





INSTITUTE OF THE SERVANTS OF CHARITY

CONSTITUTIONS  
and  
REGULATIONS

Extra-commercial Edition  
Generalate-Servants of Charity  
Vicolo Clementi 41  
00148 Rome - Italy

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Original: Rome, June 6, 1986  
English translation: Rome, September 1986

## **INTRODUCTION**

*Most Dear Confreres.*

*I present to you the new text of our Constitutions which the Church has returned to us with her approval after recognizing its validity for guiding us in living our religious life dedicated to the practice of charity.*

*I present it to you with gratefulness to the Lord and with sincere appreciation toward those confreres who, to varying degrees, have graciously contributed to it.*

*I present it to you with that joy which flows from the conviction that we have obeyed the Holy Spirit, Who was asking us through the Church for a serious aggiornamento. Yet I present the new Constitutions to you with trepidation. The Constitutions are always a proposal which God makes and which each one of us has accepted by making his religious profession. Yet this proposal is now to be lived in fidelity.*

*You might ask: "Is this the best text possible?" Yes, as far as our abilities could allow. Certainly no text whatsoever will be able to adequately express a gift from God. God himself, however, in His providential plans wishes that His gift should be contained and thereby conditioned by our humble human words.*

*I urge you, therefore, my dearest Confreres, to be willing to make use of the constitutional text in such a way*

*that you go beyond the words, attune yourselves to the spirit of Father Guanella, our father and teacher, so that you may be able to grasp in its expressions, awkward at times, the message of life that God is transmitting to us and which we must make our own by the witness of our life.*

*May our holy Founder, Father Louis Guanella, obtain for us the abundance of divine grace necessary to understand and follow God's special call to the sanctity and charity proposed by our Rule. Father Guanella wrote: "Once the fire of charity toward the holy Rule is lighted in a heart, it will foster a fire of love for the Lord, that will shun all weaknesses and will lead the souls to desire nothing other than to do God's holy will." (Reg. Daughters of S.M.P., 1911, pg. 415). May the Holy Spirit and the charity placed in our heart by God enliven our fidelity to the Rule and make it for us an authentic path to perfection.*

Most Affectionately Yours  
Father PETER PASQUALI, S.C.  
*Superior General*

From the altar of our blessed Founder.

Como, June 6, 1986

Solemnity of the Sacred Heart of Jesus

Titular of our Institute

CONGREGATIO  
PRO RELIGIOSIS  
ET INSTITUTIS SAECULARIBUS

Prot. n. C. 46 - 1/85

**DECREE**

The Institute of the Servants of Charity, whose generalate is located in Rome, is dedicated to the evangelization of the poor, principally through the works of mercy toward those who are tried by physical, moral and spiritual suffering, and like the paralytic in the Gospel can say: "I have no one!" (In 5: 7).

Following the directives of the Second Vatican Council and the other ecclesiastical dispositions, this Institute has renewed the text of the Constitutions, which the Superior General has presented to the Holy See for approval on behalf of the General Chapter.

This Congregation for Religious and Secular Institutes, after entrusting its Consultors with the text to be examined, taking into account the favorable vote given by the Congress

during this current month, on March 4, 1986, with this Decree approves and ratifies this text as modified according to the requests of the same Congress, and as it appears in the original copy, edited in the Italian language, which is preserved in its Archives, all the prescriptions of the law having been observed.

Inspired by the word and example of their Founder, Father Louis Guanella, may the Servants of Charity pursue with generous determination the special mission entrusted to them by the Church.

Rome, March 22, 1986

Solemnity of the Annunciation of Our Lord



## HISTORICAL NOTES on the Founder and the Institute

Father Louis Guanella founded the Servants of Charity and the Daughters of St. Mary of Providence. Son of Lawrence Guanella and Mary Bianchi, Father Louis Guanella was born on December 19, 1842 in Fraciscio of Campodolcino, in the province of Sondrio, in the diocese of Como, Italy. After studying humanities at Gallio Academy and philosophy and theology at the diocesan seminaries, he was ordained a priest on May 26, 1886.

From his earliest years of priestly ministry in Prosto and Savogno (Sondrio), Father Guanella manifested an ardent apostolic zeal and a predilection for the poor and unfortunate. During this early period of his ministry he contacted the Institutes of Cottolengo and Don Bosco. In 1875, he joined Don Bosco and took the vows in the Pious Salesian Institute for three years.

Upon the request of his Ordinary, Father Guanella resumed ministry in his own diocese as an assistant pastor in Traona (Sondrio), where he also had an opportunity to open a school for poor children. Eventually he was forced to close this under hostile pressure from the civil authority. Father Guanella was then transferred from Traona to Olmo, an alpine cluster of houses in the Chiavenna Valley, where he found him-

self isolated and misunderstood even by his own superiors.

Father Guanella remained in Olmo for a few months. In November 1881, he was assigned as a spiritual administrator in Pianello Lario (Como). His predecessor, Father Charles Coppini, had established a hospice for little orphaned girls and aged individuals in this town with the cooperation of a few young women who desired to live a life consecrated to the Lord.

Father Guanella perceived in that institution “an embryo” of the charitable works which the Lord, with premonitions even from his childhood, kept inspiring him to establish. Afterwards, when he was asked to assume the direction of this institution, Father Guanella instilled within it a vigorous impulse of formation and growth. In April 1886, to create greater opportunities for charity, he established the House of Divine Providence in Como. Under his guidance, the small group of religious women (“Ursuline” in spirit and inspiration) became the Institute of the Daughters of St. Mary of Providence.

From then on, Father Guanella devoted himself to establishing charitable institutions in various regions of Italy, Switzerland and the United States of America.

Father Guanella shared his apostolic fervor not only with the Sisters but also with a group of priests, young seminarians and Brothers, who were willing to live and work with him as a new religious Institute, for which he requested pontifical approval repeatedly since 1896. On the evening of March 24, 1908 Father

Guanella and his followers took the first perpetual simple vows in the shrine of the Sacred Heart in Como. Thus the new Institute of the Servants of Charity was born, which received the Decree of Praise “*Humanis miseriis sublevandis*” from the Holy See in August 1912.

Father Louis Guanella was constantly seeking Cooperators, who were a vital support and radiated a much needed spirit of goodness around his works.

Father Guanella’s desire to assist the most needy and to save souls had no boundaries. He established the Pious Union of the Death of St. Joseph to help the dying; he founded churches and works for migrants; he actively sought the moral and material welfare of his Valley; he hastened to assist the victims of the earthquake in Marsica (1915); he also promoted the circulation of good literature by publishing ascetic, moral, historical writings and lives of the Saints.

Father Guanella died in Como on October 24, 1915.

Father Aurelius Bacciarini was appointed to succeed him, remaining as superior general until 1924, even after becoming bishop of Lugano (1917), where he died in a holy manner on June 27, 1935.

Father Leonard Mazzucchi (1883-1964) was the second successor who, in the footsteps of the Founder, fostered the consolidation and expansion of the young Institute even to Latin America.

The approval of the Institute and its Constitutions was given on July 10, 1928. In response to the directives of the Second Vatican Council, the Constitutions, renewed according to the spirit and charism of the Founder, were approved by the General Chap-

ter on May 2, 1985 and by the Holy See on March 22, 1986.

After his death, esteem and veneration for Father Guanella increased in his children and in the Church. In 1923 the canonical processes for his beatification were begun in Como and were concluded with the solemn celebration presided over by Pope Paul VI on October 25, 1964, in which our revered Founder was proclaimed Blessed.

## INITIALS AND ABBREVIATIONS

### SACRED SCRIPTURE

Gn	Genesis	Acts	Acts
Ex	Exodus	Rom	Romans
Dt	Deuteronomy	1 Cor	1 Corinthians
1 Sm	1 Samuel	2 Cor	2 Corinthians
Ps	Psalms	Gal	Galatians
		Eph	Ephesians
Is	Isaiah	Phil	Philippians
Ez	Ezekiel	Col	Colossians
		1 Thes	1 Thessalonians
		1 Tm	1 Timothy
		2 Tm	2 Timothy
		Ti	Titus
Mt	Matthew	Heb	Hebrews
Mk	Mark	1 Pt	1 Peter
Lk	Luke	1 Jn	1 John
Jn	John	Rv	Revelation

### DOCUMENTS OF THE CHURCH

- AA *Apostolicam Actuositatem* - Vat. Council II, Decree on the Apostolate of Lay People, Nov. 1965.
- AGD *Ad Gentes Divinitus* - Vat. Council II, Decree on the Church's Missionary Activity, Dec. 1965.
- c. The Code of Canon Law, 1983.

- CD *Christus Dominus* - Vat. Council II, Decree on the Pastoral Office of Bishops in the Church, Oct. 1965.
- CT *Catechesi Tradendae* - John Paul II, Apostolic Exhortation on Catechesis in our Times, 1979.
- DC *Contemplative Dimension of Religious Life* - Sacred Congregation for Religious, 1980.
- DH *Dignitatis Humanae* - Vat. Council II, Declaration on Religious Liberty, Dec. 1965.
- DM *Dives in Misericordia* - John Paul II, Encyclical Letter on Divine Mercy, 1980.
- DV *Dei Verbum* - Vat. Council II, Dogmatic Constitution on Divine Revelation, Nov. 1965.
- EM *Eucharisticum Mysterium* - Sacred Congregation for Rites, Instruction on the Worship of the Eucharistic Mystery, May 1967.
- EN *Evangelii Nuntiandi* - Paul VI, Apostolic Exhortation on the Evangelization of Modern World, 1975.
- ES II *Ecclesiae Sanctae* - Paul VI, Norms for Implementing the Decree, *Perfectae Charitatis*, Aug. 1966.
- ET *Evangelica Testificatio* - Paul VI, Apostolic Exhortation on the Renewal of Religious Life, June 1971.
- GE *Gravissimum Educationis* - Vat. Council II, Declaration on Christian Education, Oct. 1965.
- GS *Gaudium et Spes* - Vat. Council II, Pastoral Constitution on the Church in the Modern World, Dec. 1965.
- IG *Institutio Generalis De Liturgia Horarum* - Paul VI, Apostolic Constitution on the Liturgy of the Hours, 1971.
- LG *Lumen Gentium* - Vat. Council II, Dogmatic Constitution on the Church, Nov. 1964.
- MC *Marialis Cultus* - Paul VI, Apostolic Exhortation on the Devotion to the Virgin Mary, 1974.
- MR *Mutuae Relationes* - S. Congregation for Religious,

- Directing Criteria on the Relations between the Bishops and Religious in the Church, 1978.
- OP *Ordo Professionis Religiosae* - Sacred Congregation for Divine Worship, Rite of Religious Profession, 1975.
- OT *Optatam Totius* - Vat. Council II, Decree on the Training of Priests, Oct. 1965.
- PC *Perfectae Charitatis* - Vat. Council II, Decree on the Up-to-date Renewal of Religious Life, Oct. 1965.
- PO *Presbyterorum Ordinis* - Vat. Council II, Decree on the Ministry and Life of Priests, Dec. 1965.
- PP *Populorum Progressio* - Paul VI, Encyclical Letter on the Advancement of the Nations, 1967.
- Puebla Document of Puebla - CELAM, Third Conference of Latin-American Bishops in Puebla, 1979.
- RC *Renovationis Causam* - Sacred Congregation for Religious, Instruction on the Renewal of Religious Life, Jan. 1969.
- RD *Redemptionis Donum* - John Paul II, Apostolic Exhortation on Consecrated Life, 1984.
- RF *Ratio Fundamentalis Institutionis Sacerdotalis* - Sacred Congregation for Catholic Education, Instruction on Priestly Formation, 1970.
- SaC *Sacerdotalis Caelibatus* - Paul VI, Encyclical Letter on the Priestly Celibacy, 1967.
- SC *Sacrosanctum Concilium* - Vat. Council II, Constitution on the Sacred Liturgy, Dec. 1963.

## WRITINGS OF THE FOUNDER

- Circ. *Circular Letters of Father Louis Guanella, in: Regulations of the Servants of Charity. Como: 1941.*

- Cm 1899 *Constitutions of the Sons of the Sacred Heart.*  
Como: 1899.
- CR 1893 *Brief Statute of the Daughters of the Sacred Heart called "Crocine" in Como.*  
Manuscript, 1893.
- FLG Father LOUIS GUANELLA
- Fr *Fragments of Conversations and Confidential Disclosures of Father Louis Guanella, in: Charitas n. 72. Como.*
- LDP *La Divina Provvidenza - Monthly Periodical of the Institute. Como: 1892-1915.*
- MM 1889 *Maxims for the Spirit and Method of Action.*  
Manuscript, 1889.
- Norms 1915 *Norms to be Practiced in the Houses of the Servants of Charity, Como: 1915, in: Regulations of the Servants of Charity. Como: 1941.*
- R 1894 *Principal Norms for Internal Regulations of the Little House of Divine Providence in Como. Como: 1894.*
- R 1897 *Regulations for the Sons of the Sacred Heart. Como: 1897.*
- R 1899 *Internal Regulations for the Sons of the Sacred Heart in the House of Divine Providence. Como: 1899.*
- R 1902 *Rules for the Daughters of Saint Mary of Divine Providence. Milan: 1902.*
- R 1905 *Regulations of the Servants of Charity. Como: 1905.*
- R 1910 *Regulations of the Servants of Charity. Como: 1910 (Edition 1941).*



- R 1911 *Regulations for the Daughters of Saint Mary of Divine Providence.* Como: 1911.
- Ra 1911 *Regulations for the Daughters of Saint Mary of Divine Providence.* Manuscript, Como: 1911.
- Rf 1899 *Internal Regulations of St. Mary of Providence House in Como.* Como: 1899.
- St 1898 *Statute of the Sons of the Sacred Heart.* Manuscript, 1898.
- VM 1913 *Come with Me, for the Missionary Sisters in U.S.A..* Como: 1913.

#### TEXTS OF THE INSTITUTE

- CG 1981 *XIII General Chapter. Capitular Documents.* Rome: 1982.
- Ch. *Charitas* - Official Publication of the Institute of the Servants of Charity.
- LM Saggio Father LEONARD MAZZUCCHI, *Saggio di un regolamento disciplinare.* Barza d'Ispra: 1957.
- LM Life Father LEONARD MAZZUCCHI, *The Life, the Spirit and the Works of Father Louis Guanella.* Como: 1920.
- P II *Positio super virtutibus.* Summarium. Rome: 1950.

- Internal references in this text are indicated by the following initials:  
C Constitutions  
R General Regulations
- The quotations in italic in the articles were taken literally or in their content of thought from their sources.
- The text from the New American Bible (Cath. Book Publ. Co., New York: 1970) was used for the scriptural quotations, and the text of the Code of Canon Law (Canon Law Society of America, Washington, D.C.: 1983) was used for canonical references.
- Pages of references from Regulations 1910 are given according to text translated by Rev. Peter Di Tullio, S.C., 1986.
- The original text of the Constitutions and General Regulations was translated from Italian and edited by Rev. Peter Di Tullio, S.C. with the kind cooperation of Rev. Peter Scagnelli and Sr. Rose Iapaola, M.P.F.

# CONSTITUTIONS



## FOREWORD

Take this book  
which Divine Providence presents to you:  
it is a path which leads us to life.

Welcome it with affection, with faith and charity;  
love it and, like the Virgin Mary,  
in intimacy with Jesus,  
treasure all its words  
meditating upon them within your heart.

Be strong and unafraid:  
the Lord will not abandon you,  
He will not leave you alone.  
He himself will be your guide.



*Part One*

**THE SERVANTS OF CHARITY  
IN THE CHURCH**





# I CHARISM OF THE INSTITUTE

*“The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor.”*

(Lk 4: 18)

## **Raised up by God**

**1** With faith and gratitude, we, the Servants of Charity celebrate God, who out of his bounty <sup>1</sup> has raised us up in the Church as a religious Institute around Father Louis Guanella.

The Holy Spirit called the Founder, made him ardent in charity, sent him to relieve human miseries <sup>2</sup> and to reveal to the world that God provides for his children. <sup>3</sup>

Father Guanella answered by offering all his life. Guided by an inner voice and signs of grace, he walked the paths of Providence and became the father of many disciples.

This divine presence in our history <sup>4</sup> nourishes the fire of charity in us, sustains us in our hope, and becomes the source of fruitfulness.

<sup>1</sup>FLG. *The Ways of Providence*. 1914. 127.

<sup>2</sup> *Decretum Laudis*. 1912.

<sup>3</sup> R 1905, 7.

<sup>4</sup> LDP 1914, 1.

### **with a heart filled with charity**

**2** Father Louis Guanella was endowed by the Holy Spirit with a filial and compassionate heart capable of perceiving God as “Abba - Father”,<sup>1</sup> a heart rich in bounty and providence, which wants to make of all people one family.

To him were opened all the riches of the Heart of Christ so that Father Guanella experienced him as the totality of his life: brother, friend, redeemer.

From him he drew an extraordinary sensitivity in recognizing, understanding, and coming to the aid of the person in need, perceiving in everyone the face of Christ.<sup>2</sup>

On us also the Spirit bestows the grace and the evangelical inspiration of the Founder to carry on his ministry of charity in the Church.

<sup>1</sup> Rom 5: 5; 8: 15; Gal 4: 6; FLG. *Let us go to the Father*. 1880, 21-22.

<sup>2</sup> R 1905, 9; R 1910, 10 s; LDP 1910, 92.

### **we are sent to the poor**

**3** In union with Jesus, the Good Shepherd and compassionate Samaritan,<sup>1</sup> our Founder, though desirous of helping and saving everyone, loved in a special way the most abandoned and suffering and lavishly gave himself without measure to provide them with “Bread and the Lord”.<sup>2</sup>

Like him, we are sent to evangelize the poor,<sup>3</sup> arousing in them reasons for hope, by revealing the love of the Father.<sup>4</sup>

Therefore we become instruments of Providence through the exercise of the works of mercy and the ministry of pastoral charity.

Among those who are tried most in body and spirit and deprived of human support, we care for **children**, the elderly and mentally handicapped - “I buoni figli” - as people who qualify for our apostolate.

<sup>1</sup> R 1905, 10.

<sup>2</sup> *Cire.* Oct. 20. 1913. 162; P II 454 and 648.

<sup>3</sup> Lk 4: 18.

<sup>4</sup> 1 Pt 3: 15.

#### **consecrated In the bond of charity**

**4** The charity of Christ has drawn us <sup>1</sup> to form a community of brothers, who aim to fulfill the project of the Founder by giving themselves totally to God and neighbor.

United by a special bond of charity, we live a common life: as members of the same family, Clerics and Brothers, <sup>2</sup> we follow Christ by our public profession of the evangelical counsels.

In the Church we are a religious <sup>3</sup> clerical <sup>4</sup> Institute of apostolic life, <sup>5</sup> of pontifical right, organized as houses and provinces, under the guidance of the superior general, animator and guardian of fidelity to the original charism.

<sup>1</sup> R 1905, 3.

<sup>2</sup> R 1910, 21 ss.

<sup>3</sup> c. 607, 2.

<sup>4</sup> c. 588. 2.

<sup>5</sup> c. 675.

**sharers in the Guanellian family**

**5** Around his servant, Father Louis Guanella,  
the Lord has given rise to a large family  
consisting of the Servants of Charity,  
the Daughters of St. Mary of Providence  
and the Cooperators.

Each sector, in different ways  
and in reciprocal collaboration,  
partakes of the spirit and mission of the Founder  
and shares the responsibility  
for the spirit and mission as well.

We, in particular, bring to the whole family  
the gift of the priesthood, making  
a specific contribution in motivating toward unity and  
support in their common vocation.

**on our journey with the Church**

**6** Like any Christian community,  
we are the people of God,  
the dwelling place of the Spirit, a chosen race,  
a royal priesthood.<sup>1</sup>

The divine call places us in the heart of the Church<sup>2</sup>  
making us share more deeply  
in his mission in the world  
and especially in his care for the poor.<sup>3</sup>

In the Church we must be  
witnesses of God's fatherly love  
and of the sacred value of each man,  
even of the least gifted,

according to the commandment of the Lord:

“Love one another, as I have loved you.”<sup>4</sup>

<sup>1</sup> 1 Pt 2: 9; LG 9 ss.

<sup>2</sup> LG 44; PC 5; MR 10-14.

<sup>3</sup> LG 8.

<sup>4</sup> Jn 13: 34; R 1905, 25.

### **through the world**

**7** Because we have believed in the love of God<sup>1</sup>

for the world, we share the joys, the sorrows  
and the hopes of men of our time.<sup>2</sup>

The Founder said that,

“A Christian heart, which believes and is sensitive, cannot  
witness the needs of the poor  
without relieving them”.<sup>3</sup>

Attentive to the signs of the times  
and in collaboration with all people of good will, we  
endeavor to safeguard the least ones  
so that no one be neglected in life,  
and we work toward building a world more just and opened  
to Christ and to his Gospel.

<sup>1</sup> 1 Jn 4: 16.

<sup>2</sup> GS 1.

<sup>3</sup> R 1905, 9.

### **in communion with the Saints**

**8** In communion with the people of God,  
we journey toward the house of the Father,<sup>1</sup>  
prompted by the power of the Spirit

and sustained by the love of those  
who have preceded us in encountering the Lord.

With filial surrender we entrust ourselves to Mary, <sup>2</sup>  
the loving mother of Providence.

We place particular confidence in St. Joseph, <sup>3</sup>  
sign of the Father in the Holy Family  
and our special patron.

We draw assistance and example  
for performing good works,  
and for growing in the grace and knowledge of the Lord,  
from our confidence in the Saints of charity  
and in our Founder.

**R 32-33**

<sup>1</sup> GS 1; LG 48.

<sup>2</sup> R 1905, 78.

<sup>3</sup> *Ibid.* 79.

## II GUANELLIAN SPIRIT

*“Take as a model of sound teaching what you have heard me say, in faith and love in Christ Jesus. Guard the rich deposit of faith with the help of the Holy Spirit who dwells within us.”*

(2 Tm 1: 13-14)

### **Our spirit is:**

**9** All our experience of faith and of service has charity as its center, <sup>1</sup> lived in filial surrender to God and in evangelical compassion. toward the poor. This spirit is for us the most precious inheritance <sup>2</sup> left to us by the Founder. It confers **specific features** to the Institute and a specific character to our presence in the Church.

<sup>1</sup> R 1910, 11; Ra 1911, 15; VM 1913, 71 s.

<sup>2</sup> PC 2; ET 11; MR 11.

### **to love the Father**

**10** The inspiring principle, like a soul vivifying our vocation, is the certitude that God is so generous a Father <sup>1</sup> to us that He gives us His Heart, and better than any other father or mother on earth He knows our heart and follows our steps. <sup>2</sup>

Our intimacy with Him is clothed with simplicity,  
 makes us glad in his presence  
 and sustains us in carrying out his designs.  
 Touched, without merit, by his mercy,  
 we strive to make that mercy visible in us  
 by becoming merciful ourselves  
 and by witnessing to a living faith in Providence:  
 “Have faith in Providence,  
 who clothes the lilies of the field  
 and feeds the birds in the air.  
 Keep in mind that our Work was born and has grown  
 with the visible help of Providence,  
 which will never fail  
 as long as the Institute does not grow slack  
 in its own spirit.”<sup>3</sup>

<sup>1</sup> FLG, *Let us go to the Father*, 1880, 19 ss; R 1899, 7.

<sup>2</sup> FLG, *Let us go to Paradise*, 1883, 7 and 18.

<sup>3</sup> VM 1913, 73; R 1910, 51.

### **revealed In the Heart of Christ**

**11** In the Heart of Christ pierced on the cross  
 and present in the Eucharist we contemplate  
 the supreme revelation of the love of God,<sup>1</sup>  
 and are able to comprehend how true it is  
 that we really are children loved and saved.

Since its foundation,  
 the Institute is consecrated to Christ,  
 its Lord and teacher,<sup>2</sup> receiving from Him  
 continuous proofs of assistance and blessing.



Nothing therefore, can be preferred to the love of Christ.<sup>3</sup> With ever greater resolve, each one of us should learn to draw inspiration from him, the meek and humble one, striving to have the Redeemer enter everyone's heart to awaken in him the clear sense of his divine calling.

<sup>1</sup> *Jn* 19: 34, 37; *Ti* 2: 11-14.

<sup>2</sup> *St* 1898, 11; *R* 1905, 77.

<sup>3</sup> *Rule* of St. Benedict, ch. 4, 21.

### according to the commandment of love

**12** Our very title, Servants of Charity, reminds us that charity is the reason why the Lord gathers us together, consecrates us for Himself, and sends us to the poor.<sup>1</sup>

We are united with each other principally by “the bond of charity”<sup>2</sup> intended by the Founder to be the life of God poured forth into our hearts by the spirit, and by the love of individuals who enjoy living and working together.

This bond is the strength of the Institute, the source of its progress and perfection.<sup>3</sup> “With the gentle bond of charity may you sustain each other, so that the love of Christ may make you unconcerned for yourselves, caring only for the glory of God, pleasant and patient with the neighbor.”<sup>4</sup>

<sup>1</sup> *R* 1905, 3, 5 and 9; *LDP* 1907,125.

<sup>2</sup> *MM* 1889, no. 6; *R* 1899, 12ss; *R* 1905,237.

<sup>3</sup> *R* 1899, 19.

<sup>4</sup> *St* 1898,7.

