

## THE CONSTITUTIONS AND DIRECTORY

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N.B. Integrated in the present version are the modifications made in the General Chapter of 1986, 1992, 1998 and 2004, regarding the articles: *10.1, 38.2, 82, 99.1, 120, 126.1, 127.2, 135, 136, 142, 175, 180.1, 180.5, 181, 182, 182.1-4, 183, 195.3, 196, 196.1, 196.1bis, 196.4, 196.5, 197, 206.2/1, 206.2/5, 206.2/12, 207.5, 209.3, 213.1, 215, 215.3-4* and 223 (the modification of the terms “delegation/s” and “regional delegate/s” respectively in “region/s” and “regional superior/s” are found in the *numbers italicised*).

SOCIETY OF ST PAUL

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*The articles of the **Directory** are **composite** numbers (e.g. 2.1. or 18.2.), are indented and set in a smaller typeface.*

*This authorized English translation was made by Michael J. Byrnes, ssp*

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## FOREWORD

*The decree of the Sacred Congregation for Religious and Secular Institutes, whereby definitive approval is given to our Constitutions, bears the by no means insignificant date of 4 April 1984, the centenary of the Founder's birth.*

*Fr Alberione always placed great value on the authoritative seal of the Church. It was in 1960 that he stated: "When the Constitutions have been appropriately revised and corrected and are entrusted to the Institute, it is the voice of the Vicar of Jesus Christ who speaks as the foremost superior of Religious. What he is saying through this action is: Here is your way to holiness, follow it faithfully. Furthermore it is a recognition that the Institute is useful to the Church and to humanity, in line with the times we are experiencing. At this point the Founder fades out while the Holy See becomes the supreme ruler" (UPS I, p. 50).*

*The long ordeal and the evolution that has taken place in the very norms themselves between the first Constitutions approved by*

*the Holy See (10 May 1941) and the present text, must not be considered, by any means, a break in that line that links the founder's charism — affirmed in toto in the text of the Constitutions — with the charism of the teaching office of the Church which takes his charism in hand, breathes universality into it and entrusts it to us as a rule of life and a rule of mission.*

*Those of us who have been able to follow the various stages of such a complex evolution — set in motion by the second Vatican Council by means of the 1969-71 Special Chapter — are fully aware of the attention to detail that was given to Fr Alberione's heritage of teaching, his spirit and apostolic praxis, as well as at the same time, to the teaching and the pastoral and canonical norms that issued from the abovementioned Council.*

*The present Constitutions are a summary of all that: a summary that is "definitive" not in the sense that what we have here is an un-touchable code but in the sense that the time of experimentation has come to an end. Following in the wake of the Church and of the Congregation in the Church in the years to come, our Constitutions too, will be the subject of those running repairs that are deemed necessary. In this there is to be followed, only and always, the twofold law of life: the law of "fidelity" and the law of "growth".*

*"Let us joyfully take up the book of the Constitutions", the founder exhorted us, "kiss*

*it and meditate on it, because herein are set out the best means, the 'optimam partem' to achieve the maximum - holiness" (UPS I, p. 43).*

Fr Renato Perino  
Superior General

SACRA CONGREGATIO  
PRO RELIGIOSIS  
ET INSTITUTIS SAECULARIBUS

Prot. n. A. 77 - 1/83

**DECREE**

*The Society of St Paul, whose generalate is located in Rome, is dedicated to the spread of the message of salvation using those means of social communication which human progress provides and that are required by the needs of the times and the conditions that prevail.*

*Following the directives of the second Vatican Council and ensuing ecclesiastical instructions, it has revised its Constitutions and drawn up a text which the Superior General, at the behest of the Chapter, has presented to the Holy See, asking that it be approved.*

*After having entrusted the text to its Consultors for study, and taking into account the favorable opinion of the Congress which took place on the 6th day of March last, this Sacred Congregation for Religious and Secular Institutes approves and confirms this text, in accordance with the copy drawn up in Italian and kept in its Archives, with the present Decree, with the changes made by the self-same Congress, indicating what by law must be observed.*

*In fidelity to the charism of the Founder, Fr James Alberione, and inspired by his example, the members of the Society of St Paul are to carry out the specific apostolic mission which the Church has entrusted to them in a spirit of joy and generous commitment.*

*Rome, 4 April 1984, First Centenary of the Founder's birth.*

*Signed*

E. Card. Pironio, Pref.  
Agostino Mayer, Sec.

## LIST OF ABBREVIATIONS

SCRIPTURE: Abbreviations are those used in The Jerusalem Bible.

### CONCILIAR DOCUMENTS (Vatican II):

- AG (*Ad gentes* / Missions)  
 DV (*Dei verbum* / Revelation)  
 GE (*Gravissimum educationis* / Education)  
 GS (*Gaudium et spes* / Church-World)  
 IM (*Inter mirifica* / Means of s.c.)  
 LG (*Lumen gentium* / Church)  
 OT (*Optatam totius* / Priestly training)  
 PC (*Perfectae caritatis* / Religious life)  
 PO (*Presbyterorum ordinis* / Priestly ministry)  
 SC (*Sacrosanctum concilium* / Liturgy).

### CHURCH DOCUMENTS (post conciliar):

- CJC (*Codex Juris Canonici* / Code of Canon Law: 25.1.1983)  
 CP (*Communio et progression* / Means of s.c.: 23.3.1971)  
 CT (*Catechesi tradendae* / Catechesis in our time: 16.10.1979)  
 EN (*Evangelii nuntiandi* / Evangelization today: 8.12.1975)  
 ES (*Ecclesiae sanctae* / Norms for religious life: 6.8.1966)  
 ET (*Evangelica testificatio* / Renewal of religious life: 29.6.1971)  
 MC (*Marialis cultus* / Devotion to Our Lady: 2.2.1974)

- MR (*Mutuae relations* / Relations between bishops-religious: 14.5.1978)  
 RC (*Renovationis causam* / Renewal of religious life: 6.1.1969).

### WRITINGS OF FR ALBERIONE:

- AD “Abundantes divitiae gratiae suae” (Rome, 1971).  
 ArGe/A (General Archives): Talks of the Founder collected and coordinated in subject matter by Daughters of St Paul: *Apostolate*.  
 ArGe/D Idem: *Pauline devotions*.  
 ArGe/VRg Idem: *Religious life*.  
 CISP “Carissimi in San Paolo” (Rome, 1971).  
 HM I, 3 “Haec meditare” (III Volume of Series I - Rome, 1947).  
 SdC “Spiegazioni delle Costituzioni” (Rome DSP, 1962).  
 UPS I-IV “Ut perfectus sit homo Dei” (Albano-Ostia, 1960-62)  
 \* In the marginal references, the Founder’s works are not cited specifically, only the name, “Fr Alberione”.  
 ChD “Chapter Documents” (Special General Chapter SSP, 1971): these are not quoted very often but they are the background of almost all the articles.  
 \*\* Where there are numbers but no abbreviation these refer to the articles of these Constitutions-Directory.

## INTRODUCTION

*“What the Pauline Family aspires to  
is to live out completely the gospel  
of Jesus Christ, Way, Truth and Life  
in the spirit of St Paul  
under the gaze of the Queen of Apostles.”*  
(AD 93)

All human beings are called to union with Christ, who is the light of the world, from whom we go forth, through whom we live, and towards whom our whole life is directed (LG 3).

God has, however, willed to make men and women holy and save them, not as individuals without any bond or link between them, but rather to make them into *a people* who would acknowledge him and serve him in holiness (LG 9a). He did this by means of a covenant of love. In the course of history this call of God became more and more evidenced, extending to the very depths of the individual and committing him to an answer.

Sent by the Father when the appointed time came (cf. Ga 4:4) Christ ratified a new and definitive covenant in his blood between God and humankind, calling together in unity a people, not according to the flesh, but in the Spirit, and constituting them a new People of God, the *Church of Christ* (LG 9ab).

Through the power of the word of the living

God we have been incorporated into the Church. Through faith and baptism we have been constituted “a chosen race, a royal priesthood, a consecrated nation, a people set apart... once not a people at all and now the People of God” (1P 2:9-10).

By divine institution this holy Church is ordered and governed with a wonderful diversity. In the Church not everyone marches along the same path, yet all are called to sanctity (LG 32abc); “God put all the separate parts into the body on purpose” (1Co 12:18). There are, therefore, various states of life in the Church, even if all the faithful are called to the perfection of love, each one according to the gifts he has received from the Lord (LG 40b).

One of these “states” is constituted by those Christians who pledge themselves to the practice of the three evangelical counsels by vows or by other sacred bonds of a similar nature. They consecrate themselves wholly to God, their supreme love (LG 44a).

All those thus called bind themselves in a special way to imitate the Lord who, virginal and poor (cf. Mt 8:20; Lk 9:58), redeemed and sanctified human beings by obedience unto death on a cross (cf. Ph 2:8). Making Christ’s objectives and experience their own and under the impulse of love which the Holy Spirit pours into their hearts, they live more and more for Christ and for his Body, the Church (PC 1c). Thus, in imitation of the

Divine Master, they become a sign and witness of the life of God’s true sons and daughters created for a happiness that is not of this world but one which aspires to a sharing in the eternal glory of their heavenly Father (LG 44c).

Such is *religious life* which, from the very beginning, nourished within the Church in a variety of ways (PC 1b) and belongs undeniably to her life and holiness (LG 44d).

The hierarchy of the Church has always taken care to regulate the practice of the counsels (LG 45a) and to set up stable forms of life embodying them (LG 43a). Thus, within the framework of religious life, there are in the Church many institutes which are engaged in different kinds of *apostolic life*, and endowed with gifts that vary according to the grace that is given to them (PC 8a).

Our life falls within this outline. We are, in fact, a religious Congregation of apostolic life.

\* \* \*

The Constitutions were updated in the special general Chapter in accordance with the directives set out by the second Vatican Council and the *motu proprio* “*Ecclesiae sanctae*” as well as by other post conciliar documents and the work of other Chapters. While the Constitutions outline the broad directive lines of religious life and the charism

characteristic of our Congregation their aim is to help us to give an answer — as individuals and as a community — to God’s call.

The Constitutions cannot say everything. Nonetheless they are the prime instrument of our apostolic life of fraternal fellowship and a basic reference point as regards the fundamental values of our life as consecrated persons.

There are no norms, however, that can take the place of our own responsibility, of our personal and active commitment of faith (Rm 16:26; GS 7c) in answering God’s call in Christ. No text will ever be a substitute for the love of Jesus Christ:

“Remember ‘Jesus Christ risen from the dead’...

If we have died with him, then we shall live with him.

If we hold firm, then we shall reign with him.

If we disown him, then he will disown us.

We may be unfaithful, but he is always faithful,

for he cannot disown his own self.”

(2Tm 2:8.11-13)

## I

### OUR IDENTITY IN THE CHURCH OF CHRIST

*“An organization... of religious, where endeavors merge, where dedication is total and doctrine clearer.*

*This association of persons who love God with all their mind, heart and strength, offer themselves to work for the Church, well-pleased with the divine recompense:*

*‘You will be repaid a hundred times over, and also inherit eternal life.’ (AD 24)*

**1.**  
**RELIGIOUS APOSTOLIC  
CONGREGATION**

*“(The specific form of encounter with Christ the Master, Way, Truth and Life) means many things and yet it means but a few things. It intimates... a total, entire giving of ourselves – our physical, moral and intellectual powers – as well as of our being whence come these powers. It is to take the whole Divine Master in his light, in his spirit, in his example and in his grace. It is to live in him, for him and of him.”*

(HM I, 3, 14)

**1.** With a free response to the appeal of the Holy Spirit, we have decided to follow Jesus Christ and to consecrate ourselves totally to him. In order to be a sign and witness of his love, we have come together as his own in a fraternal communion of life in the Religious Congregation of the Society of St Paul.

cf ET 7a;  
PC 1bc

**2.** The Society of St Paul is a religious clerical Congregation of apostolic life. It sets as its goal for its members the perfection of charity — to be attained through the spirit and practice of the vows of chastity, poverty and obedience and fidelity to the Pope, in common life, in accordance with the norms of the present Constitutions — and the evangeliza-

cf ET 1

cf EN 69 tion of humankind through the apostolate by the means of social communication.

**2.1.** The Society of St Paul was founded by Father James Alberione on 20 August 1914, with the specific mission of spreading good literature. Under the guidance of the Founder himself it progressively assumed its present physiognomy which sees it committed to the spread of the message of salvation with the media of social communication. Mindful always of the signs of the times, the Congregation accepts and makes its own whatever other effective and rapid means human ingenuity may discover for humankind's greater benefit. The Congregation obtained its *Decretum Laudis* on 10 May 1941, and was approved definitively on 27 June 1949.

**3.** The Society of St Paul is a part and the *altrice* (nourisher) of the Pauline Family, that is, part of the whole of the religious congregations, aggregated institutes and apostolic organizations founded by Fr James Alberione. They are the following:

- Society of St Paul;
- Society of the Daughters of St Paul;
- Sister Disciples of the Divine Master;
- Sisters of Jesus the Good Shepherd (Pastorelle);
- Sisters of the Queen of Apostles;
- Aggregated Institutes:
  - Jesus the Priest;
  - St Gabriel Archangel;
  - Our Lady's Annunciation;

Holy Family;  
– Union of Pauline Cooperators.

All these Institutes “considered together make up the Pauline Family... They have a common origin, a common spirit, converging goals.” Their belonging to the Pauline Family, willed as such by the Founder, is one of the charismatic elements of each Institute.

UPS III, 185;  
cf AD 34-35

**4.** The members of the Society of St Paul, priests and brothers, profess the same religious vows. They form a community of life, prayer and apostolate. They are governed by the same norms, they share in the same spiritual benefits, and they have common rights and duties with the exception of those deriving from the sacrament of Order.

ChD 32-34

**5.** In the foundational charism of Fr Alberione the priesthood is an element that cannot be renounced. It is from the Pauline priests “that there must flow forth fervor and lifegiving light” so as to strengthen the community, the Congregation and the whole Pauline Family by giving new life to ideals and acting as a stimulus to the imperativeness of apostolic action. The characteristic role that the Pauline priest fulfils in the particular apostolate, by virtue of his ordination and association with the episcopate, is that of a person who is at home with God's word, bestowing on the preaching of the message of

UPS I, 20

cf LG 28b

salvation a surety and sense of authority. The presence of the Pauline brother in the membership of the Congregation is, in the strictest terms, complementary and coessential to the priest's. His characteristic role is that of being an active go-between of the word of God with regard to social communication "multiplying over and over" the word that is preached.

cf CISP 353

AD 42

The union between priests and brothers that mutually constitutes them "Paulines" and which allows coresponsibility in all that concerns life in the community and the apostolate, was seen by the Founder as one of the characteristics or "innovations" peculiar to the Congregation.

cf CISP 159f

**6.** Paulines are to hold common life in great esteem, considering it an appropriate means for acquiring the virtue of charity through mutual respect and the bearing of one another's burdens; for cultivating humility; for developing their own zeal with greater effectiveness and surety, since "the unity of the brethren is a symbol of the coming of Christ and is a source of great apostolic power."

cf Rm 12:10;  
Ga 6:2

PC 15a

## 2

### PAULINE SPIRITUALITY

*"If people ask us what is the Pauline spirit we have to know that the answer is to live in Jesus Christ as he is presented to us by St Paul. This is pauline life: to live in the Church and in Christ following the example of St Paul and under the protection of St Paul. He became the mould for his disciples and his mould conforms to the original: Christ himself." (ArGe/D, 89, 71)*

**7.** Constituted under the title and patronage of St Paul the Apostle, the Doctor of the Gentiles, the Congregation avows special devotion to Jesus Christ, the Divine Master, Way, Truth and Life and to the Virgin Mary, Queen of the Apostles. The Congregation nourishes itself of Christ by means of the word of God and the Eucharist; it is in Christ that it unifies prayer, study, apostolate and religious consecration, and it is from Christ that it draws in order to communicate to human beings the fulness of God's salvific mystery.

cf AD 93-100

**8.** To enter into this spirit we follow the Founder's example. His was a living testimony of Christ the Master expressed and summed up by the Apostle: "Christ lives in me." It is for this reason that our spirit is

Ga 2:20

called “Pauline”. To be Pauline, that is, to “live in Christ”, embraces life taken as a whole. Consequently,

- it means being “made new in mind and spirit”, sons of God;
- ready to welcome all right values;
- open to a dynamic vision of history in conformity with God’s plan;
- prepared to place no limit on our love, to the point of becoming “all things to all persons”.

Ep 4:24;  
Col 3:9

1Co 9:22

**9.** The Founder’s spiritual approach mirrors the Christocentric view of St Paul. He invited us to come to an understanding of the total mystery of the Son of God by means of the gospel concept of “Master”. Since “he is the Way, the Truth and the Life, he fulfils all the expectations of the human person’s spirit, indeed he infinitely surpasses them.”

AG 13a

The Christ that St Paul presents is the One who calls all human beings to learn of him in order to be for them:

- the Way towards fellowship with God and with their fellows;
- the Truth who makes clear and absolute the vision of God the Father and of human beings themselves — their history and their noble purpose;
- the Life, the source of their complete needs, for left to themselves they are unable to reach the fulness for which

they were created, that is, their supernatural end.

**10.** “To live in Christ” implies the total commitment of our being and exacts an integral response that we will seek to give in every aspect of our life. “First and foremost among the things to be learned in the Pauline Family is devotion to Jesus Master. This devotion... embraces the whole person; it is to be applied to spiritual work, to study, to the apostolate, to the whole of religious life.”

Ga 2:20

Fr Alberione

**10.1.** The first Sunday of the month is to be dedicated to the Divine Master and marked by a more formal devotion. Every province and region is to study how this celebration can be organized to the best advantage.

