

CONSTITUTIONS

OF THE

Congregation of

**The Servants of the
Holy Paraclete**



1956

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The Servants of the Holy Paraclete

JEMEZ SPRINGS, NEW MEXICO, U. S. A.



REVISED FEBRUARY 11, 1955
FEAST OUR LADY OF LOURDES

SERVANTS -2903

CONSTITUTIONS
OF
THE CONGREGATION OF
THE SERVANTS OF THE HOLY PARACLETE

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DECREES

CHANCERY OFFICE

Archdiocese of Santa Fe

213 CATHEDRAL PLACE

P. O. BOX 2289

Santa Fe, New Mexico

PROTOCOL NO. 102/56
(KINDLY PREFIX THIS NUMBER TO YOUR REPLY)

PHONE 3-8761

DECRETUM CANONICAE ERECTIONIS CONGREGATIONIS
CLERICALIS JURIS DIOECESANI "SERVORUM
SANCTI PARACLITI"

Salus animarum sacerdotum imprimis prae oculis habentes, gloriam progressumque ecclesiae Dei volentes promovere, nos, Edwinus Vincentius Byrne, Archiepiscopus Sanctae Fidei in America Septentrionali, perspecto periculo sacerdotum qui propter diversas rationes a suo divino munere se devlaverunt, opportunum duximus religiosam familiam clericalem condere quae huic necessitati istorum sacerdotum lapsorum vel periclitantium possit providere.

Quapropter, omnibus juxta canones attente consideratis et mature perpensis, vigore facultatis Nobis concessae a Sacra Congregatione de Religiosis, die 25 Martii 1952 in rescripto N. 6291-47 J. D., canonice erigimus congregationem clericalem "Servorum Sancti Paracliti", juris dioecesani, juxta can. 492 Codicis Juris Canonici. Finis specialis istius congregationis clericalis est: Operam praestare in emendatione ac sanctificatione fratrum sacerdotum in domos aptas receptorum. Domus generalitatis huius congregationis erit in oppido vulgo nuncupato "Jemez Springs, New Mexico", et vocabitur "Via Caeli."

In nomine Patris et Filii et Spiritus Sancti. Amen.

Datum Sanctae Fidei, Novi Mexici, in Statibus Foederatis Americae Septentrionalis, ex aedibus Currae Archiepiscopalis Nostrae, sub signo sigilloque Nostris, in Dominica Pentecostes, festivitate Spiritus Sancti, die prima junii anni Domini 1952.

L.S.

TEDWIN VINCENT BYRNE
Archiepiscopus Sanctae Fidei

v

SERVANTS -2905

DECREES

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PROTOCOL NO. 102/56
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DECRETUM ADPROBATIONIS CONSTITUTIONUM CONGREGATIONIS
CLERICALIS JURIS DIOECESANI "SERVORUM
SANCTI PARACLITI"

Cum Constitutiones maximi sint momenti ad Religiosae Congregationis spiritualem vitam fovendam atque augendam, cumque necessariae sint ad adprobatum et tutam vivendi normam statuendam, praesens oculis Religiosorum Congregationis Clericalis juris dioecesani "Servorum Sancti Paracliti" perfectionem habentes, Constitutionis eiusdem Congregationis, quam die 1 junii 1952 in Congregationem juris dioecesani ereximus, novissime iuxta S. Congregationis de Religiosis animadversiones revisas, ex certa scientia atque matura deliberatione, auctoritate Nostra ordinaria, praesentium litterarum tenore, toto corde et in perpetuum adprobamus et confirmamus.

Insuper, omnibus et singulis supradictae Congregationis Religiosis tam praesentibus quam futuris ut eas in Domino ament et servent, tamquam tutas eorum status perfectionis regulas, mandamus.

Liber Constitutionum manu Nostra signatus ac Nostra sigillo munitus ut in perpetuum in archivis domus generalitiae eiusdem Congregationis servetur his litteris mandamus.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Datum Sanctae Fidei, ex aedibus Curiae Nostrae, sub signo et sigillo Nostris, in die Conversionis Sancti Pauli Ap., die 23 Januarii, anno Domini 1956.

L.S.

