

**CONSTITUTIONS
OF THE CONGREGATION OF MISSIONARIES**

**who are called
Sons of the Immaculate Heart
of the Blessed Virgin Mary**

CLARETIAN MISSIONARIES

**Adapted to the new Code of Canon Law by the
20th General Chapter of the Congregation
and Approved by the Apostolic See**

Rome 2000

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DECREE OF APPROVAL OF THE CONSTITUTIONS

The Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, whose Generalate is located in this beloved City, was founded by St. Anthony Mary Claret. Their aim is to seek in all things the greater glory of God, the sanctification of their members and the salvation of people throughout the world.

After long and diligent study, carefully following the norms of the Second Vatican Council and other ordinances of the Church, they have drawn up the new text of their Constitutions. Their Moderator General, in compliance with the will of the General Chapter, has presented this text to the Holy See, respectfully requesting its confirmation.

Therefore, this Sacred Congregation for Religious and Secular Institutes, after submitting the proposed text to examination by its Consultors, considering the opinions expressed in the full assembly and weighing all matters carefully, by virtue of the present decree approves and confirms it, with the changes indicated by the full assembly, according to the Latin draft filed in our Archives, in keeping with the requirements of the law.

We trust that the Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, by faithfully following the rules set forth in these Constitutions will, with increased readiness of spirit, fulfill the mission entrusted them by the Church and spread Christ's good news throughout the world, with the constant help of Mary, the ever-virgin Mother of God.

Given at Rome, this 11th day of February, the feast of Our Lady of Lourdes, in the year 1982.

E. Card. Pironio, Prefect
+A. Mayer, Secretary

DECREE

The General Chapter of the Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, which was celebrated in 1985, thoroughly adapted the Constitutions of the Institute--which had already been renewed according to the Second Vatican Council's exhortation (PC nn. 2, 3, 4) and approved by the Holy See in 1982--to the new Code of Canon Law. On that occasion, the Chapter acknowledged and endorsed the adaptations that had been enacted on an interim basis by the General Council in May of 1984, in accord with the decree of the Congregation for Religious and Secular Institutes dated February 2, 1984, which begins with the words, "*Juris Canonici Codice*." The Moderator General of the Institute then submitted these changes to the Holy See for approval.

The Congregation for Religious and Secular Institutes has attentively examined the proposed adaptations and in virtue of the present decree, with a few changes noted on the attached page, approves and confirms them in keeping with the requirements of the law.

Everything to the contrary notwithstanding.

Given at Rome. May 15, 1986.

Jerome Card. Hamer, O.P., Prefect
+ Vincent Fagiolo. Secretary

**PRESENTATION OF THE APPROVED CONSTITUTIONS
TO THE WHOLE CONGREGATION
[BY FATHER GENERAL]**

It gives me special joy to present the Constitutions of our Congregation--revised according to the norms of the Second Vatican Council and now finally approved by the Holy See--to all the Missionaries, Sons of the Immaculate Heart of Mary.

To begin with, of course, we have the joy of knowing that the long period of intense deliberation and careful drafting--in which the whole Congregation had a hand--is now over and that the desires and proposals expressed in our recent General Chapters have at last come to fruition. But the primary source of our inner joy is the reassurance we have that our religious family is living the Church's life to the full, living it as a gift of the Spirit for God's people, and living it in such a way that it has once more been publicly acknowledged by the Church.

These Constitutions express the way in which all those who have been called to the Congregation fit into the merciful plan of salvation given us by Christ the Lord. For this reason, they are our law of life; at the same time, moreover, they are a perennial source for the renewal of that life.

Let us receive this rule of life with a Gospel-inspired willingness to learn, for it would have no meaning at all unless it sprang from the Gospel itself. Let us direct all our efforts toward this rule as the point where all our longings come together. Let this rule be a word that joins us, not that divides us. Let it be a stimulus that fuses us together in charity, not one that pulls us apart in seeking our separate interests. Let it be a norm that shapes apostles in the spirit of St. Anthony Mary Claret: apostles joined in a plan of life and mission aimed at achieving the glory of God, the sanctification of our members and the salvation of people throughout the world.

These Constitutions, approved on February 11, 1982 by a decree of the Sacred Congregation for Religious and Secular Institutes, are from this time forward in full force in the Congregation. In order that they may be more readily known and thus lived by us, care must be taken that this Latin edition of the text is translated as soon as possible into the vernacular languages spoken in the Congregation.

Superiors are strongly urged to see to it that these Constitutions are known, highly esteemed, and put into practice by all our Missionaries.

Through the intercession of the Immaculate Heart of the Blessed Virgin Mary, we pray to the Lord that this life-giving seed may bear an abundant harvest of holiness and missionary activity among the Sons of the Congregation.

Given by us at Rome this 13th day of the month of February, in the year 1982.

Gustavo Alonso C.M.F.
Superior General

This new edition of the Constitutions of our Congregation is in full accord with the new code of Canon Law and is re-approved by the Apostolic See. By using these guidelines, the ecclesial nature of these Constitutions is clearer and their transparency to the Gospel gives them greater authority.

Now we give thanks to the Lord who has bestowed on the Congregation [the grace] to bring this conciliar renewal of our rule of life to completion. Thus it must once again be our greatest concern that this text may be life in the Spirit, that this word may be a bond of communion, and finally that this rule might inwardly renew our mission.

Consequently these Constitutions as set forth in this text in conformity with the capitular decrees and approved by the Holy See are in force for the future.

Given at Rome, June 7, 1986, the Solemnity of the Immaculate Heart of Mary.

Gustavo Alonso, C.M.F.
Superior General

FUNDAMENTAL CONSTITUTION

1. Our Congregation of Missionaries was founded by Archbishop Saint Anthony Mary Claret in Vic, Spain on July 16, 1849 and was approved by Pius IX on December 22, 1865. We are called Sons of the Immaculate Heart of the Blessed Virgin Mary, or Claretian Missionaries.

2. The aim of our Congregation is to seek in all things the glory of God, the sanctification of our members and the salvation of people throughout the world, in keeping with our missionary charism in the Church.

3. Our Lord Jesus Christ, who was sent from the Father¹ and became incarnate of the Virgin Mary by the power of the Holy Spirit,² was anointed by that same Spirit to proclaim glad tidings to the poor.³ In complete dedication to the concerns of his Father,⁴ he proclaimed the good news of the kingdom.⁵

Since it was his will to associate people with him in this saving work, he called together those he desired, appointed twelve of them to be with him, and sent them out to proclaim his message.⁶ Then, when he himself had accomplished the work of our redemption, he founded the Church as the universal sacrament of salvation and sent the Apostles and others to bear witness to the resurrection.⁷

Under the guidance of the Holy Spirit, some of these others began to manifest in the Church the kind of life Jesus had chosen for himself, as their way of witnessing to the Gospel.

4. We, the Sons of the Immaculate Heart of the Blessed Virgin Mary, have also received a calling like that of the Apostles and have been granted the gift to follow Christ in a communion of life and to go out into the whole world to proclaim the good news to every creature.⁸

Therefore the following of Christ as set forth in the gospel is our supreme rule. And so we listen to the Lord's words, eager to learn from him as he calls his disciples to be perfect as their Father is perfect,⁹ as he gives them the new commandment of fraternal love,¹⁰ as he urges them to pray, as he gives them rules for apostolic life and as he proclaims that the poor in spirit, the sorrowing, the meek, those who hunger and thirst for justice, the merciful, the single-hearted, the peacemakers, those who suffer persecution for the cause of right and endure slander for his sake, are all sharers in his own blessedness.¹¹

5. We answer this divine call by adopting Jesus' way of life, a way which the Virgin Mary, too, embraced in faith. And so in the Church we have to manifest Christ's virginity, poverty and obedience in proclaiming the Good News. Through our profession of the evangelical counsels by public vows we dedicate ourselves to God and are consecrated by him, and thus we form in the Church an Institute which is truly and fully apostolic.

¹ Cf. Jn 3:16-17; 17:3.

² Cf. Mt 1:20; Gal 4:4.

³ Cf. Lk 4:18; 1s 61:1-2.

⁴ Cf. Lk 2:49.

⁵ Cf. Mt 4:23; 9:35; Mk 1:14.

⁶ Cf. Mk 3: 13-14.

⁷ Cf. I Cor 15:13-15; Acts 2:32; 4:2.

⁸ Cf. Mk 16:15.

⁹ Cf. Mt 5:58; Lk 6:36.

¹⁰ Cf. Jn 13: 14-17, 34-35.

¹¹ Cf. Mt 5: 1-12; Lk 6:20-23.

6. In the Church we are steadfast helpers of its Shepherds in the ministry of the word, using all means possible to spread the good news of the kingdom throughout the world. For the good of the whole Body of Christ, we profess love and obedience, even by vow, toward the Church's Supreme Shepherd. In communion with the bishops and under their leadership, we strive to serve in the building up and growth of the Church.

7. We form a Congregation of priests, deacons, brothers and students who share the same vocation. All of us belong to the same Community, fulfill the same mission and, in keeping with our own gift of order and the special role we perform in our Congregation, we all share the same rights and duties deriving from our profession.

Others have also received an apostolic gift and are in various ways in communion with our Congregation.

8. We attribute the founding of our Congregation to the intervention of the Blessed Virgin Mary, whom we honour as our Patroness under the title of her Immaculate Heart. Since we are called and truly are Sons of her Heart, we accompany her in love and trust and commit ourselves to her that we may be conformed to the mystery of Christ and may cooperate with her in her maternal role in our apostolic mission.

9. We should always keep this model of a missionary before us: "A Son of the Immaculate Heart of Mary is a man on fire with love, who spreads its flames wherever he goes. He desires mightily and strives by all means possible to set everyone on fire with God's love. Nothing daunts him: he delights in privations, welcomes work, embraces sacrifices, smiles at slander, rejoices in all the torments and sorrows he suffers, and glories in the cross of Jesus Christ.¹² His only concern is how he may follow Christ and imitate him in praying, working, enduring and striving constantly and solely for the greater glory of God and the salvation of humankind.

¹² Cf. Gal 6:14.

Part One

**MISSIONARY LIFE OF
THE CONGREGATION**

Chapter 1

MISSIONARY COMMUNITY

10. As Jesus Christ is one with the Father and the Spirit, we missionaries should be one with Them, so that the world may come to believe in Christ.¹³ We should imitate the communion of life that prevailed among Christ and the Apostles, and among the faithful of the early Church, who were united, heart and soul.¹⁴

Love for God and for our brothers and sisters¹⁵ has been poured into our hearts by the Holy Spirit¹⁶ and builds up our communion. It is the first and most necessary gift which marks us out as true disciples of Christ. Hence our entire missionary life is governed and shaped by this love.