**11.** Our character as consecrated persons and apostles is also given to us by the Virgin Mary, the Mother of God. She is venerated by us as the Queen of Apostles since she is “the model of that motherly love with which all who join in the Church’s apostolic mission for the regeneration of humankind should be animated.” She “occupies a place which is the highest after Christ and also closest to us.” She is the inspiration and the strength of our apostolate: “She gave us the whole Christ, Way, Truth and Life.” She stands as the perfect model of complete availability to God and to neighbor. We are to foster special veneration to her as well by means of the

LG 65; 54

Fr Alberione

Rosary, the recitation of which “we will always deem to be an excellent means of growth and a great secret of joy, strength and light.”

CISP 108;  
cf MC 42-55

**11.1.** Our devotion to Mary is fostered also by those prayers constantly inculcated in the Congregation, by habitual recourse to her protection, by the continual effort to imitate her in the following of Christ and in total availability to the designs of God.

**12.** In addition, we venerate St Paul the Apostle as father, teacher and inspiration of our mission. From him we learn an openness to the world that impels us to bring the message of salvation to all peoples, a pastoral adaptability that compels us to become all things to all persons, and a concern to bring to life in Christ every human value.

cf 1Co 9:22  
Ph 4:8f

**12.1.** In every house of the Institute, the feasts of St Paul the Apostle, the Queen of Apostles, and of the Divine Master, are to be celebrated with particular solemnity. They are respectively the 30th of June, the Saturday after the Ascension of the Lord, and the last Sunday of October.

**13.** Pauline spirituality is our prophetic voice in the Church within which we have a specific responsibility. Consequently it devolves on each one of us to make this spirituality known.

**13.1.** To this end superiors are to see to it that there are religious who are well-versed in this

subject; they are to stimulate the setting-up of centres of spirituality as well as to promote meetings in which there is also the participation of the various branches of the Pauline Family: the goal being to make known the richness of this spirituality in all its varied forms.

### 3. LIFE IN COMMUNITY

*“Common life for us is born out of the apostolate and in view of the apostolate. This type of society whose goal has been so finalized includes, to be sure, the common good of the members; at the same time, however, the very observance of communitarian life has an organization that must take into account that ‘we are at the service of persons’; we are religious apostles”* (UPS I, 285)

cf 158; 180,6 **14.** The framework of the Society of St Paul is a make-up of communities at local, regional, provincial and general levels. So as to guarantee cohesion there is always, at the head of every community, a superior with his respective counsellors.

cf ET 39 **15.** Since the specific goal of the Society of St Paul is attained through an apostolate that is *par excellence* communitarian, all the members are to cultivate fraternal collaboration and friendship and to give to one another that mutual help to correspond to their common vocation.

**16.** Brought together in unity we live out the values of a community of consecrated persons, fully aware that we owe the Church and

the world a concrete witness of the same. Following Christ, who asks of us a communion of life like that of the divine Persons and points out that we will bear witness to him if we know how “to love one another as he loved us”, we strive to implement what the Church aspires to: that the disciples of Christ live united “heart and soul”.

Jn 13:24

Ac 4:32

**17.** The persons who make up the community constitute its fundamental value, and the community’s goal is to give them fraternal help towards their sanctification through their dedication to the apostolate.

**17.1.** Our life in brotherhood achieves its best expression when we respect our brothers and recognize their talents, when we let them know of our sincere esteem and participate in their successes, joys and sorrows. At the same time, with healthy realism, we should learn to understand their deficiencies and mutually support one another in patience. Ours is not a community of the perfect, but of persons committed to an undertaking of “continual conversion”.

cf 1Co 12:26

cf Ga 6:2

Fr Alberione

**18.** What has to be remembered is that the community that everyone desires does not happen of itself, but must be built up by the daily personal effort of each member and enriched by the contribution of all. Consequently, Paulines are to endeavor to discover its benefits of solidarity, mutual help and understanding.

cf ET 39

To foster living together in lawfully consti-

tuted houses there are always to be established places and times to be set aside exclusively for the members.

**18.1.** On the basis of the principles of coresponsibility and subsidiarity, great importance is to be given to periodic meetings of the community. Here, each religious may manifest, in a free and responsible way, his own point of view on the matters being dealt with. Fully respecting and in consideration of the opinions of others, a contribution made in this way is to the good of the whole community. To facilitate the participation of all in common problems and to discuss them in a constructive way, superiors should foster sufficient information and a sharing of interests.

**18.2.** Community meetings will stimulate team work to which all the members are called to give their contribution where it concerns religious discipline, formation, the apostolate, economic matters, and a periodic review of the community's life.

**19.** The union of all the members is brought about above all by listening to the word of God in a spirit of meekness, in the celebration of the Eucharist and by sharing in the common apostolate.

**19.1.** In particular each person is to seek:

- to conform to the timetable that is set out in accordance with the requirements of the community and of the apostolate;
- to make known to the superior or to the

person in charge one's movements and absences;

- to observe the times set aside for silence which is so essential for fostering rest, study, work and reflection;
- to partake in meals together considering them as family gatherings;
- to practice reasonable and cordial hospitality with confreres and other persons, principally with the clergy, religious, friends and benefactors;
- to make good use of free time, feast days and vacations, employing these occasions for some recreation, for spiritual and cultural enrichment, for intensifying brotherly union and for renewing our disposition to collaborate within the community.

**19.2.** Everyone is to care for his own health in a prudent manner. Should a person's health be jeopardized in any way he should make the matter known to his respective superiors.

**19.3.** The younger members are to bear in mind the experience of their elders. They should talk with them and keep them up to date with their own activities. For their part, the elder members should look on their younger confreres with benevolence, seeking to understand them and to encourage them.

**19.4.** To provide for the needs that stem from disability, sickness and old age, major superiors are to make opportune arrangements in conformity with local laws: either through a form of "in-house" welfare or by having recourse to public and private forms of health insurance.

**20.** The community is to take care of its elder confreres. They are deserving of this for the generous service they have given to the Congregation. Respect, affection, and whatever care they need is to be given to them.

**21.** When a member becomes ill, superiors are to see to it that he receives whatever treatment his condition calls for in good time and that spiritual assistance is made available first of all. All the confreres should bear witness to charity by visiting their sick brother, encouraging him and expressing solidarity with him. On his part, the sick brother should accept the trial of suffering as coming from the hands of the Father, thus living out in Christ the paschal mystery. With this in mind, should the illness become serious, superiors are to make the confrere aware of his situation.

#### 4.

### CONSECRATED LIFE

*“Everything! What a great word that is!  
On that ‘everything’ depends your holiness.  
If we give ourselves completely to the Lord,  
if we give him our mind, our will, our heart,  
our body, all that we had and all that  
will come our way, we shall belong entirely  
to God.*

*This is what St Paul did: he followed the  
Lord in everything.” (ArGe/VRg, 213)*

**22.** With the public profession of the evangelical counsels of chastity, poverty and obedience, and the vow of fidelity to the Pope, Paulines are more intimately consecrated to the service of God and of the Church and effectively incorporated as members of the Society of St Paul.

cf PC 5b; 8b

**23.** Religious consecration traces its roots back to baptismal consecration, strengthened in turn by the sacrament of Confirmation. Religious consecration is a fuller expression of baptismal consecration and makes well up in us a more intense way of life under the inspiration of the Spirit, who has deputed us to a specific service in the Church.

cf LG 44a;  
PC 5ab

**24.** We constitute a consecrated community, affirming our belonging to God whose Spirit chose us, and to the Church which associates

our self-offering with the sacrifice of the Eucharist. While this consecration is a sign that can and should effectively attract all the members of the Church to fulfil unflaggingly the duties of their Christian calling, it constitutes a profound freeing of ourselves in view of total commitment. By means of this consecration we hand over our life to the will of the Father and we proclaim, not in word but in fact, that the world cannot be transfigured without the spirit of the beatitudes. Choosing to renounce a number of highly valued goods of this world we witness to the reality of heavenly goods already made present in this world and, ever vigilant, we await their fulfilment and revelation in the world to come.

**25.** Religious vows are an indispensable means for bringing the community to fulfilment. They incline us to love our brothers who are given to us by the Father, not with the ties of flesh and blood but with a more profound and lasting affection that issues from the Spirit. The vows help us to live a communitarian sharing of goods; they orient us to search for and to fulfil God's will together, forming brotherhood with a single aspiration and response to the call of the Lord.

### a) The Vow of Chastity

*“(The person who is a religious) offers to God not only his heart but his mind, his will, the virginity of his very strength as well: the person who is a religious gives not only the fruit to the Lord: he gives him the tree. He is all God’s, in total and in whole... The person who sets aside his heart completely for Jesus will possess perfect charity and perfect charity is perfect chastity.”* (ArGe/VRg, 162)

**26.** Consecrated chastity is tantamount to total love. At one and the same time that we give ourselves over to God we assume and we consecrate

cf ET 13

- all the human gifts of our body and our spirit,
- and our personal relationships with all human beings.

**27.** Making profession of the evangelical counsel of chastity “for the kingdom of heaven”, Paulines pledge themselves by vow to live perfect continence in celibacy. In this way they testify to the spiritual fruitfulness of the Church and to the superiority of heavenly goods. Moreover, since it frees the heart, they become more fervent in their love for God and for people.

Mt 19:12

**28.** Consecrated chastity touches intimately the deeper inclinations of human nature and is a “gift” of the Father: “Not everyone

cf ET 13; 15

understands this but only those to whom it is given.” Such a gift — it amounts to an absolute taking possession of our person on the Lord’s part — exacts a response that can be given only by the “new man” who, in Christ, lives out the reality of the paschal mystery. It commits all our energies to a continual and gradual effort towards psychological and affective maturity, adapting all the while adequate means to this end.

**29.** The practice of chastity calls for an attitude of serene vigilance in the face of the risks to which it is exposed, as well as a close examination of our relationships with the world, whether these be direct or through the media of social communication.

**30.** To nurture this virtue recourse is necessary, first of all, to assiduous and humble prayer, meditation on the word of God, attendance at the Eucharist, filial devotion to the Virgin Mary, the sacrament of reconciliation — to all of which is to be added the mortification of the senses. Likewise it is also important to create a real family atmosphere in the community and to cultivate deep fraternal friendship.

**31.** From the gift of chastity there stems an extraordinary apostolic fruitfulness and procreativity. This is how it was for Mary, type of the Church, who stands out “in eminent

and singular fashion as exemplar both of virgin and mother.” Thus it was too for St Paul who embraced celibacy in order to give birth to the new person in Christ by means of the Gospel.

We take the freedom of our heart as our starting point for this unaffected and sincere encounter with people through our apostolate. Placed in the field of social communication where every expression of the human person’s greatness and weakness criss-cross, we will do well to heed the warning of the Apostle of the Gentiles:

“Be innocent and genuine,  
perfect children of God  
among a deceitful and  
underhand brood,  
and you will shine in the world  
like bright stars  
because you are offering it  
the word of life.”

**32.** Nevertheless we shall take a positive approach to the realities with which we come into contact by reason of our apostolate and we shall therefore foster great respect and esteem in Christ for the human person’s every gift. For our part we shall refrain from emphasizing the aspect of renunciation, giving witness rather to joy and serenity, dedicating ourselves totally to the “treasure” we have discovered.

LG 63

cf 1Co 4:15;  
Ga 4:19

cf PC 12a

Ph 2:15-16

cf Mt 13:44

**32.1.** In all their personal relationships Paulines are to be mindful of their own state as consecrated persons. They are, therefore, to be prudent, straightforward, spontaneous and refined.

**32.2.** Religious “should have a proper knowledge of the duties and dignity of Christian marriage, which represents the love that exists between Christ and the Church. They should recognize the greater excellence of virginity consecrated to Christ, however, so that they may offer themselves to the Lord with fully deliberate and generous choice, and a complete surrender of body and soul.”

cf ET 13  
cf Ep 5:22ff

OT 10b

## b) The Vow of Poverty

*“There is to be a personal, individual poverty but there is to be a social poverty as well, that of the institute.  
(...) Congregations keep their spirit as long as they are poor; when poverty languishes what is of substance languishes as well.”*  
(ArGe/VRg, 291, 230)

**33.** Religious poverty is to place one’s trust completely in God, as the One and Supreme Good, and to detach oneself from earthly goods out of love for Christ and for humankind. For Paulines, it is a bedrock foundation of one’s life, together with piety, study and apostolate.

cf Fr Alberione

**34.** In the setting of the world of the Bible there is clearly shown from the outset God’s preference for the poor and the abandoned, cut off from themselves and in total dependence on the Lord. At the threshold of the New Testament the Virgin Mary “stands out among the poor and humble of the Lord, who confidently hope for salvation from him.” And St Paul observes how in Christ poverty reaches its highest summit. The Apostle himself gives a living example of voluntary detachment from material goods by sincere openness to the will of God and the apostolate, in full freedom of the spirit.

LG 55

cf 1Co ch. 9;  
Ph 4:12

It is in this spirit that we commit ourselves, by vow, to live in poverty, renouncing the right to use and to dispose of material goods without the permission of our legitimate superior.

**35.** The practice of the vow of evangelical poverty, in addition to being a communitarian requirement, is first of all a personal commitment. Out of love for Christ, for the community of brethren, and for humankind to whom the message of salvation is to be brought, each one of us is to make himself inwardly free by taking upon himself the commitment of dependence and renunciation in view of a total integration into the community and in the fulfilment of its mission. Therefore each one of the members is to put

cf ET 18; 21

into the common fund, at the service of the Congregation, what he receives from his work, from pension funds, subsidies and insurance or gifts.

**35.1.** It is not good enough for Paulines simply to commit themselves to dependence on their superiors in the use of goods. What is needed is a personal practice of voluntary embraced poverty. They are not allowed to have personal savings, administration or investments; they are to avoid abuses relative to private possessions; they are to choose modest furnishings in keeping with local needs and usage.

**35.2.** Paulines may not appropriate or administer in any independent way the fruits of their labor — be its nature manual, intellectual or ministerial — since these belong to the community. Likewise the means and implements that are used in the apostolate and ministry are not to be considered personal property. Trips and holidays are to be justified as the need arises and are to be oriented to cultural and apostolic enrichment and due rest.

**36.** Fully aware of the importance of human activity, each one of us is to embrace that part of work entrusted to him within our apostolic organization and to concentrate his energies in that sector assigned to him. Thus our poverty, based on the example of Christ and St Paul who lived out the role of workers, will become an incentive for a continuous giving of our whole person.

cf PC 13d;  
ET 20

cf 1Co 9:12;  
Ph 4:12

**37.** Placed as we are with our confreres at the service of God's word we will not spare ourselves in any way in proclaiming Christ. We will do this by the quickest means and with the most effective and up-to-date forms so as to reach the whole of humankind. Our one guide in this endeavor will be the apostolic yearning of St Paul: "that the Lord's message be spread quickly and received with honor."

2Th 3:1

**38.** Our concern will be to scrutinize our lifestyle — individual and communitarian — to see if it constitutes a genuine witness of poverty. In this review of our lifestyle, mindful of the Lord's words, "Insofar as you did this to one of the least of these brothers of mine, you did it to me", we will do well, in our apostolate, to consider the debt that we owe the poor.

Mt 25:40

cf ET 16

**38.1.** With the authorization of the superior general, major superiors may allow those members, motivated by a more perfect practice of the vow of poverty, to renounce the inheritance that is or will be theirs. This renouncing of goods is to be permitted only after perpetual profession.

**38.2.** Major superiors are to look into ways for exchanging goods among the individual houses. The superior general can do the same with respect to the provinces and regions; as well he can establish the procedures to be used for giving assistance to the needs of the Congregation at a general level,

bearing in mind what is laid down in articles 193.3, 206.2/7 and 207.4.

**38.3.** Superiors are to see to it that in the houses

- there is always trust in God and that the spirit of poverty is maintained even in the care of the smallest items;
- every luxury, all profit making in apostolic undertakings and the accumulation of goods, real estate and buildings not at one's disposal for the apostolate, is to be avoided;
- there is prudent management of funds so as not to overload the community with debts and insupportable burdens in such a way as to be a hindrance to formation or to the apostolate, or to damage living together in fellowship;
- from time to time individual communities examine their communitarian witness to poverty in fraternal member-to-member dialogue and that there be kept alive a sensitivity towards the poor with undertakings geared to give them effective help and to educate the community in this Christian obligation.

cf ET 17

cf 63.1

### c) The Vow of Obedience

*“Perfect obedience embraces our whole mind, will and heart;  
(...) it is to be submissive to the Lord,  
giving him our will, our time, our body...  
Now if we submit our whole selves to God,  
he will submit all things to us:  
'Everything is yours, but you are Christ's  
and Christ is God's'.”*

(ArGe/VRg, 381, 301)

**39.** Our surrender to God manifests a frame of mind to obey his will, the main motive of our life. As such we make this frame of mind explicit by the vow of obedience which leads us to the fulness of our dignity as a human person, thus bringing us into harmony with the will of God.

cf Ep 1:1;  
1 and 2Co 1:1;  
2Tm 1:1

**40.** The obedience that the religious embraces is that of the attitude of Christ towards his Father. Obedience is, therefore, in the first place, a relationship with God who indeed merits to be obeyed since he alone is truth; he alone is able to compel us to do his will while respecting our freedom. It is only out of love of God that we subject ourselves to another person beyond the strict requirement laid down by precept. In this perspective, we commit ourselves by vow to obey our legitimate superiors in all that they prescribe in accordance with the Constitutions and the Directory.

cf ET 27;  
PC 14

**40.1.** Obedience to God is the only reason for accepting the directions of those whose task it is to transmit his will to us in various circumstances. In the scale of order our obedience is due, first of all, to the Pope, the superior of all religious; to the provisions of the general chapter; to the superior general, the provincial, regional and local superiors; and to those delegated with authority according to the competence ascribed to them by the particular law of the Congregation.

cf LG 42d **41.** If we are to put into effect obedience to God the Father it is essential to live in Christ, for in Christ we shall be not “slaves of human beings” but “chosen instruments” in his hands. What is excluded from our obedience then is servility, all abdication of self, for “when we yield to obedience we need to do so with the whole of our being” in order to give a genuine response to God — whom to serve is to reign.

