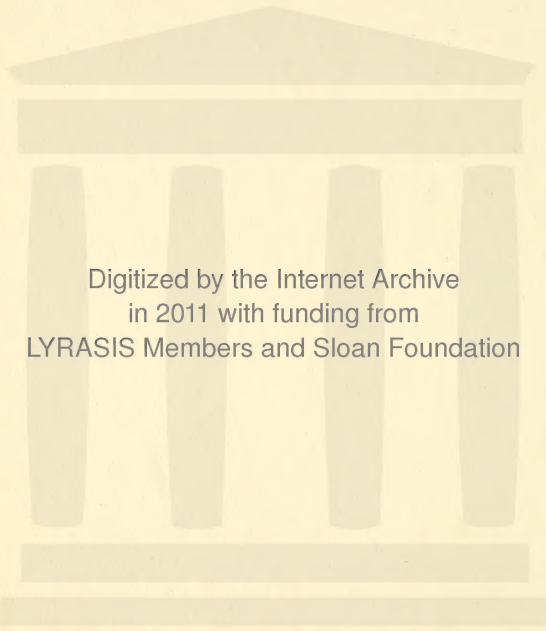


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# REGULÆ

ET

# CONSTITUTIONES CONGREGATIONIS SANCTI SPIRITUS

SUB TUTELA

IMMACULATI CORDIS  
BEATISSIMÆ VIRGINIS Mariæ



HOLY GHOST FATHERS

110

KIMMAGE, DUBLIN

1959

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1959x

*Concordat cum originali.*

JOSEPH T. QUINLAN, C.S.Sp.

IMPRIMATUR

Parisiis, die 1 Julii 1959.

FRANCISCUS GRIFFIN.  
*Superior Generalis.*

# APPROBATIONES

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## DECRETUM

### SACRAE 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 videbantur, Eminentissimi ac Reverendissimi Patres Sacri Concilii Christiano Nomini Propagando, in generali conventu 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 sufficiens, continentur.

Hanc vero Sacræ Congregationis sententiam, cum R. P. D. Alexander Barnabo, Secretarius, Sanctissimo Domino Nostro PIO Papæ IX retulisset, in Audientia habita die

DEC 14 1982

15 Aprilis 1855, atque ejusdem sententiæ quoad Articulum III Capitis III, a Sanctitate Sua confirmationem impetrasset, 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, *Præfectus*.

Loeo † Sigilli.

A. BARNABO, *a secretis*.

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DECRETUM

SACRÆ CONGREGATIONIS DE RELIGIOSIS

*Prot. Nr. 15256/56 — P. 63.*

Sacra Congregatio Negotiis Religiosorum Sodalium præposita, precibus Capituli Generalis Congregationis Sancti Spiritus sub tutela Immaculati Cordis Beatissimæ Virginis Mariæ benigne adnuens, mutationes afferendas supra



dictæ Congregationis Constitutionibus ultima vice 1922 revisis attente examinatas in Congressu excussit atque in nonnullis emendavit.

Præsentis Decreti tenore, immutationes et additiones prout continentur in hoc gallica lingua exarato exemplari quod in Archivo eiusdem S. Congregationis asservatur, approbat et confirmat atque ab omnibus servandas esse mandat.

Contrariis quibuslibet non obstantibus.

Datum Romæ, ex Secretaria S. C. de Religiosis,  
die 30 Novembris A. D. 1956.

Valerius Card. VALERI,  
*Præfectus.*

P. Ar. LARRAONA,  
*Sec.*



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

4. — Ad majorem perfectionem, quilibet Clericus, Sodalitium iniens, tria emittet vota simplicia paupertatis, castitatis et obedientiæ, prima vice ad triennium valitura, postea in perpetuum, nisi Superior generalis cum suo Consilio alterum triennium professioni perpetuæ præmittere satius ducat. Fratres coadjutores vero, nonnisi expleto secundo triennio vota perpetua emittant. Votorum perpetuorum dispensatio a Sacra Congregatione Religiosorum impetranda erit.

5.— Cum in Scripturis sacris *vae 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. — Sacra Congregatio Religiosorum negotiis præposita, sibi vindicat quæ respiciunt regimen, disciplinam, studia, bona et privilegia Sodalium.

Omnia autem 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 temporalium administratio, domorum regimen, Superiorum electio, Novitiorum receptio, inobedientiæ aliarumque domesticarum culparum punitio, ad Superiores locales, provinciales, et generalem 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 Superiore 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 eligantur.

11. — Duo Assistentes eligantur e sex Consultoribus, 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 præ sint pluribus communitatibus in regione determinata. Sicuti Superiori generali, ita et Superioribus provincialibus unus vel alter Assistens sit.

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

**15.** — Quolibet mense, ac sæpius, si sit necesse, Superior generalis et ejus Consultores cætum habeant.

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

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

**18.** — Agenda aut acta in cætibus 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 Supe-

rioris 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 vertente anno eligatur.

23. — 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. — Sodalitium non eligat sibi Superiorem nisi Sodem, qui vota perpetua nuncupaverit.

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

27. — Superioris generalis Consultores et Assistentes ad pluralitatem suffragiorum ab iisdem electoribus eligantur.

28. — Consultores Superioris generalis, præsertim Assistentes, non facile mutantur.

29. — Superioris generalis sive electio sive in officio

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

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## CAPUT SEXTUM

### De Sodalibus admittendis vel dimittendis

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

31. — 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.

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

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

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

35. — Sodalibus omnibus necessaria Sodalitium supeditet. Fatigatis, ægris, senio confectis domum infirmorum aperiat, ipsosque foveat.

36. — Si quis Sodalium votorum temporalium (quod

absit!) in peccata graviora, scandalosa aut Sodalitio valde nociva lapsus fuerit, a Superiore generali, cum consensu sui Consilii per secreta suffragia manifestato, absque spe restitutionis, e Sodalitio expellatur; attamen, in quantum suggerit charitas, adjuvetur. Pro professis votorum perpetuorum observabuntur normæ canonicæ.

37. — 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 Fratibus coadjutoribus

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

39. — Fratres coadjutores ad emittenda tria vota religiosa, paupertatis scilicet, castitatis et obedientiæ teneantur.

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## CAPUT OCTAVUM

### De bonis temporalibus

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

41. — Quælibet domus quotannis superfluum, sumpto necessario, cum speciali pecuniæ receptæ necnon sump-tuum indicatione, ad Superiorem generalem sive Procuratorem mittat.

## PARS SECUNDA

### De virtutibus et officiis Sodalium

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#### CAPUT PRIMUM

##### De colenda paupertate

**42.** — 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.

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

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

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

**46.** — Quoad 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; eorundem vero usui et gestioni, ab ipso in Societatem ingressu, renuntiassent censeantur; minime vero bona ipsa, necnon eorum fructus, in commune conferre teaneantur, sed tantum bona ex missis, officiis et industria in Societate acquisita.

**47.** — Absque Superioris venia, nullam pecuniæ quan-



titatem, vel in alienam utilitatem erogandam, penes se habeant.

48. — Teneantur singuli, non solum rationem reddere Superiori de pecunia quam eo consentiente expendierint, sed etiam eidem tradere quidquid forte, post usum, sibi superfuerit.

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## CAPUT SECUNDUM

### De modestia et castitate

49. — 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.

50. — 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.

51. — Cum alterius sexus personis nulla omnino 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

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

53. — Obediant ergo omnes præpositis suis, tanquam Deo; ipsi enim pervigilant quasi rationem pro animabus subditorum reddituri.

54. — 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

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

56. — Singulis ergo diebus, mentem colloquiis divinis ad æterna reducant, et piæ meditationi horam integram impendant.

57. — Per diem animam sæpius ad Deum elevent.

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

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



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

**61.** — Sacræ Scripturæ lectionem nullo die, quoad fieri poterit, omittant; piorum ac theologorum librorum lectione, animam aliquantisper recreent et nutriant.

**62.** — Curent Superiores ut omnes ad Pœnitentiæ sacramentum semel saltem in hebdomada accedant. Superiores suos inter subditos qui non sunt sacerdotes promoveant frequentem, etiam quotidianam Sanctissimi Corporis Christi receptionem; frequens autem, imo etiam quotidianus, accessus ad Sanctissimam Eucharistiam religiosus rite dispositis libere pateat (Can. 595-2°). 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.

**63.** — Post Sacrum non statim recedant, nec profanis misceantur colloquiis; sed gratias bonorum omnium Auctori fideliter reddant, pia recollectione adstantes ædificent; a qua nonnisi urgenti necessitate dispensentur.

**64.** — Superiores districte vetantur subditos quoquo modo inducere ad conscientiæ manifestationem sibi peragendam. Non tamen prohibentur subditi quominus libere ac ultro aperire animum suum Superioribus valeant; imo expedit ut ipsi filiali cum fiducia Superiores adeant eis dubia quoque et anxietates suæ conscientiæ exponentes.

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

**66.** — Semel in anno exercitiis spiritualibus vacent 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

67. — Ubi quis se ægrum sentiet, Præfectum sanitatis moneat, eique ut superiori, dum infirmus est, obediat.

68. — Nemo, sine facultate, tardius quam hora decima lectum petat, nec tardius aliis surgat; dormiant omnes per horas circiter septem, nec a recreationibus communibus facile abstineant.

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## CAPUT SEXTUM

### De charitate fraterna

69. — Sodalibus sit cor unum et anima una: quo agnoscant omnes eos vere esse Christi discipulos.

70. — Omnes invicem in Christo diligant; in laboribus et tentationibus juvent; in afflictionibus consolentur; juniores senioribus quasi patribus reverentiam exhibeant, qui vicissim illos habeant ut fratres.

71. — Pro Sodalibus et Novitiis vita functis sacerdotes Sacrum faciant unoquoque mense, eorumque recordentur ad altare per annum; qui vero sacerdotes non sunt, defunctos in orationibus suis Deo pariter commendent.

72. — Nemo, nisi Superior, fratri imperet; nemo cum fratre contendat, ei aliquid exprobet, eumve irrideat.

73. — 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.

74. — Nulla sit inter eos disputatio nisi de humilibus et laboriosis officiis obeundis.

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

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## CAPUT SEPTIMUM

### De officiis erga Superiores et Benefactores

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

77. — Superiorem generalem Sodalitii, qui omnibus Christi personam propius exhibet, magna reverentia et amore, ut decet filios, complectantur.

78. — 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.

79. — 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

80. — 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 non nisi 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.

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

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

83. — Extra domum non manducent sine necessitate aut licentia : quoties autem foras manducabunt, prudenter se observent.

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## CAPUT NONUM

### De procuranda salute animarum

84. — 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 eos ad arctam salutis viam deducant.

**85.** — 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 estote, sicut et Ego Christi.

**86.** — 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 Cælorum.

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## CAPUT DECIMUM

### **De observandis Regulis**

**87.** — 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.

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

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## PARS TERTIA

### De officiis in specie

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#### CAPUT PRIMUM

#### De officio Superiorum

89. — Superiores, præsertim Generalis, totis viribus enitantur ut tales se præbeant, quales bonum Sodalitii postulat et prout in hisce Regulis præscribitur.

90. — 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.

91. — Regulas communes accurate servent; particularia fugiant in cibo, vestitu, cæterisque universis.

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

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

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

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

96. — Eorum sit licentiam dare domo egrediendi aut extra domum manducandi.

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

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

**99.** — Curent ut Scholastici vel Alumni bis in anno de studiis stricte examinentur.

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## CAPUT SECUNDUM

### De officio Præfactorum

**100.** — Invigilent Præfecti ut inter subditos suos disciplina conservetur, nec relaxetur, aut immutetur; ita se gerant, ut eorum agendi ratio omnium sit norma.

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

**102.** — Eorundem 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, conscientiae 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 servant.

**103.** — Edoceant Novitios et Scholasticos rubricas, cæremonias, modum catechizandi, compenendi et pronuntiandi sermonem.

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

**105.** — Heic enuntiata Regulæ a Præfectis et Moderatoribus servantur in Scholis, in Collegiis atque in Seminariis quæ nostræ Congregationi commissa sunt.

**106.** — 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.

**107.** — Subpræfecti easdem Regulas servant, Præfectosque in officiorum eorum exercitio adjuvent.

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## CAPUT TERTIUM

### De officio Magistrorum

**108.** — Nullus, nisi urgente necessitate, instituat Magister, si non sit Sodalis.

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



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

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

**112.** — Alumnos pari studio exercent; cum nullo specialem familiaritatem habeant.

**113.** — Extra lectionum tempus benigne excipiant et audiant eos qui ab ipsis difficultatum solutionem quærunt.

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

**115.** — 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

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

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

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

**119.** — Omnem pecuniam quam acceperint aut expenderit in codicem quotidie referant.

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

**121.** — 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.

**122.** — Subprocuratores easdem Regulas servant, et Procuratores in eorum officio adjuvent.

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## CAPUT QUINTUM

### De officio Œconomorum

**123.** — Œconomorum officium cum sit exercitium charitatis, vigilantiae, humilitatis, mansuetudinis et patientiae, præstat ut his virtutibus sedulo studeant.

**124.** — In omnibus quæ ad sua officia spectant, tum Procuratoribus, tum Superioribus obediant.

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

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

**127.** — Quæ pro victu quotidiano sunt emenda Subœconomò indicent. Caveant ne res non bonæ aut insalubres emanent; quæ autem emptæ fuerint, ut conserventur curent.

**128.** — Curent etiam ut cibi parentur modo congruo, sed paupertati accommodato.

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

**130.** — In codice describant omnem domus suppellectilem; caveant ne quid deperdatur, aut frangatur; curent ut quod fractum fuerit cito reparetur.

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

**132.** — 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.

**133.** — Subœconomi Œconomus in iis quæ sunt sui officii obediant, eumque in omnibus juvent.

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# CONSTITUTIONS

OF THE

**CONGREGATION OF THE HOLY GHOST**

UNDER THE PATRONAGE OF THE

**IMMACULATE HEART OF MARY**

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## PART ONE

### **General Organization of the Congregation**

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#### CONSTITUTION 1

##### **Name and Patrons**

(Reg. 1.)

**1.** — The Congregation is consecrated to the Holy Ghost and placed under the special patronage of the Immaculate Heart of Mary. Its official title, as inscribed at the head of the Rules, arises from this double consecration.

**2.** — Its two principal feasts are those of Pentecost and of the Immaculate Heart of Mary.

3. — Its patrons are: for apostolic life, St. Peter, St. Paul, St. Francis Xavier, St. Peter Claver and St. Teresa of the Child Jesus; for community and religious life, St. Joseph and St. John the Apostle.

The Brothers, moreover, have St. Joseph as their special patron.

4. — The coat of arms of the Congregation represents the Holy Ghost, in the form of a dove, hovering over the Heart of Mary, with these words as motto: *Cor unum et anima una.*

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## CONSTITUTION 2

### Nature and Aims

(Reg. 3.)

5. — The Congregation is a Religious Institute dedicated to the apostolate. It is classified as a Religious Congregation with simple vows, of pontifical status and non-exempt (Can. 488, 2°, 3°).

6. — Its primary and general aim is to procure the glory of God and the sanctification of its members, by the practice of the vows of religion and the observance of its Rules and Constitutions (Can. 487).

7. — Its specific and distinctive aim is to undertake humble and toilsome ministry for which the Church less easily finds apostolic workers, especially the evangelisation of infidels, and in particular, of those of the black race.

Apart from this, only such work as is expressly requested by the Holy See shall be accepted, and also, by

way of exception, other work which is both useful to the Church and in keeping with the interests of the Congregation.

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### CONSTITUTION 3

#### **Means of Achieving the Aims of the Congregation**

(Reg. 4, 5.)

8. — To ensure the sanctification of its members, and to prepare them more effectively for the apostolic life by developing in them dispositions of self-denial, generosity and union with God, the Congregation requires them to take and to practise the three vows of religion to the extent and within the limits determined in Part Two of the Constitutions.

9. — In order to obtain the salvation of the souls confided to its care, the Congregation employs all the means suggested by a prudent and enlightened zeal in accordance with the demands of place, time and circumstance. Such means shall conform to the traditions of the Catholic apostolate and the instructions of the Holy See.

The only means to be excluded are those which are incompatible with the religious and community life as required by our Constitutions.

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### CONSTITUTION 4

#### **Juridical Position of the Congregation**

(Reg. 6-8; cf. 4, 19, 37.)

10. — The Congregation is subject to the Sovereign

Pontiff, who, as supreme head of the Church has complete authority over it (Can. 499 § 1).

It depends particularly on the Congregation of Religious, and, for everything pertaining to the missions, on the Congregation of Propaganda. It has a Cardinal Protector at Rome (Can. 494, § 1; 251; 252, § 5).

**11.** — All the following decisions concerning the more important affairs of the Congregation are reserved to the Holy See:

1° To accept, relinquish, or change the boundaries of an ecclesiastical jurisdiction;

2° To erect or suppress a province, or modify its boundaries (Can. 494, § 1).

3° To erect a novitiate (Can. 554, § 1);

4° To found or suppress a community in a country dependent on the Sacred Congregation of Propaganda, whose evangelisation has not been entrusted to the Congregation (Can. 497, § 1);

5° To transfer the Mother House;

6° To dispense from perpetual vows (Can. 669, § 1);

7° To confirm the dismissal of a professed member having perpetual vows;

8° To allow a professed member, in the cases foreseen by law, to live out of community for more than six months; to permit him to withdraw from the Congregation by temporary exclaustation or definitive secularization (Can. 638);

9° To dispense from certain impediments to the admission of a subject;

10° To alienate precious objects or property of any description exceeding 30,000 francs in value (Can. 534);

11° To give a decision in possible disagreements be-



tween the Congregation and the Ordinaries, or between the General Council and ecclesiastical Superiors who are members of the Congregation (Can. 296, § 2);

12° To settle any serious differences that might arise in the Congregation itself;

13° To authorize the discharge or the expulsion from office of an Assistant or Councillor;

14° To permit an extraordinary convocation of the General Chapter, or a delay in holding it.

15° To approve the acts of the General Chapter.

**12.** — Every five years, the Superior General shall send to the Cardinal Prefect of the Sacred Congregation of Religious a general report signed by the Councillors, on the state of the Congregation.

**13.** — The relations of the Congregation with Ordinaries and other ecclesiastical Superiors are governed by the common law of clerical Congregations with simple vows, of pontifical status and non-exempt (Can. 500; 512, § 2, 2°; 618).

**14.** — Before accepting an establishment or work subject to the Ordinary, such as a parish, a place of pilgrimage, etc., a written agreement shall be made with the ecclesiastical authority, in canonical and legal form, determining precisely the mutual conditions and signed by the parties concerned.

Works confided to the Congregation by civil authorities, founders, or benefactors are also subject to this provision. Where necessary, a detailed inventory of the situation shall be drawn up and duly signed in accordance with the laws of the country.

**15.** — Administrative relations between the ecclesias-

tical authorities and the communities are conducted by the competent Superiors.

The same arrangement is to be followed in regard to civil authorities and other administrations.

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## CONSTITUTION 5

### Various Classes of Members

(Reg. 4, 38.)

**16.** — The Congregation is composed of clerics and lay religious who consecrate their lives to its works.

**17.** — Before their Consecration to the apostolate, the clerics are called *Scholastics*. After this consecration they have the rank of *Fathers*.

The lay coadjutors are known as *Brothers*.

**18.** — To signify their consecration to God in the Society, all the members of the Congregation wear a religious habit which distinguishes them both from secular priests and from the religious of other institutes.

**19.** — Apart from the following special points, the habit of the clerics is the same as that of secular priests; the cassock has a sloping collar, and the buttons are not visible; also, a blue stock and a cincture are worn.

**20.** — In community the Brothers wear a cassock held by a small belt of the same material, and, like the Fathers, a collar with a blue stock.

When going out or travelling, they wear suitable lay attire if the provincial or local Superior thinks this desirable.

The habit of clerical novices and of novice Brothers

is the same respectively as that of the professed members, except that they wear a black stock.

21. — Such change of dress as may be required by the diversity of country, climate and work, especially as regards going out, are determined by the provincial customary.

22. — At the reception of the habit, the novices, both Clerics and Brothers, are given a name in religion. The Brothers are thereafter called by this name.

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## CONSTITUTION 6

### Houses, Provinces, Mother House

23. — The various houses of the Congregation are grouped into circumscriptions forming together one and the same moral body, of which the Mother House is the head.

24. — The houses are divided into Communities, Residences and Stations (Can. 488, 5°).

Houses that have at least six professed members, of whom four are Fathers, are Communities or *Formal houses*.

Those which do not fulfil these conditions are Residences or *Non-formal houses*; and if occupied only at intervals, they are called Stations or Annexes (Can. 617, § 2).

25. — The formation of aspirants takes place in houses differentiated, according to their purpose, as follows: for clerics, the Junior Scholasticate, the Novitiate, the Senior Scholasticate; for the Brothers, the Postulancy and the Novitiate.