†EDUINUS VINCENTIUS BYRNE
Archiepiscopus Sanctae Fidei

O. A. COGGIOLA
Cancellarius

PART I

THE NATURE OF THE CONGREGATION MEMBERS - MODE OF LIFE

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PART I

The Nature of the Congregation Members - Mode of Life

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CHAPTER I

THE OBJECT AND NATURE OF THE CONGREGATION

Article 1. The general end which the Congregation of the Servants of the Holy Paraclete has in view is to procure the glory of God and the sanctification of its members by the practice of the evangelical counsels and by the faithful observance of the Constitutions; the special end is the sanctification of their fellow-priests by maintaining houses of penance where, under the cloak of the contemplative life and the care of corporeal ills, priests in need of discipline or laboring under ecclesiastical censure can find refuge, spiritual inspiration, and physical rehabilitation. The fundamental principle of the Congregation is that "priests take care of priests" for the purpose of giving priestly direction to consecrated penitents which only priest-directors can adequately give, and of shielding priestly casualties from exposure to the admiration of the laity.

Article 2. Subject to such individual restrictions as local Ordinaries may specify, the policy of the Congregation is never to refuse shelter and care to any priest in need who is amenable to discipline and will strive to cooperate in his spiritual rehabilitation. Let no priest of good will be refused hospitality regardless of his status or indigencies unless the Code of Canon Law or the local Ordinary decides to the contrary.

Article 3. Let no priest be refused hospitality because of lack of financial means.

Article 4. Besides the work of priestly rehabilitation in houses of penance, which constitutes the special object of the Congregation, it will conduct parishes entrusted to its care and from which, as from a center, rehabilitated priests under the close supervision of the Servants of the Holy Paraclete can be sent out on parochial duties to be of assistance to neighboring parishes. To accept new parishes there must be obtained beforehand, and in each instance, the permission of the local Ordinary or, when Canon Law requires it, the sanction of the Holy See and the written permission of the local Ordinary. Without the permission of the Holy See, it is forbidden to change the special end, or to superadd other works of a definite and permanent nature which are not embraced in this end.

Article 5. In the accomplishment of its lofty task, the Congregation gladly follows the prescriptions of the Code of Canon Law, of the S. S. Congregation of the Holy Office (by reason of the penitential character of its work), and of the Holy See, the least desire of which it considers a command. It venerates in the person of the Pope the principal superior of the Congregation, the Pastor upon whom all others depend for both the origin and for the exercise of their powers and whose benediction is necessary both for priests and for clerics in the worthy exercise of their functions. Respect, love and obedience towards the Sovereign Pontiff shall regulate all its conduct.

Article 6. In order to insure dependence, the spirit of obedience, and continued service on its part towards the Holy See the Congregation will be represented at Rome by a Procurator General who will be in charge of all that concerns it. (Article 218).

Article 7. All houses and establishments of the Congregation are subject to their respective Ordinaries who have over them the authority determined by the Code of Canon Law. The members of the Congregation shall revere, in the persons of the Bishops, the plenitude of the

priesthood with which they have been clothed by special consecration; they recognize them as the true fathers of their Church and of the Clergy who receive from them their laws, their power, their life; they are happy to work in dependence upon their jurisdiction and under their direction.

Article 8. As the Congregation is dedicated and consecrated to the Holy Ghost, and as the work proper to the Congregation is that of laboring for priestly sanctification, it is fitting that special devotion to the Third Person of the Adorable Trinity be promoted. Hence, whenever the rubrics permit, a votive Mass of the Holy Ghost shall be offered daily in the houses of the Congregation and the assistance of the Holy Ghost shall be invoked in the community morning and night prayers. The Congregation also professes particular devotion to the Blessed Sacrament and to Mary, Queen of the clergy and Queen of the Servants of the Paraclete; it works under the patronage of St. Joseph, the Holy Apostles, St. Mary Magdalene, St. Augustine, St. Vincent de Paul, St. John Baptist Vianney, St. Therese of Lisieux, and St. Pius X.

Article 9. The members of the Congregation are united by the three vows of religion, namely, of poverty, of chastity, and of obedience. They are at first temporary, and afterwards perpetual. With the professed members of the Congregation there is associated, with the permission of the respective local Ordinaries, a group of Oblate-priests who do not take vows. This group is composed of priests who voluntarily assist in the apostolate of the Congregation and in the work of the various houses. Oblate priests in actual residence in one of the houses of the Congregation are entitled to the name "Servant of the Paraclete" as long as they persevere in the service of the Community. The priests, clerics and oblates of which the Congregation is composed are further united among themselves by the bonds of fraternal charity, by their willingness to work efficaciously for their perfection, in dependence upon their superiors and with the helps of

community life. They should strive to practice all the ecclesiastical and religious virtues in order that their example may exert greater influence upon the priest-guests who are entrusted to them.