**with a family spirit**

**13** It was the Founder's wish  
 that in all his houses everyone,  
 religious and wards, educators and students,  
 by respecting their individual vocations,  
 would live together and form  
 one only great House of Providence,  
 under the care of the one Father.<sup>1</sup>  
 He has pointed to the Family of Nazareth<sup>2</sup>  
 as the model of a family life  
 which is centered on the person of Jesus,  
 and is characterized by simplicity, trust  
 and complete availability to the Father's will.

To strengthen the bonds of fraternity and of love,  
 he has laid down for us in the "Preventive Method"<sup>3</sup>  
 a path rich in spirituality which leads us,  
 in imitation of God's goodness,  
 to surround our brethren with tenderness  
 and care through a diligent presence,  
 by removing evil from them and fostering their good.

<sup>1</sup> LDP 1895, 270 s; R 1905, 173.

<sup>2</sup> MM 1889 ns. 12 and 25; CR 1893, 31; R 1905. 22 s and 90 s.

<sup>3</sup> R 1899, 176 s; R 1905, 90-94.

**apostolic zeal and ecclesial sense**

**14** The Founder resolved, "I want to be  
 a fiery sword in the holy ministry."<sup>1</sup>

His impulse for his mission urges us to feel  
 the divine magnitude and the urgency to work

tirelessly for the coming of the Reign of God.

In all our activities we become cooperators with Christ for the Gospel <sup>2</sup> with a zeal combined with patience and much compassion, generous in the labors and self-giving which apostolic life demands.

We fulfill our service in communion with the Church which we sincerely love. We express this love for the Church especially through our obedient listening to the Pope, and our filial involvement in his care for all Churches. <sup>3</sup>

<sup>1</sup> FLG, *The mountaineer*, 1886, 33.

<sup>2</sup> 1 Cor 3: 9; *Circ. Oct.* 20, 1910, 143.

<sup>3</sup> 2 Cor 11: 28.

### by “praying and suffering”

**15** “To pray and to suffer” is the program given to us by our Founder, <sup>1</sup> who thus expressed the fundamental conditions for the efficacy and sanctity of the Institute.

To pray: by turning to God with intense prayer, lived out of spiritual need

and the necessity of heavenly assistance. <sup>2</sup>

“It is with the breath of the lips that the material fire is lit and kindled,

and it is with the spiritual breath of prayer that the fire of zeal and charity is revived.” <sup>3</sup>

To suffer: like disciples of Jesus poor and oppressed, <sup>4</sup> willing to follow him always, even to Calvary.

“You will work miracles of good if you will love hardships more than comforts, and if you will know how to endure hunger, cold, smoke, annoyances, in serving the needy brethren.”<sup>5</sup>

<sup>1</sup> LM, *Life*, 1920 (Transl.), 448.

<sup>2</sup> Ch. no. 70, 19.

<sup>3</sup> R 1910, 109.

<sup>4</sup> R 1899, 8.

<sup>5</sup> FLG, *The ways of Providence*, 1914, 112.

### following the Founder

**16** The Church, holding up our Founder as an example of sanctity for the people of God,<sup>1</sup> points him out more directly to us, his children, as an illustrious model of a Servant of Charity.

With total generosity he put at disposal whatever he had received from nature and grace: a lively character, a human experience of simple and hard-working people, the ability to make of himself a neighbor to whoever is in sorrow.

He lived the Gospel with deep understanding of the primacy of love. With perseverance and a spirit of sacrifice, he did everything to understand and carry out the will of God. With faith he went to whatever place he considered to be the ground for the work of his Lord, that charity might blossom and grow in it.

By welcoming his example and his word  
we feel him actively present among us,  
as a father who still urges us to zealous works,  
a living rule as he was at our very origins. <sup>2</sup>

<sup>1</sup> PAUL VI, *Discourse for the Beatification*, in LM, *Life* (Transl.), 513-515.

<sup>2</sup> LM, *Life*, 1920 (Transl.), 143.



*Part Two*

**BROUGHT TOGETHER  
AND CONSECRATED  
FOR THE MISSION**





# I THE CHARITY OF CHRIST BRINGS US TOGETHER

## A - In a Communion of Brethren

*“As you, Father, are in me, and I in you, I pray  
that they may be one in us, that the world may  
believe that you sent me.”*

(Jn 17: 21)

### **Around Christ for the poor**

**17** For us, Servants of Charity,  
the fraternal communion constitutes  
one of the most precious values of our vocation. <sup>1</sup>  
It was the constant desire of the Founder  
that his children form a family  
of brothers around the Lord,  
united in the evangelical love  
and in the service of the poor. <sup>2</sup>  
“All the members of the community,” he said,  
“like grains of wheat ground and kneaded into dough,  
may become one bread offered on the table  
to stir up new life in the bodies  
and hearts of the guests.” <sup>3</sup>

<sup>1</sup> Cm 1899, 7; R 1899, 6 and 20; *Circ.* Oct. 20, 1910, 142.

<sup>2</sup> Cm 1899, 6.

<sup>3</sup> MM 1889, no. 6.

**as In “a small communion of Saints”**

**18** Our fraternity, considered by the Founder  
 “a small communion of Saints,”<sup>1</sup>  
 goes beyond the mere level of human relations.  
 It is rooted in “communion with the Father  
 and with His Son, Jesus Christ.”<sup>2</sup>  
 In this fraternity, as in the Church,  
 our relations of acquaintance and love  
 are brought to life by one and the same Spirit,<sup>3</sup>  
 and entail an intimate communication of life and grace.

We are debtors to one another;  
 the inner richness of each intensifies the unity of all,  
 while each infidelity, even if secret, destroys it.<sup>4</sup>

<sup>1</sup> VM 1913, 79.

<sup>2</sup> 1 Jn 1: 3; Jn 17: 22; Phil 1: 7.

<sup>3</sup> LG 4 and 38; GS 32.

<sup>4</sup> R 1910, 26 s and 83.

**we live In a reciprocal belonging**

**19** United by bonds that are so deep,  
 we belong to each other.  
 The members of our community are  
 our dearest treasures.<sup>1</sup>

We make the acceptance of each other  
 the first expression of our fraternity,  
 by accepting and respecting each other,  
 each with his own uniqueness and condition.  
 In imitation of Jesus, we love each other<sup>2</sup>

with a love that recognizes, sustains and surrounds those whom the Lord has given to us as brothers.

**R 16**

<sup>1</sup> 1 Cor 8: 11.

<sup>2</sup> Jn 13: 34; 1 In 3: 16.

### **and edification**

**20** Though limited and frail, we all make use of the best resources in order to create an environment <sup>1</sup> suitable for fostering the development of each person according to grace, the gifts of nature and the inner aspirations of the heart.

On his part each one, without expecting to be carried by the other members, contributes actively to the growth of the community with the talents received, <sup>2</sup> and strives to advance in holiness of life.

In the attempt to match the needs and expectations of the individual with those of the community, we are sustained by the Lord and supported by the certitude that man finds his true fulfillment to the extent that he is able to give of himself in sacrificial love toward God and neighbor. <sup>3</sup>

<sup>1</sup> ET 33 and 39.

<sup>2</sup> Mt 25: 14; 1 Pt 4: 10; R 1910, 107.

<sup>3</sup> Lk 9: 24; GS 38.

### **with one heart and one soul**

**21** In gathering together we rejoice in the Lord, striving to become “one heart and one mind.” <sup>1</sup>

We share our goods, what we are  
and what we have, considering all of them worthy of,  
and useful for, the well-being of the house.  
We conduct ourselves with simplicity, as in a family,  
alert in anticipating the needs of the brethren,  
in keeping them from harm, in sustaining them  
in the trials and in the inevitable difficulties  
of community life.<sup>2</sup>  
Above all, we allow ourselves  
to be guided by compassion:  
“Your distinguishing sign,” the Founder says,  
“must be a far-sighted spirit of great tolerance, inclined  
more toward compassion than justice”.<sup>3</sup>

**R 17**<sup>1</sup> Acts 4: 32; Ps 133. 1.<sup>2</sup> Rom 12: 10; Col 3: 12 s; Gal 6: 1 s.<sup>3</sup> R 1910, 71.

### **in the daily giving of self**

**22** Fraternal life demands from everyone  
the giving of the whole self and the continual exercise  
of that charity which has”... no limits to its  
forbearance, to its trust, its hope, its power to endure.”<sup>1</sup>

With a mind opened to friendship and dialogue,  
we cultivate plans for peace and thoughts of truth,<sup>2</sup>  
ready to listen, excuse, and never condemn.

May our words never be hurtful.  
May we never sow seeds of discord,  
but may we always be instruments  
of unity, encouragement and correction.

The best contribution to fraternity is the one offered through the prayer and the hardship of every day, in which the giving of self for the common good is manifested by each member.

<sup>1</sup> 1 Cor 13: 7.

<sup>2</sup> Phil 4: 8; Rf 1899, 23.

### **and in the sign of the Cross**

**23** The truly chosen portion <sup>1</sup> and source of blessing for the Institute are the confreres who are sick, aged, or suffering.

By accepting their suffering with faith and by offering that service of which they are capable, they complete in their own flesh what is lacking in the passion of Christ, <sup>2</sup> and continue to serve the Gospel in the Guanellian mission.

To them the community shows a preferential love, by visiting them and providing for them with solicitude the appropriate care and the spiritual comforts.

With gratitude we cherish the memory of those members whom the Father has already called to his house. We commend their lives to the divine mercy and offer prayers according to our General Regulations, confident of forming with them once again in eternity the family begun together in time. <sup>3</sup>

**R 18-19**

<sup>1</sup> R 1910, 71ss.

<sup>2</sup> Col 1: 24.

<sup>3</sup> R 1910, 79s.

**guided by the superior**

**24** The superior in the community represents the Lord Jesus who gathers and protects the disciples in the love of the Father. <sup>1</sup>

He is the man of communion: his main task is the pastoral guidance of the brethren in order to build a community of one heart and soul, and dedicated to the mission of the Institute. <sup>2</sup>

With a heart of a father, of a brother and of a friend, the superior dialogues with the confreres seeking the will of God together. He animates and coordinates the efforts of all, allowing a just autonomy and freedom in the execution of their duties.

He helps each member to develop his individual abilities, to grow in zeal. and to correct deficiencies.

He presides therefore as one who serves, <sup>3</sup> loving much and making himself loved, being himself a sign of that charity which he strives to instill in the brethren through the ways of the heart. <sup>4</sup>

The brethren acknowledge his authority with faith and accept him out of love for Christ. They follow him and help him to bear the burden of his ministry.

**R 20-22**

<sup>1</sup> Jn 17: 11 ss.

<sup>2</sup> PC 14; ET 24; MR 13; c. 618.

<sup>3</sup> Lk 22: 27.

<sup>4</sup> MM 1889 no. 21; R 1899, 15 and 30; R 1905. 107.

**with a regular**

**25** We live together the fraternity in a special way in the local communities, lawfully established. <sup>1</sup> Acknowledging that the character of our community life is apostolic, still each one of us resides in his religious house and is not absent from it without the permission of his superior. <sup>2</sup>

Part of the house is always to be reserved **exclusively** for the living quarters of the confreres. <sup>3</sup>

We observe the necessary discretion in the use of media of social communication, to avoid whatever may be harmful to our vocation or may be dangerous to our consecrated chastity. <sup>4</sup>

**R 10**

<sup>1</sup> cc. 608-610.

<sup>2</sup> c. 665, 1.

<sup>3</sup> c. 667, 1.

<sup>4</sup> c. 666.

**and organized life**

**26** Led by the superior, the members of the community should establish a community program <sup>1</sup> which schedules time for prayer, work and fraternal recreation, always allowing the necessary flexibility in different situations.

They should determine what may be beneficial for their interior renewal and charitable apostolate.

In accordance with the Rule, each confrere, desiring to promote his own perfection, should establish for himself a personal plan of life, <sup>2</sup> maturing it through prayer and dialogue.

All members are entrusted  
with the task of creating in the house  
a climate of serenity and religious witness.

It is, then, the duty of the major superiors to evaluate  
the authenticity of the program and to verify its actuation.

**R 15**

<sup>1</sup> ET 25-26; c. 619.

<sup>2</sup> *Norms*, 1915, no. 1.

### **in the unity of the Institute**

**27** Along with the Founder we value as an essential good  
the unity of the Institute, regarded in the light  
of the unity of the Church and the prayer of Jesus:

“Father,... that they all may be one!”<sup>1</sup>

The sharing of the same spirit  
and the same mission binds all  
to cultivate a sense of belonging  
and communion with the entire Institute  
in consonance of thought and will,  
according to the unity of direction  
fostered by the superiors.<sup>2</sup>

Relationships among communities within the same  
province must be particularly intense.

Solidarity in undertakings,  
ready participation in directions,  
and frequent exchange of communications,  
are essential elements for consolidating unity.

**R 23-27**

<sup>1</sup> Jn 17: 21.

<sup>2</sup> R 1899, 22 ss.



by radiating charity

**28** Each community is called to radiate  
the fire of charity  
within the environment in which it lives, <sup>1</sup>  
distinguishing itself primarily by its evangelical spirit  
through affability and hospitality.

The community should accept  
new members with affection  
and foster their assimilation and formation.  
With joy its members should share their meal  
with visiting confreres, who on their part  
will become bearers of peace  
and the source of a wider fraternity,  
by enkindling the family spirit. <sup>2</sup>

The community should maintain  
a cordial relationship with those  
to whom it is bound in various ways.

**R 7**

<sup>1</sup> MM 1889, ns. 7 and 51; LDP 1911, 17.

<sup>2</sup> R 1905. 211.

## B . We journey to the Father

*“They devoted themselves to the apostles’ instruction and the communal life, to the breaking of the bread and the prayers.”*

(Acts 2: 42)

### **Urged by the Spirit**

**29** The source of our spiritual life is the Holy Spirit <sup>1</sup> who, dwelling within us, continuously brings us to the grace of God’s children, forms us in the likeness of Christ and makes us grow in the knowledge of the Father.

Our history <sup>2</sup> also leads us to communion with God: chosen and gathered by him to serve him in his poor, he has guided our journey and always sustains us, making us feel like children of His Providence.

Aware of such election, we seek his face <sup>3</sup> with a sincere heart. We are accompanied by the Lord Jesus, who has promised to be present among those who are gathered in his name. <sup>4</sup>

<sup>1</sup> Ez 36: 25-27; Rm 8: 15 s; Gal 4: 6.

<sup>2</sup> Rf 1899, 9; R 1910, 50.

<sup>3</sup> Ps 27: 8.

<sup>4</sup> Mt 18: 20; Ra 1911, 176.

### **with Christ we journey to the Father**

**30** In our journey of sanctification

we are guided by the spiritual experience of the Founder:  
for us, too, “life means Christ”.<sup>1</sup>

Under the tutelage of Christ our elder brother  
we learn to do everything  
for the glory of God and for the salvation of the world,  
journeying under his watchful eye  
with the trusting abandonment  
of sons, desiring to fulfill his will always.

We journey to the Father enriched by the presence  
of our brethren, especially the poorest:  
we share their sufferings<sup>2</sup> and aspirations,  
we stay with them and pray with them,  
happy to share fraternally  
faith, hope, love.

<sup>1</sup> Phil 1: 21; Gal 2: 20.

<sup>2</sup> 1 Cor 12: 26.

### **listening to his word**

**31** The real food sustaining us on our journey  
is every word which comes from the mouth of God,<sup>1</sup>  
proclaimed especially in the sacred liturgy.

In the Sacred Writings the Father comes  
to meet his sons with love,  
to speak with them heart-to-heart.<sup>2</sup>  
His word draws us together, communicates to us the  
sublime knowledge of Jesus Christ,<sup>3</sup>  
and spurs us on to action.

At the table of this bread for the soul  
we come to regenerate our life

and to receive light so that we might recognize the designs of Providence in all that happens.

May the word of God dwell among us abundantly; <sup>4</sup> may each one listen to it with diligent attention, in order to guard it in his heart and announce it faithfully.

**R 28**

<sup>1</sup> Mt 4: 4.

<sup>2</sup> DV 21; FLG. *On the Tombs of the Deceased*, 1883, 6.

<sup>3</sup> Phil 3: 8.

<sup>4</sup> Col 3: 16; c. 663.

### **faithful to the breaking of the Bread**

**32** The Eucharist is the life of the Institute, which, like the sun illumines, warms up and makes the soil bring forth fruit, a true paradise on earth for all who firmly believe. <sup>1</sup>

The community looks at the Eucharistic sacrifice <sup>2</sup> as the source and climax of its life. The members celebrate it every day, uniting their own “prayer and suffering” to the oblation of Christ, our Passover. They draw renewed energy from their communion with the Body of the Lord for preserving unity and charity and for becoming bread broken for the life of the world.

Faithful to his gift, Jesus remains with us in the Eucharistic Sacrament, extending to each moment the grace of his sacrifice. <sup>3</sup> This wondrous presence binds us to participate

together daily in adoring Jesus in the Eucharist making it the center of our existence.

**R 29-31**

<sup>1</sup> LDP 1895, 310; R 1910, 62.

<sup>2</sup> LG 3, 11 and 26; CD 30; ET 48; c. 663, 2.

<sup>3</sup> EM 3.

**united with his praise**

**33** Through liturgical prayer the community, united to Christ and the Church, intends to extend the action of grace which is proper to the Eucharist. <sup>1</sup>

In the course of the day, when the confreres gather to pray, they give preference to the Liturgy of the Hours, <sup>2</sup> by participating in the canticle of praise with which the Church sanctifies time and daily activities. <sup>3</sup> The Community especially celebrates morning and evening prayer together, firmly retaining for the clerics the obligations assumed upon their sacred ordination.

During the liturgical year, the community celebrates the remembrance of the mysteries of redemption <sup>4</sup> and receives from them the grace to conform more and more fully to Christ, according to our own vocation.

The day of the Lord is a family celebration when all in the community glorify God, who has gathered and saved us in the risen Christ. <sup>5</sup>

**R 34**

<sup>1</sup> IG 10-12; SC 83; c. 1173.

<sup>2</sup> SC 27 and 99; c. 663. 3.

<sup>3</sup> SC 84 and 88.

<sup>4</sup> SC 102 s; R 1899. 122.

<sup>5</sup> SC 106.

**always praying**

**34** We need prayer as our “life’s breath.”<sup>1</sup>

It is necessary, therefore, “to pray always without growing weary”, as the Lord says.<sup>2</sup>

Every confrere should try to express his life of communion with God in an ardent apostolic service. He should know how to dwell in a filial and simple dialogue with him, and should reserve particular times for reflection.

Mental prayer should be for everyone an important moment.<sup>3</sup>

The Founder considered it an indispensable form of prayer and a guarantee of perseverance for us.

The community should convene daily,

for at least half an hour at the most suitable time,

for the practice of mental prayer,

eliciting from authentic sources of Christian spirituality, and primarily from Sacred Scripture.<sup>4</sup>

**R 35-38**

<sup>1</sup> FLG, *Foundations*, 1885, 35 and 167.

<sup>2</sup> Lk 18: 1.

<sup>3</sup> R 1910, 65 s; LM, *Life*, 178 s.

<sup>4</sup> Ra 1911, 169.

**with Mary**

**35** Along the journey of our life<sup>1</sup>

we have with us the Virgin Mary, the Mother of the Lord.

By invoking her as the Mother of Divine Providence and the Immaculate One,

we recognize in her the tenderness of the Father.<sup>2</sup>

Since the beginning, our Institute has experienced

her sustaining presence. For this reason, with a trust that is second only to our confidence in God, we rely on her motherly mediation.<sup>3</sup> In her and in her kindness and solicitude in charity, we find a model for our lives and our industrious service to the poor.<sup>4</sup>

With the Church we contemplate her in her mysteries. Every day we invoke<sup>5</sup> her by praying the Rosary, the Angelus or by other ways. We rejoice in having her as mother in our fraternity.

<sup>1</sup> DC 13.

<sup>2</sup> LG 54 and 65.

<sup>3</sup> R 1905, 78; R 1911, 311 s.

<sup>4</sup> Lk 1: 39 ss; Jn 2: 1 ss.

<sup>5</sup> MC 40-45.

### **in conversion of the heart**

**36** “Reform your lives and believe in the Gospel!”<sup>1</sup>

The command of the Lord involves us directly: it reveals the sin which is in us<sup>2</sup> and manifests the intention of God, who wants us to be fitting images of his Son.

In obedience to the Gospel and in accordance with the program, “prayer and suffering”, we renounce ourselves and take up our cross every day,<sup>3</sup> by facing the burdens and the discomforts of our duties.

We allow the Spirit to enlighten us, facing ourselves honestly through the daily examination of conscience and willingly accepting the help of fraternal correction and of good spiritual direction.<sup>4</sup>

With confidence in the divine mercy,  
 we receive the sacrament of penance frequently.  
 Through reconciliation we celebrate the paschal grace  
 of a new heart, created by the forgiveness of God,  
 who reconciles us with ourselves and with our brothers. <sup>5</sup>

**R 39-42**

<sup>1</sup> Mk 1: 15.

<sup>2</sup> Heb 12: I.

<sup>3</sup> Lk 9: 23; 14: 27; R 1910, 68.

<sup>4</sup> R 1899, 154-156; R 1905, 92-94; c. 664.

<sup>5</sup> LG 11; DM 14; c. 664.

### **watchful in hope**

**37** Our condition as pilgrims and sons  
 for whom the Father longs,  
 compels us to take advantage of the present time. <sup>1</sup>

In watchfulness and prayer <sup>2</sup> we seek  
 with wisdom the manifestations of the will of God,  
 who continually comes to visit us  
 with the newness of a Creator Spirit. <sup>3</sup>

Always ready to renew our resolutions  
 and to shake off our sluggishness and fears,  
 we establish suitable times for monthly retreats  
 and annual Spiritual Exercises. <sup>4</sup>

Meanwhile, we keep alive  
 the expectation of the final hour,  
 for which we prepare ourselves in faith and hope.  
 Upon reaching the end of our lives, we will be willing  
 to commend our spirit into the hands of the Father,



and to fulfill our personal passover  
saying with the Church: “Amen! Come, Lord Jesus!”<sup>5</sup>

<sup>1</sup> Ef 5: 15-16.

<sup>2</sup> Mt 25: 13; 1 Thes 5: 6.

<sup>3</sup> Rv 3: 20.

<sup>4</sup> c. 663, 5.

<sup>5</sup> Lk 23: 46; Rv 22: 20.

## II THE CHARITY OF CHRIST CONSECRATES US

### **Disciples of Jesus**

**38** As disciples loved by the Lord,  
and docile to his invitation, “Come, follow me!”,<sup>1</sup>  
we follow him on the path of the Beatitudes<sup>2</sup>  
totally dedicated to him and to his Kingdom.

In the decisive moments of our life  
the Spirit of God led us to discover Jesus  
as the only necessary good, which truly  
fills the heart and gives meaning to our existence.<sup>3</sup>

Everything appeared inadequate to us  
in comparison with knowing and loving Christ;<sup>4</sup>  
because of him we have left everything,  
eager to live on, and die  
because of nothing other than his charity.<sup>5</sup>

<sup>1</sup> Mk 1: 17 s; Mt 4: 18-22.

<sup>2</sup> Lk 6: 18-23; Mt 5: 3-12.

<sup>3</sup> Lk 10: 42; AGD 13; GS 45.

<sup>4</sup> Phil 3: 7 s.

<sup>5</sup> Ra 1911, 15.

## A - Following Christ

*"I have called you by name: you are mine."*

(Is 43: 1)

### Consecrated by the Father

**39** By a gesture of compassion the Father has chosen us and keeps us entirely for himself, by destining us for an exalted mission and an intimate discourse, reserved only for his dearest friends. <sup>1</sup>

Thus, consecrated already for his glory in Baptism, he introduces us to a deeper understanding of filial life and urges us to develop it in a more intense communion with Christ and in a fuller participation in the life of the Church. <sup>2</sup>

<sup>1</sup> Ra 1911, 10 and 81.

<sup>2</sup> LG 44; PC 5.

### we live in Christ

**40** In response to such kindness and generosity, we live united with the Lord by the greatest love, according to his word:

*"Live on in me, as branches in the vine."* <sup>1</sup>

We make our own his commands,  
his thoughts and his example,  
willing to conform ourselves in everything to him. <sup>2</sup>  
who was the servant of the Father  
and of people even unto death.

Through religious profession we resolve to follow him in the chaste, poor and obedient life which he chose for himself and which his Virgin Mother also embraced.<sup>3</sup> Although aware of renouncing very appreciable goods, we make this choice with serenity and joy, confident of his grace.<sup>4</sup>

<sup>1</sup> Jn 15: 1-11.

<sup>2</sup> Rom 8: 17 and 29; R 1910, 26 s and 75 s.

<sup>3</sup> LG 46.

<sup>4</sup> ET 7 and 55; VM 1913, 75.

### **by professing the evangelical counsels**

#### **41 Religious profession<sup>1</sup>**

is the act by which, through the ministry of the Church we offer ourselves totally to God for his Kingdom.

Through religious profession we bind ourselves by a public vow to observe integrally the evangelical counsels of chastity, poverty and obedience according to the spirit and the particular law of the Institute.<sup>2</sup>

By virtue of profession we are consecrated to God and become members of the Institute,<sup>3</sup> to which we make ourselves fully available, sharing its grace and mission.

On its part the Institute welcomes us within its family willing to sustain us in the path to perfection, by offering to us a greater stability of life, an excellent doctrine, a fraternal communion and a liberty fortified by obedience.<sup>4</sup>

In translating the spirit of the Gospel into our life, we count also on our habit,<sup>5</sup> which is simple and ordinary for the Brothers, and in accordance with the dispositions of the Episcopal Conferences for the clerics.

