; that is, one more than half the votes, is required.

If this majority be not got at the first ballot, a second is taken, and, if necessary, a third. If still there be no absolute majority, a ballot is taken between the two who have most votes, or, should three or more have the same number, between the two longest professed, these two not voting. He who then receives most votes is elected. Should the vote be a tie, another ballot is taken; should the tie continue, the senior by profession is by the very fact declared elected.

The retiring Superior General can be re-elected only by a two-thirds vote.

**94.**—When the election is finished, the Vicar General, or, should he be the elect, the next in dignity, asks from the Holy See, in the Chapter's name, the confirmation of the new Superior General. *Confirmation*

**95.**—When the confirmation is received, the installation takes place. It is carried out with a religious ceremony, in the chapel, in presence of the community. Benediction of the Blessed Sacrament follows. *Installation*

The Superior General makes aloud the profession of faith of Pius IV, in its present form, and takes oath:

- a. To be, with the Congregation, always subject to the Holy See;
- b. To maintain the Institute in its spirit and aim;
- c. To uphold, throughout the Congregation, the observance of the Rules, especially those that concern the vows and virtues of Poverty, Chastity, and Obedience.

Then, all the members present kneel and promise to obey him, saying: "My Very Reverend Father, I promise you respect and obedience, as legitimate Superior of the Congregation of the Holy Ghost and the Holy Heart of Mary."

*Election of the Council.* 96.—After his installation, the Superior General takes the presidency of the Chapter, and the election of Councilors is begun.

First, six Councilors are chosen on the same list. Then, from the six, two are elected Assistants, and, by a third ballot, one of the two as First. These three elections go by absolute majorities. If required, there is a second and a third balloting, but in this latter case a relative majority suffices. Should the third vote be a tie, a new ballot is taken; if the tie continues, the senior by profession is elected.

As soon as elected, the Assistants and Councilors are proclaimed to the Community, and immediately take their respective places.

*Chapter Business.* 97.—The elections over, the questions to be treated are taken up.

Besides the examining and reforming of any notable abuses that may exist in the Institute, the following matters are reserved to the General Chapter:

- a. Examination of the general report of the temporal condition of the Congregation, as prepared by the General Procurator and approved by the Council;
- b. Questions of major interest for the general welfare of the Congregation, such as transferring the Mother House, modifying Rules or Constitutions, authentically interpreting them (11, 1.);
- c. Modifications in preceding Chapters' decisions;

d. Determination of rules to follow in Congregation's practice, with regard to controverted points, new social conditions, etc.

**98.**—To proceed more maturely, there are appointed Commissions that prepare the questions to be presented for consideration. It belongs to the Superior General, with his Council, to determine the number and the object of these Commissions, as also to propose the members of them for the Chapter's acceptance.

After close examination of the affairs confided to it, each Commission makes report to the Chapter, giving its view and corresponding reasons. To leave time for studying questions, they are first exposed at a meeting and then decided later.

**99.**—In Chapter, no speech is allowed except on the matter proposed for deliberation; and then it must be brief, to the point, measured and suitable.

If other motions are desired, they shall be offered, with their justification, to the President, and he will refer them to the Commissions.

**100.**—Decisions are taken by an absolute majority of the members present. If that majority is not had, the question is left for a later meeting, at which a relative majority will suffice. In case of a tie, the Superior General's vote decides.

Were there question of a change in the Rules or the Constitutions, a two-thirds vote would be required.

**101.**—All the Chapter's decisions are drawn up, in suitable order, under the title of Capitular Statutes, and entered in a report to be signed by all members of the Chapter. Of these Statutes an exact copy, signed by the Superior General and the members of his Council, is sent to the Holy See, to get the sanction of the Sacred Congregation of

*Commissions*

*Discussion*

*Decisions*

*Capitular  
Statutes*

Religious. After that, the Superior General promulgates them; but till he does so, all shall faithfully keep silence on the deliberations and decisions of the Chapter.

*Reports*

The individual reports of each meeting are signed by the Chairman and the Secretaries. There are marked in them, distinct from the questions proper to the Chapter, the points on which the members were merely consulted.

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## CONSTITUTION 12

### Visitors

(Reg. I, c. 4.)

*Object of Visitation*    **102.**—In order to secure, throughout the Congregation, an exact observance of the Rules and Constitutions, as well as to enlighten the Superior General and his Council on the fitting measures to take, Visitors are sent to make, in the Superior General's name, the visitation of Provinces, Districts, and Houses of the Congregation.

*Frequency*    **103.**—Except for the Missions, which shall be visited at periods of five to ten years, the visitations shall be every five years; but in case of need, the Superior General can, in agreement with his Council, order extraordinary visits.

*Appointment of Visitors*    **104.**—Visitors of Provinces or of Districts are named, in Council, by the Superior General, to whom it belongs also to determine the date and duration of the visitations, and to announce them officially.

*Powers*    **105.**—The powers of ordinary Visitors touch the Members, the Works and Ministry, and the Property.

Visitors have especially—

- a. To inspect the different parts of the house—chapel, places of silence, enclosure, library, archives, rooms—that they may ascertain whether all is in good condition and in accord with the Constitutions;
- b. To examine and verify all that concerns material interests, as well in the Community as in ministerial works—accounts, treasury, titles to property, registers of holdings, of foundations and Masses; but they are not commissioned to authorize changes that would entail extraordinary expenses;
- c. To see the regulations and the distribution of functions;
- d. To hear from all, Fathers, Brothers, and Aspirants, their way of fulfilling their duties, their mutual relations, their dispositions, their trials, so as to be able, in private and in community, to give the advices and recommendations that may be useful;
- e. To take note of the house's condition, its regularity, its exterior relations, the state of its individual works, its difficulties, and the means to its success;
- f. To learn what its expenses are and what the authorizations given, in view of the Constitutions;
- g. To get acquainted, as concerns the Province or District, with its works as a whole, with their results, as also with existing abuses, with false directions taken, with the changes desirable, with the members' degree of union;
- h. To prescribe everything necessary or useful for enforcing the faithful observance of the Constitutions, particularly in what touches the vows and virtues of Poverty, Chastity and Obedience;

and to remedy, in understanding with the respective Superiors, the defects and irregularities which may have been remarked;

i. Finally, to send the Superior General an exact report of the state of affairs, of the measures already adopted and of those proposed.

Extraordinary Visitors shall, as concerns their powers and jurisdiction, act in conformity with the instructions of the Superior General for the mission he gives them.

*Jurisdiction*

**106.**—When visiting the Missions and the diocesan and parochial works that depend on the Ordinary, Visitors will be careful, while fulfilling their functions according to the rules above given, not to take on themselves the attributions of the Ecclesiastical Authority. They shall, however, inquire into the state of the works, into the relations of the Community's members with the ecclesiastical Superiors, and the submission shown to their prescriptions in the exercise of the ministry, into the regularity in rendering them account, according to Church laws, of temporal administration and financial conditions.

*Rights*

**107.**—There are reserved to the ordinary Visitors the following rights:

a. To take precedence of the provincial or local Superior, unless he should be Bishop (46);

b. To convoke Councils and Chapters and preside at them;

c. To give Superiors and other members permission to go out or to be absent;

d. To command in name of the Vow;

e. To get all letters that come to the house or are to leave it.

**108.**—Superiors, provincial, principal, and local, continue, during the visitation, to administer their Communities, but in dependence on the Visitor.

They shall, therefore, keep him acquainted with what occurs; for important affairs that may arise, they shall decide nothing without his advice.

**109.**—The Visitor's jurisdiction and powers are limited to the time of his mission, which, moreover, is not to depass the sphere of the Community, Province, or circumscription to be visited.

He is presented as Visitor solely to members of the Congregation, Fathers, Brothers, and Aspirants, and not to strangers, pupils, or the faithful.

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### CONSTITUTION 13

#### Provincial and Principal Superiors

(Reg. I, c. 4, 5.)

**110.**—The Provincial governs and administers, in accordance with the Constitutions and in dependence on the Superior General, the Province confided to him, and the Houses in it.

*Office*

His charge is to have the Rules and Constitutions observed there faithfully; to give the different works their needed impulse; to direct and control the local Superiors in their administration.

**111.**—Provincials are named, in Council, by the Superior General, for a period, that may be renewed, of six years.

*Appointment*

By the fact of their appointment, they get the following powers:

a. To admit, with advice of examining commission which they establish to that end, the Postulants who ask to enter the Novitiate (139);

b. To admit Postulants to Oblation, authorize Titularies to leave, or declare them excluded, after

*Powers:  
A.—Aspirants*

regular information and advice of Assistants (136, 168);

c. To receive, personally or by delegate, the Oblation of Aspirants, as also the Profession and vows of subjects regularly admitted;

*B.—Professed* d. To appoint Directors, Assistants, and local Councilors, on the proposal of the local Superior; and, in his prolonged absence or sickness, appoint a temporary Superior;

e. To receive on direction of rule all members of the Province;

f. To permit absence and travel within the limits of the Province, and a sojourn in one's family up to fifteen days;

g. To give testimonials, certificates, and similar documents;

h. To authorize, in accordance with the Canons, the publication of books, pamphlets, and newspaper or review articles; to control the subscriptions to journals and magazines; to allow professed members to present themselves for a concursus or a public examination;

i. To dispense from particular points of the Constitutions or of customary regulations, for a time not longer than a year;

*C.—Houses* j. To visit, at least once a year, each House of the Province, according to the rules laid down for Visitors, and send the report to the Superior General (105); investigating, at these visits, the progress of the works and, in houses of education or formation, the programs of study, of which they will test the fulfilment by presiding at examinations; urging also useful reforms and improvements;

k. To preside at community exercises; convoke

the Councils, Chapters, and Commissions of the Province;

1. To determine the time and place of the annual retreat, and name the Father charged with giving the instructions;

m. To assign the members, Fathers and Brothers, to the different houses of the circumscription, excepting those explicitly assigned by the Superior General;

n. To propose to the Superior General, on advice of their Council, the appointment of Assistants, Councilors, and Procurator of the Province, as well as Masters of Novices, Prefects of Scholastics, and local Superiors (59, i.);

o. To control and direct the administration of local Superiors, annulling what might be irregular;

p. To ratify or modify the division of functions made by them;

q. To authorize, in understanding with them, retreats and other exceptional ministries;

r. To be intermediary, for administrative correspondence, between the Mother House and the Communities; transmitting to the Superior General the minutes, reports, informations, bulletins, etc., after having examined, annotated, and signed them; and, reciprocally, transmitting to local Superiors the replies and other communications of the Mother House, after taking cognizance of their contents—except in the case of reserved letters;

s. To represent their religious circumscription, in dealing with the various Authorities; with them to treat, as far as empowered, of the general interests of the Province, and of the more important Community affairs;

t. To authorize, in case of need, the admission

D.—*Ad-  
minis-  
tra-  
tion*

and employment of outside help in our houses; also to receive guests for some length of time;

u. To examine and sign, after Procurator's revision, and with advice of Assistants, the annual accounts and budgets of the Communities (59-k, 197);

v. To authorize and, if necessary, to order, with advice of the Provincial Procurator, an urgent expense, not provided for in budget, to the amount of \$200, for repairs, acquisitions, etc.; also to sell or exchange goods or property to the same amount;

w. To authorize acceptance of donations and bequests entailing no burden;

x. To allow, exceptionally and outside the budget, the spending of as much as \$40 for alms and good works.

**112.**—In grave and urgent necessity, the Provincial can take, with advice of his Council members present, a decision regularly reserved to the Superior General—to whom it must immediately be made known: for example, to place a newly professed member of the Province; to send a subject to the Mother House or to Europe; to suspend or restrict the powers of a local Superior.

*Principal Superiors*      **113.**—Principal Superiors hold, for their Districts, the powers and attributes of Provincials.

The same is true of Superiors of Communities that depend immediately on the Mother House.

*Substitutes*      **114.**—In case of absence, hindrance, or death, the Provincial Superior is replaced by his first Assistant—unless another Father be specially delegated; in default of the first, by the second, and, in default of both Assistants, by the ranking member of the Provincial Council and of the other Fathers. The substitute shall limit his action to directing and transacting current affairs.

## CONSTITUTION 14

### Local Superiors and Directors

(Reg. I, c. 4, 5.)

**115.**—The local Superior is appointed for a six-year period, which may be renewed. His function is to administer the Community entrusted to him, directing its members and carrying on its works, in dependence on the higher Superiors. In it he has to maintain an exact observance of the Rules and Constitutions, and to take paternally religious care of the Congregation's members of whom he has charge.

Appointed by the Superior General, on the proposal of the Provincial, the local Superior receives, by the very fact, the authority necessary to his position, with all the powers not reserved to higher Superiors (59, 111). To them, moreover, he will have recourse for unforeseen cases and for matters, in themselves or in their circumstances, of major importance.

**116.**—The principal attributions of the local Superior are the following:

a. To distribute the employments and ministries among the members of the Community; determine the sphere of functionaries; appoint to the different charges; control and direct their execution;

b. To give the necessary permissions and exemptions from rule, not reserved to higher Superiors (59, 111);

c. To receive Fathers and Brothers, every month, on prescribed direction; determine with them the use of their time; impose, when fitting, a penance for transgressions (235);

d. To receive the correspondence, despatch it, and, should he judge suitable, take cognizance of

*Function*

*Powers*

*Attribu-*  
*tions*

*A.—In-*  
*feriors*

it, with exception of the letters reserved (354);

e. To admit Postulants to the Junior Scholasticate (135);

f. To receive, in the Provincial's absence, the Oblation, Profession, or vows, of subjects regularly admitted; delegate this power to another Father;

B.— *Strangers* g. To represent the Community before local Authorities, and, as far as empowered, treat with them;

h. To receive and transmit to his subjects the communications from ecclesiastical Superiors;

i. To invite to meals, admit to Community recreations, and receive as guests for some days;

j. To preside at common exercises;

k. To convoke Councils, Chapters, Commissions, and preside at them;

l. To decide passing modifications required in the ordinary regulation;

m. To examine and control, each month, the state of the treasury and the account books (198);

n. To go over and sign, in union with his Assistants, the accounts and budgets presented by the Bursar, to be sent to the provincial Procure and to the Mother House;

o. To dispose of as much as \$40, in repairs, purchases, sales, exchanges, lending or borrowing, not provided for in budget; and, exceptionally, of as much as \$10 for alms or good works;

p. To accept donations free of charge.

*Director of a House* 117.—The Director of a Residence has the same powers as a local Superior.

*Director of a Work* 118.—The Father in charge, as Director, of a special work in a Community, has all the ordinary powers needed to carry it on; but he exercises them in dependence on the local Superior. To him,

therefore, he shall have recourse in the more important affairs; through him he shall receive and despatch correspondence. He will invite him to preside at the Council of the work; and only in understanding with him will he treat with outsiders.

**119.**—In case of absence, hindrance, or death, *Substitute* the local Superior is replaced by his Assistant, unless delegation is given to another Father; if he has two Assistants, by the first, and, in his default, by the second. In default of Assistants, authority passes to the Councilors, and then to the other members of the Community, in order of precedence.

The substitute's roll is limited to presiding at common exercises, giving ordinary permissions, and, in case of need, handling current affairs.

An interim Superior has all the powers above mentioned; but he can change nothing already established, without an express authorization of the Superior General.

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## CONSTITUTION 15.

### Councils, Provincial, Local, and Special

(Reg. I, c. 4, 5.)

**120.**—The Provincial Council is composed of the *Provincial Council* provincial or principal Superior and, according to importance of Province or district, of four, or six members, of whom two are Assistants.

The members are named by the Superior General, in his Council, on proposal of the Provincial (41), who chooses them among the Fathers of the different houses of the circumscription, in such *Appoint-  
ment*

manner that their meeting be not made too difficult by distance. One at least of the Assistants shall habitually reside near the Provincial.

*Meetings.* Every regular deliberation of the Council requires the presence of the majority of the members, including one Assistant.

Because of the distance separating certain of our works, especially in the Missions, the provincial or the principal Superior need call his Council only once a year; but every three months he calls his Assistants, with the nearest Councilors.

*Local Council* 121.—The Local Council is composed of the Superior and, according to importance of the Community, of two or four members, of whom one or two are Assistants.

*Council of a Work* The members are chosen by the Provincial, on proposal of the local Superior, from the Fathers of the Community, and are confirmed by the Superior General (41).

The composition of the Council of a Work is attended to by the local Superior, who chooses its members from the Fathers employed in the work.

122.—Local Councils meet every month, and those of works every week, on days determined by the Superior or the Director. They, moreover, can determine extraordinary meetings as often as circumstances so require.

*The Professed to be Consulted* 123.—Superiors have power to call to their respective Councils, in addition to Assistants and Councilors, all other members who can furnish useful information, particularly functionaries for questions of their charge.

If a matter involving the finances of the Province or the Community is to be discussed, the Provincial Procurator or the Bursar of the Community is always to be called.

**124.**—Matters falling to the Council of the Province or the District are the following: *Matters for Provincial Council*

- a. Organization of the Province's works, and importance to attach to each of them;
- b. Extraordinary convocation of the provincial Chapter;
- c. Examination of accounts and budgets of the Province (492); and authorization, in case of urgency, of an outlay—unusual and not in budget—to the amount of \$1000;
- d. Important affairs of the Province or of a Community which, the circumstances considered, would offer special difficulty;
- e. Questions to be submitted to the Mother House;
- f. Cases reserved to the Mother House, but demanding an immediate decision.

**125.**—Matters falling to the local Council are: *Matters for Local Council*

- a. Admission of students who are not in the ordinary conditions; expulsion of a student;
- b. Penances to impose on professed members for serious and public failings;
- c. Solution of cases reserved to higher Superiors, when there is urgency and no time to recur to them;
- d. All the more important questions;
- e. Examination of the annual accounts and budgets of the Community (497), and authorization of an urgent extraordinary expense up to \$200;
- f. Determination of affairs to be submitted, according to the Constitutions, to higher Superiors.

**126.**—Provincial and local Councils have only consultative voice; but the respective Superiors cannot decide against the majority of the Councils *Powers*

cilors, without referring the matter to the higher Superiors.

*In Special Council*

- 127.**—In the Council of a work are examined:
- a. The measures to adopt for its success;
  - b. Modifications to make in its regulation;
  - c. Notes to be given to pupils and aspirants;
  - d. Admissions to Oblation, Profession, Ordination.

*Call to Ordination* In special Council the Fathers have only consultative voice; nevertheless, for the proposal of a call to Holy Orders, the Superior or Director cannot decide against the majority of the Council, without making known that difference of view to the competent ecclesiastical authority.

*Outside the Council* **128.**—Provincial and local Councilors, as such, have not, either collectively or individually, any immediate part in directive or executive authority.

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## CONSTITUTION 16

### Administrative Chapters of Provinces and Communities

(Reg. I, c. 4, 5.)

*Provincial Chapter* **129.**—The Provincial Chapter is composed of the provincial or principal Superior, the local Superiors, the provincial Assistants and Councilors, and all perpetual-vow Fathers of the Circumscription. With consent of the Chapter, temporary-vow Fathers also may be admitted.

*Meetings* It meets once a year, on occasion, for example, of the annual retreat. It belongs to the Provincial, in understanding with each local Superior, to designate the Fathers to be present, so that all may successively take part.

**130.**—Besides seeing to the correction of irregu-

larities or notable abuses that may exist in the Province, provincial Chapters have also for object:

*Matters*

a. Announcement of decisions or advices from the Superior General, or the provincial Superior, concerning the interests of the Province or District, of the Communities and the works;

b. Discussion of questions or difficulties concerning the Province or district in general, as also of practical rules to adopt in the exercise of the sacred ministry and in the direction of works;

c. Affairs of general interest proposed by the Mother House for examination.

**131.**—The local administrative Chapter is composed of all the Fathers attached to the Community. It is held every month, preferably as a continuation of the Chapter of discipline.

*Local  
Chapter*

To it the Superior may bring in Fathers who are there in passing. Brothers also may be called in, when there is question of their particular works.

**132.**—The Local Chapter's object is:

*Object*

a. Communication of acts, decisions, recommendations, of higher Superiors, and of the local Superior;

b. Opinions to elicit on questions concerning the works: Measures to take, regulations to adopt or modify, etc.;

c. Votes to be given on those proposed for Oblation, Profession, Ordination.

**133.**—Provincial and local Councils can offer, on matters submitted to them, only opinions, proposals, or wishes; to the respective Superiors belongs the decision, according to the Constitutions (59, 111, 116, 126). The Superiors will see that reports of the meetings be drawn up (434), and will render account of them to their Superiors.

*Authority*

## CONSTITUTION 17.

### Admission and Probation of Aspirants

(Reg. I, c. 6.)

*Junior Scholasticates*      **134.**—No one becomes member of the Institute, except by religious Profession. For that the Aspirants prepare in Junior Scholasticates and Novitiates.

**135.**—The Junior Scholasticates are houses of study, appropriated to the Aspirants who have not finished the classics of the secondary course; in them they live in separate community from the Professed and the Novices.

Admission to a Junior Scholasticate depends on the local Superior. When an Aspirant applies, the Superior makes prudent inquiries about him; he lays the result of his inquiries before a commission of three Fathers, which is, to this end, established in each house of formation; on their advice, and that of his Assistants, he decides.

*Oblation*      **136.**—Junior Scholastics who give satisfaction can be allowed to make, under form of Oblation to God in the Congregation, their promise of perseverance, and be admitted to the habit of Novice. This favor is granted to those only who have passed their sixteenth year, who have been at least a year in the Postulate, and who have not more than three years of secondary studies to make.

The granting of this privilege belongs to the Provincial. It is asked from him in the same manner that Profession is asked from the Superior General (149); and the Junior Scholastic must be furnished with the documents and testimonials required for a Novice's reception of the habit (140).

*Promises*      **137.**—The Junior Scholastics thus admitted, and

having made a three-day retreat, pronounce their act of oblation in the chapel, in presence of the Community.

By this act, each of them takes publicly the resolution: 1. To work at acquiring the virtues and qualities required for becoming a good member of the Congregation; 2. to keep the rule faithfully; 3. to follow the directions given by his Superiors.

**138.**—These Aspirants, clad in the religious habit, are regarded as children of the family: the Congregation gives them a participation in its spiritual possessions, and takes charge of their religious and sacerdotal formation. Nevertheless, the Superiors have always power to send away, not only those who should prove faulty, but also those who would not realize all the physical, intellectual and moral conditions required by the Constitutions (141, 143, 145).