**26.** — The Congregation can found no house without the written consent of the local Ordinary, nor without the authorization of Propaganda in countries dependent on it.

The permissions required for a foundation are also necessary to use a religious house for any purpose other than that for which it was founded. Changes, however, that are in accordance with the clauses of the foundation agreement and that merely concern internal administration and religious discipline, are excepted.

Any house may be suppressed by the General Administration, with the consent of the local Ordinary; but the Congregation could not be compelled, without legitimate reasons, to leave a place in which it was established.

**27.** — The houses of the Congregation are grouped into Provinces, Vice-provinces and Districts, in order to facilitate the administration and progress of the work.

The chief purpose of the provinces, designed to form the basis of our apostolate, is to recruit and form members to be put at the disposal of the Superior General. For the erection of a province, at least three houses, with the organization necessary for the formation of aspirants, both Clerics and Brothers, are required. The authority of the Holy See is required for the erection or suppression of a province, or for a change in its boundaries.

Vice-provinces have the same objective as provinces, without having as yet fulfilled all the required conditions.

Religious circumscriptions not having this objective, and not fulfilling the conditions required for provinces and vice-provinces, are called Districts.

The erection, suppression or change in the boundaries

of a vice-province or district, depends on the General Administration.

**28.** — The communities or residences, which, on account of their nature or situation cannot easily be attached to a province or district depend directly on the Mother House.

If their importance demands it, they may be erected by the General Council into Principal houses; the Superiors, by that fact, enjoy the prerogatives of principal Superiors.

**29.** — The community where the Superior General and the members of the Administration of the Congregation habitually reside, is called the Mother House, and holds the first place amongst the houses of the Congregation. It is the administrative, governing, and religious centre of the Congregation.

**30.** — The Superior General designates the religious titular of each community or residence at its foundation.

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## CONSTITUTION 7

### **Administration of the Institute**

(Reg. 9-11, 13, 20, 116.)

**31.** — The Congregation is governed by a Superior General aided by: 1° a General Council composed of six members, of whom two are Assistants; 2° a Procurator residing at Rome, who treats of the affairs of the Congregation with the Holy See; 3° a General Secretary; 4° a General Procurator or Bursar.

The members of the General Administration must always act under the direction of the Superior General.

32. — In addition to the Visitors, the General Administration is assisted by a General Dean of aspirants and of studies and by such secretaries as may be needed.

33. — Each province is directed by a provincial Superior who is assisted, according to the importance of the province, by two Assistants, two or four Councillors, and functionaries corresponding to the general functionaries.

34. — The administration of vice-provinces and districts is similar to that of provinces. The Superior is known as the Principal Superior.

35. — The Superior General, the provincial Superiors and those who possess power similar to that of Provincials, are major Superiors (Can. 488, 8°).

In accordance with Canon Law, the following may not validly become major Superiors: those who are not at least ten years professed; those who are illegitimate; in the case of appointment as Superior General, those who are not forty years old, and, in the case of other major Superiors, thirty years old (Can. 504).

36. — A local Superior is placed in charge of each community. He is aided by one or two Assistants, one or two Councillors, and various functionaries: Bursar, Master of Ceremonies, Secretary, etc.

37. — The novitiates and scholasticates are directed by Novice Masters and Directors of Scholastics, aided by other members of the Congregation, under the Supervision of their major Superiors.



**38.** — A Director assisted by a work-council is placed in charge of each Residence.

This title of Director may also be given to a Father who has charge of important work in a community.

**39.** — The Superior General and his Council are elected by the General Chapter.

The Superior General, acting on the deliberative vote of his Council, appoints the General Procurator of the Congregation at the Holy See, the General Secretary, the General Procurator or Bursar, the Visitors, the provincial and principal Superiors, and also, on presentation by these Superiors, their Assistants and Councilors, and the provincial Bursar. For the appointment of the provincial Bursar, the General Bursar is to be consulted.

With the advice of his Assistants, the Superior General appoints the General Dean of aspirants and of studies, the Secretaries, and, on presentation by the Provincial and his Council, he appoints also the local Superiors, the Masters of novices and the Directors of scholastics.

The renewal of temporary appointments is governed by the same conditions as the first nomination.

The Directors of residences are appointed by the provincial Superior. He also appoints the local Assistants, Councilors and Bursars, and the Directors mentioned in No. 38, second paragraph, on the presentation of the local Superior. The local Bursars are appointed with the advice of the provincial Bursar.

The various Superiors, Directors and functionaries mentioned above may be changed during their term of office under the same conditions as governed their ap-



pointment, exception being made for Masters and Sub-Masters of novices (Can. 560).

**40.** — In addition to councils, the Superiors are assisted in their administration of the Congregation itself and of provinces and communities, by general, provincial and local administrative chapters.

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## CONSTITUTION 8

### **Precedence and Titles of Address**

**41.** — Everywhere throughout the Congregation the Superior General or his deputy holds the place of honour and presides over all meetings.

**42.** — After the Superior General and the members of the Congregation raised to the Episcopate, comes the first Assistant General, then the second; after them, the General Councillors, according to the date of their Consecration to the apostolate; the Procurator of the Congregation at the Holy See; the General Secretary; the General Bursar; the Prefects Apostolic; all the other Fathers, according to the rule given in No. 46.

**43.** — In the absence of the Superior General, the General Assistants take the place of honour in whatever house they may be, and preside over the common exercises.

In the communities, the General Councillors rank after the provincial or local Superior.

**44.** — After the Superior General and his Assistants, the place of honour belongs to:

1° The provincial Superior, in all the houses of his Province;

2° The local Superior, in his community; the Director in his residence;

3° The provincial Assistants, in the houses of the province, but only after the local Superior or Director.

45. — In each community the first Assistant comes after the Superior. In the absence of either of those, the next in order of precedence is the second Assistant, who then only has any special rank.

46. — Fathers having no special title to precedence rank according to seniority:

1° of Consecration to the apostolate;

2° of ordination to the Priesthood;

3° of profession;

4° of age.

47. — After the Fathers come the professed scholastics and then the clerical novices; the Brothers always come after the Clerics.

The scholastics and novices take rank according to:

1° the orders received;

2° the date of ordination;

3° profession, in the case of scholastics;

4° entry to the novitiate, in the case of novices;

5° age.

48. — The order of precedence holds only for the chapel and the refectory.

49. — Throughout the Congregation the Superior General is addressed as “Most Reverend Father.”

The title “Very Reverend” is given to the General Assistants, Councillors and Functionaries and to eccle-

siastical Superiors not holding the rank of bishop or protonotary apostolic.

This title is also given to provincial, principal and local Superiors, but only in their respective province, district or community.

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## CONSTITUTION 9

### **The Superior General**

(Reg. 11, 20-29, 89-99.)

**50.** — The General Chapter appoints the Superior General by a majority vote. The office is conferred on him for a period of twelve years. He may be re-elected, but on condition of obtaining at least a two-thirds vote.

To prepare himself for his new functions, he shall make a retreat of eight days.

He resides habitually at the Mother House, where he can be neither local nor provincial Superior.

**51.** — His duty is to govern and administer the entire Congregation, according to the Rules and Constitutions; to maintain it in its spirit, its traditions and its purpose; to watch over its various interests; to give in everything the impetus and direction necessary for its prosperity and progress.

He represents the Congregation with all authorities, ecclesiastical and civil.

**52.** — His authority extends, within the limits marked by ecclesiastical law and the Constitutions, to all the

works of the Congregation whatever be their nature, and to all its members, whatever be their present function or their position in the past.

53. — The Superior General holds, of his own right, the presidency of the General Chapter. It appertains to him to promulgate and to execute its decisions.

54. — All important questions should be submitted to him. He holds over those reserved by the Constitutions to the General Council, in order to propose them for its examination, and with it to reach a decision. The others he decides himself, having consulted his Assistants, or even, should he think it advisable, the General Councillors.

In order that his Assistants may be able to give him effective support in his onerous office, he shall keep them in touch with all that concerns the Congregation, communicating to them the administrative correspondence, and he shall make no important decision without having consulted them.

55. — Great care is required of him in making suitable appointments; but even greater prudence and circumspection in making the necessary changes, especially in the houses of formation.

When it has become necessary to change a subject, he shall see to it that useful confidential information is sent to his new Superior.

56. — The following matters, in addition to those enumerated in Nos. 39, 70, 230, depend on the Superior General:

1° To call scholastics to tonsure and to minor orders (Can. 964, 4°);

2° To distribute the members amongst the provinces, vice-provinces, districts and principal communities;

3° To give permission to spend periods of three to six months with one's family, in conformity with the requirements of No. 369;

4° To authorize a professed member to make or change arrangements concerning the administration or use of his property, within the limits determined by law (Const. 240);

5° To allow the acceptance of titles, duties or offices outside the Congregation (Can. 515);

6° To give final approval to the ordinary accounts and budgets of the provinces, vice-provinces and principal communities;

7° With the consent of his Council, to permit a province, in the course of a financial year, any transaction (selling, buying, lending, borrowing without mortgage) beyond the powers of the Provincial, and in accordance with the prescription of Can. 534, § 1;

8° To authorize donations and subscriptions up to 2,000 francs;

9° To revise and approve the regulations and customs of provinces, vice-provinces, districts and houses of formation;

10° To grant to the members of the Congregation, to communities, provinces and vice-provinces such important dispensations as exceed the powers of the Provincial, but are not reserved to the General Council;

11° To conclude agreements necessary or useful to the interests of the Congregation, having submitted them, when necessary, for the approval of the Council.

**57.** — In case of absence, sickness or other hindrance, the Superior General is duly replaced by his first Assistant, or failing him, by the second. In default of both, this duty devolves upon the senior councillor present.

The Assistant or Councillor who thus replaces the Superior General, shall conform to his known intentions, and shall give him as soon as possible a report on his administration.

When the Superior General dies, or his resignation has been duly accepted, or he has been lawfully deposed, he is replaced by the first Assistant, or in default of the first, by the second, until the election of the Vicar General. This election shall be carried out in conformity with the prescriptions of No. 73.

**58.** — On the death of the Superior General, his substitute must notify the Cardinal Prefect of Propaganda, the Congregation of Religious, the local Ordinary, all the religious circumscriptions of the Congregation, the religious communities of the locality, and also other authorities or persons with whom the Congregation has particular connexions. It is his duty to see to the Masses and other prayers prescribed for the repose of the soul of the deceased, and to collect discreetly his correspondence and other papers.

Although holding the powers of the Superior General, he shall confine himself, except in case of urgency, to the transaction of ordinary current business until the elections.

**59.** — When the Superior General goes out of office definitively, he may select his residence; only by exception may he choose the Mother House.



## CONSTITUTION 10

### **The General Council; the Vicar General**

(Reg. 12, 15 sqq., 20, 27 sq., 31, 37.)

**60.** — The General Council consists, in addition to the Superior General, of six members, of whom two are Assistants, all elected by the General Chapter, and residing at the Mother House.

The General Councillors retain their powers until the following elective Chapter. They can be re-elected.

Apart from their regular meetings, the General Councillors, as such, have no special powers.

**61.** — When circumstances demand it, the Superior General may with the consent of his Council, send a Councillor or even an Assistant to a distant country, in order to fulfil a temporary mission.

A function which would keep him permanently absent from the Mother House may not be imposed on a member of the General Council. If he accepted it, he could not remain a member of the Council.

**62.** — When, in the interval between General Chapters, a vacancy occurs in the Council owing to death, resignation or any other cause, the Council elects a successor within the following three months.

This election, according to the rules laid down below, is by secret vote, and by absolute majority.

For the replacement of an Assistant, a new member is first elected to the Council, and the Assistant is then chosen from the members of the Council. If it is the first Assistant who is to be replaced there shall be a



third ballot to decide between the two Assistants already elected.

**63.** — The meetings of the General Council take place every week or every fortnight, and whenever the Superior General judges it useful.

**64.** — For a regular and valid deliberation of the Council all the Councillors able to assist must be summoned, and at least three, excluding the chairman, must be present.

When there is an urgent necessity, and the Council cannot be regularly convoked, the Superior General, with the advice of the Councillors present, may decide a question that the Constitutions reserve to the Council. However, when the Council does meet, he shall make a report of the decision taken, so as to have it ratified and entered in the minutes.

**65.** — The General Secretary always assists at the meetings of the Council, in order to take the minutes and to supply the information at his disposal.

Moreover, the General Bursar is called to the meetings whenever there is a discussion that bears directly on the temporal affairs of the Congregation.

Finally, the Superior General, with the consent of the Councillors, may call to the meetings, for consultation only; members of the Congregation who happen to be particularly competent in the matters submitted to the examination of the Council.

**66.** — In the case of the election or resignation of an Assistant or a Councillor, all the members of the Council must be present.

When a Councillor is hindered from taking part in an

election which cannot be postponed, the Council shall call in, for the occasion, a Father with perpetual vows present in the Community.

**67.** — The Superior General presides at the meetings of the General Council. In case of illness, prolonged absence or other hindrance, he is replaced by the highest in rank of those present (57).

This substitute can carry out the decisions taken when they are concerned with ordinary business; for matters of major importance he shall have recourse to the Superior General, unless that is impossible and there are grounds for presuming his approval.

**68.** — It is for the Superior General to submit matters for the deliberation of the Council. Nevertheless, the Councillors may propose, during the meetings, whatever they consider advisable for the good of the Congregation.

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

In the case of an election, the dismissal of a professed member, the alienation of property, the contracting of obligations or debts, the vote shall be secret; this procedure is also followed whenever a Councillor requests it (Can. 534, § 1).

No one may be excused from casting his vote or giving his opinion.

In business matters and in questions relative to the admission and departure of members, the decision is by a majority vote. The Superior General has a casting vote.

**70.** — The following matters are reserved to the General Council:

1° To examine and prepare questions to be submitted to the decision of the Holy See;

2° To appoint the Procurator of the Congregation at the Holy See, the General Secretary, the General Bursar, the Visitors, the Provincials, the Vice-Provincials, and the Principal Superiors, as well as their Assistants, Councillors and Bursars (142);

3° To accept the resignation of an Assistant or General Councillor;

4° To fill a vacant place in the General Council by the election of an Assistant or Councillor;

5° To dispense aspirants from the impediments listed in No. 179;

6° To prolong the time of probation of novices by a period of three to six months;

7° To admit to profession and renewal of temporary vows; for admission to perpetual vows, the Council has only a consultative voice;

8° To call to sacred orders;

9° To admit to Consecration to the apostolate;

10° To dismiss a professed member;

11° To found, suppress or transfer a community or residence, even in the missions (Can. 497, § 1);

12° To erect, suppress or transfer scholasticates, and, with the permission of the Holy See, novitiates.

13° To authorize a community to undertake or abandon any work involving a relatively numerous personnel;

14° To propose for the approval of the Holy See the canonical erection and boundaries of the provinces;

15° To erect a vice-province, district or principal community;

16° To approve and modify customaries that apply to the whole Congregation;

17° To dispense a province, a vice-province or a district for an indefinite period from a particular point of the Constitutions;

18° To decide the time and the place for holding the General Chapter, prepare the questions to be treated in it, and determine the various elective circumscriptions;

19° To decide questions that depend on the General Chapter, but that demand a solution in the interval between Chapters. Such decisions are subject to subsequent ratification;

20° To check annually the financial position of the Congregation and of the provinces, vice-provinces, districts and principal houses;

21° To authorize an extraordinary outlay of 10,000 to 30,000 francs; the alienation of movable or immovable goods to the same value; the lending or borrowing, with or without mortgage, of 15,000 to 30,000 francs; the acceptance of any bequest or foundation involving a burden;

22° To authorize a member of the Congregation to bring an action at law or to engage in a lawsuit; and any other business that according to common law or our Constitutions requires the deliberative vote of the Council.

71. — Should the Superior General, because of sickness or any other reason, be evidently and habitually unable to fulfil the duties of his office, the first Assistant should call and preside over a meeting of the members

of the Council to discuss whether things should be left as they are, or the Superior General should be asked to resign, or a solution be sought from the Holy See.

If finally—which God forbid—the Superior General were found guilty of grave faults calculated to injure the Congregation seriously, the first Assistant should immediately call an extraordinary session of the Council, to verify the facts and consider the need of submitting the case to the Holy See.

Before the voting, which shall be secret, the Superior General must first be invited to offer whatever explanation he may have to make. In a circumstance of this kind, the strictest secrecy must be observed until an answer is received from the Holy See.

**72.** — If an Assistant or Councillor compromises himself by serious faults, the Superior General, having duly authenticated the facts and asked the necessary explanations, shall call the Council without the member concerned. They shall then decide whether it is better to invite the guilty member to resign, or to remove him from office, or even to expel him from the Congregation.

The Council could, moreover, after a secret vote ask an Assistant or Councillor to resign, and if necessary remove him from office, if through ill health or other cause he had become habitually unable to fulfil the duties of his office.

**73.** — When the Superior General dies, or his resignation has been duly accepted, or he has been lawfully deposed, the first Assistant, with the advice of the members of the Council, announces officially the date and place for the election of the Vicar General. The election

is carried out by all the *ex-officio* members of the General Chapter then present at the place of election, and according to the rules established for the election of a Superior General.

If the vacancy occurs after the convocation of the General Chapter, or during it, or before the members are dispersed, no Vicar General is elected, but the first Assistant takes his place.

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## CONSTITUTION 11

### **The General Chapter ; the Elections**

(Reg. 19-29.)

**74.** — According to our Constitutions the supreme authority ordinarily exercised in the Congregation by the Superior General and his Council, belongs extraordinarily to the General Chapter.

**75.** — The General Chapter is composed of *ex-officio* members and delegated members.

*Ex-officio Members:* Besides the Superior General or the Vicar General, these are:

- 1° The general Assistants and Councillors;
- 2° The Procurator of the Congregation at Rome, the general Secretary and the general Bursar;
- 3° The general Dean of aspirants;
- 4° The provincial Superiors;



5° The Superiors of districts that have at least twenty Fathers under their authority;

6° The permanent Visitors, then in office;

7° The former Superiors General.

Every one of these members of the General Chapter will consider it a strict duty to take part in its activities. Those who cannot attend shall explain their position to the Superior General or the Vicar General, in order to obtain from him and his Council the required dispensation. They have the right to name a substitute.

*Delegated Members:* Besides the *ex-officio* members listed above, the General Chapter shall include delegated members in number not less than half nor more than two thirds of the *ex-officio* members.

These delegated members shall be elected according to territorial circumscriptions determined by the General Chapter.

Finally, the General Chapter may, if it sees fit, call in for consultation other Fathers proposed by the General Council.

**76.** — The Fathers with perpetual vows of a given elective circumscription choose the delegates to the General Chapter, from the circumscription itself or outside of it. Only Fathers with perpetual vows, who are at least thirty years old, and not members of the Chapter by another title may be elected (Can. 578, 3°).

Since the nature of our work makes it difficult to assemble all the electors of a given circumscription, the votes are given at the community chapter by sealed billets bearing the name of the delegate and a substitute.



At the first ballot an absolute majority is required; if a second is necessary, a relative majority suffices. Before proceeding to a second ballot, the voters shall be told the result of the first.

Those who in their own elective circumscriptions receive the greatest number of votes after the elected delegates shall be the substitutes.

The voting papers are sent to the General Council to be counted.

**77.** — The General Chapter meets every time it is necessary to elect a Superior General, that is, at least every twelve years.

If, however, for exceptional reasons, the Superior General, with the advice of his Council, thinks it necessary to convoke it at other than the regular periods, he shall ask the permission of the Holy See.

**78.** — The convocation of the General Chapter depends on the Superior General, or, if there is none, on the Vicar General. For this purpose he determines, with his Council, the place and time of the meeting, announcing this to the Congregation by a circular letter which also indicates the elective circumscriptions (Can. 162).

In case of the death or resignation of the Superior General, the Chapter shall be convoked within three months; and there shall be not more than one year between the vacancy and the actual assembly.

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

**80.** — Before beginning the deliberations, all the members of the Chapter shall make a retreat of three full days in common. On the opening day they shall offer the Holy Sacrifice of the Mass to obtain the divine assistance for the work of the Chapter, and especially for the elections.

**81.** — At a preliminary meeting, the President shall have this Constitution read. He next announces the names of the members of the Chapter, and their title to take part in it. Then, at a further meeting in the chapel, having first given a brief instruction, he brings to their notice that each of them, by virtue of our Constitutions, must take the following oath:

1° To vote for whatever he believes in conscience to be most advantageous for the Congregation (Can. 506, § 1);

2° To keep the deliberations of the Chapter secret until the decisions taken are duly promulgated.

Each one then comes to the foot of the altar and takes the oath saying: *Ita juro et promitto; sic me Deus adjuvet.*

Those who arrive after the taking of this oath, pronounce it in a session before they take part in the deliberations.