**R 43-45**

<sup>1</sup> LG 45; PC 1, 5 and 11; CC. 207. 2; 573. 1.

<sup>2</sup> LG 44; CC. 598; 654; RD 9 s.

<sup>3</sup> PC 5; c. 654; RD 7.

<sup>4</sup> LG 43; c. 670.

<sup>5</sup> c. 669, 2.

## **B - Chaste for the Kingdom**

*“No creature will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord.”*

(Rom 8: 38)

### **Because of a singular gift from God**

**42** Through the evangelical counsel of chastity we give to God in a full and unconditional manner all our being: body, mind, heart.<sup>1</sup>

We are led to this choice by a particular grace of knowledge of, and attraction for, the Kingdom inaugurated by Jesus.<sup>2</sup>

While such a grace urges us to renounce the great good of forming our own family

and to detach ourselves from our land and relatives, it makes us share in the great mystery of Christ who was born of a Virgin and lived as a virgin, totally consecrated to his Father's business.<sup>3</sup>

Our existence therefore is not impoverished: God makes our heart free in a special way and inflames it more and more with charity toward Him and toward all, especially the suffering, binding us so that we become in the present world signs and witnesses of the life to come.<sup>4</sup>

<sup>1</sup> LG 42; ET 13; R 1905, 240.

<sup>2</sup> Mt 19: 11-13; PC 12.

<sup>3</sup> Lk 1: 34; 2: 49.

<sup>4</sup> 1 Cor 7: 32ss; LG 46.

### **we live celibacy in charity**

**43** “You must be chaste to the utmost!”<sup>1</sup>

Thus our Founder urges us to live evangelical celibacy, because only by clinging to God with an undivided heart we will be fully able to take care of the poor.

Relying more on the generosity of God than on our own abilities,<sup>2</sup> we bind ourselves to attain a mature and balanced chastity, serenely embodied in our human reality, capable of making itself a continuous gift of love and service.

“Like the sun, which illumines and warms everything without taking any stain upon its splendor,”<sup>3</sup>  
we guard our vow with a demeanour

which expresses inviolable belonging to Christ. All this is done simply and unaffectedly.<sup>4</sup>

<sup>1</sup> R 1905, 15.

<sup>2</sup> PC 12; PO 16; R 1905, 241; Ra 1911, 42.

<sup>3</sup> R 1910, 52; Phil 2: 15 s.

<sup>4</sup> CR 1893, 6.

### **sustained by grace**

**44** Only a deep friendship with Christ can sustain our efforts to live chastity generously<sup>1</sup> and to fill the void created by renouncing human love.

Consequently we cultivate a more and more profound and personal union with him,<sup>2</sup> who through prayer keeps alive within us the esteem for the gift received; through the sacrament of Penance he heals and purifies us; and through the Eucharist he feeds the charity needed for authentic and beneficial celibacy.

A strong and true devotion to the Virgin Mary educates us to deepen our intimacy with the Lord and to relish the joy of fidelity.<sup>3</sup>

<sup>1</sup> SaC 73 s.

<sup>2</sup> Jn 15: 4 and 9; 2 Cor 4: 7.

<sup>3</sup> MC 26 and 57; Ra 1911, 108.

### **in ascetism and vigilance**

**45** Chastity, since it involves the deepest inclinations of human nature, is a difficult conquest.<sup>1</sup>

In order to persevere in the offering of his heart,

everyone should bind himself to overcome the egotism and the tensions typical of various ages; he should also renew the offering of self every day; he should make use of the human means which foster a harmonious development of his personality. <sup>2</sup>

Above all he should undertake a voluntary journey of spiritual progress by work and mortification in achieving an attentive dominion of self and by not conforming to the mentality of the world. <sup>3</sup>

He should be ever vigilant in fear and confidence: more in confidence, however, because he knows well the One in whom he has placed his own trust. <sup>4</sup>

**R 46-50**

<sup>1</sup> PC 12; ET 13 and 15.

<sup>2</sup> PO 16; OT 19; SaC 74.

<sup>3</sup> Rom 12: 2; 1 Cor 16: 13 s.

<sup>4</sup> 2 Tm 1: 12; Ra 1911, 82.

### **in love and fraternal joy**

**46** We are convinced that consecrated chastity edifies the community and at the same time finds in it the irreplaceable environment for maintaining all its vigor. <sup>1</sup>

Everyone should feel duty-bound to offer his confreres a chaste heart, which makes itself all things to all men and opens itself to limpid and sincere friendships, so precious and necessary for dispelling depression, and for conquering discouragements. In a true family climate the community



should surround a confrere with interest and care so that he feels loved and appreciated. <sup>2</sup>

An ardent zeal for the works of mercy also <sup>3</sup> contributes to a holy and joyous chastity: by dedicating ourselves with vigor to the same good project, we sustain each other in deepening our belonging to Christ and to his Church.

<sup>1</sup> PC 12; ET 33 s.

<sup>2</sup> Rom 12: 15 s; SaC 79 s.

<sup>3</sup> R 1902, 28 s.

#### **with a religious vow**

**47** As a choice of love only for Jesus, our Lord, the evangelical counsel of chastity entails a perfect continence in celibacy. <sup>1</sup>

The public and perpetual vow of chastity constitutes a diriment impediment toward contracting a valid marriage. <sup>2</sup>

Through a perfect continence we bind ourselves to abstain from any act contrary to chastity both internal and external.

So as to make a joyous oblation to the Lord, we renounce all affections which might burden the heart and bind it to this world. <sup>3</sup>

<sup>1</sup> c. 599.

<sup>2</sup> cc. 1078, 2; 1088.

<sup>3</sup> Mt 4: 18-22; Lk 5: 11; Cm 1899, 6.

## C - Poor with the poor

*“Jesus told him, ‘If you seek perfection, go, sell your possessions, and give to the poor. You will then have treasure in heaven. Afterward, come back and follow me’”*

(Mt 19: 21)

### Following Christ poor

**48** We are disciples of Christ who, although rich, became poor for our sake: <sup>1</sup> born poor in Bethlehem, extremely poor he died on the cross.

By his life and his teaching he proposes to us the beatitude of the poor: he invites us to take delight in God as our only wealth, who is a Father full of care for his children. <sup>2</sup>

As with his apostles, he also expects of us total detachment from earthly possessions, in order to share with the brothers, in real communion, everything which the Father gives to us. <sup>3</sup>

We welcome this counsel of the Lord with enthusiasm, in order to oppose within ourselves and in the world the thirst for power and riches, and to answer the call of the poor, who are waiting to be recognized as worthy members of the human family. <sup>4</sup>

<sup>1</sup> 2 Cor 8: 9; Phil 2: 6 s.

<sup>2</sup> Lk 6: 20; Mt 6: 25 ss; Ps 15.

<sup>3</sup> Mt 25: 40; Lk 14: 33.

<sup>4</sup> FLG, *Foundations*. 1885, 186; ET 17 s.

**in the spirit of the Founder**

**49** The Founder wanted the Institute to be a family truly poor, not relying on accumulated funds, but trusting in the daily Providence of God, making progress with the fruit of everyone's labor.<sup>1</sup>

"Keep in mind", he used to exhort us, "that our Institute was established in the midst of many oppositions and in great poverty, entrusted more to the Providence of God than to human prudence."<sup>2</sup>

"Live, then, in faith; live in great poverty; be poor, members of a very poor Institute, and whatever you have, give it to the poor in order to extend the bread of Providence to the largest number of forsaken people.

"Thus you will sing the hymn: 'Blessed are the poor,' because it is written that the reign of God is theirs."<sup>3</sup>

<sup>1</sup> Fr 22-23; 1 Cor 9: 12; Phil 4: 12.

<sup>2</sup> R 1905, 7.

<sup>3</sup> VM 1913, 53 ss; Mt 5: 3.

**relying on God's help**

**50** Living in great poverty and entrusting oneself entirely to divine Providence is a virtue of high perfection which is not achieved without the help of divine grace and without one's diligent cooperation.<sup>1</sup>

May our contemplation of both Jesus, the poor One, and of Mary, who excels among the humble and the poor of the Lord,<sup>2</sup>

help us to keep our heart free from temporal anxieties and to understand ever more the evangelical promise: “Seek first his kingship over you, his way of holiness, and all these things will be given you besides.”<sup>3</sup>

The conviction, then, that “in order to do good one must climb Calvary”<sup>4</sup> and that in order to evangelize the poor one must closely share their sufferings, should urge us to face the burden of poverty with courage through the sacrifices and tribulations of each day.

<sup>1</sup> R 1910, 50 s.

<sup>2</sup> LG 55; R 1899, 8.

<sup>3</sup> Mt 6: 33.

<sup>4</sup> Fr 14.

### **practice personal poverty**

**51** In the personal practice of poverty everyone should live willingly an effective detachment from material things.<sup>1</sup> Everyone should tend to a sober and simple life-style, characteristic of one who is content with what is enough for living,<sup>2</sup> and without allowing himself to be carried away by seeking comforts which extinguish the fervor of the heart. If anyone feels called to consider even necessities as superfluous, let him also follow the impulse of the Spirit.<sup>3</sup>

He should express his poverty by observing the common law of work, engaging himself

generously in discharging his duties:  
to labor energetically is the primary form  
of collaborating with Divine Providence  
in the manifold works of mercy. <sup>4</sup>

In a family spirit,  
everything should be held in common among us;  
every confrere should take care of the goods of the house  
and use them with due dependence,  
knowing well that the permission obtained  
does not exempt from the true spirit of poverty. <sup>5</sup>

**R 51-54**

<sup>1</sup> ET 18 and 21.

<sup>2</sup> I Cor 9: 12; Phil 4: 12; I Tm 6: 8.

<sup>3</sup> R 1897, 6; R 1910, 51 s.

<sup>4</sup> PC 13; ET 20; R 1899, 9; R 1910, 10.

<sup>5</sup> Acts 4: 32; PC 13.

### **and community poverty**

**52** Our communities, precisely because they are sent  
to the poor, should take particular care  
in giving witness to poverty. <sup>1</sup>

Taking into account the social context,  
without ignoring practicality and propriety,  
they should shun any luxury  
in the works of apostolic activity <sup>2</sup>.

Whatever they possess or receive,  
is not for their economic security,  
but is the patrimony of the poor. <sup>3</sup>  
Therefore they should shun any temptation  
to make profit and to accumulate,  
and they should employ in works of charity

all that Providence sends to them,  
with a view opened to the needs of the entire Institute  
and to the needs of the Church and of the world.

They should be inspired by the industrious poverty of  
the first Guanellian communities <sup>4</sup>  
in witnessing to solidarity with the poor  
and in making the good news credible to them.

**R 55-58**

<sup>1</sup> ET 16 s; c. 640.

<sup>2</sup> R 1905, 239; c. 634.

<sup>3</sup> R 1897, 6; R 1910, 19 s; *Circ.* Aug. 15, 1913, 161.

<sup>4</sup> LM, *Life*, 143.

**according to the requirements of the vow**

**53** By the evangelical counsel of poverty  
we aim at a life which is poor in spirit and in fact  
in imitation of the Lord. <sup>1</sup>

Specifically by virtue of the vow  
we renounce the right of using and disposing by will  
of anything of cash-value,  
without the permission of the legitimate superior.

Whatever is acquired or received by a member  
under any title or for any reason either  
through his own enterprise or through the Institute  
remains acquired for the Institute itself. <sup>2</sup>  
Also all that is received as pension, subsidy,  
insurance, under any title, belongs to the Institute.

**R 59**

<sup>1</sup> c. 600.

<sup>2</sup> c. 668, 3.

**and the prescriptions of Canon Law**

**54** Although a member retains the ownership of his goods and the capability to acquire additional ones, before the temporary profession he transfers the administration of his own goods to a person of his choice and freely disposes of their use and potential interest, according to the norms of our law. <sup>1</sup>

At least before taking his perpetual vows, he freely disposes of all his present and future goods by a will drawn up in a form that is also civilly valid.

Any modification to these dispositions for any legitimate reason and any action relative to temporal goods requires the permission from the competent superior. <sup>2</sup>

For a more intimate participation in the poverty of Christ, those among us who, after perpetual profession, would also like to renounce the radical ownership of their patrimonial goods, in whole or in part, may do so upon the consent of the superior general and keeping in mind the prescriptions of the law. <sup>3</sup>

**R 60-65**

<sup>1</sup> c. 668, 1.

<sup>2</sup> c. 668, 2.

<sup>3</sup> c. 668, 4.

## D . Obedient Sons

*“Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation to all who obey him”*

(Heb 5: 8-9)

### **To confonn ourselves to Christ**

**55** The entire life of Jesus was a filial obedience to God: although he was divine by nature, he came into the world to fulfill the will of the Father, became a servant to his brothers and learned through suffering what it means to obey. <sup>1</sup>

We too, by professing obedience, put at the complete disposal of God’s will whatever is our own, our will and our liberty. <sup>2</sup>

With this oblation we bring to life again within the Church the obedience of Christ, and we desire to make his sentiments our own, <sup>3</sup> in order to undertake with love the duties which Divine Providence sets for us.

<sup>1</sup> Phil 2: 5-8; Jn 4: 34; Heb 5: 8; 10: 7.

<sup>2</sup> R 1905, 242.

<sup>3</sup> Phil 2: 5.

### **and fulfill God’s plan for us**

**56** With obedience we become brothers and friends to Jesus Christ,



more intimate in our communion with the Trinity:  
“Whoever does the will of God,” says the Lord,  
“is brother, sister and mother to me.”<sup>1</sup>

Obedience is fundamental for the Institute:  
it is the response of our belonging and dedication  
to the Institute; it is a bond which builds our unity;  
it inserts us into the mission of the Church  
under a new title.<sup>2</sup>

By educating ourselves for a complete availability  
to the Gospel, even when it appears obscure and difficult,  
obedience becomes  
an unparalleled school of personal growth  
and a source of copious spiritual fecundity.<sup>3</sup>

In a world which tends to root itself  
in the spirit of pride and domination, obedience  
prefigures the evangelical news of the Kingdom.<sup>4</sup>

<sup>1</sup> Mk 3: 35; Jn 15: 14; Cm 1899, 10 s.

<sup>2</sup> LG 44; PC 14.

<sup>3</sup> ET 29.

<sup>4</sup> 1 Jn 2: 16; LG 44.

### **we live in obedience**

**57** Though with different roles, we all live in obedience,  
because the true superior of the family is the Lord.<sup>1</sup>

Whoever exercises authority should, like the Master,  
keep himself in an assiduous communion  
with the Father and with the brothers<sup>2</sup>  
and should know how to promote the active cooperation  
of everyone for the good of the Church and of the Institute.

Whoever obeys, should recognize in the superior

an aid and sign which God offers to him to manifest his design: 3 he should willingly contribute in searching for that which suits the common good, and should fulfill with responsibility the task received.

Far from perceiving an opposition between the authority and personal freedom, all members should learn how to receive from God, as from a single source, both the service of authority and that of obedience. <sup>4</sup>

**R 66-70**

<sup>1</sup> MM 1889, no. 12; R 1899, 6.

<sup>2</sup> 1 Jn 1: 1-3.

<sup>3</sup> *Rule of St. Benedict*, chs. 2 and 63; c. 601.

<sup>4</sup> ET 25.

**with filial love**

**58** Following the advice of the Founder, we do not content ourselves with practicing obedience merely out of servile fear or out of human submissiveness, but we strive to obey like sons who, in order to please the heart of the Father, seek to know his will and desires, and in fulfilling them, we find the peace of mind and happiness. <sup>1</sup>

We are diligent in discerning the ways of Providence in the revealed word, in the Church, in the voices of the heart, in history and in those to whom we have been sent, ready to hasten without delay wherever and however the Lord calls us.

According to the example of the Family of Nazareth, we live our daily obedience in faith and simplicity,

putting our personal qualities to use  
and acting with freedom of spirit. <sup>2</sup>

**R 71-74**

<sup>1</sup> R 1910, 56 ss.

<sup>2</sup> CR 1893, 31; Ra 1911, 7 and 188.

### **In prayer and dialogue**

**59** To achieve an authentic evangelical obedience  
we need the support of grace  
solicited in prayer: “In prayer,”  
the Founder says, “the will of God is perceived  
and with prayer one can obtain the power to fulfill it.” <sup>1</sup>

We strengthen our will incessantly  
by faithfully fulfilling our duties;  
we should keep alive the gifts of the Spirit <sup>2</sup>  
in such a way that we are able to act always  
with generosity of mind and heart.

We consider the fraternal dialogue indispensable,  
taken up as a style of life and work,  
because by speaking with each other  
men come to understand each other. <sup>3</sup>

If a consensus of opinion is not reached, everyone  
should accept with serenity the decision  
of the superior, to whom  
the duty and responsibility of deciding belongs. <sup>4</sup>

**R 75-78**

<sup>1</sup> R 1899, 13.

<sup>2</sup> MM 1889, no. 8.

<sup>3</sup> R 1905, 26; ET 28.

<sup>4</sup> PC 14; ET 25.

**according to the Constitutions**

**60** By virtue of the vow of obedience we assume the obligation to submit our will to the legitimate superiors in all that directly or indirectly concerns the observance of the vows and of the Constitutions and the fulfillment of the mission. <sup>1</sup>

Only the major superiors have the faculty to impose formal commands on the confreres under their care and the local superior on the members of his community. Those superiors, however, should do so rarely, with prudence, never without a grave reason. They should do so in writing or before two witnesses. <sup>2</sup>

By the same sacred bond of obedience we are obliged to obey the Holy Father, as our supreme superior. <sup>3</sup>

With docility we follow the directives of the Holy See and of the Bishops in conformity with canon law. <sup>4</sup>

**R 79-81**

<sup>1</sup> cc. 601; 598.

<sup>2</sup> cc. 51; 55.

<sup>3</sup> c. 590.

<sup>4</sup> LG 45; MR 20; c. 678.

### III THE CHARITY OF CHRIST SENDS US

#### **With one vocation**

**61** With the same grace of vocation the Lord calls us to follow him in a communion of brothers and shares with us the commission received from the Father: to announce the good news of salvation to the poor. <sup>1</sup>

Consecrated apostles of charity in the Church, we do not exist any longer for ourselves, but for Him. <sup>2</sup>

By dedicating ourselves with all our strengths to the fulfillment of this mission we find our way of sanctification and merit. <sup>3</sup>

<sup>1</sup> Lk 4: 18.

<sup>2</sup> Rom 14: 7 s; 2 Cor 5: 14 s.

<sup>3</sup> R 1910, 10 s; c. 675. 1.

#### **A - We are an apostolic Institute**

*“Jesus now called the Twelve together and gave them power and authority to overcome all demons and to cure all diseases. He sent them forth to proclaim the reign of God and heal the afflicted.”*

(Lk 9: 1-2)

#### **Religious and apostles**

**62** Apostolic and charitable action belong

to the very nature of our Institute:  
it is its grace and identity.<sup>1</sup>

It requires therefore that we live the mission  
as an urgency,

on the pattern of the Apostle who exclaimed:  
“Woe to me, if I do not preach the Gospel!”<sup>2</sup>

So the Founder wanted us to be disciples who,  
burning with charity,  
consecrate themselves to God for the poor.

In this way we are also recognized by the Church  
which considers our mission a sacred ministry.  
The Church entrusts us with it  
so that it may be exercised in her name.

**R 82**

<sup>1</sup> PC 8; EN 14; c. 675.

<sup>2</sup> 1 Cor 9: 16.

### **we live in unity of life**

**63** Fidelity to this vocation demands of us  
an apostolic spirituality.

Remaining firmly rooted in Christ,  
we must lay down our life for the brothers as he did.<sup>1</sup>

We cultivate prayer along with work,  
seeking and loving above all things God,  
who has first loved us.<sup>2</sup>

Therefore, when we announce the Gospel  
or help the poor, we become imitators of Christ,  
who always acted according to the will of the Father.<sup>3</sup>

And when we pray, from the intimate union

with his heart we draw grace and zeal  
to be generous in the service of the brothers. <sup>4</sup>

**R 83-84**

<sup>1</sup> Col 2: 6 s; VM 1913, 58-61.

<sup>2</sup> 1 Jn 4: 10 and 19.

<sup>3</sup> LG 46; Jn 8: 29.

<sup>4</sup> FLG. *Foundations*. 17 s; R 1905, 67; DM 46 s.

### **B - Sent to the poor**

*“As often as you did it for one of my least  
brothers, you did it for me.”*

(Mt 25: 40)

#### **Our people:**

**64** The Lord sends us to those fragile and abandoned brothers  
who, like the paralytic in the Gospel,  
come crying out, “Lord, I have no one!” <sup>1</sup>

This portion of the people of God  
has been pointed out to us as ours by the Founder:  
“Take in the most abandoned of all,  
have him sit at table with you  
and make him one of your own,  
because this is Jesus Christ.” <sup>2</sup>

We are sent to the poor without distinction  
of race, nationality or religion,  
and with even greater urgency,

the more vulnerable they are in their human dignity,  
and in their dignity as children of God.

**R 85**

<sup>1</sup> Jn 5: 7; R 1905, 10.

<sup>2</sup> VM 1913, 72.

### **children and youths**

**65** In our apostolic duties we are entrusted  
with male children and youths who are  
in a state of material and moral abandonment. <sup>1</sup>

Special reasons move us toward them:  
they are dear to the Heart of Christ,  
whose predilections have the force of a command for us:  
“Let the little children come to me.” <sup>2</sup>

Due to their age they have a particular right  
to a sound and Christian education that will enable them  
to insert themselves into society with dignity.

**R 87**

<sup>1</sup> LM, *Saggio*, 17 ss; R 1905, 9, 113 ss and 166; R 1910. 13 ss.

<sup>2</sup> Mk 10: 14.

### **the elderly**

**66** Recipients of our ministry are also the elderly  
who, deprived of human support, would not know  
how to continue alone on their final journey of life. <sup>1</sup>

They are venerable in our sight  
and deserving of care. <sup>2</sup>

Being exposed to many physical and moral sufferings,  
they are in need above all of a friendly presence,  
so that they do not feel neglected in their infirmities,



but find reasons for hope to profit from this time which prepares them for their encounter with the Father.

**R 88**

<sup>1</sup> R 1905, 10, 51 ss and 117 ss.

<sup>2</sup> *Ibid.* 118; FLG, *The Week with God*, 1889, no. 44.

### **“the good children”**

**67** Providence entrusts us with the mentally handicapped, whom our tradition calls “good children” and who, in their already great difficulty, lack requisite care. <sup>1</sup>

Following the Founder, we recognize in them all the dignity impressed by the Creator on every person and the mysterious resemblance with the suffering Servant portrayed by the word of God. <sup>2</sup>

By a special grace of his Spirit, <sup>3</sup> the Lord sends us to these children of his, because his preference is for the weak and also because he has special plans for them.

**R 89**

<sup>1</sup> R 1897, 16 s; R 1899, 99 ss; R 1905, 10 and 172 s.

<sup>2</sup> VM 1913, 70; FLG, *The Ways of Providence*, 154 s; Fr 19.

<sup>3</sup> JOHN PAUL II, *Discourse* 3-28-1982, in *Ch.* no. 191, 121.

### **“the flock without a shepherd”**

**68** Sharing the compassion of the Lord, the Institute directs itself to that portion of the people of God who live like sheep without a shepherd. <sup>1</sup>

The Institute devotes itself to the pastoral care of souls from the low socio-economic class, even in parishes

entrusted to us, where the ministry of evangelization and worship combines with active expressions of aid to the poor. <sup>2</sup>

Although not directed to a strictly missionary aim, the Institute works in mission lands with activities that are characteristic of its charism for the expansion of the reign of God and for the development of the young Churches. <sup>3</sup>

Placed under the patronage of St. Joseph, the Institute spreads throughout the world the apostolate of prayer for the dying, so that they also may pass unto eternal life comforted by the Lord Jesus and by the Virgin Mary. <sup>4</sup>

The Institute regards it as its duty to make use of the means of social communication, in order to expand the boundaries of charity. <sup>5</sup>

<sup>1</sup> Mt 9: 36; 15: 32.

<sup>2</sup> LDP 1909, 7 s and 22 s; R 1905, 10 s.

<sup>3</sup> *Norms* 1915 no. 45; VM 1913, 11 ss; AGD 40; cc. 781 and 783.

<sup>4</sup> *Circ.* Jan 1914, 172 ss.

<sup>5</sup> LDP 1898, 70; FLG. *Sketches*, 1910, no. 35.

## C - For a service of charity

*“To the weak I became a weak person with a view to winning the weak. I have made myself all things to all men in order to save at least some of them. In fact, I do all that I do for the sake of the gospel in the hope of having a share in its blessings.”*

(I Cor 9: 22)

### Our project

**69** In serving those whom the Lord reserves for our apostolic care, we imitate the fatherly love of God, who follows his children with solicitude, so that they may attain the fullness of life. <sup>1</sup>

By making ourselves cooperators with the Father, we help them to discover their dignity and to progress toward the maturity of their person in Jesus Christ. <sup>2</sup>

For this purpose we operate so that they adequately receive “Bread and the Lord”, <sup>3</sup> convinced that man needs bread for the body and bread for the spirit. <sup>4</sup>

We work to spread the charity that strives to build a society which respects the rights of the poor. <sup>5</sup>

R 92-97

1 Jn 10: 10; GS 40 ss; Eph 3: 15; R 1905, 7.

2 Eph 4: 15; GE 2; GS 22.

3 P II 454 and 785; *Circ.* Oct. 20, 1913. 162.

4 FLG, *Let Us Go to the Father*, 87.

5 PP 42 and 47; ET 17, 18 and 52; GS 93.

**to give bread**

**70** Above all we must love the poor,  
because the heart needs love  
as the body needs food:  
our primary service consists  
in nourishing esteem and affection toward them. <sup>1</sup>

With the solicitude that only charity can suggest,  
we are diligent in providing them with all that is necessary  
and useful for a truly human existence. <sup>2</sup>

According to the physical condition of the persons,  
we care for their health.