11. As we have all embraced a common calling, so our Congregation embraces all its members and communities. In turn, each of us, while having that readiness of will which befits the universal outreach of our Congregation, shares family life and ministry with his brothers in a local community.

12. Fraternal life is best symbolized and brought to perfection in the Eucharist, which is the sign of unity and the bond of love.¹⁷ Our fraternity is also nourished by prayer, especially liturgical prayer. It is fostered by a prevailing tone of family life in which we all live together sincerely and openly. It is also expressed by our sharing in the governance and orderly operation of the community. Strengthened by all these helps we can move forward in missionary community to achieve that personal fullness to which we have been called.

13. Collaboration in the ministry of the word pertains to the very origins of our common life. However, there are many ways in which we can share in the mission of our Community: as members of a team associated in a common task, as individuals working on a project entrusted to us by the community, or as persons who pray and suffer on behalf of the Church. Therefore, whenever a ministry is entrusted to an individual, it should be carried out in such a way that we all feel we have a share in it. Conversely, each individual should feel that the work he is performing is one he has received from the community.

14. Both in their lifestyle and in the way they perform their ministry, our local communities should so develop and unfold our original gift for serving the Church and the world that they become truly rooted in the conditions and needs of the local Church and of the world around them.

15. As images of God¹⁸ and members of one body,¹⁹ we should love one another, thus fulfilling the Lord's precept; "This is my commandment: love one another as I have loved you."²⁰ Fraternal love such as this involves the practice of all virtues: "love is patient and kind; love is

¹³ Cf. Jn 10:30; 17:20-22.

¹⁴ Cf. Acts 4:32.

¹⁵ Cf. Mk 12:29-31.

¹⁶ Cf. Rom 5:5.

¹⁷ Cf. I Cor 10:16-17.

¹⁸ Cf. I Cor 11:7; 15:49; Col. 3:10.

¹⁹ Cf. Eph 5:30.

²⁰ Jn 15:12.

not jealous; love is not boastful or conceited, it is never rude and never seeks its own advantage; it does not take offense or store up grievances. Love does not rejoice at wrongdoing but finds its joy in the truth. It is always ready to make allowances, to trust, to hope, and to endure whatever comes.”²¹ Let us be concerned for one another, then, and help bear one another’s burdens.²²

16. Each and every one of us should continually work together to build community. Our speech should always be humble and charitable. Avoiding whatever might wound friendship, we should refrain from sowing discord, from quarreling among ourselves or grumbling about anything. We should never judge one another, for the Lord is the one who is to judge us,²³ nor should we dare be suspicious of one another. Even when we cannot excuse others’ actions, we should excuse their intentions. Let us learn to be generous toward anyone against whom we may have some cause for grievance.

17. In dealing with any of our brothers whose origins, age, cultural background or opinions differ from our own, let us preserve the unity of the Spirit by the peace that binds us together.²⁴ However, we should freely use the variety of gifts and ministries we have received from one and the same Spirit for the common good.²⁵ We should offer a warm, fraternal welcome to any member who visits our house.²⁶ When we ourselves are visiting another house, we should bring the Lord’s peace to it.²⁷

18. We should treat with love and respect the elderly or those who have spent their lives in God’s service, hoping to be enriched by their experience.²⁸ In turn, these veteran missionaries should always strive to show that they are ever young at heart.²⁹

We should treat our sick brothers with special love, as members of the suffering Christ, and should gladly visit and help them.³⁰

19. When a missionary dies, we should celebrate the last rites with devotion, fraternal love and simplicity. We should remember all our brothers who have gone before us in the service of the Gospel, commending them to the Lord with the prescribed prayers, especially in the celebration of the Eucharist.

We should show the same reverence and respect for our departed parents and for deceased collaborators of the Congregation.

Chapter II

CHASTITY

²¹ I Cor 13:4-7

²² Cf. I Cor 12:25; Gal 6:2.

²³ Cf. I Cor 4:4.

²⁴ Cf. Eph 4:3.

²⁵ Cf. I Cor 12:7.

²⁶ Cf. Mt 10:40-42; Heb 13:2.

²⁷ Cf. Lk 10:5.

²⁸ Cf. Sir 3:14; Prov 15:5.

²⁹ Cf. 2 Cor 4:16.

³⁰ Cf. Mt 25:32, 36, 39.

20. Imitating Jesus Christ, who by his words and even more by the witness of his life recommended chastity for the sake of the kingdom of heaven,³¹ and following the example of the Virgin Mary,³² we too embrace chastity as a gift³³ which enables us to devote ourselves wholeheartedly to the concerns of the Father.³⁴ For through this gift of chastity, the Lord Jesus manifests the power of his glory in the weakness of our flesh, thus drawing all people to hope in the life to come.³⁵

21. The chastity we profess fosters a new kind of fraternal communion in Christ; it builds up a community based neither on blood nor on carnal desire, but on the will of God.³⁶ As a symbol of perfect love, it becomes a special source of spiritual fruitfulness in the world.³⁷ In a unique way it frees us to love God and all human beings, and strengthens us to struggle in our apostolic ministry against the powers of evil.³⁸

22. We should therefore cherish chastity as a gift from God, one which we gladly accept and earnestly cultivate. By virtue of our profession we bind ourselves by vow to perfect continence in celibacy.

Since the observance of this chastity touches upon some of our deepest natural inclinations and places several renunciations upon us,³⁹ we should put our trust in the Lord and humbly ask his help in prayer. We should likewise foster community life since true fraternal love preserves and perfects chastity.

Not presuming on our own strength we should avoid dangerous situations with a sort of spiritual instinct and make use of such helpful means as hard work, pastoral prudence and taking care of our mental and physical health.

Chapter III

POVERTY

23. Imitating Jesus Christ we profess the poverty of the gospel. For our sake he made himself poor though he was rich that we might become rich by his poverty.⁴⁰ As he went about proclaiming the Good News of the kingdom he had nowhere to lay his head.⁴¹

Through our profession we share in his poverty and keeping in mind the example of the Blessed Virgin Mary who was foremost among the poor of Yahweh,⁴² we leave all things behind and like the Apostles follow the Lord⁴³ thus reminding our brothers and sisters of the good things of the world to come.

³¹ Cf. Mt 19:11-12.

³² Cf. Lk 1:34-37.

³³ Cf. I Cor 7:7.

³⁴ Cf. I Cor 7:32-35.

³⁵ Cf. Mt 19:29; Lk 20:35-38.

³⁶ Cf. Jn 1:13.

³⁷ Cf. I Cor 4:15.

³⁸ Cf. Eph 6:12.

³⁹ Cf. Lk 14:26; 18:29-30.

⁴⁰ Cf. 2 Cor 8:9.

⁴¹ Cf. Lk 9:58.

⁴² Cf. Lk 1:48-55.

⁴³ Cf. Lk 5:11.

24. Placing all our trust in the Lord and not at in domination or wealth, we seek before all else the kingdom of God,⁴⁴ which belongs to the poor.⁴⁵ Voluntary poverty builds up a fraternal community that is one in heart and mind: a community which is expressed in sharing its material and spiritual goods with the poor and in serving them.

25. Our poverty is apostolic,⁴⁶ which means that our life and activities should be imbued with the spirit of poverty. Moreover, the forms our poverty takes should truly respond to our missionary life and should constitute a personal and communal sign of the Gospel. Therefore our Congregation and our communities, considering the conditions of each place, should strive to give a collective witness to poverty. Avoiding every appearance of luxury or of immoderate accumulation of wealth and possessions, we should see to it that our furnishings, food and clothing are in keeping with those of the poor. We should always regard our goods as being at the disposal of others, especially for the needs of our Congregation and those of the People of God.

26. Our missionaries should aim at being truly poor both in reality and in spirit. We should neither keep nor acquire anything counter to our profession of poverty, nor use anything as if we owned it.⁴⁷ All of us should feel bound by the common law of work,⁴⁸ thus sharing the lot of the poor. We should never undertake sacred ministries for the sake of gain.⁴⁹

We should rejoice when we experience some of the effects of poverty, never doubting the providence of the One who said: "Set your hearts on his Kingdom first, and on God's saving justice, and all these other things will be given you as well."⁵⁰

In order to foster religious poverty, perpetually professed members may be allowed by their lawful superior to make a free renunciation of their inheritance, in keeping with the norms of the law.

27. By their vow of poverty, the members of the Congregation forgo their right of disposing of their temporal goods and of using them without the permission of their superiors.

Before their first profession, they are to cede the administration of their goods to whomever they prefer and in keeping with the norm of our law, they are freely to make disposition for their use and their revenues. Before their perpetual profession, they are to draw up a civil will, freely disposing of the goods they presently or subsequently may possess. They may not lawfully exercise any act of ownership over goods to which they retain radical title, or over the acceptance of goods that might in any way accrue to them after profession, without permission from their superiors.

Chapter IV

OBEDIENCE

28. Imitating Jesus Christ, who was sent to do the Father's will,⁵¹ and following the example of the Virgin Mary who, as the Lord's servant,⁵² devoted herself totally to the Son and to his work,

⁴⁴ Cf. Phil 3:8.

⁴⁵ Cf. Mt. 5:3.

⁴⁶ Cf. Mt 10:7-10; Mk 6:7-9.

⁴⁷ Cf. Acts 2:44; 4:32.

⁴⁸ Cf. 2 Thes 3:7-14; 1 Cor 4:12.

⁴⁹ Cf. I Cor 9:15-18; 2 Cor 11:7-15; 12:13.

⁵⁰ Cf. Mt 6:33; Lk 12:31.

⁵¹ Cf. Jn 4:34; 5:30; Heb 10:7.

⁵² Cf. Lk 1:38.

we too, moved by the power of the Holy Spirit, strive to fulfill the will of the Father in our Congregation.

Through our profession of obedience we offer to God the free ability to arrange the course of our lives, and we bind ourselves by vow to obey the commands of our lawful superior in those matters that pertain directly or indirectly to the life of our Institute, that is, to the attainment of our mission and to the observance of the vows and Constitutions. Thus we are made conformable to Jesus Christ, who for our sake became obedient even to death, death on a cross,⁵³ and are united in all we do with the saving will of God.