1Co 7:23  
Ac 9:15

Fr Alberione

Consequently every religious is to have a sound and sincere esteem towards his superiors such as is due to every confrere who has specific tasks arising out of authority.

**42.** Over and above the obedience due to the pastors of the Church in those matters that refer to the care of souls and the public exercise of divine worship, Paulines are to collaborate in the local pastoral setting within the specific context of their own apostolic aims.

cf MR 20;  
CJC 678.1

**43.** Every member of the Congregation has the right and the duty to take part in the common search for God’s will with respect to his own community. It is accomplished by means of fraternal dialogue, planned and carried out in prayer and charity, in a spirit of discernment. This dialogue is to foster the indispensable sharing and coresponsibility of each member. This search is transformed into obedience when the superior, having heard what the members of the community think, has the last word which amounts to a ruling and is binding on everyone.

cf ET 25

cf PC 14c

**43.1.** Communitarian dialogue continues in the dialogue between the person in charge and the individual members of the community. Every confrere to whom an assignment is proposed may manifest his difficulties in complete freedom while yet, in his innermost self, being open to accept the superior’s directions.

cf ET 28

**44.** Our obedience will spring from our being “moved by the Spirit.” Changing us from men of the flesh into men of the spirit, the Holy Spirit

cf Rm 8:5ff;  
PC 14a

- will make us understand and accept with joy whatever God disposes for us each day through those persons who have authority over us; and
- will make us members who are active and responsible, able to contribute even more to the development of our community and its apostolic operation.

cf Ep 3:16-19  
cf ET 27

**44.1.** The organization of the apostolate and putting it into operation in a community setting requires each person to carry out his own role in prompt and responsible obedience, in a spirit of collaborative interdependence.

**45.** Since the Constitutions set out the goals of the Congregation as well as the spirit and the charism of the Founder they are proposed to us with the authoritative seal of the Church. Intended for persons who have chosen freely to answer the call, the Constitutions exact obedience from us. They bind us seriously in what concerns the matter of the vows, according to its nature, as well as the other divine and ecclesiastical laws.

cf CJC 587.2

The permission of the Holy See is required in order to amend the Constitutions, in accordance with the norm of art. 219; it is also the competence of the Holy See to give them their authentic interpretation.

**46.** Having sounded out his counsellors, the superior general may dispense an individual religious or a house for a period of time from some articles of the Constitutions and the Directory where it is a matter concerning discipline.

#### **d) The Vow of Fidelity to the Pope**

*“In the apostolate we are always to have the sense of being close to the Pope, to repeat what he teaches with the means that the Lord has given to us.  
(...) We are to have that feeling of being close to what the Pope does and to be at his service, being close to bishops and priests; to be on hand, that is, in dependence on and in collaboration with the Church.”*  
(ArGe/A, 223-224)

**47.** Obligated already as we are to obey the Pope by virtue of the vow of obedience we make our own, with the further bond of a religious vow, the fidelity willed by the Founder to the Magisterium and to the pastoral guidance of the supreme pontiff.

cf AD 115

**48.** Paulines undertake to accept the pontiff’s teaching; to follow pontifical directives; to give to one and the other the priority that is their due in the expounding and spreading of the Christian message through the means of social communication.

**49.** In this way we will bear witness to the respect and the sincere assent that every member of the Church must give “in a special way to the authentic teaching authority of the Roman pontiff.”

LG 25a

**49.1.** Superiors are to see to it that the individual communities know in time the rules and

instructions issued by the Apostolic See and that there be a constant flow of information on the Pope's teaching. This is to be done by putting pontifical documents and such papers and magazines that ordinarily transmit his thoughts at the disposition of all the members.

## 5. PRAYER LIFE

*"Your whole growth depends on the growth of prayer. To be always on the way requires a constant bettering of our prayer: if we raise the tone of our prayer we raise the whole tone of our life."*

(Retreat DSP, 22-2-1954)

**50.** Our community knows that it would be unable to come up to the expectations of its calling and to the deep commitments that that call involves, were it not for God's grace — grace that we draw on in our continual individual and communitarian contact with him in prayer.

cf 2Tm 1:9

cf ET 35; 42

**50.1.** Paulines need to cultivate not only the spirit of prayer but prayer itself. This can be done by formulating new styles of prayer and by adapting old ones, setting out the times for prayer in common and being faithful to them.

**51.** Convinced that prayer is the foundation of all Christian life, source of all virtue and of unlimited usefulness, we shall apply ourselves unceasingly to foment its growth in us, following the example of Jesus the Master, Mary and St Paul. Prayer will find its nourishment in the word of God, "food for the soul, and a pure and lasting font of spiritual life."

cf 1Tm 4:8

cf Lk 6:12;  
Ph 1:4

DV 21

**52.** The veneration of Sacred Scripture is one of the fundamental traditions of our Congregation and of the Pauline Family as a whole. We must be assiduous in keeping prayerful contact with the word, not just listening to it but doing what it tells us, accepting it “for what it is, not the word of man but God’s word”, “alive and active”. Every Pauline then is to grow in love of and meditate on the sacred scriptures, thereby drawing nourishment for his own life.

1Th 2:3;  
cf Jm 1:19-25  
Heb 4:12

**52.1.** The daily encounter with the word of God takes place in a privileged way in the liturgy of the word, in the context of the Eucharistic celebration and in the recitation of the Divine Office.

### a) Daily Prayer

cf DV 21 **53.** Christ gives himself to us in the sacred scriptures under the appearance of word. By means of that same word of his he becomes present sacramentally in the Eucharist under the appearance of bread and wine. The celebration of the Eucharist each day is the highest expression of communitarian prayer. It becomes the sign of the Church gathered together around Christ; it makes us partakers of the Father’s closeness, to whom we render glory in union with Christ, and it assures us the fulness of the Holy Spirit, forming all of us in one body and one spirit.

cf LG 3; 26a

cf Euch Pr III

**53.1.** The Eucharistic celebration is to be the centre and grounding of the Pauline day. Each community is to study the best time in which to fix its celebration, aiming at the participation of the greatest number of members.

cf ET 47-48

**53.2.** Particular importance is to be given to the solemn celebration of the Lord’s day which brings together the whole people of God in the renewal of the paschal mystery. The community that is not in a position to solemnize the Lord’s day adequately is to take part in the celebration in the parish or in another community. The sanctification of the Lord’s day is brought to a close by the liturgy of Eventide, a paraliturgy or similar, or an hour of adoration.

cf SC 106

**54.** Every Pauline religious is to see the daily visit of an hour to the Blessed Sacrament as a precious endowment of the Founder and characteristic of Pauline prayer life. It is to be seen as a personal encounter with Christ that involves the reading of and the reflecting on the word of God, comparing our life with it by means of the examen of conscience and in prayerful dialogue with the Divine Master.

**54.1.** As far as is possible the Eucharistic visit is to be made together in community.

**55.** Daily meditation, either within the liturgical celebration or outside of it, is of the greatest importance for our personal and communitarian life and to start us on the way

cf OT 8

to contemplation. Every day we should set aside a suitable time for this.

**55.1.** Meditation is never to be omitted. It may be made under the guidance of the superior or by a member of the community, or again it may be made individually or in small groups in which each of the confreres may express his thought or experience.

**56.** Clerics in orders are to pray the Office each day. Thus over the course of the day the Liturgy of the Hours extends the praise, thanksgiving and remembrance of the divine mysteries.

**56.1.** Insofar as circumstances allow, the celebration of the Divine Office in community is recommended to all members of the Pauline communities. This has special reference to Morning Prayer and Evening Prayer.

**57.** Liturgical prayer has priority over personal prayer. Nevertheless, we shall follow the example of the Divine Master who often-times recollected himself in personal prayer with the Father, persuaded as we shall be, that the quality of prayer in common depends in large measure on the quality of personal prayer.

**57.1.** To nourish both our personal and our communitarian prayer life we shall keep in mind the Prayers of the Pauline Family to which the Founder devoted constant and pains-

taking attention. These prayer formulas may be adapted or renewed when appropriate.

**58.** If the whole of our life is animated by prayer, then all the gifts we have and our very fellowship with men and women by means of the apostolate will attain their most profound convergence, becoming and summed up in a life-giving composite. To achieve this each one of us needs to:

- work at developing to the full the gift of contemplation;
- undertake his vocational duty to make reparation for evil, associating himself to the sacrifice of Christ;
- live out in full awareness the mystery of the communion of saints, in a growing union and interchange of spiritual goods with all our brethren, living and dead.

**58.1.** Side by side with us each day there is the prayerful presence of the Sister Disciples of the Divine Master who, in the institutional design of the Founder, “are at the roots of the Pauline Family in order to obtain by means of unceasing prayer the sap that will nourish the plant.” They foster in our houses, moreover, an atmosphere of prayer and they spur us on to answer this fundamental requirement of our life. We owe a duty to them as regards priestly ministry and the help that is asked for in the carrying out of their service to priests and in their liturgical apostolate.

cf ChD 395

cf PC 5e  
ET 4

UPS I, 377

**b) Monthly and Annual Prayer**cf SC 102ab;  
PO 18c

**59.** Every month, or on the occasion of the more solemn feasts of the liturgical year, the Pauline community is to set aside an appropriate time for spiritual recollection in order to assess its own following of Christ.

**59.1.** It helps if the format of the day of recollection varies. It can be a whole day or a half day depending on convenience and need. Community meetings in which the various problems of the house are dealt with are not a substitute for the day of recollection. The latter is to be dedicated exclusively to matters of the spirit and to recollection.

**60.** All Paulines are to make a course of spiritual exercises every year. The scope of these exercises is to aim for a full, silent, free and personal contact with God. Excluding all other activity and purpose they are directed towards spiritual purification, the call of our ecclesial commitment and a review of our life.

**60.1.** The spiritual exercises should last at least five full days. For those who desire to do so, a month-long retreat may be made sometime during their life.

**c) Prayer of Reparation**

**61.** Together with praise, adoration and thanksgiving, reparation is part of the worship that the Church offers continuously to the Father, through Christ, in the Spirit. Thus while the liturgy aims at obtaining the fruits of salvation through conversion of heart and contemplation, it cultivates in us a spirit of unceasing reparation for our own faults and for those of all human beings.

**62.** Our Founder recommended reparation in a particular and insistent way as an important factor in the apostolic works of our religious family. It is, consequently, an essential part of our prayer intentions and it commits us to expend ourselves over and over in the apostolate.

**63.** The sacrament of reconciliation is a particularly effective form of reparation and purification and a means of on-going communion, holiness and apostolic fruitfulness. Every religious is to receive this sacrament frequently.

cf LG 11b

cf PC 14c

**63.1.** During Advent and Lent or in particular circumstances that call to mind our joint responsibility for the less fortunate, the afflicted and the poor of the world, the community is to study the timeliness of imposing on itself specific forms of penance so as to help those in need with the fruit of its own sacrifices.

cf SC 105;  
109b

cf 38.3

**d) Suffrages**

Heb 13:14 **64.** Since “there is no eternal city for us in this life” we live in expectation of the Lord, in fellowship with the whole Church, with Mary the mother of Jesus and our own, with our holy mediators before God and with all those who have died, especially those who were united with us by the same faith and the bonds of the same consecration.

**65.** The charity that binds brethren during their life must continue beyond death as well. To this end, all the members of the Congregation are to be notified immediately on the death of a confrere religious so that generous suffrages, as outlined in the Directory, may be offered for him to the Lord.

**65.1.** A course of Gregorian Masses is to be celebrated as soon as possible for each deceased member or novice in the house to which he belonged. Thereafter, for three consecutive years, a Mass is to be celebrated on the anniversary of his death. In every house of the Congregation each priest is to celebrate a Mass as soon as notice of death has been received. The deceased member shares in the fruits of the Masses that are celebrated in the Congregation for deceased confreres and cooperators.

A Mass is to be celebrated in the house to which a professed member or novice belongs upon the death of his father and his mother. All the members of that house are to be in attendance.

A Mass for the dead is to be celebrated in every house on November 2nd, or other appropriate date, for all the deceased professed members and novices of the Congregation, their deceased relatives, all the deceased members of the Pauline Family, and for deceased cooperators and benefactors.

## II

### PAULINE APOSTOLIC LIFE

*“The apostolate has to make demands on the best of all your skills, on your overall intelligence, on the whole strength of your body, on the force of your will... How happy will you be if you have consummated everything for the spread of the Gospel and as a result the Congregation holds fast to its spirit!”*

(ArGe/A, 33-34)

# 1.

## THE CHARISM OF THE FOUNDATION

*“The Pauline congregation wills to live and to give Jesus Christ completely, in the way that St Paul the Apostle defined him, lived him and gave him to the world. It does this under the protection of Mary, Queen of Apostles and Queen of all apostolates since she has given the world Jesus Master, Way, Truth and Life. The Congregation is to have modern and appropriate means.”*

(CISP, 159)

**66.** Ours is a community characterized by apostolic life which “is of the very nature of religious life”. Everything about our community — fraternal life, consecration, the spiritual, human, intellectual and professional formation, the structures of government and administration — is shaped and affected by our apostolic vocation.

PC 8b

**67.** The charism that has been handed on to us is a reference point for every generation of Paulines who, in turn, are called upon to fashion it to their own age. This commits us to a discovering and interpreting the “signs of the times”, as well as to a boundless dynamism, in harmony with the Pauline motto of our Founder: “I press on”. Linked as it is to a resolute intention to be of service

cf GS 4a

Ph 3:13

to men and women whose salvation is brought about through faith in Christ, our apostolic line of conduct infers

- the utilization of all that goes to make up the temporal order;
- openness towards the world;
- a constantly updated pastoral commitment;
- a continuing missionary thrust.

Making our own the all-embracing heart of St Paul and following in the footsteps of our Founder, we will consider ourselves duty-bound to preach the Gospel to all human beings.

cf AD 65; 69

**68.** To make this call a reality we utilize the media of social communication for preaching, that is, the press, cinema, radio, television, audiovisuals, minimedia and the like, giving preference to those with mass appeal. These media state and strengthen fully and clearly our apostolic presence, giving it the potential of immediate social consequence. Hence in the field of social communication:

cf IM 1; CP 6a;  
EN 45; CT 46

cf 78; 78.1

- we will make the effort to have our own resources and to keep pace continually with the rate of progress;
- all the same we are prepared to use the means employed by the Church and its organizations;
- just as we are prepared to take advantage of the opportunities that come our way

through “neutral channels”: routes not immediately connected with the Church.

cf CP 103;  
ChD 130f

**68.1.** If the law of the land or the Congregation’s own possibilities preclude ownership of one or other form of media, e.g., radio and television, there always remains open the field of the “neutral channels”. Since this form of apostolate must be undertaken with a certain amount of tact, however, no member may commit himself to its use without the explicit authorization of the major superior.

cf CP 103

## 2. THE RECEIVERS AND THE CONTENT OF OUR APOSTOLATE

*“The Pauline Family has a vast opening onto the whole world, in the whole of its apostolate. (...) Publications for all kinds of people; all questions and events to be judged in the light of the Gospel. (...) In the one apostolate ‘make Christ Jesus known’, enlighten and sustain every apostolate and every good work; harbor all peoples in our heart; make the Church’s presence felt in every problem; a spirit of adaptation and understanding for all public and private needs.”* (AD 65)

cf EN 51; 57 **69.** Our apostolate is a salvific action that is directed to the whole of humankind. Our Congregation, however, will be able to accomplish its task only within certain limits since it is impossible to reach everything and everyone. The criteria that determine the choices that it will make are to be inspired solely by pastoral vigilance, charity and apostolic zeal. For that reason it will direct its action in a special way to men and women who are most in need: the poor, those in remote areas, those who are unaware of the truth. Priority is to be given to activities destined towards the great mass of people.

cf PC 8b **70.** The Church has entrusted us with our mission and we have to carry it out in its

name. It is the Church and the Church alone who hands on to us with guaranteed authenticity and genuineness the “wisdom of God in all its varied forms” that we are called upon to propagate.

Ep 3:10

**71.** One of the principal commitments of our Congregation as regards the apostolate is insertion into the organic pastoral action of the Church, both on a general and a local level. The Congregation is to do this by cooperating with the Church in the area of social communication and dovetailing its own program with the Church’s.

cf ET 50;  
CP 170-178

**72.** The subject-matter that we will constantly seek to communicate concerns, first of all, faith, morals and worship as they flow from the well-spring of sacred scripture, tradition and the living magisterium of the Church. Still, following the teaching of Christ, who reveals both God and man to man himself, the Pauline apostle will give his contribution as well to the development of the human spirit and to the advancement of progress in its many-faceted aspects.

cf CP 123,  
129-132; EN 45

**72.1.** Publications will make their contribution to human advancement both by fulfilling a role of pre-evangelization — necessary in the present situation of secularity — and by endowing culture and all that goes to make up the temporal order in a Christian way so that all human thought and knowledge will be perme-

cf GS 61c;  
62b

cf EN 45

ated by the Gospel. In those countries where circumstances warrant it our activity will promote indigenous culture as well.

cf CP 20c;  
95; AG 11b

**72.2.** Moreover, the Congregation is to see to the evangelization of the more educated classes, those who represent the field of letters, science and the arts: persons who often exert a determining influence on public opinion. With this in mind the Congregation is to encourage its members to cultivate specialized and research studies.

cf GS 62d

**72.3.** With regards to information and the freedom of scientific research there must be kept in mind the distinction between those publications which are aimed at the general public and those which are directed towards particular categories of persons. To cooperate in the formation and spread of right public opinion in the Church will involve committing ourselves to take sides on some disputed questions. Bearing in mind the directives of the Church's teachings we will do this with prudence but also at times with courage.

cf GS 59cd

cf CP 25ff

cf CP 117

**72.4.** Still, the eminently popular character of our apostolate requires us to give preference to what leads to a manifestation of truth and good rather than to the controversial debate of disputed questions. This requires likewise that the subject-matter be presented in current, easy-to-understand, intelligible language. Finally, the product, pricewise, must be within easy reach.

cf 72;  
CP 76, 118

**72.5.** At least once a year the government of each territorial area is to check-up on and evaluate the line that the content of our apostolate is taking. The general government is to solicit the carrying out of this rule too.