**139.**—The Novitiate, strictly so-called, is open to those only who have finished their classical studies. Those not coming from a Junior Scholasticate are admitted by the Provincial, after an inquiry that has been submitted to a commission of three Fathers which exists for that purpose. They take the habit after one month in the Postulate, and then commence their term of Novitiate.

Those coming from Junior Scholasticates, and not yet wearing the habit, take it without Postulate and begin immediately their Novitiate.

**140.**—Besides their certificates of Baptism and Confirmation, all Novices should have, before the reception of the habit, the testimonial letters prescribed by the Holy See, as well from the ordinary of their native place as from those of the dioceses in which they resided more than a year, after their fifteenth year.

*Advantages*

*Novitiate*

*Testimonials*

Should the Novice have already received Orders or the Tonsure, it suffices that he present his letters of ordination, with the testimonials of the Ordinaries of places in which he spent more than a year, since his last Ordination.

*Examina-*  
*tion*      **141.**—Before giving the habit to Novices, Superiors examine them on their views of religious and apostolic life, on their dispositions, and on the impediments they may have.

Moreover, the Aspirants themselves are bound in conscience to make known such impediments to those concerned.

*Impedi-*  
*m ents*      **142.**—Of some impediments the dispensation is reserved to the Holy See. These are:

- a. Age under fifteen;
- b. Marriage still existing;
- c. Profession in another institute, as long as the vows run;
- d. Debts, accounts to render, business engagements, which could cause trouble or prejudice the Institute.

The three first impediments would invalidate the admission of a Novice.

**143.**—Impediments subject to the Superior General and his Council are.

- a. Illegitimate birth, not legitimized;
- b. Less age than that required by the Constitutions—less than sixteen, but more than fifteen; too advanced age, that is more than thirty-six;
- c. Malady, especially if hereditary, or a notable corporal defect;
- d. Such poverty of parents as would oblige the Aspirant to provide for their wants;
- e. Profession in another institute, even when

the subject has been released from his engagements.

**144.**—The time of the Novitiate is devoted exclusively, under the Master of Novices, to the spiritual formation of the Aspirants, to the study of the Rules and Constitutions—of which each one shall have a copy—to prayer, the acquiring of Christian, religious and sacerdotal virtues, the practice of the vows of Religion according to the object and spirit of the Congregation.

**145.**—To be admitted to Profession, Novices *Conditions of Admission* must have:

- a. Health enough to follow the Rule, and to be of use for the works of the Congregation;
- b. Talents, at least sufficient;
- c. A steady mind and good judgment;
- d. A character that is not at all incompatible with community life;
- e. Regularity of conduct and unsullied reputation;
- f. Pronounced attraction to the Institute, with intention of persevering in it to the end of life;

When it is ascertained that a Novice has not these qualities, and is incapable of acquiring them, he ought to be dismissed.

**146.**—The Novitiate lasts one complete unbroken *Length of Novitiate* year; it cannot be shortened.

Exceptionally it may be continued six months longer, with authorization of the General Council (73, b); but, at the end of that period, those not in condition to be admitted as professed members, shall at once be dismissed.

**147.**—No donation for the Institute shall be accepted from Novices during their novitiate.

## CONSTITUTION 18

### Profession, Holy Orders, Consecration to the Apostolate

(Reg. I, c. 6.)

*Profession*      **148.**—The year of Novitiate being finished, the Novices regularly admitted make their Profession in the Congregation, taking the vows of Religion for three years.

*Demand  
and  
Votes*      **149.**—Those who wish to be admitted, write their demands to the Superior General. Then, in Chapter meeting, the Fathers of the Community give their votes.

This vote is given by signed billet; if it is negative, the reasons should be given.

The demands are next examined by the special Council of the work. Then the Master of Novices draws up a particular information on each Aspirant, indicating, with every point useful to know, the result of the votes of the Professed and of the Council of the work. This information is signed by the local Superior and sent to the Provincial, who, having examined and countersigned it, transmits it to the Superior General.

*Act of  
Profession*      **150.**—When the General Council has pronounced their admission, the Novices make a retreat of eight days—counting the opening and the closing days—and then make their Profession, at the chapel, in presence of the Community. That same day an act of the proceeding is entered on the appointed register; a copy is given to the newly Professed, and another is sent to the Mother House.

*Vows of  
Religion*      **151.**—The religious Profession consists in the emission of the three simple vows of Religion, with

the deliverance or donation of oneself to God, in the Institute, both being accepted by the Superiors.

It is made and renewed in this form:

“In the name of the Father and of the Son and of the Holy Ghost. Amen.

“In presence of Our Lord Jesus Christ, of the Most Holy Virgin, of the holy patrons of the Congregation and all the Heavenly Court, I, N\_\_\_\_\_, make (for three years, five years, ever) to God, and in your hands, the three simple vows of Poverty, of Chastity, and of Obedience, in the Congregation of the Holy Ghost and the Holy Heart of Mary, and in accordance with its Rules and Constitutions.”

**152.**—The deliverance of oneself, made by each member at Profession, includes this triple engagement:

*Religious  
Deliver-  
ance*

a. To work generously for the realization of the ends of the Congregation;

b. To observe faithfully the Rules and Constitutions;

c. Not to leave the Institute, except for legitimate reasons, judged such by the competent Superiors.

**153.**—In return, the Congregation makes the newly Professed partakers in the benefits and privileges, both spiritual and temporal, of which all the members have the enjoyment.

*Privileges  
of the  
Professed*

The spiritual advantages comprise, in addition to those of the religious and community life, the prayers, satisfactions, indulgences, and merits of the good works which form the spiritual wealth of the Institute, and in which each member has a share, during life and after death (305).

The temporal advantages consist in being supported suitably, according to the Rule, whether

in sickness or in health, as long as one remains in the Congregation.

*Profession at Death* By special favor, Novices in danger of death may be admitted to Profession, even when outside the Novitiate; Postulants wanting in age or in time of probation, may have the same privilege: this Profession, however, lapses, if health is recovered.

*After Profession* 154.—After Profession, the Aspirants who have not finished their theological studies, continue them in the Senior Scholasticate.

*Senior Scholasticate* 155.—The Senior Scholasticate is a house devoted to the theological studies of the professed Clerics. They pursue these studies under the guidance of the Director of the work, whilst also giving themselves to their religious and sacerdotal formation, according to a rule similar to that of the Novitiate.

*Holy Orders* If not yet in Holy Orders, they prepare to receive them. In that matter the prescriptions of the Holy See are to be followed.

*Consecration* 156.—This period of formation is crowned by a special Consecration to the Apostolate, a consecration which places Scholastics in the rank of Fathers.

*Previous Information* 157.—The call to Orders and to the Consecration occasions, for each candidate, an information based on the votes of the Fathers of the Community and the Council of the Scholasticate, just as for the admission to Profession (149).

Ordinations, and also the Consecration, are preceded by a retreat of eight days (150).

*Support of Aspirants* 158.—Each Province shall have its houses of formation and shall strive to meet the educational expenses of all its aspirants; the Mother House, in the measure of its means, comes to the aid of those that cannot suffice to themselves.

The Aspirants also shall be invited to pay,

wholly or partly, the expenses of their maintenance.

In any case, those who should afterward leave the Institute would have to pay back, as soon as they could, the amount spent on them during time of formation.

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## CONSTITUTION 19

### Renewal of Vows

(Reg. I, c. 6.)

**159.**—The simple vows of Poverty, Chastity, and Obedience, being an essential condition for membership in the Congregation, each professed member, at the expiration of the three-year vows, is bound to renew them, first for five years, then forever—if the General Council puts no obstacle. Should it do so, he will continue to renew them every five years, till it admits him to perpetual vows.

*Vows to  
Renew*

**160.**—Each Superior shall keep note of the temporary vows of the members of his Community, and shall, as they run out, remind the members of the obligation to renew them. If the subject is in the required conditions for the profession with perpetual vows, he will make that demand.

*Demand  
and Infor-  
mation*

Then the Superior takes the votes of the perpetual-vow Fathers of the Community. If the admission to perpetual vows concerned a Professed member that was less than a year in the Community, the votes of the perpetual-vow members of his former Community would also be asked.

**161.**—Every vote shall be given in conscience; and that it may be considered in the presence of

*Votes*

God, the Superior shall make known beforehand, in Community meeting, the vow demands made by the confrères. The votes are given by signed and sealed billet, with the reasons if the vote be negative. These billets are taken up by the local Superior, who transmits them closed to the provincial Superior, together with a special information on the subject. The Provincial opens them and marks the result of the voting, together with his own remarks, on an information which he sends to the Superior General. He then destroys the billets.

*Perpetual  
Vows*      **162.**—To be admitted to perpetual vows, the Professed have to fulfil a triple condition: Be fully twenty-six years of age; be regular and edifying in conduct; be in the ascertained disposition to persevere all their life in the Congregation.

*Privileges*      **163.**—In pronouncing their perpetual vows, the members of the Congregation renew still more strictly the engagements of their Profession. In return, they acquire particular rights and privileges, to wit:

- a. Greater participation in the Institute's spiritual treasure of prayers and merits;
- b. The right to vote for admission of the Professed to temporal and perpetual vows;
- c. Eligibility, as regards Fathers, for the important offices and functions of the Congregation (42);
- d. Finally, by the very fact, the Fathers become members by right of the Provincial Chapter (129).

*Vows to  
Renew*      **164.**—Demands and informations shall be transmitted to the Mother House so far ahead that the answer may come in time.

Vows should be renewed the day they expire. Should the Mother House answer fail to come, the provincial Superior, or, in his place, the local Su-

perior, would have authority to get the vows renewed for five years, if the majority of votes was favorable, and for one year in the contrary case.

**165.**—The renewal of vows takes place in the chapel, in presence of the Community, or, at least, in the presence of the Superior or his delegate, with two witnesses. As for the Profession (150), an act of the proceeding is drawn up in two copies, one for the subject, the other for the Mother House.

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## CONSTITUTION 20

### Departure, Dismissal, Expulsion

(Reg. I, c. 6.)

**166.**—The Congregation being a Religious society, no one can become or remain a member of it without being bound to it by the vows of Religion.

*No Professed  
Without  
Vows*

The professed member who would refuse to renew his vows when they expire, would by the very fact declare his intention of no longer belonging to the Institute; and, similarly, the General Council's refusal to let a professed member renew his vows would entail his exclusion.

**167.**—The departure, dismissal, or expulsion of a professed member (175) at the expiration of his vows, has to be justified by grave reasons; and graver still should the reasons be while the vows exist. A malady, known at the time of Profession or contracted later, would not be reason for dismissal.

*Reasons  
for Leaving,  
etc.*

**168.**—Both permission to leave and exclusion, in case of any professed member of the Congregation, belongs to the Superior General and his Council (73, d).

*Decision*

The decision is taken on an information in which the provincial Superior gives his opinion and that of his Council, together with all necessary details.

Were the decision for an Aspirant wearing the religious habit, it would belong to the Provincial (111, b), and would be given by him, after information from local Directors and Superiors, with advice of his Assistants.

*Professed  
of First  
Vows*

**169.**—The term of first vows being regarded as a time of trial (154, 155, 184), the General Council may, at their expiring, refuse renewal, in case of those whose conduct, qualities, or aptitudes, would not guarantee all that has to be required of a member of the Congregation.

*Professed  
of Temporo-  
rary Vows*

**170.**—Should a temporary-vow member, not in Holy Orders, become a real and habitual cause of disedification, the Superiors shall first make him the fitting remonstrances, warning him of the threatened penalty of exclusion; should his conduct continue the same, the General Council shall pronounce his exclusion.

That course is taken also with a member of this category who should be guilty of a grave, exterior, public fault, such as might give scandal and be seriously prejudicial to the Congregation.

With greater reason, the General Council should, in those cases, refuse authorization to renew expired vows.

*Professed  
of Perpetual  
Vows*

**171.**—Members with perpetual vows, or even with temporary vows if in Holy Orders, cannot be cut off from the Congregation, except for grave, exterior, public faults, after attested incorrigibility, and through process prescribed by the Holy See.

So that incorrigibility may be attested, the Superior must have given, at the intervals marked by relapses, three monitions, written, signed, and

accompanied by a penance. If the fault be renewed, the delinquent's process is instituted. His defense is presented to the General Council either by himself, or by a confrère whom he chooses, or finally by one who holds the office of defender.

The right of appeal to Rome is left the inculpated for ten days, counting from notice of sentence. Should he make use of this right, the question is, by the very fact, submitted to the Holy See.

If, for serious reasons, this procedure cannot be followed, power to pronounce summary judgment shall be asked from the Sacred Congregation of Religious.

**172.**—By leaving, or being regularly excluded, *Effects of Departure* engagements with the Congregation are completely dissolved (152, 205). For the vows, dispensation from temporary ones is granted by the Superior General; the perpetual depend on the Holy See.

**173.**—At departure also the religious forfeits *Rights of Profession Lost* all right to participation in the spiritual and temporal goods of the Institute.

Before he leaves, he puts off the costume of the Congregation, and hands over to the Superior his copy of the Rules and Constitutions, together with everything confided to him for his functions.

On its side, the Congregation lets him take away his actual trousseau, and gives him the money necessary for his immediate wants. Beyond that, it is understood that he cannot claim, by any title whatever, either support or indemnity or pension. However, if the subject had donated his property to the Institute, he would get a life interest in the produce of the capital still subsisting.

**174.**—When the Congregation has thus to let go one of its members, it shall be regarded as a duty

to treat him with discretion, good-will, and charity; to give him advice useful for his soul; to help him to obtain a suitable position; and to safeguard his reputation as well as possible.

**175.**—A professed member who has been expelled cannot be readmitted to the Congregation, unless there was substantial error concerning the reason that decided his case.

One who was dismissed can be again received only in an exceptional case; and then there is to precede a year's probation, either in the Novitiate or in another house determined by the Superior General.

A professed member who was authorized to leave, for legitimate reasons, could be taken back by the General Council, provided nothing blame-worthy had since occurred. After a retreat of eight days he would renew his Profession.

The precedence of all readmitted members counts from their second Profession.

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## CONSTITUTION 21

### Coadjutor Brothers

(Reg. I, c. 7.)

*Place in the Institute*    **176.**—The coadjutor Brothers have as their mission to help the Fathers in their apostolic ministry, being under their guidance, occupied in manual services, or even in some works of zeal.

It is with a view to this special object that they are received into the Congregation, and to it their religious formation has to be directed.

*Rules*    **177.**—For their admission to the Novitiate, to the Oblation, to first and second vows, the same

rules are followed as for the Fathers, except the points determined in this Constitution.

**178.**—The full time of the Brothers' formation *Formation* comprises five years: One for the Postulate, one for the canonical Novitiate in religious habit, and the three years of first vows.

**179.**—The Postulate of Brother aspirants has as *Postulate* special object the study of their vocation. Meantime their knowledge of Christian doctrine is completed; they are initiated into the duties and observances of religious life; their aptitudes are made known in different employments.

The length of this trial is twelve months; it may, with permission of the provincial Superior, be continued six months longer; but then, if the Postulant be not received as Novice, he shall be dismissed.

The Postulate is passed entirely in a Novitiate of Brothers; it may, however, exceptionally and with authorization of the Provincial, be made—at least the first eight or ten months of it—in another house in which the Rule is well observed, and under the direction of an experienced Father.

**180.**—At the end of this first probation, the Postulants deemed worthy are admitted to the *Oblation* as Novice Brothers.

With the habit (22) each gets a name in Religion by which he is thenceforth known in the Congregation (24).

**181.**—The Novitiate of Brothers is devoted, in the first place, to their spiritual and religious formation; but, in dependence on the Master of Novices, they are also made familiar with the studies, acquisitions, and employments that may render them useful helpers.

**182.**—At the end of the year of Novitiate—un- *Profession*

less a prolongation be judged necessary (146), the Novice Brothers make their religious Profession in the same manner as the Novice Clerics; and then they begin to participate in the spiritual and temporal advantages of members of the Congregation (153).

**183.**—Once professed, the Brothers cannot pass to the rank of Father.

*Triennial Probation*      **184.**—During the three years of first vows, the Brothers have to continue their religious together with their technical formation; and to that effect they shall be placed in houses where they may be attended to and carefully directed to this twofold end.

*Second Vows*      **185.**—After their three-year vows, they are admitted, like the Fathers, first to five-year and then—if worthy and not less than twenty-six years old—to perpetual vows.

*Votes*      **186.**—For admission of Aspirant Brothers to Oblation and Profession, there are taken—besides the Fathers' votes—those of all the professed Brothers of the Community (149), and for renewal of vows those of perpetual-vow Brothers. Moreover if it is a matter of admitting to perpetual vows a member, who has been less than one year in the community, the votes are taken also of the Fathers and Brothers with perpetual vows of the community where he was previously (160).

*Exercises*      **187.**—Where Brothers are few, they join the Fathers at common exercises. Where they are numerous enough, they perform them apart, under the presidency of a Father, or of the Auxiliary Brother, or the senior by Profession (248).

*Rank*      **188.**—The Auxiliary Brother takes, in that name, first rank. The others come, at chapel and

refectory, in the following order—based on that appointed for the Clerics (50): a. Priority of Profession; b. priority of reception of the habit; c. priority of entrance to the Postulate; d. priority of age.

**189.**—For the authorized departure, the dismission, and the expulsion of Brothers, the principles laid down in the preceding Constitution are followed.

*Departure  
and  
Dismissal*

Brothers can be released from temporal vows by the Superior General; the dispensation from perpetual vows is reserved to the Holy See (172).

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## CONSTITUTION 22

### Temporal Goods

(Reg. I, c. 8.)

**190.**—According to our Rules, the Mother House, the Provinces, and the Houses, as such, can possess property both movable and immovable, for the maintenance of the members of the Congregation, for the support of its works, and for its development.

*Property  
of the  
Institute*

All these possessions are ecclesiastical: hence they can be used only for the service of the Church, in view of God's glory and the salvation of souls.

**191.**—In establishments that do not belong to the Congregation as its own, but are just entrusted to it to be directed by its members, property of the establishment or work shall be carefully distinguished from what belongs to the Institute, the Province, and the Community, particularly in regard to cash values and movable goods.

The inventories and accounts shall be in separate registers.

*General Procurator*      **192.**—The administration of the property of the Institute, as such, is entrusted to a General Procurator, in dependence on the Superior General and his Council. Of the General Council he cannot be a member; he executes its decisions and renders it account of his management (194).

The work of the Procurator may be divided between several Fathers and Brothers; but, for their functions, they all depend on the General Procurator (490).

*Three-Key Safe*      **193.**—In a special safe shall be kept the deeds and titles to the immovable and the movable property of every kind that forms the general reserve of the Institute; also the sums in cash or value, if such exist, representing the capital of current income and of foundations; likewise the deposits that may have been accepted.

There, too, shall be kept the other documents of such importance as to make it seem necessary to save them from all risk.

This safe shall be placed in security, and shall have three keys, all different, one to be held by the Superior General, one by the First Assistant, and one by the General Procurator.

It shall be opened only in presence of these three depositories, or, should one of them be hindered, in presence of his delegate.

That the money which the Procurator receives may not be unproductive, he banks the amount he may need at short call; the rest he places in secure investments, which shall not be changed unnecessarily. The choice and the change of those investments are subject to the approbation of the Superior General and of his Council.

*Annual Accounts*      **194.**—At the close of the year the Procurator submits his accounts and his budget to the Su-

perior General. He, with his Assistants and two delegates of the Council, examines them carefully; and, having communicated the result to the Council, he approves and signs, as do also his Assistants (73-p, 487).

**195.**—In administering the possessions of Provinces and Communities, a similar course is followed, always in dependence on the Superiors (59, 73, 111). *Property of Houses*

**196.**—The Superior of a Province shall not be its Procurator, nor the Superior of a Community its Bursar. *Functions Kept Separate*

In Missions and mere Residences the Superior and the Director may hold both offices.

**197.**—The provincial Procurator administers the goods of the Province, in dependence on the Provincial and his Council. He executes what they decide, and keeps them informed concerning his administration (492). *Provincial Procurator*

In the course of the year, any extraordinary expense to be incurred in the Province, and any liability depassing the powers of the Provincial, should be submitted to the approbation of the Superior General or of his Council (59-l, 73-q).

**198.**—In each Community the administration of the temporal goods is entrusted to a Bursar, who depends on the local Superior and his Council, executing their decisions, and keeping them informed on what concerns his function. *Local Bursar*

**199.**—As far as possible, each Province and, in the Provinces, each Community, should suffice to itself and find its needed resources. *Resources*

If, however, a House were, for the moment, in want, the Province would help, and, in default of the Province, the Mother House, but under condi-

tion of getting back what was advanced, as soon as circumstances allowed.

*Debts to Avoid*

**200.**—All shall be on their guard against contracting debts, or accepting obligations which they cannot meet, as also against engaging in works or undertakings—otherwise good and useful—which they are not in condition to support and carry through.

*Employ-  
ment of  
Resources*

**201.**—All resources of the Congregation's houses, with exception of Missions, are intended for the formation of new missionaries or the maintenance of the old, both in health and sickness. To that twofold object shall therefore be devoted the surplus, after ordinary and extraordinary expenses and a suitable sum in reserve.

Consequently, what surplus the Houses have shall be used for the works of formation in the Province; and the surplus of the Province shall be sent to the Mother House to be there employed as stated in a preceding article (158).

In Missions the resources furnished by the charity of the faithful shall be employed for the support and development of those works, according to the rules laid down by the Church.

At all events, Provinces, Missions, and Houses, shall give the Mother House, in view of the general expenses of the Congregation, an annual indemnity, determined by the General Chapter, for each of their Fathers and each second-vow Brother.

*Founda-  
tions*

**202.**—Foundations for burses and for Masses shall be administered in accordance with the laws of the Church, particularly in what concerns the inalienability of the capital.

Moreover, every proposal of foundation and of annuity has to be the object of a special report to

the General Council, to which the authorization is reserved (73, q).

As a matter of principle, foundations with perpetual burden shall not be accepted.

**203.**—Wrangles and lawsuits shall, to the utmost, be avoided; if necessary, every possible concession shall be made in the interests of peace.

However, were the Congregation threatened with notable damage in rights and interests, it could and should vindicate them by legal means (74, r).

*Lawsuits  
to Avoid*

## PART II

### Rules Common to all the Professed

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#### CONSTITUTION 23

##### The Vow of Poverty

(Reg. II, c. 1.)

*Nature  
and  
Object*

**204.**—By the vow of Poverty, the members of the Congregation bind themselves not to dispose of temporal goods without the permission of their lawful Superiors.

For each member this obligation extends to family goods, the goods of the Institute, and all others.

