

CONSTITUTIONS
OF THE
Congregation of
**The Servants of the
Holy Paraclete**



1956

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CONSTITUTIONS

OF THE

Congregation of

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, Eduinus 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 matura 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

CHANCERY OFFICE

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213 CATHEDRAL PLACE

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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

articles; wherefore, if the novice survives, he is free to return to the world, and may be dismissed by the Superiors; if he perseveres, he must complete the full novitiate and, when finished, make a new profession.

CHAPTER V

ADMISSION TO PROFESSION

Article 43. A novice deemed worthy and accepted by the Congregation for membership will, at temporary profession, make triennial vows of poverty, of chastity, and of obedience.

Article 44. No one will be admitted to perpetual profession, unless he has had the three vows of poverty, of chastity, and of obedience for at least three complete years, and passed an examination on the knowledge proper to the subject, on his conduct, and on his religious dispositions. This examination for temporary profession should take place two months before the end of the novitiate, and for perpetual profession two months before the expiration of temporary vows. It should take place before the Superior General and his Council.

CHAPTER VI

THE RELIGIOUS VOWS

Article 45. First profession, once the novitiate is finished, is made in the house of the novitiate itself. A retreat of at least eight full days will precede this profession, as well as perpetual profession. According to the judgment of the confessor, the candidates will make a general confession.

In the making of profession, temporary or perpetual, the prescribed rite shall be observed.

Article 46. The act of profession, either temporary or perpetual, will be inscribed in a special register and signed by the Superior General or by his delegate.

Article 47. For the validity of any religious profession the following is required:

1) Those who make vows must have reached the age required by law, namely, sixteen complete years if the profession is temporary, and their twenty-first year in the case of perpetual profession;

2) they must be admitted to profession by the Superior General, according to the Constitutions;

3) a valid novitiate must have preceded, according to the prescriptions of Canon Law;

4) the profession must not be based on duress, grave fear, or deceit;

5) the profession must be explicit;

6) according to the Constitutions the profession must be made into the hands of the Superior General or his delegate. For the validity of the profession of perpetual vows it is also required that it be preceded by a complete three years in temporary vows.

Article 48. A religious profession which is invalidated by some external impediment does not become valid by subsequent acts; it is necessary either to obtain a "sanatio" from the Holy See, or to make the profession over again, after the religious has discovered the nullity of his profession, and the impediment has been removed.

Article 49. If the profession was invalid merely through lack of internal consent, it is validated by giving consent, provided the consent on the part of the Congregation has not been revoked.

Article 50. If there is grave question of the validity of the religious profession, and the religious refuses either to ask for a "sanatio ad cautelam" from the Holy See or to renew the profession "ad cautelam", the matter shall be laid before the Holy See.

Before promoting anyone to perpetual vows, the Superior General should ask for confidential information, for his guidance and that of his Council.

A) The Vow and Virtue of Poverty

Article 51. By their vow of poverty religious renounce the faculty of disposing of anything of temporal value considered precious, without the permission of their lawful Superiors. A temporarily or perpetually professed member of the Congregation keeps the ownership of his property and the right to acquire more property.

Article 52. In virtue of their vow, the professed are obliged in conscience and before God to make use of their property in absolute dependence upon their Superiors.

Article 53. Members are not allowed to refuse legacies made to them personally, or inheritances which may come to them, since these are rights which they cannot renounce without exercising proprietorship. They are not, however, obliged to accept these inheritances or legacies for the Congregation, for the vow they have made cannot oblige them to do so; but they must follow the advice of their Superiors as to the use it is expedient to make of these goods, as well as the revenue from them.

Article 54. A novice has not the right, during the novitiate, to renounce his property in any way or to encumber it with obligations, such a renunciation or obligation being null and void. But before temporary profession each novice may cede, for the whole period that he will be bound by vows, the administration of his actual property to whomsoever he chooses, and dispose freely of its use and usufruct. He must also freely dispose by will of all the property which he actually possesses or may subsequently possess. If this cession and disposition have been omitted because the novice has no goods, and he afterwards obtained goods; or, if the cession and disposition were made, but additional goods come to the mem-

ber under any title, the cession and disposition may be freely made or repeated by the now professed member, notwithstanding his simple profession.

Article 55. It is not permitted to a religious after his profession, even temporary, to abdicate gratuitously the ownership of his property by an act "inter vivos", nor may he alter the act of cession or of disposition mentioned in the preceding Article, except with the permission of the Superior General, and provided that the change has not been made, at least for a notable part of the property, in favor of the Congregation. Neither may he change his will without the permission of the Holy See or, if the case be urgent, without the permission of the Superior General, or, if recourse cannot be had to these latter, without the permission of the local Superior.

Article 56. Everything which a religious acquires by his personal industry or by reason of his being a religious is acquired for the Congregation.

Article 57. No one has the right to use an object as its owner, nor even to keep it for his own use without permission. The vow obliges that one keep oneself in the habitual disposition of renouncing the possession and use of everything which has been permitted the instant the Superiors so will. The poverty of a Servant of the Paraclete will be no halfway measure. Let nothing be considered as personal. The best means of observing the essentials of poverty, and of acquiring the spirit of poverty, that is to say a real detachment from temporal possessions and the comforts of life, is to practice life in common. In the canonical sense, a community life consists in this, that everyone uses the goods belonging to the community and does not possess anything as his own in the matter of food, clothing and furniture. In the Congregation this idea of absolute dependence extends also to the use of money. The so-called "peculium" (pin money) is incompatible with the common life imposed on all religious by Canon 594-1.

Article 58. Religious bound by the Constitutions to the common life and who violate its prescriptions in serious matters are to be gravely admonished and, if emendation does not follow, punished, even with the privation of the active and passive vote and, if a Superior, even with deprivation of office.

Article 59. Their furniture must be in harmony with the poverty they have vowed in their profession.

B) The Vow and Virtue of Chastity

Article 60. The vow of chastity forbids marriage and every act, either exterior or interior, against the prescriptions of the VI and IX Commandments. Convinced of the indispensable necessity of the virtue of chastity, both for their own personal sanctification, as well as for the good example they owe those confided to them, members of the Congregation, by reason of their vow of chastity, will practice this virtue in its most delicate inspirations and implications.

C) The Vow and Virtue of Obedience

Article 61. The Servant of the Paraclete will take as his guiding principle in the observance of his vow of obedience the direction of St. Ignatius of Loyola on the virtue of obedience (Cf. Appendix p. 65). The foundation of every religious congregation, as of all holiness, is in obedience. In virtue of the vow of obedience, the members of the Congregation engage under pain of sin to fulfill the orders of legitimate Superiors which are conformable to the Constitutions or imposed "in the name of holy obedience."

Article 62. The object of this obedience includes what is contained in the Constitutions and, as well, the various duties and functions which the Superior General entrusts to members in the different retreat houses and establishments of the Congregation.

Article 63. The priests of the Congregation owe obedience also to the local Superior in the directions and prescriptions which are given them in conformity with the Constitutions.

Article 64. All religious are subject to the Roman Pontiff as their Supreme Superior whom they are held to obey by their vow of obedience. They are also subject to the local Ordinary in accordance with the prescriptions of the Sacred Canons. No member of the Congregation shall publish any book, even a mere booklet, nor any article for a review or newspaper without the proper permission of the Superior General and the Diocesan authority.

CHAPTER VII

THE DUTIES OF MEMBERS OF THE CONGREGATION

1. Special Virtues of Servants of the Paraclete

Article 65. The members of the Congregation are bound by their vocation to the perfect practice of all the Christian and priestly virtues: humility, modesty, mortification, the spirit of faith, the spirit of charity, obedience, poverty, chastity, detachment, self-denial. They should have the deep conviction that the example of these virtues is the necessary condition for their good influence over priest-patients and guests.

Article 66. They will practice humility in joyfully accepting a hidden and obscure life, neglect, contradiction and humiliation, even when it is undeserved.

Article 67. They will practice simplicity by avoiding display either in word or deed; they will not seek after popularity or success, except with purity of intention.

Article 68. They will practice mortification of the will by submission to community life; of the mind and heart by accepting the frictions that are inevitable in the meeting of different personalities; of the body and the senses

by the courageous and persevering acceptance of all the privations which penitential life involves.

Article 69. They will practice the spirit of faith by regulating according to the maxims of the Gospel and the example of Jesus Christ and of the Saints, their thoughts, their judgments, their private acts, their conversations and their external relations.

Article 70. They will practice fraternal charity, living among themselves in close union, treating one another with simplicity and confidence, governing themselves according to the same rule of conduct, charitably warning one another if need be but always with great discretion and prudence; never contradicting one another in the presence of those not of the official family, namely, in the presence of priest-guests, and never permitting themselves familiarities contrary to the obligation of reciprocal esteem and respect which the younger owe their elders.

Article 71. In their relations with priest-guests they will avoid indiscreet confidences, too sensible and too human signs of affection.

Article 72. The priests of the Congregation should not accept outside occupation, even though it is compatible with the functions of the Congregation, without the permission of the Superior General. They are likewise forbidden to preach outside the house without this permission.

Article 73. They will accept no ecclesiastical dignity without the permission of the Superior General.

2. Exercises of Piety

Article 74. The exercises of piety are determined by the particular rules in order to establish, maintain and renew everyone in the spirit of his holy calling. Thus there shall be every day, morning prayers, meditation, a "Missa cantata" attended in so far as duty permits by

the entire community, particular examination, spiritual reading, the recitation of the fifteen decades of the rosary B.M.V., and night prayers.

Article 75. Since the adoration of the Holy Eucharist is one of the principal devotions of the Congregation, each day each member of the Congregation will spend one hour in adoration before the Blessed Sacrament, and this hour normally is to be independent of the other community exercises.

Article 76. They will go to confession every week according to the prescriptions of Canon 595 - 1, 3.