Through instruction, work and the use of suitable means  
we promote the development of their capabilities,  
physical, emotional, intellectual,  
for an ever greater openness  
to participation, liberty, and truth. <sup>3</sup>

**R 97-107**

<sup>1</sup> MM 1889, 35; R 1899, 65; R 1905, 119.

<sup>2</sup> CR 1893, 31; R 1905, 119 s; EN 30 ss.

<sup>3</sup> R 1910, 15 ss; R 1911, 51; *Puebla*, ns. 351-356.

**and the Lord**

**71** We live among the poor as educators in the faith,  
so that along with us they may encounter Christ  
and experience his salvation. <sup>1</sup>

By respecting the religious choices of each,  
we announce the word of God by the witness  
of life and through a suitable and integral catechesis. <sup>2</sup>  
By guiding them to prayer, to the sacred liturgy,  
to the sacraments and especially to the Eucharist,

we encourage them to model their lives on the Gospel, with the help and the example of Mary our Mother.<sup>3</sup>

Through a progressive Christian maturation, we help them to discover and follow their vocation.

We share with them the treasures of spirituality left to us by our Founder, such as the assurance of being loved by the Father, a trust in Providence, effective charity, the value of suffering, and love for the Church.

**R 97-107**

<sup>1</sup> PO 6; GS 45; MR 15.

<sup>2</sup> DH 2; c. 673; CT 5 and 18.

<sup>3</sup> LG 66; AGD 5; R 1905, 78.

### **with fervor of works**

**72** Our apostolic service takes various concrete forms as determined by the needs of the poor and by the diversity of places and cultures.<sup>1</sup> Thus we imitate the pastoral sensitivity and faith of the Founder in the face of the needs of his own time.

In organizing activities and works, we see to it that they are authentic expressions of the charism of the Institute and constitute an effective witness in the local Church.<sup>2</sup>

Under the guidance of our superiors, we are watchful in submitting the works to a constant discernment in order to sustain them with resolution, or wisely adjust them, or even abandon them.

And in response to the invitations of Providence  
we do not fear to undertake courageous enterprises.<sup>3</sup>

**R 86, 108**

<sup>1</sup> PC 20; EN 51-53; MM 1889, no. 11.

<sup>2</sup> PC 3; MR 12.

<sup>3</sup> MR 19; c. 677. 1.

### **in the spirit of the preventive method**

**73** The spirit which has to animate our service  
is that apostolic charity which is clothed with mercy,  
that is with compassion, solidarity and solicitude.<sup>1</sup>

Our places should be characterized by a climate  
of welcome, trust and benevolence.

The poor should feel truly loved  
and comfortable in our midst, as in a family.<sup>2</sup>

Confident that the grace of God precedes  
and accompanies them always, we watch over their steps,  
with an attentive but discrete presence  
so that no sort of evil may take them unaware  
and that in the path of life they may reach a happy goal.<sup>3</sup>

**R 94**

<sup>1</sup> Cm 1899, 4; R 1905, 90-95; R 1910.71 s.

<sup>2</sup> MM 1889, no. 12; LM. *Life*, 193 s.

<sup>3</sup> R 1899, 151.

### **untiring in good**

**74** “We can never stop as long as there are poor  
to be assisted and distresses to be relieved.”<sup>1</sup>

This charitable task demands of us  
an untiring commitment to work,<sup>2</sup>

which makes action precede talking,  
in the footsteps of Jesus who has set down the path  
of doing good first of all by the example of charity  
and then by the word of sacred doctrine.<sup>3</sup>

Hence, in the style of the Founder,  
the spirit of initiative, of far-sightedness,  
of humble and generous oblation,  
“It is necessary to give hands, mind and heart,  
even to make a victim of oneself  
for the poor of Jesus Christ, because it is written  
that the good Shepherd lays down his life for his sheep.”<sup>4</sup>

<sup>1</sup> LDP 1894, 183.

<sup>2</sup> VM 1913, 7; LM, *Life*, 23 s and 143 s.

<sup>3</sup> R 1910, 10.

<sup>4</sup> R 1905, 8 s.

## D - United in the mission

*“He who plants and he who waters work to the same end. Each will receive his wages in proportion to his toil. We are God’s co-workers, while you are his cultivation, his building.”*

(1 Cor 3: 8-9)

### Jointly responsible

**75** The Lord entrusts the mission  
to the entire family of the Institute,<sup>1</sup>  
which carries it out concretely in the provincial  
communities and first of all in the local houses.

The mission is therefore a grace and a vocation peculiar to the communities: <sup>2</sup> they should keep themselves always aware of it by being active centers of evangelical charity.

The confreres share a common mission and are jointly responsible, as Clerics or Brothers, according to the richness of the gift received. <sup>3</sup>

All should act in the name of the community, in an intimate solidarity among themselves, respecting the roles of each confrere. They should give the best of themselves, making themselves all things to all in order to win over as many as possible to charity. <sup>4</sup>

**R 82, 95**

<sup>1</sup> R 1899, 5 ss; R 1905, 24 ss; R 1910, 21 ss.

<sup>2</sup> EN 14 and 59-62; CG 1981, no. 255 s.

<sup>3</sup> 1 Cor 12: 4-7.

<sup>4</sup> 1 Cor 9: 19 and 22.

### **Clerics and Brothers**

**76** So that the mission might be carried out with a wider variety of gifts, the Founder wanted an Institute made of Clerics and Brothers. <sup>1</sup>

To the tasks of their religious vocation, priests and deacons unite also those tasks that flow specifically from the Holy Orders. <sup>2</sup> They are therefore available for all services which are necessary for carrying out the project of the Institute, permeating all of their activities with a priestly ministry. In particular they bring to their work the ministry of the Word,



of pastoral guidance and sacramental action.

In the Founder they have a model for living the compassionate charity of Jesus, the good Shepherd.<sup>3</sup>

The Brothers, as lay religious, offer to the mission their ability, experience and professionalism, enlivening all these with evangelical witness.<sup>4</sup> They make themselves available to the poor and serve them according to the style of the good Samaritan. They predispose their hearts to accept the sanctifying action of the priestly ministry and, by their holy life, edify the Church and praise the Lord.<sup>5</sup>

### **R 137**

<sup>1</sup> FLG, *Sketches*, ns. 32-33; *The Ways of Providence*, 164 s; c. 588, 1.

<sup>2</sup> c. 207.

<sup>3</sup> R 1905, 8 s; PO 13.

<sup>4</sup> LG 30 ss..

<sup>5</sup> R 1905, 10; R 1910, 23-25; AA 2 ss.

### **with the Guanellian Family**

**77** Along with us, and engaged in the same mission and work are the Daughters of Saint Mary of Providence and, in various forms, the Guanellian Cooperators.<sup>1</sup>

Toward the Daughters of St. Mary of Providence we cultivate fraternal dialogue and cooperation in the spirit of unity which our Founder wished to establish between the two Institutes.<sup>2</sup> We are available to share initiatives of studies, formation, apostolic activities without hindering our reciprocal autonomy of governance and administration of temporal goods.

In the Cooperators we recognize the grace of a specific vocation which urges us to proceed and to work together.<sup>3</sup> While we respect the autonomy of their association, we encourage them to love the poor, to cooperate with the Institute,<sup>4</sup> and we help them to nourish their dedication with our Guanellian spirituality.

**R 138-141**

<sup>1</sup> VM 1913, 79 s; LM, *Life*, 116 s and 204 s.

<sup>2</sup> R 1894, 102; R 1899, 273; VM 1913, 79 s and 87.

<sup>3</sup> LDP 1893, 63 s; AA 19; cc. 303; 311; 677, 2.

<sup>4</sup> R 1905, 212 ss.

### **and with other cooperators**

**78** Often other people associate with us, who wish to share our projects of good works: benefactors, alumni, friends, and volunteers.<sup>1</sup> Their contribution is precious. For us it is a gift from Providence; for themselves it is a grace of partaking in the Kingdom of charity.<sup>2</sup>

We regard as especially valid the cooperation offered to us by the relatives of our recipients.<sup>3</sup>

With those who take part directly in our activities because of employment, we do not limit ourselves to a rapport of justice and mutual respect, but we seek an effective understanding in pursuing the goals of the house according to the spirit of the Institute.<sup>4</sup>

To those whom the Lord sends to help us in the assistance of the poor

we offer the possibility  
of knowing and living the Guanellian message.

**R 142-144**

<sup>1</sup> R 1905, 212 ss; *Norms*, 1915, ns. 39-42.

<sup>2</sup> LDP 1911, 17; FLG, *The Ways of Providence*, 204 s.

<sup>3</sup> GE 3 and 6; GS 50.

<sup>4</sup> DH 4.

### **operate In the local Church**

**79** Our communities in the local Churches  
become part of the diocesan family,<sup>1</sup>  
to whose life and mission they contribute  
by witnessing the religious obligations  
and their specific apostolic activities.<sup>2</sup>

Under the guidance of the Bishop they should cooperate  
with the local clergy, the religious  
and with all those human resources  
which operate for the Gospel and for human growth.<sup>3</sup>

In mutual relations they should take inspiration  
from a two-fold fidelity: to the charism of the foundation and  
to the comprehensive pastoral ministry.<sup>4</sup>

**R 77**

<sup>1</sup> LG 44; CD 34; MR 18, 36 and 52.

<sup>2</sup> MM 1889, no. 7; MR 14; c. 673.

<sup>3</sup> cc. 678; 680.

<sup>4</sup> ET 50; cc. 574; 577.

### **with no boundaries in charity**

**80** “The whole world is your homeland,”  
the Founder tells us,  
“and your boundaries are the world’s boundaries.

“Be obedient to the ways of Providence  
by entrusting yourselves to Her and make haste,  
because you have a mission too great ever to be fulfilled.

“In the vineyard of the Lord all work with eagerness.  
Work and pray, bringing always the goodness of faith  
and charity, without fearing the world. Jesus is with you,  
and your Mother, the Blessed Mother, leads you.”<sup>1</sup>

“And you, good Servants of Charity, who daily  
across the years have assisted the poor with faith,  
will possess the Kingdom which the Lord in his bounty  
has prepared for you since the creation of the world.”<sup>2</sup>

<sup>1</sup> VM 1913, 7, 9, 11 and 58.

<sup>2</sup> R 1910, 10.

*Part Three*  
**FAITHFUL TO OUR VOCATION**



# I

## GUIDING PRINCIPLES

*“Let us profess the truth in love and grow to the full maturity of Christ the head.”*

(Eph 4: 15)

### **Be not afraid, little flock!**

**81** In view of the great good and the **great** tasks of our vocation we feel like a little flock, <sup>1</sup> trusting however in the promise of the Lord: “Be not afraid, I am with you every day!” <sup>2</sup>

Faith in his presence encourages us to intensify efforts and toils for the work of vocations and formation with the attitude which was typical of the Founder, who said: “In the works of Providence we must rely on God as if He does everything and we do nothing, and at the same time we must exert ourselves as if everything would depend on us and nothing on God.” <sup>3</sup>

Along with this direction may the Lord grant that our Institute grow not only in number, but even more in virtues and fervor of religious zeal. <sup>4</sup>

<sup>1</sup> Lk 12: 32; FLG. *The Ways Of Providence*, 217 s; VM 1913, 47.

<sup>2</sup> Mt 28: 20.

<sup>3</sup> Ra 1911,36.

<sup>4</sup> R 1910, 32.

### **Importance of formation**

**82** The Institute places among its primary duties the task of assuring its members a solid formation.<sup>1</sup> In fact the harmonious development of the person, the apostolic vigor and the unity of the Institute depend largely on this element.<sup>2</sup>

The Institute welcomes its new children as a gift from God and, after the example of Jesus who prepared the disciples for their mission, educates them in mind and heart.<sup>3</sup>

For this purpose, the Institute devotes prayer, resources of persons and means, calling upon everyone's cooperation, and preparing first a qualified and efficient formation team.

**R 146**

<sup>1</sup> Fr 16; LM, *Life*, 148 s; DH 4.

<sup>2</sup> PC 8; OT 2.

<sup>3</sup> Mk 3: 13 ss; R 1910, 41.

### **purpose and objectives**

**83** Through formation we strive to become disciples resembling the Master more and more, as the word of God indicates, "Those whom he foreknew, he also predestined to share the image of his Son."<sup>1</sup>

We take part in this plan willed by God through our religious and apostolic vocation<sup>2</sup> as we walk in the footsteps of the Founder. We therefore model our lives on the Gospel,



in the spirit of the Institute  
and in the observance of the Rule.

Docile to the action of the Holy Spirit,  
we commit ourselves to maturing fully,<sup>3</sup>  
by continuously seeking God,  
by discovering and appreciating  
all our potential as persons,  
in order to give ourselves as gifts for our mission.<sup>4</sup>

**R 147-149**

1 Rom 8: 29; Gal 4: 19; LG 3.

2 Rom 12: 6-8; R 1910, 120 s.

3 Gal 5: 24 s; Eph 4: 13; OT 8 and 11; LG 4.

4 GS 43 and 55; PO 18; c. 245; R 1910, 41.

### **the formation process**

**84** The formation process is one of a dialogue  
and growth lasting throughout one's whole life.<sup>1</sup>

We live out our personal history of salvation  
through various phases, each with its own set  
of contents, experiences and characteristics.<sup>2</sup>

All of us in the Institute receive a basic formation  
which allows the development  
of a common Guanellian vocation.  
Taking into account the diversity of the gifts received,  
Clerics and Brothers undergo different programs  
in view of their specific ministries.

We are always vigilant in remaining faithful  
to the directives of the Church, our Mother, and  
to the unity of direction as expressed by our superiors.<sup>3</sup>  
We give particular attention to each person

in his cultural context, perceiving the will of God and respecting his qualities and times of growth. <sup>4</sup>

**R 150-151**

<sup>1</sup> ET 36; c. 661.

<sup>2</sup> RC 4 and 9; R 1910, 30 ss.

<sup>3</sup> 1 Thes 4: 1-3; OT 9; R 1910, 27 s.

<sup>4</sup> OT 1; GE 1 and 2.

### **the Individuals Involved**

**85** “Between the candidate and the Institute there is the grace of the Lord which operates, a grace which must be solicited by both in a spirit of faith and fervor.” <sup>1</sup>

Each one of us is personally responsible for his own formation.

In fact, Christ called each one of us by name, and so we must live out our response in person. <sup>2</sup>

Formation needs the community as its natural environment. In it the confreres experience the values <sup>3</sup> of consecrated life, share the joys and labors of the apostolate, and acquire greater availability and self-control.

The members of the formation team play a decisive role, especially in the initial phase. Keeping in mind and heart the spirit of the preventive method, <sup>4</sup> they accompany the candidates and the religious in their spiritual, doctrinal and apostolic growth. <sup>5</sup>

**R 152-153**

<sup>1</sup> R 1910, 40.

<sup>2</sup> Gn 12: 1; Ex 4: 19; Is 49: 1; Mt 4: 18-22; Lk 1: 30.

<sup>3</sup> ET 32 s and 38; c. 652, 4.

<sup>4</sup> R 1905, 91.

<sup>5</sup> OT 6, 11 and 14; RF 3; c. 244.

## II PASTORAL MINISTRY FOR VOCATIONS

*“It was not you who chose me, it was I who chose you to go forth and bear fruit.”*

(Jn 15: 16)

### Vocation promotion

**86** Joyful in the vocation we have received, we too, imitating the apostles, strive to raise up more collaborators for the Kingdom of God. <sup>1</sup>

In this “work of works” we recognize our obligation to become magnets which attract hearts, as the Founder used to exhort. <sup>2</sup>

First of all we put into practice the command of the Lord, “Ask the harvest-master to send workers to his harvest.” <sup>3</sup>

But we consider action to be necessary also.

Each of us should work diligently to help **children** and young men especially to discover God’s will for them and to follow it generously.

Every community, though working within the local Church at the service of all vocations, should exert itself to have the Guanellian spirit made known and to foster vocations to our Institute. <sup>4</sup>

**R 155-158**

<sup>1</sup> Act 6: 3; 15: 37 ss; c. 233.

<sup>2</sup> R 1910, 30 ss.

<sup>3</sup> Mt 9: 37 s; Lk 6: 12 s; Acts I: 14.

<sup>4</sup> R 1910, 23 and 32; OT 2.

**hearty welcome**

**87** With those who show interest  
in our life and mission  
we establish an open dialogue for mutual acquaintance,  
fostering encounters according to the evangelical  
style, “Come and see.”<sup>1</sup>

To those who show signs of the divine call  
we offer the help of an appropriate companion,  
to sustain their zeal and to ascertain their motivations.<sup>2</sup>

Those who, finally, direct themselves  
toward the Guanellian life with the intent to embrace it,  
are usually admitted among us to begin  
an adequate period of preparation for novitiate,<sup>3</sup>  
in a suitable and well-ordered environment.  
With the proper spiritual guidance,  
they will be able to evaluate the relationship  
between their personal plans and those of the Institute.  
All work done within the community during this period  
is done without reimbursement.<sup>4</sup>

**R 159.167**

<sup>1</sup> Jn 1: 39; R 1910, 16 and 30 s; R 1905, 110 s.

<sup>2</sup> OT 3; c. 234.

<sup>3</sup> RC 4 and 12; c. 597, 2; R 1910, 35 ss.

<sup>4</sup> c. 702, 1.

### III FIRST FORMATION

#### A - The Novitiate

*“Speak, Lord, for your servant is listening.”*  
(1 Sm 3: 9)

#### **Nature and purposes**

**88** The novitiate marks the beginning of religious life and offers our candidates the possibility of learning more about their own vocation and the vocation of the Institute, of experiencing its life style, and of forming their minds and hearts according to its spirit. <sup>1</sup>

At the same time the novitiate allows the Institute to share its spiritual richness and to evaluate the intentions and the aptitude of the novices. <sup>2</sup>

Because of the significance of initiation, the novitiate must be an experience of faith which is modeled on the faith of the Apostles, who were invited by Jesus to stay with him before they were sent to preach. The novices, too, after leaving the things of the world, join Christ, the Master,

and are converted to his thoughts and sentiments in order to be fully admitted to his following. 3

## **R 168**

<sup>1</sup> RC 4 and 13; ES II 33; c. 646.

<sup>2</sup> ET 11; MR 11; cc. 597, 1; 642; 646; 652, 1.

<sup>3</sup> R 1910, 40 ss.

### **admission**

**89** Only those who have arrived at a free and deliberate decision regarding their vocation, who do not present canonical impediments, meet the requirements established by the particular and universal laws, and are endowed with good health, suitable character and sufficient maturity, may be admitted to the novitiate to assume the life of our Institute. <sup>1</sup>

The right of admitting a candidate to the novitiate or to dismiss him during this period, pertains to the provincial with the consent of his council. <sup>2</sup>

The novitiate must be made in one of the houses properly designated for this purpose through a written decree of the superior general with the consent of his council. <sup>3</sup>

## **R 169-171**

<sup>1</sup> RC 13 ss; cc. 642-645.

<sup>2</sup> c. 641.

<sup>3</sup> c. 647.

### **and duration**

**90** The entrance to novitiate is celebrated

with a rite of acceptance, <sup>1</sup> by which the novice places himself under the guidance of the master.

To be valid, the novitiate must include at least twelve months, which must be spent in the community of the novitiate, but it may also last two years, according to our regulations. <sup>2</sup>

If the formation warrants it, the provincial may allow that a group of novices spend one or two periods of apostolic exercises <sup>3</sup> in another house of the Institute designated by him.

An absence from the house of novitiate, during the canonical year, of more than three months, continuous or interrupted, invalidates it, but an absence of more than fifteen days is to be made up. <sup>4</sup>

**R 172-175**

<sup>1</sup> OP 16-27.

<sup>2</sup> c. 648, 1 and 3.

<sup>3</sup> c. 648, 2; RC 23-25; R 1910, 44 s; R 1905, 13.

<sup>4</sup> c. 649.

### **the master of novices**

**91** The direction of the novices is reserved solely to the master of novices. who must be a professed member with perpetual vows, appointed by the superior general with the consent of his council. <sup>1</sup>

A man of God and of deep spiritual and Guanellian experience, he has the task of leading the novices toward a total oblation of themselves to God and of forming them according to the spirit of the Institute,

by following the formative program  
as it is defined by our particular laws.<sup>2</sup>

A disciple himself of the only Master Jesus Christ,<sup>3</sup>  
he should consider himself  
an older brother of the candidates.  
He lives with them, and instructs them daily.  
He leads them by his own example,  
and educates them firmly but gently.  
Respecting the work God is accomplishing in them,  
the master regulates the practice of virtues  
and the adaptability to the mission<sup>4</sup>  
according to the capabilities of each novice.

**R 186-182**

<sup>1</sup> cc. 650-651.

<sup>2</sup> c. 607; R 1910, 109 ss; RC 23 and 30 s.

<sup>3</sup> Mt 23: 8 ss; Jn 2: 24; St 1898, 24.

<sup>4</sup> R 1905, 215; R 1899, 51 ss.

### **the novice**

**92** The novice should consider the period of novitiate  
a privileged period of his life,<sup>1</sup> reserved  
for increasing his knowledge and imitation of Christ,  
for meditating on our Rule and for evaluating  
his suitability for the Guanellian vocation.<sup>2</sup>

With prayer, docility to the Spirit  
and detachment from himself,  
he strives to build up his life in faith.  
Under the guidance of the master of novices  
he develops his relationship with God  
through a serious biblical and liturgical formation,  
and internalizes the spiritual patrimony of the Institute.<sup>3</sup>



In the community experience and his daily work he learns how to live the expectations of our consecration.<sup>4</sup>

He will be inspired especially by the personage of the Founder to achieve that unity of life which is characteristic of an Institute of apostolic nature.

**R 178**

<sup>1</sup> R 1910, 40 ss.

<sup>2</sup> 2 Cor 5: 17; OT 8; RC 15; R 1905, 215 ss; c. 652, 1.

<sup>3</sup> c. 652, 2 s; RC 31.

<sup>4</sup> R 1910, 44s.

### **admission to profession**

**93** The novice may leave the Institute and, on its part, the Institute may dismiss him.<sup>1</sup>

At the end of the novitiate, after allowing his decision to mature before God, he makes a written request to make his religious profession.

Taking into consideration the opinions of the master of novices and of the community,<sup>2</sup> the provincial superior with his council evaluates the suitability of the candidate, making sure that the requirements and conditions established by the general and proper laws are met. Thereupon, he decides on his admission with the consent of his council.<sup>3</sup>

If the candidate is not found suitable, he is dismissed. In case of any doubt,

the same superior may extend the period of trial, for not more than six months. <sup>4</sup>

The profession is received by the legitimate major superior personally or through his delegate. <sup>5</sup>

**R 187-188**

<sup>1</sup> c. 653, 1.

<sup>2</sup> c. 652, 4; PC 14; OT 2; RC 32.

<sup>3</sup> c. 656, 1-4.

<sup>4</sup> c. 653, 2.

<sup>5</sup> c. 656, 5.

## **B - Religious profession**

*“Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so.”*

(Mt 11: 25-26)

### **Formula of profession**

**94** The formula of religious profession is as follows:

I... (last name and first name)

**in the presence of the Most Holy Trinity,**

**the Father, Son and Holy Spirit,**

**desiring to follow our Lord Jesus more closely and**

**to serve him in those brothers who are most needy,**

**relying on the intercession of the Immaculate Virgin,**

**and the protection of our blessed Founder,**

**today, before the Church,**

**place in the hands of the Superior General**

(or Provincial or Delegate)

**the vows I make to God for one year (for the rest of my life)**

**to live chaste, poor and obedient**

**in fraternal communion of life according**

**to the Constitutions of the Servants of Charity.**

**May the grace of the Holy Spirit**

**and the charity of my confreres**

**help me to respond faithfully every day**

**to the call of the Lord**

**and to proclaim the Gospel with my life.**

The Superior answers:

**In the name of the Church and of the Institute**

**I accept your vows for one year (for the rest of your life).**

**May the Lord grant you**

**to bring your offering to fulfillment,**

**by uniting it to the Eucharistic Sacrifice.**

**R 189-190**

### **juridical effects and renewal of vows**

**95** With the religious profession the confrere becomes more intimately sacred to the Lord, dear to the brothers who surround him, a living stone in the structure of the Institute.<sup>1</sup>

He is assigned to the province in which he was admitted as a postulant, assumes the rights and duties of the members of the Institute and, as a sign of consecration,<sup>2</sup> receives the religious habit.

He renews his profession every year for three years. This period may be extended, but never beyond nine years.

Within this period of time the confrere may request to be admitted to perpetual vows.<sup>3</sup>

If he is considered ready, the confrere is admitted by the provincial superior<sup>4</sup> to renew his temporary vows.

The provincial superior, besides the consent of his council, will request the opinion of those who have cared for the formation of the candidate.

**R 191-192**

<sup>1</sup> R 1910. 47; LG 44; RC 2.

<sup>2</sup> c. 669.

<sup>3</sup> c. 655; RC 36 s.

<sup>4</sup> c. 656, 3.