*Patrimony*

**205.**—The Professed retain the ownership of their patrimony, whether in chattels, real estate, titles or claims, as also of things coming to them, before or after profession, in the way of legacy or inheritance.

Not even is it allowed to give up such ownership before the taking of perpetual vows; and then the permission of the Holy See is required for giving up by act (*entre vifs*) the entire patrimony.

On the other hand, a professed member cannot retain the administration, the product, or the use of his patrimony. Before his Profession, he will give the management to some person of his choice, or, if he prefers, to the Congregation, doing so by public act or under private seal, and determining the use to be made of his revenues. These dispositions, once made, cannot be revoked or changed without permission of the Superior General. They lapse when the vows cease, in case of withdrawal or expulsion (172).

*Wills*

Before the first vows, it is suitable to dispose by will of all goods present and future. Once Profession is made, there is required a permission of the Superior General for either making or changing a will. If, however, the occasion were urgent, and there was no time to recur to the Superior General, the permission of the provincial or even the local Superior would suffice.

Should a professed member wish to modify his will in favor of the Institute, he would have to ask the authorization of the Sacred Congregation of Religious.

**206.**—Except their patrimony, and things got, personally, by inheritance, legacy, or donation, the Professed can hold nothing as their own.

Things given them for themselves or for their works, such as money, provisions, books, furniture, do not belong to them; all becomes property of the Community or of the works for which the gift was intended; and the use of such articles requires the ordinary permission.

In this matter, essential to the maintenance of religious Poverty, the Superiors can grant no dispensation. Any concession made by them would be completely invalid.

**207.**—To exclude all doubt, it is regulated that gifts made to the Professed are to be regarded as made to the Congregation, unless the contrary is explicitly stated, or is clearly seen from the circumstances.

*Gifts*

To the common fund comes, similarly, whatever the Professed acquire by work or industry: Mass-offerings, compensations, emoluments, economies, and every other gain. Without, therefore, failing in their Vow of Poverty, they can keep nothing for themselves, nor dispose of anything, nor even, un-

less specially permitted, decline what is coming to them.

*Intentions of Mass* In the Community in which they are staying, the priests ask Mass intentions from the Father who has charge of distributing them. Each one is allowed a free intention a month, and two of the three Christmas Masses; but the Superior's permission is required for disposing of an offering for the application of those free intentions.

*Goods of the Congregation* **208.**—With regard to the goods of the Congregation, the Professed, as such, cannot exercise any act of ownership, management, or administration, unless so ordered.

Those operations are conducted solely by the competent functionaries, and with the authority of the Superiors; and these all, Superiors and functionaries, will keep strictly to the powers and attributions determined for each of them by the Constitutions, or explicitly accorded them by higher Superiors.

*Nominal Possession* **209.**—The rule is the same for those who should, before the law, hold in their own name the goods of the Institute or of its works. They could not, without failing in their vow, take the liberty to dispose of them, nor carry out legal prescriptions concerning them, except in accord with Superiors.

Equally are they bound, by strict obligation of conscience, to take in time, with the proper authorities and in legal form, the measures necessary for assuring the right transmission of these goods, whether movable or immovable; so that, at their own death, the property cannot be claimed by heirs who have no right to it.

*Goods of Others* **210.**—The Vow of Poverty similarly forbids the Professed to administer or manage the property of others.

Hence they could not, without regular permission, go bail or be proxy for members of their family or other persons; buy, sell, or borrow in their stead; take on deposit money, furniture, things of price; solicit or receive, even in favor of works, a gift or assistance imposing personal responsibility; undertake or maintain law suits, etc.

Fathers in charge of parishes or other works which depend on outside administrations, cannot, without contravening their Vow, spend or borrow beyond the authorized provisions. Before even they apply to those administrations for the required permission, they will write about the matter to their provincial Superior.

**211.**—Whenever the Superior's permission is necessary, on account of the Vow of Poverty, its *sions to Ask* should be asked and obtained explicitly and formally; and in important matters it should be written (378, 380). If, in urgency, presumed permission were taken, it should be accounted for immediately.

The Superior's permission for necessary lending or borrowing among confrères, for giving or receiving small objects of piety, for accepting alms or other manual gifts for the Congregation, the Community, the works, may always be presumed—on condition of not delaying to render these latter to the Superior or the Bursar.

*Presumed  
Permis-  
sions*

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## CONSTITUTION 24

### The Virtue of Poverty

(Reg. II, c. 1.)

**212.**—Not satisfied with the faithful observance of the obligations of their Vow of Poverty, the *Spirit of Poverty*

members of the Congregation will apply themselves to the generous practice of this virtue, which is one of the most important in the religious and apostolic life.

Care will therefore be taken to keep the mind and heart detached from earthly goods. In the unforeseen wants of the missionary life, of new foundations, and of other circumstances, the acceptance of real poverty, habitual or transitory, will always be prompt. Those who happen to be in Communities more abundantly provided, will be on their guard against losing the true spirit of religious Poverty.

*Exterior Practice*      **213.**—Exterior practice of the Virtue of Poverty consists mainly in the observance of community-life, according to the spirit and the custom of the Institute. On this point our established rule is a fair and proper medium between abundance and indigence. The superfluous will then be excluded, and still more whatever savors of luxury or delicate living.

It concerns the Community, through those in charge, to supply the necessary to each member, whether in health or in sickness, making no exceptions and showing no preferences.

*Common Use*      **214.**—In the first place, those principles apply to all that is for common use: Houses, dwellings, yards, gardens, books, libraries, etc. More latitude is allowed for churches, chapels, oratories, and objects employed in divine worship; as also for parlors, reception-rooms, guest-chambers—but on condition of always avoiding excess and luxury.

*Personal Use*      **215.**—For what is had in personal use, as room, furniture, linen, clothes, books, and other articles, the plain necessary will be considered enough, according to country and climate.

It will be held a duty, especially in the Missions, to utilize native resources, and to recur to importations only in real need.

**216.**—Simplicity and uniformity of dress, in form, color, quantity and quality of the different pieces, will be maintained. Clothes will be of ordinary, suitable, strong, hygienic material, in accordance with the climate. *Habit*

The personal trousseau, furnished each member *Trousseau* at his first appointment, will be kept up by the Community in which he works. Should he change house, he takes this trousseau, but not the books or objects got for use in his functions.

In each Community the linen will all be kept in the common linen-room, to be distributed as wanted; wearing linen is, however, kept apart and specially marked. *Linen*

**217.**—Food will be plain, and ordinary in amount, preparation, and kind, but also sufficient and suitable. *Food*

The service will be the same for all, account being had of what health may reasonably demand. For each country it will be determined by the Provincial Council, and approved by the General Council.

Without permission no one will take anything between meals, particularly outside the refectory. Still more are all forbidden, superiors and inferiors, to keep anything of the nature of food or drink in their rooms.

**218.**—These rules of religious Poverty will be equally observed outside the Community. For traveling, tickets will be moderate-priced, but suitable for Religious; and at hotels a service will not be sought beyond that of our Communities. *Outside*

**219.**—All will take care of what is furnished *Order and Economy*

them for their personal use or for their functions, as also of what is for common use.

They will keep by them nothing useless or superfluous; and when no longer needing objects of Community use, as books, instruments, etc., they will put them back in place.

*Small Expenses*

**220.**—Neither is it allowed to keep money in coin or paper. When needed, as in case of traveling, it will be asked from the Bursar, to whom at return an account of the expenses will be rendered, together with the sum remaining over.

Those who, through ministry or function, have frequent small expenses, may carry a moderate sum, with knowledge of Superior and Bursar.

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## CONSTITUTION 25

### The Vow of Chastity

(Reg. II, c. 2.)

*Nature  
and  
Object*

**221.**—By the Vow of Chastity the members of the Congregation renounce, through love for God, the state of marriage, and engage, with a view to His service, to live in religious celibacy.

By this vow they also engage to keep their soul free from all stain opposed to the holy virtue of purity; and thus the obligation of the vow extends to everything directly prohibited by the virtue.

*Gravity*

**222.**—Our vocation as missionaries, devoted to the sanctification of souls, makes it a particular duty to avoid all scandal in this matter.

To be the more effectively defended against danger, we must never lose sight, not only of the gravity of the offence to God, but also of the personal shame resulting from such faults, of the re-

morse sufficient to embitter a whole life, of the harm done to souls, of the prejudice raised against the Congregation and the religious state, and especially against the holy Religion of which we are the representatives.

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## CONSTITUTION 26

### The Virtue of Chastity

(Reg. II, c. 2.)

**223.**—The members of the Congregation, being consecrated in a special manner to the Holy Ghost and the Immaculate Heart of Mary, will attend carefully to keeping and cultivating the virtue of purity.

**224.**—To that end the first means to employ is *Distrust of Self*. Far from placing confidence in their age, their experience, their virtue, they will always remain in humble fear of their weakness, recalling that stronger and wiser than they have sadly fallen.

They will at the same time have recourse to *Prayer*, asking of God, by means of the Immaculate Heart of Mary, the gift of perfect continence to the very end of their life.

**225.**—Each one will keep assiduous watch over *Vigilance* his mind, his imagination, his heart, his senses; and even when alone, he will observe—as becomes a priest and a religious—all the rules of propriety, which are the exterior safeguard of Chastity.

**226.**—The better to obviate every failing, Christian and religious mortification, with regard to enjoyment and pleasures of sense, will be generously practiced. Still more, all turning to soft or sen-

*Obliga-  
tion*

*Self*

*Prayer*

*Vigilance*

*Mortifica-  
tion*

sual life will be shunned, and vigorous habits of temperance and sobriety will ever be carefully maintained.

*Avoidance  
of  
Occurrences*

**227.**—An equally indispensable means is to fly dangerous occasions, as far as the exigencies of the ministry will allow.

Each one will have a special care never to slip, by language or conduct, into imprudences that might compromise his reputation and his virtue.

Especially should the missionaries, in the visits and journeys imposed by their ministry, in the care they may have to take of the sick, and in all other relations, display a mindful and ceaseless reserve. Their virtue must always be above suspicion.

Particular care will be taken in regard to females. Only necessary or truly useful relations will be had with them; and at all times the reserve demanded of a priest and a religious will be studiously maintained, whether in conversation, in bearing, in conduct, or in correspondence, without the least degree of misplaced familiarity or unbecoming freedom.

*Confes-  
sions*

**228.**—Similar guard will be observed in the intercourse incident to confession and direction, especially with Sisters and other pious women.

Except in real necessity, it is prohibited to confess women elsewhere than in church and in the confessional, or through a separating screen; direction also will be given in the confessional. Where confessions are heard in the evening, sufficient light will be provided.

Fathers who have to exercise any ministry in communities of Sisters, in institutions or boarding-schools of young girls, will hold with those classes, whether superiors or inferiors, directresses or pupils, solely the relations demanded by their func-

tions. Should conversation be necessary, it will be held in the parlor, never in private rooms.

**229.**—In intercourse with children, natural and too tender affection is to be carefully restrained.

In houses of education, in schools and similar works, no one will admit the pupils to his room, even for confession and direction, unless regularly authorized.

**230.**—Finally, to these different means, and for their surer efficacy, there will be added—as a matter of duty, when needed—a humble and sincere manifestation of one's soul, either in confession or on direction, to those who have in God's sight the charge and responsibility of it. Their advice will then be received in a spirit of faith and docility.

*Inter-course  
With  
Children*

*Openness*

## CONSTITUTION 27

### The Vow of Obedience

(Reg. II, c. 3.)

**231.**—By the Vow of Obedience, the members of the Congregation contract the obligation to obey the formal commands of their legitimate Superiors, in all that bears directly or indirectly on the observance of the Rules and Constitutions.

**232.**—The obligation of the Vow of Obedience is restricted to commands explicitly marked as such, by the terms: "In the name of holy obedience," or also: "In the name of Our Lord Jesus Christ, I order you, etc."

Superiors will formulate commands of this kind, but rarely, with prudence, and for grave reasons.

*Nature  
and  
Object*

*Extent*

To obviate all equivocation, they would do well to give such orders in writing or in presence of two witnesses.

*Right to Command*      **233.**—By legitimate Superiors, who have power to command formally in the name of the vow, are understood all Superiors by title, but none other; that is to say:

- a. The Superior General and, during a vacancy, the Vicar General;
- b. Visitors, during the time of their visit;
- c. Provincial and Principal Superiors;
- d. Local Superiors;
- e. Directors by title of houses of formation;
- f. Directors of Residences; these latter, however, will use this power only under pressure of absolute necessity.

In case of a Superior's death, serious illness, or prolonged absence, his substitute has the same power as he to command in name of the vow.

The Superior General, the Visitor, and the Provincial, can delegate this power to a Father transitorily in authority, when, for example, several would have to travel together, to give a mission, etc.

**234.**—For each of the preceding, the right to command in name of the vow extends to all the Professed under his jurisdiction, even outside their Province or Community; reciprocally, the obligation of the vow binds each of the Professed with regard to all his Superiors.

The power extends also to the Professed who happen to be in Provinces or Communities in passing, unless they are accompanied by their own Superior.

## CONSTITUTION 28

### The Virtue of Obedience

(Reg. II, c. 3.)

**235.**—By the Virtue of Obedience, professed members are held to conformity with the prescriptions of the Rules and Constitutions, and with the orders and directions of Superiors or of functionaries placed over them.

*Nature  
and  
Object*

Among us it is an established principle that no prescriptions of a Superior oblige, by themselves, under pain of sin, unless they are explicitly given as a command in name of the Vow of Obedience (232). But there may easily be more or less serious fault in violating them, should that be done through contempt for authority, or from evil disposition, or with scandal, etc. (375). In any case, failings of the kind, like transgressions of the Rules and Constitutions, are open to correction and to proportionate disciplinary penances.

**236.**—A Superior can neither order nor recommend anything foreign to the sense of the Rules and Constitutions, or beyond his faculties. Moreover, subaltern Superiors have to keep in agreement with the known intentions of the higher Superiors.

*Extension*

Should the legitimacy of a prescription be in doubt, the presumption is in favor of authority, and inferiors have only to obey the orders received, while retaining the right to have subsequent recourse to higher Superiors.

**237.**—All will remember that, in the spirit of the Institute, they ought to tend to the self-denial of perfect obedience. They will therefore be accustomed to regulate themselves on the simple

*Abnega-  
tion*

wishes of Superiors, so that these may never need to have recourse to formal orders.

To obedience of act and will, the members of the Congregation will join submission of judgment.

If they have useful observations to offer, or unnoticed inconveniences to call attention to, or new circumstances to make known, they can and ought to submit them respectfully to Superiors, on whose decision they still hold themselves ready to act.

*Destina-  
tion*

**238.**—Each one will accept, in religious submissiveness, the destination and the functions assigned him, no matter where the country or what the work.

Nevertheless, in view of greater good, it is allowable and even advisable to make one's attractions and repugnances known to Superiors, provided it be done with deference and in the sincere disposition to sacrifice one's own inclinations.

*Functions*

In fulfilling functions, members will act always and everywhere, within the Community or without, according to the rules of Obedience. They will therefore be on guard against undertaking, accepting, or even positively promising any ministry or work lying outside their ordinary charge, till authorized by those of right.

*Residence*

**239.**—It is expressly forbidden to leave, of one's own volition, a given charge, and still more to leave a place of residence for the purpose of going to higher Superiors. That can neither be permitted nor done by a subaltern Superior, without at least the reasonably presumed authorization of those higher Superiors.

*Case of  
Dispersion*

**240.**—In case of forced dispersion, as in time of war, of revolution, or of religious persecution, each one will act according to the instructions, advice, or intentions of his Superiors. With them he will

maintain such relations of dependence as circumstances permit, and he will observe the Rules and Constitutions the best he can.

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## CONSTITUTION 29

### Dwelling in Common

(Reg. I, c. 2, 5.)

**241.**—In conformity with the principle enunciated in our Rules, the members of the Congregation will live in Community (8). No one, therefore, unless in very exceptional cases, will be placed where he should habitually be deprived of the company of a confrère, even though other ecclesiastics or religious should be with him. *Principle*

**242.**—In each house of the Institute, all arrangements will tend to facilitate Community life and exercises, account being made of the rules of religious Poverty, of the claims of works, of exigencies of country, and of other local circumstances (213, 245). *House Arrangements*

**243.**—All houses will be suitably fenced off, so as to have the religious enclosure and, as far as possible, a certain space of ground for the common recreations. *Enclosure*

**244.**—Each Community or Residence calls for a church or chapel, or at least for an oratory suited to the importance of the establishment.

If the church or chapel is to be used by the public, the outside entrance will be so arranged as to afford easy access, without need of passing through the interior of the Community. The sanctuary, the choir and the sacristy, will be comprised in the regular enclosure, and, if possible, fenced off from the part intended for the faithful. *Chapel*

*Exercise Places*

**245.**—Each house will have the places required for the exercises in common.

In large Communities, composed of Fathers and Brothers, the necessary exercise places for the two categories will be separate.

In houses of education, and similar works, the enclosure will take in the places necessary to the work; a stricter enclosure, however, will still separate the parts of the house specially meant for the Community.

*Parlors*

**246.**—Near the entrance door, but outside the regular enclosure, will be appointed the parlors or places of reception. They will be so arranged as to be easily observed from the Community, while being also of easy access to the public.

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## CONSTITUTION 30

### Exercises in Common, Study, Employment of Time

(Reg. II, c. 4.)

*Community Life*

**247.**—Besides the dwelling together, Community Life includes assistance at exercises of rule, under the presidency and direction of the Superior.

**248.**—The exercises in common are the following: Morning and evening prayer, meditation, visit to the Blessed Sacrament, particular examen, dinner and supper, with the recreations that follow; monthly chapter of discipline; annual retreat; and in addition, for the Brothers, daily assistance at Holy Mass, spiritual reading, rosary, monthly retreat.

*Regulation*

**249.**—The order of exercises is so determined in each house as to harmonize the interests of community life with the exigencies of the works. Oc-

casional imposed modifications are announced in advance, at one of the general exercises, or posted up at an appointed place.

No one should absent himself from a general exercise, without sufficient cause and the Superior's authorization; and if permission could not be asked, the Superior is to be told afterwards.

In the houses of education the members of the Congregation perform their own exercises apart from the pupils; and for occupations with the children at that time they will take their turn, in the order determined by the Superior.

**250.**—Every common exercise that does not succeed another immediately, is to be announced by the sound of a bell, with different strokes, if necessary, for the different categories of the Community.

*Exercise  
Bell*

**251.**—Outside the hours given to the exercises in common, to prayer and their functions, the Fathers are to use all their free time for study, and the Brothers for the labors indicated by the Superior or the Bursar. They will not go unnecessarily to the rooms of confrères; if there, they will avoid long, useless conversations.

*Use of  
Time*

**252.**—The kind of studies to make and the time to give them will be arranged with the Superior, according to occupations, aptitudes, and personal tastes.

*Studies*

In any case, the Fathers will not neglect the ecclesiastical sciences, each one, no matter what his occupation, devoting to them at least two to three hours a week.

In the Missions, they will also make it a matter of duty, in accord with the prescriptions of the Sacred Congregation of the Propaganda, to give

themselves zealously to the study of the native languages.

*Examinations*      **253.**—The young Fathers, with exception of those teaching ecclesiastical sciences, will pass, each year of the five following their Consecration, a written examination on the matters taught at the Senior Scholasticate. The date and form of this examination will be determined by the provincial Superior, in understanding with the General Prefect of Studies. The marks will be sent to the Mother House.

*Theological Conferences*      **254.**—There will also be held, in each Community, theological conferences or consultations bearing on the most practical cases of the sacred ministry. The questions will, in advance, be proposed by the Superior or the Father put in charge. Each one will study them as best he can. Then, at the meeting, the members named will, in turn, make known the result of their researches.

*Libraries*      **255.**—Each house will be provided with a common library, composed of reliable and approved books, suited in nature and number to the members and their works.

Only the books belonging to one's work will habitually be kept out. The others will remain in the library, where they will be consulted; and should it be necessary to take some away, they will be marked on the appointed register, and returned punctually when no longer in use.

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### CONSTITUTION 31

#### Worship of God: Devotion to Holy Patrons (Reg. II, c. 4.)

*Service of God*      **256.**—By the vows of Religion which bind them, the members of the Congregation will regard them-

selves as specially consecrated to the service of God, and will constantly strive to grow in the spirit of faith and piety that their holy state demands.

**257.**—With deep sentiments of religion, they will honor the Most Holy Trinity, to whose glory they have vowed their lives; the adorable Person of Our Lord Jesus Christ, whose ministers and envoys they are; the Holy Ghost and the Immaculate Heart of Mary, to whom they are specially consecrated; finally, the holy Patrons of the Congregation, with those of their particular Province and Community.

**258.**—Recalling that true devotion to the Holy Ghost consists mainly in going with His divine impulsions, they will so act that He may be as the soul of all their conduct.

In this regard they will strive to take as model the holy Heart of Mary, which must always be the object of their filial confidence and of their ceaseless imitation.

They will attach themselves to the pious practices established in the Church in honor of the Third Person of the Most Holy Trinity and of the Immaculate Heart of the Blessed Virgin; and they will endeavor to spread their worship among the faithful, by propagating the prayers and devout associations approved to that end.

**259.**—In all houses of the Congregation, the greatest solemnity will be given to the celebration of the two feasts of Pentecost and of the Holy Heart of Mary; and for them each one will, as a matter of duty, make the best possible preparation.

**260.**—To render the Divine Majesty and our holy Patrons the homage due by the Institute,

*Spirit of Religion*

*Our Devotions*

*Patronal Feasts*

*Celebrations*

*Ceremonies*

the Offices will be held in this special intention, particularly at the Mother House and in the houses of formation.

*Singing*      **261.**—The ceremonies and the liturgical chant will be for us an object of religious attention.

Plain chant will habitually be used in the Offices; religious music can, however, be occasionally admitted, as at Benediction of the Blessed Sacrament, but under the conditions marked by the Holy See.

A special aim will be to have the faithful take part in the chant of the Offices, nothing being more apt to interest them in divine worship; and to this end the chant should always be simple and popular.

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## CONSTITUTION 32

### Exercises of Piety

(Reg. II, c. 4.)

*Attention to Them*      **262.**—The members of the Congregation will faithfully and conscientiously perform their different exercises of piety, whether in Community or when traveling. They will be careful about the good reception or administration of the Sacraments.

*Prayers*      **263.**—In each house the day begins and ends with vocal prayers recited in common. The same holds for exercises of piety, conferences, councils, chapters, meals, etc.

*Meditation*      **264.**—All will give themselves to mental prayer, as to one of the most efficacious means of continuing in the spirit of fervor and zeal.