Article 77. Legitimately approved confessors shall be appointed for each religious house, the number in proportion to the members in residence.

Article 78. Religious Superiors, having the authority to hear confessions, can, all things considered, hear the confessions of their subjects, if these spontaneously and freely ask them to do so; but without grave reason they shall not do so habitually.

Article 79. The Superiors must beware of inducing, either personally or through others, any of their subjects to come to them for confession, whether by force or fear, or by importune urging, or in any other way.

Article 80. Every house of candidates and students for the Congregation shall have an extraordinary confessor, who shall visit the house four times a year during the Ember Days, when all shall go to him, at least for his blessing.

If a religious, for the peace of his conscience, makes his confession to a priest approved by the local Ordinary, although he is not among those designated by the religious Superior, the confession is valid and licit; and that confessor can absolve the religious even from sins and censures reserved in the Congregation.

Article 81. Each religious should have a regular confessor, chosen from among those so designated, to whom

he should ordinarily confess and to whom he should completely reveal his conscience.

Article 82. Each year they will make a spiritual retreat. General retreat exercises will take place every year in an appointed house.

Article 83. If a member is prevented from making the community annual retreat, he will make a private spiritual retreat of at least eight days, in one of the houses of the Congregation, and never without the permission of the Superior General in the house of another community.

Article 84. The priests of the Congregation employed in houses of retreat attend the exercises of the community. These exercises are mental prayer, particular examination, night prayers, spiritual conference, meals, recreation, walks, and spiritual reading.

CHAPTER VIII

THE ENCLOSURE

Article 85. Superiors must take care that the laws of the Constitutions are faithfully observed regarding the egress of their subjects from the cloister and their receiving visits from outsiders or going outside to visit.

Article 86. Superiors must exercise great vigilance lest their subjects, by visits with outsiders and useless conversations, upset the discipline of the house and cause the religious spirit to suffer detriment.

Article 87. It is not lawful for Superiors to permit their subjects to remain outside a house of the Congregation, except for a just and grave cause and for as brief a period as possible; for an absence of more than six months, except for the purposes of study, the permission of the Holy See is always required.

Article 88. They will make no journeys except those specified in the Constitutions of the Congregation and duly approved by the Superior General.

Article 89. Women are forbidden to enter the cloistered parts of our houses, except nurses in their official capacity and then not without a companion.

Article 90. The priests of the Congregation will avoid, in so far as possible, visits to lay women and to nuns. Such visits will be rare and short.

Article 91. The Superior, or his delegate who must be a man of great prudence, shall see all letters which are either sent or received; and he shall either give or not give them to those to whom they are addressed as, in the Lord, he judges prudent; and, if he decides to pass them favorably let him do so without delay; he shall reveal nothing of their contents to others without the consent of the subjects (because he knows the matter "sub secreto commissio" by reason of his office), unless he judges that, for the greater glory of God, it should be communicated, directly or indirectly, to the Superior.

Article 92. Notwithstanding any previous faculty, religious are at liberty to send letters, free from all inspection, to the Holy See, that is, to the Supreme Pontiff and the Congregations, Tribunals, and Offices through which the Roman Pontiff is wont to expedite the affairs of the Universal Church; to its legate in the country; to their own major Superiors; to the Superior of the house when he is absent, and to the local Ordinary to whom they are subject.

CHAPTER IX

CLERICAL STUDIES - SACRED ORDERS AND PARISH MINISTRY

1. Clerical Studies

Article 93. The Congregation shall have its own house of studies where our scholastics shall be instructed in doctrine, and in all those things that pertain to the care of souls according to the spirit of our vocation.

To the house of studies the Superiors may not admit for residence other than religious and only those religious who are exemplary in the observance of the religious life. In the house of studies a perfect community life must be observed, as otherwise the students cannot be promoted to Orders. So long as the Congregation cannot have properly equipped houses of study, or if it has one but the Superiors find it difficult to send the students there, the religious students may be sent to a diocesan seminary, or to a Catholic university.

Article 94. The Superiors are bound to exercise proper vigilance to procure in the house of studies the careful observance of those things pertaining to the exercises of piety, prescribed either by the common law or by the Constitutions.

Article 95. That there may be no conflict between zeal for studies and a growing love of virtue and the religious life, undue mortifications and long prayers are, during the time of studies, to be judiciously curbed. The scholastics are to be instructed that so long as their studies are undertaken in a dedicated spirit of divine service God is thereby no less pleased than by a regimen of harsh penance and prolonged prayer.

Article 96. If in a particular case and for special reasons the Rector judges more may be allowed in the matter of penances he may permit it, always having a due regard for discretion.

Article 97. Having been adequately trained in their preparatory years, all scholastics must undertake at least a two year course in philosophy and at least a four year course in theology, both sciences based on the doctrines of St. Thomas in accordance with the prescriptions of Canon 1366, 2, and as the Holy See has instructed.

Article 98. The Superior General will designate those religious who, in some Catholic University, will be permitted to pursue higher studies leading to degrees in

Philosophy, Theology and Canon Law. It is not permitted to send a religious to a secular university unless the courses in Philosophy and Theology have been completed with honors and the subject is praiseworthy in his religious life. In each such case the express permission of the Superior General is required, who may grant the permission for a period not to exceed that required by the need or advantage of the Congregation.

Article 99. The Superior General, having exercised all precaution, may send to a Catholic lay university such subjects as have completed their courses in Philosophy and Theology and are of proved virtue; but only on condition that, if there be no house of studies of our own, such subjects reside in the house of another group of religious.

Article 100. The Congregation chooses to follow the teaching of St. Thomas Aquinas as the more solid and secure, the most highly approved, both in Theology and in Philosophy; his teachings we make our own; him we honor as our scholastic patron.

Article 101. During the time of studies neither the teaching staff nor the students are to be burdened with offices that conflict with their duties or impede in any way the orderly course of life in the house of studies.

Article 102. The priests of the Congregation shall continue, even after their course in Theology, their studies, especially in the Sacred Sciences. In the Sacred Sciences let them adhere to the opinions commonly held and approved by the Church, avoiding profane novelties of doctrine parading under the false name of science.

Article 103. For at least five years after the completion of their studies each priest of the Congregation, unless excused by the Superior General for serious cause, will be examined annually by learned Fathers on the various branches of the Sacred Sciences, the matter for the examinations being designated a reasonable interval beforehand.

Article 104. In every "domus formata" there must be held at least once monthly a discussion on moral or liturgical cases, to which may be added, at the discretion of the Superior, a paper on dogmatic and kindred subjects. All professed clerics living in the community who are students of Theology, or who have finished their studies, and the priests of the community must assist at these conferences; nor may the Superior absent himself, except rarely and for grave reasons.

2. Sacred Orders

Article 105. The Instruction of the Sacred Congregation for Religious, directed to Major Religious Superiors, concerning the formation and examination of scholastics destined for the priesthood, is to be carefully observed. This Instruction is to be read to the clerics at the beginning of each year.

Article 106. The Superior General may issue dismissorial letters for Tonsure and the Minor Orders. Advancement to Major Orders is governed by the laws for seculars.

Article 107. The Superior General, for any canonical cause, even occult, and without trial, may prevent the advancement of a cleric to Orders. There remains, of course, the right of recourse to the Holy See.

Article 108. In advancement to ecclesiastical Orders the prescriptions contained in the Code of Canon Law, Book III, Chapter II, are to be observed.

With regard to the time of receiving the various Orders: 1) no one may receive Tonsure before the beginning of the course in Theology; 2) mindful of the prescriptions of Canon 975, the subdiaconate is not to be conferred until the completion of the third year of Theology; the diaconate not before the beginning of the fourth year; and the priesthood not before the completion of the first half of the fourth year.

Article 109. Prior to the reception of Tonsure and the Minor Orders, candidates must make a spiritual retreat of at least three full days; candidates for Major Orders shall make a retreat of at least six full days.

Article 110. The ordaining Bishop is to receive from the Superior General explicit assurance that the requirements of the spiritual retreat have been met.

Article 111. All who are to be promoted to the sub-diaconate must make the Profession of Faith and take the Oath against Modernism before the local Ordinary or his delegate.

Article 112. Before presenting candidates for the sub-diaconate the Superior General will exact from each, besides his own investigation, a statement, personally written and sworn to before the local Superior, to the effect that in view of the Sacred Ordination soon to be received he freely and voluntarily seeks the Office, and understands and assumes the obligations attached thereto. Moreover, the prescriptions of Canon 1011 are to be observed.

3. Parish Ministry

Article 113. The Superior General will designate and present to the local Ordinary the religious he judges fit to serve as pastor or curate in the care of souls. The Superior General may, beforehand, have the religious undergo an examination, both as to doctrine and as to the other qualities required for an assignment. The appointment of a designated religious becomes official from the moment of his being accepted by the local Ordinary; but, before he may exercise his office he must make the Profession of Faith before the local Ordinary or his delegate.

Article 114. The religious to whom is committed the care of a parish and those who serve as assistants are in all things, other than those connected with their office, subject to the Superiors of the Congregation and are

bound to the observance of the Rule, just as the other religious; therefore, they must attend all exercises, unless truly prevented by the nature of their duties.

Article 115. The Superiors may and should prudently inquire about their subject and, if need be, correct him in those matters mentioned in the preceding Article, his way of acting and behaving, and his attitude toward his fellow-religious. Moreover, he is immediately subject to the jurisdiction, visitation and correction of the local Ordinary, even as diocesan priests, in all those things that have reference to the care of souls.

Article 116. The religious as pastor and more so the assistant, by the very nature of their appointments, are always removable and may be moved at the will of the Superior General, the Ordinary being informed; likewise, they may be moved at the will of the Ordinary, the Superior General being informed.

Article 117. It is the duty of the local Ordinary to watch carefully the administration of funds and bequests that pertain solely to the parish.