**73.** The norms of common law are to be faithfully followed as far as ecclesiastical censorship of books is concerned.

cf CJC 824

**74.** Besides employing the media of social communication with the objective of evangelization we are also duty-bound to train people to use these media for their own formation, for healthy relaxation and for spiritual uplift.

cf IM 5a;  
CP 15b; 81

**74.1.** In line with its possibilities the Congregation is to contribute to the educative process of readers, viewers and listeners by

- bringing out appropriate publications and aids;
- taking part in various undertakings of a formative-teaching nature in aid of schools, institutes and associations by means of courses aimed principally at initiating young people into the language of each medium;
- making itself available for such undertakings as the examination, critique, choice and recommendation, etc., of the output of the press, cinema, radio, television, shows and the like, both in church circles and in the ranks of society.

cf CP 112

**74.2.** The Congregation will take steps as well

cf CP 103;  
107b; ChD 130

to animate in a Christian and apostolic way the so-called “neutral media”. At times more effective results may ensue through these channels than through clearly confessional ones.

cf IM 11a;  
CP 15b

**74.3.** An important task of our apostolate is to organize the choice and the preparation of “apostolic opinion leaders” and of social communication promoters on whom depends the positive or negative value of the message the audience receives.

cf CP 17;  
EN 78

**75.** Paulines are to observe a rigorous professional code of ethics in the carrying out of their particular apostolate. They are to respect the freedom of readers, viewers and listeners, to steer clear of undue forms of pressure and the manipulation of truth. Theirs is to be a fraternal and impartial service, a service that repulses the temptation to transform these formidable media into instruments of power.

**76.** The Congregation is to take up the overall pastoral care of a parish only in exceptional situations and for serious reasons. To assume such a role is the competency of the major superior with the consent of his counsellors and the approval of the superior general with the consent of his council.

**76.1.** Nonetheless, in true pastoral spirit, members should be willing to lend a hand in ministry, according to its opportuneness and

possibility, both within and without their own churches. The brethren who are entrusted with this service are not to be left to themselves; they are to be helped by their superiors with advice and collaboration and the latter are to see to it that there is a reasonable rotation of personnel. For their part, the priests in ministry are to promote the Pauline pastoral charism among the faithful, sensitizing them to social communication by means of suitable initiatives.

### 3. COORDINATING THE APOSTOLATE

*“What counts today more than at any other time is organization, especially organization on an international level and in every sector; this goes without saying as far as the apostolate is concerned... Understanding one another and loving one another; providing one another with the mutual help of prayer and collaboration. Personal selfishness destroys community life; social selfishness destroys institutes outright or at least condemns them to sterility.”*

(UPS I, 382)

**77.** The Pauline apostolate is carried out by the members of the Congregation as a whole and as a consequence it has a communitarian dimension. Set into the apostolic group with whom he lives, prays, works and suffers, each one of the members will, on that account, attain his purpose through the Congregation, no matter what office he discharges.

cf PC 15a;  
ChD 337

**78.** The complex series of operations of the apostolate of social communication is brought about in three successive yet complementary stages. These are the creative stage, the technical-production stage, and the outlet/dissemination stage. As far as possible each one of these stages is to be effected by the members of the Congregation.

**78.1.** When lack of personnel or economic factors impose a choice to be made among the three above-mentioned stages, priority must be given — except in particular cases — to the creative stage and the outlet stage. Member-presence cannot be bypassed at these stages — certainly not at leadership level — while it will be almost always possible and even advantageous to entrust the technical/production stage to externs outside the house.

**78.2.** Within the sphere of a territorial area the three stages must be very closely coordinated so that there results an effective harmonization and this, above all, in the creative stage and in the outlet/dissemination stage. What is to be aimed for with respect to equipment for technical production is maximum concentration.

**78.3.** The Congregation may call on the services of extern personnel in our plants, should this become necessary, in order to guarantee the independence as well as the economic, technical and organizational efficiency of an undertaking or sector of the apostolate. The necessary precautions should be taken in these situations both from the religious point-of-view as well as from the social and trade-union aspects.

cf ChD  
234-236

**79.** The evangelizing nature of Pauline apostolate begins particularly at the creative stage; in other words, in the conception, elaboration and promotion of the subject-matter. Members will therefore give precedence to this stage which takes on many forms and

shapes and exacts close collaboration from all those engaged therein.

cf CP 111

**79.1.** Ways and means are to be looked at in order to foster training among members, in accord with their ability, in the various aspects of editorial work and to lead them to an apostolic sense of responsibility.

cf CP 15a;  
71-72

**79.2.** Every member is to undergo serious training in group work before taking up a full-time engagement in apostolic activity. Subsequently each member will accept the necessary checks and loyally acquiesce to a revision of his work on the part of those in charge.

**79.3.** While each person can develop his own creativeness to the full within the guidelines established by the Congregation, no one, however, may demand that his own undertakings be agreed to without their being opportunely evaluated and approved.

**79.4.** Publications, radio and television broadcasts, cinematographic productions, records and similar items are always to carry the name of the authors or those answerable for the production. Likewise, in periodicals and magazines the distinction between the sections set aside for the editorship and those for contributors is to be made quite clear. Moreover, civil legislation concerning author's rights and responsibilities are to be adhered to.

**79.5.** As a general rule, the rights and income of a Pauline member belong permanently to

the territorial area in which he resided at the time the work was completed.

**80.** Since our apostolate is so wide-ranging it exacts a scheduling that has to establish the priorities, projects and the reorganization of one or other activity, in line with the actual situation. Such programming is a thorough organic and pastoral study and as such is to be carried out at all levels and in all sectors.

**80.1.** Based on precise accounts and before the close of the year, the programming and the estimate of expenses for the following year are to be drawn up in every sector of the apostolate and in every managerial body of each of those sectors.

**80.2.** Such programming must have the approval of the competent governmental bodies. Within the limits of this programming the various forms and shapes of apostolate will operate to all effects autonomously. Any departure from programming must have the approval of the competent governmental body.

**81.** A requirement for apostolic programming to achieve the goals it has set for itself is the coordination of personnel, undertakings and works, bearing in mind the tie-in that exists between one medium and another, and the way they complement and rely on one another — all factors that must necessarily be availed of.

**82.** It is for the general government, consonant with what is set out in the Constitutions, to promote, stimulate and oversee the coordination of apostolic undertakings between the provinces and regions of the Congregation.

**82.1.** The coordination of apostolic undertakings on a provincial or regional level, consonant with the pastoral orientation of the Congregation in general and of the local Church, is the concern of the competent governmental bodies. To this end the various bodies that are linked within these inter-related areas are to be availed of when required.

**82.2.** Steering committees or managerial boards are to be set up in each of the apostolic sectors in keeping with the stage of development reached. The members are made up from those who are responsible for the sectors themselves and they are to be appointed by the competent governmental body whose concern it is also to approve the guidelines that have been drawn up.

cf 2Th 3:1;  
CP 126; EN 45;  
CT 16

**83.** For the word of God to have the widest possible dissemination and to reach the greatest number of people an appropriate campaign using the most apt promotion techniques and resources should be undertaken.

**83.1.** Every method of dissemination required by the circumstances is to be adopted and promoted, i.e., departments for publicity purposes, promotion, and public relations; dis-

tribution outlets; agencies; book centres, forms of instalment or hire purchase; guidance centres for the use of free time, conventions, conferences, displays and similar.

**83.2.** Attention should be given to the enterprises handed on by the Founder: the Days and Weeks dedicated to the Gospel, the Bible and Catechesis; the General Association of Libraries and Books and similar. Particular prominence is to be given to World Communication Day.

**84.** The abilities, preparation and experience of each person are to be borne in mind in the assignment of the various tasks in the apostolate while all forms of exclusion or restraint are to be avoided. A periodic rotation of personnel with leadership duties is also to be seen to.

cf 170.2  
cf LG 32b

**84.1.** There is to be a fostering of persons towards specialization and their periodic requalification is to be facilitated.

#### 4. COLLABORATION IN THE APOSTOLATE

*“It pleased the Lord that our Congregations should be manifold.  
(...) There is between all of them a very close relational bond since all of them were begotten from the tabernacle. There is one spirit: to live Jesus Christ and to serve the Church (...) There is between all of them close collaboration that embraces the spiritual, the intellectual, the moral and the economic. They all have separate government and administration, but the Society of St Paul is the altrice, the one that nourishes the other congregations. Separation surely, and yet there endures an intimate bond of charity, a bond more noble than blood ties. There is independence among them but there is an exchange of prayer and help in so many ways.”*

(AD 33-35)

**85.** Collaboration is essential if our mission is to be accomplished and this both within our Congregation and within the context of the Pauline Family. Therefore, out of a sense of responsibility, justice, and membership, every member is to collaborate with his brothers, thus excluding centralization, self-sufficiency and individualism.

In this context religious obedience becomes collaboration as well; the Founder defines it as “organic obedience”. Its characteristics are:

cf ChD 470

- open participation in the exploratory and programming stage;
- strict interdependence in the implementation stage of the goals to be reached.

**85.1.** An effective exchange of ideas, information and practical knowledge is to be favored between the managerial or propulsion centres of production and the executive sectors.

**86.** Relations between the Society of St Paul and the other Institutes of the Pauline Family are to be marked by a close collaboration on the spiritual, intellectual and apostolic level, while the distinction and interdependence of each Institute concerning matters relating to governance and the administration of goods are to be respected.

cf AD 34-35;  
UPS I, 376ff

**86.1.** In our relations with the Daughters of St Paul on an apostolic level it will be especially borne in mind that, in accordance with the charism of the Founder, we have in common with them a single mission, and as such it must appear before the Church. This principle should be the constant inspiration of the whole of our apostolic activity, both in content and in project, as well as in choices that have to be made on a practical level. For this reason, we will continue to be available not only for ongoing dialogue but for any type of sharing that guarantees unity of action.

cf UPS I, 376

**86.2.** For the message of our apostolate “preached from the rooftops” to filter down into everyone’s conscience, the collaboration of

Mt 10:27;  
cf EN 45

UPS I, 377;  
CISP 137

the Sisters of the Good Shepherd (Pastorelle) who “carry out their mission by direct contact with persons and with families” is particularly invaluable. We will make ourselves available to them for animation and for mutual enrichment in the Pauline spirit.

**86.3.** Relations with the Institutes of Jesus the Priest, St Gabriel the Archangel, Our Lady of the Annunciation, and the Holy Family will be conducted in conformity with their respective statutes. In their state as seculars and in the context of their commitments in society, the members of such Institutes promote the spread of the message of salvation principally in accordance with the mission and the spirit of the Society of St Paul and of the Pauline Family.

**86.4.** In accordance with the Founder’s design provision is to be made to promote the vocation and the formation of Pauline cooperators.

### III

## PAULINE FORMATION

*“The whole educative process given in the Institute is directed towards the formation of the Pauline personality while whatever is harmful or useless is eliminated... It is therefore a serious undertaking to tend towards ‘vivit vero in me Christus’. (...) We are always to be mindful of the close-knit bond between spirit and apostolate, study and human formation, all of which are at work in the same person.”*

(UPS II, 193-194)

# 1.

## PASTORAL WORK OF VOCATIONS

*“The fundamental problem is the vocation house... The vocations that the Lord sends... are the external proof of divine pleasure. The mark of fervor in a house is always the flowering of vocations since those called and their success are the fruit of overflowing spirituality.”* (UPS I, 21 and 17)

**87.** Fully aware that the future of our Congregation and our mission in the Church depends on the influx of new candidates and on their thorough formation, our communities are to make an intense effort to foster vocations to the Pauline way of life.

**88.** Just as every ecclesial community is responsible for fostering vocations in order to guarantee the growth and mission of the Church, so every Pauline community is called to this same responsibility in order to ensure the development and apostolic thrust of the Congregation. cf OT 2a

Therefore every member is

- to offer up prayer and acts of atonement to God, the Lord of the harvest;
- to make use of the environment and the means of his own apostolate as a vocational springboard;

Mt 9:38;  
cf OT 2c

- to give a joyful witness to his religious and apostolic life;
- to have a warm welcoming regard for the young men who make contact with our communities in order to probe the depth of their calling.

**88.1.** In the work of fostering vocations the Society of St Paul is to operate within the framework of the local Church's pastoral program for vocations.

**88.2.** Vocation promoters are to be chosen and prepared in a thoroughgoing way and they are to be provided with the necessary resources in order to be able to carry out their task effectively. They are to be designated by the competent major superior after he has sounded out his counsellors.

**88.3.** Working together with the other Institutes of the Pauline Family the Society of St Paul is to promote a catechesis geared to vocations that is consistent with its own specific mission, yet denoting, in the overall view, its characteristic aspects.

**88.4.** In our commitment to foster, form and help vocations we can count on the collaboration of the Sisters of the Queen of Apostles for vocations. We owe these Sisters our support so that they can effect the mission entrusted to them "with all their strength, with every means, for all vocations, for all apostolates."

Fr Alberione

## 2. ALL-EMBRACING FORMATION

*"We must reach out for the fruit of study,  
that is, to the apostolate."* (SdC 223)

**89.** What formation aims at is to guide a person to develop his potential to the full in order for him to be able to measure up to the call he has followed. In each one of these stages formation will have to be gradual, complete and open.

cf ET 36

Therefore

- it will bear in mind the age, talents and aptitudes of each individual, in line with the principles of sound pedagogy and psychology;
- it will take into account the whole person, leading him to develop his every potential: the spiritual, the ethical, the intellectual, the physical and the professional;
- it will see to it that the young men have the occasion to come into contact with the reality of everyday life as it is lived in the Church and in society.

cf OT 2c; 20;  
GE 1b; 2a

**90.** The principle that oversees the formation of the Pauline is the one that was formulated by St Paul: "that Christ may be formed in us". Formation will therefore be arranged in

Ga 4:19

such a way that we will advance more and more in knowledge, love and imitation of Jesus Christ the Divine Master. Thus, having first been faithful disciples of Jesus Christ we shall become skilled in teaching others.

cf OT 3a;  
4a; CT 8

cf AD 98

**90.1.** Those who are charged with the formation of candidates are to see to it, right from the start, that they put forward clear and deep-seated motivations with regards to the Pauline vocation.

### a) Human maturity

**91.** Young candidates are to be guided with the aim of developing human maturity. This will be attested by stability of character, the ability to weigh decisions and make sound judgments. They should also learn self-control and develop such qualities as sincerity, love of justice, fidelity to one's promises, kindness, discretion, generosity and the like.

cf OT 11a

**91.1.** Young candidates are to be gradually trained in the right use of freedom, in what it means to live in society, to share, to cooperate, to be coresponsible — all qualities that are indispensable in an apostolic and community life.

**91.2.** The example of a hard-working yet simple lifestyle which must be characteristic of our communities will induce young candidates to a spirit of sacrifice, to understand the value of

work and the meaning of Pauline poverty which “renounces, produces, preserves, provides and builds”.

Fr Alberione

### b) Spiritual formation

**92.** In the education of candidates pride of place must go to spiritual formation. Its purpose is to bring them “to live in intimate communion and familiarity with the Father, through his Son Jesus Christ, in the Holy Spirit” and to prepare them gradually for a deep-rooted and definite choice of gospel values.

OT 8a

**92.1.** The religious education of candidates is to be given by means of spiritual assistance, both on individual and group level. This is to be supplemented by biblical, sacramental and liturgical catechesis.

**93.** Prayer is of vital importance for everyone. It is a meeting time with God, with ourselves, with our confreres. Prayer is an essential requirement of the candidate's formation.

cf OT 8b

**93.1.** Care is to be taken that the candidates' prayer path be effected step by step and backed up by a catechesis consonant with each stage. The whole range of Pauline prayer-expression ought to find its place in the candidates' daily schedule in proportion to their age and degree of maturity.

### c) Intellectual and apostolic formation

**94.** A thorough intellectual formation has to be an indispensable component if there is to be any depth to the living out of our vocation and to the carrying out of our mission in a way that is to be effective. Consequently, the syllabus of studies should be directed towards the Pauline apostolate.

**95.** The course of studies is to be carried out preferably in the Congregation's own houses. Care should be taken to prepare teachers properly since on them depends in great part the formative value of study.

**95.1.** The study of religion must be given particular emphasis so that candidates develop a knowledge of the mystery of Christianity consonant with their state. A place of pre-eminence should be given to the study of the national tongue as well — so necessary if one is to express himself to the men and women of our time in a way that is appropriate and applicable.

cf OT 14a

**95.2.** Should the number of students or teachers make it difficult to arrange the suitable planning of in-house studies, the major superior can take measures that are geared to a form of collaboration with inter-congregational centres, seminaries or other Institutes. What needs to be ensured, in such a case, are the study of religion and our distinct spiritual and apostolic formation.

cf ES II-37

**95.3.** Teachers are to be qualified in the subjects they teach; they are to adopt sound teaching methods and develop a regular exchange of views. They should have a harmonious rapport with their superiors, among themselves and with the students so as to form a truly educative family.

**95.4.** Formation houses must be suitably equipped with such necessary teaching aids as libraries, science laboratories, audio-visual aids, sporting facilities for physical education, etc.

**96.** Candidates must have completed the equivalent of secondary education and have received their high school diploma or certificate before admission to the novitiate. It is for the major superior, after having sounded out his council, to grant a dispensation from this rule, in particular cases.