There is each day for the Fathers one hour of

meditation; that is, three-quarters of an hour in the morning, and a quarter in the evening, in the way of visit to the Blessed Sacrament.

The Brothers' meditation is three-quarters of an hour, half an hour in the morning and a quarter in the evening.

**265.**—Every priest will offer the Holy Mass daily, unless really hindered.

Those who are not priests ought to hear Mass every day. They will receive Holy Communion on Sundays and feast-days, and at least twice in the week; they are invited to receive more frequently, on the advice of their confessor.

**266.**—Holy Mass and Holy Communion are to *Preparation* be preceded by suitable preparation, and followed *and Thanksgiving* by a quarter of an hour's thanksgiving.

**267.**—The daily particular examen lasts a quarter of an hour, including the vocal prayers then recited.

**268.**—The general examen falls into the evening prayer.

**269.**—Morning and evening prayer, meditation, and examen, take place in the chapel or in the Community oratory.

**270.**—The Fathers will be exact in saying the different parts of the breviary office at the time fixed by the Church. They will aim at reciting it with the fitting care, attention and devotion.

**271.**—All members of the Congregation will recite the rosary daily. The Fathers perform this duty privately; the Brothers in common, if numerous enough.

**272.**—To nourish themselves on the word of God, the Fathers will take a daily reading of the Holy Scripture, preferably of the New Testament

*Mass  
Com-  
munion*

*Examens*

*Place for  
Exercises*

*Breviary*

*Rosary*

*Fathers'  
Reading*

or of the Sapiential Books, and another adapted to the needs of their soul.

Each of these readings is of a quarter of an hour.

*Brothers' Reading*      **273.**—For the Brothers there are also two spiritual readings of a quarter of an hour, one in common, the other in private. They are preferably taken in works on Christian doctrine, on the Gospel, on the religious life, or in lives of Saints.

The lecture in common is replaced, at least once a week, by a conference or religious instruction, wherever the Brothers are numerous enough.

*Recollection*      **274.**—Members will strive to keep recollected during the day; they are recommended to raise their soul to God frequently.

To that end, there will be placed at the most suitable points in the house, the yards, the gardens, pictures or statues of Our Lord, of the Virgin Mary, of the Saints.

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## CONSTITUTION 33

### Silence

(Reg. II, c. 4.)

*Observance*      **275.**—The rule of silence will be faithfully kept in every house, as one of the most important points of regular discipline.

*In the House*      **276.**—Outside times and places of recreation, there will be no talking without a reason of necessity or real utility; and then it will be brief and low, especially within the house, in the corridors, and on the stairways.

The same observance will be attended to with persons who happen to enter the Community.

**277.**—Silence will be still more strictly observed *At Table* during exercises in common.

At table, with the exception of feasts marked in the general or the local regulation, permission to speak will be granted only for exceptional reason.

To nourish the mind simultaneously with the body, there is given at the two principal meals an instructive and interesting lecture, chosen by the Superior and his Assistants. Before eating begins, there are read some verses of the Holy Scripture, even though no other reading be to follow; then, at the end of dinner, the martyrology of next day, and at the end of supper, a verse or two of the *Imitation of Christ*.

*Lectures*

At Mission Stations and in works where readers are hard to find, the Holy Scripture at the beginning and the *Imitation* at the end will still be read.

**278.**—Silence will be very specially kept in chapels and oratories; speaking there will be solely for necessary things, and then it will be short and low. The same observation applies to sacristies and the vestibules of chapels.

*In the Chapel*

**279.**—From evening prayer until after morning meditation, silence is most rigorously observed. In this interval, which constitutes the time of “great silence,” there is no permission to speak anywhere, unless for affairs that cannot be held over.

*Great Silence*

## CONSTITUTION 34

### Confession and Direction

(Reg. II, c. 4.)

**280.**—In conformity with our Rules, the members ought to confess at least every eight days.

*Confession*

Each may go to that one of the Fathers holding jurisdiction whom he believes, before God, best able to benefit his soul. Without necessity, they will not go to other priests.

*Direction*      **281.**—In addition, the members of each Community ought, according to our Rules, go on Direction to their Superior once a month. All will be faithful to this duty, which is of particular import for the young professed members and for the Brothers. Superiors will see to rendering it easy and fruitful for their subjects.

*Its Object*      **282.**—Direction of rule has for object the spiritual welfare of each member, the good of the works of the Community and of the Congregation itself. In it there is rendered account of the observance of the Rule, of the fulfilment of functions, of the use of time, according to the particular regulation already determined with the Superior (251), and of relations within and without the house.

At this occasion it is also fitting to make known how far one is faithful to his exercises of piety and to the duties of his state.

*Dispositions*      **283.**—To render Direction truly profitable, each member will bring to it a great spirit of faith, of confidence, of simplicity, seeing in the Superiors the guides given them by Divine Providence.

*Discretion*      Moreover, the directors and those directed will observe great discretion on all matters of confidence.

*With the Provincial*      **284.**—Local Superiors and the members of their houses will go on direction to the Provincial or the Visitor when these make their visit (105).

*With the General*      **285.**—The general functionaries of the Mother House will have their Direction with the Superior General every three months.

Other members of the Congregation also, who

pass by the Mother House, can see him for the same purpose. Besides, Fathers and Brothers, wheresoever placed, have all freedom to write to him; they are invited to do so as often as they find it necessary or useful.

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### CONSTITUTION 35

#### Spiritual Retreats

(Reg. II, c. 4.)

**286.**—To be renewed in their first fervor, all members of the Congregation will make annually a retreat of eight days, counting the day of opening.

*Annual  
Retreat*

Members of neighboring Communities will gather together for these annual exercises, under the presidency of the provincial Superior. Those who cannot take part will make up for that in private, and, if possible, in some other house than the one in which they are employed, but not in a strange house.

**287.**—The retreat for Fathers of the Mother House is presided over by the Superior General or his substitute. It is followed by all those staying at the Mother House or near it, particularly by the Fathers returned temporarily from the Missions.

*Mother  
House  
Retreat*

Brothers returned from the Missions also take part in retreats given to Brothers of the Mother House.

**288.**—These annual retreats call, each day, for two additional half-hours of meditation on the part of the Fathers, one in the morning, the other in the evening, and two additional quarter-hours

*Exercises*

on the part of the Brothers, besides two conferences or glossed readings.

Free time is spent by each, according to individual attraction, in prayer or other exercises of piety.

*Silence*      **289.**—There is spiritual reading at table; and, with exception of mid-day and evening recreations, silence has to be kept with most particular care.

Visits, active and passive, are forbidden, as well as every occupation foreign to the retreat. Letters are not given till after the closing; to the Superior to see whether any immediate reply be needed.

*Other Retreats*      **290.**—Besides the annual retreat, the Fathers will make one day at Pentecost, the week before or after the feast, one at the feast of the Immaculate Heart of Mary, and one at the other quarters. Each does so in private, at the time most opportune, in understanding with his Superior.

On their part, the Brothers make a retreat in common on a fixed Sunday of each month. Those who cannot take part in that day's retreat, supply in private on a day determined by the Superior.

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## CONSTITUTION 36

### Care of Health: the Sick: the Dead

(Reg. II, c. 5, 6.)

*Care of Health*      **291.**—Members of the Congregation will not neglect the care of their health which they have consecrated to the service of God and souls. Without running to preoccupations and attentions unworthy of a religious and missionary, they will avoid, especially in mission countries, imprudences that might easily prove fatal.

On this point, Superiors will keep watch over their confrères, particularly over the younger and the more exposed; and these will be faithful in following the advice of their seniors.

**292.**—In each house, the hours of retiring and of rising will be so combined as to allow seven to eight hours of repose.

*Sleep*

Food is to be wholesome and substantial.

*Food Recreations*

The two principal meals are followed by a recreation of thirty to sixty minutes, during which amusement may be taken in the games played by clerics of the country.

**293.**—Those engaged in teaching or other sedentary occupation may go out once or twice a week, and take a total of six to eight hours' excursion. Moreover, they shall be accorded a suitable time of repose each year, to be spent, if convenient, in another house of the Institute.

*Excursions*

**294.**—Should a sojourn in Europe, or in better climate, be judged necessary for confrères employed in the Missions, they will be sent there without delay. They will then, whilst attending to their health, profit by the time of repose to renew their spiritual fervor, and to give themselves to intellectual pursuits in keeping with their work.

*Vacation*

A sojourn outside our Communities, for reasons of health, is not permitted without real necessity duly declared by medical authority. The authorization can be given by a provincial Superior for only three months, and by the Superior General for six (73-e, 241).

*Sickness*

**295.**—As soon as one finds himself sick, he ought simply to tell the Superior, or the Prefect of Health, so that an immediate remedy may be applied. This point is particularly to be observed in

tropical countries, where neglect and delay might have serious consequences.

*Doctor*

**296.**—Each house will have a doctor, carefully chosen should there be several in the locality. Outside his regular visits, permission of the Superior or of the Prefect of Health is required for calling him or going to consult him. To apply to another would require, in addition to particular reasons, a special authorization.

*Care of  
the Sick*

**297.**—The larger Communities will have an infirmary, or at least some rooms intended for the sick, and a pharmacy furnished with the common medicaments.

At Mission Stations where no doctor can be had, care will be taken to be provided with the necessary remedies, and to be acquainted with the method of treating the ordinary maladies of the country.

If, in case of necessity, a confrère has to be taken to a hospital, it will be seen to that he is fittingly located and treated, and he will be visited as often as possible, especially by the Father Prefect of Health.

In case of a contagious disease, the needed precautions will be taken to avoid propagating it.

*Duties of  
the Sick*

**298.**—While following, with exactitude and docility, the prescriptions and recommendations given for their cure, the sick will endeavor, by the help of prayer and the frequent reception of the Sacraments, to bear their sufferings courageously, and to sanctify them in view of the salvation of souls.

Superiors will see that each of the sick gets the confessor he desires, and that Holy Communion be brought them regularly.

*Danger of  
Death*

**299.**—In case of danger, the sick will be told of it with discretion and without delay. They will

be got to regulate any of their temporal affairs not yet settled, as well as those of the Community and of the works of which they had the charge or the responsibility.

**300.**—Care will be taken to prepare them for *Last Sacraments* the Holy Viaticum and for Extreme Unction. The Last Sacraments will be given them, in presence of the assembled Community, by the Superior or, in understanding with him, by another Father. They will first be made to renew their vows.

Finally, attention will be paid to give them in time the Apostolic Blessing *in articulo mortis*, and to get them to gain the other indulgences of a happy death.

**301.**—In the last moments of a dying confrère, care and watchfulness will be redoubled around him. His confessor or another Father will stay beside him, to keep up his sentiments of confidence and resignation. All who are not hindered will gather to him in his agony, to recite the last prayers and commend his soul to God. *Last Moments*

**302.**—The burial of deceased members will be conducted with a simplicity becoming religious missionaries. The whole Community will assist. The tombs of confrères will be objects of pious care; but the special attention will be to pray for their souls. *Burial*

**303.**—As soon as a confrère dies, the provincial Superior sends word to the Superior General and to the Communities of the Province. Then, from the Mother House, the news is quickly transmitted to the other establishments of the Institute. *Death Notice*

The family of the deceased has to be informed without delay, and to get the certificate of his death, together with some of his objects of piety.

*Papers of  
the De-  
ceased*

The Superior of the Community will discreetly collect, or have collected, his papers, sending to the Mother House those of them which there may be use in keeping, as well as his personal booklet and his copy of the Rules and Constitutions.

*Notice*

He will also take care to dispatch to the Mother House, through the hands of the provincial Superior, such information on the life, works, and last moments of the deceased, as may interest and edify the members of the Congregation.

*Suffrages*

**304.**—Suffrages to be offered for each deceased member are regulated as follows:

*Where the  
Death  
Occurs*

First, in the Community where he died, nine Masses are immediately celebrated, the funeral Mass being counted. The professed who are not priests hear nine Masses and make nine Communions for the same intention.

Also during nine days, the *De profundis*, with its proper prayer, is recited at one of the common exercises, and the members, individually, offer their good works for the deceased, together with the indulgences they may gain.

At the death of an Aspirant admitted to profession *in articulo mortis* (153), of a Novice, either Cleric or Brother, and of a Junior Scholastic, there are similarly offered, in the house to which he belonged, a novena of Masses and *De profundis* for the repose of his soul.

*Elsewhere*

**305.**—In the other houses of the Institute, the suffrages for the Professed are the following:

a. For Fathers and Brothers of second vows: There is recited in Community the novena of *De profundis*, as soon as the death is announced; the Fathers offer the Holy Sacrifice once; the Scholastics who are priests make a novena of *mementos*,

and the Professed who are not priests hear one Mass and offer one Communion.

b. For a professed Scholastic and a Brother of first vows: In addition to the novena of *De profundis*, recited in all the houses at the news of the death, and the novena of Masses celebrated in the house where it occurred, there are thirty Masses to be offered for the soul's repose. For a Scholastic these Masses are said in the Scholasticate to which he belonged, and for a Brother in the Novitiate whence he came.

**306.**—The Funeral of the Superior General is conducted with more marked solemnity. Superiors of neighboring Communities assist, with all members of the Congregation who can easily come. At the first news of his death, there is a solemn service in each house; and at the Mother House a second service the seventh day, and one again at the end of the year.

*For  
Superiors*

For the Vicar General, the Assistants, and the General Councilors, there also is celebrated a service at the Mother House the seventh day after the funeral.

The same holds for the provincial or principal Superior, at the head house of the Province, and for the local Superior in the Community he directed.

**307.**—Besides the prayers mentioned, a special share in the ordinary suffrages for the dead is applied, during a year, to each confrère.

The day after All-souls, or if hindered, a following day, the Fathers offer the Holy Sacrifice, and the Scholastics, Brothers, and Novices, the Holy Communion, for all deceased members of the Congregation, whether Professed or Aspirants, particularly for those who died that year.

For the same intention, there is celebrated a funeral service in each Province or District at the end of the Fathers' principal retreat of the year, at which all the confrères present are to attend.

Finally, from the Necrology of the Congregation, the names of the Professed whose anniversary occurs, are recalled day by day at the evening prayer.

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### CONSTITUTION 37

#### Mutual Duties of Members of the Congregation

(Reg. II, c. 6.)

*Union*      **308.**—All the Fathers and Brothers will strive to realize fully, in their mutual relations, the beautiful motto of the Congregation: *Cor unum et anima una.*

*Relations*      **309.**—For then from yielding to the egotistic tendencies of nature, to sentiments of antipathy, bitterness, or envy, they will take interest in all that touches their confrères; they will share their pains and sympathize with their trials.

They will always show one another politeness and charity. They will be generous in bearing with one another, and will avoid whatever might infringe fraternal union. If at any time a word or act should pain a confrère, or injure his reputation, the offender will do his best to repair the wrong immediately.

*Mutual Service*      **310.**—Care will be taken not to meddle indiscreetly with the functions of others, nor to blame or reprehend out of place, assuming an undue authority.

But all possible services will, on occasion, be eagerly rendered; and counsels or warnings that

may prove useful will be given fraternally. Such advices—which are to be proffered with prudence and discretion—will be accepted humbly and gratefully.

**311.**—The soul of all this conduct must be a charity supernatural, pure, sincere, cordial, practical, patient, compassionate, simple, open, modest, respectful.

**312.**—The junior confrères will show deference to the seniors; they, on their part, will be full of kindness for the juniors.

The Brothers, in particular, will always hold to the duty of showing respect to the Fathers on account of their priestly character, and will readily render the services they owe them.

On their side, the Fathers will aim at giving the Brothers good example in every circumstance. With them they will be of all kindness and charity, treating them indeed as “brothers.”

**313.**—These dispositions of fraternal charity will be entertained, not alone toward the members of one’s Community, but toward all the other confrères, as forming one and the same religious family.

A member will therefore interest himself in the common good of his Province or Mission, as in that of the whole Congregation, striving to further it zealously and disinterestedly, but especially contributing to maintain in it, with the spirit of its founders, regularity, mutual respect, devotedness to authority, union, and peace.

**314.**—The sick will be the object of special attention. The cares they may need will be given them in the best way possible. They will be visited frequently, in understanding with the Prefect of Health; and an affection altogether fra-

*Charity*

*Mutual  
Respect*

*Sphere of  
Duty*

*The Sick*

ternal will be shown them, as some comfort in their sufferings.

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## CONSTITUTION 38

### Duties to Superiors

(Reg. II, c. 7.)

*In General*   **315.**—Members of the Congregation will hold it a duty to entertain for Superiors the sentiments of respect, submission, confidence, and filial piety that are due to the representatives of God. They will strive to facilitate the fulfilment of their charge, to support their authority, to procure them the esteem and affection of all.

*Higher  
Superiors*   **316.**—With still greater care are these duties to be rendered to higher Superiors, particularly to the Superior General, whom Divine Providence has placed at the head of the religious family of which we are members.

Most of all will Superiors of Provinces and Communities, who represent him to their subordinates, aim at maintaining his authority and at seconding his efforts for the general good of the Congregation.

These sentiments will embrace also the Assistants and General Councilors and all members of the general administration.

*Mother  
House*   **317.**—As in the Institute, the Mother House is the centre of unity and the seat of authority, the members, Communities, Missions, Provinces, will entertain for it an inviolable attachment. With it they will constantly maintain a great union of mind and heart; they will with docility conform to its decisions; and they will keep good guard against all

that might tend to weaken the respect and confidence which are its due.

**318.**—In administrative correspondence with *Letters to Superiors* higher Superiors, there is complete liberty to make known, simply and openly, one's views, demands, reclamations; but that is always to be done with moderation, propriety, and respect, mere suppositions and hurtful expressions being avoided. Such defects are particularly to be shunned in business correspondence with the Superior General and with members of his administration.

Each member of the Congregation can freely write, by sealed letter, to higher Superiors. Subaltern Superiors will not take cognizance of those letters, even though passing through their hands, nor of the answers to them (354).

However, should the correspondence concern difficulties with one's own Superior, or bear on his functions, it would be fair to inform him, so that he may, if he thinks fit, forward his explanations.

**319.**—Finally, a general obligation for all, with regard to their Superiors, is to pray much for them, not only in community exercises, but in private and especially at Holy Mass.

Members will pray daily, and most particularly, for the Superior General, that God may give him the strength and grace needed in his onerous charge, both for himself personally and for his proper direction of the Institute.

**320.**—To this end, the Fathers will offer Holy *Mass and Communion* Mass, and the others Holy Communion, once a month, for the intentions of the Superior General. He will use this spiritual treasure for the Congregation's needs as known to him, particularly for benefactors of our works, for confrères' families, and also to supply for Masses not duly acquitted.

Members will unite with his intentions at the monthly Mass and Communion.

### CONSTITUTION 39

#### Duties to Ecclesiastical and Civil Authorities

(Reg. II, c. 7.)

*The Church* **321.**—The Congregation will hold it a sacred obligation to profess, always and everywhere, an inviolable attachment to Holy Church, and zealously to strive, as far as possible, to defend and exalt her, and to extend her beneficent influence through the world.

*The Holy See* All will manifest the most profound veneration, the most generous devotedness, the most complete submission, with regard to the Supreme Head of the Church. It will be held a duty to spread the same sentiments among the clergy and the faithful, and, the occasion offering to sustain as best they can the august prerogatives of the Holy See.

*Submission* **322.**—In questions of theology and ecclesiastical discipline, the Congregation and all its members will not only submit, in mind and heart, to the formal decisions of the Sovereign Pontiff, the infallible organ of truth, but will also order their opinions and conduct in the holy ministry, in teaching, and in preaching, according to the doctrines approved. Among opinions agitated in the schools, they will follow by preference those that they know to be favored by the Holy See.

With like submission they will receive the decrees of the Roman Congregations, and will everywhere conform to them with docility.

*The Propaganda* **323.**—Regulations and directions coming from the Sacred Congregations of Religious and of the

Propaganda, on which the Institute and its Missions depend, will be followed by us with pious alacrity.

Members will be faithful in recurring, with dispositions of filial obedience, to the Cardinal Prefects of these Sacred Congregations, for all cases reserved to their high authority, as also for difficulties arising with ecclesiastical Superiors, whether in or out of the Institute (11, n.).

**324.**—All the members of the Congregation will show Bishops, Vicars and Prefects Apostolic, and the other ecclesiastical Superiors, the respect, submission, and consideration due to their dignity. In particular, their ordinances will be faithfully observed.

At a change of Superior, the ecclesiastical authority will be regularly informed, the matter being attended to by the Superior General or by the Provincial. Moreover, the new Superior will go present himself as soon as he arrives, and afterwards will present, as circumstances may direct, the confrères sent to him.

**325.**—Much consideration will be shown also to the clergy, especially to those holding office or dignity. In meetings and in sacred ceremonies, they will readily be accorded first place; and, in general, the effort will be to maintain good relations with the clergy, particularly with those of the vicinity.

**326.**—In the direction of works that depend on the Ordinary and on other ecclesiastical Superiors, our members will keep loyally to the mutual agreements. And if, in spite of the precautions taken to avoid conflict, any difficulty should arise, recourse will immediately be had to higher Superiors.

In such cases, while safeguarding the legitimate

*Clergy*

*Works*

interests of the Institute, members will mind most carefully not to fail in prudence, in moderation, in the deference specially due from Religious to authority in the Church.

*Religious  
Institu-  
tions*

**327.**—The Congregation makes it likewise a rule for its members to have for other religious societies, more particularly institutes of priests, all due consideration.

*Prayers to  
Offer*

**328.**—In all houses of the Institute, prayer will regularly be offered, every day, for the triumph and exaltation of Holy Church, for the Sovereign Pontiff in person, for the Cardinal Prefect of the Propaganda, for the Bishop or the ecclesiastical Superior of the district, and for the clergy.

*Civil  
Authority*

**329.**—The members of the Congregation will render due submission and respect also to the civil authority, as being established by God for the safeguarding of public order and tranquility. Those who exercise that authority will receive all the consideration their rank demands.

Members will respect the laws and customs of the country in which they live, when these are in no way contrary to the divine or ecclesiastical laws.

*Adminis-  
tration*

**330.**—In dealings with civil administrations, the required diligence, prudence, and discretion will be carefully exercised, so that, as far as possible, misunderstandings and conflicts be obviated.

There should be no weakness in our way of sustaining rights and interests of religion, of the Church, of the Institute; but neither need we meddle with questions of civil government, nor ever lay aside the courtesy and moderation that become priests and religious. In difficulties, Superiors are to be consulted and their directions followed.

## CONSTITUTION 40

### Duties to Benefactors, Parents, and Strangers

(Reg. II, c. 7.)