Article 118. The religious pastor and his assistants must attend the conferences held for the secular clergy, dealing with questions of moral Theology and Sacred Liturgy, even if conferences are held regularly in their own house.

CHAPTER X

INFIRM SERVANTS OF THE PARACLETE and SUFFRAGES FOR THE DEAD

1. The Infirm

Article 119. In every religious house there must be someone in charge of the physical well-being of the community, who will have special care for the religious who are weaker because of old age or other reasons, or who are sick.

Article 120. The sick, on the advice of a prudent confessor, may receive the Holy Eucharist though medicine or food "per modum potus" has been taken beforehand, alcoholic beverages excluded. As long as the danger of death perdures it is lawful and fitting, on the advice of a prudent confessor, to administer Holy Viaticum several times, though on different and distinct days.

Article 121. In danger of death all priests, though not approved for confessions, can validly and licitly absolve any penitent from any sins and censures, although reserved and notorious, even if an approved priest is present. Canons 884 and 2252, however, remain unimpaired.

2. Suffrages for the Dead

Article 122. Upon the death of a member of the Congregation every priest of the Congregation will say "quam primum" one Mass for the deceased, and the Superior of the house to which the deceased member was attached will see to it that a series of Gregorian Masses begins at once.

Article 123. A Solemn Mass of Requiem will be sung every year on June 20 for the deceased members of the Congregation and for the priest-guests who have died during the year.

Article 124. If a priest-guest dies while doing penance in a house of the Congregation, the suffrages offered for a member of the Congregation shall also be offered for the repose of his soul.

Article 125. The obsequies of our deceased religious, even novices, ought to be held in a church or oratory of a house of the Congregation, unless the novices have chosen another church for their funeral; the Superior always has the right of caring for the remains of the deceased and of conducting the funeral procession to the church; no parochial stipend is to be paid.

Even if a religious dies far away from home the Su-

perior enjoys the same right. However, if he does not avail himself of it, the funeral ought to be held in the church of the parish where he died.

Whoever conducts the obsequies in the church has the right and duty, personally or through another priest, of accompanying the body to the place of burial; moreover, the priest who accompanies the body to the church of the funeral or to the place of burial, vested in stole and with Cross elevated, is free to pass through the territorial boundaries of another parish or diocese, even without the permission of the pastor or Ordinary.

Article 126. The cemetery for priests and clerics should be situated in a fitting place and, where possible, separated from the place of interment for lay persons; furthermore, where it can be done conveniently, there should be a distinction between place of burial for priests and the other ministers in the lower Orders.

CHAPTER XI

DISMISSAL FROM THE CONGREGATION

Article 127. Just as a subject professed with temporary vows may freely leave the Congregation when the period of his vows expires, so also the Congregation may, for just and reasonable motives, refuse to admit a subject to perpetual profession; not, however, for reasons of health without certain proof that the religious fraudulently concealed or dissimulated his sickness before his temporary profession.

Article 128. No one can be dispensed from his vows except by the local Ordinary.

Article 129. A religious temporarily professed, and who is legitimately dismissed, is "ipso facto" relieved from his religious vows without prejudice, however, to the obligations attached to Sacred Orders.

Article 130. The obligation of the perpetual vows of obedience and of poverty cease by the very fact of dismissal regularly pronounced, and confirmed by the local Ordinary.

Article 131. In the cases foreseen in Canon 646, the guilty subject is "ipso facto" dismissed from the Congregation; it is then sufficient for the Superior General, with the assistance of his Council, to ascertain and to record in the registers of the Congregation, that such a subject committed such an offense and was subsequently dismissed "ipso facto": they will take care to collect and to preserve the proof of the offense in the archives of the Congregation (C.646). If it is possible to notify the dismissed subject of the aforesaid declaration, it will be well to do so. The Sacred Congregation for Religious is to be informed about a religious so dismissed.

A) The Dismissal of Religious in Temporary Vows

Article 132. A religious temporarily professed, cannot be dismissed before the expiration of his vows except on the following conditions, the observance of which constitutes a grave obligation in conscience for those who concur in the dismissal:

- 1) the motives for the dismissal must be grave;
- 2) these motives may concern either the Congregation or the religious himself. The particular impediments mentioned in Canon 542, if they were hidden at first and discovered after profession, can be causes for dismissal. The lack of the religious spirit, which is the cause of scandal to others, is sufficient reason for dismissal, when a repeated admonition, joined to a salutary penance, has produced no effect. Ill health is not sufficient cause for dismissal, unless there is certain proof that it was fraudulently concealed or dissimulated before profession. A professed religious in temporary vows can be dismissed by the local Ordinary in whose jurisdiction the house is situated but he shall not use this right without the knowl-

edge of the Superior General or against his just disagreement.

Article 133. The aforesaid motives must be known with certainty by the Superior General, together with his Council and by the local Ordinary, but it is not necessary that they be proved by a judicial process. However, the motives must be made known to the religious, and full liberty to reply be given him, and his replies must be faithfully transmitted to the Superior General. The latter will, with his Council, make a thorough examination of the whole affair.

Article 134. The religious has the right to appeal to the Holy See against the decree of dismissal; and, if he has recourse within ten days after being informed of dismissal, the juridic effect of the decree of dismissal is suspended, pending confirmation by the Holy See.

Article 135. A religious who has been duly dismissed is "ipso facto" absolved from all the religious vows; a cleric in major Orders, however, is subject to the obligations of those Orders and to the other regulations of Canons 641-1, 642; a cleric in minor Orders is by the very dismissal reduced to the state of the laity.

B) Dismissal of Religious in Perpetual Vows

Article 136. The dismissal of a perpetually professed religious cannot be pronounced unless he has committed three offenses, and there have been two admonitions and no amendment.

Article 137. These offenses must be grave, external, and committed against common law or against the particular laws of religious. Three offenses at least are required, of the same kind; or if they are of different species, they must be such that, taken together, they manifest a will that is perverse and obstinate in evil. However, a single grave offense persisted in, and virtually transformed into a triple offense by repeated admonitions, is sufficient.

Article 138. In order that there should be grounds for an admonition, it is necessary that the offense be notorious or that the evidence for it comes from the extrajudicial confession of the one culpable, or from other proofs furnished by a previous inquiry. The admonition should be given personally by the Superior General or by another acting on his express orders, as far as possible in the presence of two witnesses or by registered letter; the documents proving that the admonitions have been made should be carefully preserved. Two admonitions are required, that is, one for each of the two first offenses; and, in the case of offenses that are permanent and continuous, it is necessary that at least an interval of three full days intervene between the first and the second admonition. To these admonitions the Superior shall add opportune exhortations and corrections, imposing penances and other penal remedies that he may judge proper for procuring the amendment of the guilty one and repairing the scandal.

Article 139. A religious is considered to have not amended, if, after the second admonition, he commits a new offense or even perseveres in the same permanent offense. After the last, that is after the second admonition, the Superior should, however, wait six days before proceeding further.

Article 140. The facts having been verified and the conditions fulfilled, the Superior General with the assistance of his Consultors, after having weighed carefully all the circumstances in the case, shall consider the question as to whether there is ground for dismissal. The religious will be confronted with the charges brought against him. Time to prepare his defense will be granted him, and, if he so desires, he may seek the help of an advocate chosen from among the members of the Congregation. This advocate will be selected by the accused from a list of confreres which will be offered him by the assembly of Consultors. The acts of the hearing will be recorded.

Article 141. If, after the hearing mentioned in the foregoing Article is concluded, the facts still stand, the Superior General with his Council, carefully weighing again all the circumstances, shall consider the question as to whether there is still cause for dismissal. If the majority of votes favor dismissal, the entire matter is to be referred to the Ordinary of the place in which the house of the religious is located, and he has the right to decide the matter according to his prudent judgment following the rules of Canon 647. The religious has the right to defend himself and his defense must be faithfully entered in the acts of the proceeding.

Article 142. The dismissed religious in perpetual vows is governed by the prescriptions of Canon 641.

Article 143. In the case of grave external scandal or of very serious imminent injury to the community, a religious may be dismissed immediately by the Superior General with the consent of his Council, or, if there be danger in delay and time does not permit recourse to the Superior General, he may be dismissed by the local Superior with the consent of his council and of the local Ordinary, and deprived of his religious habit; in this case, the Ordinary or the Superior General, if he be present, must without delay submit the matter to the judgment of the Holy See.

Article 144. A religious in perpetual vows who is dismissed, is held to the prescriptions of Canons 669, 670, 671, 672, if they apply.

Article 145. Neither a dismissed subject, nor one who withdraws, whether at the end of his vows or by reason of an indult of secularization, can, for any reason claim any indemnity from the Congregation.

PART II
THE GOVERNMENT OF THE
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PART II

The Government of the Congregation

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CHAPTER I

THE GENERAL CHAPTER

1. Convocation and Members

Article 146. The general Chapter is held ordinarily every six years and is announced three months before the day set in a letter sent by the Superior General, or, if he be not living, by the Vicar General.

Article 147. An extraordinary General Chapter is to be convened by the Vicar General not more than a month after a vacancy in the Superior General's office occurs. It is held by exception with the previous permission of the local Ordinary in some important cases. The General Chapter is to be held in the principal house of the Congregation, unless, because of special circumstances another house is chosen by the General Council.

Article 148. Members of the General Chapter are:

1. The Superior General.
2. The General Consultors.
3. The Procurator General at the Holy See.
4. The Treasurer General.
5. The Secretary General.
6. The Superior of each "domus formata" with one delegate.
7. Two delegates from a determined assembly of minor houses. Whenever the General Chapter meets to

replace a Superior General at his death or in any other emergency (Article 197), all the details of the convocation and direction are handled by the Vice-Superior, or if he be wanting, by the second Consultor, so as to assure the vacancy being filled. The convocation is to be made as soon as possible.