### **formative program**

**96** During the period of the temporary formation the confrere consolidates the formation begun in the novitiate,

in view of his perpetual profession. <sup>1</sup>

To this end, the confrere strengthens himself in the spirit of piety, sacrifice and zeal, with the support of a formative community and spiritual guidance. <sup>2</sup> He assimilates in his daily life the spirit of the Founder and the values of our tradition, and progresses in his conformity to Christ through his faithful practice of the vows. <sup>3</sup>

He engages in apostolic service and in activities characteristic of the Institute so that he may ascertain more adequately his personal capabilities in light of the Guanellian mission.

**R 193-202**

<sup>1</sup> c. 659, 1; PC 18; ES II 33 and 35.

<sup>2</sup> OT 5; RF 1 and 29.

<sup>3</sup> RC 85.

### **Clerics and Brothers**

**97** Whoever is called to the ministry of the priesthood or diaconate, during his doctrinal formation, accomplishes his preparation in conformity with the norms established by the Church and by the regulations regarding our studies. <sup>1</sup>

The Brothers pursue their own formation keeping with their specific identity.

To an adequate theological and pastoral preparation they add an appropriate **educational** and professional training, <sup>2</sup> according to their personal inclinations and the needs of the Institute.

All confreres undertake their studies as a very important form of **asceticism** to nourish their spiritual life and, in particular, to open themselves with wisdom

to a greater knowledge of God, of themselves and of the world.<sup>3</sup>

## R 203-219

<sup>1</sup> cc. 232-264; 659. 3; 1008-1054.

<sup>2</sup> PC 10, 15 and 18; ES II 27 and 36 s.

<sup>3</sup> MR 29-31; c. 660.

### perpetual profession

**98** Perpetual profession is one of the most important decisions in the conscience of a baptized person and the culmination of the first formation.<sup>1</sup>

To be admitted to it, it is necessary that, besides meeting the conditions and requirements established by the common and proper laws, the candidate has achieved a proportionate maturity for such a fundamental life choice.<sup>2</sup>

The candidate must clearly understand the seriousness of this decision.

In order to make his choice with complete freedom and renewed awareness, he must reserve a sufficiently long period of time as an immediate preparation, almost like a second novitiate to be spent in reflection and prayer.<sup>3</sup>

The provincial superior, with the collegial consent of his council, has the right of admitting candidates to profession and Holy Orders.<sup>4</sup> In this latter case, he must obtain the authorization of the general council.

## R 220-224

<sup>1</sup> R 1905, 218; LG 44 and 46.

<sup>2</sup> cc. 656-658; PC 12; OT 11 and 14.

<sup>3</sup> RC 9.

<sup>4</sup> c. 656, 3.

## IV ONGOING FORMATION

*“Brothers. I do not think of myself as having reached the finish line. I give no thought to what lies behind but push on to what is ahead. My entire attention is on the finish line as I run toward the prize to which God calls me, life on high in Christ Jesus.”*

(Phil 3: 13-14)

### **Formation is a life long**

**99** Once we have been fully inserted into the life and apostolic work of the Institute, the obligation of continuing education must be continually felt to persevere in faith and remain well-rooted in the values of our vocation. <sup>1</sup>

By vigilance and prayer we strive daily to fulfill everything with a right intention and fervor of spirit, renewing our resolution to walk in newness of life, in the certainty that, “He, who has begun this good work in us, will carry it through to completion, right up to the day of Jesus Christ.” <sup>2</sup>

**R 225-227**

<sup>1</sup> PC 18; ES II 19; cc. 598, 2; 661.

<sup>2</sup> Phil 1: 6.

### **personal**

**100** We are convinced that for an ongoing formation, as for any vital growth-process, personal responsibility is indispensable. <sup>1</sup>

Not only should each of us take advantage of the great forms of Christian and religious spirituality, but we should likewise profit from the little things, from ordinary activities and life experiences.<sup>2</sup>

We should not neglect opportunities to perfect our theological, cultural and pastoral formation, so that we may be prepared to fruitfully maintain a dialogue with the people of our times.<sup>3</sup>

Above all we should often return to the origins of the Institute and of our personal vocation, to draw renewed apostolic vigor from them.

**R 228**

<sup>1</sup> Jn 21: 22; Mt 25: 14 ss; Mk 10: 21.

<sup>2</sup> LG 42.

<sup>3</sup> GS 43.

### **and community commitment**

**101** The local communities likewise must become active resources of continuing education. They are, in fact, educators of their members and so need themselves to grow in fidelity.<sup>1</sup>

To each confrere the communities should offer valid support and suitable occasions for personal development. The communities themselves should constantly seek to become settings of true fraternity, of evangelical renewal and of openness to requests coming from the Church and from the world.

The superiors, at their various levels, should periodically provide the confreres with appropriate times for aggiornamento.



They should promote initiatives for their religious and human development by supplying their members with the necessary means for this growth. <sup>2</sup>

**R 229-231**

1 LG 9; GS 32.

2 PC 18; cc. 279, 2; 661; 672.

**faithful in trial**

**102** The Lord is a good Father to us and could never leave the children who trust in him without the help they need. <sup>1</sup>

It is primarily on this assurance that we base our hope and willingness to remain in his love till the end. <sup>2</sup>

We know, however, that, as with the Founder, fidelity cannot be separated from suffering and that God may reserve for us difficulties and afflictions. <sup>3</sup>

To be strong in times of trial we need to persevere in truth and in listening to the word of the Lord, who makes firm our vocation.

Together with the grace of God, we consider the support of the confreres to be important.

1 LM, *Life*, 104; R 1899, 7 and 9; R 1905.7.

2 Jn 15: 1 ss; 9: 62.

3 Lk 9: 23 s; Rom 8: 18.

## V SEPARATION FROM THE INSTITUTE

*“Strive for peace with all men, and for that holiness without which no one can see the Lord. See to it that no man falls away from the grace of God.”*

(Heb 12: 14-15)

### **Departure from the Institute of a religious with temporary vows**

**103** If any of us feels conscience-bound to leave the Institute, he should let his decision mature before God,<sup>1</sup> after seeking the advice of prudent and experienced people.

He may leave the Institute, however, only when the period of his temporary profession has expired.<sup>2</sup>

If for a grave reason he asks to leave the Institute during the time of temporary profession, the superior general can grant him the necessary indult with the consent of his council.<sup>3</sup>

<sup>1</sup> c. 691, 1.

<sup>2</sup> c. 688, 1.

<sup>3</sup> c. 688, 2.

### **or with perpetual vows**

**104** A confrere with perpetual vows can transfer to another religious Institute with the permission of the superior general of each Institute given with the consent of their respective councils.<sup>1</sup>

If for a grave reason he asks for an indult of absence or, exlaustration from the Institute, all the norms of common law must be respected. <sup>2</sup>

However, he should not seek an indult to leave the Institute without very grave reasons. He must present a written petition to the superior general, who is to transmit it to the Holy See along with his personal opinion and that of his council. <sup>3</sup>

<sup>1</sup> c. 684, 1.

<sup>2</sup> cc. 686, 1; 687.

<sup>3</sup> c. 691.

### **dismissal or readmission**

**105** Likewise the Institute may find itself in the position of having to dismiss a confrere in temporary or perpetual vows. <sup>1</sup>

Religious who are called Servants of Charity should not deliver such a grave sentence unless it is a very serious matter of justice or charity, and only after having attempted the repentance of the confrere through fraternal correction, if time allows. <sup>2</sup>

For the dismissal of a confrere in perpetual or temporary vows, and for the eventual readmission of a professed who has left the Institute or has been legitimately dismissed, the procedure of common law must be observed. <sup>3</sup>

<sup>1</sup> cc. 694-704.

<sup>2</sup> R 1910. 81 ss.

<sup>3</sup> c. 690, 1.

**with justice and charity**

**106** The confrere, who legitimately leaves the Institute or is legitimately dismissed from it, cannot seek any remuneration from the Institute itself for any services rendered.

All should conduct themselves with Christian charity toward this confrere, accompany him with prayer and advice, and, according to the demands of justice, with material help as well. <sup>1</sup>

**R 232-236**

<sup>1</sup> c. 702, 1-2.

*Part Four*  
**IN UNITY OF DIRECTION**



# I GOVERNANCE

## A - General Principles

*“Let the greater among you be as the junior, the leader as the servant... I am in your midst as the one who serves.”*

(Lk 22: 26-27)

### **Arisen from the charism**

**107** Like the Church, <sup>1</sup> the Institute is not only a spiritual, but also a social and juridical reality, endowed with authority and governing organisms.

These governing organisms have as their sole purpose the service of the charism from which they originate, <sup>2</sup> so that the charism itself may extend itself and bear fruit.

In particular, these structures are directed to the mission and fraternal communion. <sup>3</sup>

<sup>1</sup> LG 8; MR 4-5.

<sup>2</sup> ET 25.

<sup>3</sup> LG 18.

### **the legitimate authority**

**108** The superiors in the midst of the brothers

will consider themselves instruments  
of Divine Providence after the example of Jesus  
“who has come not to be served  
but to serve and to give his life.”<sup>1</sup>

In fact, they receive their authority from God through  
the ministry of the Church,  
which has canonically erected the Institute  
and has approved its constitutions.<sup>2</sup>

The confreres will show faith, respect and obedience  
toward the confrere who is given authority among us,  
and will recognize in him an expression of the bounty  
of God and a help to the common good.<sup>3</sup>

<sup>1</sup> Mt 20: 28.

<sup>2</sup> MR 13; c. 576.

<sup>3</sup> R 1905, 95; PC 14.

### **is at the service of charity**

**109** “The Institute is like a family  
which has a head and members.  
So that the family may prosper, it is necessary  
that the father governs with prudence  
and the children obey with equal docility.”<sup>1</sup>

In the exercise of authority the superiors  
will portray a good image of the Institute,  
animated by the spirit of the Founder, filled with zeal,  
as shepherds not under constraint but willingly.<sup>2</sup>

They will be attentive especially to charity:  
the art of governing well consists  
in knowing how to elicit the most important sacrifices  
for the sake of the poor as a response of the heart.<sup>3</sup>



The superiors will guide the confreres as sons of God and apostles. They will foster voluntary obedience.<sup>4</sup> They will also share a good portion of their authority with them, allowing a freedom which encourages everyone to give the best of himself in the fulfillment of his task.<sup>5</sup>

<sup>1</sup> R 1910, 88 s.

<sup>2</sup> 1 Pt 5: 2 ss.

<sup>3</sup> R 1899, 30.

<sup>4</sup> PC 14; c. 618.

<sup>5</sup> R 1899, 33.

### **in unity of direction**

**110** The authority in the Institute, although entrusted in various modes and degrees, is exercised in a union of charity and in a unity of direction.<sup>1</sup>

Whoever is called to bear the responsibility of governing, will correspond with the superiors upon whom he depends, so that all may proceed in harmony of thought and intentions.

He will also seek unity with the confreres whom he directs.

He will then fulfill his task with justice and order, remaining within the limits of power granted to him by canon law and the superiors.<sup>2</sup>

He should, however, enjoy enough autonomy to allow the performance of his own duties without frequent recourse to higher authority.<sup>3</sup>

<sup>1</sup> R 1899, 18 ss.

<sup>2</sup> cc. 596, 1; 617.

<sup>3</sup> ES II 18; R 1911. 387.

**with various governing structures**

**111** Our Institute consists of local and provincial communities and is regulated by the general, provincial and local government.

Government is exercised at various levels by the chapters and by the superiors assisted by their respective councils.

The chapters <sup>1</sup> constitute the highest expression of the participation of the confreres in the life of the Institute, within their respective **jurisdiction**, be it general, provincial.

They are organisms of extraordinary government.

The superiors <sup>2</sup> have personal power of governing, ordinary or delegated, their own or as vicar, according to their appointment and the faculties received.

Before starting their term, the superiors must personally make their profession of faith according to the formula approved by the Apostolic See. <sup>3</sup>

The councils <sup>4</sup> cooperate with their respective superiors in governing and motivating, principally by deliberative or consultative vote, according to the situations foreseen by canon law.

<sup>1</sup> cc. 631 ss.

<sup>2</sup> cc. 617 ss.

<sup>3</sup> c. 833, 8.

<sup>4</sup> c. 627.

## B - General Government

*“God’s flock is in your midst; give it a shepherd’s care. Watch over it willingly as God would have you do, not under constraint; and not for shameful profit either, but generously. Be examples to the flock, not lording it over those assigned to you.”*

(1 Pt 5: 2-3)

### a) General chapter

#### Nature

**112** Among the governing organisms, the general chapter is the supreme authority in the Institute, exercised according to our constitutions.

This chapter represents the entire Institute and constitutes its fundamental sign of unity and charity.<sup>1</sup>

This is an event in which we experience in a special way the presence of the Lord and of his Spirit, a singular moment of revision and discernment by which we strengthen our religious family according to the Gospel and in harmony with the times and directives of the Church.<sup>2</sup>

<sup>1</sup> PC 14; c. 631. 1.

<sup>2</sup> Acts 15: 1 ss.

#### faculties and duties

**113** The primary task of the general chapter is to guard the charism of the Founder and whatever constitutes

the spiritual patrimony of the Institute with fidelity, in order to render them operative in its life and apostolate. <sup>1</sup>

In particular, it is the competency of this chapter to elect the superior general and his councillors, to discuss subjects of utmost importance, to issue norms that every member is expected to observe. <sup>2</sup>

When it is necessary, the chapter reviews the regulations and decides, by a qualified majority, the changes to the constitutions to be proposed to the Holy See. <sup>3</sup>

In discharging these duties, especially in the elections, each member should act according to his conscience seeking only the good of the Institute. <sup>4</sup>

<sup>1</sup> c. 578.

<sup>2</sup> c. 631, 1.

<sup>3</sup> c. 588.

<sup>4</sup> c. 626.

### **its periodicity**

**114** Ordinarily the general chapter is celebrated every six years to renew the general government, or it may be anticipated in the event of the death of the superior general or of any discontinuance from his office.

An extraordinary general chapter may be convoked at other times for grave reasons, as approved by the superior general with the collegial vote of his council and after hearing the provincial superiors.

### **its composition**

**115** Members of the general chapter: <sup>1</sup>

- the superior general
- the general councillors
- the latest superior general emeritus
- the general treasurer and the general secretary
- the provincial superiors and the superiors of the vice-provinces.

Also the following will attend upon election or invitation, according to the general regulations:

- the delegates from the provinces and vice-provinces
- not more than three confreres, with right of active and passive vote, invited by the superior general.

The number of the members elected must be larger than the number of the participants with right or invitation.

<sup>1</sup> c. 631, 2.

### **its celebration**

**116** The general chapter is announced, convoked and presided by the superior general or by his vicar when the office of the superior general is vacant.

Its celebration occurs according to the norms established by the common and proper law.

For the validity of the proceedings of the chapter, at least two-thirds of its members must be present. <sup>1</sup>

In discussing matters, whatever is approved

by an absolute majority of the members present has power of law. <sup>2</sup>

**R 249-251**

<sup>1</sup> c. 166, 3.

<sup>2</sup> c. 119, 2.

b) *General superior*

**His office**

**117** The superior general maintains the presence of the Founder among us: as a bond of communion and unity, he confirms and guides his confreres. <sup>1</sup>

He is entrusted with the responsibility of government and motivation, so that the Institute, faithful to its own vocation, may advance in fraternal charity, in its apostolic engagements and in regular observance. <sup>2</sup>

By virtue of his appointment he has ordinary power over all the members, organisms and goods of the Institute, <sup>3</sup> which he exercises according to the laws of the Church and of our own law.

He has the faculty to dispense a religious or a community from a disciplinary norm of the constitutions for a particular period of time.

<sup>1</sup> Dt 5: 27; Lk 22: 32.

<sup>2</sup> R 1905, 28 s; R 1910, 91 ss, 95-97.

<sup>3</sup> c. 622.

## **duties**

**118** In fulfilling his ministry, he:

- a) first of all directs his zeal  
to the personal welfare of the confreres;
- b) in implementing the capitular directives,  
he maintains the unity of direction of the Institute,  
by coordinating the actions of his councillors  
and of the provincial superiors;
- c) programs the directions regarding  
religious formation and verifies their actualization;
- d) sees that the apostolic activities are carried out  
according to the charism and spirit of the Institute;
- e) visits the religious and the communities  
of the Institute personally or through  
his delegates, at least once during his term; <sup>1</sup>
- f) convokes and presides over his council  
with right of vote;
- g) officially represents the Institute.

<sup>1</sup> c. 628, 1.

## **and election**

**119** The superior general is elected

by the general chapter,

remains in office for six years and may be reappointed. <sup>1</sup>

He cannot resign from his office

without the consent of the Holy See.

He must be a priest, perpetually professed  
for at least ten years, <sup>2</sup> outstanding in prudence,

and in a spirit of piety and wisdom,  
 which make him capable  
 of being firm yet gentle in his service  
 and in performing his various undertakings.

A qualified majority of the membership present  
 on the first two ballots is required for his election. <sup>3</sup>  
 In case such a majority is not attained,  
 one more ballot will take place by absolute majority.  
 In case of a negative outcome,  
 a fourth ballot will take place,  
 in which the only candidates will be the two confreres  
 who have received the highest number of votes  
 in the third ballot.  
 Should this ballot result in a tie, the older candidate  
 by first profession will be appointed.  
 In case of equality by profession,  
 the older candidate by age will be appointed.

**R 276-284**

<sup>1</sup> c. 624.

<sup>2</sup> c. 623.

<sup>3</sup> c. 625, 1

c) *General council*

**Its faculties and duties**

**120** The general council is composed  
 of the superior general and at least four councillors.  
 The councillors express the solicitude of all  
 the confreres for the welfare of the Institute <sup>1</sup>  
 and cooperate with the superior in promoting constant  
 fidelity to our charism. <sup>2</sup>



In particular, the duties of the councillors are:

- a) to offer their cooperation to sustain the work of the provincial superiors and their initiatives;
- b) to promote common experiences among the provinces;
- c) to stimulate the confreres to respond with generosity to the needs and expectations of their consecration;
- d) to look after the implementation of the capitular decisions;
- e) to hold and perform the duties delegated to them by the superior general concerning specific sectors of activities or particular geographic areas of the Institute;
- f) to give a collegial, deliberative or consultative vote in the instances required by the universal and proper laws.

1 PC 14; c. 633. 1.

2 R 1910. 98 ss.

### **its appointment**

**121** The general councillors are appointed by the general chapter. They remain in office for six years and may be reappointed. The first general councillor is vicar to the superior general.

The general councillors must be perpetually professed for at least five years, exemplary in virtue and sincere love for the Institute, firm in upholding the values of the Church and of the Institute, capable of working together with responsibility and in a spirit of collegiality, open to dialogue with the confreres.

They are appointed in a separate ballot and by an absolute majority of the membership present<sup>1</sup> in the first two ballots. Should these ballots fail, a third ballot will take place in which the two confreres who received the highest number of votes in the second ballot, will be put to vote. In case of equal votes, the older candidate by first profession will be appointed. In case of equality by profession, the older by age will be appointed.

**R 285-293**

<sup>1</sup> c. 119, 1.

### **the vicar general**

**122** The vicar general must be a priest. He is the first collaborator to the superior general in the government of the Institute and is a major superior with ordinary vicar power.<sup>1</sup>

It is his duty to substitute for the superior general when he is absent or impeded. In this event he may handle and decide only ordinary business and what is so urgent that it cannot be postponed.

Should the office of superior general become vacant for any reason, he assumes total responsibility for the Institute until the election of the new superior general.

**R 294-297**

<sup>1</sup> c. 620.

d) *General offices*

**general treasurer  
and general secretary**

**123** The general treasurer and the general secretary collaborate directly with the superior general.

They are elected by the general chapter or by the general council with a collegial vote, and exercise their office according to the norms of our law.

The general treasurer administers the goods of the Institute under the direction of the superior general. <sup>1</sup> He fulfills his service with faith and justice. Conscious of administering goods destined for the poor, he seeks to bring to his duties the best guarantees of competency and prudence.

The general secretary <sup>2</sup> fulfills the role of a notary in regard to the internal affairs of the Institute. He records the minutes of the council meetings. He conveys the communications entrusted to him, keeps the general archives up to date, and fulfills his office with fidelity and confidentiality.

For the good of the Institute the superior general may form those committees of research, study and community motivation, which he may deem convenient. <sup>3</sup>

**R 298.302**

<sup>1</sup> c. 636; R 1910. 106-108.

<sup>2</sup> R 1910, 104-105.

<sup>3</sup> c. 633.

## C - Provincial Government

*“Keep watch over yourselves, and over the flock the Holy Spirit has given you to guard. Shepherd the Church of God, which he has acquired at the price of his own blood.”*

(Acts 20: 28)

### The province

**124** Within the Institute the province <sup>1</sup> groups a sufficient number of local communities together into a larger community under the jurisdiction of a major superior.

The province is formed in order to facilitate the government, to strengthen the bonds of unity among the confreres, to infuse desired effectiveness into the mission of the Institute within a specific territorial area. <sup>2</sup>

It is up to the superior general with the collegial vote of his council to erect a province, suppress or unite existing provinces, or to modify their boundaries. <sup>3</sup>

The requisites for the erection of a province, as well as the norms on belonging to one, are described in the regulations.

<sup>1</sup> R 1910, 111.

<sup>2</sup> c. 621.

<sup>3</sup> cc. 581; 585.

a) *Provincial chapter*

**Nature**

**125** The provincial chapter, as a representative assembly of the province, expresses the participation, co-responsibility and unity of all its members.

The provincial chapter is an organism of governance which exercises its authority collegially.

It issues norms and decrees

which carry binding power for the entire province, after being ratified by the superior general with the deliberative vote of his council.

**its faculties and duties**

**126** It pertains to the provincial chapter above all to examine the status of the province in view of the directives issued by the general chapter and general government; to analyze the problems and proposals presented by the local communities; to respond with suitable programs and means to the expectations of the Guanellian charism within the province.

When it is celebrated in preparation for the general chapter, the provincial chapter conducts the election of the delegates and their substitutes.

**Its composition**

**127** Members of the provincial chapter:

- the provincial superior
- his councillors
- the provincial treasurer and provincial secretary
- the superiors of the dependent delegations
- the superiors of the communities with a number of confreres established by the general and provincial regulations.

The following will also attend because of election or invitation according to the same regulations:

- the delegates of the local communities
- the confreres, not more than three, invited with right of active and passive vote by the provincial superior.

The number of delegates must be larger than that of those who attend because of right or invitation.

**its celebration**

**128** The provincial chapter is announced and convoked by the provincial superior regularly every time the general chapter is celebrated, and one more time within his period of six years.

The superior general may preside over it personally or through his delegate.

Otherwise, the provincial superior presides.

**R 252-254**

b) *Provincial superior*

**Office and appointment**

**129** The responsibility of the province is entrusted in a particular way to the provincial superior, who fulfills his task working in harmony with the superior general.

He is the spiritual leader and coordinator of the life and activities of the province. <sup>1</sup>

Respecting our laws, he governs the province and represents it by his own and ordinary authority.

Drawing upon his personal resources as a human person and as a religious, he governs the province with generosity and insight, being attentive to the needs and expectations of the confreres and of our works.

He is a major superior. He must be a priest, perpetually professed for at least five years. <sup>2</sup>

He is appointed for three years by the superior general with the consent of his council, after consultation with the confreres of the province. <sup>3</sup> He may be confirmed for the period of time established by our regulations. <sup>4</sup>

**R 313-315**

<sup>1</sup> MR 27 and 38.

<sup>2</sup> c. 623.

<sup>3</sup> c. 625, 3.

<sup>4</sup> c. 624.

**his duties**

**130** The provincial superior, with the help of his council, which he will usually convoke once a month:

- a) implements in his province the directions and enactments of the general and provincial chapters and of the general government;
- b) takes care of the composition of the communities, promotes and evaluates their mission and significant participation in the pastoral ministry of the local Church;
- c) promotes its ministry for vocations and provides for the preparation and formation of the confreres with appropriate initiatives and means;
- d) maintains contacts with the other provinces, collaborating toward common experiences;
- e) visits the communities frequently, and maintains contacts with the confreres, remaining sensitive to their needs and requests;
- f) ensures an orderly financial administration and an equitable distribution of goods among the communities;
- g) gives the confreres the permission to publish writings concerning faith and morals, besides the authorization required from the local ordinary. 1

**R 316-322**

<sup>1</sup> cc. 831-832.

c) *Provincial council*

**Its faculties and tasks**

**131** The provincial council consists of the provincial superior and of an adequate number of councillors established by the provincial chapter.



These collaborate with, and assist, the provincial superior in the government and motivation of the province, especially through their advice and vote, according to the cases and modes established by our regulations.

In particular, the provincial councillors examine the status of the local communities with the provincial superior in view of advisable operational choices. They attend to sectors of activities or geographic areas of the province in regard to persons and works.

### **its appointment**

**132** The provincial councillors are appointed by the superior general with the consent of his council after consultation with the confreres of the province.

They remain in office for three years and may be reconfirmed.

They must be perpetually professed for at least five years.

They should be distinguished because of their prudence and charity and should show a strong attachment to the Institute. <sup>1</sup>

**R 323-329**

1 R 1910, 101-102.

### **The provincial vicar**

**133** The first councillor is the vicar to the provincial superior. He is his closest and most direct collaborator. <sup>1</sup>  
He has ordinary vicar power.

He must be a priest.

He substitutes for the provincial superior, when he is absent or impeded, in whatever concerns the ordinary government of the province and in those matters especially entrusted to him.