**82.** — The Chapter can take no valid decision without the presence of two thirds of the members convoked.

In the first meeting, two secretaries are appointed to draw up the acts and minutes, with two tellers to collect and count the votes. The Chapter chooses these by an absolute majority from a list of its members presented

by the president. If further voting is necessary, a relative majority suffices.

The tellers and the president take an oath to discharge their duty faithfully and to keep the matters of the Chapter secret, even afterwards (Can. 171).

Then the reports on the general state of the Congregation and on its financial condition, prepared by the Superior General and his Council, are read.

**83.** — When the election of a Superior General is necessary this now takes place.

To be eligible for this office, one must be a priest with perpetual vows; be at least forty years old, and ten years professed, of unblemished reputation, completely unencumbered by family affairs and healthy enough to bear the hardships of this office (Can. 504).

In the election of the Superior General, the following qualities in particular should govern the choice of the members of the Chapter: sound judgment; the discretion and prudence required for effectively directing men and affairs; a general culture above the ordinary; a calm and balanced mind; solid piety and an ardent zeal for the glory of God and the salvation of souls; a deep-rooted devotedness to the Congregation and its interests; a well-trying firmness and constancy, that the Congregation may be maintained thereby in its aim and spirit, by the faithful observance of the Rules and Constitutions.

**84.** — In the choice of Assistants and Councillors, the same qualities are to be sought.

**85.** — In order to vote with full knowledge, one may

seek information privately about the members to be chosen, especially for the office of Superior General; but one shall beware of influencing voters by intrigue, directly or indirectly, whether in favour of oneself or of others (Can. 507, § 2).

No one can vote validly for himself.

**86.** — The election takes place by secret vote. Folding his voting paper in four, each one in turn drops it into the ballot-box. These papers are then carefully counted by the tellers. If their number differ from that of the voters they are destroyed and a new ballot is taken. When the votes have been collected and counted, one of the tellers opens them and reads them aloud; he then passes them one by one to the other teller, who verifies them. The two secretaries mark the number of votes after each name that is announced. If any mistake is feared, there is another count and if necessary another ballot. When the election is over, all the papers are destroyed (Can. 171, § 2, § 3, § 4).

If a member of the Chapter is hindered by sickness from assisting at the meeting, the two tellers shall take the ballot-box to receive his vote (Can. 168).

**87.** — In electing the Superior General an absolute majority of the valid votes is required at the first three ballots. If these three give no result a further ballot is taken between the two members who have the most votes, or, should more than two have the same number, between the two seniors by Consecration to the apostolate, who do not now vote. He who then receives most votes is elected. If the votes remain equal, another ballot is taken; if, notwithstanding, there is still no result, the

senior by Consecration to the apostolate is by that very fact elected.

When postulation concurs with election, if, after a first indecisive ballot, the candidate for postulation does not obtain in the next ballot the required majority, namely two thirds of the valid vote, postulation is no longer possible. On his exclusion, the election is completely re-commenced.

**88.** — When the election is over, the General Procurator at Rome informs the Holy See.

**89.** — The Superior General is inducted into office by a religious ceremony in the chapel, in presence of the community.

The Superior General there makes aloud the profession of Faith of Pius IV, in its present form, and takes the following oath (Can. 1406, § 1, 9°):

1° To remain always, both himself and the Congregation, subject to the Holy See;

2° To preserve the Congregation in its spirit and purpose;

3° To maintain the observance of the Rules throughout the Congregation, especially of those that concern the vows and virtues of poverty, chastity and obedience.

All the members present then make their promise of obedience saying: “Most Reverend Father, I promise you respect and obedience as the legitimate Superior of the Congregation of the Holy Ghost and of the Holy Heart of Mary.”

**90.** — After his installation, the Superior General takes over definitively the presidency of the Chapter,

and the election of the members of the General Council is begun.

First, six Councillors are chosen, a single voting paper being used for the six names. From the Councillors thus elected, two Assistants are chosen, and finally, by a third ballot one of these is elected as first Assistant. These three elections require an absolute majority; amongst those who obtain this majority, those who receive the greatest number of votes are elected. If necessary a second and even a third ballot is held, but in this last case, a relative majority suffices. If in this third ballot the votes remain equal, a further ballot is taken and if this gives no result, the senior in rank is thereby elected (No. 46, 1°).

As soon as they are elected, the Assistants and Councillors are announced to the community and take their respective places.

**91.** — At the conclusion of the elections, the questions to be discussed are taken up.

Besides the investigation and reform of any notable abuses that may exist in the Congregation, the following matters are reserved to the General Chapter:

1° The examination of the moral and financial condition of the Congregation as it appears from the reports presented by the Superior General;

2° The introduction of any change into the Rules or Constitutions;

3° Matters of major importance for the general welfare of the Congregation;

4° Changes to be made in the decisions of previous Chapters;



5° The determination of practical rules to be observed in the Congregation with regard to controverted questions, new social conditions, etc.

92. — With a view to more enlightened discussion, the Superior General and his Council shall prepare in good time the matters to be submitted to the deliberations of the Chapter. It is also the duty of the Superior General, when the Chapter is in session, to appoint commissions, determine their purpose and propose their members for acceptance by the Chapter.

Other questions are presented in writing to the president who passes them on to the appropriate commission, which, if it thinks fit, reports on the matter to the Chapter, giving its view and the reasons for it.

93. — When in Chapter one may speak only on the subject being discussed; and this should be done briefly and to the point, and always in a moderate and suitable manner.

94. — Decisions are made by an absolute majority of the members present, and by secret vote if at least three members of the Chapter ask it. If this majority is not obtained, the question is left over for a later meeting. If votes are equally divided the Superior General can decide the question.

If a change in the Rules or the Constitutions were under discussion, a majority of at least two thirds of the votes, to be cast at one of the following meetings, would be required before it could be adopted.

95. — The secretaries draw up the minutes of each meeting, stating the questions proposed, the opinions expressed and the decisions taken. These minutes are



not authentic until approved by the Chapter. Only the president and the secretaries sign these reports.

From the minutes a list of the decisions taken is made and entered on a separate register to be signed by all the members of the Chapter. These constitute the *Capitular statutes*.

Such decisions as require the approval of Rome, and any others which it may be of interest to submit for the examination of the supreme Authority, are then sent by the General Council to the Holy See.

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## CONSTITUTION 12

(Formerly Constitutions 53, 54 and 59.)

### **The General Functionaries**

96. — The Procurator of the Congregation at the Holy See shall consider it a duty to act always in dependence on the Superior General and according to his direction, being his representative with the Supreme Head of the Church and with the Roman Congregations (Can. 517, § 1).

He shall zealously perform his important function and shall not allow other occupations to distract him. He shall particularly avoid becoming involved in disputes foreign to the interests of the Congregation.

97. — The General Secretary shall carry out his im-

portant work with great care, avoiding all other absorbing occupations. The following are his duties:

- 1° To draw up the minutes of the General Council;
- 2° To draw up the various administrative acts concerning the Congregation, under the direction of the Superior General, taking account of the advice of the General Bursar in everything concerning accounts and budgets;
- 3° To keep the registers and the administrative documents concerning the members of the Congregation;
- 4° To see to the death-notice of the members of the Congregation;
- 5° To keep and take care of the general archives;
- 6° To supervise the Bulletin of the Congregation, and, in general, the various publications dealing with the Congregation and its work.

The General Secretary draws up letters and reports under the Superior General's direction, and in his name. Hence, he should always present them to him so that, before sending them, he may revise, and where required endorse them.

**98.** — In everything relating to the archives and to documents concerning the members of the Congregation the General Secretary is assisted by a secretary-archivist.

**99.** — The General Bursar has charge of the administration of the movable and immovable goods of the Congregation as a whole, under the direction of the Superior General and his Council. He also assists the Superior General in supervising the management of goods possessed by the provinces and communities.

He shall be assigned one or more deputy General Bursars, who can take his place when necessary.

He cannot be either provincial or local Bursar.

At the end of the year, the General Bursar prepares the annual accounts and budgets and presents them, with his books, to the Superior General and his Council. After inspection, they are approved and signed by the Superior General and his Assistants.

On this occasion, he also informs them of the financial situation of the provinces, vice-provinces, districts and houses.

Even if he is not a member of the General Council, he shall be called to its meetings whenever material interests are under discussion, so as to provide the information and documents required, and to state his opinion, giving his reasons.

The General Bursar shall present a report for each extraordinary financial operation involving capital expenditure and reserved to the Superior General or his Council, and he shall be charged with carrying out the decision taken.

He deals directly and without authorization with all ordinary business provided for in the budgets and which concerns the Congregation in general, and he sees to it that the provisions concerning the provinces and communities are carried out, obtaining from the Superior General the decisions required.

The Brothers attached to the Procure for correspondence and accounts, for store-keeping, filling orders, packing and despatching, depend solely, in this work, on the General Bursar and the Fathers who assist him.

They shall take orders from these only, and they shall comply conscientiously with their directions.

**100.** — It is the duty of the General Dean of aspirants and of studies to assist the Superior General in everything concerning the apostolic schools, the junior scholasticates, the novitiates and the senior scholasticates of the Congregation, viz., the general direction of these houses, the recruiting and formation of aspirants, the examination of general and individual reports, etc., and the replies and decisions to be sent through the Provincial.

**101.** — The Corresponding Secretaries for provinces and districts are usually chosen among the General Councillors: in the sphere of administration they are the ordinary intermediaries between the Superior General and the Superiors of these circumscriptions.

It is their duty also to examine the reports of the provincial visitations and to forward the observations arising from them.

**102.** — The administrative correspondence of provinces, districts and missions with the Mother House shall be addressed to the Superior General, who shall distribute it to the competent functionaries.

These also shall submit to him all their own official correspondence.

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## CONSTITUTION 13

*(Formerly Constitution 50.)*

### **Members of the Congregation who are Ecclesiastical Superiors**

**103.** — When proposing a member of the Congregation to the Holy See for nomination as ecclesiastical Superior of one of our missions, the Superior General shall first ask each Father of this mission to indicate in a sealed envelope three names in the order of his choice. He shall then submit the result of the voting to the General Council whose right it is to make the final choice of the candidates to be proposed to the Holy See.

Bishops and Vicars Apostolic shall make a retreat of eight days before their Consecration; other heads of missions shall make a retreat of three days before taking up their function.

**104.** — Members of the Congregation who are placed at the head of a mission do not cease to be religious even when they are vested with the episcopal dignity. They remain therefore bound by the Rule; but they are the judges, in conscience, of the dispensations which their function requires. They shall observe to the best of their ability all that religious poverty prescribes and, in accordance with our Constitutions, they shall retain the simplicity of missionary religious in their standard of living, housing, furnishing and travel.

The principle to be observed is that ecclesiastical heads of missions acquire for the missions what a professed member acquires for the Congregation: dona-

tions, legacies, stipends, etc. They recover the use and the administration of the property they may have possessed and of whatever they acquire in the future (Can. 628).

As far as obedience is concerned, all these Superiors are immediately dependent on the Holy See in what pertains to the fulfilment of their functions, and shall faithfully follow all the rules and prescriptions laid down by it for the direction of their jurisdictions.

**105.** — They shall consider it a duty to maintain always with the Mother House relations of good understanding, trust and harmony. In their difficulties they shall turn with confidence to the Superior General and willingly follow his advice. If a serious and lasting disagreement with the Mother House occurred, the matter should be submitted first to the General Council and finally, if necessary, referred to the Holy See.

A duplicate of the documents intended for the Holy See, especially statistics and annual and quinquennial reports, shall be sent to the Mother House. Secret and confidential documents are excepted.

In conformity with the Apostolic Instructions they shall always be full of charity to their personnel, taking an interest in everything and everyone.

**106.** — Since our missions are entrusted by the Holy See to the Congregation, which is obliged to supply them with the necessary personnel and has, by that very fact, its own responsibility for them, ecclesiastical Superiors should not undertake foundations in these missions against the wishes or without the knowledge of the Mother House. Neither may they introduce or dismiss outside help without its consent; in the case of a Reli-



gious Society, the explicit permission of the Sacred Congregation of Propaganda is required (Can. 497, § 1).

**107.** — The Head of the mission, in a spirit of filial devotedness to the Mother House, shall faithfully observe the Rules and Constitutions himself and foster their observance among those about him.

The powers he has received from the Holy See impose on him the duty of maintaining and developing the various works of the mission, of specifying the labours of the missionaries and of directing their activity in the exercise of the sacred ministry; he shall, then, leave to the provincial or principal Superior the religious and disciplinary administration of the houses of the Congregation as it is fixed by our Rules, helping him with his authority and receiving from him a similar assistance.

The ecclesiastical Superior and the religious Superior shall act in understanding with each other when works involving an increase or reduction in personnel are to be undertaken or abandoned, when Superiors and Directors are to be appointed, when missionaries are asked for, when Fathers or Brothers are to be changed, are to return home or are to go on leave, and when the regular visitation of houses and works is to be carried out. In case of disagreement, they shall refer the matter to the Superior General; but in an urgent case, the authority of the ecclesiastical Superior prevails, until the answer arrives.

When necessary, written agreements shall be drawn up to meet particular situations.

**108.** — Ecclesiastical Superiors should always keep

their affairs in order lest the mission suffer injury in any way because of their illness or unexpected death.

**109.** — At their death, they are replaced in the manner determined by the Code of Canon Law (Can. 309).

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## CONSTITUTION 14

*(Formerly Constitution 12.)*

### **Visitors**

*(Reg. 14.)*

**110.** — In order to ensure the exact observance of the Rules and Constitutions throughout the Congregation, Visitors, chosen preferably from the members of the General Council, are appointed by the Superior General and his Council.

Their function is to carry out the visitation of the provinces, vice-provinces, districts and principal houses of the Congregation.

**111.** — Visitors are major Superiors. It is for the Superior General in Council to determine the programme, date and duration of visitations and to announce them officially (Can. 488, 8°).

**112.** — Visitations shall take place regularly at least every five years. Moreover, the Superior General may, with the advice of his Council, order extraordinary visitations.

**113.** — The personnel, the works and ministry and the property fall within the scope of the ordinary Visitors' powers, but only from the point of view of religious life.

The following are their principal duties:

1° To visit the different parts of the house—the chapel, the places of regular observance, the enclosure, the library, the archives, the rooms—in order to be sure that everything is in good condition and in conformity with the Constitutions;

2° To examine and check the administration by members of the Congregation of all that concerns material goods, both within the communities and in the work of the ministry; accounts, funds, title deeds, the various registers of material goods, of foundations and of Masses; but they have no power to authorize changes entailing extraordinary expenses;

3° To inspect the regulation and the distribution of functions;

4° To find out from all, Fathers, scholastics, brothers and aspirants how they perform their duties, their mutual relations, their dispositions and their difficulties, that they may be in a position to give, in private or in common, useful advice and recommendations (Can. 513, §1);

5° To study the running of the house, its regularity and external relations; to note the condition of each of its works, the difficulties encountered and the means to promote progress;

6° To inquire into the dispensations and authorizations granted relative to the Constitutions;

7° To become acquainted with the works of the province or district as a whole and their results; to investigate existing abuses, false steps taken, and changes to

be recommended; to observe the spirit of solidarity of the members;

8° To prescribe whatever is necessary or useful with a view to enforcing the faithful observance of the Constitutions, in particular in what touches the vows and virtues of poverty, chastity and obedience; and, in understanding with the respective Superiors, to remedy whatever irregularities may have been noticed;

9° Finally, to send to the Superior General an exact report of the state of affairs, of the measures which have been taken and of those which are proposed.

**114.** — When visiting missions and diocesan or parochial works subject to the Ordinary, the Visitors, while carrying out their functions according to the rules laid down above, shall be careful not to encroach on matters which belong to the ecclesiastical authority. They shall, nevertheless, become thoroughly acquainted with the condition of these works and with the relations of the members of the community with the ecclesiastical Superiors; they shall observe the submission shown to their prescriptions in the exercise of the ministry and the faithfulness with which the members give to them an account of the temporal administration and of the financial situation (Can. 415, 609).

**115.** — The following rights are reserved to Visitors:

1° They take precedence over the provincial or local Superior, unless he is a Bishop or Protonotary Apostolic;

2° They convoke and preside over councils and chapters;

3° They give permission to the Superior and the other members of the community to go out or to be absent;

4° They can command in the name of the vow;

5° They receive all the incoming and outgoing letters, except those of the ecclesiastical authority;

Finally the Visitor has the right and duty to question those whom he sees fit, whether professed or novices or aspirants and to make himself acquainted with everything that falls within the scope of his visitation. Each one shall tell him the truth and Superiors are forbidden to try to turn them away from fulfilling this obligation (Can. 513, § 2).

**116.** — As regards rights and powers, extraordinary Visitors are to conform to the instructions given them by the Superior General for the mission he entrusts to them.

**117.** — During the visitation, Superiors carry on the administration of their houses, but in dependence on the Visitor. They shall keep him in touch with current affairs and in matters of greater importance that may arise they shall decide nothing without his advice.

**118.** — The rights and powers of the Visitor are limited to the period of his mission and this is further limited to the community, the province or the circumscription to be visited.

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## CONSTITUTION 15

(Formerly Constitutions 13, 48, 59 and 53.)

### **Provincial and Principal Superiors and Provincial Functionaries**

(Reg. 13, 14, 89-99.)

**119.** — The function of provincial and principal Superiors is to promote in the province or district the faithful observance of the Rules and Constitutions, to give the required impetus to the different works, and to guide and supervise the local Superiors in their administration.

**120.** — Fathers who are called to govern and administer a province or district shall prepare for the proper fulfilment of their functions by a retreat of three days.

Before taking up office, they must make the profession of faith of Pius IV, before the Superior General or his delegate, if they have not already made it as ecclesiastical Superiors (Can. 1406, § 1, 9°).

**121.** — These Superiors are appointed by the Superior General in Council for a period of three years which may be renewed (Can. 505).

When their term of office expires, they retain the administration of their circumscription until their powers are renewed or until their successor arrives.

**122.** — By the fact of their appointment, they receive the following powers:—

1° To admit to the novitiate, with the advice of the examining commission instituted by them for this purpose, the postulants who seek admission (Can. 543).



2° To admit postulants to oblation, to authorize titular scholastics to leave, or to dismiss them, after due inquiry and with the advice of their Assistants (Can. 543);

3° To propose candidates for profession and ordination;

4° To draw up reliable information preparatory to profession, consecration to the apostolate, renewal of vows, departures, expulsions, ordinations, etc.

5° To appoint the Directors of residences, and, on the proposal of the local Superior, the Directors of works, the local Assistants and Councillors, the Bursar, and, in the case of prolonged absence or illness of the local Superior, to appoint an interim Superior;

6° To give permission for journeys and absences within the limits of the province, and for a stay with one's family for not longer than three months;

7° To issue letters of reference, certificates and other documents;

8° To authorize, according to the rules of Canon Law, the publication of books, pamphlets, articles for reviews and newspapers;

9° To control subscriptions to reviews and papers;

10° To authorize professed members to take a concursus or public examination;

11° To dispense, for a period not longer than one year, from some particular point of the Constitutions or of the regulations in force;

12° To visit each house of the province at least once a year according to the rules laid down for Visitors, and to send a report of this visitation to the Superior General (Can. 511);

In these visitations they examine the progress of the various works and the programmes of studies of the educational establishments and of the houses of formation; to make sure that these programmes are carried out, they shall preside at the examinations; they shall check the account-books and the treasury, even in works which are entrusted to us by authorities outside the Congregation, whether ecclesiastical or civil; they shall initiate the reforms and improvements that may be useful;

13° To preside at community exercises; to convoke and preside over the councils, chapters and commissions of the province;

14° To fix the time and place of the annual retreat and appoint the Father who is to give the conferences;

15° To assign the Fathers and Brothers to the different houses dependent on them, with the exception of those explicitly appointed by the Superior General;

16° To propose to the Superior General, with the advice of their Council, the provincial Assistants, Councillors and Bursar, the Masters of novices, Directors of scholastics and local Superiors;

17° To supervise and guide the local Superiors and Directors in their administration, eliminating whatever they might find irregular;

18° To ratify or supervise the distribution of functions made by the local Superiors and Directors;

19° To authorize, in understanding with the local Superiors, any unusual ministry;

20° To attend to the correspondence with the houses and other works in their territory as well as with the Mother House. To examine, annotate and sign min-

utes, reports, informations, bulletins, etc., and then transmit them to the Superior General. To transmit also to local Superiors and Directors the replies and other communications from the Mother House having first noted their contents, unless they are reserved letters;

21° To represent their religious circumscription with the different authorities and, as far as they are empowered, to treat with them about matters which are of general interest to the province, or the more important affairs of the houses which depend on them;

22° To authorize the admission and employment of outside help in our houses if the need should arise; to allow the reception of guests for a prolonged stay;

23° With the advice of their Assistants, to check and sign the accounts and annual budgets of the houses of the province, after their revision by the provincial Bursar;

24° To authorize, and if necessary order, with the advice of the provincial Bursar, an immediate outlay not foreseen in the budget to the amount of 3,000 francs for repairs, acquisitions, etc. To sell or exchange movable or immovable property to the same amount, but with the advice of the local council concerned;

25° To authorize the acceptance of donations and bequests which entail no burden;

26° To give permission for the disposal of as much as 500 francs in alms and good works in exceptional cases not provided for in the budget; to give permissions and dispensations in the matter of religious poverty in cases of slight importance (Can. 537).