29. Since a true missionary may be known by his obedience, all of us, sharing as we do in the same vocation, jointly seek to know and do God's will so that we may be able to fulfill our common mission in the Church amid the changing circumstances of times, places and persons. In searching for and carrying out God's will, we are all obliged to help our brothers by prayer, advice and fraternal dialogue.

30. The unity of love and mission that prevails in our communities is visibly expressed in our superiors, who should strive above all else to discern the Father's will,⁵⁴ and then propose it to others. Superiors should gladly listen to what the other members have to say, and should encourage their collaboration in working for the good of the Congregation and the Church, without prejudice to their own authority to discern and prescribe what is actually to be done. They should, however, exercise their authority in keeping with the norms of the Constitutions and in a spirit of service, spending their own lives for the sake of their brothers.⁵⁵

31. Our missionaries should grow accustomed to obeying the Lord promptly and perfectly out of love, subjecting themselves to others for the Lord's sake.⁵⁶

They should not oppose, but rather should support, whatever has been determined by their superiors. But if it should seem right to them in the Lord to offer some suggestion to the contrary, let them do so freely, always bringing the matter first to God and being ready in spirit to abide by whatever is decided. In carrying out these decisions and in fulfilling the duties assigned them, they should bring their personal talents and resources to bear.

32. With this disposition of mind, our missionaries will be available to be sent anywhere in the world and ready for whatever ministries to which the Congregation through its superior might assign them.

Chapter V

PRAYER

33. We who have undertaken Christ's Missionary work should also imitate his constancy in prayer⁵⁷ and take to heart his recommendations and teachings⁵⁸ on prayer without ceasing.⁵⁹

⁵³ Cf. Phil 2:8.

⁵⁴ Cf. Jn 5:30.

⁵⁵ Cf. Mt 20:28; 1 Jn 3:16.

⁵⁶ Cf. 1 Pt 2:13.

⁵⁷ Cf. Lk 6:12; Mk 1:35.

⁵⁸ Cf. Lk 11:1-13.

⁵⁹ Cf. Lk 21:36.

34. For this reason, we should cultivate the spirit of adoptive sonship whereby we cry: “Abba, Father!”⁶⁰ Led by the light of faith, we should search for signs of his will in what happens in our lives, thus growing daily more responsive to our mission.

Before we dutifully proclaim the Lord's word, we should first listen to it in attentive meditation⁶¹ and also share it with our brothers so that we ourselves may be converted to the Gospel, become conformed to Christ and set afire with his love, the force that should impel us.⁶² Finally, in our prayers and petitions, we should intercede with God for the Church and for the life of the world.⁶³

35. In the first place, every day we should wholeheartedly celebrate the mystery of the Eucharist, keeping close to Christ our Lord as he proclaims the words of life, offers himself for his brothers and sisters, honors his Father and builds up the unity of the Church. We should cherish conversation with Christ our Lord by visiting and worshipping him in the Holy Eucharist, as well as by faithfully offering daily prayer in the name of the Church.

During sacred seasons and on feast days, we should try to attune our prayers to the spirit of the Church, which offers the faithful a portrayal of the total mystery of Christ in the liturgy. Through our celebration of the Eucharist and our praise of God, we will receive the strength we need in order to grow in Christian life and become more productive in our ministry.

Our worship is especially joined with that of the heavenly Church in the first place by our communion with, and commemoration of, the Blessed Virgin Mary, but also of St. Joseph, St. Michael and all the Angels, the Apostles and other Saints who, because of their truly missionary spirit, are our traditional patrons: St. Alphonsus Liguori, St. Ignatius Loyola, St. Teresa of Jesus and St. Catherine of Siena.

36. As loving sons we should honor the Blessed Virgin Mary, Mother of God, who is associated with all her heart in the saving work of her Son. Our honor for her should be expressed both in the liturgy and in such traditionally approved forms of Marian devotion as the Rosary.

37. Our missionaries should spend some time daily in mental prayer, an hour when possible, pondering the Word of God in their hearts.⁶⁴ We should also engage in spiritual reading, especially from the Scriptures,⁶⁵ and examine our fidelity to the gospel.

Daily prayer, faithfully made, is a primary need for both the community and the individual missionary; therefore, it should be given priority in our life.

38. We should frequently celebrate the Sacrament of Reconciliation, which both symbolizes and perfects our spirit of constant conversion to God. For in virtue of this Sacrament, we are reconciled with the Church, which we have wounded by our sins, and with Christ, who knew no sin.⁶⁶ Thus we too die to sin.⁶⁷

Chapter VI

⁶⁰ Cf. Rom 8:15.

⁶¹ Cf. Lk 10:39.

⁶² Cf. 2 Cor 5:14.

⁶³ Cf. Num 14:19; Ezk 4:4-8; 22:30; Jn 17:9-26.

⁶⁴ Cf. Lk 2:19.

⁶⁵ Cf. 2 Tim 3:14-17.

⁶⁶ Cf. 2 Cor 5:21.

⁶⁷ Cf. Rom 6:2.

CONFORMITY WITH CHRIST

39. The anointing of the Holy Spirit,⁶⁸ whereby we are anointed to preach the Good News to the poor, is a sharing in the fullness of Christ.⁶⁹ For this reason, we who have been called to follow the Lord and collaborate with him in the work assigned him by the Father, must keep our gaze fixed on Christ, imitate him, and be so steeped in his spirit that it will no longer be we who live, but Christ who truly lives in us.⁷⁰ This is the only way in which we will become effective instruments in proclaiming the kingdom of heaven.

We aim to attain conformity to Christ by professing religious vows in a missionary community. We also pursue this conformity by the practice of other virtues and express it according to our gift in the Church.

40. Apostolic charity is the virtue a missionary needs more than any other. In fact, if he lacks this virtue, he will be like a resounding gong or a clashing cymbal.⁷¹

Christ was so driven by a burning love for his Father and for humankind, that he willingly spent himself in work, suffering and even death.⁷² The Apostles, too, impelled by the fire of the Holy Spirit, hurried throughout the world, witnessing to the joy of Christ's resurrection.⁷³

Driven by apostolic zeal and the joy of the Spirit, we too should bend every effort toward making God known, loved and served by everyone. We should love each and every human being, longing and working for the day when all may come to share the blessedness of the kingdom already begun here on earth.

41. If we are to experience within us the attitude of Christ Jesus, who emptied himself, taking the form of a slave,⁷⁴ we must seek humility, which prepares us to receive God's grace, is the foundation of Christian perfection, and is thus an absolutely necessary virtue for any minister of the gospel. Let us give all glory to God for any gifts we may have received, and through them bear much fruit.⁷⁵

Each of us should be aware of his own sins and defects, inwardly acknowledging his dependence on God. This awareness should be manifest in our dealings and relationships with others. We should admit our shortcomings and mistakes, ask pardon of our brothers and perform acts of kindness for them, so that each of us may be in their midst as one who serves.⁷⁶

42. We should earnestly strive to practice that gentle meekness which the Lord commends⁷⁷ and which is a sign of an apostolic vocation. For though we should be impelled by Christ's love⁷⁸ to be zealous for our brothers and sisters with the zeal of God⁷⁹ and be so strong in spirit

⁶⁸ Cf. Acts 10:38; 1 Jn 2:20,27; Is 61:1.

⁶⁹ Cf. Jn 1:16; Col 1:19.

⁷⁰ Cf. Gal 2:20.

⁷¹ Cf. 1 Cor 13:1.

⁷² Cf. Jn 14:31; Gal 2:19; Eph 5:2,25.

⁷³ Cf. Acts 2:32; 3:15.

⁷⁴ Cf. Phil 2:5-9.

⁷⁵ Cf. Jn 15:8.

⁷⁶ Cf. Lk 22:27; Mt 20:28; Mk 10:45.

⁷⁷ Cf. Mt 5:5.

⁷⁸ Cf. 2 Cor 5:14.

⁷⁹ Cf. 2 Cor 11:2.

that we would daily die for them,⁸⁰ we must nevertheless be so imbued with the gentleness of Christ in our ministry⁸¹ that we will be able to win many hearts for him.

43. As associates in the work of Redemption, we should strive to be conformed to Christ, who said: "If anyone wants to be a follower of mine, let him renounce himself and take up his cross."⁸²

As strangers and exiles, true missionaries should keep themselves from carnal desires, which war against the spirit.⁸³ Therefore we should keep careful watch over our senses, glorifying God and carrying him about in our bodies.⁸⁴ In our use of food, drink or anything that might indulge our sensuality, we should practice those forms of temperance best suited to the circumstances of time and place, for this is most becoming in apostolic ministers. Thus, by our self-restraint, others will be able to discern that the body is for Christ, by whose power God will raise us up.⁸⁵

44. We should bear in mind that the Lord has told us: "Anyone who loses his life for my sake and for the sake of the Gospel will save it."⁸⁶ It is, then, most fitting that we strive to rejoice in all sorts of hardship: hunger, thirst, nakedness, hard work, slander, persecution and every tribulation,⁸⁷ so that we may be able to say with the Apostle Paul: "It is out of the question that I should boast at all, except of the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world."⁸⁸

The Lord himself chose to be identified with those who suffer, and he invites us to recognize him, suffering in them. Therefore we should offer them effective help,⁸⁹ even laying down our lives for the sake of our brothers and sisters.⁹⁰ In solidarity with all who bear the burden of sickness, sorrow, injustice and oppression, let us bear all things for their sake in order that they may attain salvation.⁹¹

45. Since Christ suffered for us and left us an example,⁹² we should bear our own illness and suffering with submission to God's loving will, realizing that through our infirmity we fill up what is lacking in the sufferings of Christ.⁹³ Let us, then, show great patience when we are ill and lack anything because of our poverty. In this way we will preach to others through the witness of our life.

When any of us is gravely ill, he should also unite himself more closely to Christ through the Sacraments of the Sick and offer his life to God for the salvation of all people, placing all his trust in the One who is our resurrection and our life.⁹⁴

⁸⁰ Cf. 1 Cor 15:31.

⁸¹ Cf. Mt 11:29

⁸² Cf. Mt 16:24.

⁸³ Cf. 1 Pt 2:11.

⁸⁴ Cf. 1 Cor 6:20.

⁸⁵ Cf. 1 Cor 6:14.

⁸⁶ Mk 8:35.