**331.**—Benefactors and protectors of the Institute and its works have a particular right to our prayers. Their names will be faithfully inscribed in a special register (486, 497); and, the first Sunday of each month, there will be offered for them the principal Mass at the Mother House.

*Benefac-  
tors*

**332.**—Though separated from their family by entrance to Religion, the members of the Congregation will always manifest sincere affection and real sympathy for their parents, striving at the same time to supernaturalize these sentiments by the spirit of faith. With parents they will keep up relations to the degree that befits their holy vocation.

*Parents*

For a missionary Religious, the true way to show affection for parents and other persons having a claim on him, is to seek above all their spiritual welfare. Prayers and good works will therefore be offered to God, to obtain for them the graces they need; and after their death, the duty of praying for the repose of their souls will be attended to.

The Fathers can say six Masses for a deceased father or mother, and two for each brother or sister, besides the free intention of the month. The Brothers can demand three Masses for father or mother, and one for a brother or sister, besides the Communions they themselves will make for the same intention.

*Masses for  
Deceased  
Parents*

Moreover, on All-souls Day, each one can apply the Mass or the Communion for all the faithful departed, and particularly for his relatives and those to whom he most owes the help of his prayers.

*Confrères' Families*    **333.**—Because of the brotherly union that exists between members of the Congregation, interest will extend to the families of confrères. Sympathy will be felt with the trials of their parents; prayers will be said for them; and, at their death, they will be proposed to the suffrages of the Community.

*Our Neighbor*    **334.**—Vowed, by their vocation, to the practice of religious and apostolic perfection, the members of the Congregation will faithfully observe the rules of charity to the neighbor. These are resumed in the two-fold maxim: Not to do to another what we would not have done to ourselves, and to treat others as we would have them treat us.

*Inter-course*    **335.**—In all intercourse, we are to act simply, uprightly, openly, whilst also following the rules of prudence and discretion.

Though not neglecting necessary relations with persons of the classes higher by birth, position, fortune, we are to incline, according to the spirit of our vocation, toward the races called inferior, toward the abandoned, the poor, the sick, the unfortunate.

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**CONSTITUTION 41**  
**Excursions and Journeys**  
**(Reg. II, c. 8.)**

*Permis-sion*    **336.**—The members of a Community will not absent themselves without the Superior's permission (116). He himself, though judge of the opportuneness of the excursions he may have to make, will give word to his Assistant, before he leaves.

*Visits*    **337.**—Visits will be restricted to those necessitated by the sacred ministry and the works, or plainly seen to be useful or fitting. Permission of

the Superior is each time asked, the object and the motives being indicated. He is again called on, at return.

In these visits, the limits of the permission will not be passed; they will be so timed as not to cause absence from Community exercises.

**338.**—For regularly recurring excursions, as, for *Regular Excursions* example, to fulfil a function, to exercise a ministry, a general authorization is given.

The same holds for recreative excursions authorized in the interest of health (293).

**339.**—The rules for visits apply still more strictly to invitations to dine out. Such invitations will not be accepted unless propriety demands it; and then care will be taken to avoid all injury to one's own soul, and every cause of bad impression on others.

*Meals Outside*

**340.**—Journeys implying prolonged absence, for *Journeys* ministry, preaching, or business, may be authorized by the local Superior, if they take not more than eight days, nor pass the circuit fixed by the Provincial. He can allow them for a longer time, within his Province; but for journeys beyond the religious circumscription, the authorization of the Superior General is to be asked.

**341.**—In the Missions, absences and excursions *In Missions* in exercise of the apostolic ministry are regulated by the respective Superiors in a general way, in keeping with the functions of each missionary.

As for journeys of exploration, they may be useful and even necessary; but Superiors will authorize them solely for the interest of the Mission and the Congregation.

**342.**—In visits of ceremony to ecclesiastical or *Outdoor Companion* civil authorities, it is fitting that Superiors be accompanied by a confrère.

As far as possible, two will always be together on recreative excursions.

With more reason will it be regarded, in the Missions, as a duty of prudence not less than religious propriety, to undertake no excursion or long absence without the company of a confrère or of a man of confidence.

*In One's Family*      **343.**—The going to stay in one's family is allowed but rarely, for really serious reasons, and only with close relatives. Permission can be given by the provincial Superior for a period of fifteen days; for longer time, it is reserved to the Superior General; and, without real necessity, it will not be given for more than a month.

If there be in the locality a house of the Institute, arrangements will be made to pass the night there.

*On Vacation*      **344.**—When a missionary is to return to Europe, the head of the Mission will give word to the Superior General, giving also the reasons. The Superior General then announces the fact to the Superior of the Province in which the subject is to stay.

On his arrival the missionary presents himself to both these Superiors, if he can easily do so; then he begins to depend, for all that concerns his religious life, on the Superior of the Province where he is to abide.

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## CONSTITUTION 42

### • Reception of Outsiders

(Reg. II, c. 8.)

*Visits to Receive*      **345.**—It will be matter of duty to treat visitors, as well as guests, with simple cordiality, whilst

politely declining motiveless visits, or those too frequent or too prolonged.

In general, visitors are received in the parlor. To the interior of the house, especially to one's room, no one is taken except ecclesiastics, benefactors, or friends.

Females are admitted to the parlor only at suitable hours of the day. Were there reason to receive them outside the fixed hours, permission would be asked: the parlor would then be sufficiently lit up.

**346.**—Strangers are not brought to the Community table, except when good manners demand it. Only ecclesiastics and religious with whom we have particular relations, will be invited, or, more rarely, honorable laymen who are devoted to our works.

**347.**—The Superior and the Bursar are specially charged with the reception and care of guests. In their absence or inability, the others take their place, as best they can, observing the rules of politeness and charity, but also seeing that silence and regularity are respected.

**348.**—More discretion will be used in admitting strangers to the Community recreations. Intimately known ecclesiastics or religious, with whom our relations are special, may be introduced: laymen very rarely.

**349.**—Admission of strangers as house guests will be under great reserve. If they are to stay a notable time, more than fifteen days, recourse is had to the provincial Superior, or at least he is informed (111, t).

**350.**—The authorization of the provincial Superior is likewise required for employing outside help. Should it be necessary—as may well happen,

*Females*

*Brought to  
Table*

*Care of  
Guests*

*Recrea-  
tions*

*House  
Guests*

*Help*

especially in houses of education—reliable and upright men will be chosen. In no case, no matter what their occupation, can they be given direction of affairs or works of the establishment, or have members of the Congregation dependent on them.

*Domestics* Domestics shall always be apart from the Brothers, for meals, recreations, prayers, and dormitories.

*Enclosure* 351.—It is forbidden to let females pass the strict enclosure of our Communities, no matter what their age, condition, or relations with the house (245).

In educational works, visits to the children's parts of the establishment, to yards, gardens, halls, dormitories, linen-rooms, can be allowed on fixed days and hours. Strangers should in these visits be accompanied, according to their rank, by the Superior or by another member of the Community.

Superiors can also, on extraordinary occasions, of processions, maladies, funerals, etc., permit the public to enter the less strictly reserved parts of the establishment (245).

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## CONSTITUTION 43

### Correspondence

(Reg. II, c. 8.)

*Corre-spondence* 352.—Correspondence, like visits, will be curtailed, not only when injurious or unsuitable, but also when useless or uncalled for.

Letters that have to be written because of relationship, friendship, or other personal connection, should be rather rare than frequent, rather short than long.

**353.**—For letters that are really necessary or useful, members will make it a duty and a habit to exercise complete exactitude and careful redaction, not forgetting that if “words pass, writing remains.”

Letters to ecclesiastical or civil authorities, involving, especially, the interests of a charge, will be written only in accord with the Superiors primarily responsible, higher Superiors, Ordinaries, heads of Mission, according to the interests in question.

Should conflict occur, and wrongs no matter what be to suffer, we have always to remember the rules of Christian charity. Members will guard against writing under a first impression, and will avoid cutting expressions, recalling that the surest guarantee of success is a calm firmness coupled with moderation.

**354.**—No letter will be sent or received without the Superior's knowledge. All in-coming correspondence will be presented first to him. Correspondence leaving the Community will also be handed to him, or placed unsealed in an appointed box. He can, if he thinks fit, take cognizance of both; but he will use that right only with reserve and discretion, especially in case of family letters.

This rule does not apply to sealed letters addressed to the Holy See or its representative, to the Cardinal Prefect of the Propaganda, to the Superior General or one's Provincial, to their Assistants or Councilors, or to the Procurator of the Congregation at Rome; neither does it apply to the corresponding replies. Superior's are to respect such secrecy.

The same holds for particular letters concerning conscience or direction, written or received by

Fathers in the exercise of the ministry. To secure secrecy, the word *personal* can be written and got written on the envelope. However, the Superior will see that no abuse enter in this way.

*Exactitude*      Moreover, he will take care that all letters received by him be faithfully dispatched or distributed without delay. If at any time he had to retain one or other, he should immediately give word to the member concerned, adding the suitable advice.

It is prohibited to use intermediaries for transmitting correspondence without the Superior's knowledge. If, to escape his control, letters were written or got written in a language not understood by him, the Rule would also be infringed. Should such letters have to be written or received, their nature and object should be made known to him.

*Letters of Function-tries*      355.—To simplify proceedings, such functionaries as Directors of works may be allowed immediate dispatch and reception of correspondence; but then they will keep strictly to what the Superiors determine in the matter.

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## CONSTITUTION 44

### Charges and Affairs Foreign to the Institute

(Reg. II, c. 8.)

*Outer Titles*      356.—Members of the Congregation will accept no charge, dignity, or honorary title, outside the Institute, without authorization of the Superior General (59, g).

A similar permission, backed by serious reasons, has to be asked from him for entrance into any profane association.

**357.**—The Superior General's permission is also required for accepting the position of tutor, guardian, testamentary executor, whether for relations or other persons, for establishments, associations, works of zeal, outside the Institute (210). *Tutors*

Members will refrain from meddling, even in favor of relatives or friends, in temporal affairs, such as arrangements of marriages, furtherance of sales or purchases, business advices.

**358.**—Professed members will not act as sponsors at Baptism or Confirmation, except in such necessity as may occur in a Mission country. *Sponsors*

**359.**—For presenting himself at a concursus or a public examination, to obtain a degree or a diploma in ecclesiastical or in profane science, a professed member needs the authorization of his provincial Superior (111, h). *Concursus*

**360.**—The reviews and newspapers that may be taken will be chosen from among the most useful and reliable, with knowledge of the provincial Superior. *Journals,  
Reviews*

To him it belongs to authorize habitual contributions to reviews, journals, and other publications.

His permission is also required for the printing of pamphlets and books; he will give it or refuse it on the written report of two examiners named by him (111, h).

**361.**—In conformity with the laws of the Church, the practice of medicine and of surgery is forbidden to members of the Congregation. However, in Mission countries, in default of doctors, and with authorization of the Holy See, those who have sufficient knowledge may be allowed to use it for the greater good; but they can exact no salary, and must carefully avoid, especially in female cases, *Practice of  
Medicine*

whatever would be out of place for priests and religious.

According to circumstances, too, one can help the sick by advice, and even procure them some ordinary remedies. But if there are doctors in the country, the distribution of medicaments or the redaction of consultations is to be avoided.

*Hunting*      **362.**—Hunting is prohibited; and if, in Missions, it should be useful or necessary for obtaining victuals, it should be given to natives to do, or reserved to the Brothers.

*Trade*      **363.**—To occupy oneself in operations of traffic or trade is absolutely forbidden, even through a third person or for objects of zeal and charity.

*Worldly Festivities*      **364.**—The members of the Congregation will abstain from participating in worldly gatherings, rejoicings, and festivities, such as banquets, entertainments, concerts, shows, etc.

If, on account of his position, the good to accomplish, or other sound reason, a member could not keep away, he would maintain the necessary reserve, not for an instant forgetting his character as religious.

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## CONSTITUTION 45

### Zeal for Self-Sanctification and for the Salvation of Souls

(Reg. II, c. 9.)

*End Proposed*      **365.**—All the formal prescriptions in this second part of the Constitutions have but one aim: To secure, according to the two-fold end of the Institute, the personal sanctification of the members of the Congregation and the salvation of the abandoned souls of which it has charge.

**366.**—To our personal sanctification we will first *Sanctification* and always apply ourselves, not only because that is the first duty of the priest and the religious, but also because it is the indispensable condition of fruitful work in the difficult apostolate confided to us by Divine Providence.

**367.**—The sanctity required in a member of the *Its Character* Institute is characterized by these three fundamental dispositions:

a. Abnegation in all things, by renouncing *Abnegation* earthly goods, pleasures, honors, native country, parents, friends, and especially oneself;

b. Courage and generosity in bearing things *Generosity* painful to nature, and the various trials providentially offered, particularly in the Missions;

c. Habitual disposition to lead a supernatural *Union With God* life, according to Gospel maxims and Our Lord's example, which missionaries are bound to teach and illustrate to souls.

**368.**—First, it is by the example of a holy and self-denying life that the missionaries will strive to turn men from the pursuit of the false, worldly pleasures that bring so many to eternal perdition, and to raise their aspirations to what Faith promises. *Good Example*

**369.**—It is also from this life of union with Our Lord that they will derive the supernatural, disinterested, generous, persevering zeal that is necessary for the object they have in view. *Zeal*

This zeal for God's glory and the neighbor's salvation they will make the soul of their apostolate and of all their works.

**370.**—Ready for everything, and always at the disposal of their Superiors, they will go wheresoever Obedience calls them; if necessary, they will make generous sacrifice of personal tastes, of re- *Marks of Zeal*

pose, health, life; and, if they are allowed to have a preference, it will be for humble and obscure ministries, for laborious and painful works, for the most abandoned missions.

Those also who are employed in houses of education will remember that our principal duty is to afford the children entrusted to us a serious and sound religious instruction, which will give their lives a Christian direction and secure their eternal salvation.

*Duty of All*   **371.**—The professed members who are less directly occupied with the spiritual welfare of their neighbor, should co-operate in the common work at least by their daily prayers and by the labors that Obedience imposes on them. Besides, they will keep in mind that each member, whatever his functions, has a part in the apostolate and in the merits of the entire Congregation.

*Perseverance*   **372.**—Though the first vows are taken for only three years, and may have to be renewed only for periods of five years, the Institute admits but those who have the sincere and fixed intention to remain for life.

To secure this perseverance, the members of the Congregation will use the means recommended by the Church: Faithfulness in prayer, resistance to discouragement as well as to family and worldly attractions, simple and open statement of their difficulties to their director or to their Superior.

*Temptations*   **373.**—Whatever temptations one may have against his vocation, he will be careful not to communicate them to others; he will specially avoid going, unknown to Superiors, to take advice outside the Institute.

Those who happen to receive such communications from a confrère, will hold it a duty to sus-

tain him the best they can, and to give him the fraternal encouragement that may enable him to overcome the temptation.

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## CONSTITUTION 46

### Observance of Rules

(Reg. II, c. 10.)

**374.**—As in perfect fidelity to the Rule all the *Fidelity to Rule* duties of religious life are resumed, the members of the Congregation will aim at exact fulfilment of its prescriptions.

**375.**—The Rules and Constitutions do not of themselves oblige under pain of sin. However, a professed member who would transgress them through contempt, through habitual and voluntary negligence, or in a matter contrary to the vows or to the commandments of God or the Church, would be guilty of theological fault.

Moreover, transgressions of the Rule always constitute of themselves a disciplinary fault.

**376.**—Though it is in the spirit of the Institute *Transgres-sions* that the Rule be observed through love for God rather than by constraint, Superiors can and ought to impose penances proportioned to the gravity of the faults.

It is suitable, too, that public transgressions be publicly corrected.

**377.**—On the day of Profession, each one receives *Reading* a copy of the Rules and Constitutions.

To prevent forgetfulness, negligence, laxity, all will read at least once a quarter the second part of this manual, and in the third part what concerns their functions. Besides, attention will be paid to rereading the whole manual occasionally.

*Dispensation*

**378.**—Like every permission, a dispensation from any point of the Rules and Constitutions will be granted only for sufficient reasons and by competent authority (59, 73, 111, 116).

When a higher Superior has formally refused something, it is not allowed to ask it of a subaltern Superior without telling him of the refusal, even when the matter in question would come under his ordinary attributions.

*Revocability.*

**379.**—Permissions and still more dispensations will be accorded but for a time, and not without limit or determination. When Superiors think fit they always can suspend or revoke them.

*Manner of Granting*

**380.**—Dispensations and permissions reserved to the Superior General (59), concerning exterior order and discipline, must, for validity, be asked and got in writing, through the local and provincial Superiors as intermediaries. Those reserved to the Provincial (111) will be similarly asked and got through the local Superior.

A dispensation granted to a Community will be promulgated in Chapter, and inscribed on the minute book destined to that use, with exact note of its duration and conditions.

*Suppression of Abuses*

**381.**—Every usage opposed to the Rules and Constitutions, that tends to take hold in a Province or Community, and that has no legitimate authorization, should be suppressed as an abuse.

*Manual of Rules*

**382.**—Without express permission of the Superior General, no one can show the Rules and Constitutions to outsiders. However, provincial and local Superiors can put them in the hands of the Ordinary, should he so request, but will then be careful to get them back at some convenient moment.

The losing of a copy of the Rules and Consti-

tutions is a disciplinary case reserved to the Superior General, who is to be informed.

**383.**—To secure faithful observance of the Rule, *Chapter of Rules* there will be held in each house a monthly Chapter of discipline, under the presidency of the Superior. Its special object is to call attention to exterior failings and abuses, and to have them corrected. All professed members of the Community will assist, and also those there, in passing, for eight or more days.

Chapter begins with ten or fifteen minutes' reading in the Rules, the Constitutions, or the Circulars of the Superiors General, unless the Superior thinks useful to replace it by an exhortation or some particular recommendations. Then the secretary reads the minutes of the preceding Chapter, to recall succinctly the communications of the Superior, with the observations made or approved by him. Next comes the making of observations, in the order indicated by the president, who adds opportune advice.

Each says simply what he thinks useful to mention, for sake of regularity and good order, paying at the same time full attention to the rules of charity and prudence. The remarks are made without designation of person; whatever would wound confrères is also to be avoided. Members will abstain from remarks that touch Superiors personally. Such remarks are to be made to them privately, or communicated to them through the Assistants or the higher Superiors.

The Fathers' Chapter is held apart from that of the Brothers, if they are at least three each. If not, they meet together; and then communications and advices concerning the whole Community are taken first, followed by what regards the Brothers;

*Object  
and  
Method*

*Observa-  
tions*

*Fathers  
and  
Brothers*

these then retire, and the Fathers continue with what is proper to them.

In Residences of but two or three professed members, the monthly Chapter will still be held, were it but to read together the Rules and Constitutions and exchange fraternal advices.

## PART III

### Rules Special to Functionaries

#### CONSTITUTION 47

##### The Superior General

(Reg. III, c. 1.)

**384.**—Called by Divine Providence to the government of the Institute, the Superior General will be penetrated by the great responsibility imposed by his office.

To prepare in God's sight for his new functions and take thought for their proper fulfilment, he will first make an eight days' retreat.

**385.**—He will seek, before all else, an exact knowledge of the canonical standing of the Congregation, with its history, its traditions, its usages, that he may be capable of directing it toward its special end, conformably to its Rules and Constitutions, and in accord with the spirit of its founders.

**386.**—That his Assistants may be able to give him useful help in his heavy charge, he will keep them acquainted with current affairs, communicating to them the administrative correspondence; and without consulting them he will take no important decision.

At least every fifteen days he will gather the members of his Council, and will readily ask their opinion even on matters not subject to their ex-

*Know the  
Institute*

*Take  
Counsel*

amination, should these offer any difficulty. Similarly, he will be careful to get information from the different functionaries, especially in affairs related to their charge.

*Given to His Office* **387.**—Given entirely to the government of the Institute, he will not let himself be drawn from the duties of his office by any outside occupation; and, should he be called on to lend assistance in other undertakings, he will do so but accessorily and with the advice of his Assistants.

He will consecrate his time, his thoughts, his efforts to furthering the interests spiritual and temporal of the Congregation, to developing its personal, its missions and other works, so that it may more and more be capable of realizing God's designs in its regard.

*Holding to the Rule* **388.**—To this end, his first care will be to assure and maintain, in everything, and by every one, Superiors, functionaries, inferiors, the exact observance of the Rule. He will watch that in this matter no laxity creep in, and will have suppressed, from the very beginning, any abuse that may be discovered.

In his whole conduct, both administrative and private, he will aim at giving good example himself, and will gladly receive the observations that his Assistants may have to make him.

*Forming Aspirants* **389.**—He will pay special attention to the recruiting of Aspirants, and still more to their good formation. Hence will he take care to place with them, particularly as Masters of Novices and Prefects of Scholastics, only Fathers gifted with the requisite qualities, well prepared for the function, zealous for the observance of our Rules, animated indeed with the religious and apostolic spirit. He

will see in person and through the General Prefect of Aspirants that those functionaries fulfil the duties of their charge carefully, and in keeping with the regulations laid down by the Mother House.

**390.**—Once their formation is completed, the newly Professed will be impartially distributed by the Superior General for the best interests of the Congregation and its works, account being taken of the good of the subjects themselves. That they may be the better directed and the more advantageously employed, he will also discreetly communicate to their Superiors the necessary information about them.

Moreover, the Superior General will follow them with his paternal solicitude, in understanding with the provincial and local Superiors, especially during their first years and in their more difficult circumstances.

Of course he will always gladly afford the members of the Congregation every facility for recurring to him in their pains and troubles, and will give or have given them the advice and encouragement they may need.

**391.**—As the Superior General has to be very careful about the proper placing of subjects, so much and more has he to be prudent and circumspect about changing them, especially in houses of formation. He will therefore avoid removals either too frequent or too little needed. But if, on information and advice, the changing of any one, Superior or inferior, seems to him in God's sight truly necessary or useful for the good of Communities, or works, or the subjects concerned, he will not let himself be stopped by any human consideration.

*Placing Members*

*Changes*

When subjects have to be moved to another Province, he will send confidentially to their new Provincial the necessary notes concerning them.

*Superiors*      **392.**—He will bring particular prudence and attention to bear on the nomination, the direction, the changing of general functionaries, and also of provincial and local Superiors. Such offices he will confide only to Fathers of tried virtue, of regularity, of recognized prudence, of sound judgment and a spirit of moderation. He will use similar circumspection in the choice of Fathers to propose to the Holy See as ecclesiastical heads of our Missions.