CHAPTER II

THE RESOURCES OF THE CONGREGATION

Article 10. To attain its object, the Congregation forms its members: 1) to the religious life by the exercise of the novitiate for one year, which time may be extended but not beyond six months; 2) to the ministry of administering the Sacraments, and of preaching the word of God; 3) to the apostolate of assisting their fellow-priests who stand in need of spiritual and physical help, or both, by the erection and maintenance of religious houses of refuge and of penance.

Article 11. With regard to its material resources the Congregation, while trusting implicitly in the Providence of God, is solvent and is assured of a definite income. A large number of priest-patients and priest-guests are directed to our institutions by their respective Ordinaries and Religious Superiors who support their subjects by a monthly subsidy. For priests who lack financial support an annual appeal is made: 1) to the Hierarchy of the United States, or the country in which they are working; 2) to all the priests of the country. Income from these sources, plus monies derived from auxiliary guilds, from Mass intentions and stipendia fulfilled by members of the Congregation, assures the Congregation of financial stability.

CHAPTER III

THE ADMISSION OF CANDIDATES

Article 12. Any Catholic who is free from canonical impediments, has the right intention, and is capable of bearing the burdens of the religious life, can be admitted

into the Congregation. Candidates who have attended a seminary or college, or who have been postulants or novices of another religious Order or Congregation, must also produce testimonial letters from the rector of the seminary or college, issued after consultation with the local Ordinary, or, in the case of postulants or novices, from the Major religious superior. In addition to the testimonials required by law, the Superiors who have the right to receive candidates into the Congregation, can demand of them such other testimonials as seem to them necessary or useful.

Article 13. Candidates are to be admitted as such only by the Superior General, or, in his absence by the Assistant General.

Article 14. No one can be admitted to the novitiate without testimonial letters. For candidates in Orders it will suffice to have, besides the certificate of their last ordination, testimonial letters from all Ordinaries in whose dioceses they have lived after their ordination for over one morally continuous year. Candidates not in Orders must have certificates of baptism, confirmation and testimonial letters from the Ordinary of their birth place and also from all other Ordinaries in whose dioceses they have lived for more than one year morally continuous after the completion of their fourteenth year. No one can be admitted to the taking of vows if he has not previously had it in his power to become acquainted with the Congregation's mode of life, and all the duties which it entails, during the time and according to the manner determined in the Constitutions on this matter.

Article 15. Superiors who receive an unworthy candidate into the novitiate against the prescriptions of Canon 542, or without the testimonial letters required by Canon 544, are to be punished according to the gravity of their guilt, even by removal from their office.

Article 16. The Superior General shall preserve the names of all the members of the Congregation in his register.

CHAPTER IV

THE NOVITIATE

1. The Novitiate in General

Article 17. The permission of the local Ordinary is required to erect a house of novitiate. The novitiate begins with the reception of the habit; the right of admitting candidates to the novitiate is vested in the Superior General, with the consent of his Council. The Superiors will assign to the novitiate only religious who are conspicuous for their example of regular observance.

Article 18. In so far as possible, the novitiate must be separated from that part of the house where the professed live, so that, without a special reason and the permission of the Superior or the Master, the novices shall have no communication with the professed, nor the professed with the novices.

Article 19. Besides the conditions required for a valid novitiate by Canon 542, the following are demanded under pain of invalidity: that the novitiate last for one continuous and complete year (which is called "canonical"), be made by a candidate who has completed at least his fifteenth year, and he must spend that year in the house of the novitiate.

Article 20. The canonical year is reckoned according to the calendar. Thus it is understood that the day on which the novitiate begins is not to be counted and the time expires with the end of the last day of the same number as the entrance day.

Article 21. The novitiate is interrupted and must be made over again:

- a) if a novice after dismissal by the Superior has actually left the house;
- b) if without permission of the Superior he has deserted the house with the intention not to return;

c) if for any reason, even with the permission of the Superior, he has remained outside the house of novitiate for over thirty days, consecutive or otherwise, even though with the intention of returning.

Article 22. If a novice has remained outside the house of novitiate for over fifteen days but not over thirty days, consecutive or otherwise, either with the permission of the Superior or through force of circumstances, and continued under the obedience of the Superior, it is necessary and sufficient for the validity of the novitiate to supply the days spent outside the novitiate. If the entire period of absence from the novitiate does not amount to over fifteen days, the Superior may prescribe that those days be supplied, but this is not necessary for the validity of the novitiate.

Article 23. The Superiors shall not give permission to a novice to remain outside the novitiate, except for a just and serious reason.

Article 24. If a novice is transferred by his superiors from one house of novitiate to another, the novitiate is not interrupted unless the absence exceeds thirty days.