**96.1.** In the judgement of the major superior, when the good of the Congregation requires it, studies may be continued in schools of higher education, technical colleges or universities. Personal talents and the apostolic program of the territorial area should be taken into account.

**97.** During their time in training candidates are to be progressively led into our characteristic apostolate, bearing in mind civil law regarding working hours and conditions. Such involvement is to be regarded as of fundamental importance in Pauline training.

cf ES II-36;  
CP 111

**97.1.** The theoretical and practical courses of apostolate are to be directed at training the candidate in his future mission. They will thus help him to develop a sense of critique, to be on the defensive against the power of suggestion of the media and to detect more easily their positive content.

cf AD 185-203

**97.2.** At a higher level of training every effort is to be made to establish and to give support to academic courses in religious sciences. This has a twofold aim:

- to train Paulines to be skilled in matters of doctrine with reference to our spirituality and our specific pastoral activity;
- to establish a body of specialists who will stand surety for the content of our apostolate.

#### **d) Those responsible for formation**

cf GE 3b;  
OT 5

**98.** God teaches in and through the community. This is a general law of divine pedagogy which must not be disregarded. Consequently the responsibility of formation involves in varying measure the entire community.

**98.1.** The community itself is to be formative. The atmosphere of its human and spiritual life, its apostolic commitment, the joy and brotherhood of the members who make it up — all these get across to candidates the basic values of their formation.

**98.2.** There is to be in every training house a

special council to deal with matters that have to do specifically with formation. This council's members are the superior, the group masters, the prefect of studies, the vocation promoter, a representative of the faculty and of the apostolate and, in the judgement of the council itself, a representative candidate.

**98.3.** The superior of the formation house is the animator, moderator and coordinator of the community's whole work of education, in harmony with the directives of the major superiors.

**98.4.** The group master is directly responsible for the formation of aspirants, in collaboration with the superior.

**98.5.** The spiritual director and the confessor, in harmony with the other teachers, have the duty of following up, giving support to and authenticating God's work in action in these young men as well as directing them, in view of their calling, in their growth as human beings and as Christians.

**98.6.** School staff and those who guide the apostolate, in close collaboration with the group master and among themselves, are to put into effect the practical aspects of the formation program.

cf OT 5;  
PC 18d

**98.7.** The young men themselves are called to share actively in their own formation by manifesting a spirit of availability and an exchange of views with those who educate them.

### 3. STAGES OF FORMATION

**99.** The principal stages in the initial formation of a Pauline are postulancy, novitiate and juniorate.

**99.1.** The vocation houses for adolescents — where these are in vogue in provinces or regions — are to be suitably organized to receive aspirants who show signs of a calling to religious life.

cf OT 3;  
ES II-34

**99.2.** Major superiors, having sounded out their counsellors, are to draw up a set of rules for the period of aspirancy. Herein are to be set out the different phases of formation, bearing in mind the Institute's traditions, the particular circumstances of locality and instructions laid down by the Church for minor seminaries.

**99.3.** Particular care is to be given to the promotion and formation of young adult vocations. Training centres are to be set up which are consonant with the age-group in mind.

#### 1. POSTULANCY

**100.** Postulancy, which immediately precedes novitiate, is a time of ascertaining the candidate's attitude and vocation. It is a time of testing the degree of his religious learning and if necessary to upgrade it in order to prepare him sufficiently for the novitiate. Moreover it allows the candidate to get to know Pauline life at first hand and to make certain he does really feel called to this life.

It is for the major superior, having sounded out his counsellors, to set up the postulancy, to decide upon a matching set of regulations and to appoint those who are to be in charge of the postulants.

**101.** Great importance is to be given to this stage of formation and it is to start off with an appropriate religious ceremony. The major superior may not dispense from this stage of formation unless the candidate's human and spiritual maturity is patently clear.

**101.1.** Postulancy is to last for one year, or two years at the most. In the case of students who have spent their aspirantship in a Pauline vocation house the major superior, having sounded out his counsellors, may set aside the last year as the time of postulancy.

**101.2.** To favor and to confirm the candidate's maturity and aptitude, the master of the postu-

lants, in accord with the superior, may allow them to spend a period of time at home, in other centres of the Institute or in another suitable environment.

**101.3.** It is to be pointed out to candidates that they may not exact anything as compensation for whatever they do in the Congregation should they, for any reason, have to leave it.

cf 141;  
CJC 702.1

**101.4.** At the end of postulancy a candidate may present a written request to the major superior in which he manifests his desire to be admitted to novitiate.

**102.** Admission to novitiate does not happen automatically but only after a candidate's proven preparation when "having become aware of God's call, he has reached such a degree of human and spiritual maturity that allows him to answer this call with a sufficiently free and responsible choice."

RC 13

## 2. NOVITIATE

**103.** Religious life starts with novitiate. Its purpose is to:

cf CJC 646

- make known to the novice the essential requirements of religious life;
- introduce him to the practice of the evangelical counsels in view of a more perfect love of God;
- initiate him into the apostolic activity of the community;

- give the Congregation the possibility of discovering the suitability of the novice for its type of life and mission.

**104.** The aim of the novices' formation is to lead them to an understanding and appreciation of all that refers to the kingdom of God by developing that necessary detachment from all the rest; to bring them to a knowledge and practice of the theological virtues, humility, assiduous prayer and union with God in availability to the Spirit.

**105.** Novices are to be initiated into the theology of religious life, the study of the Constitutions and Pauline spirituality, a deepened understanding of the Founder's thought and works as well as the history of the Congregation.

The time of novitiate has its own formative frame of reference. Therefore novices are not to undertake other studies and commitments that fall outside such formation and they may not, during the period of novitiate, be promoted to holy orders.

cf CJC 652.5

### a) Governance and establishment of the novitiate

**106.** It is for the superior general, by a written decree, given the consent of his council, to establish the novitiate, to define its

particular regimen and way of life and to fix its location in a house of the Congregation. He can also authorize the group of novices to be transferred, for a certain period of time, to another house of the Institute specified by him.

cf CJC 647.3

**106.1.** If needs be, the superior general, with the consent of his counsellors, having weighed the opinion of the major superior concerned can authorize the establishment of more than one novitiate in the same province.

**107.** The formation of the novices is entrusted to a director who is appointed by the major superior with the consent of his counsellors. He is to be a Pauline religious who is at least thirty years old and ten years professed. Only the major superior, with the consent of his council, can remove him from office.

**107.1.** The director of novices is to have sufficient ability and knowledge of the various disciplines necessary for the discharging of his role: theology of the religious life, psychology, pedagogy (above all in those areas that regard growth process in formation), the charism of the Founder and of the Congregation, and apostolic sensitivity.

**108.** The governance of the novitiate is reserved to the director of novices. With the exception of the major superior, a delegate of his, or a visitor, no one is to interfere in the

running of the novitiate. Nonetheless, both the director as well as the novices are subject to the local superior in those matters that regard the discipline of the house.

**108.1.** Given the importance of common life in the novices' formation, the superior general can decide upon the novitiate being made within a bigger community should the number of novices be too small.

**108.2.** If need be, the major superior, having sounded out his counsellors, may give an assistant to the director. He is to be a religious who is perpetually professed.

#### **b) Conditions for admission to novitiate**

**109.** It is the reserve of the major superior, with the consent of his counsellors, to admit candidates to novitiate. Admission is to conform to the norms that follow.

**110.** Any Catholic male, well fitted to meet the obligations and to carry out the work of the Congregation, who feels that he is called to Pauline religious life, stirred by right intention and free from any impediment foreseen in common and particular law\*, can be admitted to novitiate.

\* The following are the impediments considered by the Code of Canon Law in c. 643:

**110.1.** Only after mature deliberation can the superior general, with the consent of his counsellors, admit the following to novitiate:

- a) candidates who are over 35 years of age;
- b) those who have been dismissed from a seminary or college;
- c) candidates who have already received holy orders.

**110.2.** Before candidates are admitted they must produce proof of their baptism, confirmation, and free status, as well as of studies they have completed in accordance with article 96.

**111.** In accordance with article 60.1, candidates are to make a spiritual retreat before beginning novitiate.

1. One who has not yet completed the seventeenth year of age;
2. a spouse, while the marriage lasts;
3. one who is currently bound by a sacred bond to some institute of consecrated life, or is incorporated in some society of apostolic life;
4. one who enters the institute through force, fear or deceit, or whom the superior accepts under the same influences;
5. one who has concealed his or her incorporation in an institute of consecrated life or society of apostolic life.

Moreover the CCL points out (cc. 644 and 645):

- Superiors are not to admit secular clerics to the novitiate without consulting their proper Ordinary; nor those who have debts which they are unable to meet.
- The admission of clerics or others who had been admitted to another institute of consecrated life, to a society of apostolic life, or to a seminary, requires (in addition to the documents referred to in art. 110.2) the testimony of, respectively, the local Ordinary, or the major superior of the institute or society, or the rector of the seminary.

**111.1.** Admission to novitiate is to be celebrated according to the rite used in the Congregation. The canonical time of novitiate is computed from this moment and is to be annotated in a special register.

### c) Duration and characteristics of novitiate

**112.** Novitiate is the same for all members without distinction. Its duration is twelve months, spent in the same community of the novitiate.

**112.1.** For a just reason the major superior may allow the conclusion of novitiate to be anticipated, though not by more than two weeks.

**113.** Novitiate is invalidated by an absence from the novitiate house of more than three months, continuous or broken (without prejudice to the provisions of art. 106). Any absence of more than two weeks must be made good.

**114.** Novices enjoy all the privileges and spiritual favors granted to the professed members of the Congregation. Should they die they have the right to the same suffrages.

**114.1.** In danger of death and for his own spiritual comfort the novice can be authorized by the major superior or by the local superior to make his profession of vows. Should he recover

he will have to complete his novitiate and make his religious profession at that time.

**115.** A novice may freely leave the novitiate. For a just reason the major superior, having heard the opinion of his counsellors, can also dismiss a novice.

**116.** Novices are not allowed to renounce their property; they may neither invest such goods nor secure returns on them.

**117.** Before first profession the novice is to cede the administration of his goods to a trustworthy person. He is to make dispositions concerning the use and enjoyment of such goods for the whole period of time he is bound by vows. Such cession is to be made in a way that it may always be revoked. The novice must, moreover, by means of a will that is valid according to civil law, dispose of goods that he has at present as well as those he will acquire in the future.

**117.1.** The making of this will, however, may be postponed until perpetual profession. Once this will is made it cannot afterwards be changed without the permission of the superior general, who can delegate the provincial superior to effect this.

#### **d) Temporary profession**

**118.** On the completion of novitiate, the novice is to be admitted to temporary profession if he is judged suitable; otherwise he is to be dismissed.

**119.** The competent superior to decide on admission to temporary profession is the major superior, with the consent of his council. Should there be any doubts as to the suitability of a candidate, the major superior himself, having heard the opinion of his counsellors, may prolong the period of probation but not beyond six months.

**119.1.** The director of novices is to present a report on each of the novices to the local superior and his council. Once they have examined the reports they are to forward them to the competent major superior. They may also enclose a report of their own observations.

cf 180.3/3

**120.** Before profession novices are to make a retreat as outlined in art 60.1 and they are to present a written petition to the major superior in which they are to express their decision to give themselves freely to God in the form of life proper to the Society of St Paul. They are to ask to be admitted therein as clerics or as brothers. This petition is to be kept in the archives of the province or the region.

**121.** For profession in religious life to be valid it is necessary for the candidate to possess all the requirements exacted by common and particular law\*.

**122.** By religious profession the member assumes all the obligations and rights proper to his state of life. Members in temporary profession enjoy the same advantages, indulgences and spiritual graces that perpetually professed members enjoy.

**123.** The following formula is to be used when making vows:

*I, ... for the honor of God, moved by a firm will to entrust myself to him more intimately and to follow Christ the Master more closely for all of my life, before my brothers here present and in your hands..., vow (for one year, perpetual) chastity, poverty, obedience and fidelity to the Pope in those matters that regard my apostolate, in common life, according to the Constitutions of the Society of St Paul the Apostle. I of-*

\* These are the requirements foreseen by the CCL (c. 656) for the validity of profession:

- the person making it has completed the eighteenth year of age;
- the novitiate has been made validly;
- admission has been granted freely by the competent superior, after a vote of his council (see art 119);
- the profession is explicit and made without force, fear or deceit;
- the profession is received by the lawful superior (see articles 119 and 133).

*fer myself to this Society with all my heart, so that with the grace of the Holy Spirit, and through the intercession of blessed Mary, Queen of Apostles, and of St Paul the Apostle, I may attain perfect charity in the service of God and the Church.*

**123.1.** Within the rite of temporary profession the professed are given the religious habit or medallion, the Constitutions, the New Testament, in accordance with the Society of St Paul's own Ritual.

**123.2.** The major superior may allow first profession to be made outside the novitiate house.

**123.3.** The document relative to the making of religious profession, whereon are indicated the place and date, is to be signed by the person who made profession, by the person who lawfully received the profession, and by two witnesses. This document, a copy of which is to be sent to the secretary general, is to be kept in the archives.

**124.** In keeping with the dispositions of the local episcopal conference and in the spirit of their consecration all Paulines are to wear clerical dress.

### 3. THE JUNIORATE

**125.** The period of formation that follows novitiate and which precedes perpetual profession is called the juniorate. The purpose of the juniorate is to lead the young religious to full maturity in such a way that, by probing and incorporating all the elements of formation, he can make perpetual profession with full awareness and freedom.

#### a) Governance and program of the juniorate

**126.** It is for the major superiors, with the consent of their counsellors, to establish rules that are proper and suitable for these young religious. These are to be based on common and particular law, taking into account the situation of the various territorial areas.

**126.1.** In the judgement of the respective major superiors and with the consent of the superior general and his counsellors, inter-provincial juniorates may be set up for matching provinces and regions.

**127.** The director of the juniors and their professors of philosophy and theology are to be appointed by the major superior with the consent of his counsellors.

**127.1.** The director is to be the animator of the group. He is to inspire trust in the young

religious and to favor their personal initiative so as to strengthen deep conviction in them.

**127.2.** In the provinces or regions where the small number of juniors or professors does not make it possible to organize a suitable program of studies, the juniors can, with the superior's permission, frequent inter-congregational centres or major seminaries. Pauline formation, however, is to be ensured within the Institute itself.

#### **128.** In the Juniorate program:

cf OT 11a

- a) first place is to be given to Pauline religious formation, continuing and deepening the training that was given during novitiate;
- b) there is to be further rounding off, as well, in the practice of the Pauline apostolate in its three phases — creative, technical-production, and outlet-dissemination;
- c) the program of studies outlined is to be carried out;
- d) a progressive introduction of the juniors into the life of the adult community is to be put into effect.

**129.** The program of ecclesiastical studies called for in order to accede to holy orders (the course of philosophy and theology) is to conform to the norms set out by common law and to the requirements of our mission.

**130.** The possibility of proceeding on to academic studies is to be given to all members. This is to concur with the territorial area program and the judgement of the major superior.

**130.1.** The philosophy and theology courses are to be integrated by those disciplines that regard specifically social communication and its utilization in pastoral activity.

**130.2.** Brothers are to be guaranteed a solid formation in religious knowledge by means of a program of studies.

**130.3.** During the final phase of their formation the junior professed are to be individually oriented towards the area of their future activity. This is to be done on the basis of serious aptitude tests, taking into account the apostolic program and needs of territorial areas.

## **b) Renewal of profession**

**131.** At the end of one year of profession, the religious renews his vows for another period of the same duration, until the time of making perpetual profession.

**132.** The duration of temporary vows, except for the cases outlined in articles 145.1-2, must reach an overall period of six years after which perpetual profession may be made.

**132.1.** The reports drawn up by the director for the admission of candidates to temporary or perpetual profession are to be examined and signed by the local superior and his counsellors. They are to be sent, on time, to the competent governmental body. The same procedure is to be followed for admission to holy orders. cf 180.3/3

**133.** There is to be no delay between the expiration of vows and the renewal of vows. It is for the major superior with the consent of his council to admit candidates to renewal of vows. The same superior may permit the renewal of profession to be anticipated but not by more than a month. The local superior is delegated by right to receive the renewal of vows; he may also sub-delegate.

**133.1.** Major superiors, with the consent of their counsellors, can grant a member, for a serious reason, to pass from his status of a cleric to that of a brother, and vice versa, during the period of temporary profession. In such cases, in accordance with article 112, it is not necessary to repeat novitiate even if it is advisable that an adequate trial period be fixed. Brothers who transfer to the ranks of clerics will have to complete the studies necessary to undertake ecclesiastical courses.

*Departure or dismissal of a temporary professed member*

**134.** On completion of the time of temporary profession a person is free to leave the Congregation.

**135.** The superior general with the consent of his council can dispense from religious vows a person who, for a grave reason, asks to leave during the time of temporary profession.

cf CJC 688.2

**136.** The competent major superior, having consulted his council, can for just and reasonable grounds, exclude a temporary professed member from renewal of profession and from perpetual profession. This holds good, except with regards to what is established by canon law\*, even if an infirmity was contracted after profession if this could prove damaging to the member himself or to the Institute.

\* This is what the Code of Canon Law (c. 689) says:

- Even though contracted after profession, a physical or psychological infirmity which, in the judgement of experts, renders the member unsuited to lead a life in the institute, constitutes a reason for not admitting the member to renewal of profession or to perpetual profession, unless the infirmity was contracted through the negligence of the institute or because of work performed in the institute.
- A religious who becomes insane during the period of temporary vows cannot be dismissed from the institute, even though unable to make a new profession.

**137.** The member who is thus excluded has leave to appeal his dismissal to the superior general. Recourse must be had within a period of five days.

**138.** The superior general can dismiss a temporary professed member from the Congregation before the expiration of his vows. The procedure to be followed is set out in canon law\*.