He will see that Superiors, especially Provincials, maintain frequent and regular relations with him by correspondence; and he will take care to answer them punctually, directing and encouraging them as best he can.

*Regular Visits*      **393.**—The better to know the condition of the Institute, and to direct its members and affairs, the Superior General will arrange that the Community visitations be made regularly, not only by Superiors of Provinces and Districts, but also by special Visitors sent in his name (102-108, 111, j).

After these visits, he will require that reports, drawn up in the appointed form, be punctually sent him. These he will examine carefully, and will in consequence give fitting advices and prescriptions, which he will see faithfully carried out.

*Will*      **394.**—A last duty incumbent on the Superior General, more than on any other, is to keep the affairs of his charge in order, and to make in time his testamentary arrangements, so that in case of change or death the Congregation may not have to suffer for his forgetfulness or want of foresight.

## CONSTITUTION 48

### Provincial and Principal Superiors

(Reg. III, c. 1.)

**395.**—Fathers called to govern and administer a Province or a District prepare for the better fulfilment of their functions by a retreat of three days.

*Retreat*

**396.**—In his administration, the Provincial follows, proportionately, the rules marked in the preceding Constitution. Having first made, by observant visit of the houses and examination of their archives, exact acquaintance with the Province confided to his care, he will apply himself above all to maintaining in the Communities the strict observance of the Rule; and to be able to demand regularity from others, he will himself give the example of it to his inferiors.

*Mission*

All his zeal will likewise be turned, in union with the local Superiors, to assuring the success of the different works, particularly of works for recruiting and forming Aspirants.

**397.**—For questions of any importance, he will hold it a duty to ask the advice of his Assistants, with that, if necessary, of competent functionaries, allowing them every facility for the free manifestation of their sentiments.

*Advice to Take*

At the time fixed by the Constitutions, or oftener if necessary, he will call his Council and the administrative Chapter of the Province, and will submit the questions that are of their competence (124, 130).

**398.**—As his mission is to administer the Province in dependence on the Superior General (110), he will have at heart to follow the directions re-

*Dependence on Superior General*

ceived from him, to get his decisions executed, to keep him acquainted with all important matters that may interest the Congregation.

*Letters and Reports* For that purpose he will write to him at least monthly, sending faithfully, in their time, the reports, informations, accounts, and other administrative documents. To him also he will direct, with observations, opinion, and signature, the papers that Superiors and Directors have to furnish him on their houses and works.

Communications on personal and confidential affairs will always be written on separate sheets.

Proposals and informations that are to form a special report on a given question will also be treated apart.

*Request for Men* **399.**—Whilst being much devoted to the works of his Province, the Provincial will guard against a certain local egoism; and for both choice and number of subjects to get or to keep, he will yield submissively to the judgment of the Mother House, recalling, if necessary, that general interests outweigh particular.

*Placing* In distributing, placing, changing the personal of the houses of his Province, he will observe the rules of prudence and impartiality laid down for the Superior General (390-391).

*Direction of Superiors* **400.**—The Provincial has, as special duty, to oversee and direct the Superiors and Directors dependent on him, in the exercise of their office.

He will therefore attend to them carefully, maintaining frequent and regular relations with each of them and answering their letters punctually.

On the other hand, he will take care not to do anything that might diminish their authority, cross their administration, or hinder their initiative; and, ordinarily, he will decide nothing concerning

their Community and its works without having heard their opinion.

**401.**—To give all, Superiors and inferiors, a good religious and disciplinary impulse, the Provincial will annually visit all the houses and works of his Province (105, 111, j).

In difficulties arising between Superiors and subjects, he will use great prudence and show a perfect spirit of justice and impartiality. He will leave all free to recur to him confidently, will receive kindly and discreetly the account of their troubles, and will condemn no one without having given him every facility to explain himself.

**402.**—The Provincial will hold it a duty to preside over the annual retreats; he will see on direction all those who take part, and will give each of them suitable encouragement and advice.

He will seize the occasion to call his Council and to hold the Provincial Chapter (120, 129).

**403.**—The temporal interests of his Province and of its individual houses will also be an object of his constant solicitude. He will keep acquainted with the provincial Procurator's management, seeing that he does not overstep his powers, but restraining from cramping him in his functions (197).

From him he will get, every three months, an account of the financial standing of the Province; and every year he will examine, with the Council, and approve his accounts and budgets, as well as those of each house, before their transmission to the Mother House (492, 497).

**404.**—The provincial Superior, if changed, will put carefully in order his administrative correspondence, and will hand it over to his substitute, as well as the other documents bearing on his

*Visits to  
Houses*

*Annual  
Retreat*

*Temporal  
Interests*

*In Case of  
Change*

charge, with annotations on important current affairs.

Moreover, in view of possible malady or unexpected death, he will take care to keep the affairs of his office always in order, and to make in time his testamentary arrangements. Thus he will not expose himself to leave behind, with perhaps serious responsibility to God and the Congregation, a difficult and embarrassed succession.

A copy of this will is to be sent to the Mother House.

*Principal  
Superiors*

**405.**—As principal Superiors hold, in their circumscription, the attributes of Provincials (113), they consequently have to observe all the rules of this Constitution in the exercise of their charge.

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CONSTITUTION 49.

Local Superiors and Directors

(Reg. III, c. 1.)

*Retreat*

**406.**—A Father called to direct a Community, as its Superior, will prepare himself by three days' retreat.

*Mission*

**407.**—Having to fulfil in his Community a mission analogous to that of the provincial Superior in his circumscription, he will follow the rules laid down for the Provincial (396-398).

He will get well acquainted with all that concerns the establishment and its works, by consulting the archives and the older Fathers; and he will aim at communicating a good impulse in every direction. He will have specially at heart to maintain the observance of the Rule, of which he will himself give the example (396).

*Relations  
With  
Superiors*

**408.**—One of the local Superior's first obligations is to convey to his inferiors the higher Su-

periors' prescriptions, and to get them strictly observed.

Those Superiors he will keep informed of everything important that occurs in his Community. He will write at least monthly to the Provincial; and he will send him regularly the documents to transmit to the Mother House, such as demand for vows, informations, bulletins, reports, accounts and budgets, death notices, etc.

**409.**—Every year, the local Superior, in agreement with his Assistants, and in attention to the individual qualities and aptitudes of his subjects, makes a distribution of the charges, as well for external ministry and works as for the interior of the Community (116, a).

*Local  
Charges*

Having thus distributed the functions, he has to see that all, both Fathers and Brothers, fulfil them carefully. However, he will leave each one the proper initiative and responsibility, together with the authority that belongs to his office.

**410.**—He will treat all, especially the youngest *Care of All* and the last arrived, with most paternal kindness. He will see that they have the proper time for all the pious exercises prescribed by the Rule; and will aim, from the first, at making them take and keep habits of regularity in all their conduct.

He will keep up the monthly direction of rule, and in it will give each one the advice and counsel he needs, encouraging him in his pains and difficulties; he will also support, as best he can, those who may have temptations against their vocation.

He will take particular care that the Brothers be always treated kindly, but also that they keep completely to the spirit of their special vocation.

*Care of  
Brothers*

**411.**—The local Superior will keep in mind his grave responsibility with regard to the temporal *Things  
Temporal*

interests of the Community. Whilst leaving proper latitude to the Bursar, he will carefully follow up his work.

Thus he will every month verify with him and sign the cash statement; every three months he will examine and mark the register of receipts and expenses, collating them with the revisions of the budget; each half-year he will visit the store-rooms, and inspect the movable and immovable property, so as to provide for needed repairs; and annually he will with his Council go over the accounts and budgets, which, having signed, he will send to the Provincial, that he may verify them and transmit them to the Mother House.

*Directors*      412.—As Directors of Residences have, in the houses entrusted to them, the mission and the power of local Superiors, they have also their duties. The same holds for Directors of works, as far as their works are concerned, and in the measure of their authority.

These both will therefore follow, in their respective positions, the prescriptions of this Constitution.

*Changes*      413.—In case they are changed, the local Superiors and the Directors observe the rules laid down for Provincials (404).

They will also be attentive to take the measures of prudence recommended to Provincials in prevision of sickness or death (404).

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## CONSTITUTION 50

### Ecclesiastical Superiors, Members of the Congregation (Reg. III, c. 1.)

*Choice*      414.—Before he presents any one for nomination

by the Holy See as Vicar or Prefect Apostolic, or as ecclesiastical Superior of one of our Missions, the Superior General will invite the Fathers of that Mission to give him, under seal, three names each, in order of preference; the list of these names, with the number of votes for each, he will then submit to the General Council (73, a).

Before their consecration, the Vicars Apostolic will make eight days' retreat; the other heads of Mission will make three, before entering on function.

**415.**—Professed members who are made heads of Mission do not cease to be Religious, even though they be Bishops; they are consequently subject to the Rule. But they are the judges, in conscience, of the dispensations required by their dignity or their functions.

By the fact of their charge, they acquire for their Mission what the Professed acquire for the Congregation: Donations, legacies, stipends, etc. (207). Moreover, they will observe as far as possible the prescriptions of religious Poverty; and in their way of living they will keep altogether to the simplicity of the Religious missionary, in accordance with our Constitutions. The costume of those raised to the episcopal dignity remains, in all essentials, that of the other members of the Congregation.

In matter of Obedience, these all depend immediately on the Sacred Congregation of the Propaganda, for what concerns the fulfilment of their charge. To the rules and prescriptions given by it, for the direction of the Missions, they will faithfully conform their proceedings.

**416.**—In administration, life, correspondence, they will hold it a duty to maintain with the Mother

*Religious Standing*

*Relations With the Mother House*

House the relations of good understanding, confidence, and union, that are an essential condition of moral and material prosperity in the works confided to the members of the Institute. They will inspire the Missionaries with the same sentiments.

In their difficulties they will have confident recourse to the Superior General, and will gladly follow his advice. If serious and persistent disaccord with the Mother House should arise, the matter would be submitted first to the General Council, and taken finally, if need were, to the Sacred Congregation of the Propaganda (11, n).

The letters, reports, accounts, requests for faculties, appeals for funds, etc., which they have to address, in connection with their work, to the Holy See, to civil authorities, to missionary associations, will be sent to their destination through the Mother House, or through the Procurators charged with the interests of the Mission concerned; these, on their part, will be quick to bring things to the issue demanded by circumstances.

*Rights of  
the  
Substitute*

**417.**—As our Missions are entrusted by the Holy See to the Congregation itself, and it has the charge of serving them by its members, with, consequently, its responsibility engaged, the ecclesiastical Superiors ought not to undertake foundations without the knowledge and agreement of the Mother House; nor can they, without her consent, introduce or dismiss outside help, which, in case of a religious Society, would require the explicit approbation of the Sacred Congregation of the Propaganda.

*Mission  
Head  
Religious  
Superior*

**418.**—If the Mission Head is also appointed religious Superior, he has by the very fact both the powers and obligations of Provincial (111, 395, 404).

**419.**—In case the Mission Head should not be religious Superior, he will still, in a spirit of filial devotedness to the Mother House, be equally faithful in observing and getting observed around him the Rules and Constitutions.

As his charge, in virtue of the powers he has received from the Holy See, is to sustain and develop the works of the Mission, to determine the labors of the Missionaries and direct their course in the exercise of the holy ministry, he will leave to the provincial or principal Superior the religious and disciplinary administration of the houses of the Institute, such as it is established in the Congregation (111, 113).

The foundation or the suppression of works that entail increase or decrease of members, nomination of Superiors and Directors, requests for help, changes, returns, retirements of subjects, whether Fathers or Brothers, regular visitation of houses and works, will all be treated with mutual understanding between the ecclesiastical Superior and the religious. Should opinions differ, recourse will be had to the Superior General; but till his reply arrives, the prevailing authority, in urgent cases, is that of the ecclesiastical Superior.

**420.**—Like provincial and principal Superiors, the Superiors of Missions should always keep their affairs in order, be exact and careful in their correspondence, see to the security of the Mission property and its regular transmission, having their will made, in view of sickness or unexpected death, and sending a copy of it, with other documents, to the Mother House.

**421.**—At their death, they are duly replaced, in accordance with the pontifical Constitutions, by their Vicar General; should they have several, by

*If not  
Superior*

*Respective  
Powers*

*Precau-  
tions in  
View of  
Death*

*Replacing*

the first of them—nothing to the contrary having been determined; and, finally, should no one be designated for the office, by the missionary whose arrival in the Mission dates farthest back.

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## CONSTITUTION 51

### Assistants, General, Provincial, Local

(Reg. III, c. 1.)

*Office*      422.—The special office of Assistants is to help the Superior in fulfilling the duties of his charge. With him therefore they ought, more even than any other members, to maintain great union, being devoted to him personally, disposed to favor his action, and faithful in supporting his authority.

*Duties*      423.—For the fulfilment of their duty, they will acquaint themselves thoroughly with the Superior's attributions, and will keep in touch with administrative proceedings. They will lend the Superior an active and devoted assistance in everything, especially in the maintenance of regularity, giving others the example in respect and submission.

They will declare their opinions with simplicity, deference, and discretion, keeping in view the greater good; but, if necessary, they will freely and fearlessly offer the Superior, concerning his action and administration, the observations which, in God's sight, they think useful.

On the other hand, they will avoid all effort to make their personal sentiments prevail; particularly will they guard against condemning or criticising decisions once regularly adopted, even if contrary to their own views.

*General  
Assistants*      424.—Because of the bearing of their functions on the good of the whole Institute, the General

Assistants will observe most carefully, in their relations with the Superior General, the rules marked in the preceding article.

Should they have other Community functions or exterior duties, they will be on their guard against so giving themselves to those occupations as to prejudice their principal obligation and the works confided to them for the good of the Congregation. To that end they will regulate with the Superior General the use and distribution of their time.

**425.**—As by office the First Assistant replaces the Superior General, in case of sickness, absence or other hindrance (61), he—and failing him, the Second—will see that on such occasions there be no interruption in the march of affairs or in the administrative correspondence.

He will convoke the Council regularly, submit to it the questions to be treated, and execute the decisions taken, unless instructions are to be awaited from the Superior General. To his known or presumed intentions his substitute will conform completely, and will afterwards render him a faithful report of everything.

He will receive and open all letters addressed to the Superior General; but he will abstain from reading those written as confidential or personal.

The First Assistant has also the charge to convoke and preside over the triennial meeting prescribed by the Rule (74).

**426.**—The First Assistant, and, failing him, the Second, is to replace the Superior General at his death, till a Vicar General is elected (62).

In that position he has immediately to give news of the Superior General's death to the Cardinal Prefect of the Propaganda, to the S. C. of Re-

*Replacing  
the Superior  
General*

*Death of  
Superior  
General*

ligious, to the local Ordinary, to all the religious circumscriptions of the Congregation, to the religious Communities of the district, and to世俗s with whom relations are special. He has to get said the prescribed Masses and prayers for the soul of the departed; also to collect discreetly his correspondence and his other papers.

*Provincial and Local Assistants*      427.—In case of the absence, sickness, or death of the Superior whom they have to replace (114, 119), the provincial and local Assistants will follow, in their respective sphere, as many of the preceding rules as apply to them.

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## CONSTITUTION 52

### Councilors, General, Provincial, Local; Chapters and Commissions

(Reg. III, c. 1.)

*Duties*      428.—In order to give enlightened advice on the questions that may be submitted to them, the Councilors, especially general, ought, like the Assistants, to be thoroughly penetrated with the prescriptions and the spirit of the Rules and Constitutions. They ought, respectively, to take interest in all that concerns the good of the Congregation, of their Province, of their Community, following attentively the progress of the works, and keeping closely in touch with what falls within their sphere.

*Relations*      429.—Being always ready to aid the Superior in the fulfilment of his charge, they will frankly and simply, though always deferentially, communicate to him whatever they think apt to that end; and they will be at his disposal for the functions and works he may confide to them.

They will maintain great union among themselves, as with the Superior, and will hold to giving good example, especially by faithful observance of community life.

**430.**—All will attend Council meetings with *In Council* punctuality, and with a sincere desire of there furthering solely the glory of God, the good of souls, and the real interests of the Institute.

In the meeting's deliberations, the order indicated by the Chairman will be followed, with no straying from the question proposed, no useless lengthening of discussion, no purposeless return on matters already decided.

The statement of each question brought before *Statement* the Council will first be attentively listened to, as well as the reading of documents bearing on it, and the explanatory observations added by the Superior.

When the matter is fully proposed, the examination and the discussion of it are in order. Then those who are to speak do so in turn, at the call or permission of the Chairman. If any one thinks he should oppose the opinions of others, he does it quietly and courteously, never interrupting those who are speaking. *Discussion*

When discussion is ended, each Councilor, at the call of the Superior, gives conscientiously his vote or his final opinion. None can decline. Once the vote is taken, all will accept submissively, no matter what their personal opinion, the declaration of the majority as the decision of the Council, and similarly the solution given by the Superior when the matter is of his competence. *Vote*

**431.**—Councilors and other Fathers admitted to Council meeting will keep proceedings secret. Especially will they avoid direct and indirect revela- *Discretion*

tion of the divergent opinions, or even of the decisions taken, till they have been regularly promulgated.

Acting in solidarity, all will dutifully further the execution of the announced decisions, and will justify them in case of need.

*General Councilors*      432.—Members of the general Council will use much circumspection in admitting to vows and to Holy Orders (149, 152, 167); in electing new members to the general Council (69); and in choosing Fathers to present to the Holy See as ecclesiastical heads of our Missions, especially with title of Vicar Apostolic (392). For these offices, only men of discipline and character, who are sincerely determined to act in constant accord with the Mother House, will be proposed.

*Chapters and Commissions*      433.—Members of the provincial and the local Councils, and of the Commissions (98), will also observe, as far as they are concerned, the prescriptions of this Constitution. They will particularly keep to their given program; and, remembering that they have but opinions to offer, they will hold to whatever is decided by competent authority.

*Secretaries*      434.—Secretaries of Councils and of Chapters have particular duties to fulfil, under direction of Superiors.

These duties are: To foresee the meetings to be held; to summon those who should assist; to prepare and pass to the Councilors, beforehand, the papers bearing on questions to be treated; to take down exactly, during the meeting, the opinions and votes given; to write the report of each meeting and read it at the one following, getting it approved and if necessary rectified; then to copy or have it copied into the appointed register; and

finally, having reread it attentively, to sign it, get it signed by the Superior and, in case of the general Council, by each of the Councilors.

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### CONSTITUTION 53

#### The Secretaries

(Reg. III, c. 1.)

**435.**—The General Secretary will act with great care in fulfilling his important functions. His attributions are the following:

- a. Redaction of the reports of the general Council (68);
- b. Redaction, under Superior General's direction, of the various administrative acts that concern the Institute; reports for the ecclesiastical and the civil authorities; letters and accounts of the heads of Missions to be seen and transmitted to the Holy See, to works or persons that support those Missions—unless otherwise advised by the Procurator General or Provincial, with regard to accounts and budgets ;
- c. Delivering or classifying administrative documents concerning members of the Congregation: Testimonial, dimissory, excorporation letters, acts of vows and other engagements, faculties, dispensations, etc.;
- d. Sending or getting sent notice of the death of members of the Congregation, to Communities and families, redacting necrologies, etc.;
- e. Keeping the registers of the personal of the Institute, preserving and ordering the papers of the general archives;
- f. Overseeing the Bulletin of the Congregation

and, in general, the various publications relating to the Institute and its works.

*Secretary Archivist*    436.—In his functions the General Secretary is aided by a Secretary-archivist, who, under his direction, has special charge of keeping and guarding the archives, bringing the personal register up to date, giving notice of vows to renew, preparing mortuary billets and the necrology of professed members of the Congregation.

Before he enters on function, the Secretary-archivist will, in presence of the Superior General and the General Secretary, take oath to observe secrecy concerning confidential matters of which he may get knowledge.

He will keep with care the papers entrusted to him, not taking on himself to destroy, misplace, or give away any one of them.

*Provincial and Local Secretaries*    437.—Provincial and local Secretaries have attributions analogous to those of the General Secretary. Their functions may habitually be performed, in Provinces, Districts, and Communities, by the Superiors themselves.

Special care will be given to the redaction of administrative documents intended for the Holy See, for ecclesiastical or civil authorities, for higher Superiors: accounts, informations, reports, bulletins, etc.

For every question to be submitted to the General Council, there will be drawn up on a separate sheet a special information, giving an exact statement of the matter, the opinion and reasons of the respective Chapter or Council, with the date and the signature of the Secretaries and of the competent Superiors.

*Superior's Authority*    438.—The General Secretary, and also the provincial and local Secretaries, draw up letters and

reports under direction and in name of their respective Superiors. To them therefore they are always to hand over these papers, that they may revise and, if necessary, authorize them by their signature, before dispatching them.

**439.**—Secretaries will be careful to keep their correspondence in good order. They will keep a note of their letters, and for the more important affairs even a textual minute or copy, particularly for reports addressed to ecclesiastical or civil authorities.

For each question of any special interest they *Documents* will form its own collection of papers, which, when the business is concluded, they will lay up in the archives. There, too, at the year's end, they will place all documents no longer needed in hand.

*Copy*

#### CONSTITUTION 54

**Procurator at Rome; General Prefects;  
Corresponding Secretaries**

(Reg. III, c. 1, 2.)

**440.**—The Institute's Procurator at Rome will *Procurator at Rome* regard it as a duty to act always by direction and order of the Superior General, whom he represents with the Supreme Head of the Church and with the Roman Congregations (32).

He will apply himself zealously to his important duties, not allowing other occupations to distract him. He will be specially on guard against meddling with contentious matters, foreign to the interests of the Congregation.

**441.**—He will handle delicately and prudently the affairs confided to him, following them up care-

*Duties*

fully, and keeping the Superior General apprised, by communicating to him whatever information may be useful. He will also seek, by his deference and discretion, to conciliate for the Institute the esteem and good will of the Holy See.

He will attend to keeping in order the archives of the Procure, and will gather there the materials for treating competently the questions that may fall to his charge, especially those concerning our Missions.

*Prefect of Aspirants* **442.**—The duty of the general Prefect of Aspirants is to assist the Superior General in all that concerns the Apostolic Schools, the Novitiates, and the Scholasticates of the Congregation (34): General direction of such houses, recruitment and formation of Aspirants, examination of accounts, informations, etc.; also replies and decisions to transmit through the Provincial.

He will have at heart the good formation of subjects, in accordance with the spirit and traditions of the Congregation; and, in understanding with the Superior General, the general Prefect of Studies, and the Provincials, he will further the measures he thinks conducive to that end, as circumstances may allow.