123. — In a case of grave and urgent necessity, the provincial Superior, with the advice of those members

of his Council who are present, may make a decision regularly reserved to the Superior General but he must inform him without delay.

**124.** — In case of absence, hindrance, or death, the provincial Superior is replaced by his first Assistant, or in his default, by the second. In default of both, he is replaced by the senior among the provincial councillors and the other Fathers, following the order of precedence. This substitute shall confine himself to directing and transacting current business.

**125.** — The function of the provincial Bursar is to administer the movable and immovable property of the province, and to supervise the management of the material interests of its houses. In carrying out his function, he is dependent on the provincial Superior and his Council.

In ordinary business, his correspondence with the general Bursar passes through the provincial Superior. He shall carefully acquaint himself and the bursars of the province with the system of book-keeping used in the Congregation. He is a member by right of the provincial Council.

Every quarter, the provincial Bursar furnishes the Provincial with a financial statement, and every year he presents his books to the provincial Council to be examined by its members or by two delegates.

The accounts of the previous financial year and the budget of the coming year, together with the accounts and budgets of the houses of the province are then checked and signed by the Provincial and sent to the Superior General.

**126.** — The functions of the provincial Secretary are analogous to those of the General Secretary and they may be habitually performed, in provinces and districts, by the Superiors themselves.

The provincial Secretary draws up letters and reports under the direction and in the name of the provincial Superior. Therefore he must always submit them to him so that he may revise them, and, if necessary, endorse them, before dispatching them.

**127.** — The principal duty of the provincial Dean of studies is to see to the perfect orthodoxy of doctrine in the province, especially in the houses of study.

He must also, working in harmony with the General Dean of aspirants, promote the progress of studies by the use of good methods and carefully planned programmes, which the professors shall endeavour to follow faithfully.

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## CONSTITUTION 16

*(Formerly Constitutions 14, 49, 60, 53 and 55.)*

### **Local Superiors and Directors and Local Functionaries**

(Reg. 89-99.)

**128.** — The Superior of a community or *formal house* is appointed by the Superior General on the proposal of the Provincial, for a period of three years which may be renewed. His function is to administer the community confided to him, to direct its personnel and pro-



mote its works, in dependence on the major Superiors. He must maintain the exact observance of the Rules and Constitutions in the community and show a fatherly care for the religious of the Congregation entrusted to him.

By the very fact of his appointment, the local Superior receives the authority he needs to carry out his mission and all the powers not reserved to the major Superiors. He shall, moreover, have recourse to them for all matters which, either in themselves or because of circumstances, are of greater importance.

**129.** — A Father called upon to direct a community as Superior shall prepare himself for this function by a retreat of three days. Before taking up his duties he, like the Provincial, must make the profession of faith before the Superior General or his delegate (Can. 1406, § 1, 9°).

**130.** — The following are the principal powers of the local Superior:

1° To distribute, in understanding with his Assistants, the different works and ministries among the members of the community; to determine the prerogatives of the functionaries; to appoint the members to the different functions; to supervise and guide the carrying out of these functions;

2° To give permissions and to dispense from the rule in cases not reserved to the major Superiors;

3° To receive and dispatch the correspondence, and, if he sees fit, to take cognizance of it, except in the case of reserved letters;

4° To admit postulants to the junior scholasticate;

5° To receive in the absence of the Provincial, the



oblation, profession or vows of lawfully admitted subjects; to delegate this power to another Father;

6° To represent the community with the local authorities and transact with them any business that falls within his powers;

7° To communicate to his subjects the commands and recommendations of ecclesiastical Superiors;

8° To invite guests to meals and community recreations and to offer them hospitality for some days;

9° To preside at community exercises;

10° To convoke and preside over councils, chapters and commissions;

11° To decide any temporary changes which may have to be made in the ordinary regulation;

12° To examine and check every month the financial status and the account books;

13° To close and sign with the help of his Assistants the accounts and budgets presented by the Bursar and to forward them to the provincial Bursar for transmission to the Mother House;

14° To dispose of 1,000 francs for repairs, purchases, sales or exchanges not foreseen in the budget; to lend or borrow the same amount in similar unforeseen circumstances; and in exceptional cases to dispose of 200 francs for alms or good works;

15° To give the ordinary permissions with regard to religious poverty in matters of slight importance;

16° To accept gifts which carry no obligation with them.

**131.** — The local Superior shall not be Bursar of his own community, except in case of necessity. He shall not forget, however, his serious responsibility for the

temporal interests of the community. While leaving proper latitude to the Bursar, he shall supervise his work attentively.

Hence, together with him, he shall each month check and sign the cash book; each quarter examine and endorse the registers of receipts and expenses, comparing them with the provisions of the budget; visit the stores and the movable and immovable property every six months to see to the necessary repairs; finally, with his council, re-examine every year the accounts and budgets and having signed them send them to the provincial to be checked by him and forwarded to the Mother House.

**132.** — In case of absence, hindrance or death, the local Superior is replaced by his Assistant. If he has two Assistants, the first Assistant replaces him, or, in his default, the second. In default of the Assistants, authority passes to the Councillors and then to the other members of the community according to the order of precedence.

The duties of this substitute are limited to presiding at community exercises, giving the ordinary permissions and transacting current business.

An interim Superior has all the powers mentioned above, but he has no power to make changes in the established order of things without the express permission of the provincial Superior.

**133.** — The Director of a residence is local Superior and has the same powers, except in what concerns the expenditure of the community which he shall regulate by arrangement with the provincial or principal Superior.

**134.** — A Father who is appointed Director (as pro-

vided for in No. 38, paragraph 2, of the Constitutions) of a particular work in a community, has all the ordinary powers needed to carry it out, but he exercises these powers in dependence on the local Superior. He shall have recourse to him therefore in the more important matters; he shall receive and send his correspondence through him; he shall invite him to preside at the work-council and shall not deal with persons outside the Community except in understanding with him.

**135.** — The Bursar's function being the temporal administration of the Community, under the authority of the local Superior, he must first of all set himself to acquire, if he does not possess it already, all the knowledge that concerns his function. In particular he shall acquaint himself with the method of book-keeping used in the Congregation, with the regulations that concern his function, with the financial condition of the house, with property-titles, archives, material goods, and with what concerns the staff, domestics, workmen and suppliers.

He shall keep exactly to the powers given him by the Constitutions, never going beyond them.

He can incur all the regular current expenses, within the limits of the approved budget, but for extraordinary expenses, not foreseen in the budget, he needs special authorization.

The Superior shall instruct him to propose such extraordinary expenses for purchases, installation, construction, etc., in a note or written report. According to the importance of the case the matter is decided by the Superior alone or in Council or application is made to the major Superiors.

The supervision and spiritual care of the domestic staff pertains also to the Bursar.

Together with the Superior, he also takes care of confreres, aspirants, guests and strangers who are visiting the community.

In the missions, Bursars shall be guided by the various articles of this Constitution, adapting them as best they can to local circumstances and needs.

**136.** — The prerogatives of the local Secretary are analogous to those of the General Secretary. These functions may be habitually performed by the Superior himself.

The local Secretary draws up letters and reports under the direction and in the name of the local Superior. He shall always, therefore, submit these to him so that he may revise and, if necessary, authorize them by his signature before dispatching them.

**137.** — In the community it is the duty of the Master of Ceremonies to regulate the order of Masses, to direct liturgical functions, to see that the altar breads and wine are sufficiently guaranteed. In understanding with the Superior and Bursar, he shall look after the churches, chapels, oratories and sacristies with their furnishing, sacred vessels, altar linen and liturgical books.

**138.** — The Prefect of health has the duty of looking after the health of the community.

**139.** — It is the duty of the Librarian, in understanding with the Superior and Bursar, to procure the books needed by the community and to keep them in good condition. He shall see that the library is suitably supplied and that it is kept in order.

**140.** — The Regulator's duty is to ensure the regularity of the common exercises.

**141.** — The Reader of prayers shall not forget the prayers to be said in certain circumstances for the Congregation and the major Superiors, nor those prescribed for deceased members, whether at their death or on their anniversary. With this in mind, he shall keep the Necrology of the Congregation strictly up to date.

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## CONSTITUTION 17

*(Formerly Constitution 15.)*

### **Provincial and Local Councils; Work Councils**

*(Reg. 92.)*

**142.** — The provincial or district council is composed of the provincial or principal Superior, and, according to the importance of the circumscription, of four or six members, including two Assistants (Can. 516, § 1) and the Bursar.

They are appointed by the Superior General in Council on the proposal of the Provincial. At least one of the Assistants shall habitually reside near the provincial Superior.

Every regular decision of the council requires the presence of the majority of the members, including one Assistant.

Because of the distance separating some of our works,

especially on the missions, the provincial or principal Superior need call his council only once a year; but every three months at least he calls together his Assistants with the Councillors nearest at hand. In the missions this annual council shall be held at the same time as the Provincial Chapter prescribed in our Constitutions.

**143.** — The following are the questions that pertain to the provincial or district council:

1° The organization of the works of the province and the extent to which each is to be developed;

2° An extraordinary convocation of the provincial Chapter;

3° The examination of the accounts and budgets of the province, and the authorization, in case of urgency, of extraordinary expenditure not foreseen in the budget to the amount of 5,000 francs;

4° Important affairs of the province or of a community, which, by reason of the circumstances, present special difficulties;

5° Questions to be submitted to the Mother House, and the solution of which is reserved either to the Superior General or to his Council;

6° Cases reserved to the Mother House but which demand an immediate decision.

**144.** — The local Council is composed of the Superior, and, according to the importance of the Community, of two or four members, including one or two Assistants and the Bursar.

These Councillors are chosen by the Provincial on presentation by the local Superior (Can. 516 § 1). The work-councils, provided for in the second paragraph of



No. 38, are set up by the local Superior, who selects the members from the Fathers engaged in the work.

**145.** — Local councils shall meet every month, work-councils as a rule once a week, on the days appointed by the Superior or Director. The latter may, moreover, convoke extraordinary meetings whenever the circumstances so require.

**146.** — The following are the questions pertaining to the local Council:

1° The admission of students who are in unusual circumstances; the dismissal of a student;

2° The imposition of penances on professed members for serious and public faults;

3° The solution in an emergency of cases reserved to the major Superiors when there is no time to have recourse to them;

4° All the more important questions;

5° The examination of the annual accounts and budgets of the community, and the authorization of an urgent extraordinary expense amounting to 2,000 francs;

6° The examination of questions to be submitted, according to the Constitutions, to the major Superiors.

**147.** — The work-council considers:

1° The steps to be taken for the progress of the work;

2° The changes to be made in the regulation;

3° The marks to be given to students or aspirants;

4° The petitions for admission to oblation, profession and holy orders.

The Fathers have only a consultative voice in the work-council. Nevertheless for the proposal of a call to holy orders, the Superior or Director cannot decide.

against the majority of the Council, without notifying the major Superiors of this divergence of views.

In these different councils, except in the work-councils, the subjects for deliberation shall be made known in advance, together with the pertinent documents, so that each member may be better prepared to give his opinion. Full freedom of discussion shall be allowed, and an exact report shall be drawn up by the Secretary, and signed by him and the Superior. When occasion demands it, a copy shall be sent to the Mother House.

**148.** — Superiors are entitled to call to their respective Councils, in addition to the Assistants and Councillors, all other members who can furnish useful information, particularly functionaries, for questions pertaining to their charge.

**149.** — Provincial and local Councils have only a consultative voice, except where Common Law gives them a deliberative voice, but the respective Superiors cannot decide against the majority of the Councillors, without referring the matter to the major Superiors.

**150.** — Provincial and local Councillors, as such, have no immediate part in directive or executive authority, whether collectively or individually.

**151.** — The secretaries of councils and chapters have special duties to fulfil under the direction of the Superiors.

These duties are as follows: to foresee the meetings to be held; to convoke those concerned; to prepare and communicate in advance to the Councillors the pertinent documents; to take an exact note, during the sessions, of the opinions and votes given; to draw up the

minutes of each meeting and read them at the next for approval and if necessary, correction; to copy them or have them copied faithfully into the appropriate register; finally, after reading them over attentively, to sign them and have them signed by the Superior, and in the case of the General Council, by all the Councillors.

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## CONSTITUTION 18

*(Formerly Constitution 16)*

### **Administrative Chapters of Provinces and Communities**

**152.** — Provincial and district Chapters are composed of the provincial or principal Superior, local Superiors and Directors, provincial Assistants and Councillors, and all the Fathers of the circumscription who can be present.

**153.** — Besides examining and seeing to the correction of irregularities or notable abuses that may exist in the province, the provincial Chapters have also for object:

1° To announce decisions or recommendations of the Superior General or the Provincial, concerning the interests of the province or district, its communities and works;

2° To study questions or difficulties of general interest to the province or district, as well as the practical rules to be adopted in the exercise of the sacred ministry;

3° To consider matters of general interest, on the proposal of the Mother House.

The minutes shall be carefully drawn up and read at the next meeting.

**154.** — The local administrative Chapter is composed of all the Fathers attached to the community. It is held every month.

The Superior can invite other Fathers who happen to be in the house. The Brothers also may be called in, when it is a question of the work in which they are employed.

**155.** — The object of the local Chapter is:

1° To communicate the acts, decisions and recommendations of the major Superiors and of the local Superior;

2° To ask for advice on questions concerning the work; measures to be taken, regulations to be adopted or modified, etc.;

3° To cast votes for those proposed for oblation, profession and holy orders.

**156.** — The provincial and local Chapters can only offer advice, proposals or wishes on matters submitted to them. It pertains to the respective Superiors to make decisions according to the Constitutions. They shall take care to have the minutes of all these meetings drawn up, and shall report on them to the major Superiors.

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## CONSTITUTION 19

(Formerly Constitutions 17 and 21.)

### Admission and Probation of Clerical and Brother Aspirants

(Reg. 30-35, 38, 39 and 98.)

**157.** — Religious profession confers membership in the Congregation. Aspirants prepare for this in junior scholasticates, postulancies and novitiates.

**158.** — Junior scholasticates are houses of study set aside for the clerical aspirants who have not finished their secondary course.

The right to admit is reserved to the local Superior. As soon as an aspirant sends in his application the Superior replies and makes all the enquiries demanded by prudence. He then submits the result of this investigation to a commission of three Fathers, which is established in each house of formation for this purpose. He makes his decision according to their advice and that of his Assistants.

The admission of aspirant Brothers is subject to the procedure indicated in the preceding paragraph.

**159.** — After at least a year as junior scholastics those who give satisfaction may be allowed to receive the habit of novices and to make their oblation to God in the Congregation.

This favour, however, is granted only to those aspirants who have completed their sixteenth year, and have not more than three years of secondary studies to do.

Admission to oblation is subject to the same proce-

dure as profession, except that it is granted by the provincial Superior.

**160.** — Aspirants duly admitted make a retreat of three days after which they pronounce their Act of oblation in the chapel, in the presence of the community.

By this act, each publicly takes the resolution:

1° To strive to acquire the virtues and qualities required in a good member of the Congregation;

2° To keep faithfully to the regulations;

3° To submit to the guidance of Superiors.

**161.** — Clad in the religious habit, these aspirants are regarded as children of the Congregation, which grants them a participation in its spiritual treasury and takes responsibility for their religious and priestly formation. Nevertheless, the Superiors retain always the power to dismiss, not only those who prove unworthy, but also those who do not possess all the physical, intellectual and moral conditions demanded by the Constitutions.

**162.** — With the religious habit each receives a name in religion, by which the Brothers are known thereafter in the Congregation.

**163.** — The complete course of formation for the Brothers comprises three stages: one for the postulancy, one for the canonical novitiate in the religious habit, and one for technical training.

**164.** — The postulancy of aspirant Brothers has as special aim the preliminary study of their vocation. They are not admitted before the completion of their sixteenth year.

The normal length of this test is twelve months. If necessary it may be prolonged for six months with the



permission of the provincial Superior. If, after that, the postulant is not accepted into the novitiate, he shall be dismissed (Can. 539).

The postulancy is spent in the Brothers' novitiate; by exception however, and with the permission of the provincial Superior, it may be made in another house where the Rule is well kept, under the guidance of an experienced Father (Can. 540, § 1).

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## CONSTITUTION 20

*(Formerly Constitutions 56, 17 and 21).*

### **Novitiate of Clerical and Brother Aspirants**

**165.** — The duty of Masters of novices is to form the aspirants, Clerics and Brothers, to the spiritual and religious life as it is practised in the Congregation.

**166.** — In all that concerns the general order and exercises of the novitiate, they shall keep exactly to the prescriptions of the Holy See and to the regulations approved by the Mother House. No change in these regulations shall be made without the express permission of the Superior General.

**167.** — The Master of novices directs the work entrusted to him under the supervision of the major Superiors, but he alone has charge of the direction of the aspirants (Can. 561, § 1).

He may not hear their confessions, unless exceptionally a novice comes of his own accord (Can. 891). The provincial Superior shall name as ordinary confessor a Father residing in the novitiate house, or two if the number of novices requires it.

He shall also designate other confessors to whom the novices may have free recourse, and in addition an extraordinary confessor. The novices need not confess to him, but they ought at least to approach him for his blessing (Can. 566, § 2).

**168.** — The Master of novices should supervise and direct in their functions the Fathers who are assigned to him.

**169.** — The first duty of Masters of novices is to study the vocation of each novice. They shall watch with particular attention the subjects whose vocation is more or less doubtful; and if after a suitable time, the doubt remains, they shall prudently and charitably dismiss them.

The second duty of the Novice Master, with regard to the aspirants, is to ensure sound instruction, both religious and spiritual (Can. 565, § 1). For this purpose the clerical novices shall be given connected and carefully prepared conferences on ascetical theology, religious life in general, and the Congregation in particular. They shall also be introduced to an understanding of Sacred Scripture and to the liturgical life of the Church.

The novice Brothers shall likewise be given suitably adapted instruction on Christian doctrine and on the duties of the religious life (Can. 565, § 2).

**170.** — While instructing the aspirants in Christian

and religious perfection, the Novice Master shall help them to work at it with courage and generosity, pointing out to each the defective tendencies he may have specially to resist and the means of overcoming them (Can. 562).

Since spiritual direction is of special importance for this purpose, the Master of novices shall receive each aspirant once a fortnight and more often if necessary.

**171.** — The Novice Master shall also take great care of the disciplinary and exterior formation of the aspirants.

While preparing the novices for the practice of the religious life, he shall take care not to forget the apostolic life, of which it ought to be the best support.

Although it is not the purpose of the novitiate to apply the novices to studies, their intellectual formation shall not be neglected.

**172.** — Three times a year, the Novice Master shall send to the Superior General, a detailed report, in the appointed form, of the general state of the novitiate.

In all novitiates a statistical register shall be carefully kept, bearing the following exact entries: surname and Christian names of each aspirant as well as of his parents, date and place of birth, date of reception of the habit, of profession or of departure in the case of subjects eliminated. In a second register shall be entered the exact address of parents, and in another, the statement of the sums received or expended for individual board or support (Can. 570 § 1).

**173.** — The novitiate, properly so called, of the cler-

ical aspirants, is open to those only who have finished their classical course. Those who do not come from our schools, are admitted by the Provincial after a preliminary inquiry by a commission of three Fathers, set up for this purpose. The Novice Master observes their vocation for a period of not longer than a month, before he decides to give them the habit. By this reception of the habit the aspirants begin their novitiate.

The aspirants who have already made oblation and received the habit begin their noviceship by their formal entry into the novitiate.

The Brother aspirants who are considered worthy are admitted to the novitiate on the termination of their postulancy.

**174.** — Before beginning their novitiate, the Clerical and Brother aspirants make a retreat of eight days, and, if the confessor thinks it useful, a general confession of their whole life (Can. 541).

**175.** — Before the reception of the habit, all the aspirants should have, in addition to their certificate of Baptism and Confirmation, letters of reference from the Ordinary of their place of origin, and of any diocese where they resided for more than a year after their fourteenth birthday (Can. 544, § 1, § 2; 2411).

In the case of a cleric, it is sufficient to present his letters of ordination, with letters of reference from the Ordinaries of the places where he resided for over a year since his last ordination (Can. 544, § 4).

Those who have been in a seminary or a college shall, in addition, present letters of reference given by the rectors of these institutions with the knowledge of the

**Ordinary.** Those who have been novices or postulants must present letters of reference from a major Superior of the institute they have left (Can. 544, § 3).