**139.** The causes of dismissal, as outlined in canon law, must be grave. The lack of religious spirit which is such as to cause scandal to other members is sufficient cause to merit dismissal, if repeated warnings have been ineffectual.

cf CJC 696.2

**139.1.** The motives for dismissal of a temporary professed member must be known to the superior general and his counsellors, even if it is not necessary to provide additional proof with formal proceedings. These motives must, however, be made known to the member concerned

\* This is the procedure set out in the Code of Canon Law (cc. 699 and 700);

- The supreme Moderator and his council are to proceed in collegial fashion in accurately weighing the evidence (collected and presented by the major superior), the arguments, and the defence. If by a secret vote it is decided to dismiss the religious, a decree of dismissal is to be drawn up, which for validity must express at least in summary form the reasons in law and in fact.
- The decree of dismissal has no effect unless it is confirmed by the Holy See, to whom the decree and all the acts are to be forwarded.

who is to be given the right to vindicate himself before the superior who wishes to dismiss him. Ultimately, the member retains the right to have recourse to the Holy See against the decree of dismissal. While recourse is pending, provided it was presented within ten days of receiving notice of dismissal, its juridical effect is suspended.

**140.** If he is not a cleric in orders, the member who is lawfully dismissed in accordance with the norms of the preceding articles, is by that very fact freed from his vows and from the obligations of his profession. If he is

cf CJC 693;  
701

**141.** Whoever leaves the Congregation for any reason whatsoever or is dismissed cannot claim anything from the Institute for any work done in it or under any other title. The Institute, however, is to show equity and evangelical charity towards the member who is separated from it.

cf 101.3

cf CJC 702.2

**141.1.** The secretary general is always to be notified of eventual departures, dispensations and dismissals.

**142.** Whoever has legitimately left the Institute after completing his novitiate or after making profession, even perpetual profession, and asks to be readmitted, can be

reaccepted by the superior general with the consent of his counsellors. There is no obligation to repeat the novitiate but the same superior has to fix a suitable trial period. When this is completed the person who is readmitted makes his vows for a period of time which is to be not less than one year. Following this he will have to make up the period of temporary profession that he needed for admission to perpetual vows.

cf CJC 690.1

### c) Perpetual profession

**143.** By means of temporary profession a religious commits himself to share the life of his own Congregation. By means of perpetual profession he is incorporated into the Congregation in a definitive way. Thus his consecration and the practice of the evangelical counsels take on the characteristics of stability and irrevocability which manifest the indissoluble love of Christ for his Church.

**144.** Once the period of temporary profession comes to an end, in accordance with article 132, a member who is judged suitable is to be admitted to perpetual profession. If not, the period of temporary profession may be prolonged, in accordance with article 145.1; otherwise he is to be dismissed.

**145.** Besides the conditions mentioned in

article 121, the validity of perpetual profession requires that there has been previous temporary profession for three full years.

**145.1.** The other years of temporary profession, in accordance with article 132 and up to a maximum limit of nine years, whenever this supplementary trial prolongation is deemed necessary, are not required for validity and the superior general may dispense from them, in whole or in part.

**145.2.** Temporary professed members who are over thirty years of age may be admitted to perpetual profession after a three-year term. It will be for the competent major superior to present the petition to the superior general.

**146.** Following the presentation on the part of the respective major superior, with the consent of his counsellors, it is for the superior general, with the consent of his counsellors, to decide on the admission of candidates to perpetual profession.

**146.1.** Major superiors are to notify the candidate's parish of origin of his eventual perpetual profession.

**146.2.** There should be at least a six months' period of preparation immediately prior to perpetual profession. During this period members are to dedicate themselves with greater intensity to reflection and prayer. To this end there should be a suitable environment and consonant spiritual help.

**146.3.** It is for the major superior, having heard the opinion of his counsellors, and taking into account the particular circumstances of his territorial area, to establish the aspects and phases of this preparation. To this end a study program on the obligations of perpetual profession and on the demands of Pauline apostolic life is to be drawn up.

*Departure or dismissal of a perpetually professed member*

**147.** Dispensation from perpetual religious vows is reserved to the Apostolic See.

**148.** In those cases and in accordance with the norms foreseen in common law, a perpetually professed member can be dismissed from the Congregation on the decision of the superior general, with the secret vote of his counsellors, following a request from the respective major superior with the consent of his council.

cf CJC 699.1;  
696.1; 697

**149.** The member who is in the process of being dismissed retains the right to outline his defence. His reasons are to be faithfully recorded in the acts.

**150.** In the case of grave external scandal or of extremely grave and imminent harm to the community, a member can be expelled forthwith by the major superior with the consent

cf CJC 703

of his counsellors expressed by secret vote. If there is danger in delay, this can be done also by the local superior with the consent of his counsellors expressed by secret vote. The whole matter is to be submitted without delay to the Apostolic See through the offices of the superior general.

**151.** A member is to be considered legitimately and automatically dismissed if he has committed one of the crimes foreseen in the Code of Canon Law\*. In these cases it is sufficient for an inquest to be held by the major superior together with his council. The evidence which has been collected is to be kept in the archives. It is to be made known to those responsible for the above-mentioned crimes that the Institute is under no obligation to re-admit them.

**151.1.** The perpetually professed member who has been legitimately dismissed by the Congregation finds himself in the condition outlined in article 140.

**151.2.** In the report to be sent to the Holy See, in accordance with common law, mention is to be made of members who have been separated from the Institute.

cf CJC 704

cf CJC 686;  
684

**152.** The norms of common law are to be followed for a member's exlaustration, departure, and transfer to another Institute of consecrated life.

\* See canons 694, 695 and 696.

#### **d) Promotion to Holy Orders**

**153.** Pauline candidates are to proceed to the Sacrament of Order only after they have made their perpetual profession and their suitability has been ascertained by their respective superiors.

**154.** It is the competency of the major superior with the consent of his counsellors to admit candidates to ministries. Admission of candidates to the diaconate and to priesthood is reserved to the superior general with the consent of his council, following presentation of the candidate by the major superior with the consent of his counsellors.

**154.1.** Candidates to the diaconate are to prepare themselves for ordination by making a retreat, in accordance with canon law. The same is to be done in preparation for the reception of the order of priesthood.

**154.2.** Major superiors are to notify the parish priest of the church where the candidate was baptized of his eventual ordination.

**155.** It is for the superior general to grant dismissorial letters. The provincial superior may also grant them but only after he has received the news that the candidate has been admitted to holy orders.

#### 4. ON-GOING FORMATION

*“Study means commitment: studium scientiae, studium perfectionis (commitment of holiness). Ordinarily this study must be our companion right up to death. That is to say, there must be a commitment on the part of everyone to want to learn new things, particularly those matters that pertain to the apostolate... In life we cannot do things always in the same way. We need to advance each day and each day to perfect the things we know.”* (SdC 211)

which all the members are to be able to take advantage of. The general government is to be kept informed annually of this programming and it is to make certain that it does not fall into disuse.

**156.3.** Those in charge of territorial areas, moreover, are to program, together with their communities, periodic courses of updating and renewal in which all the members are to partake in a cyclical and institutionalized way.

**156.** Formation never ends. The duty to make progress and to continual renewal never ceases. Growth in Christ is boundless and there are always ever new demands in our apostolate. Great importance, consequently, is to be given to on-going formation as an indispensable completion to basic formation and as a necessary commitment of constant renewal.

**156.1.** While every Pauline is to fulfil his daily tasks he is to consider it his duty to take advantage of all the means at his disposal, continually to update his own formation at all levels; spiritual, communitarian, cultural, apostolic, pastoral.

**156.2.** With this in view, every territorial area is to outline a program of on-going formation

# IV

## GOVERNANCE OF THE CONGREGATION

*“To govern is a large-scale labor of love.  
To govern is a wide-ranging and indepth  
sacrificing of self.  
To govern is to lead the way in holiness,  
prayer, example: to be the first in all things.  
To govern means to bring together  
the energies of all and to organize them  
for the benefit of the community  
and the individual person.” (CISP 162)*

### **Religious authority: general norms**

**157.** On the basis of the norms of common law, the Congregation is empowered to give itself a hierarchic and coordinated structure which will adequately serve as a means for bringing together and nourishing the life and action of all and each one of its members. Thus to some of these members is entrusted the mandate of giving others the service of authority.

cf LG 18a;  
ET 25

**158.** Religious authority resides in Chapters and Superiors, assisted by respective councils. This authority is to be exercised within the ambit of those competencies set out by common and particular law.

cf PC 14cd

**158.1.** In line with the finality of the sector, body or community for which it is responsible, each of the governing bodies is to have its attributions clearly defined. Thus there will be an avoidance of excessive centralization and the necessary control of higher authority will be safeguarded.

cf PC 14d

**158.2.** Higher authority, whose competency it is to secure unity, is to deal with matters of a broad-based nature while it is for those of subordinate authority to decide on the problems and situations in the concrete.

**158.3.** Every governing body is to be furnished with the faculties necessary to carry out its proper role. In this way there will be an avoidance of too frequent recourse to higher authority.

cf ES II-18

*a) Superiors*

**159.** Superiors are elected or nominated in conformity with what is prescribed by the Constitutions and the Directory. No member, individually considered, has the right to a post in government and he is neither to aspire to nor to strive for such office. Nevertheless when one is called to undertake such an office he should not, unless there is a serious reason, refuse it.

In particular circumstances or difficulties — especially where the number of persons suited for the role of superior is considerably limited — recourse may always be had to the Holy See.

**160.** Superiors are elected or nominated for a first term with the possibility of election or nomination for a second term. Whoever has undertaken the role of superiorship for two

cf CJC 624

consecutive terms may not be renewed in office at the same level until there has been an interval of at least one year.

**160.1.** The member who has reached his 70th birthday may not be nominated or elected superior unless he is dispensed by the superior general.

**160.2.** When the term of office set out has expired, the superior is to continue in office, as delegate, until the arrival of his successor or until the renewal of his mandate has been promulgated.

**161.** A superior can be removed from office before his term expires only for a very serious reason. Such would be the fulfilling of one's office in a damaging or ineffective way which would result in a serious upheaval in the community, or if the superior found it impossible to fulfil his role because of enduring sickness, or in cases of a similar nature. Such removal from office is the competency of the superior general with the consent of his council. The party concerned must be given ample opportunity to present his defence.

cf CJC 1740

**162.** Superiors of whatever rank are to remember that every time a nomination, admission or dismissal is to be dealt with, such must be decided in full council and by an absolute majority of votes. In these cases,

should a counsellor be absent or impeded from attending, his place is to be taken by a perpetually professed member.

**162.1.** When a secret vote is taken in council session the superior is to vote together with the counsellors. If the result of the vote is tied the superior cannot resolve the matter; it must be looked into on another occasion.

**163.** Official secrets which concern the governing of the Congregation and especially those that concern persons are to be rigorously kept, both during and after completion of office.

**164.** The competent authority is to see to it that elections and consultations, at their different levels, are carried out in full freedom while bearing in mind the real aptitude of candidates, not to mention the demands of the service required of them.

**164.1.** When a consultation is to take place the meaning of the act is to be made clear to everyone. A consultation, which is not to be confused with an election, is a procedure of responsible participation on the part of the members in the common good. Thus it offers those in authority an indication in view of a decision to be taken. Seriousness is to be the hallmark of these consultations and when they are made in writing they are to be signed.

*b) Duties of those in authority*

**165.** The prime duty of a superior is to animate the community in his charge. He will do this by striving to create interpersonal ties with all those in the community and, by word and example, to cultivate a gospel sense of brotherly fellowship.

**166.** For this reason superiors, with firmness and yet with understanding, have to guide members towards progressive maturity as sons of God. They are to do this in such a way that their obedience will be freely given and the renunciations that are inherent in community living will be accepted in good grace. At the same time superiors are to promote apostolic activity with constant pastoral vigilance in harmony with the general basic plan of the territorial area.

cf PC 14c

**167.** Since the nature of our apostolate demands a framework of organization and coordination that have national and international ramifications and rarely coincide with the context of a local community, a distinction is to be made, in the judgement of the major superiors, between a religious community and an apostolic undertaking. At the head of such apostolic undertakings are to be appointed one or more directors who will be juridically autonomous of the local superior (this in the event that such duties go beyond

the confines of the local community) in what concerns their area of responsibility for which they will answer directly to the competent higher authority.

**167.1.** It is the task of those in authority to animate confreres to a sense of coresponsibility by furthering information on problems, projects and undertakings; promoting an exchange of ideas at various levels; urging the participation of all when it is a question of studying, putting into effect or evaluating new programs.

cf PC 14c;  
ET 25

**168.** After having considered community opinion and consulted the council in those cases where it is foreseen, it is for superiors to take the decision on what has to be done. Their decision is to be accepted by all and carried out faithfully.

cf PC 14ab

**169.** Each member's personal responsibility implies as well an attitude of understanding and respect towards those constituted in authority. Indeed, if the attitude of superiors towards their brothers must be such that manifests the love with which God loves them, the latter, in turn, must follow their superiors, in faith and reciprocal service, thus giving actual expression to their own vow of obedience.

### **Government bodies at all levels**

**170.** Our Congregation is made up of com-

munities organically linked together at various levels: general, provincial, regional and local. Each one of these has its own government with its own area of competence as set out by the Constitutions and Directory.

**170.1.** There is to be a relationship of complementarity among the various communities. The particular community enriches the larger ones since it is more conducive to the personal contact of members, spiritual progress and the fruitfulness of apostolic works. The larger community, in turn, stands surety for and supports the particular community, giving it room to breathe and activating its potential, since "from the unity of the brethren there flows forth a service of great apostolic power."

PC 15a

**170.2.** In assigning persons to various posts of responsibility both in the apostolate and in formation the rotation of personnel is to be kept in mind in line with what is said in article 84. Corresponding to the period set down for the various government bodies there is also to be set out the expiry date, at the time of the appointment, of the above-mentioned persons in posts of responsibility.

**171.** The general chapter and the superior general have jurisdiction over the whole Congregation. This is given them in order to inspire the Congregation and to further its religious and apostolic life in accord with common and particular law.

**172.** In union with the superior general and assisted by their respective counsellors, other superiors exercise their authority within the area determined by the Constitutions and Directory.

## **1. THE LOCAL COMMUNITY**

**173.** The members of the Congregation live their religious life in houses which, when they consist of at least three members, form a local community.

**173.1.** Since our vocation entails communitarian life, every member is to belong to a local community. If, for particular reasons, a member has to live outside the community, he is to maintain regular contact with his superior.

**173.2.** Every Pauline religious community is, at one and the same time, both formative and apostolic. Nevertheless, according to the preeminence given to one or the other of these two components, the local community can be distinguished as:

1. a formation house, wherein the overriding factor is the formation of the future members of the Congregation;
2. an apostolate house, wherein the overriding factor is one or more sectors of our apostolate.

cf CJC 609 **174.** It is the competency of the superior general, with the deliberative vote of his counsellors and the written consent of the diocesan bishop, to establish a new house following the request of the respective major superior, with the consent of his counsellors.

cf CJC 616 After consultation with the diocesan bishop it is the competency of the superior general to suppress a house, following the consent of his counsellors.

#### a) The local superior

**175.** Within the area set out by the present Constitutions and Directory the local superior, aided by his counsellors, is the person responsible for the local community. In carrying out this role of his, all members owe him obedience and respect. He is to be a priest who is at least five years perpetually professed and is over thirty years of age. What is said in the last paragraph of article 159 is also to be kept in mind.

cf 169; 41

**176.** The local superior is appointed by the provincial or regional superior, or, if the house depends directly on the general government, by the superior general. In both cases this is done with the consent of the respective counsellors. Visitation of the community on the part of the competent major superior, or by a delegate of his, together

with a private consultation of all the members of the house is to precede the appointment.

**176.1.** The local superior can be chosen from among the members of the houses which depend on the respective major superior. To choose a person from outside of that area requires the authorization of the superior general, after he has sounded out his counsellors.

**177.** The superior is constituted in his office for a three year period. To remove a superior from office, for a very serious reason, is the right of the superior general with the consent of his counsellors, having beforehand consulted with the competent regional or provincial superior.

**178.** The principal duty of the local superior is to promote apostolic religious life in the community, confirming his brothers in that mission and helping them to carry it out. To this end he is to apply the principles of coreponsibility and subsidiarity outlined in article 18.1.

**178.1.** Out of respect for the program set out for the house by the competent administrative body, the superior is to encourage the development of the various apostolic activities on the part of those entrusted with their respective tasks. He will do this by respecting their office and by cultivating mutual trust, reciprocal honesty and collaboration. When the good of the person or the community requires it he will

know how to intervene in a way that is opportune. In agreement with his counsellors he is to facilitate the rotation of personnel, in accordance with the norms of articles 84, 167 and 170.2.

**178.2.** It is also incumbent on the local superior to see to it that the Constitutions and Directory are read publicly at least once a year. He is to promote the cultural advancement of members and their continuous formation by means of opportune undertakings geared to this end.

**179.** The local superior is to reside in his own house and he is not to leave it except for real necessity.

**179.1.** If the local superior has to absent himself for more than two weeks he is to notify his major superior.

#### **b) Local counsellors**

**180.** The counsellors are the immediate collaborators of the superior and share with him the responsibility of governing the community. Where there are at least five members in a house the counsellors are elected by all the members of the community, in a direct and secret manner and with an absolute majority of votes. They are to be chosen from among the perpetually professed members of the house. The election is to be presided over by

the major superior or by a delegate of his. The number of counsellors may vary, depending on the make-up of the community, but it must not be more than six. Counsellors remain in office until the local superior's term expires and they cannot be removed from office except for a very serious reason in the judgement of the immediate major superior with the consent of his council.