Should the office of the provincial superior become vacant, he assumes the full government of the province until the superior general provides otherwise.

<sup>1</sup> c. 620.

#### d) *Provincial offices*

#### **Provincial treasurer and provincial secretary**

**134** The provincial superior appoints the officials of the province with the consent of his council. He also forms those commissions which he considers useful for the development and the good management of the province itself.

The officials of the province are the treasurer and the secretary. They may be appointed from among the provincial councillors.

The treasurer, under the direction of the provincial superior, takes care of the administration of the goods of the province. He also guides and coordinates the administration of the local communities. <sup>1</sup>

The duties of the secretary within the province are analogous to those of the general secretary.

It is his duty to take care of the provincial archives and to control the local archives.

**R 330**

1 c. 636.

e) *Vice-province and delegation*

### **Vice-province**

**135** A group of houses which present a certain unity among themselves, but do not meet the requirements for the establishment as a province, may be formed into a vice-province by the superior general with the consent of his council. <sup>1</sup>

A major superior <sup>2</sup> is placed at its head, who is appointed according to the modes and conditions established for the provincial superior. <sup>3</sup>

He remains in office for three years and may be confirmed for the period of time determined by the regulations. <sup>4</sup>

He governs with ordinary vicar power, with the assistance of his own council.

His duties and the duties of his council are defined in the decree of the establishment of the vice-province.

**R 331-337**

<sup>1</sup> cc. 581; 585.

<sup>2</sup> c. 620.

<sup>3</sup> c. 623.

<sup>4</sup> c. 624.

### **delegation**

**136** Due to distance to other reasons, the superior general as well as the provincial superior,

may establish some communities as a delegation. <sup>1</sup>

The confrere who is appointed to its direction must be a priest perpetually professed for at least five years. <sup>2</sup> He is appointed by the superior general or by the provincial superior with the consent of their councils, after consultation with the confreres of the delegation. He is appointed for three years and can be reconfirmed. <sup>3</sup>

He is assisted in his office by his own council appointed by their respective superiors, and exercises the powers which the competent superior has considered appropriate to delegate to him. <sup>4</sup>

**R 338-341**

<sup>1</sup> cc. 581; 585.

<sup>2</sup> c. 623.

<sup>3</sup> c. 624.

<sup>4</sup> cc. 131; 137.

## **D - Local Government**

*“As generous distributors of God’s manifold grace, put your gifts at the service of one another, each in the measure he has received.”*

(1 Pt 4: 10)

### a) *Local community*

#### **Its nature**

**137** The local community, a vital cell of the Institute, makes present and operative the life and mission of the Institute in a particular area. <sup>1</sup>

The local community consists of the confreres who, sent by obedience, reside in a house legitimately established, living a community life under the authority of a superior, <sup>2</sup> helping each other to grow in perfection and promoting the cause of the poor in the spirit of the Founder. <sup>3</sup>

<sup>1</sup> EN 14; c. 607, 2.

<sup>2</sup> c. 608.

<sup>3</sup> ET 39-41.

### **its establishment**

**138** The religious house is erected by the superior general with the deliberative vote of his council along with a written consent of the ordinary, and upon the recommendation of the provincial superior. <sup>1</sup>

In establishing a new community the major superiors will see to it that its purpose is in keeping with our charism and with the real needs of the local Church. They should also prudently evaluate whether or not the possibility of a regular community life and the sustenance of the members is guaranteed. <sup>2</sup>

### **R 342-345**

<sup>1</sup> cc. 609, 1; 611.

<sup>2</sup> c. 610.

b) *Local superior***His office and appointment**

**139** The local community is presided by a superior, <sup>1</sup> who is the main responsible for its religious life, the fulfillment of its mission, and for the administration of its goods.

He has his own ordinary authority and governs according to the constitutions and regulations in cooperation with his councillors, and in communion with the provincial and general governments.

He must be a priest, perpetually professed for at least three years. <sup>2</sup> He is appointed by the superior general, and after proper consultation among the members of the province. <sup>3</sup>

He remains in office for three years and may be confirmed for a period determined by our law. <sup>4</sup>

**R 346-348**<sup>1</sup> c. 608.<sup>2</sup> c. 623.<sup>3</sup> c. 625, 3.<sup>4</sup> c. 624.**faculties and tasks**

**140** Together with his confreres, the superior seeks whatever may promote unity of spirit, fraternal love <sup>1</sup> and whatever may foster the development of the house.

In particular, he endeavors to see to it that all walk toward the Lord by exact observance of the constitutions.

He cares for the confreres who are sick,  
and for ongoing formation.

He makes the directives of the Church  
and of the superiors known,  
and promptly communicates information  
and news which may be  
of interest for the aggiornamento of the community.<sup>2</sup>

He gives the authorization to the confreres to preach  
in his Church or in the chapel of the house.

The superior regularly calls  
and presides at the local meetings.

**R 349-358**

<sup>1</sup> Phil 2: 1-2.

<sup>2</sup> c. 765.

### c) *Local council*

#### **Faculties and tasks**

**141** In each community there is a local council  
composed of the superior and of a number of confreres  
proportionate to the needs of the house.

In the small communities all the perpetually professed  
confreres constitute the local council.

In the houses with at least five members  
the councillors are appointed by the provincial superior  
with the consent of his council.

The councillors cooperate with the local superior  
in governing and motivating the community,  
especially with their advice and vote.

The first councillor is the vicar to the superior  
and his most immediate collaborator.

He substitutes for the superior with ordinary vicar power when the superior is absent or impeded, upon special request from him, or when the office of superior becomes vacant. The vicar, therefore, must be a priest and perpetually professed. <sup>1</sup>

The number, methods of appointing and the boundaries of the faculties of the councillors are established by the regulations.

**R 359-362**

<sup>1</sup> c. 623.

#### **offices and tasks**

**142** So that the multiple functions of the community may develop efficiently by taking advantage of the various personal talents of the confreres, the regulations foresee different offices and tasks, according to the nature of the community.

The administration of the temporal goods is ordinarily entrusted to the local treasurer, <sup>1</sup> who fulfills this duty in dependence upon the superior with his council and in compliance with the universal and particular law.

**R 363-364**

<sup>1</sup> c. 636.

d) *Community meeting*

#### **Its character and tasks**

**143** The community is convoked periodically and is presided by the superior



to discuss together whatever is of common interest.

All the confreres of the community take part in this meeting, which has only a consultative character. Here the main questions of the house are examined, and programmatic guidelines regarding the life and the action of the community are worked out and evaluated.

Finally, eventual consultations requested by the major superiors are answered.

In preparation for the provincial chapter, the delegates and their substitutes are elected.

**R 255-257**

## II ADMINISTRATION OF TEMPORAL GOODS

*“I have always pointed out to you that it is by such hard work that you must help the weak. You need to recall the words of the Lord Jesus himself, who said, ‘There is more happiness in giving than receiving’”*

(Acts 20: 35)

### Work of Providence

**144** “You should not seek to increase patrimonies, but whatever Divine Providence sends should be employed for the service of the poor, trusting in the teachings of the Lord, who says, ‘Seek first the kingdom of God, and the temporal things will be given to you besides.’”<sup>1</sup>

This admonition of our Founder urges us to consider temporal goods as means of Divine Providence<sup>2</sup> to fulfill our mission for the benefit of the poor.

We use them with a spirit of poverty, with justice and charity, keeping in mind the principle of the communion of goods, by helping the poorest houses and avoiding excessive preoccupation, frenzied seeking of profit, and hoarding for the sole purpose of revenue and profitable capitalization.<sup>3</sup>

<sup>1</sup> R 1899, 3 s.

<sup>2</sup> *Norms*, 1915, no. 47.

<sup>3</sup> c. 634, 2.

### **juridical capacity**

**145** The Institute, the provinces and vice-provinces, the delegations, and the houses according to common law have the juridical capacity to acquire, possess, administer and alienate temporal goods. <sup>1</sup>

All our movable and immovable goods are ecclesiastical goods, thereby regulated by the universal and proper law. <sup>2</sup>

The superior general enjoys the “jus proprietatis” of all the goods of the Institute.

He may transfer the property of goods within the Institute for just reasons and with the consent of his council.

Analogously and within the boundaries of the province, the provincial superior may dispose of movable goods.

**R 365-371**

<sup>1</sup> c. 634, 1.

<sup>2</sup> c. 635.

### **treasurers and administration**

**146** The legitimate superior, at the general, provincial or local levels, is the person primarily responsible for the administration of goods. However, he does not customarily exercise it.

The administration is entrusted to the treasurers, under the direction and the control of their respective superiors and councils, in conformity with the canonical dispositions and with our own law, observing the laws existing in the various countries. <sup>1</sup>

The expenses and the juridical deeds of ordinary administration are validly made by the superiors as well as by the treasurers, within the limits of their office. <sup>2</sup>

Acts of extraordinary administration must obtain the written consent of the competent authority in order to be valid. <sup>3</sup>

A religious, who incurs debt or other financial responsibilities without a written legitimate authorization, is the only person responsible in the eyes of the Institute, the Church and the civil authority. <sup>4</sup>

**R 372-395**

<sup>1</sup> c. 636.

<sup>2</sup> c. 638, 2.

<sup>3</sup> c. 631, 1.

<sup>4</sup> c. 639, 3.

### **alienation of patrimonial goods**

**147** In order to alienate immovable goods and to conduct any transaction because of which the patrimonial situation of the Institute could bear loss, a written authorization, granted by the competent superior with the consent of his council, is required for its validity.

However, for negotiations exceeding the sum determined by the Holy See for the given regions, as well for alienation of votive donations given to the Church or objects precious for their artistic or historic worth, the permission of the Apostolic See is also required. <sup>1</sup>

**R 383-385**

<sup>1</sup> c. 638, 3.

## **CONCLUSION**



## OUR RULE

*“Lead me in the path of your commands, for in it I delight.”*

(Ps 119: 35)

### **Meaning of the constitutions**

**148** The present constitutions are for us the fundamental rule, approved and recognized by the Church as an authentic evangelical way.<sup>1</sup>

As befits disciples of the Lord, we acknowledge the Gospel as our supreme rule.<sup>2</sup> Our constitutions show us the way of living it as it was lived by our Founder and proposed to us by the Holy Spirit.

The constitutions contain the spiritual patrimony and the apostolic program of the Institute. They lay down in an integral and permanent way the juridical constitutive elements of the Institute and the essential directions of its life and action.<sup>3</sup>

<sup>1</sup> c. 587.

<sup>2</sup> PC 2; c. 662.

<sup>3</sup> c. 578.

### **juridical elements**

**149** The constitutions and the regulations, along with the norms issued by the competent authorities, form our proper law.

The authentic interpretation of the constitutions, as well as the approval of their eventual changes proposed by the general chapter, belongs to the Holy See. <sup>1</sup>

For the practical direction of the Institute, the interpretation belongs to the general chapter and to the superior general with his council.

The duty of knowing and observing our own law is for all of us a pledge of love which we have assumed in making our profession, and which we fulfill by being faithful. <sup>2</sup>

“Certainly”, our Founder admonishes, “everyone is obliged to be prompt in observing the Rule, according to the degree of knowledge he may obtain, to the degree of virtue he is able to master, and, most of all, to the degree of grace one may obtain from God.” <sup>3</sup>

**R 1-6**

<sup>1</sup> c. 587, 2.

<sup>2</sup> cc. 573, 2; 598, 2; 654.

<sup>3</sup> R 1910, 122.



# GENERAL REGULATIONS



## INTRODUCTION

**1** Our Institute is governed not only by the common law of the Church but also by our own laws which include:

- the constitutions approved by the Apostolic See,
- the general regulations,
- the directories for the various activities,
- all other norms published by authorities within the limits of their competencies.

**C 149**

**2** The current general regulations constitute the concrete form of living the evangelical ideal expressed in our constitutions, and have as their purpose the smooth development of this ideal in the individual members, in the communities and in the activities of the Institute.

**3** The norms contained in the general regulations are promulgated by the authority of the general chapter and may be reviewed and adjusted accordingly by the same chapter (c. 587,4).

For a just reason and with the consent of his council, the superior general can defer, repeal or change these norms until the next chapter, which will evaluate the reasons for such a decision (R 284, 2).

**4** All religious must observe integrally and with fidelity not only the constitutions but also the regulations, as an obligation assumed before God and the Church by the very act of professing the

evangelical counsels of the Servants of Charity (cc. 578; 598, 2).

**C 149**

**5** The constitutions and regulations per se do not intend to impose new obligations on the conscience. However, he who violates them with formal contempt, or for a disorderly cause, or in a way that causes scandal, or in a matter which is contrary to the vows, to the commandments of God or to the laws of the Church, certainly is not excused from guilt.

**6** Establishing its annual program, every community should determine the most suitable times for the reading of the constitutions and regulations.

Periodically, every confrere should meditate on the constitutions and use them for his personal prayer.

## LIFE OF FRATERNAL COMMUNION

### ONE'S COMMUNITY

**7** The confrere should willingly and with faith accept becoming part of that local community to which he has been assigned by obedience. He should join it as soon as possible. The community, on its part, should receive him with equal openness.

### C 25-28

**8** If for particular circumstances or pastoral needs, some confreres are authorized to live for a considerable period of time away from their own community, the provincial and local superiors along with the confreres involved should determine the concrete ways and times which can make a true rapport with the community possible (R 133).

**9** For the communities that are large in number and carrying on diverse activities, the provincial and local superiors should study an internal arrangement which fosters fraternity and efficacy of apostolate.

For the small communities the provincial superior should provide their human and spiritual enrichment by soliciting intercommunitarian encounters within the province.

**10** Holding firm what is dictated by can. 665, 1, according to which confreres must live in their

own religious house and cannot absent themselves without the permission of their superior, the provincial superior with the consent of his council has the faculty to allow a confrere to be absent for more than thirty days (R 327, 9).

**C 25**

**11** The major superiors should see to it that the confreres do not remain in the same community for an excessively long period of time.

### **PARTICIPATION IN COMMUNITY LIFE**

**12** The Servant of Charity should cultivate the following virtues and attitudes of spirit that make community life possible and help in developing it: honesty, gentleness of manners, spirit of adaptability, esteem for the confreres and their talents, sense of responsibility, willingness to collaborate with dedication and self-sacrifice.

**13** The community should work out its program of life and mission by indicating its objectives, means and ways of realizing them taking into account the various conditions of apostolic service and diverse geographical situations. Every year this program should be evaluated and updated with the contribution of all the members of the community.

Every program and updating should be forwarded to the provincial superior, who has the authority and duty to examine it and make arrange-

ments for its realization. All members should adhere to it faithfully.

**C 26**

**14** A confrere considers the community encounter as a vital moment to measure himself against the program proposed by the community, to strengthen fraternal communion, and to share knowledge with one another.

The confrere will make his contributing effort, practicing that **asceticism** which dialogue demands and resolving to accept the conclusions which may flow from it.

**15** To foster a personal and community equilibrium, everyone should avoid working in a disorganized fashion, and should make good use of his time allowing proper periods of rest and community relaxation.

The community, on its part, should program an annual period of vacation, in a spirit of poverty and equity. The provincial superior with his council should give directives and norms in this regard.

**C 26**

#### **DUTIES TOWARD SOME MEMBERS OF THE COMMUNITY**

**16** The Servant of Charity should have a great and sincere love for the members of his community. Special attention should be given to the confreres who are young or elderly in order to fos-

ter and maintain their active presence in religious life and in apostolic work.

**17** The confrere experiencing particular difficulties should be supported with prayer, example, advice and fraternal understanding.

**C 21**

**18** The sick confreres should be assured an effective and attentive care. When their health conditions deteriorate, they should not lack the necessary care, the support of closeness and affection, and especially the comfort of spiritual care.

Every province should seek attentively and practically how best to provide assistance to the sick confreres.

**C 23**

**19.** On the death of a professed confrere or of a novice, the superior general and the provincial superior should be informed immediately. They will then inform the houses of the provinces.

For the dead confrere, every priest of the Institute will celebrate a Holy Mass and those who are not priests will attend the Holy Sacrifice. These prayers will be doubled for the death of the superior general. The provincial chapters may determine additional prayers for the confreres of their provinces, for the provincial superior and for their immediate relatives.

Each community should remember the departed confreres in the most appropriate way on the anniversary of their death.

At least once during the year every Servant of Charity should offer the Holy Mass for all the



faithful departed of the Guanellian family: confreres, Sisters, cooperators and friends.

**C 23**

### **THE SUPERIOR IN THE COMMUNITY**

**20** The local superior should provide his community with an adequate animation and information. For this purpose he should gather the community once a month and whenever circumstances may require it.

**21** The local superior has the duty to acquire a deeper and deeper knowledge of the character, abilities and needs of his confreres, so that he may foster their good and the mission of the community (c. 619).

**22** He should see them individually and discuss with them whatever concerns their observance of the rules, community life, and their apostolic duties.

The confrere should seek with humility and confidence in his frequent dialogue with his superior the signs of God's will in his own regard and in regard to the community.

**C 24**

### **COMMUNITY AND INSTITUTE**

**23** The sense of belonging and communion re-

quires that all in the community cherish a lively interest for the Institute.

In a spirit of service, they should take part in the elections, the chapters, the councils and in all other initiatives promoted by the superiors to foster the progress of the Institute and the efficacy of our common apostolate.

**24** The communities and the provinces should maintain frequent communication among themselves for the purpose of strengthening their mutual union and the sense of being all members of one sole family.

**25** Cordial relations should be kept with the confreres who work in far away countries. All should be anxious to know and have others know their works and activities (*Norms* 1915 no. 45).

**26** According to the directives of their provincial superior, the community should celebrate the day of the Institute to express gratefulness to the Lord and to strengthen the bonds of their unity.

**27** Every year, as an act of communion and pledge of charity, each confrere priest should celebrate a Holy Mass for the superior general, possibly on the anniversary of his election. Similarly, it should be done for the provincial superior within the province.

## OUR LIFE OF PRAYER

### THE WORD OF GOD

**28** All members should nourish a great veneration for the Word of God as the primary source of prayer and spiritual progress. They should study and interpret it in the light of the teaching of the Church (c. 663, 3).

Every community should dedicate itself to the reading of Sacred Scripture, in whose light its style of life and service should be examined.

Superiors should nourish their communities frequently with the word of God (c. 619).

C 31

### HOLY EUCHARIST AND LITURGICAL PRAYER

**29** Since the eucharistic mystery expresses and builds the community, the confreres should be faithful to the daily celebration of and participation in the Eucharist (cc. 904; 663, 2).

Unless they are engaged with ministries elsewhere and if it is possible, the priests should concelebrate the Holy Mass in the community in order to better express their priestly and fraternal unity.

The eucharistic celebration should be prepared

and attended in such a way that who partakes in it may draw fruits in abundance from it (c. 899,3).

**C 32**

**30** The confreres should not omit preparing themselves diligently for the celebration of the eucharistic sacrifice with prayer, and afterwards they should not omit giving thanks to God (c. 909).

**31** In every house there should be a church or an oratory where the Eucharist is reserved for adoration (c. 934, 1). Moreover, the major superiors may allow for a just cause that the Eucharist be reserved also in another oratory of the same house (c. 936).

**C 32**

**32** The solemnities and the feasts proper to the Institute should be lived with a particular involvement, to strengthen ourselves in our common vocation. They are as follows:

- the solemnity of the Heart of Christ,
- the solemnity of Mary, Mother of Divine Providence (November 12),
- the solemnity of St. Joseph (March 19),
- the feast of Blessed Louis Guanella (October 24).

**33** The feasts of the Saints of charity and, in particular of the patron saints of our Institute should be celebrated as family events according to the liturgical rubrics: St. John Bosco (January 31), St. Jerome Emiliani (February 8), St. Joseph Benedict Cottolengo (April 30), St. Anthony of Padua (June 13), St. Aloysius Gonzaga (June 21), St. Camillus De Lellis (July 14), St. Cajetan of Thiene (August 7), St. Pius X (August 21), St. Vincent De

Paul (September 27), St. Theresa of Avila (October 15).

**C 8**

**34** Every day the community should celebrate part of the Liturgy of the Hours, possibly Morning and Evening Prayer (c. 663, 3).

### **COMMUNITY AND PERSONAL PRAYER**

**35** In the beginning of a yearly activity, in the organization of their own life, the community is to establish the times and ways of daily and weekly prayer to be done in common, taking into account the individuals and their apostolic obligations.

The time of the day most fitting for at least half an hour of mental prayer, for spiritual reading and eucharistic adoration is to be determined.

Everyone should recite five decades of the Marian Rosary daily (c. 663).

**C 34-35**

**36** As it may be opportune, the members are to draw from the prayers which are proper to the Guanellian tradition, e. g. the Stations of the Cross and the chaplet of Divine Providence.

**37** The more intense the activity requested by our apostolic vocation, the more intimate and frequent must be one's living contact with God (cc. 673-674).

Every confrere, therefore, is to schedule his time for personal prayer and remain faithful to it, in

a spirit of adaptability required by our apostolic service.

The superior is to encourage his confreres in these tasks by his example and word.

**38** In their various expressions of prayer, both personally and in common, the confreres are to take into account the spiritual values of the people in whose midst they live and operate.

In a fitting way, they are to share their own richness of Guanellian spirituality, e. g. devotion to the Sacred Heart of Jesus, to the Blessed Sacrament, to Mary, Mother of Divine Providence, and to St. Joseph, patron of the dying.

### **JOURNEY OF CONVERSION**

**39** To answer within a community the command of the Lord who invites us to a continuous penance, the individual communities are to prepare diligently their monthly retreat day.

Continuing the tradition of the Institute, the confreres are to lay upon themselves some exercise of penance to be made in common on Friday or on another day of the week, and are to observe in an exemplary way the fast and abstinence established by the liturgical times or in some way prescribed by the Church.

**40** Two days of fast are proper to the Institute, to be chosen by the community in preparation for the

solemnity of the Heart of Christ and for the liturgical feast of the Founder.

**41** For an authentic process of personal conversion, every confrere is to engage in a diligent work of **asceticism**. For this purpose he should take advantage of the daily examination of conscience (c. 644), periodical spiritual direction and the spiritual exercises to be made every year (c. 663, 5).

**42** All members are to approach the sacrament of reconciliation frequently (c. 664).

To facilitate such a frequency, the superiors are to provide suitable confessors in proportion to the size of the community, recognizing the legitimate freedom, with due regard however for the discipline of the Institute (c. 630, 1).

**C 36-37**

## EVANGELICAL COUNSELS

### GENERAL NORMS

**43** Freely responding to the call of the Holy Spirit, the Servants of Charity pledge themselves through their religious profession to follow Christ who was chaste, poor and obedient. Their life-style, therefore, should conform with the choice they made.

**C 38-40**

**44** As a sign of their consecration and witness to poverty, the confrere clerics and the candidates to the priesthood wear the habit prescribed by the local Episcopal Conferences.

The Brothers who are professed wear a serious lay suit with a distinguishing sign which makes them recognizable as religious (c. 669).

**C 41**

**45** The Servant of Charity should abstain from anything which is unbecoming to his consecrated state. He should also avoid those things which, although not unbecoming, are nevertheless alien to a spirit of religious life (c. 285).

### CONSECATED CHASTITY

**46** During the years of his formation, the Servant of Charity attentively examines with the help of



his superiors whether the Lord grants him the gift of renouncing the human love of his own family, and makes constant use of all natural and supernatural means which render the practice of chastity possible.

**C 42-44**

**47** The principal human conditions which foster the observance of chastity are as follows: appropriate physical exercise, healthy mental hygiene, control of one's thoughts and psychological relaxation, the serene acceptance of oneself and one's limitations, a strong sense of fraternal friendship, and above all the maturity of a person who is able to open up and offer himself to others with generosity.

**48** Every confrere keeps his spirit of mortification alive, learns how to dominate his imagination and senses, avoids partialities and sensitive friendships, and shuns idleness and intemperance.

**49** The Servant of Charity displays a healthy equilibrium and prudent discretion in his apostolic interaction with people of the opposite sex (c. 277, 2).

**50** He does not let himself be disturbed by temptations which are unavoidable in many cases, but finds in them a reason for keeping himself humble and watchful. He has recourse to spiritual direction and, if necessary, manifests to his superiors the more serious dangers which he encounters in his apostolate and the eventual risks caused by imprudent behavior.

**C 45-46**

**EVANGELICAL POVERTY***Personal Poverty*

**51** In the practice of personal poverty, the Guanellian religious does not limit himself to submission to his superiors in regard to the use of goods, but is really poor, with an internal and external poverty, witnessing the attachment of his heart to God.

**52** As a concrete proof of his spirit of poverty, the Servant of Charity should always live with trust in Divine Providence, should avoid what is unnecessary, luxury expenses and all egotistic craving for personal comforts in his living quarters, clothing, food, traveling and vacations.

**53** With open mind and heart, the superiors should provide what is appropriate and useful. They should know how to keep a good spirit in the community. By their example and word they should witness to detachment and sobriety in the use of earthly goods.

**54** The Servant of Charity should take care of the environment and the belongings of his community, feel responsible for its economy and actively participate in providing for the needs of the poor.

*Community Poverty*

**55** The superior and the community should be vigilant so that the material means necessary and useful for the apostolate are selected according to the spirit of the Gospel, are improved by the gift of giving themselves, and are in compliance with the practical situation in which they operate.

**56** The House should usually hold the title to vehicles for the use of the community. These should be used with the discretion expected by the spirit of effective poverty.

**57** In harmony with our characteristic family spirit, the Servants of Charity should willingly lend themselves for house works and chores, according to the possibilities and their personal abilities and talents that they will care to develop especially during the time of their initial formation.