*Prefect of Studies* **443.**—The general Prefect of Studies has as first charge to watch over the perfect orthodoxy of doctrine in the Congregation, particularly in houses of study (478), and the faithful carrying out of the Constitutions in the matter of examinations for young Fathers (253).

To him also it belongs, in understanding with the general Prefect of Aspirants, to promote the progress of studies by means of the good methods and well-ordered programs faithfully followed by the Professors (479).

**444.**—The Corresponding Secretaries for Provinces and Districts are, from an administrative point of view, the ordinary intermediaries of the Superior General with the Superiors of those circumscriptions. *Correspondents*

They also are charged with the revision of reports of provincial visitations, and of the consequent advices to be transmitted.

They study thoroughly, or get studied, the questions that relate to their correspondence circumscriptions, both to persons and works; then they communicate to the respective Superiors the replies and solutions given.

**445.**—The special Secretary, whom the Superior General may choose, will be entirely at his disposal, and will follow, in the exercise of his functions, the particular instructions given him. *Special Secretary*

**446.**—Administrative correspondence of Provinces, Districts, and Missions, with the Mother House, will always be addressed to the Superior General, who will pass it on to the proper functionaries; these also will hand him what they write (438). *Correspondence*

Moreover, all will follow the rules above determined for the handling of correspondence, for the collecting of business papers, for the keeping and minding of documents left in their hands.

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## CONSTITUTION 55

### Community Functionaries

(Reg. III, c. 2.)

**447.**—In his Community the Prefect of Worship has as charge to regulate the order of Masses, *Prefect of Worship*

and to direct church celebrations. He also has, in understanding with the Bursar, to see that the altar wine and breads are sufficiently guaranteed; to look after churches, chapels, oratories, sacristies, with their furnishings, sacred vessels, altar linen, and liturgical books.

He will study and follow carefully the prescriptions of the liturgy, and see that they are well observed, account being taken of the modifications demanded by local feasts and legitimately established customs. He pays attention to the preparation of offices and ceremonies, instructing suitably all those who are to take part.

He has also to occupy himself with the faculties to be got from ecclesiastical authority for the Community.

*Prefect of Health*    **448.**—The Prefect of Health has the duty of watching over the conservation of health in the members of the Community. He will make a study of the maladies to which the country is more exposed, and of the preventions and remedies to employ. Together with the Superior and the Bursar, he will see that the house, the rooms, the clothing, the food, are as hygienic as circumstances will allow.

His particular attention will be bestowed on the newly arrived, the sick, and the infirm, to whom he will give or get given all necessary care (291).

*Librarian*    **449.**—The Librarian, in understanding with the Superior and the Bursar, has charge of getting and preserving the books needed by the Community. He will see that the library is suitably provided for, and that it is kept in order (255).

Books on the Index will be locked up apart, and

given only to the Fathers who are authorized to read them.

With the library care and service, the Librarian has also the overseeing of reviews and journals received by the house. He will watch that the library suffer no losses, will not bring strangers there indiscreetly, nor lend any book to outsiders without the Superior's express authorization.

**450.**—The Regulator's charge is to provide for *Regulator* regularity in the Community exercises. He will be attentive to foresee the modifications to be made, on certain occasions, in the ordinary regulation; he will note the exercises recurring at long intervals, chapters, retreats, offices, extraordinary meetings, and will arrange with the Superior to have them announced to the Community in time (249).

**451.**—The Reader of Prayers will take care to recite them piously. He will not forget the prayers to say at certain times for the Congregation and the higher Superiors, nor the suffrages prescribed for departed confrères, whether at the death or at the anniversary (304); in view of which he will keep the Necrology of the Congregation strictly up to date (307). *Reader of  
Prayers*

To him it also belongs to provide and read subjects of meditation, and to make the recommendations to the prayers of the Community.

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## CONSTITUTION 56

### Masters of Novices

(Reg. III, c. 2.)

**452.**—Masters of Novices have to form the Aspirants, Clerics and Brothers, to the spiritual and

*Mission*

religious life, such as it is practised in the Institute (145-181).

Penetrated by the great responsibility that this charge imposes on them, in the sight of the Congregation and of the Church, they will apply themselves to it with zeal, letting nothing whatever interfere with their duty.

*Rules to Follow*

**453.**—In all that concerns the general order and the exercises of the Novitiate, they will keep exactly to the prescriptions of the Holy See, and to the regulations approved by the Mother House. In these regulations no modification will be made without the express authorization of the Superior General.

*Attributions*

**454.**—Masters of Novices direct the work entrusted to them, under control of Superiors and Visitors, but they alone have charge of the Aspirants' direction and confession. Two or three times a year, however, these all present themselves to an extraordinary confessor, named by the Provincial. Moreover, an Aspirant who so wishes can go exceptionally to another confessor.

*Understanding With Helpers*

**455.**—The Master of Novices has to follow and direct in their functions the Fathers who help him. At a fixed hour, each day, they meet to interchange observations and to concert united action with regard to the Aspirants; each week they hold the council of the work (122, 127). Finally, four times a year, before the reports are sent to the Mother House, they pass in review all the Aspirants, Postulants and Novices, determining together the notes to give each of them, according to the form marked by the Mother House, and putting those notes on paper.

*Vocations to Study*

**456.**—With regard to Aspirants, the first duty

of Masters of Novices is to study the individual vocations.

To that end, they will procure, concerning each Postulant, as soon as he asks admission, all the information desired (139), and keep it apart. Before reception of the habit, the Masters and assisting Fathers question the candidates on the elements of religious and apostolic life, on the special ends of the Congregation, and on the obstacles there might be to their admission (140). The Masters also, during the Novitiate, strive to know the qualities, defects, real dispositions of the Novices, trying them prudently, and taking counsel with the other Fathers.

They will follow with special attention the subjects of more or less doubtful vocation; and if, after sufficient time, the doubt remains, they will prudently and charitably eliminate them (146).

**457.**—The second duty of Masters of Novices, in regard to Aspirants, is to procure them solid instruction, both religious and spiritual.

*Intellectual Formation*

In that aim, they will give to the clerical Novices conferences, connected and carefully prepared, on ascetic theology, on religious life in general, and on the Institute in particular. They will likewise initiate them in the understanding of Holy Scripture and of the Church's liturgical life.

Novice Brothers also will receive suitable instructions on Christian doctrine and on the duties of religious and community life.

*Spiritual Formation*

The Master of Novices will give them daily a conference or a glossed reading on the spiritual life, in connection with the observance of the Rules and Constitutions. He will also direct their private reading, indicating to each one what best meets the needs of his soul.

*Examinations* To be admitted to Profession, a Novice must have an exact and adequate knowledge of the obligations he is to contract. Before proposing one for admission, the Master of Novices, with his helping Fathers, and with the Superior presiding, will put him through an examination bearing on these matters.

*Moral Formation* **458.**—While instructing the Aspirants in Christian and religious perfection, the Master of Novices will help them to pursue it courageously and generously, pointing out to each of them the defective inclinations he may have specially to resist, and the means of overcoming them.

Spiritual direction being for this purpose of special importance, the Master of Novices will receive each Aspirant every two weeks, and, if necessary, still oftener. He will listen kindly to what they may have to tell him concerning their troubles and difficulties, their spiritual exercises and their progress in virtue, counseling and encouraging them to the best of his ability.

To accustom them to deny and overcome themselves, he will see to affording them suitable trials, such as: privation of certain objects, occupations not to their liking, humiliations, penances, reproofs in private or in public.

*Disciplinary Formation* **459.**—The Master of Novices will likewise take great care of the disciplinary and exterior formation of the Aspirants.

He will endeavor to form them to the life and usages of the Institute, particularly in what concerns the practice of poverty, of community life, and of the exercises of rule. To this end, he will see that, in the Novitiate, all is done in strict accord with the Constitutions and the established

Regulations. He will also take care that every Novice employs his time conscientiously.

Similarly he will accustom them to a constant observance, in words and ways, in mutual relations, as well as relations with Superiors and strangers, of ecclesiastical and religious politeness. At the weekly Chapter of discipline he will correct their failings.

That the Aspirants' formation may be rendered complete, and their individual aptitudes be better known, they will be exercised in the various functions of the Novitiate, attention being paid to their faithfulness in the details of their charges, in view of subsequent fidelity in matters of more importance.

**460.**—In addition, the Fathers in charge of the Brothers' Novitiate will strive to give their Aspirants a fitting primary and professional instruction. In this they will be aided by capable Brothers who are good Religious; and they will do it in view of the employments afterwards to be given those subjects in our houses, especially on Mission.

But they will particularly aim at teaching them, together with respect for Fathers because of their priesthood, a spirit of docility, a love of work and the way to sanctify it, by offering it for the glory of God and the salvation of souls.

**461.**—Four times a year, the Master of Novices will send to the Superior General a detailed report, in the appointed form, of the general state of the Novitiate, with personal notes on each Aspirant, determined with the help of the Fathers attached to the work.

**462.**—In all Novitiates there will be kept with care a statistical register, bearing the following exact entries: Family and Christian name of each

*Novice  
Brothers*

*Reports*

*Registers*

Aspirant; family and Christian name of his father and mother; date and place of birth; date of reception of the habit, of profession, or of departure for subjects eliminated. On a second register will be entered the exact address of parents, and on another the sums received or expended for individual board or support.

There will be, besides, a register of professions, on which the newly professed member will sign, with two witnesses, his act of profession (150).

*Personal Booklet* Finally, the Master of Novices will give him a "personal booklet" bearing the statistical information above mentioned, a booklet to go where he goes.

## CONSTITUTION 57

### Prefects of Scholastics

(Reg. III, c. 2.)

*Mission* 463.—The work of Prefects of Senior Scholastics is to continue, in the young professed members, the religious and ecclesiastical formation begun in the Novitiate, whilst directing them in the study of philosophy and theology (155).

*General Duties* 464.—To this end, they have, with regard to the Fathers placed with them, the powers and duties of the Director of a work.

For completing the formation of the young Professed, they will follow the rules laid down for the Master of Novices (456-459).

*Direction Confession* 465.—The Prefects alone have charge of the regular direction of the Scholastics; but the Provincial will designate several Fathers of the Community to whom confession may ordinarily be made. He will name also an extraordinary con-

fessor, to whom all will present themselves two or three times a year.

**466.**—One of the most important duties of the Prefect of Senior Scholastics is to promote their serious study of philosophy, theology, and all the other branches of sacred science, in keeping with the appointed programs and courses.

He will accustom them to a conscientious employment of their time, and, by agreement with the Prefect of Studies and the Professors, will use every profitable means of emulation.

**467.**—He will especially pay great attention to *Holy Orders* preparing the young Professed for Holy Orders, in conformity with the established rules of the Church. He will be careful to put aside those whose ecclesiastical and religious vocation is not shown and assured by solid virtue, by settled determination to persevere, by generous zeal for the salvation of souls. He, with the Fathers attached to the work, will see that each candidate passes, before Ordination, an examination in the theology corresponding to the Order to be received; and the result he will include in the informations to be sent to the higher Superiors (157).

The same will hold for the call to the missionary Consecration. It will be preceded by a general examination on theology, meant to test the knowledge required for the proper exercise of the ministry.

**468.**—When Senior Scholastics, for reasons of health or employment, are sent to any House, they continue, through the respective Superiors, to depend on the Prefect of the Scholasticate to which they belong.

**469.**—Prefects of Junior Scholasticates will at-

*Studies*

*Examination for Jurisdiction*

*Sent to Houses*

*Junior Scholastics*

tend, in forming the young Aspirants, to the rules above given, adapting them to the age and the studies of their pupils (135).

For admission and elimination of subjects, they will also follow, proportionately, the rules marked for the Masters of Novices (456).

*Moral Formation*      470.—Their first and greatest work is to form the Junior Scholastics to a deeply Christian life and to solid piety, initiating them also to the religious life. They will develop in them high character, energetic will, and delicate conscience, the necessary foundations of the misisonary vocation. With that aim, they will give them short, simple conferences, suited to their age.

*Studies*      471.—In concert with the Prefects of studies and the Professors, they will push on the Aspirants in their studies, according to the approved programs. They will see that all employ their time conscientiously; and by suitable methods of emulation, they will strive to excite zeal for work, without prejudice, however, to either piety or health.

They will propose for Oblation only the Aspirants that really offer the conditions demanded by the Constitutions.

*Vacations*      472.—During vacation, the Aspirants are to be followed with particular attention, especially those who pass that period out of Community, so that the time of rest become not an occasion of dissipation and laxity. It has to be seen that they observe the rule provided for vacation.

Where Scholasticates are connected with colleges or seminaries, the Fathers of the Scholasticate, in union with the other Fathers of the Community, will take care that from such circum-

stance no prejudice results to the piety or the vocation of the Aspirants.

**473.**—In all Scholasticates, the papers of each subject, as well as the statistics and accounts prescribed for the Novitiate (462), will be kept in good order.

In the Junior Scholasticate there will be added the date and place of Oblation (137), and in the Senior Scholasticate the dates and places of Ordination and apostolic Consecration (157).

The papers of each subject follow him till his Senior Scholasticate studies are completed; then they are kept in the archives of the Province or of the Mother House.

*Registers  
and  
Documents*

## CONSTITUTION 58

### Prefects of Studies, Professors

(Reg. III, c. 3.)

**474.**—In each Scholasticate, a Prefect of Studies has charge of seeing that the teaching of Professors is, in all branches, in conformity with good and sound doctrine.

He will aim at maintaining and increasing the progress of studies. He will hold to the practice of having compositions written and corrected, and will take care that in each course the appointed authors, programs, and methods, are exactly followed.

Should there be occasion to modify the class Regulation, he will have an understanding with the Prefect of Scholastics and the Professors, and will then submit the project to the general Prefect of Aspirants (442).

*Prefect of  
Studies*

*Public Exercises*      The Prefect of Studies has also to foresee and prepare, under direction of Superiors, all that concerns public exercises: half-yearly and Ordination examinations, compositions and competitions, repetition classes, literary or scientific sessions, philosophical or theological discussions.

*Examinations*      475.—He will examine, in concert with the Prefect of Scholastics, the Aspirants who enter the Scholasticate, so as to determine the classes they are to follow. He will designate those who should skip or remake a class; those who might be prepared for public examinations; those who are to be eliminated or held over for lack of intellectual ability.

He will seek to promote, in all pupils, application and ardor for work, progress in studies, and cultivation of particular talents.

*Help the Professors*      476.—He will make it his duty to second the Professors as much as he can, helping them with his counsel and sustaining their authority over the students. With particular attention he will direct and encourage young Professors, who have not yet the teacher's experience.

*Professors*      477.—Fathers who, as Professors, have to instruct Aspirants and Scholastics, will seek, in the first place, to know thoroughly the matters they have to teach. They will be charged with no occupation that may turn them from their work.

Though, directly, their function is but the instruction of the Aspirants, they ought nevertheless co-operate, as far as at all possible, in their moral, spiritual, and religious formation. For that they will profit of every occasion offered them.

*Teaching*      478.—An important duty of Professors, especially Professors of philosophy and theology, is to attach their pupils strongly to sound and pure doctrine.

In doubtful and controverted questions, they will hold, preferably, to the opinions most accredited at Rome, and to those most generally accepted (322).

They will agree among themselves on uniform teaching; at least they will guard against all opposition or reciprocal depreciation in presence of students, whether in or out of class, concerning their teaching or their philosophical or theological opinions.

**479.**—In their classes they will keep strictly to the regulation on studies, and to the order and program of lessons. They will avoid trespassing on one another; and should mixed matters, not foreseen in the program, present themselves, they will refer their classification to the Prefect of Studies.

*Study  
Regula-  
tions*

For the lessons, they will follow the authors adopted, taking care not to depreciate them, even though they think fit to correct or modify them in certain points.

Dictation of lectures is, as a rule, forbidden.

But in all classes, whether of science, philosophy, or theology, great importance will be attached to the written tasks, which will be carefully corrected and, when marked, returned to the pupils.

**480.**—Every Professor will give much attention to the proximate preparation of his subjects, so as to present them clearly and have them understood by all in class. He will so divide the matters as to finish the program in time; he will especially guard against delaying on accessories, to the detriment of points more important and more practical.

*Prepara-  
tion for  
Class*

Besides, they will all keep constantly in view the special ends of the Congregation; and thereto

to prepare the Aspirants, they will do their utmost, by advice and example as well as by teaching.

*Exactitude*

**481.**—Both as a duty and as an example of regularity, the Professors will be very exact in going to their class at the hour and in giving it the allotted time. They will be alert and firm in maintaining silence, order, and application.

For that purpose they are granted full authority, during class, to reprove, correct, and even punish. They will be careful, however, to use their power discreetly, in particular for punishing, and will communicate all to the Prefect of Scholastics.

*Devoted to*

*All*

**482.**—Finally, they will treat pupils with complete impartiality. But, though allowing themselves no preferences, they will take reasonable account of individual capacities and dispositions, encouraging the shy and timid, stimulating the negligent, pushing on the apt, and aiding the weak.

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## CONSTITUTION 59

### The Procurators

(Reg. III, c. 4.)

*General Procurator* **483.**—The General Procurator has charge, in dependence on the Superior General and his Council, of administering the property, movable and immovable, of the Institute as such, and of assisting the Superior General in the control he exercises over the management of property possessed by the Provinces and Communities (192).

He will be given a Sub-procurator General, who may on occasion replace him.

To his function he cannot add that of provincial Procurator or local Bursar.

**484.**—Though he cannot be member of the General Council (192), he will be called to its meetings for all temporality questions, that he may furnish the needed informations and documents, and expose his view with its reasons.

**485.**—As far as circumstances allow, the service of the General Procure will be so organized that the Fathers and Brothers employed in it may have at hand all documents of use, may keep one another mutually informed, may, if necessary, help and replace one another.

**486.**—This service falls under the following main heads:

a. Deposit of titles and ownerships of the Congregation, and transactions concerning them, loans, borrowings, foundations, etc.; business with banks, propagation works, Procurators of Missions;

b. Archives of things material: registers of foundations, of Masses, of benefactors; property titles of the Congregation and of its houses, as also of its Missions, or copies of these titles; plans of real estate; transmission of property and wills; contracts and agreements concerning our establishments;

c. General stores; commissons and orders; journeys; relations with supply houses, with railway and shipping companies;

d. General accounts; accounts and budgets of Provinces and Communities (59, 1); personal contribution; visitation reports of provincial Superiors and Procurators, on matters material;

e. Questions of acquisition and sale, of building and larger repairs;

f. General treasury, book of bills payable, of invoices and receipts;

*Treasury and Accounts*      g. Legal affairs; relations with lawyers, notaries, attorneys, baristers.

**487.**—The General Procurator has special charge of the safe in which are the cash deposits, and of which he has one of the keys (193).

Every day he carefully enters on his journal, or his cash book, his current receipts and expenses, according as they occur, his bank and purse business, each and all his cash transactions; and every evening he verifies the money received or paid out.

Each month he carries the journal entries over to the ledger; each quarter he makes up his current accounts, as well as accounts opened with workmen and storekeepers, that he may be able to give the Superior General a summary financial statement.

At the year's end, he will draw up his annual accounts and budget, and submit them, with his books, to the Superior General and his Council (194). When examined, they are to be signed by the Superior General and his Assistants.

*Extraordinary Expenses*      **488.**—Every extraordinary transaction which entails employment of funds, and which calls for a decision of the Superior General or of his Council, will be the subject of a report to be presented by the General Procurator, who will have charge of seeing the decision executed (197).

For ordinary affairs, marked in the budgets, he treats immediately and without new authorization those that concern the Congregation in general; he secures the execution of measures concerning the Provinces and Communities, obtaining, if necessary, the required decisions on the part of the Superior General.

*Conscientious Care*      **489.**—The General Procurator, and the Fathers

and Brothers working with him, will make it a matter of conscience to be thoroughly up in their functions and in the varied information they demand. They will keep their books and papers with scrupulous fidelity, and be on the watch never to depass their powers.

Not only will they not seek to evade the control of their respective Superiors, but will rather invite it, especially at the periods at which the Constitutions prescribe it (59, 73, 111).

Administering goods that are sacred in their purpose, they must carefully look to economy, hinder useless expense, avoid risky speculations and projects. On the other hand, they will guard against putting themselves, systematically, in opposition to all that does not fall in with their view. They will sincerely take to heart the interests of the works, receiving all confrères kindly, and rendering them every possible service.

**490.**—Brothers who are employed at the Procure, for writing and accounts, for storekeeping, filling orders, packing, and commissions, depend solely, in the exercise of their functions, on the General Procurator and the Fathers with him. From them alone have they to receive orders, and their direction they will follow attentively and conscientiously (192).

*Procure  
Brothers*

**491.**—Provincial Procurators have charge, in dependence on the provincial Superior and his Council, of administering the property, movable and immovable, of the Province, and of overseeing the management of the temporal affairs of its houses (197).

*Provincial  
Procura-  
tors*

For current ordinary affairs, they correspond with the General Procurator and he with them, but to the address of their respective Superiors.

They will carefully acquaint both themselves and the Bursars of their Province with the method of accounting adopted in the Congregation.

*Their Duties*      **492.**—Every quarter, they will give the Provincial a financial statement; every year, they will submit their books to the provincial Council, to be examined by the members or by two delegates.

Then, these accounts of the elapsed period, with the budget of the one to follow, as also the accounts and budgets of the houses of the Province, seen and signed by the Provincial, will be sent to the Superior General.

*Visiting the Material*      **493.**—To know better the material and financial condition of the houses, the provincial Superior will usually, in his annual visitation, take along the provincial Procurator, who will draw up a special report on each house.

*District Procurators*      **494.**—District Procurators have the same attributions as provincial ones.

They will, particularly in Missions, have a prudent, but constant, care to procure resources in the country itself, at least for indigenous works.

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## CONSTITUTION 60

### Bursars

(Reg. III, c. 5.)

*Duties*      **495.**—As the Bursar has charge, under the local Superior's authority, of the temporal administration of his Community (198), he should first strive to acquire, if he has it not already, the information that concerns his charge. Thus, he will acquaint himself with the method of accounting used in the Institute, with the regulations that concern

his function, with the financial condition of the house, with property titles, archives, material, and also the personnel of domestics, workmen, and storekeepers.

He will conscientiously take to heart the material interests entrusted to him, and will so manage that the house may not only suffice to itself, but also contribute its part to the general support of the Province and the Institute (199).

To that end, he will bring to all his work a great spirit of order, much foresight, and much economy, taking care that no one lacks the necessary, but avoiding and hindering useless expense.

He will also remember that the nature of his functions renders them a constant exercise of charity, of vigilance, of humility, of gentleness, of firmness, of patience.