**180.1.** One of the counsellors will be designated by the superior with the consent of his council to substitute him during his absence. If a counsellor's office falls vacant, he is to be replaced by another member duly elected by the community itself with an absolute majority of votes. During the balloting for the election of the counsellors, the two professed members youngest in age are to serve as scrutineers.

**180.2.** The council is to be convoked by the superior at least once a month and the community's most important issues are to be discussed.

**180.3.** The council's deliberative vote is required in the following cases:

1. the appointment or confirmation of the house bursar and those responsible for the various tasks in the community;
2. the examining of the issues that concern the life of the community: expenses, debts, budgets, estimates and maintenance of buildings;
3. approval of reports to be presented to the major superior regarding professions and

holy orders, in line with articles 119.1 and 132.1.

**180.4.** The council is to become, together with the superior, the community's centre of animation in its various aspects such as the liturgical, cultural and organizational. It is to get the members to share in this as much as possible.

**180.5.** The convoking of the council is to be made known to the counsellors promptly and at the same time they are to be notified of the agenda of topics to be discussed. All matters of a secretarial nature, both before, during and after the meetings are to be undertaken by one of the counsellors nominated by the superior with the consent of the council. The matters discussed and the decisions taken are to be recorded in the council minutes and a copy is to be sent to the major superior. At the beginning of each meeting the minutes of the previous meeting are to be read, which are then signed by the superior and the secretary. The community is to be informed of decisions taken.

**180.6.** In those houses where there are less than five members and for which a council is not prescribed, the superior must discuss community matters with the perpetually professed members of the house.

**180.7.** The local government is to avail itself of the bursar's collaboration when administrative matters are discussed. He is appointed in accordance with the norms of article 180.3/1.

**180.8.** Every religious who has been entrusted with the administration of an undertaking is to present a report of the same at those times and in the manner established by the competent superior.

### c) The directors of apostolic undertakings

**180.9.** The directors of apostolic undertakings, mention of whom is made in article 167, share in the office of religious authority, of which they are the actual expression in the apostolic area assigned them. Confreres who are dependent on them are to pledge their obedience to them.

In turn, the above-mentioned directors are themselves subject to the local superior in all those matters that refer to community life, except what specifically concerns their role as directors. They are to accord the confreres committed to their sector not only professional respect but religious and pastoral regard as well.

## 2. THE REGIONAL COMMUNITY

**181.** In a country where there are at least two houses, the superior general with the consent of his council, can constitute, as a first form of decentralization, a “region”. This is a small territorial area that is to be governed, on the basis of its characteristic features, by a special statute shaped on the norms governing a province.

**182.** With the consent of his council and having previously consulted all the members of the region, the superior general is to appoint as regional superior a priest member (bear in mind what is said in article 159, last paragraph) who is at least five years perpetually professed and thirty years of age. He is to remain in office for a three-year term and, in the judgement of the superior general after he has sounded out his council, can be at the same time local superior of one of the houses. In governing the region he is to be helped by counsellors, in accordance with the norms of the statute.

**182.1.** The superiors of the houses of a region remain in office as long as the mandate of the regional superior lasts.

**182.2.** Within three months of its being set up or of the appointment of the regional superior, the regional statute is to be drawn up in collaboration with the members of the region. Finally, it is to be submitted for the approval of the superior general, with the consent of his counsellors.

**182.3.** The region is to send two delegates to the general chapter. One of these is to be the regional superior himself while the other is to be elected by an absolute majority of votes by all the perpetually professed members of the region.

**182.4.** It is for the superior general, with the consent of his council, to suppress a region and to dispose of its goods.

## 3.

**THE PROVINCIAL COMMUNITY**

**183.** When a region, which has at least three houses, has reached a notable increase in growth, the superior general with the consent of his counsellors, can establish it as a province.

**183.1.** It is for the superior general, with the consent of his council, to suppress a province and to dispose of its goods.

**THE PROVINCIAL GOVERNMENT****a) The provincial superior**

**184.** The provincial superior is the one responsible for the province. He is a major superior who exercises office over the whole province in accordance with the norms of common and particular law. He is the province's central animator, its bond of unity and the promoter of its development.

**185.** The provincial superior is appointed by the superior general, with the deliberative vote of his counsellors, for a four-year term, following private consultation with all the professed members of the province. He must be a priest who is at least five years perpetually professed and thirty years of age.

**186.** The provincial's task is to give heart to the communities entrusted to his care, seeing to it that there is fidelity to apostolic religious life in the spirit of the Founder and observance of the Constitutions and Directory. With zeal and prudence he is to promote the apostolic undertakings of the province and to make use of the consultative and directive sector bodies. He is to harmonize such undertakings with the program and directives set out by the general chapter, the provisions of the general government and the line taken by the provincial chapter. He is to countenance collaboration with the local Church, especially in those areas that regard the pastoral use of the means of social communication.

**187.** The provincial superior is to visit each year all the houses within the province. Should he be unable to do so, it is to be carried out by a delegate of his.

**188.** Only the superior general, with the consent of his council, can accept or solicit, cf 161

for a very serious reason, a provincial's dismissal or removal from office.

**188.1.** The provincial cannot be at the same time superior of a local community unless that is the provincial community.

**188.2.** At the completion of his mandate, the provincial superior with his counsellors is to draw up a detailed report on the state of the province — its personnel, apostolic undertakings, formation and economy — and send it on to the general government. Having been made cognizant of the facts the general government will send the report on to the incoming provincial superior.

#### **b) The provincial counsellors**

**189.** The provincial superior is assisted by counsellors who are his immediate collaborators. They share with him the responsibility of the governing of the province and form the provincial government.

**190.** There are four or six counsellors depending on the entity and make-up of the province. They are elected, by an absolute majority of votes, from among the perpetually professed members of the province itself and they remain in office throughout the term of office of the provincial superior. The election is to take place in the provincial chapter in accordance with the norms of article 196.2.

**190.1.** Should a counsellor discontinue in office for whatever reason, his place is to be taken by another member. He is to be appointed by the provincial superior, with the consent of his council, after having consulted all the professed members of the province. In the absence of one or other counsellor, in those instances outlined in article 162, the secretary or the bursar or another perpetually professed member is to be called to take part in the council. He enjoys parity with the right to vote.

**191.** Provincial counsellors should be, where possible, neither local superiors nor local counsellors. While they enjoy office they may not be removed therefrom except for very serious reasons, of which the superior general, having sounded out his counsellors, is to be the judge.

**191.1.** Every province is to have a provincial residence where the provincial superior, secretary, some of the counsellors and if possible, the bursar, reside. Since this residence functions as the provincial government and is to foster its practice, it is to have its own internal regime, established by the government itself and consonant with the circumstances, keeping in mind article 188.1.

**191.2.** The provincial superior, with the consent of his council, appoints the vicar provincial from among the counsellors. During the provincial's absence the vicar provincial can only deal with those matters of ordinary administration.

**192.** The provincial superior needs the consultative or deliberative vote of his council, expressed in full session and by an absolute majority of votes for a number of decisions, as determined by common and particular law.

**192.1.** Besides those instances already outlined in the respective articles, the provincial superior, with the deliberative vote of his council:

1. appoints revisers of Pauline publications;
2. sees to the rotation of personnel;
3. decides on the works to be undertaken in the province and determines their priority;
4. coordinates the diverse activities in the various houses;
5. gives approval to the program and the financial budgets of the individual houses as well as that of the province, and gives approval for extraordinary expenses, with the permission of the general government when this is required;
6. determines the amount of money that the individual houses and sectors are to contribute to the provincial fund;
7. contracts debts and pledges the province's goods in conformity with the norms of common and particular law;
8. establishes the provincial residence and defines its regime;
9. designates the place and time of the ordinary and extraordinary provincial chapter, in accordance with the norms of articles 194 and 195.2.

**192.2.** It is for the provincial superior to present to the Ordinary those priests who are to take charge of a parish, in accordance with the norm of article 76 and to establish the time of their mandate, in accord with the Ordinary himself.

**192.3.** The provincial superior is to convoke his counsellors at least every three months. When particular necessities require it there are also to be invited the superiors of houses, the directors of the various activities as well as other specialists. None of these has the right of vote. Following these meetings the communities are to be duly informed.

**192.4.** At the end of every year the provincial superior is to draw up a report on the situation regarding personnel, religious and apostolic life and the economic situation of the province. After the approval of the council in full session the report is to be forwarded to the superior general.

**193.** The provincial government is assisted by the provincial secretary and provincial bursar.

**193.1.** These persons are appointed by the provincial superior with the consent of his council and remain in office throughout the term of office of the provincial superior himself.

**193.2.** The secretary may be chosen from among the counsellors themselves. Besides tak-

ing the minutes of the council meetings he is to inform the counsellors in good time of the matters that are scheduled for the agenda; it is his office also to send the original notification of decisions taken to the interested parties as well as to forward to the general government a copy of the proceedings of the meeting.

cf 229.1 **193.3.** The provincial bursar coordinates the economic management of the whole province while keeping check on individual administrations. Through him, the provincial superior with the consent of his council, can pass goods from one house to another or from one sector to another, or use them for undertakings of the province itself, after having listened to the superior of the house or those in charge of the sector from where the goods originate.

**193.4.** Every year the provincial bursar is to present a statement of the province's administration and the state of its temporal goods. At the completion of his term of office, he is to draw up a statement on the economic state of the province, outlining the works carried out, expenses, assets and liabilities as well as the state of its temporal goods.

## 2. THE PROVINCIAL CHAPTER

**194.** The provincial chapter is the meeting of all the houses of the province which are represented by members who are there by right or by delegation. It is convoked by the

provincial superior by means of a circular letter to the communities in which there is set out the agenda, where it will take place and the date it begins.

**195.** Ordinarily the provincial chapter is to take place on two occasions:

1. after the appointment of the provincial superior — within three months from the beginning of his mandate — for the election of the counsellors and the setting out of the province's program;
2. in preparation for the general chapter, to elect the delegates of the province to the same, to approve the report to be presented to it by the provincial superior and to discuss other matters that are deemed to be of importance.

**195.1.** In both cases the chapter can take place in one or two sessions according to the "iter" worked out on each occasion by the capitulars themselves.

**195.2.** Faced with matters of particular importance an extraordinary chapter may be convoked, in the judgement of the provincial government, after having obtained the go-ahead from the superior general with the consent of his council.

**195.3.** In the election of delegates to the provincial chapter, all professed members enjoy active voice and all perpetually professed members enjoy both active and passive voice.

The houses that number from five to eleven members are to send one delegate; those with at least twelve members, two delegates; those with more than thirty members, four delegates. The houses with less than five members are to be grouped together, as outlined by the provincial superior, in such a way that the groupings do not exceed twenty professed members. They will elect two delegates.

When the election of the delegates is concluded, the election of their substitutes takes place. Each substitute is elected with a relative majority. This norm is to be applied each and every time that it is a question of electing delegates.

**195.4.** In the individual houses in which the delegates to the provincial chapter are to be elected, the election will take place in this way: under the presidency of the local superior, each delegate is to be elected by means of a secret and separate balloting. Three members, the youngest in age, act as secretary and scrutineers. If no candidate obtains an absolute majority of votes in the first two ballotings, a relative majority is sufficient in the third.

The election over and its results promulgated by the superior, original documents are to be drawn up; these are to be signed by the superior and by the scrutineers and are to be handed over to the delegates and their substitutes, proof of their legitimate delegation to the provincial chapter.

**195.5.** In the houses that are grouped together,

in accordance with the norm of article 195.3, the election of delegates will take place in the individual houses under the presidency of the superior or the person in charge, in the following way: the electors will choose two names from the list of their own group. The superior or the person in charge will send the ballot papers, together with his own, to the provincial superior. The latter will proceed to the counting of votes in the presence of his council or, in the absence of his council, in the presence of two perpetually professed members as witnesses and a third perpetually professed member who acts as the actuary. The two members from each group of houses who have obtained a relative majority of votes are declared delegates. If two or more persons obtain the same number of votes the member who is oldest by profession and age is to be considered elected.

When the report on the result of the voting has been drawn up and signed, the names of the delegates and their substitutes are to be made public and they are to be given documents of accreditation.

#### **a) Members of the provincial chapter**

**196.** The members of the provincial chapter by right are:

- the provincial superior, who convokes the chapter and presides over it;
- the local superiors of the houses with more than four members;
- the superiors of the vocation houses,

even if these are houses with less than five members;

- the director general of the apostolate;
- the elected delegates in accordance with what is set out in the directory.

cf 195.4-5

To all the above-mentioned members are to be added the provincial counsellors, once they are elected in the first chapter, and the provincial secretary and provincial bursar, whenever they have been appointed by the respective government.

**196.1.** Members of the provincial chapter are also the coordinator of vocation promotion and formation and one or more delegates or pauline assistants of the aggregated institutes. For these last, it is for the provincial superior to determine the modalities of such a participation.

Subject to the discretion of the provincial superior, the delegate of the pauline cooperators of the circumscription may be a member of the provincial chapter.

## b) Celebration of the provincial chapter

**196.1bis** The capitulars, assembled under the presidency of the provincial superior, are to listen to the reports on the state of the province and of the various houses and activities of the same. Consequently they will draw up an “iter” or work plan, setting up where it is deemed necessary facilitator bodies (secretariat, moderators, etc.) and study commissions. Let one or more members of the general government be present when possible during the course of the provincial chapter or regional assembly at the beginning of its mandate.

**196.2.** During the course of the chapter at the beginning of its mandate, the capitulars are to proceed to the election of the counsellors, at the time they deem more opportune in line with the established “iter”. This election is to take place with an absolute majority of votes and separate ballotings. The newly-elected counsellors, if not present at the chapter, are to be convoked immediately.

In the same chapter, on the basis of an analysis of the situation and in line with the directives of the general government, the capitulars will proceed to elaborate the planning that will guide the action the new government will take.

**196.3.** In the consequent chapter preparatory to the general chapter, the election of provincial delegates will take place in conformity with what is set out in article 196.5.

Other questions which are considered to be of importance for the province can be treated in this chapter as well. This can be done concurrently with the approval of the report that the provincial superior is to present to the general chapter.

**196.4.** An official report of all the resolutions taken in the individual provincial chapters, as well as any elections or appointments that have taken place, is to be sent to the general government. The programming at the end of the provincial chapter should be sent to the superior general for his written approval.

## c) Election of delegates to the general chapter

**196.5.** In order to send the delegates of the province to the general chapter, the provincial

chapter will elect, by an absolute majority of votes, two perpetually professed members. When there are at least one hundred professed members the province is to elect four delegates. Over and above two hundred members one extra delegate is to be elected for every hundred members or fraction of a hundred above fifty.

In any case, in accordance with the norm of article 195.3 (last paragraph) the notification of substitute delegates is not to be overlooked. In the election of the above-mentioned delegates all the members of the provincial chapter enjoy active and passive voice, while all the perpetually professed members of the province enjoy passive voice.

Should members not present at the chapter be elected, they are to be summoned without delay. They enjoy the same rights as the other chapter members; but, in the meanwhile, the provincial chapter continues its sittings.

When the election is over and the result promulgated by the provincial superior, original documents are to be drawn up which, signed by the provincial himself and by the secretary of the chapter, are to be handed over to the elected members as proof of their legitimate delegation to the general chapter.

**196.6.** Every member of the province, besides being able to communicate with the general government in the precapitular questionnaires and fact sheets, can refer to the delegates, directly or in writing, whatever he believes ought to be referred to the general chapter for the good of the Congregation.

## 4. THE GENERAL COMMUNITY

**197.** The union of all the houses, regions and provinces of the Congregation constitutes the general community.

### 1. THE GENERAL GOVERNMENT

**198.** The superior general assisted by his council governs the whole Congregation, exercising his office in accordance with the norms of common and particular law.

**198.1.** The members of the general government must reside in the general house which, in its day to day running is managed as a local community, except for those distinctive features that are proper to it, for the service that is entrusted to it for the good of the whole Congregation. It is overseen by the superior general himself with his council, assisted by a coordinator-animator who is not to be a general counsellor.

To transfer the general house is the competency

of the superior general, with the consent of his council. The Holy See is to be informed of such a transfer.

### a) The superior general

**199.** The superior general is elected by the general chapter — in accordance with the norm of article 222 — for a term of six years. He must be a priest who is at least thirty-five years old and perpetually professed for at least ten years.

**200.** The superior general, in his role as father and pastor, unites all the members of the Congregation in charity. He exercises jurisdiction over all territorial areas. He is to see his office as a service for the good of all the members; he will be attentive to their needs and solicitous in coordinating every activity within the context of the Congregation and the Church universal, in fidelity to the Apostolic See and in the spirit of the Founder. He is to facilitate dialogue with all the members who must be able to have recourse to him with ease and a sense of trust.

**201.** It is the province of the superior general, as the person accountable for the Society of St Paul, which was willed by the Founder as the “altrice” (nourisher) of the whole Pauline Family, to take up the responsibility

cf AD 35

of relations with the other Pauline Congregations and Institutes. He is to promote unity among them in the spirit of the Founder, respecting and valuing the charism of each.

**201.1.** In harmony with the superiors general of the four Congregations of Pauline women religious, he is to ensure that their communities receive religious, moral and apostolic assistance, in line with actual possibilities and in keeping with particular conventions that have been mutually agreed upon.

cf UPS III, 185

### b) The general counsellors

**202.** The counsellors are the immediate collaborators of the superior general in the governance of the Congregation and share in this his responsibility. Six in number, they are elected by the general chapter with an absolute majority of votes and remain in office from one chapter to the next.

cf 222.4

**203.** At the time of their election the counsellors must be over thirty years of age and have been perpetually professed for at least five years. They cannot be re-elected for more than two consecutive terms of office.

**203.1.** It is for the superior general, with the consent of his council, to remove a counsellor from office, to accept his resignation or to substitute another for him should he discontinue in office.