⁸⁷ Cf. 2 Cor 11:16-33; Rom 5:3.

⁸⁸ Gal 6:14.

⁸⁹ Cf. 1 Pet 2:24; Mt 25:34-40.

⁹⁰ Cf. 1 Jn 3:16.

⁹¹ Cf. 2 Tim 2:10.

⁹² Cf. 1 Pet 2:21.

⁹³ Cf. Col 1:24.

⁹⁴ Cf. Jn 11:25.

Chapter VII

FULFILLING OUR MISSION

46. The ministry of the word, through which we communicate the total mystery of Christ to humanity, is our special calling among the People of God. For we have been sent to proclaim the Lord's life, death and resurrection, until he comes, so that all who believe in him may be saved.⁹⁵

Sharing the hopes and joys, the sorrows and trials of the people, especially those of the poor, we readily offer to join efforts with all who are striving to transform the world according to God's plan. Nevertheless, we must faithfully and boldly proclaim the Good News of the kingdom, especially since there are many, led astray by the lure of power, wealth or lust, who oppose it.⁹⁶

47. Our Congregation fulfills its proper mission by raising up and strengthening communities of believers, either by leading people to conversion to God through faith or by renewing their life in Christ and leading them to perfection in it.

48. In carrying out this mission, our missionaries should use all means possible, but they should above all foster the following attitudes:

- ***a sense of alertness*** to whatever is most urgent, opportune and effective, in the setting of the times, places and persons with whom they have to deal, without clinging to outmoded or inadequate methods or tools of the apostolate;

- ***a sense of availability*** allowing them to be so open to the guidance of the Spirit and so obedient to their mission that they will be ready to abandon all that they have grown accustomed to in order to fulfill their duty of spreading the faith, both within and beyond their native land.⁹⁷

- ***a sense of catholicity*** that will lead them into all parts of the world and make them open-minded, receptive and respectful of the religious and cultural customs and values of the people.⁹⁸ Their missionary work should be directed mainly to those who most need evangelization or to persons who are or should become agents of evangelization. If any individual or group is led by a missionary spirit and wishes to collaborate with us, we should be glad in the Lord to have them associated in our apostolates.

49. The members of our Congregation should be fully committed to the work of the Gospel. Therefore, they leave their own families,⁹⁹ remembering that they have a Father in heaven whom they must please before all others.¹⁰⁰ They should also be on guard against letting an inordinate love of their own country and culture prevent them from adapting to the ways of the people they are sent to evangelize. Moreover, so as to be freer to fulfill their missionary calling, they should avoid becoming entangled in partisan politics or in causes that may be a hindrance to their vocation.

⁹⁵ Cf. 1 Tim 2:4.

⁹⁶ Cf. 1 Jn 2:16; 1 Cor 2: 1-7; Acts 4:18-21.

⁹⁷ Cf. Acts 16:7-10.

⁹⁸ Cf. 1 Cor 9:19-23.

⁹⁹ Cf. Mt 10:37.

¹⁰⁰ Cf. Mt 23:9.

50. In the various areas of ministry such as governing, sanctifying and evangelizing, our chief duty as missionaries is to collaborate in the evangelization of the people. For this reason, none of us should accept positions in Church governance, except by the consent of the Superior General or a mandate from the Holy See.

Chapter VIII

PROGRESSING IN MISSIONARY LIFE

51. Our missionaries, hungering for holiness¹⁰¹ should strive to grow fully mature with the fullness of Christ himself¹⁰² so as to be more effective in communicating the grace of the Gospel to others. However, since God has called us not because of any merit of our own but according to his own gracious design,¹⁰³ and has justified us in Jesus Christ,¹⁰⁴ we therefore trust that he who has begun this good work in us will carry it to completion, right up to the day of Jesus Christ.¹⁰⁵

52. We should strive to walk in newness of life,¹⁰⁶ setting our hearts on God, doing everything with an upright intention and true fervor of heart, bearing adversities for his sake. We should daily renew our resolution to advance in the way of the Lord. Each month we should set aside a day for recollection during which we can reflect on our own vocation and renew within us our hope of the glory to come, so as to be better prepared for the Lord's coming. Each year we should make a retreat with all due care.

53. As Christ our Lord was led by the Spirit into the desert to be tempted by the devil,¹⁰⁷ so must we, his disciples, undergo many temptations.¹⁰⁸ But during our temptations we must stand loyally by Christ who is still being put to the test in us.¹⁰⁹

Let us all put on the armor of God,¹¹⁰ not presuming on our own strength, but trusting with unwavering hope in the Lord who will show himself faithful to us in the midst of temptation itself.¹¹¹ Let us be on our guard, then, as the Lord tells us¹¹² and pray to our heavenly Father not to put us to the test.¹¹³

¹⁰¹ Cf. Mt 5:6.

¹⁰² Cf. Eph 4:13.

¹⁰³ Cf. 2 Tim 1:9.

¹⁰⁴ Cf. Rom 3:24.

¹⁰⁵ Cf. Phil 1:6.

¹⁰⁶ Cf. Rom 6:4.

¹⁰⁷ Cf. Mt 4:1.

¹⁰⁸ Cf. Jas 1:2.

¹⁰⁹ Cf. Lk 22:28.

¹¹⁰ Cf. Eph 6:11.

¹¹¹ Cf. 1 Cor 10:13.

¹¹² Cf. Mt 24:42,44; Mk 13:37.

¹¹³ Cf. Mt 6:13.

54. As an effective means of advancing spiritually, we should ask our brothers for help, either by way of spiritual direction or community discernment, or by other means. We should earnestly desire and ask for correction and advice and respond to all corrections with outward thanks and inward gratitude.

55. Since we really care for one another, if we happen to see one of our brothers going astray and committing faults that might harm himself or others, we should humbly, gently and charitably admonish him in private,¹¹⁴ remembering our own frailty. If he will not heed us, or if immediate action should be taken for his own good or that of others, we should inform the superior so that he may apply the proper remedy. Meanwhile, we should commend the matter to God. We should all receive a repentant brother lovingly and encourage him so that he may follow more surely in the way of the Lord.

56. Our members must grow equally in virtue and learning in order to be able to meet the needs of the times and be fit to minister effectively. We should be diligent in sacred and human studies, keeping abreast of recent developments. As far as circumstances allow, superiors should see to it that each community is supplied with the tools and means required for a profitable pursuit of studies. The whole community should set great store by its library.

57. In keeping with the demands of missionary life, some part of the house should be set aside for the members alone. The community should establish its own inner order, setting up a timetable for community prayer and regulating the other aspects of its life, so that community exercises are distributed according to the needs of the apostolate. Besides the time devoted to spiritual pursuits and work, our missionaries should also have some time to themselves and be able to enjoy a suitable period for recreation, silence and rest. In using the communications media we should observe the necessary discretion and avoid whatever might harm our spiritual life or apostolic witness.

We should observe the prescriptions of universal law with regard to religious garb.

¹¹⁴ Cf. Mt 18:15.

Part Two

MEMBERS OF THE CONGREGATION

Chapter IX

THOSE CALLED TO OUR MISSIONARY LIFE

58. All of our missionaries should joyfully live the gift of their vocation. Moreover, we should intensely desire that others be granted the same gift and that our Congregation may daily grow in numbers, to proclaim the Kingdom of God.¹¹⁵

We should all regard these words of the Lord as addressed to us personally: "Ask the Lord of the harvest to send out labourers to his harvest."¹¹⁶ We should also remember that the way we speak of our missionary life and live it is the best invitation to others to accept the Lord's call. The responsibility for fostering vocations rests with each and every one of us.

59. With those who feel they have a vocation, we should begin a process of discernment that includes listening to the word of God, prayer and fraternal dialogue.

Those who have come to believe that they are called to full membership in our Congregation should be fully informed of what our life and mission entail and have some experience of it.¹¹⁷

Those who apply for admission to our Congregation must first undergo a period of postulancy and continue a process of discerning their vocation under the guidance of an experienced missionary.

When a postulant is admitted he must declare that whatever work he does while he remains in the Congregation is to be done freely and without remuneration, according to the law concerning the religious state and therefore, that if he should leave, he is to ask for nothing in return for such work.

60. Through our good efforts each of us should show that he is solicitous to make his call and election permanent.¹¹⁸

However, if after his religious profession someone believes that it is necessary for him to leave the Congregation, he should prepare for his decision of separation through fraternal dialogue, sincerely seeking the will of God.

If the superiors of the Congregation believe that it is necessary to relieve someone of the rights and duties of profession, they should always go about it in a charitable and discreet manner.

When anyone has to leave the Congregation, either of his own will or by the decision of his superiors, the norms of universal law and our own proper law should be followed.

Out of Christian charity, all our missionaries, but especially superiors, should do what they can to help one who was left or been dismissed to be able to lead a decent secular life.

Chapter X

THE NOVICES AND THE NOVICEMASTER

61. Since the novices are preparing for profession in our Congregation, they should take care to lay the foundations for a missionary life, acquire a knowledge of its main elements and begin to practice the evangelical counsels. For this reason they should cling wholeheartedly to Christ our Lord, especially in the mystery of the Eucharist, since they are planning to share in his life

¹¹⁵ Cf. Lk 9:60.

¹¹⁶ Mt 9:38.

¹¹⁷ Cf. Acts 1:21.

¹¹⁸ Cf. 2 Pet 1:10.

and ministry. Let them take the Blessed Virgin Mary, the first disciple of Christ, as their Mother and Teacher.¹¹⁹

62. While our missionaries need all virtues, they must first of all have a lively faith, in order to be able to respond to their own vocation. It was faith that burned in the prophets, the Apostles and the martyrs, and it was faith that led so many preachers of God's word gladly to accept poverty, self-denial and sacrifice in the cause of spreading Christ's kingdom. Therefore the novices should be well grounded in faith and really live by faith,¹²⁰ especially when they are troubled by doubts about remaining faithful to their vocation.

63. They should have great trust in God, confidently looking to him for the ability to accomplish their mission well.¹²¹

Therefore, when they feel tempted to lack trust or are worried about their limitations, let them take heart at the thought that it has always been God's way to choose weak and frail instruments in order to shame the strong.¹²²

64. They should safeguard their missionary vocation with Gospel humility remembering that they have nothing except what they have received from God or for which they will not have to render an account.¹²³

Therefore, let them acknowledge the gifts they have received and, by putting them at the service of all people, let them see to it that these gifts bear fruit.¹²⁴

65. In their search for God's will, our young missionaries should let themselves be led by the Holy Spirit, co-operating responsibly with their novicemaster and superiors, and accepting their decisions out of faith and love.