This testimonial is sufficient for a professed religious who has received permission to enter our Congregation (Can. 544, § 5).

**176.** — Before giving the habit to aspirants, Superiors shall examine them on the elements of the religious and apostolic life, as well as on their dispositions and possible impediments. The aspirants, moreover, are bound in conscience to make known these impediments to those who have the right to know them.

**177.** — Some impediments render admission to the novitiate and therefore the subsequent profession, invalid; others make them only illicit (Can. 542).

The following cannot be validly admitted to the novitiate (Can. 542, 1°):

1° Those who have voluntarily joined a non-Catholic sect;

2° Those who have not completed their fifteenth year;

3° Those whose consent is vitiated by grave fear, or by fraud, or whom the Superiors admit under a like influence;

4° Those who are held by the marriage bond;

5° Those who are bound or have been bound by religious profession;

6° Those under threat of conviction for a serious crime of which they are or can be accused;

7° A residential or titular Bishop, from the moment of his appointment by the Sovereign Pontiff;

8° Clerics who, by a disposition of the Holy See are bound by oath to devote themselves to the service of their diocese or the missions, during the period for which the oath obliges them.

**178.** — The following are admitted validly but unlawfully to the novitiate (Can. 542, 2°):

1° Clerics in holy orders who enter without consulting their Ordinary or against his will, if his objection is based on the serious harm to souls, otherwise unavoidable, that the withdrawal of such clerics would cause;

2° Those who are unable to pay their debts;

3° Those who are charged with the responsibility of temporal affairs or are entangled in business matters which might involve the Congregation in lawsuits or other difficulties;

4° Children who are obliged to support their parents or grandparents in grave need; likewise, parents whose help is required for the support and education of their children;

5° Those destined for the priesthood, who have incurred an irregularity or some canonical impediment;

6° Persons belonging to an Oriental rite who are not provided with a written permission from the Congregation for the Oriental Church.

**179.** — Besides the foregoing impediments, which are of common law, there are some others special to the Congregation:

1° Illegitimate birth, not legitimised;

2° An age which is too advanced, that is, over 35 years;



3° An infirmity, especially if it is hereditary, or a notable bodily defect.

As these impediments belong to our particular law, the Superior General in Council can dispense from them.

**180.** — Novices may not be admitted to profession, unless they fulfil all the following conditions:

1° Sufficient health to observe the Rule and to be useful for the work of the Congregation;

2° Ability that is at least sufficient;

3° A steady mind and sound judgment;

4° A character in no way incompatible with community life;

5° Regular conduct and unsullied reputation;

6° A genuine attraction for the Congregation, with the intention of persevering in it for life.

When it becomes evident that a novice lacks any one of these qualities and is incapable of acquiring it, he should be dismissed.

**181.** — The novitiate lasts one complete and unbroken year; it cannot be shortened (Can. 34, § 3, 3°; 555, § 2).

However, an interruption, continuous or not, lasting from fifteen to thirty days, when authorised by the Superiors, or necessitated by circumstances, does not render the novitiate invalid, provided the exact number of days is supplied. If the interruption lasts less than sixteen days, prolongation is not obligatory (Can. 556, § 1, § 2).

In exceptional cases, the Novitiate may be prolonged for six months with the permission of the General Council, but, at the end of that period, those who do not

fulfil the conditions required for profession, shall be dismissed without delay (Can. 571, § 2).

The time of the novitiate is devoted exclusively, under the direction of the Novice Master, to the spiritual formation of the aspirants, the study of the Rules and Constitutions—of which each one shall have a copy—to prayer, the acquisition of Christian, religious and priestly virtues and to the practice of the vows of Religion according to the aim and spirit of the Congregation.

**182.** — The novitiate of the Brothers is devoted, before all else, to their spiritual and religious formation. They shall, furthermore, under the control of the Novice Master, helped by competent Brothers who are also good religious, receive suitable primary and technical instruction, with a view to the employments they will have to take up later, especially on the missions.

Nevertheless, they are to be employed only in the house as assistants, and in such a way as not to interfere either with exact attendance at the exercises of the noviceship or their religious and spiritual formation.

**183.** — If, during his novitiate, a novice gives up his income or his property, or if he lends either, such a renunciation or loan is not only illicit, but is null and void by law (Can. 568).

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## CONSTITUTION 21

(Formerly Constitutions 18, 19 and 21.)

### **Profession of Clerics and Brothers: Renewal of Vows: Perpetual Vows**

**184.** — When the novitiate year is over, the novices who are accepted make their profession in the Congregation, taking the vows of Religion for three years (Can. 571, § 2).

**185.** — Those who wish to be admitted to profession request it in writing from the Superior General. Then in a meeting of the Chapter, the Fathers, with the exception of the confessors, give their votes.

In the case of novice Brothers, the votes of the Brothers with perpetual vows are also taken.

The vote is given in writing and signed; if it is negative, the reasons should be indicated.

The applications are next submitted to the scrutiny of the special work-council. Then the Novice Master makes a special report on each aspirant, indicating the result of the voting in Chapter and of the Council, together with all useful information. This report, signed by the local Superior, is sent to the Provincial, who verifies and countersigns it and then sends it to the Superior General.

**186.** — When the General Council has pronounced their admission, the novices, after a retreat of eight full days, make their profession in the chapel, in the presence of the community.

**187.** — Profession consists in the surrender or dona-

tion of oneself to God and to the Congregation, by taking the three vows of Religion before the competent Superior, who accepts them in the name of the Church and of the Congregation.

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 the presence of Our Lord, Jesus Christ, of the most Holy Virgin Mary, of the patron saints of the Congregation and of all the heavenly Court, I, N. . . . . make to God and into your hands (for three years, forever) the three vows of poverty, chastity and obedience, in the Congregation of the Holy Ghost and of the Holy Heart of Mary and in accordance with its Rules and Constitutions" (Can. 576, § 1).

On the same day, an authentic document, drawn up in triplicate, is signed by the new member. One copy is given to him, the others are sent to the archives of the province and of the Mother House. A register of professions is kept in the novitiate.

**188.** — The surrender of oneself, made by each one at profession, includes this threefold promise:

1° To work generously for the fulfilment of the aims of the Congregation;

2° To observe faithfully the Rules and Constitutions;

3° To remain in the Congregation as long as the vows last, unless there are reasons for leaving, judged legitimate by the rightful Superiors.

**189.** — Reciprocally, the Congregation makes the newly professed member a partaker in the benefits and advantages, spiritual as well as temporal, which all its members enjoy (Can. 578, 1°).

The spiritual benefits comprise, in addition to the advantages of the religious and community life, the prayers and suffrages, the indulgences and merits which form, as it were, the spiritual treasury of the Congregation and in which each member shares during life and after death.

The temporal advantages consist in being supported suitably according to the Rule, whether in health or in sickness, as long as one remains in the Congregation.

By special favour, a novice on the point of death, who is not the proper age or has not completed the required period of probation, may be admitted to profession, even if he is outside the novitiate. This profession lapses, however, if he recovers.

**190.** — Once professed, Brothers cannot pass to the rank of Fathers. Moreover, a novitiate made in view of one category cannot be counted for the other (Can. 558).

**191.** — The vows of Religion being an essential condition for membership in the Congregation, no professed member can remain without them. At the expiration of their first vows, the clerics, if they are at least twenty-one years of age, shall take perpetual vows, unless the Superior General deems it opportune to prescribe another period of temporary vows. This period cannot exceed a maximum of three years (Can. 573, 574, § 2).

The Brothers shall be admitted to perpetual vows only after two periods of three years.

**192.** — Each provincial and principal Superior shall keep an account of the temporary vows of the members of his circumscription, and as expiry falls due, he shall

remind those concerned. If the subject satisfies the conditions required for final profession, he shall apply for it. On this application, the Superior takes the votes of those Fathers of the house who have perpetual vows, with the exception of the confessor.

In the case of clerics, he shall also take the votes of the clerics with perpetual vows; for the Brothers, those of the Brothers with perpetual vows.

**193.** — Each one shall vote according to his conscience; and in order that it can be considered before God, the Superior shall make known beforehand to the community the requests for vows made by the confreres.

The votes are given in writing, signed and sealed; if negative the reasons must be indicated. They are collected by the local Superior or Director, who sends them, sealed, together with a special report on the subject, to the provincial or principal Superior, if the latter reserves this right to himself.

**194.** — To take perpetual vows validly, a professed cleric must have completed his twenty-first year, a Brother two three-year periods of vows. These vows cannot be prolonged. The clerics must have spent at least three years with temporary vows.

**195.** — In pronouncing perpetual vows, the members of the Congregation renew forever the promises of their profession. They acquire, in return, special rights and privileges, to wit:

1° The right to vote for the admission of professed members to temporary and perpetual vows;

2° In the case of the Fathers, eligibility for important



offices and functions in the Congregation (Can. 578, 3°).

**196.** — Vows should be renewed the very day they expire; in default of a reply from the Mother House, the local Superior is authorized to allow a renewal for one year until the reply arrives.

For a sufficient reason, Superiors may permit the renewal of vows to be anticipated by one month.

**197.** — Vows are always taken in the presence of the community or at least before the Superior or his delegate, and two witnesses. An authentic document of the proceedings is drawn up in triplicate of which one copy is for the professed member and the others for the Mother House and the province (Can. 576, § 2).

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## CONSTITUTION 22

(Formerly Constitutions 18, 57, 58.)

### Senior Scholasticates

**198.** — After profession the clerics who have not yet completed their ecclesiastical studies pursue them in the senior scholasticate, under the guidance of the Director of the work, while at the same time continuing their religious and priestly formation.

If not yet in orders, they prepare to receive them. In this matter the prescriptions of the Holy See shall be followed.

All the scholastics are subject to the special scholas-

ticate regulations as approved by the Superior General.

**199.** — This period of formation culminates in a special consecration to the apostolate, by which the scholastics are promoted to the rank of Fathers.

The scholastics ask the Superior General for permission to make the consecration, and may on this occasion tell him of their inclinations and preferences.

**200.** — The call to orders and consecration is the occasion for a report on each candidate, based on the voting of the clerics with perpetual vows in the Community and on the recommendation of the scholastic council, as for admission to profession.

Ordinations and consecration are preceded by an examination and a retreat (Can. 1001).

**201.** — Each province shall have its houses of formation, and shall strive to meet the necessary expenses; the Congregation, as far as its means permit, comes to the aid of those who cannot provide for themselves.

The aspirants, for their part, shall be asked to defray the cost of their board or maintenance, in whole or in part.

**202.** — The work of Directors of scholastics is to continue, with the help of the Fathers assigned to the scholasticate, the religious, priestly and apostolic formation of the young professed members already begun in the novitiate, while directing them in philosophical and theological studies (Can. 587, § 2; 588, § 2, § 3).

**203.** — To this end, they have, in relation to the Fathers assigned to them, the powers and duties of a Director of a work. \*

In discharging this duty of completing the formation

of the young professed members, they shall follow the rules laid down for Masters of novices.

When scholastics are sent to any house before their consecration, they continue to depend, through their respective Superiors, on the Director of the scholasticate to which they belong.

**204.** — Prefects of scholastics have charge of the direction of rule; but they may hear the confessions of scholastics only exceptionally, when the latter ask them of their own accord and for a serious and urgent reason. The Provincial shall appoint several Fathers of the community, to whom confession may ordinarily be made. He shall name also an extraordinary confessor whom all shall approach two or three times a year (Can. 518, § 2; 566, § 2; 528, 1361, 891).

Fathers appointed to hear confessions should remain completely outside the discussions and voting concerning the dismissal of their penitent, his call to orders or his admission to vows (Can. 1361, § 3). On the other hand, they must never lose sight of their grave obligation to notify unworthy subjects in confession, that they are bound in conscience not to advance to orders or profession.

Only the confessors receive the scholastics for direction of conscience.

The record of each subject follows him to the end of his studies in the senior scholasticate; afterwards it is kept in the archives of the province and of the Mother House.

**205.** — In each scholasticate and in each house of formation, a Dean of studies has charge, in subordination

to the Superiors, of seeing that the teaching of the professors is entirely according to sound doctrine.

**206.** — The professors shall strive, above all else, to know thoroughly the subjects they have to teach. They shall be charged with no occupation that might divert them from their work.

Though, directly, their function is only to teach their pupils, they ought, nevertheless, to co-operate, as far as possible, in their moral, spiritual, religious and apostolic formation. For that purpose, they shall take advantage of every occasion offered them.

Finally, they shall treat pupils with complete impartiality. Without yielding to personal preferences, they shall, however, take proper account of individual abilities and dispositions.

**207.** — At the beginning of the school year, all the scholasticate professors shall make the profession of faith of Pius X, in the presence of the Superior General or his delegate.

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## CONSTITUTION 23

(Formerly Constitution 20)

### Departure ; Dismissal

(Reg. 34, 36.)

**208.** — Juridically, a professed member is free to leave the Congregation when his temporary vows expire. The Congregation, on its side, can, for reasonable motives, refuse him permission to renew his vows, and by that very fact, exclude him from membership.

Dispensation can be granted from temporary vows by the Superior General, from perpetual vows by the Holy See which in this case gives an indult of secularization (Can. 638).

**209.** — One who obtains an indult of secularization, ceases entirely to belong to the Congregation; he no longer enjoys any of its privileges and is released from all the obligations he had contracted as a religious.

To be re-admitted he would need an indult from the Holy See; he would have to make another novitiate and profession and his seniority would be determined by the date of this new profession (Can. 640).

**210.** — In certain cases, moreover, the Holy See grants an indult of exclaustation which permits a religious to live outside community for a specified time, but leaves him bound by his vows and all the obligations which are compatible with his situation. This religious must lay aside the habit of the Congregation; he is deprived of both active and passive vote, but he continues

to enjoy the purely spiritual privileges of the Institute.

With regard to obedience, he is subject to the Ordinary of the place where he resides; he must even obey him in virtue of the vow (Can. 639).

**211.** — When a professed cleric in major orders ceases to belong to the Congregation, either because he has not renewed his vows when they expired, or in virtue of an indult of secularization, his canonical position varies according to whether he was entirely released or not from the diocese to which he belonged before he entered the Congregation. If he was not released he returns to the diocese and his bishop is bound to receive him. If he was released he may perform no sacred function until he has found a bishop to receive him, unless the Holy See has provided otherwise (Can. 641, § 1).

**212.** — A professed member with perpetual vows who leaves one of our houses without permission with the intention of never coming back to it, or one who, legitimately absent, does not come back, thereby intending to withdraw obedience, shall be considered an apostate from religious life. He who withdraws from the house, with the intention of returning, shall be considered a fugitive (Can. 644).

The apostate and the fugitive are in no way freed from the obligations of the Rule and the vows and they are bound to return at once. The Superiors must search for them with care, and welcome them if they return sincerely repentant (Can. 645).

**213.** — A professed member who would be guilty of one of the following faults is to be considered dismissed (Can. 646):



- 1° Public apostasy from the Catholic faith;
- 2° Flight in company with a woman;
- 3° Marriage or attempted marriage, even a merely civil marriage.

In such a case the Superior General with his Council has only to make a simple declaration of the fact; he shall, however, see that the substantiating proofs are kept in the archives.

**214.** — The Superior General, with the consent of his Council given by secret vote, may dismiss a professed member before the expiry of his temporary vows. This dismissal, however, must be for serious reasons either on the part of the subject or on the part of the Congregation (Can. 575, § 1; 647, § 1).

Ill-health would not be a legitimate reason for exclusion, unless it was established that this condition had been fraudulently concealed before profession (Can. 637).

The absence of religious spirit, which would be a cause of scandal to others, is a sufficient reason for dismissing a member if it persists in spite of several warnings accompanied by a salutary penance (Can. 647, § 2).

Provided that the reasons for dismissal are clearly known to the Superior, it is not necessary to prove their reality by a judicial process, but they should be communicated to the member concerned. He shall be given full liberty to answer them and his reply shall be faithfully presented to the Superior General.

Moreover, the religious can have recourse to the Holy See and this recourse suspends all the juridical effects of the dismissal.

By the fact of dismissal, a professed member with temporary vows is released from them; obligations from major orders remain but the cleric in minor orders is reduced to the lay state by the very fact (Can. 648).

**215.** — A professed member with perpetual vows may be dismissed only for grave external faults and for incorrigibility which has been proved by the futility of two admonitions (Can. 649, 656).

The faults must be at least three in number, whether of the same kind or of different kinds, but they must be such that taken together they manifest stubborn bad will. A single fault persisted in obstinately, would be a sufficient reason for dismissal if it were shown to be the equivalent of a triple fault by the futility of the admonitions (Can. 657).

Before the admonitions can be made, the fault must be notorious or at least verified either by the admission of the accused or by other sufficient proofs resulting from a preliminary investigation (Can. 658, § 1).

The admonitions are given by the Superior General, the provincial Superior or a Father delegated by them. When it is a question, not of many faults, but of stubborn persistence in one fault, the two admonitions must be separated by an interval of at least three full days (Can. 659, 660).

Each admonition is given in a document signed and dated; it should be accompanied by the threat of dismissal, by opportune exhortations and corrections, as well as by penances and other medicinal punishments calculated to bring about the amendment of the offender. Moreover the Superior should remove the cul-

prit from every occasion of relapse, if necessary by changing him to another house (Can. 661).

Incorrigibility is proved if the religious falls again after two admonitions, or if he persists in his fault. In this case, after waiting at least six days, the Superior General brings the question of dismissal before his Council, but the dismissal has no effect until it is confirmed by the Holy See (Can. 650, § 1, 2°; 662).

The dismissed religious has the right freely to present his defence, and his replies should be faithfully reproduced in the report which is sent to Rome (Can. 650, § 3).

**216.** — When there is grave external scandal or when serious harm threatens the community, a professed member could be dismissed immediately by the Superior General or the provincial Superior with the consent of their Council. Even a local Superior, with the consent of his Council and of the local Ordinary, could take the same step, if recourse to a major Superior were impossible, but the matter must be immediately submitted to the Holy See through the Ordinary or the major Superior (Can. 653).

**217.** — A professed member with perpetual vows who is dismissed from the Congregation is, by that very fact, released from his vows unless he is in major orders. If he is a cleric in minor orders, he is reduced to the lay state (Can. 669, § 2).

If he is in major orders and is dismissed for one of the faults mentioned above or for a fault to which the penalty of infamy, deposition or degradation is attached by law, he is forbidden ever again to wear ecclesiastical dress (Can. 670).

If he has been dismissed for some less serious fault, his position is as follows (Can. 671):

1° He remains suspended until he is absolved by the Holy See;

2° If the Sacred Congregation of Religious sees fit, it orders him to live in a specified diocese wearing ecclesiastical dress;

3° The Ordinary of this diocese appoints a house of penance as his place of abode or entrusts him to the care and vigilance of a prudent and pious priest;

4° The Congregation which has dismissed him, supplies him, through the Ordinary, with charitable help for his maintenance, unless he can provide for himself in some other way;

5° If he did not submit to the prescriptions of the Sacred Congregation of Religious or to those of the Ordinary, he would, by that very fact be deprived of the right to wear ecclesiastical dress;

6° If, in the judgment of the Ordinary, the conduct of the dismissed member, at the end of a year or even before that, is unworthy of the ecclesiastical character, he is expelled from the house of penance and deprived of the right to wear ecclesiastical dress. At the same time, the Ordinary sends a report to the Holy See and to the Superiors of the Congregation from which the religious has been dismissed.

7° If the conduct of the dismissed member is such that he can be considered really reformed, the Ordinary supports his petition to the Holy See for absolution from suspension, and, if this is granted, allows him, with all necessary precautions and reservations, to celebrate Mass in the diocese; if he sees fit he will even give him some work in the ministry which will maintain him

suitably; in this case his former Congregation is no longer bound to provide the charitable allowance mentioned above.

In the case of a deacon or subdeacon, the matter must be submitted to the Holy See.

**218.** — A religious who has left or has been dismissed, but has not been dispensed from his vows, is bound to return to the Congregation which must receive him if for three years he has given proofs of full amendment. If there are difficulties about his return, the case must be submitted to the Holy See (Can. 672, § 1).

When the dismissed religious has been dispensed from his vows, he remains under the jurisdiction and special vigilance of some bishop, if he can find one willing to receive him; if he cannot, his case is to be referred to the Holy See (Can. 672, § 2).

**219.** — By the fact of departure lawfully declared, the religious loses all right to participate in the spiritual and temporal advantages of the Congregation.

Before leaving the community, he lays aside the habit of the Congregation and gives the Superior his copy of the Rules and Constitutions and everything he has received for his function.

Apart from the assistance provided for by law (Can. 641, § 1; 671, 5°), it is understood that he cannot claim salary, indemnity or pension on any ground whatever. If, however, he had donated his property to the Institute, he would receive an annuity for life from the capital still remaining (Can. 643, § 1).