2. The Rules to be Observed in Elections

Article 149. The General Chapter can validly deliberate only if two-thirds of its members are present, but all ought to be invited.

Article 150. No one is permitted to abstain from casting a vote, nor to submit a ballot without a name, but let each vote as seems to be the will of God.

Article 151. No one can validly vote in his own favor.

Article 152. If the number of votes exceeds the number of voters the ballot is null and void.

Article 153. The vote must be secret; therefore, no member of the Chapter should disclose to another member how he is voting. Only the votes of the electors who are present are valid. However, if one of the electors be present in the house where the election takes place and not able to participate because of ill health, the Tellers will go and get his written ballot in a closed box and put it with the others.

Article 154. The votes are to be burned immediately after each ballot, or, if there are several ballots in the same session, after the session.

3. The Election of Delegates

Article 155. The electors are all priests of the Congregation who are perpetually professed and who are in good standing. Moreover, to enjoy a passive voice it is required that they be priests and members of the Congregation and perpetually professed. Those eligible

for election are inscribed, according to their order of seniority in the Congregation, upon a list, drawn up six months in advance by the Superior General in his Council. This list, with the names and surnames of the members, will state his age and the function he is performing at the time. Those who are members of the Chapter "ex officio" are not inscribed upon that list.

Article 156. The choice of delegates from the larger houses of the Congregation is made in a local Chapter, over which the Superior of the house presides, with the assistance of two Tellers and one Secretary, who are juniors in perpetual profession.

Article 157. The choice of delegates in houses where at least six professed members live, is made by means of secret ballot and by an absolute majority of votes, disregarding the votes which are null and void. However, if after two ineffectual ballots no delegate is elected, a third and last ballot will be taken in which a relative majority of the votes cast will decide the issue. If the votes in this final ballot are equal, the senior member from first profession is elected; and, in the event of equality in profession, the elder in priestly ordination.

Article 158. The delegates having been elected, a substitute is elected, who will take the place of the delegate in case he is legitimately impeded from attending the General Chapter. The substitute could be the member who received the greater number of votes after the chosen delegate. The substitute for the local Superior is his Vicar. All the acts of the election are to be accurately recorded by the Secretary and signed by the presiding officer, by the secretary and by the two tellers and sent immediately to the Superior General.

Article 159. Small communities are grouped together by the Superior General, with the consent of his Council, so that each such group is comprised of at least six eligible voters but not, however, of more than ten.

Article 160. The Superior General shall send to each group a list of the eligible priests belonging to it. On a stated day the eligible voters shall convene in local Chapter, in the proper house, nor may they absent themselves, and on a secret ballot write two names of those who are eligible, and whom they wish to elect as delegates to the General Chapter.

The Superior will enclose all these ballots and his own in a sealed envelope, bearing his name. He will then place this envelope in another and send it by a safe way to the Secretary General.

Article 161. The counting of the votes of a group or assembly is to be made in the General Council, with all the members present. Two members of the meeting, appointed by the Superior General, will perform the office of Tellers; one of them will unfold the ballots, one by one, and show them to the Superior General; the other will read the names indicated and the Secretary General will write down the names. Those two who have obtained a relative majority of the votes, will be recognized by the Superior General as delegates of that group or assembly. In case of a tie, the preference is given to those who are seniors from first profession and afterwards, as noted above, to the elders in priestly dignity. In addition, those who will have obtained the next highest number of votes after the delegates, will be recognized as substitutes. The substitutes will replace the delegates in case they are legitimately prevented from attending the Chapter. Then the ballots are burned before the assembly, and the Secretary General will immediately draw up an official report of the election.

The Secretary General must notify those who have been elected without delay.

4. Preliminary Sessions

Article 162. On the day set for the beginning of the preliminary sessions of the General Chapter, all the members named above come together under the chairman-

ship of the Superior General, or, in his absence, of him who takes his place. The first places in the Chapter belong to the members "ex officio". Then the delegates take rank according to seniority in the Congregation, which is reckoned from the date of first profession, and, in the case of those admitted at the same time, by seniority in the priesthood.

Article 163. The preliminary business of the General Chapter is as follows:

1. Verification of the credentials of the delegates.
2. Election, by separate and secret ballot, according to a relative majority of votes, of two Tellers and a Secretary for the Chapter, from among the members of the Chapter there present.
3. Taking of an oath by the Tellers and the Presiding Officer that they will perform their office with fidelity and will keep secret, even after the elections, all that they have learned concerning the elections.

Article 164. The office of Secretary is to describe accurately the acts of each session of the Chapter and to read them, for approval, at the beginning of the following Capitular session. The acts shall be endorsed by the presiding officer and by the secretary himself.

Article 165. The office of Tellers is to guard diligently the secrecy of the ballot and, one by one, having care for the order of precedence, to get the vote of each elector; having collected the last ballot, they are to be examined in the presence of the presiding officer to see if the number of ballots agrees with the number of electors, and if so, the ballots themselves are investigated, and the results published.

Article 166. After that, an examination of the accounts of the Treasurer General will be made. For this a commission of three members, who have had no part in the preceding administration, will be named by a relative majority of votes. This commission will examine the ac-

counts, and present all its observations to the Chapter, in order that they may be discussed and the management approved.

Article 167. After the examination into the temporal administration, the Superior General will render an account of the actual state of the Congregation, and each of the members present will give additional information and his personal observations.

5. Election of the Superior General

Article 168. On the day of the election of the Superior General, Mass of the Holy Spirit is celebrated, the rubrics permitting, and at which all the electors devoutly assist.

Article 169. At a stated hour, the Electors assemble in the room chosen for the elections. Before beginning the election of a Superior General, each and every member of the Chapter promises by Oath to elect him whom before God they deem most worthy, with this formula: "Testor Christum Dominum qui me iudicaturus est, me electurum quem secundum Deum iudico eligi debere."

Article 170. Whoever is selected for the office of Superior General should reflect great holiness of life, be outstanding in his observance of the Constitutions, have a deep and abiding love for the Holy Father, be possessed of prudence, sound in doctrine and far-seeing, and endowed with strength of character tempered by meekness.

Article 171. The Superior General is elected by an absolute majority of votes. If on the first ballot no one receives this majority, a second and, if need be, a third is taken. If an absolute majority is not obtained in the third, then in a fourth ballot the electors must cast their votes for one of those two religious who had the larger number of votes in the third, and these will abstain from voting in the fourth ballot. If in this fourth and final ballot the two religious receive an equal number of votes, he

is held to be elected who is older by first profession, or, if professed on the same day, the senior in the priesthood.

Article 172. If in the third ballot more than two obtain the major number of votes without anyone acquiring an absolute majority, in the fourth ballot only those two are eligible who are older by first profession or, as stated above, in the priesthood.

Article 173. As soon as a ballot has given the required majority of votes, the Superior General is elected, and the Presiding Officer publishes the election. This election obtains its effects by the acceptance of the one elected, in addition to which no confirmation is needed. The Secretary of the Chapter immediately makes a report of it, which shall be signed by the Presiding Officer, the Tellers, and the Secretary himself; and the ballots shall be burned in the presence of the assembly. With the acceptance of the elected the function of the Presiding Officer shall end, and the Chapter shall be presided over by the new Superior General.

Article 174. The one elected Superior General will humbly and willingly accept his onerous office, confiding in the help of our Heavenly Father. God Who imposes the burden will Himself give adequate help that it may be borne; for He Who created the office will assist in its administration.

Article 175. The elected Superior will make the Profession of Faith before the Chapter and according to the formula approved by the Apostolic See. The new Superior General will receive the obedience of all present, who, observing the order of precedence, will genuflect, kiss his right hand and receive his blessing. Thence, all will repair to the church and, the elected General officiating, the Te Deum will be sung and Benediction of the Blessed Sacrament given.

Article 176. Notification of the election of the Superior General is to be sent at once to those Ordinaries

who have jurisdiction over members of the Congregation and to all the houses of the Congregation.

Article 177. If the one elected to the office of Superior General is not present, the Presiding Officer will inform him at once of his election, and, pending his appearance, the further business of the Chapter is suspended.

6. Election of Consultors, the General Secretary and General Treasurer

Article 178. Next will come the election, by separate ballot, of the four Consultors, among whom the first will be the Vicar General, and from among the other three are to be designated the General Treasurer, and the General Secretary.

Article 179. The elections mentioned in the preceding article are by a secret ballot, and according to an absolute majority of the votes. If this majority be not obtained on the first and second ballot, a third ballot will be cast, in which a relative majority will suffice; if on this third two have obtained an equal number of votes, he is held to be elected who is older by first profession, or, if professed on the same day, the senior in the priesthood.

Article 180. Each election, regularly held, will be made known separately by the Superior General. Then, the Secretary of the Chapter will draw an official record of all these elections, which will be signed by the Superior General, the Tellers, and the Secretary himself.

Article 181. If anyone elected to these offices is not present at the Chapter, he will be notified at once; but further elections and other business will not be suspended.

7. Other Business of the Chapter

Article 182. The elections over, the Chapter treats of the affairs of the Congregation, both those that concern the Congregation in general and those that concern particular houses. All of these are decided by an absolute

majority of votes, in secret ballot. The Chapter can make regulations and ordinances in conformity with the Constitutions, binding on the entire Congregation, or on any particular house, but only until the next General Chapter. The latter can confirm or abrogate them.

Article 183. To effect a change in the Constitutions, the amendment must be proposed and passed favorably by a two-third majority at three successive General Chapter meetings. If so passed, the amendment does not become effective until confirmed by those Ordinaries in whose dioceses Houses of the Congregation are located.

Article 184. The Secretary of the Chapter will draw up the minutes of the Chapter, which must be signed by the Superior General and all the members of the Chapter.

Article 185. Absolute secrecy is imposed upon all the members of the Chapter in regard to all that has taken place at it. The Superior General alone can communicate, personally or through others, that which he deems it prudent or opportune to make known.