66. In everything they do, whether it be studying, eating or simply relaxing, God's glory should be the aim and wellspring of their action.¹²⁵ For this reason, they should cultivate prayer without ceasing or lukewarmness. Thus, by the time they leave their year of probation, they will have made real progress.

67. The novices should highly esteem their missionary vocation and earnestly engage in the process of discerning whether they are truly called to the Congregation. When they discern that they have been called, they should strive to respond gladly and generously to God's fidelity towards them by their own fidelity toward God.

68. In order to be firmly grounded in missionary life, the novices are entrusted to the guidance of a novicemaster who by word and example will instruct them in the spirit of the Congregation.

The novicemaster is designated by the major superior with his council. He should be a truly spiritual man, filled with love for the Congregation. He should be mature, kindly and prudent, equipped with a sound grasp of the nature and mission of our Congregation in the Church, as well as with suitable apostolic experience.

¹¹⁹ Cf. Jn 19:27.

¹²⁰ Cf. Rom 1:17.

¹²¹ Cf. Phil 1:6.

¹²² Cf. Is 6:5-8; 1 Cor 1:27; 2 Cor 12:9-10.

¹²³ Cf. Mt 12:36; Lk 16:2.

¹²⁴ Cf. Mt 25:14-30.

¹²⁵ Cf. 1 Cor 10:31.

He should give the novices the kind of direction that will help them develop the maturity of judgment and constancy of purpose best suited to their individual needs, encouraging them to grow in those virtues which are generally admired by people and are most becoming in a disciple of Christ. He should be concerned that the novices acquire that distinctive union of missionary life wherein the spirit of union with God goes hand in hand with apostolic work.

69. A postulant is admitted to the novitiate by the major superior after hearing from his council.

The time of novitiate begins whenever the major superior or his delegate so decides.

In order that the novitiate be valid, it must include twelve months spent in a house duly designated for this purpose. In order to complete the formation of the novices, superiors, in keeping with the norm of our law, can in addition to the time just mentioned, determine one or several periods of apostolic exercises to be spent outside the novitiate community. However, the novitiate is never to extend beyond two years.

With due regard for these prescriptions, an absence from the novitiate house which lasts more than three months, either continuous or interrupted, renders the novitiate invalid. An absence of more than fifteen days must be made up.

70. After showing sufficient proof of a vocation to the Congregation during the time of his novitiate, a candidate, with the prior approval of the major superior with his council, may join our ranks. His incorporation is accomplished, at first temporarily, by a public profession of vows.

When three years of this temporary profession have elapsed, the member who freely requests it and is judged suitable is to be admitted to a renewal of profession even for another three-year period or to perpetual profession; otherwise he is to leave.

If it seems opportune the superior general can extend the period of temporary profession of a member, but in such a way that the entire time of temporary incorporation does not exceed nine years.

71. With the approval of the major superior and his council, a member may be definitively incorporated into the Congregation by perpetual vows. In order to be able to make perpetual vows, a member should have reached a level of personal maturity such that he can see this divine calling as good for his whole person and as a life he can actually live.

Our religious profession consists of taking vows of chastity, poverty and obedience and of making a public act whereby we consecrate ourselves to God and entrust ourselves to the Immaculate Heart of the Blessed Virgin Mary for the ministry of salvation. By doing so, we more clearly show that we are professing religious life in a Congregation that was founded for the express purpose of performing the ministry of the Word.

Through this act of self-giving, accepted by the Congregation and the Church, each of our members share in our mission among the People of God.

Chapter XI

MISSIONARY STUDENTS AND THEIR PREFECT

72. The period of studies is a time of formation for the pursuit of our mission.

Preparation for perpetual religious profession should, however, be carried on for at least three years.

Besides this basic training, each student should receive special preparation to fulfill his priestly, diaconal or lay function in the Church, each in his own way and according to his own gift seeking to share in one and the same spirit of Christ.¹²⁶

During this period of studies, our missionaries should cultivate their hearts as well as their minds, keeping them open to the action of the Spirit and observing our own characteristic method of instruction. Our scholastics should be especially diligent in the pursuit of sacred studies.

73. In order to achieve an ever deeper and more mature appreciation of their vocation, let them earnestly learn, in the midst of a changing world, to stand firmly and constantly by Christ according to our charism as set forth in the Constitutions.

They should confidently avail themselves of the help of their prefect and their spiritual director.

They should pray God unceasingly to make them fitting ministers of the divine Word,¹²⁷ so that they may be able to spread his name and the kingdom of heaven throughout the world. As trusting sons, they should love and honour the Blessed Virgin Mary, whose special concern is the formation of apostles.

74. Our missionaries in formation should acquire an adequate knowledge of contemporary human, social and political conditions, so that in dealing with the circumstances of the modern world they may judge wisely in the light of faith and act with burning apostolic zeal to help their fellow human beings more effectively.

75. Assignment to future ministries should be based on a consideration both of individual inclinations and abilities, and on the needs of the Congregation and the Church. During the period of formation, skills for the apostolate should be both learned and practiced.

76. Missionary formation is a matter of such grave concern that responsibility for it rests on the whole Congregation, the province and the formation community.

77. The office of prefect is extremely important, both because of its aim and because of its consequences. For if the conversion of one sinner is so very meritorious, how much more is the formation of fitting ministers who will in their own time become instruments for the salvation of many. Therefore, the one entrusted with such a momentous office must be well instructed in his duties and perform them with utmost care.

He should love them all equally and get to know the needs of all.

In his instructions he should hand down the doctrine of our missionary life. He should aim at bringing them, more by example than by words, to embrace our way of life out of an inner conviction of faith.

Chapter XII

MISSIONARY BROTHERS, DEACONS AND PRIESTS

¹²⁶ Cf. 1 Cor 12:4-11.

¹²⁷ Cf. 2 Cor 3:4-6.

78. All our members, united in pursuit of the same goal according to the grace given to each of us,¹²⁸ work together toward the good of the whole body. However, in fulfilling our personal vocation, each of us must esteem and uphold both his own gift and the graces bestowed on others by one and the same Spirit.¹²⁹

79. Missionary brothers should be aware that their charism bears a distinctively lay stamp. From the very outset, laymen have entered our Congregation to become, in their own special way, cooperators in its mission.

This vocation of sharing in the Congregation's life as laymen should be the authentic basis of the consecration. They should therefore have a high regard for all outstanding lay traits and embody them in their lives according to our missionary spirit.

The brothers, aware of the cares and hopes of the secular world which affect them most directly, should bring them to the fore, for the betterment of the Congregation's mission.

80. Missionary brothers have an important role to play in the evangelization of the whole world as fellow workers in the truth.¹³⁰

In this work, the lay apostolate and pastoral ministry mutually complement each other.

They should constantly renew within themselves their spirit as missionaries, bearing witness in secular arts and professions, so that Christ might have the first place in everything.¹³¹ Any act whereby they co-operate in our missionary community always has a fully apostolic value.¹³²

81. Missionary deacons, who are ordained to the permanent diaconate as a specific vocation, are strengthened by the grace of the sacrament to serve the people of God and their own community through a ministry of the word, the liturgy and charity in imitation of Jesus Christ who came not to be served but to serve.¹³³

They should proclaim the Good News of Jesus to all people¹³⁴ and so follow him that, filled with grace and power,¹³⁵ they may bear effective witness to his glory.¹³⁶

Through the power of the Holy Spirit,¹³⁷ who is love, they should strengthen the bonds of fraternal charity among the faithful and stir up in them a sense of justice.¹³⁸

82. Missionary priests, who share the role of the Apostles and live their lives in an evangelical and prophetic way in order to preach God's word to all people, are sent forth as steadfast co-workers of the bishops. Thus, their distinctive duty is to devote themselves in a missionary spirit to the good of all the Churches.

83. Since they themselves have been conformed through the Sacrament of Orders to Christ the Priest, in whose person they act, especially in the celebration of the Eucharist, they should

¹²⁸ Cf. Rom 12:6.

¹²⁹ Cf. 1 Cor 12:7-12.

¹³⁰ Cf. 3 Jn 8.

¹³¹ Cf. Col 1:18.

¹³² Cf. Mt 10: 42.

¹³³ Cf. Mt 20:28.

¹³⁴ Cf. Acts 8:35.

¹³⁵ Cf. Acts 6:8.

¹³⁶ Cf. Acts 7:55-58.

¹³⁷ Cf. Acts 6:3, 5; 7:55.

¹³⁸ Cf. Mt 5:6.

share in his death and life in such a way that they awaken in others the remembrance of the Lord's presence in the human community.

And since they are taken from among men and made their representatives before God,¹³⁹ so as to be able to serve them more effectively, they should not be strangers to their lives and circumstances but should treat them as brothers and sisters, becoming all things to all people.¹⁴⁰ They should show particular pastoral concern for the sick and for those who for any reason have become marginated.

84. They should ask the Lord for, and strive to practice, the kind of pastoral charity that will make them ready to lay down their lives for their brothers and sisters.¹⁴¹ Therefore they should daily pray to God the Father for the good of the Church and the salvation of the world especially when they celebrate the Lord's Supper and say the Liturgy of the Hours. They should always be ready to offer people the help of their priestly ministry.

85. As true ministers of God¹⁴² whether in preaching or in any other pastoral activity, they should let themselves be led by the spirit of the Church deeply cherishing their mutual fraternity and gladly joining one another in their work.

¹³⁹ Cf. Heb 5:1.

¹⁴⁰ Cf. 1 Cor 9:22.

¹⁴¹ Cf. Jn 10:11-17; 1 Jn 3:16.

¹⁴² Cf. 2 Cor 6:4.

Part Three

**GOVERNMENT OF
THE CONGREGATION**

Chapter XIII

ORGANIZATIONAL STRUCTURE OF THE CONGREGATION

86. Our Congregation was raised up by the Holy Spirit and established by the Church. All of our members share a common vocation and mission and, like the Church itself, constitute a community which is at once charismatic and institutional; and in addition is counted among the clerical Institutes. Hence, it also includes all those institutional elements that are necessary for the better fulfillment of its mission.

All of these elements, as well as all our norms of government, are at the service of fraternal charity. At the same time they aim at keeping the Congregation in a state of readiness to serve the universal Church.