**220.** — When the Congregation has thus to part with one of its members, it shall be regarded as a duty to treat

him with discretion, kindness and charity, to give him advice useful for his soul, to assist him to find a suitable position and to safeguard his reputation as much as possible.

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## CONSTITUTION 24

*(Formerly Constitutions 21 and 60.)*

### **Coadjutor Brothers**

(Reg. 4, 38, 39.)

**221.** — The mission of the Brothers is to assist the Fathers in their apostolic labours, being engaged under their authority in the material sphere, in primary or technical schools or in certain works of the apostolate.

It is with this special aim in view that they are received into the Congregation and to it their religious and technical formation should be directed.

**222.** — During the three-year period of their first vows, the Brothers are to continue their formation, religious as well as technical; with this in view, they shall be placed in houses where they can be supervised and carefully guided towards this two-fold end.

**223.** — In houses where there are only a few Brothers, they join the Fathers for the common exercises. If they are sufficiently numerous, they perform these exercises apart.

**224.** — The Auxiliary Brother takes, in that capacity,



the first place. The others take their place in the chapel and the refectory in the following order:

1. Priority of profession;
2. Priority of reception of the habit;
3. Priority of age.

**225.** — The Father who is put in charge of the Brothers either presides himself at their principal exercises—mental prayer, night prayer, meals—or he gets another Father to do so; he gives them a conference at least once a week, unless the Superior decides to do this himself; he assists at their Chapter of Rule, and strives to maintain among them a spirit of regularity and devotedness.

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## CONSTITUTION 25

*(Formerly Constitution 22.)*

### **Temporal Goods**

(Reg. 35, 40, 41, 116-133.)

**226.** — According to our Rules, the Congregation, the provinces and the houses, as such, can possess movable and immovable goods to provide for the maintenance of the members of the Congregation and for the support and development of its works (Can. 531).

All these goods are in the category of ecclesiastical property.

To alienate precious articles, the authorization of the Holy See is always required (Can. 1532, § 1, 1°).

A similar authorization is required for the alienation of other goods or for contracting debts or obligations if the sum in question exceeds 30,000 francs (Can. 534).

In the case of a smaller amount the authorization of the competent Superior is sufficient (Can. 534).

**227.** — In establishments which are not the property of the Congregation but which are entrusted to it to be directed by its members, a careful distinction must be made between the property of the establishment, parish, diocese, mission or work and the property of the Congregation as such, or of the province or community, especially in the case of cash or securities and movable property.

The respective inventories and accounts shall be kept in separate registers.

**228.** — The administration of the goods of the Congregation as a whole is entrusted to the General Bursar under the authority of the Superior General and his Council (Can. 516, § 2).

**229.** — Titles to income of all sorts including stocks and bonds, forming the general reserve of the Congregation, cash or cash values representing the capital of life annuities and of endowments, as well as any deposit duly accepted, shall be kept in a special safe.

Certain more important documents which it is thought necessary to preserve from all danger shall also be kept there.

The above titles may be kept in a bank.

The choice and change of securities are subject to the approval of the Superior General and his Council.

The permission of the local Ordinary must first be

obtained if funds are to be invested which have been donated or bequeathed to one of our houses to be spent locally for worship or for charity; a similar permission is required when there is question of funds donated for a parish or mission (Can. 533, § 1, 3°, 4°).

**230.** — At the end of the year the General Bursar submits his accounts and his budget to the Superior General. He, having examined them carefully with his Assistants or with two delegates of the Council, communicates the findings to the Council, and then approves and signs them, as do his Assistants.

In the administration of the goods of the provinces and communities, a similar procedure is followed, always under the authority of the Superiors.

**231.** — The Superior of a province or district shall not be its Bursar; the same rule holds, as far as possible, for the Superior of a house (Can. 516, § 3).

**232.** — The provincial Bursar administers the goods of the province under the authority of the provincial Superior and his Council; he carries out their decisions and keeps them informed of his administration. In virtue of his office he is a member of the Provincial Council (Can. 516, § 2).

During the financial year, any extraordinary outlay required in the province or any capital liability to be contracted exceeding the powers of the provincial Superior, must be submitted to the Superior General or to his Council for approval.

**233.** — In each community, the administration of the temporal goods is entrusted to a Bursar under the authority of the local Superior and his Council (Can.

516, § 2); he carries out their decisions and keeps them in touch with matters concerning his function; he is a member of the community Council.

**234.** — As far as possible, each province and each community within the province, shall be self-supporting and provide for itself the necessary resources.

Nevertheless, if a house were temporarily in need, the province would help, and, in default of the province, the Congregation, but on condition that reimbursement be made as soon as circumstances permitted.

**235.** — Care should be taken not to contract debts nor to accept burdensome obligations which cannot be met nor to engage in works or enterprises which, though good and useful, one might not be in a position to carry through.

**236.** — All the surplus funds of the houses of the Congregation are intended for the formation of aspirants and for the maintenance of the old and the sick. Hence when a suitable reserve fund has been set aside and what is necessary for extraordinary and ordinary expenses is deducted, the balance shall be devoted to these two ends.

Therefore, the surplus of the houses shall be devoted to the works of formation of the province and the provincial surplus shall be sent to the General Bursar to be used according to the stipulations of the preceding paragraph.

Districts shall send in their surplus to the General Procurator who will divide it among the provinces of origin of the members, according to the prescriptions of the General Chapter.

In the missions, the resources provided by the charity of the faithful or the industry of the missionaries shall be used for the maintenance and development of the works of the mission, in conformity with the rules laid down by the Church.

Funds which the missionaries collect for their missions shall be handed over to the ecclesiastical Superior who will dispose of them according to the intentions of the donors.

At all events for every Father and Brother, an annual fee, called personal contribution, the amount of which is fixed by the General Council, shall be paid to the Mother House for the general expenses of the Congregation, the provinces and the districts.

**237.** — Endowments for burses and Masses shall be administered in conformity with the laws of the Church, especially in what concerns the inalienability of the capital.

Every proposal for an endowment and for a life annuity, shall, moreover, be the subject of a special report to be submitted to the General Council, to which the authorization is reserved.

As a matter of principle, endowments involving a perpetual obligation shall not be accepted.

**238.** — Members shall avoid disputes and lawsuits to the best of their ability, by making, if need be, all possible concessions in the interests of peace.

Nevertheless, if there was danger of notable injury to the rights and interests of the Congregation, it could and should vindicate them by legitimate means.

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## PART TWO

### Rules Common to all Professed Members

#### CONSTITUTION 26

*(Formerly Constitution 23.)*

#### The Vow of Poverty

(Reg. 42-48.)

**239.** — By the vow of poverty, the members of the Congregation bind themselves not to dispose of any temporal goods without the permission of their lawful Superior.

For each member, this obligation covers patrimonial goods, as well as the goods of the Congregation and all other goods.

**240.** — The professed members of the Congregation retain the ownership of their goods and can receive more (Can. 580, § 1); but they cannot retain the administration, usufruct, or use. They shall therefore, before profession, by public act or under private seal, relinquish the management of them to some person of their choice, or if they prefer, to the Congregation, deciding the use to be made of the income.

A similar cession shall be made of goods acquired after profession. Once completed, these arrangements

cannot be revoked or changed without the permission of the Superior General. In case of departure or dismissal they lapse when the vow of poverty ceases.

Professed members are not permitted to hand over their property gratuitously by a voluntary deed of conveyance.

Furthermore, novices must, before taking their first vows, make a will concerning all the goods they actually possess, or may subsequently possess. Without the authorization of the Holy See, this will may not be changed while the vows last. In case of urgency, however, or of small bequests the permission of the Superior General, of the Provincial, or even of the local Superior suffices (Can. 569, 580, § 3; 583, § 2).

**241.** — Apart from their patrimony and the goods they may receive as private persons by inheritance, legacy or donation, the professed members may possess nothing as their own.

This point is essential for the maintenance of religious poverty; no Superior can give a professed member permission to have any other goods as personal property. Such a concession would be completely invalid.

Any other gifts they may receive, whether for their personal use or for their work, in the form of money or securities, books, or movable property, may not be accepted without actual or presumed permission, and become by that fact the property of the community or of the work for which they were intended.

**242.** — To prevent all misunderstanding, it is understood that the gifts made to a professed member are regarded as made to the Congregation itself or to the

works confided to it unless the contrary is explicitly stated or is evident from the circumstances.

Whatever the professed members may acquire for services rendered or through their own industry, in the missions as everywhere else, is also part of the common property. This may take the form of Mass stipends, remunerations and emoluments, allowances, savings and other profits. They cannot, therefore, without offending against the vow of poverty, keep anything whatever for themselves, or dispose of it nor even refuse to accept what is their due without a special permission (Can. 580, § 2).

The priests ask for Mass intentions from the Father entrusted with their distribution in the house where they are residing. Each is granted a free intention a month, two of the three Masses at Christmas, and one in November, but he may not, without the Superior's permission, dispose of stipends received for them.

**243.** — The professed members, cannot, moreover, without regular authorization perform any act of ownership, management or administration concerning the property of the Congregation, of the provinces and of the houses (Can. 532, § 2).

The competent functionaries alone shall carry out these transactions, with the authorization of the Superiors; and all, both Superiors and functionaries, shall keep exactly within the powers determined for each of them by the Constitutions or explicitly granted by the major Superiors.

**244.** — The same rule applies to all who should hold goods of the Congregation or of its works in their own name before the civil law. They cannot, without offend-

ing against their vow, take the liberty of disposing of them, nor carry out legal prescriptions concerning them, unless by agreement with their Superiors.

They are bound equally by a strict obligation of conscience, to take in good time, with the proper authorities and in legal form the measures necessary to secure the correct transmission of these goods, movable and immovable; so that at their death they cannot be claimed by heirs who have no right to them.

**245.** — The vow of poverty equally forbids the professed members to perform any act of administration or management concerning the property of others.

They cannot therefore unless duly authorized, go bail or be proxy for members of their family or other persons; buy, sell or borrow in their stead; receive money, transferable securities or valuables on deposit; solicit or receive, even in the interest of charitable works, gifts or assistance for which they take the responsibility; bring or be party to an action at law, etc. (Can. 137).

Fathers who happen to be entrusted with the direction of parishes or of other works subject to authorities extraneous to the Congregation may not make or incur expenditure or loans beyond what such authorities permit, without offending against their vow. It would even be prudent to submit the matter in writing to their provincial Superior, before applying to the authorities in question for the necessary authorizations.

Gifts received for a special purpose, such as a work, a parish or a mission, should be recorded carefully, handed in to the Superior or Bursar and assigned to their destination.

**246.** — Whenever the permission of Superiors is required on account of the vow of poverty, it should be asked for and obtained explicitly and formally, and in writing if it is a matter of importance. If in an urgent case one availed of presumed permission, it should be reported as soon as possible to the Superiors.

As a general principle, permissions concerning poverty are reserved to the Superior General. In urgent cases however they may be granted by the provincial, or even by the local Superior, if recourse to the Provincial is impossible. These Superiors can give permissions involving sums corresponding to the powers granted them in Nos. 122, 24° and 130, 14°.

It is always permitted, however, to presume the Superiors' consent to lend one another whatever may be needed, to give and receive pious objects, to accept alms or other manual gifts intended for the Congregation, the community or our works, on condition that they be handed in to the Superior or Bursar without delay.

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## CONSTITUTION 27

(Formerly Constitution 24.)

### The Virtue of Poverty

(Reg. 42-48.)

**247.** — The members of the Congregation, not satisfied with the faithful observance of the obligations of their vow, shall strive after a generous practice of the

virtue of poverty which is one of the most important in the religious and apostolic life.

**248.** — The exterior practice of the virtue of poverty consists chiefly in the observance of the common life according to the spirit and customs of the Congregation. Our established rule in this is to strike a proper and suitable balance between abundance and destitution. All that is superfluous therefore, and more particularly whatever savours of luxury or the pursuit of comfort, shall be excluded (Can. 594, § 1).

It is for the community to supply through the competent functionaries whatever is needed for each member, in health and sickness, without exception or preference.

**249.** — These principles apply first of all to everything that is for common use, namely, buildings and dwellings, yards and gardens, books and libraries, etc. More latitude is allowed for churches, chapels, oratories and objects used in divine worship and also for parlours, reception rooms and guest rooms, provided that excess and luxury are always avoided (Can. 594, § 3).

In everything required for their personal use, such as their room and furniture, linen, clothing, books and other articles, the members of the Congregation shall be satisfied with what is necessary, according to the country and climate in which they live.

**250.** — Simplicity and uniformity shall be followed also in clothing, with due regard for the conditions of the country.

The personal outfit of members shall be maintained by the community in which they work. In case of a



transfer they take this outfit with them, but not the books, articles for divine worship or any others received for their own use and for their work.

**251.** — Food shall be plain and ordinary in quantity, preparation and quality, while being sufficient and suitable. Attention shall be paid, however, to what may reasonably be required in the interests of health.

Nothing may be taken between meals without permission, especially outside of the refectory. It is still more strictly forbidden to keep anything in the nature of food or drink in one's room.

**252.** — These rules of religious poverty shall be observed also outside the community. Travelling facilities shall be at a moderate price but suitable for Religious.

**253.** — Each member shall take care of what is supplied for his personal use or for his work, and also of what is destined for common use.

No one shall retain whatever is useless or superfluous. The various objects intended for the use of the community such as books, periodicals, newspapers or equipment shall be put back in place when no longer needed.

**254.** — Money may not be retained without permission. When it is needed, as when travelling, it shall be asked from the Bursar; on returning, an account of expenses incurred is to be given to him along with the sum remaining (Can. 594, § 2).

Those whose ministry or work requires frequent minor expenses may keep a small amount in understanding with the Superior and the Bursar.

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## CONSTITUTION 28

*(Formerly Constitution 25.)*

### **The Vow of Chastity**

**255.** — By the vow of chastity, the members of the Congregation bind themselves, for the love of God, to live in religious celibacy and to practise the virtue of chastity.

**256.** — From our vocation as missionaries, dedicated to the sanctification of souls, there arises a special duty of avoiding all scandal in this matter.

To make more effective provision against the danger, we must never lose sight, not only of the gravity of the offence against God, but also of the personal shame arising from such faults, of the remorse that is enough to spoil a whole life, of the harm done to souls and of the injury inflicted on the Congregation, on the Religious State, and especially upon the holy Religion of which we are the representatives.

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## CONSTITUTION 29

*(Formerly Constitution 26.)*

### **The Virtue of Chastity**

(Reg. 49-51.)

**257.** — The members of the Congregation, since they are consecrated in a special way to the Holy Ghost and

to the Immaculate Heart of Mary, shall employ every means to preserve and develop the virtue of chastity.

**258.** — The first means to that end is distrust of self. Far from relying on their age, their experience, or their virtue, they shall remain in humble dread of their weakness, recalling that stronger and wiser men than they have fallen sadly.

They shall also have recourse to prayer and shall ask of God, through the intercession of the Immaculate Heart of Mary, the gift of perfect continence to the end of their life.

**259.** — Each one shall keep careful watch over his thoughts, his imagination, his affections, his senses, his reading and his dealings with others. Even when alone he shall, as is fitting for a priest and a religious, observe all the rules of modesty, the exterior safeguard of chastity.

**260.** — For still greater protection against a fall, christian and religious mortification shall be practised generously with regard to the enjoyment and pleasures of the senses. With even greater reason, every tendency towards a soft or self-indulgent life shall be shunned, and vigorous habits of temperance and sobriety shall always be carefully maintained.

**261.** — An equally indispensable means is to fly from all dangerous occasions, as far as the demands of the sacred ministry allow. Each one shall take special care never to commit, by language or conduct, any imprudence that might jeopardize his virtue or his reputation.

The missionaries especially should show a constant

and studied reserve in the visits and journeys imposed by their ministry, in the services they may have to render to the sick and in all their conduct, so that their virtue may never fall under suspicion.

Furthermore, they shall always be accompanied on their pastoral visits by one or several helpers or catechists who will be the witnesses of their conduct.

They shall always behave with special circumspection towards women, restricting themselves to what is necessary or really useful. At all times, whether in conversation, bearing, behaviour or correspondence, they shall carefully maintain the reserve demanded of a priest and religious, without the slightest sign of unbecoming familiarity or undue freedom.

**262.** — They shall show the same reserve when engaged in confession or direction, particularly with Sisters and other pious women.

They shall follow the prescriptions of Canon 909 concerning the confessions of women.

Fathers appointed to carry out ministry in communities of women religious or in institutions or boarding-schools for girls shall restrict their dealings with the Sisters and pupils to what is required by their work. The necessary interviews with those in charge shall not be held in private rooms but always in the parlour.

Letters of direction, as they are called, shall be avoided as far as possible. When such letters have to be written, they shall be short and perfectly correct.

**263.** — Care shall also be taken not to indulge a natural and too tender attachment to children.

In the houses of education, in schools and similar establishments, no one shall admit pupils to his room,

even for confession and direction, unless duly authorized.

**264.** — Finally, as an added precaution, it shall be considered a duty to manifest one's soul, sincerely and humbly as may be required, to one's confessor or director. The advice given shall then be accepted in a spirit of faith and docility.

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## CONSTITUTION 30

*(Formerly Constitution 27.)*

### **The Vow of Obedience**

**265.** — By the vow of obedience, the members of the Congregation contract the obligation to obey the formal commands of their lawful Superiors in all that bears directly or indirectly on the observance of the Rules and Constitutions.

**266.** — The obligation of the vow of obedience is restricted to commands made explicitly in the name of the vow of obedience, in terms such as: "In the name of holy obedience," or, "In the name of our Lord Jesus Christ, I order you," etc.

The Superiors shall give such orders only rarely, with prudence, and for serious reasons. To exclude all possible ambiguity it would be well to give them in writing or in the presence of two witnesses.

The local Superiors and Directors of residences shall as a rule refrain from such formal commands.

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

268. — A Superior's right to command in the name of the vow extends to all the professed members placed under his authority, even when they are outside their province or community, and to those temporarily present in the community unless they happen to be accompanied by their own Superior.

Reciprocally, the vow binds every professed member with regard to all his Superiors.

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CONSTITUTION 31  
(Formerly Constitution 28.)

**The Virtue of Obedience**

(Reg. 52-54.)

269. — By the virtue of obedience, the professed members are bound to conform to what is laid down in the Rules and Constitutions, and to the orders and directions of Superiors and functionaries placed over them.

Among us, it is an accepted principle that no order given by a Superior binds of itself under pain of sin. However, to disobey out of contempt for authority or with scandal, etc., could easily involve more or less serious fault.

General prescriptions or precepts are to be distin-



guished from individual prescriptions or precepts. The latter, unless the contrary is stated, carry an obligation in conscience arising from the virtue of obedience.

In every case, faults of this kind, like transgressions of the Rules and Constitutions are subject to a disciplinary penance proportioned to the faults committed. This penance binds in conscience.

**270.** — A Superior can command nothing that is out of harmony with the Rules and Constitutions or beyond the limits of his powers. Subordinate Superiors, moreover, must conform to the known intentions of major Superiors.

When there is doubt about the lawfulness of a command, the presumption is in favour of authority; subjects must obey the orders received, but may subsequently appeal to the major Superiors.

**271.** — All shall remember that according to the spirit of the Congregation they ought to aim at self-denial by perfect obedience. They shall accustom themselves therefore to accede to the simple wishes of their Superiors so that they may never need to give a formal order.

The members of the Congregation shall add submission of judgment to obedience of act and will. If they wish to offer useful observations, point out difficulties that have escaped notice, or draw attention to fresh circumstances, they may and even should submit them respectfully to the Superiors, while always remaining ready to act according to their decision.

**272.** — Each one shall accept with religious submission the destination and functions assigned him, no

matter what may be the country or the work to which he is sent.

Nevertheless, in view of greater good, it is permitted and is even advisable, to make known one's preferences and repugnances to Superiors, provided this is done with deference and a genuine readiness to sacrifice one's inclinations.

The members of the Congregation shall always and everywhere follow the rules of perfect obedience in their work, whether outside or within the community.

Hence, they shall refrain from undertaking, accepting or even positively promising ministry or activity of any kind outside their ordinary function, unless duly authorized beforehand.

**273.** — It is expressly forbidden to give up, of one's own accord, the work to which one has been appointed, and still more to leave one's place of residence. A subordinate Superior cannot permit this.

Without the permission of the local Superior, or a reasonably presumed authorization, no member shall leave his house for the purpose of going elsewhere or to the major Superiors.

When a group of confreres is travelling or staying outside the Community, the senior is considered their Superior and acts accordingly, unless someone else has been appointed.

**274.** — In the case of forced dispersion, as in time of war, revolution or religious persecution, each one shall act according to the instructions, advice and intentions of his Superiors. As far as circumstances permit, he shall continue to live in dependence on their authority and shall observe the Rules and Constitutions as best he can.

CONSTITUTION 32  
(Formerly Constitution 29.)