**58** Every community should be ready to give financial assistance as the fruit of everyone's savings for an emergency aid or for the poor who are in particular difficulties.

**C 52**

*Canonical Norms*

**59** By virtue of the vow of poverty the Guanellian religious renounces the right licitly to dispose of anything of cash-value, without the legitimate permission of the superior.

However, he retains the ownership of his goods and the capacity to acquire additional ones.

**60** Before temporary profession and for all the period of time during which he will be bound by the vows, the Servant of Charity must transfer the administration of his goods to a person of his choice, and, even to the Institute if it accepts this. The Servant of Charity must also dispose freely of their use and potential interest, but not for his own benefit.

At least before the perpetual profession, every religious should freely draw up his will in a form that is also civilly valid (c. 668, 1).

**61** To modify these dispositions and to licitly take any action in regard to his goods, the professed must obtain the permission of his provincial superior or, in case of urgency, of his local superior (c. 668, 2; R 322, 14-15).

**62** The superior general with the consent of his council can grant to a confrere who is perpetually professed for ten years the permission to renounce his patrimonial goods which have been or may be received (c. 668, 4; R 290, 18).

**63** The following become property of the House and of the Institute:

- all revenues which accrue from the work and activities of the religious;
- whatever the religious receives in relation with his duties or activities either as recompense or as gift;

- whatever is directly or indirectly destined to provide for the needs of the religious, as for example pensions and insurances (c. 668,3).

The superior disposes of all these goods, which have been accepted at least with a presumed permission, according to the norms of religious poverty.

**64** Respecting the above norm, objects and instruments required for special necessities and activities of the religious can be permitted to remain strictly for personal use. With the permission of his superior, he may take them along when he is transferred to other houses.

**65** The confreres should give a faithful account to their superior of the money they have received for their personal needs, for their offices, for purchases, vacation and like, so that the economer may record them appropriately.

The superior can give to the confreres a small allowance for their incidental personal expenses, which will be recorded only in a general way.

**C 53-54**

## **RELIGIOUS OBEDIENCE**

### *The Service of Authority*

**66** The difference of the functions in the community should not cause anyone to overlook the

fundamental equality of the confreres, who are all free children of God, and have offered their own will to serve God and neighbor (c. 208).

**67** Every community must have a superior regularly appointed (c. 608), who is the first in obeying and sustaining the obedience of his confreres.

**68** In fulfilling his duties, the superior should often reflect on the nature and importance of his mandate. He should know how to become a pastoral guide of his community. He should assist with his word and precede with his example. He should nourish reverence and affection toward his confreres and foster their conscientious and active obedience, employing the talents of each confrere to their full value.

**69** The superior should promote and animate a dialogue so as to make the choices towards which the grace of the Lord stimulates the community or an individual confrere.

**70** Once God's will becomes sufficiently clear, he must make his decision in such a way that the confreres are involved in the fulfillment of the divine will.

When the decision is made, the superior will guarantee its execution and coordinate the contribution of the individual confreres, with tact and understanding.

He should also be aware of the limitations imposed on him by the common undertaking established by the rule, because it is in this regard that

the religious has taken the vow of obedience (c. 601).

**C 108-109**

*The Exercise of Obedience*

**71** The confreres should strive to live worthily the evangelical counsel of obedience.

In particular, they should trust in Divine Providence, in whose hands they have placed themselves, and should turn whatever is requested by obedience into a free and personal choice.

**72** All the Servants of Charity pledge to achieve a reciprocal openness with one another and with their superiors, in mutual trust and serenity of spirit. With the simplicity and honesty of a family, everyone expresses his own opinion, projects, and observations, and manifests his own thoughts and desires.

**C 57**

**73** In the practice of obedience, everyone should be inspired by the Founder who lived it above all with the characteristics of a filial charity and availability to the mission.

**C 58**

**74** In every community, the confreres should seek together through dialogue what their actual call from Divine Providence may be, and the ways and means by which to answer those calls, taking into account the diversity of people and places. They should also unite their energies generously to execute the decisions taken, although these may not correspond to their own expectations.

**75** The Servant of Charity should be ready to be sent wherever the Lord is sending him through obedience, and to accept the offices entrusted to him by the superiors.

No one is permitted to assume duties and tasks other than those already given by the Institute, without explicit authorization of the legitimate superior (c. 671). On his part, the superior should dialogue with the confrere before entrusting him with an office or a task, seeking ways to harmonize the needs of the mission with the actual abilities of the person.

**76** In the event of a conflict between the injunction of the superior and the conscience of the religious, except when the order given is clearly contrary to the law of God or to the constitutions, or would cause a grave and certain evil, the religious should obey. He should then keep in mind that his conscience is not the only arbiter of the moral value of the actions which it inspires, and that the decisions of the superior regard a field in which the consideration of common good must also take other factors into account.

**77** The superior should know and cause others to know the documents of the ecclesiastical teaching (c. 592, 2), so that the activity of the community may be inserted fruitfully in the complex of the mission of the Church (c. 590, 1).

The Servant of Charity should obey the Church. He should always be in communion with her, will-



ing to **conform** himself with her doctrine, thought and life (c. 675, 3).

**78** He should keep in mind that obedience always remains a difficult virtue, which requires a demanding **asceticism** and a vigilant struggle against pride and egotism. The same holds for the exercise of authority, which is intended according to the gospel to be a fraternal service. Authority supposes humble courage and prudent and selfless charity.

**C 59**

### *Canonical Norms*

**79** Superiors should not command “by virtue of holy obedience”, that is by a formal precept, other than for grave reasons and after exploring other ways of persuading and commanding.

A formal precept should be issued in writing, or at least in the presence of two witnesses (cc. 51; 55).

**80** If a confrere deems it necessary, according to his conscience, to take other steps in order to discern God’s will, besides reflecting, praying and seeking advice, he has the right to appeal freely to the superior authority (c. 1628).

**81** The obedience to the Supreme Pontiff should not be restricted to an external fidelity, nor should it be guided by the current mentality, but should be firm and energetic, rooted in the faith and in the example of fidelity of the Founder (c. 590, 2).

**C 60**

## THE MISSION

### RELIGIOUS APOSTLES

**82** As a member of an Institute of apostolic nature, the Servant of Charity acknowledges that he shares and is jointly responsible for the mission entrusted by the Church to the Institute.

Also when he is called to operate in isolation, the Servant of Charity acts in the name of the Institute as one of its members and under its guidance.

**C 62**

**83** Every confrere is bound to deepen the supernatural meaning of his life as a religious apostle.

He should do this by studying the character which is proper to the Institute, and practicing that spirituality of religious life which helps in grasping the sanctifying richness of the ecclesial ministry which he is fulfilling.

Through adequate initiatives, the major superiors should sustain the research and the effort of the confrere, so that everyone is given the opportunity to realize the purpose of his own vocation (c. 670).

**84** In his practical life, the Servant of Charity should conduct himself with a great balance, careful not to emphasize one aspect at the expense of another. The wholeness of life, in fact, does not depend only upon the orderly fulfillment of one's activities nor upon the practice of pious exercises,

but upon the ardor with **which** we follow the example of Jesus, whose food was to do his Father's will (c. 675).

**C 63**

#### OUR RECIPIENTS

**85** In accepting the recipients of our ministry, priority should be given always to those who live in difficult situations of poverty, which can manifest itself under any form:

- financial poverty, which becomes the source of other deprivations and consequently requires to be assisted with greater urgency;
- social and cultural poverty, which is felt as frustration and alienation;
- moral and spiritual poverty, which is exposed to indifference and atheism.

Our availability will become more sensitive when one or another form of poverty is experienced in a degree of special seriousness, and especially when there is a series of forms of poverty together.

**C 64**

**86** Under the guidance of their respective superiors, all communities have the duty to verify frequently whether their house and activities truly are in the service of the needy. Such a verification must be felt as an obligation to the community itself, which comes from the identity and unity of the Institute, and as an incitement for the sur-

rounding ecclesial and social community (c. 677, 1).

**87** The Institute welcomes in its houses **children** and youths who come from low socio-economic classes, particularly those who are deprived of family support or human means, so that they can apply themselves to their education or learn a trade or a profession.

**C 65**

**88** All senior citizens are precious and dear to us, and excite our zeal and attention. However, among them we take particular care of:

- those who, still possessing health and a family, live in abandonment and solitude;
- chronics and invalids, whom families neglect or cannot assist even temporarily;
- elderly couples who find themselves in a state of material or moral need;
- priests who are not able to continue in their ministry due to age or precarious health.

**C 66**

**89** The “Buoni Figli” (mentally handicapped) of the House of Divine Providence are those male children or adults who are handicapped in their intellectual abilities, and who, though living in a state of perpetual infancy, are in most instances capable of improvement (R 1905, 53).

Their admission is subordinate to mandatory screening for the purpose of ascertaining whether the individual meets the conditions required according to the type of facility. The applicant

must also be immune from diseases which do not allow him to become part of the community.

**C 67**

**90** The ministry of the care of the souls, initiated by the Founder and developed by our tradition, is to be considered as an answer of the Institute to the pastoral needs of the local Churches, also in mission lands (c. 783).

**91** Quasi-parishes, parishes and forms of pastoral ministry are accepted, especially in those areas where poverty is most salient.

While fulfilling specifically pastoral duties in these areas, an indefatigable interest in the poor should be at the center of our attention and of the people who live in those areas. This interest can be expressed through initiatives and forms of assistance necessitated by the social environment.

The establishment of charitable facilities for our recipients will be of vigorous assistance to our pastoral action.

**C 68**

## **EDUCATIONAL PROJECT**

### *In General*

**92** The Servant of Charity should consider the Guanellian educational project as an essential element of our mission. He should regard it as the synthesis of what the Founder wanted to be in the

midst of the needy, and as a program carried out by him and entrusted to the Institute.

From this educational project, as from an ideal point of reference for all, the Servant of Charity should draw constantly the contents and the style of his charitable service.

**C 69**

**93** It is the duty of the general chapter and of the central government to promote the deepening of the rich educational patrimony left to us by the Founder, and to hold it up in its fundamental principles as a model (c. 631).

Each province should develop in detail its own educational project, which should be adjusted to its particular cultural context, so that it may be used as a basis for the yearly programming and relative verification of the educational-pastoral work of the local communities.

**C 113**

**94** This project should include: the premises which are typical of our educational approach; as a central nucleus, the description of our preventive system, understood in a comprehensive sense covering education, pastoral ministry, spirituality and not only the educational technique; finally, a differentiated plan of human and Christian formation according to the categories of residents.

**C 73**

**95** The enforcement of the project requires in all the works the presence of an educational community, to which belongs the duty to translate the expectations of the project into yearly, concrete plans which are explicitly evangelical and pro-

portioned to the capabilities and needs of the recipients.

The confreres should be actively present in planning, carrying out and revising the educational project. They should endeavor to have the lay educators, teachers, the technical and administrative personnel involved with them in a family atmosphere and according to their own roles.

**C 75**

**96** Particular attention should be given to the involvement of the parents or close relatives, so that the educational process may be more forceful and continuous.

To this end, we should care for the human-Christian and Guanellian growth of the parents and relatives of our residents, through personal and community encounters, bulletins, periodicals, correspondence, etc.

**C 78**

### *Goals and Contents*

**97** The educational project for the **children**, and the youth has the following goals:

- the harmonious development of the physical, moral and intellectual abilities until they achieve a mature sense of responsibility;
- the conscientious solution of problems related to the age;
- the search for their vocation;
- the active insertion in the human and ecclesial society, with the ability to dialogue and contrib-

ute to the common good according to their vocation;

- the consolidation of an authentic rapport with God in Jesus Christ, which is enlightening for their lives and helpful to interiorize and live the moral values of the Gospel.

**98** A condition for the effectiveness of every educational project is the climate of serene familiarity and trust which the Founder wanted in his houses. He preferred that we abound in mercy rather than fail because of severity and justice.

**99** The Servant of Charity is convinced that the first and most effective educational method is that of loving the children and the youth by sacrificing himself for them, giving the example of his own life and offering constant care for each of them in particular.

**100** The service which the Institute intends to offer to the aged is inspired by the evangelical message of the charity transmitted to us by the Founder, and complies with the operational norms of society.

**101** An evangelical attitude leads us to consider the aged not as objects to be taken care of, but as persons who have a right to the service which they receive. It seeks to employ their abilities to their best advantage, within their limitations, and to support them in their weaknesses.



**102** In particular, our project for the elderly is designed to:

- educate to life's values, eliciting the spirit and the activities of the aged who is tempted to withdraw and shut himself in with discouragement;
- see that he maintains his ties with his family and the society, not destroyed but renewed in situations and responsibilities;
- prepare and guide the aged to encounter Christ, with respect for his person and freedom;
- sustain the aged in the fulfillment of his mission within the Church, by witnessing to the value of "tradition", to the preciousness of all human life and to the vital importance of the encounter with Christ beyond the mystery of death.

**103** By developing the intuitions of our Founder in harmony with the scientific and technical progress, the special education of our "Buoni Figli" aims at the complete rehabilitation of the handicapped or, if this is not possible, at the realization of a life situation which is as close as possible to the normal one.

**104** In carrying out this project, the Servant of Charity starts out with the conviction that the handicapped is always worthy of respect and love and has sacred and inalienable rights, whatever the conditions in which he may find himself.

**105** Therefore, all of our educational projects for the handicapped must:

- have as the main objective in their therapeutic and educational treatments the protection and promotion first of all of the dignity, welfare and integral development of the handicapped, in his dimensions and in his physical, moral and spiritual abilities;
- facilitate the participation of the handicapped in society at the degree possible for him, avoiding isolation and segregation, overcoming and helping him to overcome attitudes of mere tolerance in his regard.

**106** Aware of the primary role of the family in the development and integration of the handicapped into society, the community in its educational project gives a place of prominence to the family. The community also endeavors to resemble a family environment as much as possible, both in **determining** the structure and in organizing the life of the handicapped residents.

**107** The duty of evangelizing the poor and not denying anyone the gift of God, brings to the first place for a Servant of Charity the religious dimension of his service among the “Buoni Figli”.

**C 70-71**

### ACTIVITIES AND WORKS

#### *General Norms*

**108** To open and maintain works and activities suitable for developing the nature and purposes of

the Institute, constitutes a right and duty for the Institute itself.

The criteria to maintain them are the persistence of needs which caused their establishment in the first place, and the availability of religious personnel needed for keeping them in existence.

**C 72**

**109** Normally, the Institute deems it appropriate to keep the autonomy of property as well as the administration of the works and activities (R 370).

Only by way of exception, depending on the judgment of the major superiors, the activities may be carried out in facilities which depend upon public or private organizations (ES 11, 29) or a diocese. In this case a contract regulating the work, personnel and financial matters will be made, keeping in mind that the diocesan facilities entrusted to the Institute are subject to the authority and directives of the bishop, respecting the right of the superiors according to can. 678, 2 and 3 (c. 681).

**110** Every activity has its own purposes and exigencies. The province will determine them more and more according to the purposes established for them. The local director will adjust the services according to the norms; laws, and conventions existing in the various countries.

**111** To render the development of the activities and works organized and updated, the provincial should program as much as possible the formation of his personnel assigned to the various sectors,

taking into account the abilities of the individual confreres and of the needs of the works (R 322, 2).

**112** On their part, the superiors should elicit the cooperation and the coordination among the neighboring houses carrying similar activities, to share their specialized personnel and experiences, and to realize common initiatives.

If more neighboring houses carry out complementary activities, they should be coordinated in such a manner that the residents may be moved from one facility to another, thereby assuring them respondent services and continuous education.

**113** Besides urging the individual houses to update their existing activities continuously, the Institute is also attentive and open to the signs of the times, in order to be ready to undertake new forms of educational and residential care services, which are more in keeping with the changed social conditions and with the new needs of the poor.

**114** Every house should have its own regulations and policies in which the nature, purposes, educational-residential programs, means, internal schedule, personnel, job descriptions and contracts, etc. of the facility are defined.

### *Educational Structures*

**115** Mainly children and adolescent males who for various reasons are deprived of their family

support are welcome to our educational facilities.

Whenever a stronger cooperation of the family is possible, educational approaches like halfway-houses and day programs should be given preference, since they are seen as more natural and effective.

**116** Boarding-schools and boarding-houses are services suitable for youngsters who do not have a family or are temporarily away from it. These facilities should give an educational environment, where youths may find secure guidance, and where they should become part of the organization of everyday life. The contact with the families or guardians of the youths should be maintained and include also places in which they are associated as school or work.

**117** We carry out our mission among the youth also through the school, the parish youth center (oratorio) and the youth center:

- the school should be appropriate for the people both in its cultural and educational approaches, offering services useful to the needs of the local community, such as reading instructions and courses for technical and professional or humanistic-cultural formation;
- the parish youth center (oratorio) is an integral part of the parish ministry which keeps itself open to a larger service in the area and city. This ministry aims at evangelization and catechesis, offering the children and youth the

- opportunity to assimilate the human and Christian values of the free time;
- the youth center is a facility destined for the youth, with characteristics similar to the oratorio, but giving preference to group relations and intensified activities with apostolic/vocation orientation more than recreational activities.

### *Residential Care Facilities*

**118** Proper services should be given to the elderly according to their needs and the requisites of the social community in which they live. Consequently, there may be nursing facilities for senior citizens who are independent and **chronic**; day care facilities for the senior citizens of the area; facilities for retirees of both sexes and/or couples; temporary shelters to assist families in cases of long hospitalization; and ambulatory assistance.

The province should see to it that the eventual implementation of **diversified** facilities supplying quality services takes place in an orderly manner.

**119** The education of our “Buoni Figli” should be carried out through services and facilities which are suitable for the free development of their personalities, their rehabilitation and their social readjustment to a degree proportionate to their abilities in residential facilities, farmschools, special schools, ambulatories, and rehabilitative-occupational services.

Special attention should be given to residential facilities so that the residents are arranged into family-groups, yet not in a rigid fashion, and that the buildings are structured in view of their delicate and complex needs.

### *Parishes*

**120** A parish may be accepted perpetually or for a determined period of time. In both cases it must be done by a written contract drawn up by the Ordinary bishop and the province, with previous approval of the superior general with the consent of his council (R 290, 3; 327, 14).

Among other things, whatever concerns the activity to be carried out, the personnel required and the financial matters should be expressly and precisely defined (c. 520, 2).

**121** The pastor or the moderator (in case the parish or more parishes are entrusted *in solidum* to a team of several priests - c. 517, 1) is nominated by the provincial superior, with the consent of the general council, and appointed by the Ordinary bishop (R 290, 14; 328, 1).

If possible, these confrere priests ought to possess that stability in their office required for the good of the parishioners. However, they are subject to be transferred according to the directives of the Episcopal Conference (c. 522) and according to the judgment of the major superiors.

They may be removed from office both by the Ordinary bishop, after notifying the religious superior, and by the superior himself, after notifying the bishop (c. 682, 2).

**122** The Servant of Charity pastor is the proper shepherd of the parish entrusted to him, under the authority of the diocesan bishop (c. 519) and is responsible for the implementation of the duties assumed by the Institute before the local Church.

**123** The pastor animates his collaborators or parochial vicars, shares with them his pastoral solicitude by means of activities and initiatives programmed with him and under his, **authority** (c. 545, 1).

The parochial vicars are presented by the provincial superior with the consent of his council and appointed by the diocesan bishop. They help the pastor in whatever concerns the parish ministry, have the obligation to substitute for him and regularly to give account of their present and future activities (c. 548).

**124** Although they possess the proper autonomy required to fulfill their ministry, those who are appointed to the care of souls should be vigilant so that their religious spirit may not grow lukewarm, and their attachment to the Institute may not weaken, always willing to remain its affectionate and obedient sons (*Norms* 1915 no. 44).

**125** Where the situation permits it, the religious



community charged with the parish should be canonically established as a religious house (R 342).

**126** Where the parish is attached to a work and the offices of superior and pastor are distinct, the superior has the duty to lead the religious community spiritually, including those who are charged with the care of the parish, and he must ensure that the confreres entrusted with the two different activities cooperate with each other with co-responsibility.

The pastor is by right a member of the house council (R 359).

**127** All the religious communities of the parish are part of the parish community. The pastor should respect their character and purposes, and should involve them as much as possible in the parish ministry.

**128** Taking into account the ecclesiastical laws as well as what is established by the general regulations of the Institute concerning financial matters (ns. 388-389), the pastor administers the goods of the parish.

**C 68**

*Other Forms of Guanellian Apostolate*

**129** The Institute accepts the call of the young Churches and makes itself present in them with its charism and works of charity.

While keeping alive within itself this missionary spirit, every community, local and provincial,

should help whoever is called to it in their discerning process, and should sustain in their selection those who have been invited by the superiors to make the Guanellian mission present in faraway lands.

**130** To achieve this objective fully, the provinces of the countries which have mission lands, in agreement with the general council, should study with the other provinces forms of reciprocal collaboration, such as the temporary transfer of confreres and twin-arrangement of provinces. The confreres who have been selected should be given specific preparation (R 327, 12).

**131** In non-Christian countries, where explicit forms of evangelization are not permitted, the Servants of Charity, respecting the cultural and religious values of the place, should apply their educational-pastoral method and should develop presences of witness and service.

**C 68**

**132** The chaplain who assists religiously other Institutes and religious communities, mostly Guanellian Sisters, adapts himself to the needs of the residents and of the religious community, eager to satisfy their requests and exigencies (R 139).

He is appointed by the provincial council (R 327, 2).

He arranges, organizes and coordinates his services in agreement with the administration of the

house, properly assuring his pastoral service of instruction and worship, also when he is absent.

**133** He should adhere to the directives of the diocesan bishops and of the common law in regard to the exercise of his apostolate. He should feel being part of the presbyterate and member of the religious community to which he has been assigned, living the life and the spirit of his profession (R 8).

**134** In collaboration with the general council, the provinces should foster the presence of confreres who are trained in the media of social communication, thereby strengthening the Institute's channels of communication as much as possible. For this purpose, they should also make use of instruments offered by the new technology (c. 822).

### *Services Outside the Guanellian Structures*

**135** The service to the poor may require individual religious to carry out apostolates of pastoral ministry or social services outside their own community and under the responsibility of the diocesan bishop.

It belongs to the provincial superior, with the consent of his council and upon authorization of the general council (R 327, 11), to assume those obligations after verifying their necessity, in view of the urgent needs of the souls and of the shortage of clergy.

**136** If the Holy Spirit suggests a confrere to become closer to the poor by new ways of presence in less fortunate human environments, the provincial superior can allow him to do so according to R 135, to the extent that he sees a call from God according to the spirit of the Founder.

#### CO-RESPONSIBLE FOR THE MISSION

**137** The presence of the Holy Order and of the religious call to the Brotherhood in the Guanellian community should be accepted and esteemed as essential for the life and mission of the Institute.

The Servants of Charity, at all levels, should always give the correct picture of this reality of their vocation. They should express it openly by living in practice the fundamental equality existing between the clerics and the Brothers, showing in their service to the poor how providential their respective diversity and responsibility are in the fulfillment of their mission.

#### C 75-76

**138** The involvement of the Daughters of St. Mary of Providence should be valued as an active participation in the life and mission of the Guanellian house and above all it should be lived in a climate of respect and mutual charity.

Therefore, the Sisters should be entrusted with roles of responsibility and coordination in the various sectors. The community should appreciate

their dedication and should facilitate their work by being attentive to their needs, their health and their spiritual aspirations.

**139** On their part, as a response to the Sisters' request and according to their possibilities, they offer their priestly ministry to communities of Sisters and their collaboration in the common endeavor for vocations.

In particular, sharing with them the responsibility to spread in the world the example and teaching of our Founder, the Servants of Charity and the Sisters together promote initiatives to deepen his spirituality and his educational philosophy, and to keep alive the Marian dimension of his charism.

**C 77**

**140** The Institute can accept, in a temporary or permanent way, clerics or lay people, internal or external, as cooperators who share its apostolic work directly (R 1905, 212).

**141** To sustain and increase the movement of the Guanellian Cooperators for the benefit of the Church is a duty for every Servant of Charity.

It belongs to the provincial and the local superiors to keep this duty alive among the confreres and to verify their commitment to it.

Above all, the local community should spread and promote this specific vocation among the most involved youths, among lay co-workers, among the friends and benefactors of the house. The community should cordially welcome those

--

who request to join, and should contribute to their formation and spiritual assistance.

For the benefit of reciprocal autonomy, the local community should respect the characteristic role which they play within the Guanellian family, and should acknowledge their full responsibility for their programs, activities and works.

**C 77**

**142** Special and continual care should be given to our Alumni, with particular attention to the youngest and the estranged, by fostering occasions for encounters, formation and collaboration.

This service should be extended also to their families and, in a more organized form, to the groups of the local associations, working in such a way that those who are more sensitive to the Guanellian values may develop the vocation of a cooperator.

**143** Particular attention is reserved for the lay people who work with the Guanellians.

In the respect to whatever justice requires, a cordial rapport should be established with them.

In this mutual acceptance and friendship, every confrere strives to transmit also into these collaborators that Guanellian spirit by which he is inspired, thereby involving them more and more in the Guanellian mission.

It is desirable to balance the presence of religious in the midst of the residents with their presence as lay people, so that personal involvement in the service of the poor may be clearer.

**144** Following the example of the Founder, the Institute and its houses should nourish and show gratefulness toward the benefactors, above all by offering them spiritual assistance and prayer, and should make known to them the spirit, the action and the needs of the works.