87. Our Congregation is made up of provinces, delegations, houses and residences.

88. A *province* is the union of a number of local communities--either houses or residences--which have a special interdependence and true sharing among themselves. A province constitutes a part of the Congregation united under the same superior, who governs it by ordinary power. There are two kinds of provinces: formed provinces and provinces in formation.

An *independent delegation* is a similar union of local communities under the same superior, who governs it by power delegated to him by the superior general.

A *dependent delegation* is one that is governed by a superior whose power is delegated to him by the provincial superior.

89. A *house* is a community which is stable, constituted in a place, and in which missionary life is fulfilled.

It is made up of at least three professed members who share fraternal life under the authority of a superior, who governs it by ordinary power.

A *residence* is a community lacking the aforesaid stability, founded in accord with the norms of our law for the exercise of some sacred ministry or for some other purpose and is governed by a delegate of the major superior.

90. Provinces, delegations, houses or residences which enjoy a privileged form of government, are called *missions*.

91. The erection and suppression of houses is reserved to the superior general with his council after hearing from the members involved and observing the prescriptions of the universal law.

The erection, innovation and suppression of provinces and delegations is done by the superior general with the deliberative vote of his consultors after hearing from the members and provincial governments involved in the case.

92. Our Congregation is governed by a superior general, by provincial superiors, by delegates and by local superiors, each with his own council.

It is directed, however, by chapters, either general or provincial.

Chapter XIV

PRINCIPLES OF GOVERNMENT

93. Our legislation and form of government must be fully consonant with the apostolic character of our Congregation and based on criteria of the missionary life. The mutual relationship and dependence between community and government should be embodied in all our structures of government. Hence, government should be shared in by the associated will of all and be exercised with due order.

94. Our superiors are designated by appointment or by election, according to the norms of our own law. On taking office they make a profession of faith in accord with a formula approved by the Apostolic See in the presence of the community or, if they were elected in chapter, before the chapter itself.

Superiors should reflect both the charity with which God loves the brothers and respect for the human person and so lead the other members to cooperate with active and responsible obedience, even in virtue of the vow, in carrying out their assigned duties and in undertaking new ones.

95. Authority is to be exercised in due order. Anyone assigned to a duty or project should be given the freedom to carry out his job fully and expeditiously, unless the common good demands that his immediate or major superior, as the case may be, should appropriately intervene.

96. Since all authority is exercised subordinately in our Congregation, any superior may be removed from office by the one who appointed him or, in case he was elected, by the one who has the right to confirm him in office, whenever a grave cause or the common good demands it.

97. Major superiors, each on his own level and within his own jurisdiction, enjoy legislative, executive and judicial ecclesiastical power, according to the norm of the law, for both the external and the internal forum. A local superior, however, enjoys only executive power of governance.

Hence, a general or provincial superior, as well as a superior of a delegation, each on his own level and within his own jurisdiction, represents respectively the whole Congregation, province or delegation in his own right and acts in its stead and can bind and loose them both canonically and civilly as well as morally, in keeping, however with the norms of universal law and our own proper law.

98. Under the guidance of their superiors, provinces and houses should mutually complement each other by sharing personal and temporal goods so that those who have a surplus may help those who are suffering from want.

99. The Congregation regards its temporal goods as reserves which should be expended for its apostolic aims. However, since they are ecclesiastical goods, they are to be administered according to the norms of the universal law of the Church and of our own law, as well as in keeping with a sense of evangelical poverty.

100. Not only the Congregation but also provinces, delegations and houses are juridical persons and can, in keeping with the norms of law, acquire, possess, administer and alienate any temporal goods. In the Congregation, ownership of goods is subordinate.

101. Juridical persons in the Congregation will be held responsible only for those debts, obligations and contracts incurred in their name, in virtue of their office or mandate, in keeping with the norms of universal law and of our own law. In all other cases, those who invalidly or illicitly incur them will be held morally, juridically and economically responsible before the Congregation, the Church and civil authority.

Each juridical person in the Congregation, however, must be held civilly responsible only for its own debts, obligations and contracts.

Chapter XV

GOVERNMENT OF THE LOCAL COMMUNITY

102. Missionary life is fulfilled in a special manner in the local community, for this is where we live together fraternally and carry out our mission in serving the People of God.

103. A local superior presides over each of the houses of the Congregation as a sign of communion and bond of unity in service of our mission. In residences, the delegate designated by his superior performs a similar function.

104. The superior should be a truly spiritual man filled with zeal for souls, deeply committed to the Congregation, and endowed with suitable discretion and talent.

The superior, who should encourage and direct the community toward diligent missionary life and work, offers it his service:

1) By promoting the good of his brothers with great charity.

2) By jointly seeking and discerning God's will for the community and for each of his brothers and, if after seeking God's will or trying to form a discerning judgment no solution is reached, by making an opportune decision on his own in the matter by which the community must abide.

3) By deciding on his own, when expedient, what has to be done; however, he should advise the community of the matter if this is possible and seems appropriate.

4) By strengthening his brothers through his example and with sincere words of encouragement and praise; by leading them (even if need be, by admonitions and corrections) to be faithful to their promises and to the other obligations of our life; and by offering them the ministry of God's word whether personally or with the help of other members or, if it seems opportune, with that of others who are called to the ministry.

5) By keeping the community in touch with the government of the province or delegation, with other communities of the province or delegation or, indeed, with those of the Congregation at large.

6) By maintaining the community in a state of readiness to serve the local Church and also by offering to collaborate jointly with associations of laypersons.

105. The Superior represents the house or community in his own right and acts in its stead in all juridical transactions, whether canonical or civil, in keeping, however, with the norms of universal law and our own proper law.

106. The method of designating local superiors is determined by the provincial chapter of each province. This designation can be made either through appointment by the provincial superior with his council or through election by the community. In either case, the norms of the law must be followed.

In independent delegations and in each general house, the method of designation is established by the general government.

The local superior is appointed or elected for a three year term after which he may be chosen for another three years and even, because of special circumstances, for yet another three-year term in the same house in keeping with the norms of law.

107. In all houses there should also be a vicar and an econome. In determining the manner of their designation the same procedure should be followed as with the local superior. In keeping with the norms of the law, they function as consultors and, together with the superior, assume those official tasks which could not be performed easily or expeditiously by the whole community. They should, moreover, help the superior to foster the life and mission of the community.

108. It belongs to the vicar to supply for the superior, should the latter cease in office or be absent or impeded. The econome's main duty is to seek the good of the members and mission of the community by caring for its temporal assets in a spirit of service. To this end, he can handle the expenses and acts of ordinary administration. He should faithfully observe poverty while avoiding the extremes of extravagance and stinginess.

109. In missions the major superior with his council, after hearing from the members, will determine the manner of designating the superior, vicar and econome. The local superior may act as the econome. Sometimes houses can be constituted and governed according to the norms for residences.

110. The plenary meeting, which arises from the very nature of local community, is composed of all the professed members of the community. In it the community participates and comes to a greater self-awareness in fulfilling its commitments and in directing, evaluating and discerning those matters which affect both its own internal character and the tasks it has to perform. The manner and frequency of these meetings--which should take place at least once a month--should be established by the community itself.

Chapter XVI

GOVERNMENT OF THE PROVINCIAL COMMUNITY

111. Provinces and delegations are parts of the whole Congregation and are called major institutes. By means of them, the universal mission of the Congregation is shared in an orderly way and a more effective union of individual houses among themselves and with the whole Congregation is achieved. Therefore, provinces and delegations are presided over by superiors who are a bond of unity and communion with the whole Congregation under the leadership of the superior general.

Article 1. *The Provincial Superior and His Council*

112. Over and above the requisites prescribed by universal law, the provincial superior should be a select man, filled with apostolic zeal and of proven fidelity toward the Church and the Congregation, of which he must be a perpetually professed member for at least five years.

113. The duties of the provincial superior are:

1) To keep the province ready to serve the Church, especially in its own region, in keeping with the joint pastoral program, yet maintaining the unity of charism with the whole Congregation.

2) To be an initiator and leader of missionary life in each community and charitably correct any abuses that may have crept in.

3) To foster in our communities a sense of responsibility for the mission of the province by providing suitable structures of communication and participation.

4) To get to know the members of his province well by visiting each house frequently over and above the canonical visitation which must be made at least every other year.

5) To strive to make the whole province conscious of, and involved in, promoting vocations and to exercise the greatest diligence in fostering the advancement of those in formation and of the other members of the province.

6) To observe his duties of full communion with the superior general and to carry out all of the latter's commissions exactly.

7) To promote among the members the exercise of the missionary service of the word, even in writing, and to grant them the permission they need in order to publish writings dealing with questions of religion or morals in accord with the norms of the law.

114. After a sounding of all the members of the province, the provincial superior is elected at the provincial chapter by an absolute majority of votes, in keeping with the norms of our law, and is confirmed in office by the superior general with his council.

The general government has the faculty of allowing a particular province--at the express request of its chapter--to designate its provincial superior in some other way, in keeping with the norms of our law. Both in formed provinces and in provinces in formation, the provincial superior is elected or designated for the term established in our legislation.

115. The provincial superior is assisted by consultors, with whom he confers frequently on the state of the province and with whom he deals in treating any major business. The consultors mainly express their participation in government by a deliberative or consultative vote, as the case may be. They should stand by the provincial superior in everything without prejudice to their freedom to admonish him or even to report him to the superior general, should the case warrant.

116. The provincial consultors, of whom there should be at least two, are elected or designated in the same manner as the provincial superior and for the same term of office in keeping with the norms of our law.

117. The provincial superior chooses one of his designated consultors as his vicar, who will also be the first consultor. Besides performing those tasks delegated to him by the provincial superior, he will also act in the same superior's stead, should the latter cease in office, or be absent or impeded.

The provincial economer is elected or designated in the same manner as the consultors, even should he not be a consultor. His qualifications, rights and duties should be the same, on the provincial level, as those established for the general economer.

The provincial secretary is designated by the provincial superior in keeping with the norms of our law.

Article 2. *The Superior of a Delegation and His Council*

118. Superiors of independent delegations should have the same qualifications as provincial superiors. They are appointed for a set term by the superior general with his council. Their regular faculties are defined in our law, but in using them they are in a special way dependent on the delegating superior, who may grant them additional faculties at his discretion.

119. Superiors of dependent delegations whose boundaries form part of a province are appointed for a set term by the provincial superior with his council. However, their appointment must be approved by the superior general. Their rights and duties are defined at the time of their appointment.