**203.2.** Within the general council, each one of the counsellors is to have specific assignments which regard religious life and the areas that refer to formation, apostolate and information. Every counsellor is, therefore, to have a commensurate knowledge of the problems posed and to avail himself, in the event, of expert advice. Thus he will be able to contribute with greater competency and effectiveness in council deliberations.

**203.3.** The counsellors and officials general are to be neither local superiors nor directors of apostolic works.

**204.** The vicar general is elected by the general chapter from among the priest counsellors. An absolute majority of votes is required. Whenever the superior general is absent or impeded the vicar general fills in for him; however he may take decisions only on those matters of ordinary administration or which cannot be deferred.

**205.** Should the superior general find himself in the impossibility of governing permanently, the vicar general takes over his functions until the next general chapter which must be immediately convoked by him and celebrated within six months.

cf 214

**206.** The superior general needs the consultative or the deliberative vote of his council in those cases determined by common and particular law.

**206.1.** In council meetings each counsellor is to express his opinion on the matters put forward. If consent is required the matter is to be put to a vote and decided on by an absolute majority of votes, in accordance with the norms of articles 162 and 162.1.

**206.2.** Besides the cases already outlined in the respective articles, the superior general, with the deliberative vote of his council,

1. approves the statute of a region, or other guidelines within his competence for an apostolic sector or for studies;
2. grants a member an indult of excommunication, absence or transfer to another Institute, in accordance with common law;
3. decides if it is the case to have recourse to the Holy See for the dispensation from some canonical impediments;
4. to put aside money in a particular fund which is to be used in special necessities;
5. approves the financing made to provinces or regions;
6. grants permission to undertake extraordinary expenses or the alienation of goods; to contract debts; to assume obligations; to stipulate contracts within the limits set out by common law;
7. decides on the transfer of goods from one province to another;
8. approves the administration and use of gifts and legacies, in conformity with common law;
9. dispenses capitulars from the obligation

- of taking part in the general chapter;
10. authorizes meetings on specialized topics at general or international level;
  11. decides on the appointment of a delegate or a commission to promote, direct or coordinate works which are beneficial to the whole Congregation or to various provinces;
  12. decides on the re-arranging of houses or regions where local personnel is insufficient;
  13. gives the declaratory explanation of the Constitutions;
  14. resolves controversies arising out of the interpretation of capitular decisions.

**206.3.** The superior general is not to limit himself to convoking the counsellors in cases where their vote is required for actual validity. In the normal course of events he is to avail himself of their collaboration and keep them constantly informed.

**206.4.** Before transferring a member from one territorial area to another, the superior general is to consult with the respective major superiors and the person concerned.

## 2. THE GENERAL OFFICIALS

**207.** The general officials, that is the procurator, the secretary and the bursar, assist the general government in their respective roles.

**207.1.** They are appointed by the superior general with the consent of his council, at the time and following the procedure that they deem opportune. The general officials remain in office for the whole term of office of the superior general and are members by right of the succeeding general chapter.

**207.2.** The procurator general is the person charged with those matters that concern the Congregation and its members in their relations with the Apostolic See. He is to inform the superior general of all the acts of the Holy See that could concern the Congregation. Every year he is to present a report to the superior general on those matters that have been taken up with the Holy See.

**207.3.** It is the secretary general's undertaking

- to prepare the agenda for the council and to provide the necessary documentation;
- to draw up the meetings' record of proceedings which he is to sign, together with the superior general;
- to give notice of decisions taken and to see they are carried out.

He is responsible, moreover, for the Congregation's archives and for coordinating the secretariats.

**207.4.** The general bursar

- puts into effect the decisions of the general government within the context of economy: the transfer of goods between territorial areas, requests for contributions to the common fund, and other similar matters;

- manages the Pauline fund;
- is to keep himself up-to-date on the financial situation of the individual territorial areas so as to be able to refer matters to the general government at the opportune time.

Moreover, the general bursar is

- to keep an inventory of the Congregation's goods;
- to draw up the annual general financial statement which is to be approved by the superior general with the consent of his council;
- to collect the data for the financial report that is to be presented to the general chapter.

**207.5.** The superior general, with the consent of his counsellors, is to set out the contribution that the individual provinces, regions or houses are to make to the general fund for the Congregation's ordinary needs.

### 3. COMMUNITY VISITATION

*“Rejoice to see once more persons who are brethren – persons bound by vows to become holy – so as to give one another mutual encouragement and to march forward more and more resolutely on the blessed road we entered upon by means of our religious profession. Let joy be our password”* (SdC 305)

**208.** Community visitation aims at favoring personal contact between the members of the

general government and the members resident in the various houses as well as promoting religious life and apostolic activity in accordance with the Founder's spirit and in response to the real needs of the area.

The hallmark of every visitation will be its preeminently pastoral aspect and is to be considered as a time of great import, an advantageous and necessary occasion for renewal in the area or house visited. All the members, therefore, are to partake in its preparation and during its course.

For its part, the general government is to consider visitation as one of the best ways it has of carrying out the service of authority in an authentic manner and of giving an effective contribution to communities along the lines of animation.

**209.** The superior general, either personally or by means of one or more delegates appointed by him with the consent of his council, is to visit every community of the Congregation at least once during his term of office.

**209.1.** Efforts will be made to have visitation coincide with the time period when preparations for the change of government in the territorial area take place.

The superior general can also arrange other types of visitation whether of his own initiative or in response to requests from a house or territorial area.

**209.2.** On the general government's part, preparation for the visitation starts with the study of the information regarding the territorial area or the house to be visited and an examination of their situation.

The visitors are to come to an agreement with the superior of the territorial area regarding the date and the procedure of the visitation. At the time of starting visitation in the individual houses the visitors are to present original documentation of their delegation to the local superior. So as to have an adequate knowledge of the situation the visitors have the right and the duty to be informed on all those matters that concern the members and the undertakings of the community which they are visiting.

**209.3.** During the course of visitation sufficient time is to be given to person-to-person contact as well as to meetings at group level (council, community, etc.) in which efforts will be made to bring to the surface the various problems and situations. This is to be done by favoring the sharing and the collaboration of all the members and helping them to make an appropriate examination, to correct what is to be corrected and to relaunch the fundamental values of Pauline religious life.

**209.4.** When visitation is completed and with the aim of favoring and incrementing the sense of renewal that has been enkindled, the general government is to take note of this new picture of the situation, on the basis of the report made by the visitors. It will examine closely the pro-

gram outlined and ratify it by means of a document which is to be addressed to all the members of the house or territorial area visited. Within a year or so, if deemed necessary, a check is to be carried out on the basis of the above program directives.

#### 4. THE GENERAL CHAPTER

**210.** The general chapter is the supreme body of government and has the power of jurisdiction over the whole Congregation. It is the most wide-ranging and significant expression of the union and solidarity of all the members. In fulfilling its role it is to foster the development and the cohesion of the Institute and be guaranty of fidelity to the spirit of the Founder.

**211.** Since religious life is inseparably linked to the life of the Church and to holiness, the general chapter is to be seen as an ecclesial happening, a salvific event, a blade of hope, a particular paschal celebration: the moment in which the Congregation has to tune into and live out more intensely its coresponsibility with the whole Church.

**212.** The ordinary general chapter is celebrated every six years at the end of the supe-

rior general's term or office. The extraordinary chapter is celebrated when the superior general is no longer able to govern before the end of his term of office, and whenever a very serious and urgent situation regarding the good of the whole Congregation necessitates its being convoked. The Holy See is to give its authorization beforehand.

#### a) Preparation and convocation of the general chapter

**213.** It is for the superior general, with the consent of his counsellors, to convoke the chapter and six months before, to fix the date and place of its celebration.

**213.1.** Letters of convocation are to be sent to all the provinces and regions, as well as to the houses directly dependent on the general government. Besides noting the date and place of celebration the letter is to set out the list of participants by right, the norms for the election of delegates and the prayers prescribed for the favorable outcome of the chapter.

**213.2.** At least one year before the convocation of the ordinary chapter, the superior general, with the consent of his council, is to nominate a pre-preparatory commission with the aim of consulting all the members, by means of a suitable study paper, on those matters that

relate to the life and works of the Congregation and to prepare a consonant methodology. When the chapter is convoked, the preparatory commissions are established to draw up drafts which are to be submitted to the examination and deliberation of the capitulars.

**214.** In case of the superior general's absence — by reason of death, resignation or deposition — the convocation of the chapter is to be made by the vicar general with the consent of the other counsellors. In this case the chapter is to be celebrated not more than six months after the superior general's cessation of office.

#### b) Members of the general chapter

**215.** The members of the general chapter are:

- the superior general;
- the general counsellors;
- the general officials;
- the provincial and regional superiors; cf 196.5; 182.3
- the delegates of the houses directly dependent on the general government. cf 215.3

The number of delegates (elected members) is to be greater than the number of participants by right.

**215.1.** The former superior general of the immediately preceding term is also a member of the chapter.

**215.2.** One of the Pauline delegates or assistants for the “aggregated Institutes” is also a member of the chapter, in the judgement of the superior general, with the consent of his council.

**215.3.** The houses directly dependent on the general government, which are in nations where a province or region is established, are to form a single group for the election of delegates to the chapter. All professed members enjoy active voice while perpetually professed members enjoy active and passive voice. The procedure for the election is that set out in article 195.5.

**215.4.** To favor a broader-based representation, houses in nations where a province or region is not established — consequently dependent directly on the general government — are each to send one delegate to the chapter. The election is to take place according to the procedure of article 195.5.

### **c) The procedure of the general chapter**

**216.** The chapter is to carry out its program in accordance with the norms set out by common and particular law.

**217.** The superior general, as president of the chapter, or in his absence the vicar general with the assistance of the counsellors,

proceeds to check the documents which give proof of the delegate’s right to take part in the assembly.

**217.1.** The chapter can invite other persons, noted for their expertise, for the study of problems of greater importance. These persons have no vote.

**217.2.** Prior to any voting two scrutineers are to be elected from among the capitulars in a single balloting. The two youngest capitulars act as scrutineers when this vote is taken. When this is over, the secretary general of the chapter is to be elected by an absolute majority of votes. He acts as the chapter’s executive and administrative head and he is to be helped in his work by a central commission designated by the chapter itself.

**217.3.** The chapter consequently sets out its own work procedure, the agenda of matters to be discussed and the time of the elections.

**218.** The chapter is to deal with the most important matters with regard to the programming of the spiritual life, apostolate, formation and economy, and its decisions are to be a signpost for the action the government is to take up to the following chapter. The chapter can also emanate new particular regulations and revise the general directory, in conformity with the Constitutions and common law.

**218.1.** Although all the capitulars can present

their proposals, the general chapter is not held to examine all the matters proposed but only those which it judges useful and opportune.

**218.2.** In the same way the chapter is under no obligation to give the casting vote on all the matters to be resolved. It can refer such matters to a special study commission, elected by the chapter itself or appointed, by delegation, by the general government.

**219.** A two-third's majority of votes is required for the approval of a text of a legislative nature or for the amendment of articles in the Directory. The same majority is required to present a request to the Holy See for amendments to the Constitutions. For other chapter deliberations an absolute majority of votes is sufficient unless it has been established to the contrary. For votings to be valid the presence of at least two-thirds of the members is required.

**220.** The president of the chapter is to present a complete report on the state of the Congregation with respect to members, religious life and its undertakings. This report is to have been approved and signed beforehand by the members of the general council.

#### **d) Election of the general government**

**221.** In all elections, to be carried out by secret vote, the real necessities of the Congregation are to be kept in mind as well as the grave responsibilities of government to be entrusted to the candidates. Let each delegate act as his conscience dictates, seeking only the good of the Congregation.

**221.1.** Every kind of propaganda, direct or indirect, is to be avoided. Nevertheless, a discreet exchange of views regarding the situation of the Congregation and the qualities of those who will take up its leadership is considered to be authorised.

**222.** For the election of the superior general, a two-third's majority is required up to the eighth allotting. After this an absolute majority is sufficient.

**222.1.** Ballotting is to be carried out four times a day, with suitable intervals in between, until the majority required has been reached.

**222.2.** Before proceeding to the election of the superior general, after the celebration of the Eucharist and the invoking of the Holy Spirit with the "Veni Creator", the assembly procedure is as follows:

1. the secretary makes a roll call of the delegates. Each one is to answer "Present";
2. the president and the scrutineers take an oath to fulfil their office faithfully and to

- keep secret what comes to their knowledge during the course of the elections;
3. the capitulars promise to elect the person they consider suitable with the following words: *“Before Christ the Lord who will be my judge, I pledge to elect the person whom, in conscience, I judge should be elected”*;
  4. the scrutineers will see to it that the votes are cast by each elector in secret and separately. They collect the votes and in the presence of the president, check to see if the number of ballot papers corresponds to the number of electors (if not the vote is null). They then examine the ballot papers and announce the result;
  5. when a candidate has received the number of votes required, the president of the chapter, after having received the candidate’s assent, proclaims him elected with these words: *“The general chapter, duly assembled, after having received the votes of all in accordance with the number established, has elected the Very Rev. N. N. I therefore declare the same N.N. duly and canonically elected superior general of the Society of St Paul. In the name of the Father and of the Son and of the Holy Spirit. Amen”*;
  6. should the president of the chapter himself be elected superior general, the proclamation is made by the secretary of the chapter;
  7. having been elected and proclaimed, the superior general is to make a profession of faith before the whole chapter. He

- then assumes the presidency of the chapter. From this moment all the members of the Society of St Paul are to regard him as their legitimate superior;
8. the session closes with a prayer of thanksgiving to the Lord.

**222.3.** Should a member who is not present at the chapter be elected superior general he is to be summoned immediately. Until his arrival the chapter is suspended.

**222.4.** Presided over by the new superior general, the chapter, in successive sessions, in accordance with the procedures set out, moves on to the election of the counsellors and the vicar general (who is to be elected from among the priest counsellors). The vote required in all these instances is an absolute majority. Should such a majority not be achieved, balloting is to continue in accordance with the frequency established by the procedure until a result is achieved. Should a member who is not present at the chapter be elected to office he is to be notified without delay, but the sittings are not suspended.

**222.5.** The record of the elections and deliberations are to be signed by the chapter secretary and by the president. These records are to be kept in the Congregation’s archives.

**222.6.** The superior general is to see to it that the acts and chapter decisions to be made public are promulgated in due course.

## 5. INTERCAPITULAR ASSEMBLY

**223.** Three years after the conclusion of the chapter, the general government is to convoke the provincial superiors, the regional superiors and, in the measure that is deemed opportune, persons knowledgeable in the various areas of formation and the apostolate, in order to check with the plans drawn up by the general chapter and to discuss with them the more urgent problems facing the Congregation.

## 5. ADMINISTRATION OF MATERIAL GOODS

**224.** Our apostolate involves the use of substantial equipment and this brings with it, as a consequence, a complex and wide-ranging work of administration. Apostolic undertakings and the very spirit of the Congregation are conditioned by material goods, without which many undertakings could not be accomplished. If there is an abuse of material goods religious spirit is weakened to the point of extinction but it is endangered as well by an excessive restriction on means.

**225.** In accordance with the norm of common law, the Congregation — as well as each of the territorial areas and individual houses — has the juridic capacity to acquire, possess, alienate and administer material goods. Care is to be taken to avoid every kind of luxury and the accumulation of goods.

**226.** All Paulines are bound by the common law of work and live by their apostolate cf 36

which should constitute the principal source of the Congregation's economy.

**227.** Those who administer the community's material goods must always be mindful of the nature and purpose of the same.

**228.** To alienate the temporal goods of the Congregation and to contract debts which could adversely affect it, there is required the necessary authorization, in accordance with what is set out in particular and common law.

**229.** The financial responsibilities of the Congregation are entrusted to superiors and their counsellors, at all levels. Therefore, they constitute the board of administration, and discharge their function by means of bursars.

**229.1.** Although every house and every territorial area has the right to possess material goods, these goods, nevertheless, are to be understood as being at the service of the whole Congregation. For this reason, government bodies, at general and territorial level, can transfer goods, respectively, from territorial area to territorial area and from house to house as the need arises.

**229.2.** Bursars are the administrators of the community's goods who operate in dependence of their respective governments.

**229.3.** An accurate and clear bookkeeping system is to be adopted for administration. This

will facilitate the task of keeping registers and will simplify their auditing. Administration is to be carried out with respect for the local laws in force.

**229.4.** In every organization, at whatever level, care is to be taken to differentiate between the decision-making body and the executive body in such a way that the decision-maker is not the executor or viceversa. Moreover, those security measures are to be taken that are the hallmark of any serious administrative body. Such measures would be two signatures on cheques, promissory notes and the like.

**229.5.** Bursars are to keep themselves up to date with both the civil and the ecclesiastical laws that are in force regarding administration. If needs be they are to seek the help of experts in this field.

## CONCLUSION

*Our reply as apostles: fidelity*

**230.** Our surety rests on God's fidelity:

- “By calling you God has joined you to his Son; and God is faithful.”  
1Co 1:9
  - “God never takes back or revokes his choice.”  
Rm 11:29
  - “The One who began this good work in you will see that it is finished when the Day of Christ Jesus comes.”  
Ph 1:6
- cf LG 47 God, who is faithful, asks fidelity of us. He has made us “stewards of a multiformed grace of God”; and “what is expected of stewards is that each one should be found worthy of his trust.”  
1P 4:10  
1Co 4:2

The global vision of our life is therefore that of St Paul, in whom we find inspiration:

“fight the good fight,  
run the race to the finish,  
be faithful.”  
cf 2Tm 4:7

For this reason we have a guarantee in the

continuous prayer promised by the Apostle and in the culminating perspective of that encounter with Christ in glory:

“We pray continually that our God will make you worthy of his call, and by his power fulfil all your desires for goodness and complete all that you have been doing through faith; because in this way the name of our Lord Jesus Christ will be glorified in you and you in him, by the grace of our God and the Lord Jesus Christ.”

2Th 1:11-12

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Society of St Paul - General House

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