**496.**—He will restrict himself to the powers given him by the Constitutions, never depassing them (208).

He can incur all the regular current expenses, in the limits of the approved budget; but for extraordinary expenses, not provided for in the budget, he needs a special authorization.

Proposals of extraordinary expense, for purchases, installations, constructions, etc., will be made by him, on the Superior's suggestion, the subject of a note or written report. The decision, according to the importance of the case, is given by the Superior or the local Council, or else the question is carried to higher Superiors.

**497.**—The ordinary functions of the Bursar fall under the following heads:

a. Having charge of the accounts, and of connected books or registers, he enters day by day the current receipts and expenses, income and outlay,

*Powers*

*Attribu-*  
*tions*

*Accounts*

each and all the transactions that vary the cash in hand. Every month he gathers the items under their respective heads, either in the ledger or on separate sheets, and shows the summing up to the Superior. Every quarter he makes up his current accounts, including his accounts with workmen and storekeepers. Finally, every year he draws up the annual report and budget, which, when examined and accepted by the Superior in Council, are sent, together with the inventory of the financial situation, to the provincial Procurator, under the Provincial's address.

*In Keeping*    b. Possessions of the house, cash, money-orders, foundation capitals, are confided to him. He keeps in hand the sums necessary for current business; the rest is securely laid away, or put out to advantage (193).

He will never go out without having locked his bureau, his drawers, and his safe. He and the Superior alone will have the keys.

*Intentions*    c. The Bursar sees to procuring intentions of Mass for the Community; he keeps strict register of them and religiously gets them acquainted, in accordance with the Church's laws.

*Personal Tax*    d. He has to make, in understanding with the Superior, the personal list which is to be approved by the Provincial, in view of the personal contribution to the Mother House.

*Travel*    e. He has charge of the material preparation for journeys. he will furnish confrères with money and other necessaries at their departure, and receive from those arriving what they have over, the incurred expenses being verified.

f. He keeps the archives of the Bursarship, including property titles, bonds, business papers,

registers of foundations and benefactors, all in good order.

g. The maintenance and the economic management of the house are the ordinary object of his functions.

He will see that, in matters of food, clothing, lodging, etc., there reign order, cleanliness, and fitting economy.

He will take care to make good choice of storekeepers and workmen, to examine their goods and work, to keep their accounts correct, to pay them regularly, getting right and due receipt.

He issues orders within the appointed and authorized limits, settles receipts and expenses, effects the various payments, is diligent in getting in debts, arranging with the Superior, if necessary, the further time to allow.

He will visit the storerooms every week, and will take of them an annual inventory to submit to the Superior. Similarly he will, from time to time, visit all parts of the establishment, to see to needed repairs.

**498.**—Unless other arrangements be made, the Bursar of the Community holds also the function of Prefect of Brothers. In that title, he presides or gets another Father to preside at their principal exercises, meditation, evening prayer meals. He gives them a conference at least once a week, unless the Superior takes that duty (273). He assists at their Chapter of Rules, and seeks to entertain among them the spirit of regularity and devotedness.

*Prefect of  
Brothers*

He takes the direction of their work. To them he will always show himself full of good will and kindness; but he will see that they accomplish their tasks suitably. From heads of works and

workshops he will require exact accounts; he will see their notebooks, and will take care that there be not formed among them, any more than among the Fathers, a private purse, in contradiction to the rules of poverty.

*Domestics*    499.—The charge and the spiritual care of domestics belongs also to the Bursar.

In union with the Superior, he takes care of all who stay some time in the Community, confrères, aspirants, guests, and strangers (345).

In houses of education, he, having had an understanding with the Superior, treats with parents all questions concerning their children's pension.

Finally, it falls to him, also in understanding with the Superior, to distribute alms among the poor, in the Community's name.

*Missions*    500.—If through poverty of the Community, or want of sufficient installation, as in certain Missions, not all the details of this Constitution could be carried out, the Bursar would still hold it a duty to observe every part compatible with circumstances, and to that the respective Superiors would in conscience attend.

## TABLE OF CONTENTS

### CONSTITUTIONS

---

#### PART I

##### General Organization of the Institute

	Page
1. Name and Patrons.....	5
2. Nature and Objects.....	6
3. Means of Attaining its Objects.....	6
4. Authority Over the Congregation.....	7
5. Various Classes of Members.....	10
6. Houses, Provinces, Mother House.....	11
7. Administration of the Institute.....	12
8. Precedence and Address.....	16
9. The Superior General.....	17
10. The General Council, the Vicar General.....	20
11. The General Chapter, the Elections.....	27
12. Visitors .....	36
13. Provincial and Principal Superiors.....	39
14. Local Superiors and Directors.....	43
15. Councils, Provincial, Local and Special.....	45
16. Administrative Chapters of Provinces and Communities .....	48
17. Admission and Probation of Aspirants.....	50
18. Profession, Holy Orders, Consecration to the Apostolate .....	54
19. Renewal of Vows.....	57
20. Departure, Dismissal, Expulsion.....	59
21. Coadjutor Brothers.....	62
22. Temporal Goods.....	65

**PART II**

**Rules Common to all the Professed**

	Page
23. The Vow of Poverty.....	70
24. The Virtue of Poverty.....	73
25. The Vow of Chastity.....	76
26. The Virtue of Chastity.....	77
27. The Vow of Obedience.....	79
28. The Virtue of Obedience.....	81
29. Dwelling in Common.....	83
30. Exercises in Common, Study, Employment or Time .....	84
31. Worship of God: Devotion to Holy Patrons...	86
32. Exercises of Piety.....	88
33. Silence .....	90
34. Confession and Direction.....	91
35. Spiritual Retreats.....	93
36. Care of Health: the Sick: the Dead.....	94
37. Mutual Duties of Members of the Congrega- tion .....	100
38. Duties to Superiors.....	102
39. Duties to Ecclesiastical and Civil Authorities	104
40. Duties to Benefactors, Parents and Strangers	107
41. Excursions and Journeys.....	108
42. Reception of Outsiders.....	110
43. Correspondence .....	112
44. Charges and Affairs Foreign to the Institute	114
45. Zeal for Self-Sanctification and for the Sal- vation of Souls.....	116
46. Observance of Rules.....	119

**PART III**

**Rules Special to Functionaries**

	Page
47. The Superior General.....	123
48. Provincial and Principal Superiors.....	127
49. Local Superiors and Directors.....	130
50. Ecclesiastical Superiors, Members of the Congregation .....	132
51. Assistants, General, Provincial, Local.....	136
52. Councilors, General, Provincial, Local; Chapters and Commissions.....	138
53. The Secretaries.....	141
54. Procurator at Rome; General Prefects; Corresponding Secretaries.....	143
55. Community Functionaries.....	145
56. Masters of Novices.....	147
57. Prefects of Scholastics.....	152
58. Prefects of Studies, Professors.....	155
59. The Procurators.....	158
60. Bursars .....	162



## ALPHABETICAL INDEX OF THE CONSTITUTIONS

---

- Abnegation**, 237, 367.  
**Absence from an Exercise**, 249.  
**Abuses**, 381.  
**Accounts**, 487, 497.  
**Address**, 53.  
**Administration**, General, 32, 384, etc.; Provincial, 36, 37, 111, 396; Civil, 330.  
**Alms**, 111 x, 116 o, 499.  
**Annual Accounts**, 194.  
**Apostolic Life**, 5, 9, 371.  
**Appointments**, Provincial, 111; Provincial Councilors, 120.  
**Archivist**, 436.  
**Arms of the Congregation**, 4.  
**Arrangement of Houses**, 242.  
**Aspirants**, 111 a, 134, 138, 154, 158, 389, 442, 456, 471.  
**Assistants**, 49; General, Provincial, Local, 422, etc.; 427.  
**Authority**, Superior General, 56; General Chapter, 79; Civil, 329.  
**Bell for Exercises**, 250.  
**Benefactors**, 331.  
**Booklet**, Personal, 462.  
**Breviary**, 270.  
**Brothers**, 19, 22, 27, 51, 176; Postulate of, 179; Profession, 148, 182; Perpetual Vows, 160, 185, 186; Oblation, 180; Novitiate, 181; Exercises, 187, 410; Novice, 457, 460; Procure, 490; Prefect of, 498.  
**Burial**, 302.

- Bursar**, Local, 198, 495, etc.  
**Burses**, 202.  
**Business Letters**, 353.  
**Cash**, 497 b.  
**Ceremonies**, 260.  
**Change of Superior General**, 75; of Councilors, 77; Provincial, 404.  
**Changes**, 391, 413.  
**Chapel**, 244, 278.  
**Chapters**, 43; General, 79, etc.; Provincial, 129; of Rules, 383.  
**Charges**, 409.  
**Charity**, 174, 310, etc.  
**Chastity**, Vow, 221; Virtue, 223, etc.; 230.  
**Class Preparation**, 480.  
**Clergy**, 325.  
**Command**, right to, 233.  
**Commissions of General Chapters**, 98, 433.  
**Common Use**, 214.  
**Communion**, 265, 320.  
**Companion**, 342.  
**Concursus**, 359.  
**Conferences**, Theological, 254.  
**Confessions**, 228, 280; of Novices, 454; of Scholastics, 465.  
**Consecration**, 156.  
**Convocation of General Chapter**, 84.  
**Correspondence**, 318, 352, 446.  
**Correspondents**, 444.  
**Costume**, Clerics', 21; Brothers', 22; Novices', 22.  
**Council of a Work**, 121, 127.  
**Councils**, General, 63, etc.; Provincial, 120, 124; Local, 121, 127, 430.  
**Councilors**, General, 64, 65; Provincial and Local, 128, 428, 432.  
**Death**, 299, of Superior General, 426.

- Debts to Avoid**, 200.  
**Decisions** Depending on Superior General, 59; in General Chapter, 92, 100; General Councilor, 72; Councils, 430.  
**Delegates to General Chapter**, 81.  
**Deliverance, Religious**, 152.  
**Departure**, Dismissal, 11 j, 73 d, 166, etc.; of Brothers, 189.  
**Dependence of Superior**, 398.  
**Destination**, 238.  
**Devotions**, 258.  
**Director of a Work**, 118.  
**Directors of Residences**, 40, 406, etc.  
**Direction**, 281, etc.; of Superiors, 400; of Scholastics, 465.  
**Discretion of Councilors**, 431.  
**Discussion in General Chapter**, 99; in Councils, 430.  
**Dispensation**, 378, 380.  
**Dispersion**, 240.  
**Distrust of Self**, 224.  
**Doctrine**, 478.  
**Documents**, 439, 473.  
**Domestics**, 350, 499.  
**Duty**, 315.  
**Ecclesiastical Heads**, 324.  
**Economy**, 219, 497 g.  
**Elections of Superiors**, 41; of Superior General, 54, 89, 93; of Assistants and Councilors, 69, 90, etc., 96; of Delegates to General Chapter, 81.  
**Enclosure**, 243, 351.  
**Exactitude**, 481.  
**Examens**, 267.  
**Examination of Novices**, 141.  
**Examinations**, 253, 457; for Jurisdiction, 467, 475.  
**Example, Good**, 368.  
**Excursions**, 293, 338.

- Exercises**, Place, 245; In Common, 248; Regulation, 249, 268; of Retreats, 288.  
**Expenses**, Small, 220; Extraordinary, 488.  
**Expulsion**, 73 d, 166, etc.; of Brothers, 189.  
**Extension of Virtue of Obedience**, 236.  
**Families**, 333, 343.  
**Fathers**, Precedence, 50.  
**Feasts of the Congregation**, 3, 259.  
**Festivities**, 364.  
**Finances**, 73 p.  
**Food**, 217, 292.  
**Formation**, Intellectual, Spiritual, 457; Moral, 458, 470; Disciplinary, 459.  
**Foundations**, 14; for Burses and Masses, 202.  
**Functionaries' Letters**, 355.  
**Functions Kept Separate**, 196, 238.  
**General Functionaries**, Rank, 46.  
**Generosity**, 367 b.  
**Gifts**, 207.  
**Goods**, Temporal, 59 k, 190, 206, 208, 210.  
**Gravity**, 222.  
**Guests**, 347, 349.  
**Habit**, 216.  
**Health**, 291, 448.  
**Help**, 350.  
**Holy Orders**, 467.  
**Holy See**, Authority of, 9, 10, 11; Report to, 12; Confirmation of Superior General, 94; Veneration for, 321.  
**Houses**, 111 j.  
**Hunting**, 362.  
**Impartiality**, 482.  
**Impediments**, 142.  
**Inferiors**, 116 a.  
**Installation of Superior General**, 95.  
**Intentions of Mass**, 207, 497 c.

- Intercourse with Children, etc.**, 229, 335.  
**Journals**, 360.  
**Journeys**, 340.  
**Junior Scholastics**, 469.  
**Jurisdiction Examination**, 467.  
**Last Sacraments**, 300.  
**Lawsuits**, 203.  
**Lectures**, 277.  
**Letters to Superiors**, 318, 354, 398.  
**Librarian**, 449.  
**Libraries**, 255.  
**Linen**, 216.  
**Local Chapter**, 131; **Object**, 132; **Authority**, 133.  
**Local Superior**, **Precedence**, 48 b; **Powers**, 115;  
    **Attributes**, 116, 406, etc.  
**Manual of Rules**, 382.  
**Mass**, 265, 320, 332, 331.  
**Mass Intentions**, 207, 497 c.  
**Masters of Novices**, 39, 452, etc.  
**Material Condition of Houses**, 493.  
**Matters for Provincial Councils**, 124; **Provincial Chapters**, 130.  
**Meals Outside**, 339, 346.  
**Medicine Practice**, 361.  
**Meditation**, 264.  
**Meetings of General Council**, 67, 68; **General Chapter**, 83, 86, 87; **Provincial Council**, 120; **Provincial Chapter**, 129; **Local Council**, 125.  
**Members**, 390, 399.  
**Members of General Chapter**, 80.  
**Mission Heads**, 17, 418.  
**Missions**, 341, 500.  
**Mortification**, 225.  
**Mother House**, 416.  
**Name in Religion**, 24.  
**Neighbor**, 334.

- Nominal Possession, 209.  
Notice of Death, 303.  
Novices, Precedence, 51; Master of, 452.  
Novitiate, 139; 146; Brothers', 181.  
Oath in General Chapter, 87 a, b.  
Obedience, Extent, 232; Right to Command, 233.  
Oblation, 136; Brothers', 180.  
**Observations**, 383.  
**Occasions**, Avoidance, 227.  
**Order**, 219.  
**Orders**, Holy, 467.  
**Ordinaries**, Relations with, 13, 15, 16.  
**Ordination**, 127, 155, 157.  
**Papers of Deceased**, 303.  
**Parents**, 332; Deceased, 332.  
**Parlors**, 246.  
**Patrimony**, 205.  
**Patrons**, 2, 257, 259.  
**Permissions**, 211, 336.  
**Perpetual Vows**, 162.  
**Perseverance**, 372.  
**Personal Booklet**, 462.  
**Personal Use**, 215; Tax, 497 d.  
**Powers of Visitors**, 105; of Provincials, 111; of Local Superiors and Directors, 115; of Religious Superiors, 419; of Provincial and Local Councils, 126; of Bursar, 496.  
**Practice of Poverty**, 213, 218.  
**Prayers for General Chapter**, 85; in Common, 263, 319, 328.  
**Precautions**, 420.  
**Precedence**, Assist, 49; Local Superiors, 48; Fathers, 50; Brothers, 51.  
**Prefect of Worship**, 447; of Health, 448.  
**Prefects**, General, 34; of Scholastics, 39, 463, etc.; Apostolic, 414, etc.; of Aspirants, 442; of Studies, 443; of Brothers, 498.

- Presidency at General Council**, 70.  
**Presumed Permissions**, 211.  
**Principal Superiors**, 405.  
**Procurator**, General, 192, 483, etc.; Provincial, 197, 491; at Rome, 440; District, 494.  
**Procure**, 485.  
**Professed**, 111 c; Privileges of, 153; with Perpetual Vows, 163.  
**Profession**, 145, 148, 149; at Death, 153.  
**Professors**, 477.  
**Promises of Aspirants**, 137.  
**Propaganda**, 323.  
**Property of the Institute**, 190; of the Works, 191; of the Houses, 195.  
**Provinces**, 73 j.  
**Provincial**, precedence, 48, 395, etc.; 404.  
**Public Exercises**, 474.  
**Questions for Councils**, 72; for General Chapter, 97; Provincial Council, 124; Local Council, 125.  
**Rank of Brothers**, 188.  
**Reader of Prayers**, 451.  
**Reading**, 272, 273, 377.  
**Recollection**, 274.  
**Recreations**, 292, 348.  
**Registers**, 462, 473.  
**Regulations on Study**, 479.  
**Regulator**, 450.  
**Religious Institutions**, 327.  
**Replacing Religious Superior**, 421; Superior General, 425.  
**Reports in General Chapters**, 101; of Provincials, 398; of Master of Novices, 461.  
**Reserved to General Council**, 73.  
**Residence**, 239.  
**Resources**, 199, 201.

- Respect**, 312.  
**Retreat**, Annual, 286; in Mother House, 287, 290, 395, 402, 406.  
**Reviews**, 360.  
**Revocability**, 379.  
**Rights of Visitors**, 107.  
**Rosary**, 271.  
**Rule**, 374, etc.; 388.  
**Safe**, 193.  
**Scholastics**, Precedence, 51; Prefects of, 463, etc.; Sent to houses, 468.  
**Second Vows**, 185.  
**Secretaries**, Corresponding, 35, 444; of General Chapter, 88; of Superior General, 445; Provincial and Local, etc., 434, 435, 437.  
**Senior Scholasticate**, 155.  
**Sick**, 314.  
**Sickness**, 295.  
**Silence**, 275, etc.; Great, 279, 289.  
**Singing**, 261.  
**Sleep**, 292.  
**Spirit of Religion**, 257.  
**Sponsors**, 358.  
**Statutes of General Chapter**, 101.  
**Strangers**, 116 g.  
**Studies**, 252, 466.  
**Studies**, Prefect of, 443, 471, 474, etc.  
**Submission**, 322.  
**Substitute of Superior General**, 61; of Councilors, 66; Delegates to General Chapter, 82; of Provincial, 114; Local Superior, 119; Vicar Apostolic, 417.  
**Suffrages for the Dead**, 304.  
**Superior General's Death**, 426.  
**Superiors**, Provincial, 36; Principal, 37, 405; Local, 38, 306, 315, etc.; 354, 392.

- Tax**, Personal, 497 d.  
**Teaching**, 478.  
**Tellers at General Chapter**, 88.  
**Temporal Interests**, 403, 411.  
**Temptations**, 373.  
**Testimonials**, 140.  
**Time, Use of**, 251.  
**Titles**, 356.  
**Titular, Religious**, 28.  
**Trade**, 363.  
**Transgressions**, 376.  
**Traveling**, 341, 343, 486 c, 497 e.  
**Treasury**, 487.  
**Triennial Meeting of General Council**, 74.  
**Triennial Probation**, 184.  
**Trousseau**, 216.  
**Tutors**, 357.  
**Union with God**, 367 c.  
**Urgent Matters**, 60.  
**Vacation**, 294, 344, 472.  
**Vicar General**, 78; **Apostolic**, 414, etc.  
**Vigilance**, 225.  
**Visits**, 337, 345, 393, 401.  
**Visitation, Object, Frequency**, 102, 103.  
**Visitors**, 33, 104, **Jurisdiction of**, 106.  
**Vocations**, 456.  
**Votes at General Council**, 72; **General Chapter**, 92;  
    **Councils**, 430.  
**Votes for Profession**, 149; **for Renewal of Vows**,  
    161; **Aspirant Brothers**, 186.  
**Vows of Religion**, 151; **to Renew**, 159, 164.  
**Wills**, 205, 394.  
**Works of the Congregation**, 6, 7, 73 h, i; **Director  
of**, 118, 326.  
**Worship, Prefect of**, 447.  
**Zeal**, 369, etc.



## ANNUAL RENEWAL OF VOWS AND OTHER PROFESSION ENGAGEMENTS

---

In the name of the Father and of the Son  
and of the Holy Ghost. *Amen.*

Most Holy and adorable Trinity, animated  
with the liveliest gratitude for the numberless  
graces Thou hast showered on me, to this very  
day, and particularly in this Retreat, I come  
gladly to renew the offering I made Thee of  
myself on the blessed day of my Profession.

I must avow, O my God, that I have not al-  
ways fulfilled the duties of my holy calling with  
the generosity Thou hadst a right to expect of  
me. Being often negligent and unfaithful, I  
have committed many faults. But becoming,  
in these days of prayer and recollection, more  
conscious of my failings, I have deplored them;  
and with full confidence in Thy infinite mercy, I  
venture to hope them pardoned.

Firmly resolved to make immediate repara-  
tion, by a life more generous and fervent, I  
anew consecrate myself, unreservedly and en-  
tirely, to the service of Thy Divine Majesty.

To this end, I promise Thee, my God, to  
strive better for my own sanctification, and to  
devote myself more zealously to the salvation  
of souls.

I mean to keep the Rules of our Institute more strictly, in particular those that concern the Vows and Virtues of Poverty, Chastity and Obedience. These sacred engagements I renew with all my heart. To the intentions of my Superiors I will especially conform, renouncing my own ideas and wishes, so as to be freely led by Religious Obedience.

I renew also my engagement to persevere all my life in the Congregation, in spite of the troubles and temptations I may have to bear. My desire is to attach myself ever closer and closer to my Vocation, even till my last breath.

O Mary, my good and beloved Mother, receive into thy Heart these resolutions and promises. Obtain from the Holy Ghost that I be constantly faithful to them, and shed more and more on my soul the abundance of His graces.

Deign, O Virgin most holy, to bless this new Religious year. Bless the Congregation, its missions, all its works. Bless the labors and sufferings of its members; make their works fruitful for our personal sanctification and for the salvation of souls. Obtain that one day we may have the happiness to be reunited in Heaven, in the company of all the children of thy Immaculate Heart, in the glory of the Father, and the Son and the Holy Ghost.

*Amen.*

VERSICLES TO BE SAID AFTER THE  
RENEWAL OF VOWS

---

V Benedicamus Patrem et Filium cum  
Sancto Spiritu.

R Laudemus et superexalte mus eum in  
sæcula.

V Memento Congregationis tuæ,

R Quam possedisti ab initio.

V Oremus pro fratribus nostris absentibus.

R Salvos fac servos tuos, Deus meus, sper-  
antes in te!

*See Ceremonial for the Prayers.*









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