2. The Master of Novices

Article 25. The Congregation shall have a novitiate under the direction of a Superior and a Master of Novices. Within the restrictions of Canon Law these two offices may be held by one person (Article 231). The period of the Novitiate shall be the required canonical year which, however, may be extended but not beyond a period of six months; the extension of the novitiate or the dismissal of a novice pertains to the office of the Superior General after consultation with his Council.

Article 26. A Master of Novices is to be appointed for the training of the novices. He shall be at least thirty-five years old, ten years professed reckoned from his first profession, and conspicuous for prudence, charity, piety, and religious observance; he must be a priest.

Article 27. If on account of the large number of novices, or for another just cause, it seems advisable to have an assistant master of novices, he shall be under the immediate authority of the Master in all matters concerning the management of the novitiate. The assistant master should be at least thirty years of age and fully five years professed reckoned from his first profession, and possess the other necessary and proper qualifications for this office.

Article 28. Both the Master and his assistant must be relieved from all offices and duties which might interfere with the guidance and training of the novices. The Master of Novices shall be versed in spiritual matters and well proved in the manner of inculcating them; the assistant master should be a priest, faithful, and likewise versed in spiritual matters, and come as closely as possible to the virtues and qualities required in a Master.

Article 29. The guidance of the novices belongs exclusively to the Master of Novices, and to him alone pertains the direction of the novitiate. All others are forbidden to interfere under any pretext, except those Superiors to whom the Constitutions give such authority, and the Visitors.

Article 30. In those matters which pertain to the direction of novices, the Master of novices is responsible to the Superior General alone; in serious matters, however, he should gladly hear the thoughts of the local Superior and consider them with high regard.

Article 31. In matters pertaining to the discipline of the entire community at the house of novitiate, Master and novices alike are subject to the local Superior.

During the year of novitiate, every three months, the Master shall make a report of the conduct of the individual novices to the major Superior.

The Master of novices and his assistant remain in office at the good pleasure of the Superior General with respect, however, to Canon 560.

3. Training of the Novices

Article 32. The purpose of the year of novitiate under the guidance of the Master must be the formation of the novices' character by the study of the Constitutions, by pious meditations and assiduous prayer, by thoroughly learning all matters pertaining to the vows and the cultivation of virtue, and by pious exercises conducive to the complete eradication of faulty habits, the control of the passions and the acquisition of the virtues.

Article 33. During the period of the novitiate the candidates will be trained in the virtues proper to their apostolate, in mental prayer, in the interior life, in mortification, humility and self-denial. They will be instructed in Christlike methods of bringing about a resurgence of priestly ideals in penitents who seek their help and in the principles of the spiritual direction of priests. They will also study the Constitutions of the Congregation and the pontifical decrees concerning the formation of the clergy.

They will enjoy all the privileges and spiritual favors granted to the Congregation; if they die as novices they have a right to the suffrages prescribed for professed members:

The novices shall not be promoted to Orders during the novitiate.

They will enjoy the privileges of clerics contained in Canons 119-123.

If a novice is a priest, he shall not be appointed to preach, or to hear confessions, or to attend to outside offices of the Congregation during the year of his novitiate. The novices shall not engage in intensive studies of literature, the sciences, or the arts.

4. The Confessors of Novices

Article 34. One or more ordinary confessors shall be appointed according to the number of novices. They shall live in the house of novitiate itself.

Article 35. Besides the ordinary confessors, some other confessors should be appointed to whom the novices may have free access in particular cases without the Master showing any displeasure.

Article 36. At least four times a year, the novices shall have an extraordinary confessor whom all must approach, at least to receive his blessing.

Article 37. The novices may, for their peace of conscience, approach other confessors approved by the local Ordinary, although they are not numbered among those designated. The Master of novices and his assistant are forbidden by the common law to hear the confessions of their novices unless in an exceptional case, and for a grave and urgent reason, a novice requests of his own free choice that one or the other hear his confession.

5. Profession in Danger of Death

Article 38. A novice who is gravely ill and judged by medical authority to be in danger of death or in "articulo mortis" may be admitted to vows, although the time of the novitiate is not completed.

Article 39. This profession is allowed under the following conditions:

- a) That the novice has begun the novitiate canonically.
- b) That he be admitted to vows by the Superior General himself, or by the Superior in charge of the house of novitiate, or by a person delegated by them.

Article 40. The formula for profession shall be the one used in making the first vows, omitting any expression of perpetuity.

Article 41. The novice making this profession shall be entitled to a plenary indulgence and to all the spiritual benefits and suffrages of the professed religious.

Article 42. This profession has absolutely no other canonical effect than that mentioned in the preceding