Article 186. The Chapter closes with the celebration of a Requiem Mass for the members who have died since the last Chapter.

Article 187. Whenever the General Chapter meets to replace a Superior General at his death or in any other emergency (Article 197), all the details of the convocation and direction are handled by the Vice-Superior, or, if he be wanting, by the second Consultor, so as to assure the vacancy being filled. The convocation is to be made as soon as possible.

CHAPTER II

THE SUPERIOR GENERAL

Article 188. The Superior General must be a perpetually professed priest, of legitimate birth, at least forty

years old, and professed for ten years from the date of first vows.

Article 189. The Superior General is elected for six years and may be re-elected for another term of six years, but not for a third term immediately consecutive.

Article 190. The Superior General will be faithfully modeled after Christ if he is at one with Him in mind, in heart and in will, and strives to imitate the ways of Jesus in bodily presence, in love of virtue, in the exercise of authority, in appreciation of the sublimity of the priesthood.

Article 191. The Superior General has authority over all the Houses and over all the members of the Congregation, but he must exercise it as prescribed by the Constitutions. In all the meetings of the Chapter, assemblies, or councils, when the votes are equal after the third ballot, the Superior General may make the final decision, except in the elections by secret ballot which are governed by special articles.

Article 192. In accordance with Articles 219, 220, and 221 every three years the Superior General personally, or by a delegate, will visit all the houses of the Congregation, investigating the management, both spiritual and temporal.

Article 193. All the members of the Congregation owe obedience to the Superior General.

Article 194. If after mature reflection and much prayer, the Council of Consultors, for grave reasons, and by a majority vote, should deem it advisable to change the Superior General, it shall submit its reasons to the local Ordinary of the Diocese in which is located the Mother-house of the Congregation, and await his decision.

Article 195. If the Superior General thinks he has reasons to tender his resignation, he shall submit them to the local Ordinary; if he had manifested his decision

to his Council, he should ask the Council to send its observations to the local Ordinary in a separate and sealed letter.

Article 196. It is incumbent upon the local Ordinary of the Diocese in which is located the Motherhouse of the Congregation to inform the Ordinaries of other dioceses in which houses exist, of the situation, and to accept or reject the proposed resignation. The messages of the Superior General and of his Council to the local Ordinary ought to be made early enough to enable the Ordinary to give a final answer before the meeting of the General Chapter, so that it may proceed, if need be, with the election of a new Superior General.

Article 197. In the event of the dismissal, the removal from office, the resignation, or the death of the Superior General, the General Chapter is assembled according to the terms of Article 147 by the Vice-Superior, if there is one, or for want of one, by the second Consultor.

CHAPTER III

THE VICE-SUPERIOR

Article 198. From the death of the Superior General until the election of his successor, the Congregation is governed by the Vice-Superior, or the first among the Consultors who would have the title and the office of Vice-Superior.

Article 199. In the event of the death of the Superior General, the Vice-Superior directs the affairs of the Congregation, both general and ordinary, with the Consultors. He must appoint another Consultor to fill the place vacated by himself.

Article 200. The Vice-Superior can change nothing in the Congregation. However, he can, together with his Consultors, name to all vacant positions to which the Superior General can appoint; however, the future Su-

perior General, with his Council, has the right to confirm or to revoke the appointments.

Article 201. If the Superior General, because of a serious and prolonged illness, is prevented from attending to his duties, he can delegate the Vice-Superior to act with such commission as he will be pleased to give him.

CHAPTER IV

THE GENERAL CONSULTORS

*201 118
213*
Article 202. The Superior General is assisted in the ordinary government of the Congregation by a Council composed of four Consultors.

Article 203. These Consultors are elected by each General Chapter according to Articles 178, 179 and 180. They may always be re-elected.

Article 204. The polls are successive and determine the rank of the Consultors. The one who is named first has the title of a Vice-Superior.

Article 205. If a vacancy occurs in the ranks of the Consultors, the Superior General with the consent of his Council, shall fill the said vacancy, until the next Chapter.

Article 206. The meetings of the Consultors under the presidency of the Superior General take place at least once a month, or whenever necessity demands.

Article 207. Let the members of the General Council be of one heart and mind with the Superior General, giving to all others outstanding example of submission and reverence toward him.

Article 208. At least two of the Consultors shall live in the Motherhouse, one of them being the Vice-Superior.

Article 209. Let the Consultors assist the Superior General in his rule accordingly as their consent or counsel is

required by the provisions of the Constitutions and the prescriptions of Canon Law.

Article 210. If the consent of the Consultors is required, the Superior General may not validly act contrary to their vote; if it is their counsel only that is required, it is sufficient for validity that the Superior General has received it.

Article 211. Business of the Congregation that requires a deliberative vote of the General Council is:

1) The erection of houses and the suppression of already existing houses, with the consent of the local Ordinary;

2) Admission to the Novitiate and to First Profession; the selection of local Superiors, of the Master of Novices and his Socius; deposition of the same from office;

3) Deposition of a member of the General Council, with the permission of the Ordinary of the Motherhouse; selection of his successor;

4) Deposition and replacement until the next General Chapter of the General Secretary or the Treasurer General;

5) Approval of the report on the financial condition of the Congregation which is to be submitted at times stated by the Constitutions; of contracts for the sale of property, of new obligations, of loans, with the previous consent of the local Ordinary of the House assuming the obligation and in conformity with the norms laid down by the General Chapter;

6) Business which Canon Law or the Constitution leaves to the decision of the General Council;

7) All other things which the General Chapter may have designated to be important matter.

Article 212. The Consultors will observe secrecy concerning all that pertains to their office.

CHAPTER V

OTHER GENERAL OFFICIALS

Article 213. In addition to the Consultors, there will be a General Treasurer and a General Secretary. They are named by each General Chapter. They may always be re-elected (Cf. Articles 178 and 203).

Article 214. The General Treasurer administers the property under the direction of the Superior General and under the supervision of the Council of Consultors, taking into account the prescriptions of the Code of Canon Law.

Article 215. The General Treasurer submits the accounts of his administration to the Council of Consultors once each year. Not the Congregation, but each House may legally possess and administer its own goods, movable and immovable.

Article 216. The General Secretary keeps the records and sees to the correspondence necessary for the administration of the Congregation under the supervision of the Superior General.

Article 217. It is the duty of the Secretary to keep a book in which are inscribed the names of the members of the Congregation, with dates of birth, reception of Holy Orders, admission into religion, temporary and perpetual profession, and death.

Article 218. The Congregation will be represented at Rome by a Procurator General, whose appointment is reserved to the Superior General in council with his Consultors (Article 6). He is appointed until the next General Chapter, and during that interval he cannot be changed without the authorization of the Holy See. He can always be appointed again.

CHAPTER VI

THE CANONICAL VISITATION

Article 219. Every three years the Superior General will, personally or by delegate, make a visitation of the houses of the Congregation. (Article 192).

Article 220. The scope of the visitation includes all the temporal and spiritual interests of the house. The Superior General, or he who takes his place, shall interview privately the priests of the Congregation assigned to the house, and the local Superiors. During the visitation he can lay down whatever rules he judges most conducive to the welfare of the house.

Article 221. If the Superior General does not make the visitation personally, he shall send in his place a Consultor, or a priest of the Congregation chosen by himself in council with his Consultors, and shall give him a socius.

Article 222. It is the duty and the office of the Visitor to interrogate all the religious in a given House and to inform himself of all that has reference to the purpose of his visit; the religious on their part are obliged to reply truthfully, nor may the Superiors justly in any manner render difficult the fulfillment of this obligation or seek to limit the scope of the visit. Superiors or subjects who shall personally or through others, directly or indirectly, induce religious to remain silent when questioned by the Visitor, or to dissimulate the truth in any way, or to be insincere in their statements, or who shall molest them under any pretext whatever because of the replies they made to the Visitor, shall be punished, depending on the gravity of their guilt, according to the prescriptions of Canon 2413, 1.

Article 223. In his visitation of the houses, the delegated Visitor shall conform exactly to the instructions he has received. On his return he shall make an exact report

to the Superior General of all he has ascertained. The Superior General will refer the matter to his Council. He shall decide nothing during his visits unless the question be urgent. In this case he shall give a provisional decision, pending a final decision of the Superior General.

Article 224. The delegated Visitor shall preside over the local council meetings which he shall convene for his visitation; but, since his authority extends only to the visitation, he shall not preside over the community exercises.

Article 225. The expenses of the visitation are defrayed by the House visited.

CHAPTER VII

THE TEMPORAL GOODS OF THE CONGREGATION

Article 226. All the property of the Congregation, whether movable or immovable, as such, is administered by the Treasurer General under the direction of the Superior General and the control of his Council. The Treasurer General shall take an oath of secrecy and fidelity, and is bound by this oath even if he leaves the Congregation.

With regard to pious foundations it is the duty of the Treasurer General:

1) to prepare a list of the obligations arising by reason of the pious foundation;

2) likewise, to keep a book in which are recorded each individual obligation, whether perpetual or temporary, as well as the date on which the obligation was fulfilled, and the amount of income received, so that an exact account regarding all these obligations may be given to the Superior General twice a year;

3) to procure the observance of the conditions laid

down by Canon or civil law, or by the founder, the donor, or other legitimate authority;

4) to demand with care and at the right time the income and profits from properties, and to keep them in a safe place. To procure the use of an endowment according to the intentions of the founder or the rules of the Congregation.

Article 227. The Treasurer General shall render an account to the Superior General as often as the latter requests it. Once a year he shall make an official report for the entire year to the Superior General and the Council of the Consultors, who in turn shall report this to the next General Chapter.

Article 228. All the property of each house and the goods belonging to it are administered by the Treasurer of the house under the supervision of the local Superior.