**Dwelling in Common**

(Reg. 5.)

**275.** — In conformity with the principle laid down in our Rules, the members of the Congregation must live in community. In normal times therefore, no one shall be stationed where he will be habitually deprived of the company of a confrere, even if there are other ecclesiastics or religious with him (Can. 594, § 1).

**276.** — In each house of the Congregation, everything shall be arranged to facilitate regular life and its exercises, with due regard for religious poverty, the needs of the work, the conditions of the country and other local circumstances.

**277.** — In each house a suitable religious enclosure shall be set apart, including, as far as possible, grounds for the common recreations (Can. 597, § 2).

**278.** — Each community or residence should have a church or a chapel or at least an oratory in keeping with the importance of the establishment.

If the church or chapel is to be used by the public the entrance shall be so placed that they may have easy access to it without passing through the interior of the community. The sanctuary, choir and sacristy shall be included in the regular enclosure, and, if possible, materially separated from the part intended for the faithful.

**279.** — Each house shall have the places required for the common exercises.

In the large communities composed of Fathers and Brothers, the places of regular observance shall be arranged separately for each category.

In houses of education and similar establishments the enclosure shall include the premises necessary for the work itself, with, however, a stricter enclosure separating the parts specially intended for the use of the community (Can. 599).

**280.** — The parlours or reception rooms shall be located near the entrance but outside the regular enclosure, and shall be so arranged as to be easily observed from the community and easily accessible to the public.

In mission countries a special office shall be set aside for the reception of the laity.

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## CONSTITUTION 33

*(Formerly Constitutions 30 and 55.)*

### **Common Exercises; Study and Use of Time**

(Reg. 54.)

**281.** — Community life includes, besides living together, assistance at certain exercises of rule under the presidency and direction of the Superior.

**282.** — The common exercises are the following: morning and night prayers, mental prayer, visit to the Blessed Sacrament; particular examination of conscience,

dinner and supper and the recreations that follow; monthly chapter; annual and quarterly retreats; and in addition, for the Brothers, daily assistance at Holy Mass, spiritual reading, rosary and monthly retreat.

**283.** — The order of exercises is so arranged in each house as to harmonize the requirements of life in common with the demands of the work. The occasional changes required are announced beforehand at one of the common exercises or posted up in an appointed place.

No one should absent himself from a common exercise without sufficient reason and the Superior's permission. If he could not be asked in time, he should be notified afterwards.

In the houses of education, the members of the Congregation perform their own exercises apart from the pupils, and any duties with them that have to be fulfilled at those times are taken by each in his turn in the order determined by the Superior.

**284.** — Apart from the time given to the common exercises and to their functions, the Fathers are to devote all their free time to prayer and to study, and the Brothers to the work determined by the Superior or the Bursar. They shall not visit one another's rooms without necessity, and shall avoid, on these occasions, lengthy and useless conversations (Can. 129).

**285.** — The nature of these studies and the time to be allotted to them shall be determined, in understanding with the Superior, according to one's function, abilities and personal tastes. In any case, the Fathers shall not neglect the ecclesiastical sciences; no matter what their

occupation, they shall devote to them at least two or three hours a week.

In the missions moreover, they shall consider it a duty, in accordance with the regulations of the Propaganda, to study the native languages zealously.

**286.** — For five years after their Consecration, the young Fathers shall take an annual written examination in the ecclesiastical sciences, the date and form of which shall be determined by the provincial or principal Superior. Those only are exempt who teach Theology, Canon Law or Scholastic Philosophy, or who, for a serious reason, are dispensed by the major Superiors (Can. 590).

Moreover, at least in the communities, the Fathers shall hold a monthly theological conference or discussion, dealing with the most practical cases of the sacred ministry.

**287.** — Each house shall have a community library containing reliable and approved books, suited in nature and number to the members and their work.

Books on the Index shall be locked away and given only to Fathers authorized to read them.

It is strictly forbidden to bring books from one house to another without formal permission.

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## CONSTITUTION 34

*(Formerly Constitutions 31 and 32.)*

### **Worship of God ; Veneration of Patrons ; Exercises of Piety**

(Reg. 2, 55-66.)

**288.** — The members of the Congregation shall regard themselves as specially consecrated to the service of God by the vows of Religion which they have contracted, and shall strive constantly to grow in the spirit of faith and piety demanded by their vocation.

**289.** — In all the houses of the Congregation, the feasts of Pentecost and of the Immaculate Heart of Mary shall be celebrated with the greatest solemnity, and everyone shall conscientiously prepare for them to the best of his ability.

**290.** — The ceremonies and the liturgical chant shall be given the most religious attention.

Plain chant shall be used habitually for liturgical functions, but by exception other religious music may be allowed, especially at Benediction, under the conditions laid down by the Holy See.

**291.** — The members of the Congregation shall perform their exercises of piety faithfully and conscientiously whether in community or when travelling, and shall pay careful attention to the reception and the administration of the Sacraments.

**292.** — In every house, the day begins and ends with vocal prayers recited in common. The same holds for

exercises of piety, conferences, councils, chapters, meals, etc.

**293.** — All shall apply themselves to mental prayer. The Fathers have one hour each day, made up of three-quarters of an hour in the morning, and a quarter of an hour in the evening in the form of a visit to the Blessed Sacrament (Can. 125, 2°).

The Brothers have three quarters of an hour; half an hour in the morning and a quarter of an hour in the evening.

**294.** — The priests shall offer Holy Mass every day, unless really hindered.

Those who are not priests shall assist at Mass daily; they shall receive Holy Communion as often as possible, even every day.

Holy Mass and Holy Communion shall be preceded by a suitable preparation and followed by fifteen minutes' thanksgiving.

**295.** — The daily particular examination of conscience lasts for a quarter of an hour, including the vocal prayers then recited.

The general examination is combined with night prayer.

**296.** — Morning and night prayers, mental prayer and examination of conscience take place in the community chapel or oratory.

The Fathers shall faithfully fulfil their obligation of reciting the breviary.

**297.** — All the members of the Congregation shall recite five decades of the Rosary every day, the Fathers

in private, the Brothers in common if they are numerous enough.

**298.** — To nourish themselves with the word of God, the Fathers shall read Sacred Scripture daily, preferably the New Testament and the Sapiential books, and also some other work adapted to the needs of their soul.

Each of these readings lasts for a quarter of an hour.

The Brothers also have two quarter-hour periods of spiritual reading daily, one in common, the other in private, both taken preferably from the lives of the saints or from works on Christian doctrine and the religious life.

The reading in common is replaced, at least once a week by a conference or religious instruction (Can. 509, §2, 2°).

**299.** — All shall endeavour to keep recollected throughout the day, and are recommended to raise their souls to God frequently.

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## CONSTITUTION 35

*(Formerly Constitution 33.)*

### Silence

(Reg. 58.)

**300.** — The rule of silence shall be faithfully kept in every house, as one of the most important points of regular discipline.

**301.** — Outside the times and places of recreation, there shall be no talking without necessity or real utility, and then it shall be brief and in a low voice, especially inside the house.

The same rule shall be observed in regard to people who happen to come into our communities (Can. 605).

**302.** — Silence shall be observed still more carefully during common exercises.

At meals permission to speak shall not be granted except on feasts specified in the regulation and on occasions judged opportune by the Superior.

At the two principal meals, in order to nourish the mind as well as the body, there is interesting and instructive reading, which is selected by the Superior. Before beginning the meal some verses of Sacred Scripture are always read, even if no other reading follows; then at the end of dinner, the martyrology for the next day is read, and at the end of supper, one or two verses from the *Imitation of Christ*.

In the mission Stations and in works where readers are hard to find, the Sacred Scripture shall still be read at the beginning of the meals and the *Imitation of Christ* at the end.

**303.** — Silence shall be kept with particular care in chapels and oratories; there shall be no talking there except for necessary matters, and then it must be brief and in a low voice. The same applies to the sacristies and vestibules of the chapels.

**304.** — From night prayer until after mental prayer in the morning, silence is more rigorously observed. During this period which constitutes the time of the

*great silence*, there is no permission to speak anywhere, unless for matters which cannot be held over.

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## CONSTITUTION 36

*(Formerly Constitutions 34 and 35.)*

### Confession and Direction; Spiritual Retreats

(Reg. 62, 64-66, 87, 94.)

**305.** — In conformity with the prescriptions of the Holy See regarding Religious, the members of the Congregation should go to confession at least once a week. Each one is quite free to choose among the Fathers who have faculties the one he believes before God best able to do good to his soul (Can. 518, § 1; 595, § 1, 3°).

Superiors may hear the confessions of those who come to them spontaneously and of their own free will, but they may not do so in a habitual way, unless for a serious reason (Can. 518, § 2).

**306.** — The Superior shall make himself available to all members of the community, by favouring direction of rule as much as possible. This direction is obligatory every month for the young professed and the Brothers.

**307.** — The purpose of this direction is the spiritual welfare of each member, of the works, of the community and of the Congregation itself. Members give an account of their observance of the Rule, fulfilment of

functions, employment of time and of their relations with others both inside and outside the house.

Superiors may not ask anyone to expose his conscience to them; but subjects are not forbidden to open their minds freely and spontaneously. Indeed it is to their interest to have recourse to their Superiors with filial confidence, and to reveal to them their doubts and anxieties of conscience (Can. 530).

**308.** — To make this direction really profitable, all shall bring to it a great spirit of faith, of confidence and of simplicity, looking on the Superiors as guides given to us by divine Providence.

Furthermore, directors and those directed shall observe great discretion on all matters of confidence.

**309.** — All the confreres shall present themselves to the provincial Superior either during his visitation of the houses of the province, or at the annual retreat.

**310.** — The general functionaries of the Mother House can go to the Superior General for direction.

Members of the Congregation passing through the Mother House shall be received by the Superior General. Moreover, Fathers and Brothers have complete freedom to write to him, wherever they may be stationed, and they are invited to do so as often as they find it necessary or useful.

**311.** — To renew their first fervour, all the members of the Congregation shall make every year a retreat of eight days counting the opening day (Can. 595, § 1, 1°).

**312.** — Members of neighbouring communities and houses shall gather together for these annual exercises. under the presidency of the provincial or principal supe-



rior or his representative. Those who cannot take part shall make up for it privately and if possible in some House other than that in which they work, but not outside the Congregation.

**313.** — These annual retreats entail, each day, two additional half hours of mental prayer for the Fathers, one in the forenoon, the other in the evening, and for the Brothers, two additional quarter hours. There are, besides, two conferences or glossed readings.

Free time is spent by each, according to individual inclination, in prayer or various exercises of piety.

There is spiritual reading at meals; silence should be kept most carefully apart from the midday and evening recreations.

Visits, active and passive, are forbidden, as well as any occupations foreign to the retreat. As a general rule letters are not distributed until after the closing; it is the Superior's duty to see if there are any which demand an immediate reply.

**314.** — Besides the annual retreat, the Fathers in each community should make a one day retreat in common every quarter.

The Brothers make a retreat in common once a month on a fixed Sunday. Those who cannot make it on that day, supply for it in private on a day appointed by the Superior.

Finally, once in their lives, all the Fathers should, after some years in the active ministry, devote four weeks to spiritual recollection in a house appointed for the purpose.

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## CONSTITUTION 37

(Formerly Constitution 36.)

### Care of the Health; the Sick; the Dead

(Reg. 67, 68, 71.)

**315.** — The members of the Congregation shall not neglect their health which they have dedicated to the service of God and of souls.

The Superiors shall keep watch over their confreres in this matter, especially over those who are younger or more exposed. These shall faithfully follow the advice of their elders.

**316.** — In each house, the hours of rising and retiring shall be so regulated as to allow seven to eight hours' rest.

Food shall be wholesome and substantial.

The two principal meals are followed by recreation for a period of half an hour to an hour, during which the confreres may seek relaxation in the games customary among clerics of the country.

**317.** — Every year, the Superiors shall provide a suitable time of rest for the confreres, to be taken if it can easily be arranged, in another house of the Congregation.

**318.** — If a confrere's health requires a change of climate, this shall be granted without delay.

Permission to stay outside community for reasons of health shall only be given in a case of real necessity duly verified by medical authority. The provincial Superior

can allow this for three months only, and the Superior General for six.

**319.** — As soon as a confrere feels unwell, he should in all simplicity notify the Superior or the Prefect of health. If experience proves that the locality in which a member is living is particularly harmful to his health, the Superiors shall not hesitate to choose another place for him.

**320.** — Each house shall have a doctor. Apart from his regular visits, the permission of the Superior or of the Prefect of health is required for calling him or going to consult him. To go to another doctor a special authorization is needed as well as particular reasons.

**321.** — The larger houses shall have an infirmary, or at least some rooms set apart for the sick and a dispensary supplied with the ordinary medicines.

In the mission stations where no doctor can be had, care shall be taken to have at hand the necessary remedies and to be conversant with the treatment to be followed in the more common complaints.

If, in case of necessity, a confrere has to be taken to hospital, it shall be seen to that he is suitably accommodated and treated, and the Father Prefect of health shall visit him as often as possible.

When a contagious disease occurs, the necessary measures shall be taken to prevent its spread.

**322.** — The sick shall consider it an obligation in conscience to follow exactly and submissively the prescriptions and advice given them.

Superiors shall see that each of the sick has the con-

fessor he desires and that Holy Communion is brought to him regularly.

323. — When a confrere is in danger of death, he shall be told so discreetly and without delay. He shall be urged to regulate his temporal affairs, if he has not already done so, as well as those of the community or of any works for which he might be responsible.

324. — It shall be seen to that he is prepared in time for the reception of Viaticum and Extreme Unction and that he renews his vows. The Last Sacraments shall then be administered in the presence of the assembled community by the Superior, or in understanding with him, by another Father.

Finally, care shall be taken to give him in time the Apostolic Blessing *in articulo mortis*, and to have him gain the other indulgences for a happy death.

325. — At the last moments of a dying confrere attention and vigilance shall be redoubled. His confessor or another Father shall remain with him, to keep up his dispositions of confidence and resignation. All who can do so shall gather round him in his agony to recite the last prayers and to recommend his soul to God.

326. — The whole community shall be present at the obsequies of deceased members, which shall be conducted with the simplicity expected of missionary religious. Their graves shall be the objects of pious care, but our chief concern shall be to pray for the repose of their souls (Can. 1221).

327. — As soon as a confrere dies, the provincial or principal Superior sends word to the Houses subject to

him, and to the Superior General. The Mother House immediately sends the news to the other establishments of the Congregation. The Provincial should also notify the family at once and send them some objects of piety used by the deceased.

The Superior or Director shall have the papers of the deceased collected discreetly and shall send those worth keeping to the provincial House, together with his personal booklet and his copy of the Rules and Constitutions.

Furthermore, the provincial Superior shall have such information compiled about the life, the activities and the last moments of the deceased as may edify and interest his confreres, his family and his friends.

**328.** — The suffrages to be offered for deceased members or novices are regulated as follows (Can. 567, § 1):

1° First, in the house where the confrere died, nine Masses, including the funeral Mass, shall be offered immediately;

In addition, the *De Profundis* with the proper prayer is recited for nine days at one of the common exercises, and the members individually offer their good works for him together with the indulgences they may gain;

2° In the province, vice-province, district or principal community to which the deceased belonged, the Superior shall have thirty Masses said as soon as possible;

3° In the other houses of the Congregation, on the first news of the death, the novena of *De Profundis* is recited in common. The priests, both professed and novices, celebrate Holy Mass once a month for deceased members and especially for those who died during the preceding thirty days.

The professed members who are not priests, whether scholastics or Brothers, and the novices, offer Holy Communion once a month for the same intention.

**329.** — The obsequies of the Superior General are carried out with greater solemnity. The Superiors of the neighbouring communities are present, with all the members of the Congregation who can easily come. In each house a solemn service shall be held at the first news of his death and at the Mother House a second service on the seventh day and another on the first anniversary.

There shall also be a service at the Mother House for the Vicar General, the Assistants and Councillors General, on the seventh day after the funeral.

The same holds for the provincial or principal Superior at the headquarters of the province, and for the local Superior in the community he governed.

**330.** — The day after All Souls, or, if hindered, on a subsequent day, the Fathers offer the Holy Sacrifice for the deceased members, professed and aspirants, and particularly for those who died during the year; the scholastics, Brothers and novices offer Holy Communion.

For this same intention, a funeral service, at which all the confreres present are to assist, is celebrated in each province or district at the end of the principal annual retreat of the Fathers.

Finally, the names of deceased members and novices whose anniversary occurs, are announced at night prayer from the Necrology of the Congregation.

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## CONSTITUTION 38

(Formerly Constitution 37.)

### Duties of Members of the Congregation Towards One Another

(Reg. 69-75.)

**331.** — In their relations with one another the members of the Congregation shall make every effort to give full reality to the beautiful motto of the Congregation: *Cor unum at anima una.*

They shall take an interest in all that concerns their confreres; they shall share their troubles and sympathize with them in difficulties; they shall always show one another politeness and charity.

**332.** — They shall take care not to meddle indiscreetly in one another's functions nor to reprimand or correct one another out of place, but all possible help shall be promptly rendered when needed, and any advice or warning that may be useful shall be given fraternally. This should be offered with prudence and discretion and received with gratitude and humility.

The soul of all this conduct must be a charity which is supernatural, patient, kindhearted and full of respect.

**333.** — The younger members shall show respect to their seniors, and these, in turn, shall be full of kindness to the juniors.

In particular, the Brothers shall make it a matter of duty to be always full of respect for the Fathers in view

of their priestly character, and shall readily render the services they owe them.

The Fathers, for their part, shall strive to give the Brothers good example in everything, and shall treat them really as brothers.

**334.** — These dispositions of fraternal charity shall be maintained not only towards the members of one's own community but towards other confreres since all form one and the same religious family.

Hence, the members shall take it to heart to promote with zeal and disinterestedness the common good of their house, province or mission and of the whole Congregation. In particular they shall play their part in maintaining, together with the spirit of the founders, regularity, mutual respect, devotedness to authority, unity and peace.

In the same spirit, each one shall, as circumstances permit, work for vocations to the Congregation, be jealous for its honour and take a practical interest in the success of its works, especially the missions.

**335.** — The sick shall be the object of special care. We will give them, to the best of our ability, the attentions required by their condition. We will visit them frequently, and will endeavour to alleviate their sufferings, by showing them a truly fraternal affection.

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## CONSTITUTION 39

(Formerly Constitutions 38 and 39.)

### **Duties Towards Superiors and Towards Ecclesiastical and Civil Authorities**

(Reg. 76, 77, 78, 110.)

**336.** — In regard to their Superiors, the members of the Congregation shall consider it a duty to foster the respect, submission, trust and filial devotion which are due to the representatives of God. They shall strive to make the execution of their duty easier, to support their authority and to win for them the esteem and affection of all.

**337.** — These duties are to be fulfilled with even greater care in the case of the major Superiors, especially the Superior General.

The Superiors of provinces, districts and communities, who represent the Superior General with their subordinates, shall be even more zealous than others in maintaining his authority and supporting his efforts for the general good of the Congregation.

The same dispositions shall be manifested in regard to the General Assistants and Councillors and to all the members of the general Administration.

**338.** — Members and communities, districts and provinces shall entertain an unbroken attachment to the Mother House as the centre of unity and the seat of authority in the Congregation. They shall always keep closely united to it in mind and heart; they shall obey

its decisions with docility and shall beware of anything that might tend to weaken the respect and confidence which are its due.

**339.** — In administrative correspondence with the major Superiors, members are perfectly free to make known, simply and frankly, their ideas, their requests and their objections, but this shall always be done with moderation, propriety and respect.

Every member of the Congregation may write freely by sealed letters to the major Superiors. Subordinate Superiors shall not take cognizance of these letters nor of answers to them, even when they pass through their hands (Can. 611).

Nevertheless, if the correspondence concerned difficulties with one's own Superior or bore on his functions, it would be only fair to inform him so that he could offer his explanations if he judged fit.

**340.** — Finally, all the members must fulfil in regard to their Superiors the general obligation of praying very much for them, not merely during the common exercises, but also in private and in particular at Holy Mass.

Members shall pray every day in a very special way for the Superior General that God may grant him, in bearing the heavy burden which is laid upon him, the strength and grace that he needs, both for himself and for the proper direction of the Congregation.

**341.** — Once a month the Fathers shall offer Holy Mass and each of the other members Holy Communion for the intentions of the Superior General. He shall use this spiritual treasure for the needs of the Congregation, as known to him, and particularly for the benefactors

of our works, for the families of confreres and also to supply for Masses which should have been said and possibly were not.

**342.** — The Congregation shall consider it a sacred duty to profess, always and everywhere, an inviolable attachment to Holy Church, and to labour zealously as much as it can in her defence and in the extension of her beneficent influence among all peoples.