120. The superior of a delegation has two consultors who may function as economer and secretary, respectively. They are appointed in the same way as the superior delegate.

Article 3. *The Superior of a Mission and His Council*

121. The superior of a province or a delegation which is called a mission, and his consultors or officials are instated according to the same norms. By an exception to the law, however, if provinces are involved and the good of the mission should require it, they may be appointed by the superior general and his council after hearing from the members of the mission.

Article 4. *The Provincial Chapter*

122. The provincial chapter is the instrument that represents the province and expresses the participation, joint responsibility and communion of the whole province. The greatest care should be taken to see to it that through this chapter the provincial community may achieve the greatest inner strength in its missionary life while adapting and opening itself to the general community of the Institute.

123. The provincial chapter is convoked by the provincial superior after consultation with the superior general as to the time and place of its celebration. The ordinary provincial chapter is celebrated whenever the provincial superior is to be elected. An extraordinary provincial chapter may be held as often as the spiritual and temporal welfare of the province may require it, according to the judgment of the provincial government, as approved by the superior general with his council.

124. The following take part in the provincial chapter:

- 1) The superior general or his delegate as president.

2. The provincial superior with his consultors, econome and secretary, even when the last two are not consultors.

3) Local superiors.

4) As many delegates, elected according to the statutes of our law, as there are local superiors in the province.

5) As many appointees as the previous provincial chapter has allowed the provincial superior and his council to appoint.

125. The provincial chapter:

1) Examines the state of the province in order to set its future course of action.

2) Applies the norms and directives of the general chapter concerning missionary life, in keeping with local and personal circumstances taking into account co-operation with diocesan and religious clergy.

3) Elects the provincial superior, his consultors and econome or determines some other way of designating them according to the norms of our law.

4) Establishes the manner in which local superiors, vicars and economes are to be designated according to the options provided for in our law.

126. The provincial chapter is a chapter in the true and strict sense and its decrees are juridically binding. They must, however, be approved by the superior general with his council.

127. It is desirable that major superiors find a suitable time and method for calling assemblies of superiors and other members or even assemblies of the whole province or delegation, to meet with them and their council.

Chapter XVII

VISITORS

128. Visitation by major superiors has been established by universal law and our own law as an extraordinary act of government serving to strengthen the bond of union in the Congregation and to direct its life and mission toward its goal.

129. The visitor should take part in the daily life of the members, try to become acquainted with their aspirations and difficulties, listen to them with openness and thus promote the co-operation of all for the good of the Congregation and the Church.

130. During visitations a plenary meeting of the community should be held in order to foster unity and fraternity and to define and clarify the proper and particular mission of the community. There should likewise be some inquiry whether or not past proposals have been carried out and guidelines for future life and action should be set. Finally, everyone should be encouraged in mind and will to aim at fidelity.

131. The visitor's observations and recommendations form a sort of epilogue to the dialogue of the visitation. Besides any admonitions or corrections they may have to include, they should aim at strengthening all in the joy of their missionary vocation and giving the community a new pastoral impulse and inspiration.

132. At least every six years the superior general, either in person or through his delegate, should with due care make a visitation of the houses and residences of the Congregation. Insofar as possible, however, he should make more frequent personal visits to provincial headquarters and provincial formation centers.

133. A major superior who is legitimately prevented from making the visitations prescribed in the Constitutions may, after conferring with his council, delegate another suitable member of the same major institute.

134. Besides the official visitation it is desirable that major superiors occasionally make other visits, especially to houses of formation.

Chapter XVIII

GOVERNMENT OF THE GENERAL COMMUNITY

135. Our Congregation is the expression of a gift of the Spirit, sanctioned by the Church--a gift through which we are all called to carry out our universal mission in an orderly way. Community of mission, however, inherently demands an organized structure so that the communion of all its members may be better preserved and that the strivings and purposes of each one of the members may be more aptly coordinated.

Article 1. *The Superior General*

136. So that the whole Congregation may faithfully pursue its mission, it is governed by a superior general, whose main duty is to render the Congregation responsive to the needs of the Church and the world in various times and places. He is a symbol of community and a bond of unity for the whole Congregation in which he acts as the highest authority with ordinary power.

137. Besides the requirements prescribed by universal law, the one elected superior general must be a man who has given proven examples of his prudence, talent, apostolic zeal, love for the Congregation, observance of the Constitutions and the practice of the virtues. He must, moreover, have been a perpetually professed member for least five years.

138. The duties of the superior general are:

1) To direct the Congregation effectively toward its apostolic aim and foster a vigorous religious life in it.

2) to encourage a spirit of fraternal communion in the life and ministry of the Congregation and promote teamwork among all its members.

3) To carry out the mind and will of the general chapter and elucidate our charism.

4) To assure the preservation and growth of the Congregation, to promote vocations everywhere and to see to the formation of our members.

5) To strive with a truly apostolic spirit for the expansion of the Congregation, especially in the missions.

6) Through suitable structures of communication and participation, to foster in major superiors a sense of responsibility for the mission of their provinces and of the whole Congregation.

7) To promote as best he can the spiritual and temporal well-being of all members of the Congregation and to excardinate or incardinate them according to the needs of the mission of the Congregation.

8) To make general visitations and preside at provincial chapters, either in person or through his delegates.

9) To handle the Congregation's transactions with the Apostolic See, either in person or through another.

139. The Superior General is elected at the general chapter by an absolute plurality of votes for a six-year term after which he can be elected for another six-year term, likewise by an absolute majority of votes. For his election to a third six-year term, a two-thirds majority of votes is required.

140. The election of the superior general must be carried out in true canonical form and in the lawfully prescribed manner. Once it has been completed, the president of the chapter announces the name of the one elected and, in the prescribed formula, declares him to be elected. Immediately, all those present express their respect to the newly elected superior general.

141. If, however, (which God forbid), the vicar general and the other general consultors deem that the superior general's performance in office has become so harmful to the Congregation as to necessitate his removal from office, the matter should be brought before the Apostolic See. Before a general chapter is convened to remove the superior general, he should be gently persuaded to resign on his own initiative.

142. When the office of superior general falls vacant because of his death, resignation or removal, the vicar general or, in his absence, the next in order among the general consultors, will convoke a general chapter to elect a new superior general in the lawfully established manner.

Article 2. *The Vicar General and Other General Consultors*

143. The general consultors are truly co-workers with the superior general and together with him constitute the general government of the Congregation, expressing the fraternity and apostolic mission of the whole Congregation.

144. Any member who has made perpetual vows and is outstanding in prudence, missionary spirit, love for the Church and the Congregation and shows a facility for achieving and preserving unity of action with his fellow workers, may be elected to the office of general consultor.

145. The general consultors, of which there must always be at least two, are elected at the general chapter in true canonical form and in the number and manner prescribed by law from various parts of the world in which our Congregation is established.

They are elected for the same term of office as the superior general and their term of office ceases with his. They may, however, be re-elected. When one of their positions falls vacant, a replacement should be appointed by the superior general and the remaining consultors.

146. The superior general appoints one of the general consultors as his vicar. He is first among the consultors and, besides those matters which the superior general delegates to him, he acts in the superior general's stead should the latter cease in office or be absent or impeded.

147. The special duties of the general consultors are:

- 1) To deal with important matters together with the superior general and to assist him in governing the Congregation.
- 2) To carry out the plan of action proposed by the general chapter or prepared by the general government itself.
- 3) To encourage and strengthen major institutes and their federations and even individual communities when it seems advisable.
- 4) To review and evaluate the progress of the missionary life of the Congregation and at the same time to point out urgent needs and priorities in the fulfillment of our mission.
- 5) Either individually or collectively to admonish the superior general with due respect, concerning any possible mistaken conduct on his part.

148. The general consultors express their participation in government mainly by means of a deliberative or consultative vote.

A deliberative vote in the general council is required whenever it is expressly called for in the universal law or in our own proper law or whenever the matter in question is assigned to be resolved by the superior general with his council or simply by the general government.

The superior general is obliged to seek a consultative vote of his consultors only when it is clearly called for in the universal law or in our proper law. Nevertheless it is advisable that he seek their counsel in any of the more serious or doubtful cases that might arise.

Article 3. *The General Officials*

149. The general officials of the Congregation are its econome and its secretary.

150. The general econome is elected by the general chapter and is numbered among the general consultors.

His duties are:

- 1) To administer the temporal goods of the Congregation in a spirit of justice, charity and poverty as service to the whole Congregation and its members under the direction of the superior general.
- 2) To put all donations and bequests to the uses designated by the benefactors or, if they were not so designated, to use them according to the norms given by the superior general and, if the case warrants, by the latter with his council.
- 3) To give the general government an accounting, at least once a year, of the administration of the goods of the Congregation, on the present status of those goods, on returns from them and on the uses to which they are being put.

151. The secretary general may be designated by the superior from among his consultors. In order to appoint a member from outside the general council as secretary general, the superior general needs the consent of his consultors. The secretary should be endowed with carefulness, prudence and friendliness.

152. For the service of the whole Congregation, other duties and offices under the direction of the general government can be constituted in keeping with the norms of our law.

Article 4. *The General Chapter*

153. The general chapter--in obedience to the Spirit and in full fidelity to our missionary charism as sanctioned by the Church--is the highest authority in the Congregation devoted to watching over that charism for our brothers. It is also the greatest symbol of the whole Congregation's communion of life and mission. It authentically represents the entire Congregation and collegially expresses the participation and concern of all its members in the life and its activity in the Church.

154. The general chapter is convoked by the superior general. An ordinary general chapter is held whenever a superior must be elected. An extraordinary general chapter is held whenever the superior general and his consultors deem it necessary for the mission, growth, expansion, or renewal of the Congregation or for some other reason that might be highly advantageous to it.

155. The general chapter, with a spirit alert both to the Lord and to the demands of the whole community, treats of matters that concern the entire Congregation.

Therefore:

- 1) It thoroughly examines the state of the Congregation and carefully promotes its appropriate renewal by offering programs of action.
- 2) It applies the Church's teaching on religious life and apostolate to the Congregation.
- 3) It exercises a teaching function as regards the spiritual heritage of the Congregation.
- 4) It declaratively interprets doubtful or difficult points that might arise as to the meaning and observance of the Constitutions.
- 5) It issues those decrees and guidelines that it deems necessary or opportune.
- 6) It also belongs to the general chapter to elect the superior general and his consultors.