PART III

THE FUNCTIONS AND OFFICES OF THE CONGREGATION

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PART III

Junctions and Offices of the Congregation

* * *

CHAPTER I

THE LOCAL SUPERIOR

Article 229. The Superior of each House is appointed by the Superior General with the consent of his Council. His term of office is for three years; nevertheless, he may be kept in the same position for a second term of three years, but not for a third term immediately consecutive in the same house. The local Superior chosen should have the qualities needed to direct, at the same time, the priests of the Congregation confided to his care, and the priest-guests in residence.

Article 230. As they take office, Superiors must, even though they already exercise similar authority, make a Profession of Faith and take the Oath against Modernism before the one making the appointment or his delegate.

Article 231. If the Superior of the Novitiate is also the Master of Novices, he may continue in his office as Master of Novices, but not as Superior at the expiration of six years. (Article 25).

Article 232. The governing or ruling of each penitential or retreat house rests on the local Superior. He presides over all the community exercises, he watches over the observance of the rule, the discipline, and the temporal-

ities of the house. He works, above all, for the spiritual welfare of those in residence by giving series of spiritual and doctrinal conferences, by opportune advice, by clear and practical counsel.

Article 233. The local Superior is charged with the responsibility:

1) of giving notice of and carrying into execution the decrees of the Holy See having reference to religious, and of procuring their observance among his subjects;

2) of having the Constitutions publicly read at established times, so that they are covered at least twice a year; also, once a year those decrees which the Holy See has prescribed for public reading.

3) of providing at least twice a month a devotional sermon or conference for all the residents of the House.

Article 234. Local Superiors shall take care to see that the religious of the Congregation under their charge enjoy full and entire freedom for confession, (Canon 519).

Article 235. At least four times a year he should write to the Superior General to give a complete account of the state of his house, and to ask his advice.

Article 236. He cannot make a change of any importance in the rules and community customs without asking the advice of the Superior General.

Article 237. Each year, and any time at the request of the local Ordinary, he shall give an account of the finances to the Superior General. This summary should be first submitted to the house council.

Article 238. When the local Superior is prevented from fulfilling his duties, or when he is absent, he is replaced by the assistant Superior named for this purpose by the Superior General.

CHAPTER II

THE ASSISTANT SUPERIOR

Article 239. The assistant Superior whom the Superior General has named to take the place of the local Superior when he is prevented from fulfilling his duties, or when he is absent, shall occupy the first place after the Superior; for the other priests of the Congregation in the house, precedence is determined by seniority, based on date of ordination to the sacred priesthood. Should this be the same for any members, then seniority in age will decide.

Article 240. The assistant Superior ought to look carefully after good order, the observance of the Constitutions, so as to give account in meetings, and when necessary, to the Superior.

Article 241. In order to preserve in the house the spirit of subordination and dependence, the soul of a holy community, the assistant Superiors shall reserve to the Superior alone permissions, invitations, and appointments to different offices in the house. Nevertheless, the assistant Superior, as regards the exercise of functions under his care, should insure assiduity, punctuality, correct deportment, with recourse to the Superior for the correction of transgressions.

Article 242. Assistant Superiors are requested to write, when they judge it useful, to the Superior General and acquaint him with the state of the house or of their own personal interests. This correspondence with the Superior General is a right which is above any control on the part of the local Superior.

CHAPTER III

THE TREASURER

Article 243. In each house, one of the priests of the Congregation fulfills the duties of Treasurer. He is named

to this position by the Superior General with the consent of his Council.

Article 244. The Treasurer receives all subsidies, makes all the ordinary expenditures, and keeps accurate account of these in special books.

Article 245. Extraordinary expense, major repairs, in a word, anything passing beyond the bounds of ordinary administration, should be submitted to the house council and, through them, for the approval of the Superior General and his Council, and of the local Ordinary.

Article 246. The Treasurer should give an account to the local Superior every month; they should always be prepared to submit an account to the Superior General.

CHAPTER IV

THE ADMINISTRATION OF THE PROPERTY AND REVENUES OF THE CONGREGATION

Article 247. A report of the treasury should be made at least four times a year to the local Ordinary and to the Superior General, in accordance with the prescriptions of Article 237.

Article 248. Foundations of Masses and donations with obligations attached, must be approved by the local Ordinary and the Superior General. They should be recorded in books kept in a safe place, and the obligations which they entail should be discharged on the days appointed.

Article 249. Investments should be unquestionably sound. They will be managed by the Superior General, the local Superior and his Treasurer.

Article 250. Without the permission of the Holy See, those contracts lack validity which provide for the sale of goods exceeding a value of \$3000, or for contracting obligations in excess of the indicated amount, or for the disposition of highly valuable articles; otherwise, it is

required, and suffices, to secure the written permission of the Superior General, whose permission in turn is granted with the consent of his Council manifested by secret ballot, and to observe the norms in these matters established by the General Chapter. In petitioning for permission to contract debts or obligations, mention must be made of other debts and obligations with which the moral person is burdened as of that day; otherwise the permission obtained is invalid.

Article 251. The Superiors are to be on guard against contracting obligations that cannot be provided for out of safely anticipated income, and against allowing amortization of the principal sum to extend over too long a period.

Article 252. All extraordinary expenditures must first be proposed to the Council. Nevertheless, the common consent of the Superior and the Treasurer may override a contrary opinion of the Council, on condition, however, that the matter be referred to the Superior General and to the local Ordinary. Borrowing must be approved by the majority of the local Council, with the approbation of the above mentioned authorities; and if there be need, the matter is referred to the Holy See.

Article 253. In parishes confided to the Congregation, the general rules of Articles 247 - 249 are to be applied to the goods belonging to the community, and the treasury reports are to be presented monthly to the Superior of the house and quarterly to the Superior General.

CHAPTER V

MEETINGS IN EACH HOUSE OF THE PRIESTS OF THE CONGREGATION

Article 254. The local Superior should call a meeting of the priests of the Congregation entrusted to his care, once a month, or better every fortnight, or as often as business demands it.

Article 255. All priests of the Congregation of the Servants of the Holy Paraclete who have made perpetual profession and who are fulfilling at least one of the ordinary functions of the house are entitled to a hearing at these meetings and must be called thereto, unless the Superior General has decided otherwise.

Article 256. At least on important questions, the Secretary shall take down in a special book all the deliberations and all the reasons which shall be expressed for or against. These assemblies and the ensuing discussions assist the Superior General in the administration of the house.

Article 257. In each local assembly the following rules shall be observed:

- 1) After the recitation of the customary prayers, the minutes of the last meeting are read and signed by the Superior, after which one or more sections of the Constitutions is read. If the Superior has received some communication from the local Ordinary or the Superior General, he announces it at the meeting so that it may be carried out by all. He then proposes the measures which he believes will be useful to the welfare of the house and calls for discussion. He then asks the Fathers if they have any proposals to make.

- 2) When a priest wishes to make an important proposal, it is necessary that the Superior be acquainted with it beforehand, that he may have time to consider it and to inform the other priests of the house about it: Thus, no one will be exposed to the embarrassment which is inevitable when one finds himself obliged to decide matters at short notice.

- 3) In discussing the questions, each one shall speak in turn according to rank, without being interrupted by anyone; each shall be satisfied with stating his opinions and the reasons for them without bitterness and without contention. Finally, each shall submit peacefully to the

decision of the majority, whatever contrary opinion he might have.

4) The meetings end with the customary prayers.

Article 258. All important matters should be put before the local assembly and decided by a majority vote. The Superior should then submit the decision to the Superior General if need be. If the execution of a decision allows of no delay, it can be carried out at once, but it is to be referred afterwards to the Superior General.

Article 259. In all local assemblies when the votes are equal, the local Superior shall, after the third ballot, decide the question. The use of this privilege is optional with the Superior.

Article 260. The Secretary of the local assembly, whose duty is to record the minutes of the meetings, is named by the Superior General.

Article 261. One should never speak to outsiders concerning the confidential matters that go on in the assembly meetings. The reason for this restriction should be evident. Let nothing be said which might be turned to the disadvantage of the house in general, or of the individuals who live in it.

Article 262. The Superior alone can speak in the name of the assembly and communicate its decisions or recommendations either to the local Ordinary, to the entire community, or to individual members of the community who are not entitled to be in attendance at the assemblies.

CHAPTER VI

THE FORCE OF THE CONSTITUTIONS

Article 263. The prescriptions of the Constitutions based on Divine or ecclesiastical laws maintain the obligation proper to those laws. Those prescriptions which refer to the vows, or determine the remote or proximate

materials of the same and the manner of their observance, acquire their obligation from the vows themselves. Those prescriptions which have reference to the government of the Congregation, determine the necessary offices, the duties involved in their exercise, and basic rules, also, the prescriptions which determine the nature and special purpose of the Congregation, create an obligation in proportion to the gravity of the matter involved.

Disciplinary or ascetical prescriptions, not included in those prescriptions mentioned above, do not of themselves oblige directly under pain of guilt even though they may involve matter having reference to the vow and virtue of obedience. The transgression of these prescriptions, even minor ones, if done out of formal contempt, or for provocation, or with a wrong intention, or if scandal is given and laxity in the spiritual life results, the guilt corresponds to the violated virtues.

LAUDETUR JESUS CHRISTUS

APPENDIX

LETTER OF ST. IGNATIUS OF LOYOLA
ON OBEDIENCE

APPENDIX

Letter of St. Ignatius of Loyola
On Obedience

* * *

"THE VIRTUE AND VOW OF OBEDIENCE"

Letter of St. Ignatius of Loyola to the
Brethren of the Society of Jesus.

IGNATIUS OF LOYOLA TO THE BROTHERS OF THE SOCIETY
OF JESUS IN PORTUGAL WISHES GRACE AND LOVE
EVERLASTING IN CHRIST OUR LORD.