All shall manifest veneration, devotedness, and submission to the Supreme Head of the Church. They shall consider it a duty to propagate these sentiments among the clergy and faithful and to uphold, when the occasion arises, the prerogatives of the Holy See to the best of their ability.

**343.** — In questions of theology or ecclesiastical discipline the Congregation and all its members shall not merely submit in mind and heart to the formal decisions of the Sovereign Pontiff, but shall also regulate their opinions and their conduct in the sacred ministry, in teaching and in preaching, by the approved doctrines. In disputed opinions they shall follow by preference those known to be favoured by the Holy See.

**344.** — We will obey the degrees and instructions of the Roman Congregations with religious alacrity (Can. 509, § 1). In a spirit of filial obedience, members shall faithfully have recourse to these Congregations for all the cases that are reserved to their authority as well as in any difficulties that may arise with ecclesiastical Superiors, whether these are members of the Congregation or not.

**345.** — All the members of the Congregation shall show ecclesiastical Superiors the respect, submission and

deference due to their dignity; they shall, in particular, carry out their instructions faithfully.

When a Superior is changed, the ecclesiastical authorities shall be duly informed by the provincial Superior. Moreover, the new Superior shall present himself as soon as he arrives.

Great consideration shall be shown also to the clergy, especially to those holding office or dignity. In general, every effort shall be made to maintain good relations with them, especially with those of the neighbourhood (Can. 415, 608, § 1; 609).

**346.** — In directing works depending on Ordinaries and other ecclesiastical Superiors, the arrangements mutually agreed upon shall be loyally followed. If, in spite of the precautions taken to avoid conflict, difficulties should arise, the matter shall be referred immediately to the major Superiors. In such cases, while safeguarding the legitimate interests of the Congregation, members shall take the greatest possible care not to fail in prudence or moderation, nor in the deference which religious above all must show to authority in the Church.

**347.** — The Congregation likewise makes it a rule for its members to show other religious societies, especially Institutes of priests and missionaries the consideration which is their due.

**348.** — Prayers shall be faithfully offered, every day, in all the houses of the Congregation for Holy Church, for the Sovereign Pontiff, for the Bishop or the local ecclesiastical Superior and for the clergy.

**349.** — The members of the Congregation shall ren-



der to the civil authority also the respect and submission to which it has a right, as being established by God.

The laws and customs of the countries in which we live shall also be respected when they involve no opposition to divine or ecclesiastical law.

**350.** — In dealings with the civil administration the necessary prudence and discretion shall be carefully exercised in order to prevent misunderstandings and disputes as far as possible.

We shall uphold without weakness the rights and interests of Religion, the Church and the Congregation; but without meddling in questions pertaining to the civil or political order, and without ever departing from the courtesy and moderation expected of priests and religious. In difficulties, Superiors shall be consulted without delay and their directions followed.

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## CONSTITUTION 40

*(Formerly Constitutions 40 and 42.)*

### **Duties towards Benefactors, Relatives and Strangers; Reception of Guests**

(Reg. 79-83.)

**351.** — Benefactors and patrons of the Congregation and its works have a particular claim on our prayers. Their names shall be accurately entered on a special register, and on the first Sunday of each month the

principal Mass shall be offered for them at the Mother House.

**352.** — Though separated from their family by entry into religion, the members of the Congregation shall always show sincere affection and genuine sympathy for their relatives, striving at the same time to elevate these sentiments to the supernatural level by the spirit of faith. They shall keep up relations with them to the extent that befits their vocation.

The Fathers may offer six Masses on the death of their father or mother, and two for brothers or sisters, besides their free intention each month.

Other professed members may, at their request, have six Masses said for father or mother, and two for brothers or sisters, besides the Communions they may offer for the same intention.

In addition, on All Souls' day, each one may offer the Holy Sacrifice or Holy Communion for the deceased members of his family or for others to whom he owes more especially the help of his prayers (242).

**353.** — Because of the fraternal union that exists between the members of the Congregation, they shall take an interest in each other's families. Sympathy shall be shown in the trials of their relatives, prayers shall be said for them, and, at their death, they shall be recommended to the prayers of the community.

**354.** — Dedicated, by their vocation, to the practice of religious and apostolic perfection, the members of the Congregation shall faithfully observe the rules of charity towards their neighbour.

**355.** — In all their social intercourse they should be-

have with simplicity, honesty and frankness, while at the same time observing the rules of prudence and discretion.

Without neglecting the necessary relations with persons of the higher classes, they shall, in the spirit of their vocation, show a preference for the forsaken, the distressed and the poor.

**356.** — Care shall be taken to welcome visitors and guests in a simple and cordial manner, whilst politely discouraging visits that are pointless, too frequent or too prolonged.

As a general rule, visitors are received in the parlour. Only ecclesiastics, benefactors or friends shall be allowed inside the house, particularly into private rooms. Women are admitted to the parlour only.

**357.** — Strangers are not admitted to the community table except when propriety demands it. Only ecclesiastics and religious are invited, and also, more rarely, worthy laymen who are devoted to our works.

**358.** — The Superior and Bursar are specially responsible for receiving and attending to guests. In their absence other members take their place as best they can, with politeness and charity, but taking care that silence and religious discipline are always respected.

**359.** — Strangers shall be received as house guests only with great reserve. If they are to remain for a notable period, that is for more than a month, the provincial Superior must be consulted or at least notified.

**360.** — The permission of the provincial Superior is likewise required to employ persons who are not members of the Congregation. If they are needed, as may

well happen, especially in houses of education, only reliable men shall be chosen. In any case, no matter what their occupations, they may not be given the management of the affairs or works of the establishment, nor have members of the Congregation subordinate to them.

Lay helpers shall always be separated from the Brothers, for meals, recreations, prayers and lodging.

**361.** — It is forbidden to let women enter the strict enclosure of our communities, no matter what their age, their position or their connection with the house (Can. 604).

In educational works, visits to the pupils' quarters, to courtyards, gardens, classrooms, recreation halls, dormitories and linen-rooms may be allowed on fixed days and hours under proper supervision.

Superiors may also, on exceptional occasions, such as processions, sickness, funerals, etc., permit the public to enter the less strictly reserved parts of the establishment.

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## CONSTITUTION 41

### Travelling

(Reg. 80-83; Can. 606.)

**362.** — The members of a community shall not absent themselves without the permission of the Superior, and he, though judge of the opportuneness of the jour-

neys he may have to make, shall notify his Assistant before leaving.

**363.** — Visits shall be restricted to those occasioned by the needs of the sacred ministry and the works, or to those plainly seen to be useful or fitting. Permission, indicating the purpose and motives, is asked each time of the Superior.

In these visits, the limits of the permission shall not be passed, and they shall be so timed as not to interfere with the common exercises.

**364.** — The rules for visits apply still more strictly to invitations to meals outside the Community. These shall not be accepted unless propriety requires it, and then care shall be taken to avoid all spiritual hurt to oneself and whatever may cause a bad impression on others.

**365.** — For regularly recurring absences, as, for example, to carry out a function, a general permission is granted. The same holds for recreative outings authorized in the interest of health.

**366.** — In the missions, the journeys required by the apostolic ministry are regulated in a general way by the respective Superiors.

**367.** — Journeys involving a prolonged absence for ministry, preaching, business or other serious reasons may be authorized by the local Superior within the time limit and radius fixed by the Provincial. For journeys outside the religious circumscription, the permission of the Superior General must be asked.

**368.** — In visits of courtesy to ecclesiastical or civil authorities, it is fitting that the Superior be accompanied by a confrere.

If possible two shall always be together on recreative excursions.

In the missions, both prudence and religious propriety make it still more necessary to undertake no prolonged tours without the company of a trustworthy man.

If there is a house of the Congregation in the locality, arrangements shall be made if possible to spend the night there.

**369.** — A stay in one's family is allowed for serious reasons only. Permission can be given by the provincial Superior for a period of three months; beyond this it is reserved to the Superior General.

**370.** — When a missionary has to return on leave, the principal Superior informs the Superior General, indicating the reasons. On his arrival the missionary shall present himself to the major Superior of the circumscription to which during his sojourn he will belong for all that pertains to the religious life.

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## CONSTITUTION 42

(Formerly Constitution 43.)

### Correspondence

**371.** — Correspondence shall be limited to what is really useful or fitting.

**372.** — Attention shall always be given, particularly in letters of *direction*, to perfect exactitude and careful wording.



Letters to ecclesiastical and civil authorities, especially if they involve the interests of one's function, shall be written only in agreement with the Superiors primarily responsible, ecclesiastical or major Superiors as the case may be.

The rules of christian charity shall always be borne in mind when disputes arise. Nothing shall be written under the influence of a first impression and terms that might offend shall be avoided.

Correspondence on particular and important questions shall be carefully classified and filed for reference.

**373.** — No letter shall be sent out or received unknown to the Superior. All incoming mail shall be presented first to him. The Superior may, if he thinks fit, take cognizance of correspondence; however he shall exercise this right only with reserve and discretion, especially in regard to family letters.

Superiors should respect the secrecy of sealed letters addressed to the Holy See or its Representative, to the Superior General or the Provincial, to their Assistants, to the local Superior temporarily absent or the local Ordinary. The same rule holds for the letters received in reply to these (Can. 611).

The Superior sees to it, moreover, that all letters received by him are faithfully despatched or distributed without delay. If at any time he had reasons to withhold a letter, he should immediately inform the confrere concerned and give him appropriate advice.

**374.** — Functionaries and Directors of works shall follow the regulations laid down by the Superiors in regard to their correspondence.

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## CONSTITUTION 43

(Formerly Constitution 44.)

### **Charges and Affairs Foreign to the Institute**

**375.** — Without the permission of the Superior General the members of the Congregation shall accept no purely honorary title, nor any charge or dignity involving work or service. This rule does not apply to functions or charges which the Holy See might confide to a member of the Congregation.

**376.** — The permission of the Superior General is likewise required to accept the position of guardian, trustee, or executor, whether for relatives or other persons, or for establishments, associations or works of zeal, outside the Institute (Can. 121).

Members shall even refrain from meddling, in favour of relatives or friends, in temporal affairs, such as marriage arrangements, completion of sales or purchases, business advice (Can. 139, § 3).

**377.** — Professed members shall not act as sponsors at Baptism or Confirmation, except in case of necessity, and then the permission of the local Superior is required (Can. 766, 4°, 5°).

**378.** — A professed member must have the permission of his provincial Superior to present himself for a public examination with a view to obtaining a degree or diploma in the ecclesiastical or profane sciences.

**379.** — Reviews and newspapers shall be chosen, under the supervision of the provincial Superior, from among the most useful and reliable.

To contribute habitually to reviews, newspapers or other publications, the authorization of the Provincial and of the local Ordinary is required.

This twofold authorization is also needed for the publication of pamphlets and books; the Provincial shall grant or refuse it on the written report of two censors named by him.

**380.** — In accordance with the laws of the Church, the practice of medicine or surgery is forbidden to members of the Congregation (Can. 139, § 2). In mission lands, however, in default of doctors and with the permission of the Holy See, those who have sufficient knowledge may be permitted to make use of it for the greater good; they may however exact no fee and should carefully avoid, especially in regard to women patients, whatever would be out of place for priests and religious.

One may besides, as circumstances arise, help the sick by advice and even supply them with the ordinary remedies. If however there are doctors in the region, the distribution of medicine and the holding of consultations shall be avoided.

**381.** — Hunting is forbidden; if, on the missions, it should be necessary for obtaining food, it should be done by laymen or left preferably to the Brothers (Can. 139, § 1).

**382.** — It is absolutely forbidden to engage in business or trade, even through a third person and out of zeal or charity (Can. 142).

**383.** — Members of the Congregation shall refrain from participation in worldly gatherings, celebrations

and festivities, such as banquets, evening parties, concerts, shows, etc. (Can. 140).

If, because of his position, the good to be done, or other sound reasons, a member could not absent himself, he should maintain the necessary reserve, never forgetting his position as a religious.

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## CONSTITUTION 44

*(Formerly Constitution 45.)*

### **Zeal for Personal Holiness and for the Salvation of Souls**

(Reg. 3, 74, 84-86.)

**384.** — Our personal sanctification shall be the object of our primary and constant endeavour; this is the indispensable condition of fruitful work in the difficult apostolate entrusted to us by divine Providence.

**385.** — The sanctity required in a member of the Congregation is characterized by these three fundamental dispositions:

1° Abnegation in all things, by renouncing earthly goods and above all oneself;

2° Courage and generosity in bearing the various trials arranged by Providence, particularly on the missions;

3° A disposition to lead a supernatural life in habitual union with God.

**386.** — It is, first of all, by the example of a holy and

self-denying life, that the missionaries shall strive to draw men away from the pursuit of the false pleasures of the world and to raise their minds to the rewards promised by Faith.

It is also from this life of union with Our Lord that they shall derive the supernatural and disinterested zeal that is needed for the purpose for which they are striving.

This zeal for the glory of God and the salvation of their neighbour, they will make the soul of their apostolate and of all their labours.

**387.** — Ready for every task and always at the disposal of their Superiors, they shall willingly accept the functions assigned to them, and shall go wherever obedience calls them; when necessary they shall generously sacrifice their personal inclinations, their repose, their health, their life. If they are allowed a preference, let it be for humble and obscure tasks, for toilsome and difficult works, for the most abandoned missions.

Those engaged in the houses of education shall remember that our chief duty is to afford the pupils entrusted to us a thorough and sound religious training.

**388.** — The professed members who are less directly occupied with the spiritual welfare of their neighbour should at least co-operate in the common task by their daily prayers and by the labours that obedience imposes on them. Besides they shall bear in mind that each member, whatever his function, has a share in the apostolate and merits of the whole Congregation.

**389.** — Although members are free to depart when their temporary vows expire, the Congregation admits

into its ranks only those who are sincere in their resolve to remain until the end of their life.

To ensure such perseverance, the members of the Congregation shall use the means recommended by the Church: fidelity to prayer, resistance to discouragement, a sincere and frank manifestation of their difficulties to their spiritual director or their Superior.

**390.** — Whatever temptations a member may have against his vocation, he shall take care not to communicate them to others; above all he shall avoid seeking advice outside the Institute, without the knowledge of his Superiors.

Those who happen to receive such communications from a confrere, shall make it their duty to help him as best they can, and to give him such fraternal encouragement as may enable him to overcome the temptation.

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## CONSTITUTION 45

*(Formerly Constitution 46.)*

### **Observance of the Rule**

(Reg. 87, 88.)

**391.** — As all the duties of the religious life are summed up in perfect fidelity to the Rule, the members of the Congregation shall aim at the exact fulfilment of its prescriptions (Can. 593).

**392.** — The Rules and Constitutions do not of themselves oblige under pain of sin. Nevertheless a professed



member who would transgress them out of contempt, through habitual and voluntary negligence or with scandal, would be guilty of theological fault.

Moreover, transgressions of the Rules and Constitutions always constitute of themselves a disciplinary fault. Furthermore, although it is according to the spirit of the Congregation that the Rule be observed out of love for God rather than by constraint, Superiors can and should impose penances proportioned to the gravity of the faults. These penances bind in conscience.

**393.** — In accordance with Canon Law (Can. 630) a religious in charge of a parish or quasi-parish remains bound by all the prescriptions of his Rules, in so far as their observance can be reconciled with the duties of his office.

In all that regards religious discipline, therefore, he remains subject to his Superiors whose duty it is to supervise him and if necessary correct him.

**394.** — On the day of profession, each one receives a copy of the Rules and Constitutions.

At least once a year there shall be a public reading of the Constitutions; where this is not possible each one shall read them in private (Can. 509, §2, 1°).

To forestall forgetfulness, negligence or slackness, each functionary shall read during retreats the sections concerning his office.

**395.** — A dispensation from some point of the Rules and Constitutions, like every permission, shall be granted only for sufficient reasons, by the competent authority, and in writing if the matter is important.

When a major Superior has formally refused some

permission, it is not allowed to ask it of a subordinate Superior without telling him of the refusal, even when the case in question comes under his ordinary administration.

**396.** — Permissions and, with all the more reason, dispensations, shall normally be accorded only for a time and shall not be vague or without limit. Superiors can always suspend or revoke them if they think fit.

**397.** — Dispensations and permissions reserved to the Superior General and concerned with external order and discipline must, for validity, be asked and obtained in writing through the intermediary of the local and provincial Superiors. Those reserved to the provincial Superior shall likewise be asked and received through the local Superior.

A dispensation granted to a province or community shall be promulgated in Chapter and recorded in the minute book, with an exact note of its duration and conditions.

**398.** — Any usage contrary to the Rules and Constitutions that tends to creep in without legitimate authorization, should be suppressed as an abuse.

**399.** — No one may give the Rules or Constitutions to outsiders without the express permission of the Superior General. The provincial, principal and local Superiors may give them, on request, to the local Ordinary, but they shall take care to have them returned on some suitable occasion.

The loss of a copy of the Rules and Constitutions is a disciplinary case reserved to the Superior General who must be notified.

**400.** — To ensure faithful observance of the Rule, the chapter of rule shall be held every month in each house. The special purpose of this meeting is to call attention to and correct exterior faults and abuses which might occur. All the professed members of the community shall be present.

This meeting opens with a ten or fifteen minutes' reading from the Rules and Constitutions, or the circular letters of Superiors General, unless the Superior thinks it useful to replace the reading by an exhortation or some particular recommendations. The secretary then reads the minutes of the previous meeting, recalling succinctly the communications of the Superior together with the remarks made or approved by him. Next come the observations, made in the order indicated by the president who adds opportune advice.

Each one says what he deems useful to point out in the interests of regularity and good order, taking care, however, to observe always the laws of charity, politeness and prudence. The remarks are made without naming individuals and whatever might wound or pain confreres shall be avoided. Members shall not make remarks that touch Superiors personally. Such observations should be communicated to them privately, or through the intermediary of the Assistants or of the Major Superiors.

The meeting of the Fathers is held separately from that of the Brothers, if there are at least three of each category. Otherwise they all meet together for this exercise. After the reading from the Constitutions, come the communications and advice concerning the whole Com-

munity; this is followed by what concerns the Brothers, who then withdraw leaving the Fathers to continue with what refers only to them.

In residences of two or three professed members the meeting shall still be held, if only to read the Rules and Constitutions and exchange fraternal advice.

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## ANNUAL RENEWAL OF VOWS and of other Profession Engagements

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

Most holy and adorable Trinity, filled with the liveliest gratitude for the countless graces which you have so generously bestowed on me to this day, and in particular during this holy retreat, I now wish to renew the donation of myself which I made to you on the happy day of my profession.

I must confess, O my God, that my carelessness and unfaithfulness have been great and my faults many. During these days of prayer and recollection I have acknowledged and deplored them, and, filled with confidence in your infinite mercy, I make bold to hope that you have graciously pardoned them.

With the firm resolution of leading henceforth a more generous and fervent life, I consecrate myself anew, completely and unreservedly, to the service of your Divine Majesty.

To this end, I promise you, O my God, to work more generously for my own perfection, and to devote myself with greater zeal to the salvation of souls.

I am determined to persevere as a member of the Congregation in spite of the troubles and temptations that may come my way, observing faithfully the Rules of our Institute, especially those concerning the vows and virtues of poverty, chastity and obedience.

O Mary, my good and well-beloved Mother, accept



these resolutions and promises, and obtain for me, from the Divine Spirit, to fulfil them with constancy and fidelity.

Bless, O Holy Virgin Mary, this new religious year; bless the Congregation, its missions and all its works; bless the labours and sufferings of its members and grant us the happiness of being one day united in heaven in the company of all the children of your Immaculate Heart, in the glory of the Father and of the Son and of the Holy Ghost. Amen.

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## VERSICLES AND PRAYERS

TO BE RECITED AFTER RENEWAL OF VOWS

∿. *Benedicamus Patrem et Filium cum Sancto Spiritu.*

℣. *Laudemus et superexaltemus eum in sæcula.*

∿. *Memento Congregationis tuæ.*

℣. *Quam possedisti ab initio.*

∿. *Oremus pro fratribus nostris absentibus.*

℣. *Salvos fac servos tuos, Deus meus, sperantes in te.*

∿. *Dominus vobiscum.*

℣. *Et cum spiritu tuo.*

### OREMUS.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, piissimæ maiestati tuæ pro collatis donis gratias agimus, tuam semper clementiam

exorantes, ut qui petentibus postulat concedis, eosdem non deserens, ad præmia futura disponas.

Omnipotens sempiterne Deus, qui facis mirabilia magna solus: prætende super famulos tuos, et super Congregationem tuam, Spiritum gratiæ salutaris; et, ut in veritate tibi complacent, perpetuum eis rorem tuæ benedictionis infunde. Per Christum Dominum nostrum.

— *Amen.*

Gratia Domini nostri Jesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis.

— *Amen.*

Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super vos, et maneat semper. —

*Amen.*







# DATE DUE

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Holy Ghost Fathers.

Regulae et constitutiones Congregationis



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