156. The following take part in the general chapter:

- 1) The superior general as president and the general consultors and officials.
- 2) Provincial superiors.
- 3) One delegate from each province and one delegate from each independent delegation.
- 4) As many delegates as the preceding general chapter has established in order to assure a proportionate representation of personnel from each province.
- 5) As many delegates as the preceding general chapter has decided on for the re-presentation of general houses and as many as it has allowed the superior general with his council to designate.

ANNOTATIONS WITH REGARD TO THESE CONSTITUTIONS

157. The Apostolic See reserves to itself the authentic interpretation of these Constitutions. In order to change their norms it is necessary that there be a decision of two-thirds of the votes of the general chapter followed by the approval of the Apostolic See.

158. We, the members of the Congregation, are obliged by the prescriptions of these Constitutions so that we may grow in the way of the Lord and in the service of the Kingdom of God. However, the force of this obligation should derive from the very nature of each prescription. The Church most highly exhorts all of us to base our earnest search for the vigour of our missionary life on the Constitutions.

FORMULA OF PROFESSION

whereby we dedicate ourselves to God and are incorporated into the Congregation

159. In answer to God's call, I, _____, desire to seek his glory more earnestly, to devote myself to him more fully, and to follow Christ more closely, as the Apostles did, in the ministry of Salvation throughout the world.

Therefore, in the presence of God's family gathered here, through your hands, _____, I consecrate myself in the Holy Spirit, to God the Father, through Jesus Christ his Son, and I offer myself in special service to the Immaculate Heart of the Blessed Virgin Mary, in order to fulfill the aim for which this Congregation has been established in the Church.

And so, I vow to God CHASTITY, POVERTY AND OBEDIENCE *forever (or for one year, or for three years)*, and I promise to live in the community of apostolic life of this Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, according to its constitutions, which I will observe with all possible care.

Therefore I ask you, my brothers and sisters, to be witness to my profession. Pray for me, that in serving God and the Church, I may be faithful to the spirit of our Founder, St. Anthony Mary Claret, and that I may reach the perfection of charity.

AMEN.

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2. Ch MR 12; DP 757; RC 5.

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3. Ch LG 1, 17, 44c, 46b; AG 3; ET 1.

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Co CC 1870, pt. I, 92; 1924, pt. I, 119; 1971, 3, 6; 1973, 5.

6. Ch LG 45; ES I, 22-40; ET 50; MR 8; DP 765, 771; CIC 590 #2, 678 # I, 680.

CI AUT 238, 450, 462-467, 494, 703, 704; EA p. 489.

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7. Ch PC 15b; CIC 303, 311, 677 #2.

CI AUT 488; EC 11, 1024, 1118; RCS Intr. (EE pp. 317-320).
Co a) CC 1857, 5; 1865, pt. I, 5; 1870, id.; 1924, id.; 1971, 4; 1973, 7, 92; Annales CMF 51 (1972-1973) 203-210.
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11. Ch PC 15; MR 18.
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12. Ch SC 47-48; LG 11; UR 2a; AG 39.
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Co CC 1971, 13-15; 1973, 13-15.

13. Ch PC 14c, 15a; ET 39.
CI AUT 607; EC I, 95; EA p. 666.
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17. CI AUT 608.
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18. CI AUT 19, 20; RSC pt. II, ch.7.5.

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20. Ch LG 42c, 44c; PC 12a; OT 10; PO 16.

CI Pastoral Letter to the Clergy of Santiago, Cuba, 1852, pp. 16-23; CI, II, pp. 154-173; CE p. 342; EE pp. 306-307.

Co CC 1971, 26; 1973, 29, 32-33; SH 68-69.

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Co CC 1971, 27; 1973, 30-31.

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36. Ch LG 57-59, 61, 67; MC 25, 134-139; CIC 663 #4.
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39. Ch PC 5e; EN 75.

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42. CI AUT 372-383, 783-786; EA p. 517; EAE p. 665.

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43. CI AUT 384-419; EAE pp. 669, 679-689.

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53. CI AUT 51-53, 72, 95-98.

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54. CI AUT 85, 121, 757-767, 768-774, 775-779, 796-801.

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56. Ch PC 2d, 18 ; OT 22; PO 19; ES II, 33-38; MR 26, 31-32; DP 767, 770; CIC 661.

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Co CC 1865, pt. I, 56; 1870 id.; 1924 pt. I, 74; 1971; 86-88; 1973, 95-96.

59. Ch DP 763; RC 4. 10, II, 11-12.

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62. CI AUT 11-15, 215-220, 223-224, 226, 228-233.

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64. CI AUT 341-356; EA pp. 516, 613.

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Co CC 1865 pt. I, 86; 1870, id.; 1924 pt. I, 108; 1971, 102; 1973, 110.

66. Co CC 1865 pt. 1, 87-88; 1870, id.; 1924 pt. I, 109-110; 1971, 103-104; 1973, 111-112.

67. CI AUT 153-154, 670; EA p. 582.

Co CC 1865 pt. I, 89-91; 1870, id.; 1924 pt. I, 111-113; 1971, 106-107; 1973, 114-115.

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79. CI EC II, 1024, 1118, 1379.

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Co CC 1971, 154; 1973, 162.

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SPIRITUAL DIRECTION: see direction, spiritual.

SPIRITUAL EXERCISES: see retreat.

SPIRITUAL GROWTH: we should seek the help of our brothers, 54; we should use any other helpful means, 54; fraternal correction, 54.

SPIRITUAL READING: especially of the Bible, 37.

STRUCTURE OF THE CONGREGATION: organizational units of which it consists, 87: divided into provinces and delegations, 88; also into houses and residences, 89; also missions, 90; how the congregation is governed, 92; it is a juridic person, 100.

STUDENTS, MISSIONARY: together with priests, deacons and brothers, constitute the congregation, 7; they should prepare themselves for exercising the duties proper to their state in the Church, 72; they should cultivate sacred studies, 72.

STUDIES: fitting tools for the pursuit of studies. 56; human as well as sacred studies should be pursued, 56.

SUBORDINATION: a principle of government, 96.

SUBSIDIARITY: in the government of the Congregation, 95.

SUPERIOR: should express the charity of God, 94; leads the other members in fulfilling their duties, 94; removal from office, 96; represents the community, 105.
of a Delegation--represents the Delegation, 97; qualifications and faculties, 118; designation of, 119.
General--is a sign of communion and unity, 136; should render the Congregation responsive to needs, 136; manner of his election, 139-140; for a six-year term, 139; cessation in office, 141; requisite qualities, 137; vacancy in office and convocation of a chapter, 142; together with his council, governs the Congregation, 92; acts with his consultors, 147.
Local--a bond of unity, 103; presides over community in service of our mission, 103; manner of designation, 106; together with his council, shares in governing, 92; collaborates with other members for the good of the Congregation. 90; authority to decide what is actually to be done, 30.
of a Mission--constitution, 121; designation, 121.
Provincial--presides over the province, 111; is a bond of unity, 111, manner of designation, 114; requisite qualities, 112; duties, 110; is assisted by consultors, 115; governs the province, 92.

SUPPRESSION: of houses and provinces, 91.

SUPREME PONTIFF: see Pope

TEMPTATION: during it we must stand loyally by Christ, 53; remaining constant in prayer, 53.

TESTIMONY: see witness to the Gospel.

TITLE, RADICAL: to goods, 27; may be renounced, 26.

TOOLS: see instruments.

TRIBULATIONS: we should strive to rejoice in them, 44.

TRUST: in the Blessed Virgin Mary, 8; the novices should have great trust in God, 63.

UNITY OF THE COMMUNITY: we should be one, 10; is visibly expressed in the superior, 30.

of life--we should preserve unity with brothers of different cultural backgrounds, 16; in the life of the novices, 68.

VALUES: we should respect and esteem the religious and cultural values of the people we serve, 48.

VICAR: his duties, 108; manner of designation in missions, 109.

General--one of the consultors designated by the superior general, 146; first among the consultors, 146; superior general delegates certain matters to him, 146; he supplies for the superior general, 146; when he should convoke a general chapter, 142.

Local--there should be a vicar in all our houses, 107; he aids the superior, 107; manner of designation, 125.

Provincial--manner of designation, 117; duties, 117; matters delegated to him, 117.

VIRTUES: through them we express our conformity to Christ, 39; missionaries have need of them, 62; members should strive to grow in them, 56

VISITATIONS: aim of visitations by major superiors, 128; during them there should be a plenary meeting of the community, 130; matters to be dealt with during, 130; time of their celebration, 132; other visitations besides the canonical visitation, 134.

VISITORS: should take part in the daily life of the members. 129; should promote the good of the Congregation, 129; their observations form an epilogue to the visitation, 131; they may delegate another to make the visitation, 133.

VOCATION: a gratuitous gift of God, 3; those who share the same vocation constitute the Congregation, 7; through our good efforts we should be solicitous to assure our vocation, 60; missionaries in formation should strive to strengthen it by cultivating our charism, 73; novices should respond to it, 62.

special--our special vocation is the ministry of the word, 46.

missionary--in fulfilling our vocation, each of us should esteem his own gift, 78; we are marked out by a missionary vocation, 39; we should avoid becoming entangled in matters that might hinder our vocation, 49; novices should safeguard their vocation with humility, 64; novices should highly esteem their vocation, 67.

VOCATIONS: the responsibility for fostering vocations rests on each and every one of us, 58; the superior general has a duty to promote vocations everywhere, 138.

VOTE: participation in government is expressed by consultative or deliberative vote, 148; when one or the other is required, 148.

VOTING MEMBERS: in the provincial chapter, 124; in the general chapter, 156.

VOWS: dedicate us to God, 5; through them we aim at conformity to Christ, 39; object of the vow of poverty, 27; object of the vow of obedience, 28; by making public vows we are joined to the Congregation, 70; in the formula of profession, 159.

WITNESS TO THE GOSPEL: in our lives, 3.

WORD, MINISTRY OF: see ministry of the word.

WORD OF GOD: calls us to be perfect as our heavenly Father is perfect, 4; we should ponder it in our hearts, 37; we should listen to it in discerning our vocation, 59, 82; we must proclaim it, 34; we should share it with our brothers, 34.

WORK: we should all feel bound by the common law of work, 26; it expresses our poverty, 26; a means of safeguarding chastity, 22; missionary work, 48.

ZEAL, APOSTOLIC: 40, 74.