1. It is a cause of great comfort to me, most dear Brethren in Christ, to hear with what an earnest desire and endeavor you strive to attain to the highest perfection of all virtue and piety by His favor, Who, as He has called you to this kind of life, so in His mercy keeps you in the same, and directs you to that blessed end, whereunto those that are chosen by Him do arrive.

2. And truly, though I wish you to be perfect in all spiritual gifts and ornaments, yet especially do I desire (as you have understood of me heretofore) to see you most eminent in the virtue of obedience; and this not only for the excellent and singular fruits thereof, which are proved by many testimonies of Holy Writ, and by examples both in the Old and New Testaments; but also because, as St. Gregory says: "*Obedience is the only virtue that plants all other virtues in the mind, and preserves them after they are once planted.*"¹

1. Greg., lib. 35; Moral., cap. 10.

As long as this virtue shall flourish, all others doubtless will flourish, and bring forth in your hearts such fruits as I desire, and He with good reason requires, Who by His salutary obedience repaired mankind when afflicted and destroyed through the crime of disobedience, *becoming obedient unto death, even the death of the cross.*²

OBEDIENCE PROPER TO THE SOCIETY

3. More easily may we suffer ourselves to be surpassed by other Religious Orders in fasting, watching and other severities in diet and apparel, which according to their institute and rule every one does piously practice; but in true and perfect obedience and the abnegation of our will and judgment, I greatly desire, most dear Brethren, that those who serve God in this Society should be conspicuous and that true and genuine offspring of the same should, as it were, be distinguished by this mark, that they regard not the individual whom they obey, but Christ Our Lord in him, for whose love they obey. For the Superior is not to be obeyed because he is prudent or virtuous, or excels in any other Divine gift, whatsoever it be; but for this only, that he stands in the place of God, and has authority from Him Who says: *He that heareth you heareth Me and he that despiseth you despiseth me.*³

Neither, on the other hand, if he be of less understanding or prudence, is he therefore to be the less obeyed in that wherein he is Superior; since he bears His person Whose Wisdom cannot be deceived, and Who will supply whatsoever shall be wanting in His substitute, whether it be virtue or other qualities. Wherefore Christ Our Lord, when He had said in express and open terms: *Upon the chair of Moses hath sitten the Scribes and Pharisees, presently added: All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not.*⁴

2. Philip. II, 8.

3. Luc. X, 16.

4. Matt. XXIII, 2, 3.

MOTIVES OF OBEDIENCE

4. Wherefore, I desire that you should earnestly endeavor with all care and diligence to acknowledge Christ in every superior, and, with great devotion, reverence and obey in him the Divine Majesty. This will seem to you less strange, if you consider how the Apostle St. Paul commands us to obey even secular Superiors and Gentiles as we would obey Christ Himself, from Whom all well-ordered authority is derived, for thus he writes to the Ephesians: *Be obedient to them that are your temporal lords according to the flesh, with fear and trembling. In the simplicity of your hearts, as to Christ: not serving to the eye, as it were pleasing men, but as servants of Christ, doing the will of God from the heart; with a good will serving as to the Lord and not to men.*⁵

And from this you yourself may judge what account in his heart a religious man ought to make of his Superior, to whom he has given himself to be ruled and governed, not only as to a Superior, but expressly as to one that has the place of Christ - whether he should look on him as man, or as the Vicar of Christ.

PERFORMANCE - THE FIRST DEGREE OF OBEDIENCE
SUBMISSION OF WILL - THE SECOND
DEGREE OF OBEDIENCE

5. Moreover, I desire that this should be thoroughly understood and deeply imprinted in your minds, that it is but a base and a very imperfect kind of obedience which consists in the external execution only of that which is commanded; and that it is not worthy of the name of virtue, unless it pass to a further degree, making the will of the Superior our will, and so agreeing with the same that not only is there an external fulfillment of the command, but also agreement of the will, so that both may be of

5. Eph. VI, 5, 6, 7.

one mind in willing and not willing the same. And for this reason it is said in Holy Writ: *Obedience is better than sacrifice.*⁶

For as St. Gregory teaches us: "*In victims the flesh of another, but in obedience our own will is killed.*"⁷

And because this part of the soul is so excellent, hence it is that the offering of it to Our Lord and Creator through obedience is of great price and value.

6. Oh! in how great and dangerous an error are not only they involved, who think it lawful to swerve from the will and appointment of their Superior in things appertaining to the flesh and blood, but in such also as are otherwise very holy and spiritual, such as fasting, prayer, or other good works. Let them give ear to what Cassian prudently remarks in the Conference of Daniel the Abbot, saying: "*It is one and the same kind of disobedience, whether in earnestness of labor or the desire of ease, one breaks the command of the Superior; and as prejudicial to go against the statutes of the monastery out of sloth as out of watchfulness; and finally, it is as much a fault to transgress the precept of the Abbot for the sake of reading as to condemn it for the sake of sleeping.*"⁸

Holy was the action of Martha, holy the contemplation of Mary Magdalen, and holy the penance and tears wherewith she watered the feet of Christ, Our Lord: but all this was to be done in Bethania, which word is interpreted the house of obedience, whereby Our Lord would signify to us, as St. Bernard says: "*that neither the endeavor of good works, nor the quiet of contemplation, nor the tears of the penitent, could have been grateful unto "Him out of Bethania."*"⁹

7. Wherefore, most dear Brethren, cast off wholly as far as you can, your own wills: give up freely and dedicate to our Creator in His substitute the freedom He has bestowed upon you. Do not consider that you are reap-

6. 1 Reg. XV. 22.

7. Greg., lib. 35; Moral, cap. 10.

8. Cass. Coll. IV, cap. 20.

9. Bern. Serm. ad milit. Templ., cap. 13

ing but little advantage from your free will, by being able to give it back fully, through obedience, to Him from Whom you received it. And by so doing you not only do not lose the same, but rather increase and perfect it; since by this means you direct all your wills by that most certain rule of rectitude, the will of God interpreted unto you by him who governs you in the place of God.

8. And for this reason you must always be very careful, that you never seek to wrest the Superior's will (which you ought to look upon as the will of God Himself) unto your own; for this would be, not to conform your will unto God's, but to endeavor to rule His will by yours, inverting the order of his Divine Wisdom. Oh! how great an error it is, and one which belongs to such as self-love has blinded, to account themselves obedient, when by some means or other they have brought the Superior to that which they desire. Listen to St. Bernard, a man eminently experienced in this matter: *"Whosoever (says he) endeavors either openly or covertly to have his spiritual father enjoin him what he himself desires, deceives himself, if he flatters himself he is a true follower of obedience; for in that he does not obey his Superior, but rather the Superior obeys him."*¹⁰

It follows, therefore, that whosoever is desirous of the virtue of obedience must necessarily attain to this second degree, so as not only to fulfill the Superior's command, but to make also the Superior's will his own will, or rather, to lay aside his own will that he may put on the will of God, declared to him by his Superior.

SUBMISSION OF JUDGMENT - THIRD DEGREE OF OBEDIENCE

9. But he that will wholly sacrifice himself to God, besides his will must also offer up his understanding (which is the third and highest degree of obedience) that he may not only will, but also think the selfsame with his

¹⁰. Bern. Serm. de trib. ordin. Ecclesiae.

Superior; and submit his own judgment unto him, as far as a devout will can bend the understanding. For though this power of the soul has not that freedom wherewith the will is endowed and by nature is drawn to assent to whatsoever is represented unto it as true, yet, nevertheless, in many things in which the evidence of the known truth does not force it, it may by the strength of the will be inclined more one way than another. When these things happen, whosoever professes obedience must submit himself to the judgment of the Superior. For obedience being a holocaust in which the whole man, nothing at all excepted, is offered up unto His Creator and Lord in the fire of Charity, through the hands of His substitute, and as it is also a full renunciation, in which a religious man freely yields up all his own rights, to dedicate and bind himself to God, to be possessed and governed by His Divine Providence by means of his Superior; it cannot be denied that obedience comprehends not only the execution, so that the person do what is commanded, and the will, so that he do it willingly, but also the judgment, that whatsoever the Superior commands and thinks good, seems just and reasonable, to the inferior, so far, as I have said, as the will by its force and vigor can bend the understanding.

NECESSITY OF THE THIRD DEGREE OF OBEDIENCE

10. Would that this obedience of the understanding and judgment were as much understood and put in practice by men, as it is grateful to God, and necessary for all those who live in Religion. For as in the celestial bodies and globes, to the end that one may impart motion to the other, it is necessary that the inferior globe be placed so as to be below the superior one, that there be a certain subordination and subjection the one to the other, so amongst men, when one is moved by another's authority (as happens in obedience), it is necessary that

he who depends upon another be subject and subordinate, to the end that he may receive some virtue and influence from him who commands. Now this kind of subjection and obedience can in no wise stand, unless the will and judgment of the inferior agree with the will and judgment of the Superior.

11. Moreover, if we regard the end and intention of obedience, as our will, so our judgment may be deceived as to what is good for us: Wherefore, if, lest our will should stray, we conform to the will of the Superior, our understanding is also to be ruled by his, to the end that it may not err: *Lean not upon thy own prudence, says the Holy Scriptures.*¹¹

And even in worldly matters, those who are wise judge it to be the part of a prudent man not to trust his own wisdom, especially in his own cause, in which, when the mind is troubled, one can hardly be a good judge. And if in matters concerning ourselves we are to prefer the judgment and counsel of another, who is not our Superior, before our own; how much more the counsel and judgment of the Superior to whom we have yielded ourselves to be directed, as to one who is in the place of God, and the interpreter of His Divine Will. And certain it is that in spiritual matters and of persons so much the more heed is to be taken, as the danger of a spiritual course is greater when one runs along it without the bridle of counsel and discretion. Wherefore Cassian, in the conference of the Abbot Moses, says: *"By no other vice does the devil draw a monk headlong, and bring him to death sooner, than by persuading him to neglect the counsel of the Elders, and trust to his own judgment and determination."*¹²

12. Moreover, unless we have this obedience of the understanding, it is impossible that either the consent of our will or the execution will be such as it ought to be; for nature itself has so ordained, that the concupiscible

11. Prov. III, 5.
12. Cass. Coll. II, cop. 11.

power of the soul must follow the apprehensive, and the will, without violence, cannot long obey against the understanding. And if there be any who for some time obey, induced by that common apprehension that obey they must though commanded amiss, yet doubtless this cannot be firm and constant, and so perseverance fails, or at least the perfection of obedience, which consists in obeying promptly and with alacrity, for there can be no alacrity and diligence where there is discord of minds and opinions. There perishes that zeal and speed in performing, when we doubt whether it is expedient or not to do what is commanded. There perishes that renowned simplicity of blind obedience, when we call in question the justice of the command, and perhaps even we condemn the Superior, because he bids us do such things as are not very pleasing unto us; humility fails, for although on the one hand we obey, yet on the other we prefer ourselves to our Superior; fortitude in difficult enterprises fails, and, in short, the whole force and dignity of this virtue is lost. And in place thereof there arise pain, trouble, reluctance, weariness, murmurings, excuses and other vices of no small moment, by which the value and merit of obedience is wholly destroyed. Wherefore St. Bernard speaks as follows of those who take it ill when things are enjoined that seem somewhat hard unto them: *"If you begin to grieve at this, to judge your Superior, to murmur in your heart, though outwardly you fulfill what is commanded, yet this is not the virtue of patience, but a cloak of your malice."*¹³

And if peace and tranquility of mind is desired, he certainly shall arrive unto it, who has within himself the cause of his disquiet and trouble, to wit, the disagreeing of his own judgment with the law of obedience.

13. And therefore, for the maintaining of union, which is the bond of every Society, the Apostle so earnestly exhorts all to think and say the same thing, that by the agreeing of their wills and judgments they may be mu-

13. Bern. Serm. 3 de Circumdaione.

tually comforted and sustained.¹⁴ Now if there must be one and the same sentiment between the members and the head, you may easily judge whether, it is more just that the head should yield to the members, or the members unto the head. It is plain, then, by what has been hitherto said, how necessary is this obedience of the understanding.

EXCELLENCE OF THE THIRD DEGREE OF OBEDIENCE

14. But how perfect the same is in itself, and how pleasing to God, we may gather by this: First, because thereby the most excellent and precious part of man is consecrated unto Him: secondly, because the obedient man is by this means made a living holocaust most grateful to His Divine Majesty, keeping nothing whatsoever to himself; lastly, by reason of the great difficulty of the combat; for the obedient man overcomes himself for the love of God, and resists that natural inclination which all men have to embrace and follow their own opinion. Hence therefore, it follows that obedience though its proper fruit seems to be to perfect the will, inasmuch as it makes it prompt and ready at the beck of the Superior, yet it must also belong to the understanding as we have declared, and bring it to be of the selfsame opinion in all things with the Superior, that all forces of our will and understanding being united together, we may fulfill what is commanded with all speed and integrity.

MEANS FOR ACQUIRING THE THIRD DEGREE OF OBEDIENCE

15. It seems to me, most dear Brethren, I hear you say that you now no longer doubt of the necessity of this virtue, but that you earnestly desire to know how you

¹⁴. Rom. XV. 5; 1 Cor. 1, 10; 2 Cor. XIII, 11; Phil. II, 2.

may attain to the perfection thereof. To this question I answer with St. Leo: "*Nothing is difficult unto the humble, and nothing hard unto the meek.*"¹⁵

So that, if humility and mildness are not wanting in you, assuredly God will not be wanting in His goodness to help you to perform that which you have promised Him, not only patiently, but also willingly.

FIRST MEANS

16. Moreover, three things I will lay down unto you, which will greatly further you in the attainment of this obedience of your understanding. The first is, as I have said in the beginning, that you do not behold in the person of your Superior a man subject to errors and miseries, but Christ Himself, Who is the Highest Wisdom, Immeasurable Goodness, and Infinite Charity, Who neither can be deceived nor will deceive you. And because you are conscious within yourselves that you have undertaken this yoke of obedience for the love of God, to the end that you might, in following the Superior's will, more assuredly follow the Divine Will, doubt not but the most faithful charity of Our Lord will continually direct you, and lead you to the right way, by the hands of those whom He has given you for Superiors. Wherefore, hear their voice no otherwise than if it were the voice of Christ, seeing that the Apostle, writing to the Colossians, and exhorting subjects to obey their masters, says as follows: *Whatsoever you do, do it from the heart, as to the Lord and not to man, knowing that you shall receive of the Lord the reward of inheritance: serve ye the Lord Jesus.*¹⁶

And St. Bernard: "*Whether God, or His man substitute, commands anything, we must obey with equal diligence, and perform it with like reverence, when however man commands nothing that is contrary to God.*"¹⁷

15. Leo. Serm. 5 de Epiphania.

16. Col. III, 23, 24.

17. Bern. Tract. de procepto et dispensat., cap. 9.

And thus if you do not look upon man with the eyes of the body, but with those of the soul, it will certainly not be hard to conform your will and judgment to that rule which you yourselves have chosen.

SECOND MEANS

17. Another means is, that you always seriously endeavor to justify within yourselves that which your Superior commands or thinks best, but never to disapprove it. And to this it will help, to be well affected towards whatsoever he shall command; whereby you shall not only obey without trouble, but even with joy and pleasure. For, as St. Leo says: "*It is not hard to serve, when we love that which is commanded.*"¹⁸

THIRD MEANS

18. The last means to subject your understanding, both more easy and secure, and one also in use among the holy Fathers, is to determine within yourselves whatsoever the Superior commands to be the commandment and will of Almighty God Himself; and as to believe what the Catholic Faith proposes, you at once bend all the forces of your mind to consent thereunto; so in doing that which your Superior commands, you must be carried with a sort of blind impulse of your will, desirous to obey. So it is to be thought that Abraham acted, when bid to sacrifice his son Isaac:¹⁹

So in the time of the New Testament did some of those Holy Fathers act of whom Cassian speaks:²⁰

So John the Abbot acted, who did not question whether that which he was commanded was profitable or not, as when, with such great and continued labor, for a year together, he watered a dry stick; nor whether it could be done or not, when he endeavored so earnestly to move

18. Leo, *Serm.* 4 de *jejunio* 7. *mensis.*

19. *Gen.* XXII.

20. *Cass. de Institutis Renuntiantium*, lib. IV., *cap.*

a huge rock, which many men together could not have stirred. This kind of obedience we see sometimes to have been confirmed by miracle. For to say nothing of others, whom you yourselves are not ignorant of, Maurus, St. Benedict's disciple, going by command of his Superior into a lake, did not sink.²¹

Another, being bid by his Superior to bring a lioness to him, took hold of her and brought her unto him.²²

Wherefore, this manner of subjecting our own judgment so as, without questioning, to sanction and approve within ourselves whatsoever the Superior commands, is not only a common practice among holy men, but also to be imitated by all who are desirous of perfect obedience, in all things where manifestly there appears no sin.

19. Neither are you hindered by this, if anything occurs to you different from the Superior's opinion and it seems (after you have commended the same humbly to God) that it ought to be declared, but that you may propose unto him. Wherein, lest self-love and your own judgment should deceive you, this precaution is to be taken, that you remain both before and after you have made the proposition most indifferent, not only as to undertaking or relinquishing the matter of which there is question, but also as to approving and thinking better, whatever seems good to the Superior.

SUBORDINATION OF OBEDIENCE

20. And this which I have said of obedience is equally to be observed by every private person towards his immediate Superior, and by the Rectors and local Superiors towards the Provincial, and by the Provincials towards the General, and by the General towards him whom God has placed over him, to wit, His Vicar upon earth; to the end that thus a perfect distinction of degrees,

21. Greg. Dial., lib. II, cap. 7.

22. In Vita PP., lib. V., libell. 14, n.4.

and consequently peace and charity, may be preserved, without which the right government neither of our Society nor of any other Congregation, can be maintained. And this kind of proceeding the Divine Providence uses in disposing all things sweetly,²³ and bringing them to their appointed ends, the lowest by the middlemost, and the middlemost by the highest. Whence also flows that subordination in Angels of one Hierarchy towards another, and that perfect harmony of the celestial bodies and all things which are moved, each in its own determined place and position; whose revolutions and motions proceed in order and by degrees from one supreme mover unto the lowest. The same we see upon earth, as well in all well-ordered commonwealths, as most of all in the Ecclesiastical Hierarchy, whose members and functions all are derived from one General Vicar of Christ Our Lord; and the more exactly this disposition and order is kept, the better will be the whole government; and, on the other hand, there is no one who does not see what grievous damages have befallen various Congregations through the neglect thereof. And therefore, in this Society, whereof Our Lord has delivered unto me some charge and care, I desire this virtue should be practiced as diligently, and flourish as perfectly, as if the whole good and safety of our Society depended thereon.

21. Wherefore, that where my letter began there also it may end, I most earnestly beseech you for the sake of Christ Our Lord, Who gave Himself unto us not only as a Master, but also as an Example of obedience, that you will bend all your forces to the attaining of this virtue; and that, desirous and greedy of so glorious a victory, you will endeavor to overcome yourselves, that is, to conquer and subdue the most excellent and difficult part of the soul, your will, I say, and understanding; to the end that the true and solid knowledge and love of God Almighty Our Lord, may draw you wholly unto Him, and rule and govern you in the whole course of this

²³. Sap. VIII, 1.

life and pilgrimage, until at length He bring you and many others assisted by your help and example, to the last and most happy end of bliss everlasting.

I commend myself most earnestly to God in your prayers.

From Rome, the 26th of March, 1553.

LAUDETUR JESUS CHRISTUS