The benefactors are instruments of good in the hands of the Providence of God before Whom, Father Guanella reminds us, the humble offering of the poor is worth more than great riches.

In soliciting their help, promotional media which are dignified and discreet should always be adopted.

**C 78**

## FORMATION

**145** The Institute consists of priests, deacons and Brothers who help one another in fraternal communion to fulfill their same mission together.

**C 4**

**146** For the Servants of Charity formation constitutes an obligation of great importance before God, the Church, the poor and the candidates themselves.

Therefore, it must be undertaken as a humble and attentive collaboration with the action of the Holy Spirit, and as an irreplaceable contribution to nourish the vitality, unity, and apostolic effectiveness of the Institute.

**C 82**

## GENERAL NORMS

**147** Through formation, the Institute aims at:

- offering the assistance needed to discern their vocation and to respond to it with fidelity to those whom the Lord calls to the Guanellian life;
- guiding and sustaining their growth, so that they may be able to realize themselves as apostles of charity;
- involving and inspiring confreres and com-



munities to renew continuously the quality and **effectiveness** of their religious and apostolic life.

**148** The first and essential reality from which formation flows is the original charism, in which the Institute recognizes its own identity and mission as an expression of God's will.

Presented in its basic elements of spirituality, fraternal communion, consecration and mission, this charism should consistently inspire and give direction to the whole formation.

**149** The general objectives pursued by formation are as follows:

- the human and Christian maturity of the individual, which is the basic element of the whole process;
- the knowledge of the spiritual patrimony of the Institute and the adherence to its style of fraternal life, of apostolic activity and of sanctification;
- the conscious growth in the evangelical radicalism through the religious vows;
- the acquisition of spiritual, pastoral and intellectual abilities required by the mission.

These aspects need to be harmonized in the formation process by a vital unity of the person of the candidate, always looking intently at the person of Christ, who is the perfect model of a man and of an apostle.

**C 83**

**150** The obligation of formation in its uninter-

rupted continuity develops through two successive and complementary periods:

- the first formation, which takes the candidate to a free and definite choice of Guanellian religious life, through the various phases of preparation or postulancy, of initiation or novitiate, of deeper involvement or period of temporary vows;
- the permanent formation, which keeps the religious in a constant state of renewal endowed with spiritual vigor and apostolic effectiveness, by making the final choice always alive and present.

**151** The methods and the style of formation should conform to the circumstances of time and place in which it takes place, and should meet the real personal needs of the candidate in formation.

These methods should always respect the following criteria:

- unity around the specific values of the Guanellian vocation;
- gradualness in their assimilation, pursuing the objectives through their various phases;
- continuity, with neither gaps nor leaps, harmoniously uniting theory and practice, and prayer and action.

**C 84**

**152** The entire formative journey requires the active participation of the candidate. This should cultivate the gifts received in a constant effort for conversion and renewal, and should sustain his ex-

perience of life and work with reflection, study, sharing, prayer and spiritual direction.

**153** The formation team members have a specific and necessary task: in their personal rapport with the candidate, they must assure him of the conditions for a valid formative experience.

Therefore, they should be men of faith capable to communicate the Guanellian ideal with vitality, able to dialogue, and endowed with sufficient experience of apostolic work.

It will be the duty of the superiors to select and prepare the members of the formation team, and to make sure that the formation program is carried out in conformity with the directives of the Church and of the Institute (R 322, 4).

**C 85**

**154** The formation process follows the “Formation Directory” as a guide. This presents the principles and norms on formation in an organized way, as they are found in the constitutions, in the general regulations and in other documents of the Church and of the Institute.

Each province should work out or review its own directory according to these directives and should submit it to the general council for approval.

#### **MINISTRY OF VOCATIONS**

**155** “The Servants of Charity should strive with much prayer, care and zeal as well as with faith

and charity to detect those vocations whom Divine Providence makes available before them” (R 1910, 52).

**156** Consequently, not only the individual confreres, but every local community should be active in the ministry for vocations through constant prayer, fraternal charity, and the witness of a life in which the spirit of service and the true paschal joy may clearly be seen.

Due to his function of guidance for the community, the superior is the first one responsible for energizing the ministry for vocations. He should foster a climate of faith and love and a practical program to search for vocations. Periodically he should also review the activities carried out by his house for vocations.

**157** In every province there should be one confrere appointed to organize the ministry for vocations. Additional promoters of vocations should be appointed by the provincial superior with the consent of his council (R 327, 2), whose tasks are those of coordinating and animating all undertakings for vocations.

**158** The activities for vocations must be carried out within the whole pastoral ministry of the local Church, and with specific regard to children, adolescents and youths. Those natural and supernatural means suggested by the Lord, by the Church, by the Institute and by experience will be employed.

Attention with regard to vocational choices should be given also to those individuals who, at their adult age, may manifest signs of a call.

**159** The journey of a vocation may be followed:

- through individual direction;
- in minor seminaries, which are structured according to the needs of the provinces and of the various countries;
- in welcoming communities, which are suitable to allow individuals discern their responsible choices;
- in youth centers, where spiritual guidance and a climate of intense Christian life is available;
- through periodical spiritual encounters, such as retreats, spiritual exercises, etc.

**C 86-87**

### **FIRST FORMATION**

**160** The whole period which starts with the immediate preparation to novitiate until the final incorporation of a member into the Institute, should be considered a period of preparation for the perpetual profession, at which time the Guanellian religious consecration is fully realized.

### **POSTULANCY**

**161** Before novitiate, a period of specific preparation called postulancy is required for every candidate (c. 597, 2).

The purpose of postulancy is:

- to verify the degree of human and Christian maturity of the candidate and to complete it, if deemed necessary;
- to give the candidate the opportunity to know his vocation by deepening his motivations;
- to sustain him in his decisions after having experienced a contact with and sufficiently reflected on the Guanellian life;
- to provide him with time to complete his studies in humanities, at least for the priesthood candidates.

**162** Only those who have no canonical impediments for novitiate are admitted to postulancy. They should present sufficient signs of a vocation and should be able to make the choice for the Guanellian vocation.

It is the duty of the provincial superior with the consent of his council to admit the candidate to postulancy, upon written request (R 322, 5).

The beginning of postulancy should be established according to can. 656, which requires that a candidate must have completed at least eighteen years of age at the time of his first profession.

The admission to postulancy results in belonging to a specific province.

**163** Although flexible and different according to places and circumstances, the structure of this phase must be such that it offers the following to the candidate:

- a deeper knowledge of himself;
- spiritual direction;
- openness to the Word of God, to sacramental life and prayer;
- an experience of Guanellian community and apostolic life;
- a general knowledge of the Founder and of the Institute.

**164** Postulancy should be normally made outside the house of novitiate and at a community which is considered suitable and approved by the provincial superior with his council. In case the number of candidates permits it and circumstances suggest it, it may be done in a community specifically established for that purpose.

**165** The candidates should always have an experienced confrere who, without depriving the community of its responsibility, may follow them personally and help them achieve the maturity required for their vocational decision.

It is the responsibility of the provincial superior with his council to appoint this confrere.

**166** Postulancy lasts for at least six months and normally should not be prolonged beyond two years.

**167** To be admitted to novitiate, the postulant should make a written request to the provincial superior who, with the consent of his council, has the right to accept him (R 327,3). The confrere charged with his formation, after hearing the

opinion of the community, should attach a written evaluation of the progress made by the candidate.

C 87

### NOVITIATE

**168** The novitiate must be considered the decisive phase for the vocational growth of the candidate with regard to the life and mission of the Institute.

The purpose of this period, in fact, is to introduce the candidate to the understanding and practice of the Guanellian purpose, and to help him offer himself as a gift to Christ in his first pledge of the religious vows (c. 646).

C 88

#### *Admission*

**169** He who is free from the impediments foreseen by can. 643 can be admitted to novitiate. However, the provincial superiors should make sure that the following requisites are met by the candidate in order to conduct a beneficial novitiate:

- sufficient health;
- Christian experience personally absorbed;
- balanced emotional development, including a sexual growth proportionate to age;



- ability to involve himself in the atmosphere of a community life and to fulfill its obligations.

The health, character and maturity of the candidates should be also tested by experts when appropriate, making sure that every person's right is protected and his good reputation and privacy are not damaged (cc. 642 e 220).

**170** Secular clerics are not to be admitted to novitiate without consulting their ordinary (c. 644).

Thus, in regard to clerics or individuals who had been admitted to another Institute of consecrated life, a society of apostolic life or a seminary, it is necessary to obtain testimony from the local ordinary, the major superior or the rector of the seminary respectively (c. 645, 2).

**171** Before being admitted to novitiate, the candidates must show proof of baptism, confirmation and free status (c. 645, 1).

**C 89**

### *Place and Duration*

**172** Upon entering novitiate, every candidate will make five complete days of spiritual exercises at the most opportune time.

The beginning of novitiate should be characterized by a simple and dignified rite, avoiding anything' which might condition the future freedom of the novice.

**173** To be valid, the novitiate must be made in a

house regularly established by the superior general with the consent of his council, and by a written decree (c. 647,1; R 290, 4).

In particular cases, as an exception, with permission of the superior general with the consent of his council, a candidate can make his novitiate in another house of the Institute, under the guidance of a suitable confrere, who assumes the role of master of novices (c. 647,2).

The major superior can permit the group of novices to live for stated periods of time in another house of the Institute, designated by the same superior (c. 647,3).

**174** To be valid, the novitiate must include twelve months spent in the community of the novitiate itself (c. 648, 1).

It should not extend beyond two years when one or more periods of apostolic exercises are undertaken to complete the formation of the novices (c. 648, 3; R 185-186).

**175** With due regard to the prescription of can. 173, an absence from the novitiate house which lasts more than three months, either continuous or interrupted, renders the novitiate invalid. An absence of more than fifteen days must be made up (c. 649, 1). If it is less than fifteen days, the provincial superior has the right to decide whether or not it should be made up (R 322, 7).

Leaving the novitiate upon the decision of the provincial superior or out of the will of the novice, interrupts the novitiate.

*Formative Experience*

**176** The ideal to be proposed to the novices is to follow Christ by loving Him with all one's heart and serving Him in His poor.

This ideal can be found in two books which are fundamental for Guanellian life: the Gospel and the constitutions.

Assisted by the community and especially by the master, the novice internalizes these values, affording himself the ability to discern the will of God in regard to his vocation.

**177** Some elements need to be emphasized as particularly significant for the formation in this phase:

- the experience of Guanellian life, enabling the assimilation of the Guanellian spirit, through studying the Founder and the Institute's tradition; the obligation of fraternal life; the local Guanellian work;
- the spiritual experience of religious life, which should bring the novice to a growing availability to Christ, and should help him discover and practice chastity, poverty and obedience;
- the study and reflection according to an adequate program which includes: the introduction to the mystery of Christ by means of a living contact with the Word of God and with the Liturgy, a solid theological basis of religious life, and the study of the constitutions;
- the qualified contact with the poor in our

facilities for the purpose of preparing the novices to the type of life and apostolate which will be theirs in the future.

*The individuals Involved*

**178** The novice is responsible for his personal cooperation in the formative undertaking.

He should be willing and ready to make this experience of life in a guided and communitarian manner, opening himself to the master with simplicity and confidence, assuming the rule as the method of life and educating himself for the service of God and of the brethren.

**179** The community of the novitiate must be a model of Guanellian life, capable of creating a climate of unity in charity, and of communicating the lived experience of the authentic values of the Guanellian charism.

**180** The master of novices has the responsibility to direct the novitiate (c. 650,2).

He is appointed by the superior general with the consent of his council, upon the request of the provincial superior (R 290, 14).

He must be perpetually professed, at least thirty-five years old, capable of vitally communicating the Guanellian values, be sufficiently informed about the psychological realities and problems of youth, able to dialogue and communicate easily, and must be a well-balanced man.

**181** His purpose is to direct and guide the generosity of the novices toward giving themselves totally to God for the good of the poor.

The master uses all means at his disposal with diligence, especially conferences conducted according to a systematic program as well as regular private dialogues with each novice, and the required encounters for the purpose of evaluation and verification.

In his daily contact with the novices, he creates a climate of trust and availability, and guides them in the tasks and responsibilities which he entrusts to them.

**182** Collaborators with the master of novices are those confreres who assist him in following the formation of the novices closely.

These collaborators are appointed by the major superior upon whom the novice depends.

They remain under the direction of the master in whatever regards the organization of the novitiate and the formation program. They should be proportionate in number and efficiency (c. 651, 2-3).

**183** The major superiors should monitor this delicate formative period with their utmost attention. They should see that the environment and the structures of the novitiate are such that they guarantee an authentic formation.

**184** Whenever the general council authorizes the establishment of an inter-provincial novitiate in

view of a greater formative effectiveness, the provincial superiors involved are responsible for:

- providing suitable personnel;
- keeping frequent contact with their own novices and the master;
- establishing, through a common agreement, the norms for the exact arrangement of the program and of the activities of the novitiate.

**C 91-92**

### *Apostolic Experiences*

**185** In order to integrate the formation of the novices or to further verify their suitability to the Guanellian life, it is the competency of the provincial superior to establish one or more periods of apostolic experiences to be spent outside the novitiate community (c. 648, 2; R 322, 8). The provincial, however, can make them mandatory for all the novices of his province or only for some of them.

The provincial superior should always weigh in these cases the global exigencies of the candidates and their degree of maturation. He should listen to the prudent opinion of the master; he should inform his council and ask for its consent if the prescription were to be extended to all novices (R 327,3).

**186** The following norms should be considered in making those experiences:

- they should not begin before a period of nine months of novitiate has passed, which is consi-

- dered necessary to know the novices and to develop a program sufficiently;
- the novices remain under the direction of the master, although they are outside the novitiate community;
  - the experiences should be exercises of practical apostolate in a community which is religiously and apostolically valid.

**C 90**

### *End of Novitiate and Religious Profession*

**187** Approaching the end of novitiate, the novice makes a written request to his provincial superior to be admitted to temporary profession.

The master attaches his evaluation to it.

After hearing the novitiate community and with the consent of his council, the provincial superior has the faculty to admit or dismiss the candidate, or to extend the trial of novitiate, but not more than six months, with due regard for the prescription of no. 174 (c. 653,2; R 327,4).

It is fitting that the master of novices attends the meeting of the council for the admission to profession, with no right of vote.

The superiors should base their decision on the process of maturation of the candidate, and particularly on his aptitude toward the Guanellian life.

A candidate who does not show signs that he will be able to be admitted to the final vows in the future, should not be admitted to temporary vows.

**188** For the validity of the first profession it is required that the novice has completed at least the eighteenth year of age, and that it is received freely by the superior general, the provincial or by their delegate (c. 656; R 322, 6).

For this profession and for the following ones, if no religious has been delegated by the major superior or if the delegate is absent, by force of these regulations the superior, or his substitute, of the house to which the candidate belongs or in which he is currently living is delegated to receive the profession. The local superior can sub-delegate.

The provincial superior has the faculty to permit that the first profession is anticipated, but not by more than fifteen days (c. 649, 2).

Before taking the vows, the novice will make five complete days of spiritual exercises.

## C 93

**189** The novice declared “in articulo mortis” can make the profession in the presence of his major superiors, the local superior or the master of novices or their delegate, using the formula of the constitutions but with no determination of time. This profession makes him share, in case of death, of all spiritual graces for which the professed have a right, yet with no other effect. If he recovers, the novice returns to the novitiate as if he never made a profession.

**190** In the deed of profession to be recorded, the date and place of the act itself and the general information on the candidate will be mentioned. The



candidate, the confrere who has received the profession and possibly two witnesses will sign it. This deed must be preserved in the archives of the province and a copy should be sent to the general secretary of the Institute.

**C 94**

### THE PERIOD OF TEMPORARY VOWS

**191** The formative phase which starts with the first profession aims at completing the process of maturation in view of perpetual profession, and at caring for the specific formation of the Guanellian Priest or Brother (c. 659).

This includes: the immediate period of post-novitiate, the tirocinium, the specific formation, and the preparation to perpetual profession.

This itinerary has a normative value. However, for reasons considered valid by the general council, the individual provinces are given the faculty to rearrange the succession of the various stages.

**192** The period of temporary vows must not be less than three years nor longer than six (c. 655). During the first triennium the profession must be renewed annually. In the second triennium it may be made for three years.

In particular cases, the superior provincial with the consent of his council has the faculty to extend this period but not to exceed nine years (c. 657; R 327,5).

When his vows are close to expiration, it is necessary that the religious freely requests to renew them (c. 657).

C 9

### *Immediate Post-Novitiate*

**193** After novitiate, all the confreres, candidates either for the priesthood or Brotherhood, must continue their formation in formative communities called houses of studies for at least two years.

If necessary, the superior general with the consent of his council may allow that candidates in formation be integrated in communities with apostolic work.

**194** The formative experience of this period is to be considered as an extension of the formation of novitiate.

It should be translated into living concretely the value of the Guanellian apostolic religious life and practicing the constitutions, by deepening its impact in everyday life.

**195** Especially for the young confreres, this period should be a time of growth and development:

- in their human maturation, by seeking a balance between discipline, freedom and responsibility, above all in their obligations in community life;
- in their Guanellian vocation, enriching the sense

- of their oblation to the Lord for the poor, the life of prayer **asceticism**;
- in their intellectual formation, through the philosophical or theological disciplines for those who are being prepared to receive Holy Orders; and through technical-professional, cultural-humanistic and theological-catechetical disciplines for the Brothers (R 217);
  - in their apostolic formation through a progressive integration of faith and life and through the exercise of proper activities of service possibly carried out in Guanellian settings and in the light of the preventive method of our Founder.

**196** The responsibility for the young professed:

- in the house of studies belongs to the confrere who has been charged with this duty by the provincial superior with the consent of his council. Depending on the number of the confreres in formation, this confrere should be assisted by other collaborators;
- in cases where the confreres in formation are arranged in active communities, the responsibility belongs to the confrere who has the duty to execute the formative experiences and to establish their organizational modalities, in agreement with the local superior, taking into account the practical needs of the community and of the house.

The provincial superior should select with attention these confreres who should be spiritual men, suitable to continue the work of the novitiate.

**197** It is their duty to monitor the formation with frequent conferences, private dialogue, and by emphasizing spiritual direction greatly. They should conduct periodical verifications to evaluate the progress of their personal and communitarian formation. They should foster the spirit of initiative in the young confreres, and make them co-responsible of the **proceeding** of the community. They should keep contacts with the novitiate community and the confreres in the tirocinium, and should guide their charges to open themselves to the local Church and the cultural world.

**198** The local community should always be invited to express their opinion every time the young confreres request to renew their religious vows.

**C 96**

### *Tirocinium*

**199** The tirocinium is for a young confrere a vital and intense confrontation with a Guanellian experience in educational and social services settings. This allows him to come into contact with our mission more directly, to verify his attitudes and interests, and to continue that synthesis of action and contemplation which is characteristic of our spirituality.

**200** Ordinarily, the tirocinium lasts one year and is mandatory for all in formation, also the Brothers.

In particular cases, the provincial superior with his council can dispense individuals singularly.

Where it is possible, this experience should be made by teams in order to facilitate the formative conditions.

**201** The local superior is responsible for the candidates who should find in him understanding and stimulating attitudes.

He is expected to gather them periodically for formative encounters and to keep personal contacts with them frequently. In this duty he can be assisted by a confrere prepared for this purpose in a special way.

**202** The formative experience requires:

- suitable communities, capable to influence the candidates positively;
- a spiritual guidance which should nourish their religious growth at the level of conscience, and sustain them to persevere when facing the crises which this period might present;
- an activity which is typically Guanellian, like an active and fraternal presence in the midst of our residents, where the candidates may be given true responsibility under the supervision of a more experienced confrere. This experience should be proportioned to their age and abilities;
- an educational approach which takes the inspiration from Father Guanella as an educator and from his preventive method.

*Specific Formation of the Candidates  
for the Priesthood*

**203** The formation for the priesthood, although it receives a special attention during the theological studies, must be present already during the formative development of those who since novitiate manifest signs of a vocation to the priesthood.

This presumes that every novice should state his own concrete choice in the Guanellian life (to become a Priest or a Brother) in order to be able to plan and integrate in the best way his upcoming formation with the various disciplines and formative activities which are specific to each of them.

**204** Following is the ideal to be proposed to those called to the priesthood:

- a progressive configuration to Christ, master, priest and shepherd (OT 4), in the spirit of the Founder;
- an authentic service of charity toward the recipients of our mission;
- the practice of the evangelical counsels and the exercise of the priestly ministry;
- and community living with the members of the Guanellian community and in collaboration with the particular and universal Church.

**205** This requires that the formation for the priesthood should assist the students to internalize as a whole the project of priestly life proposed by the Church and the values which are proper of our

vocation, which should characterize the ministry of the future priest.

For this purpose this formation should be inspired by the principal documents of the Holy See and by the national Episcopal Conferences on the formation for the ministerial priesthood. It should also follow their directives, but at the same time it should suggest the objectives and means which promote the maturation of the Guanellian vocation.

**206** The following objectives of the formative experience should be given special attention:

- spiritual formation (cc. 244-247), centered on the person of Christ revealing the love of the Father, Good Shepherd, and on pastoral charity;
- intellectual formation by means of the theological studies prescribed by the Church (cc. 252-256), reviewed and re-read with the assistance of educators in the light of the spirit and charism of the Institute;
- charitable-pastoral formation (c. 258), carried out in the concrete service of our recipients and in the effective practice of the ministries of lector, acolyte and diaconate.

**207** A formation formulated on these guidelines requires a sufficiently clear determination from each of the candidates in their tending toward the Guanellian priestly life.

Consequently, the confrere should make in writing his "Declaration of Intention" before being admitted to the theological courses.

The provincial superior involved should **accompany** this declaration with a testimony stating the suitability of the candidate.

**208** The time reserved for this specific preparation must be four complete years (c. 250).

During this period the candidates should conduct the theological studies seriously, and should avoid obligations or other studies which might distract them from their formation duties (c. 660, 2).

**209** With regard to the type of structure which should be employed for the candidates in this phase, the norms established for the post-novitiate period are to be followed (no. 193).

It should be kept in mind that the preference for the house of studies is normative (c. 235, 1). Wherever possible, the superior general with the consent of his council should establish such centers with the collaboration of the provinces and vice-provinces.

Those who legitimately reside outside the house of studies should be entrusted to an experienced confrere who, in agreement with the local superior and the needs of the community, may take care of the spiritual life and the discipline of the candidates in formation.

**210** The responsibility of formation and of the educational methods in the house of studies dwells with the confrere who has been appointed by the major superiors with the consent of their councils.

It is his duty to organize the internal life of the



formative community, to accompany the personal formation of the confrere, to get to know him and to present him for Holy Orders, making himself a guarantor of his preparation.

**211** Should the number of candidates in formation require it, the confrere in charge should be assisted by a sufficient number of collaborators. Together they should give unity and clarity to the goals of formation and its methodologies. They should seek to enrich their doctrinal, Guanellian and pastoral preparation continually. Above all, they should make their presence incisive through their consistency of life.

Laying down the programs together, they should involve the students themselves, especially in regard to the organization of the community, their local work and discipline.

**212** Every house of studies must have a spiritual director (c. 239, 2), giving the students the freedom to choose other priests who are known and have been approved by those who direct the house of studies.

The spiritual director should never be requested for an opinion when deciding on the admission of the students to Holy Orders or on their dismissal from the house of studies (c. 240, 2).

**213** For the admission to ministries and to Holy Orders of diaconate and presbyterate and for their conferral, the criteria and norms established by

the Church are to be followed with diligence and rigorous seriousness (cc. 1024-1054).

**214** In this regard the following should be kept in mind:

- the ministries of lector and acolyte must be exercised for a suitable period of time (c. 1035, 1). The interstices established by the Episcopal Conferences must be respected;
- the interstice between the ministry of acolyte and the diaconate must be at least of six months (c. 1035,2); that required between diaconate and presbyterate is the same (c. 1031, 1);
- only those candidates who have completed respectively twenty-three and twenty-five years of age are to be admitted to diaconate and presbyterate (c. 1031, 1). The diaconate may not be conferred before the beginning of the fourth year of theology. The presbyterate can be conferred only after the second half of the same year;
- it belongs to the provincial superior to grant the **dimissorial** letters to his own confreres for the diaconate and the presbyterate.

**215** In the modalities of admission both to the ministries and the Holy Orders, the following steps, which have been tested by now, should be taken:

- dialogue of the candidate with the confrere who is responsible for the house of studies;
- a petition freely written in his own hand and signed by the candidate (c. 1034);

- a written opinion by the confrere who is responsible and by the formative community;
- the deliberative vote of the provincial council involved in the admission to the ministries (R 327, 6);
- the previous authorization of the superior general with the consent of his council for the admission to Holy Orders (R 290, 17).
- the collegial vote of the provincial council (R 329).

C 97

### *Specific Formation of the Brothers*

**216** In the formation of the Brother, reference should always be made to his original identity:

- he is a baptized individual;
- he is called by God to develop the grace of his baptism and confirmation through the profession of the evangelical counsels;
- he is sent to the Church to realize the mission of assisting, serving, instructing our poor in a human and Christian manner;
- he serves in close solidarity with his Priest confreres and the Guanellian family;
- in the spirit of the Founder.

**217** To make the Brother understand and gradually live these dimensions which are specific for him, the formation period should:

- cultivate first of all his Christian laity marked and qualified by the Guanellian religious consecration;

- underline his very own way of fulfilling the apostolic action as an obligation flowing from the sacrament of baptism;
- educate him to a responsible and effective contribution which he is expected to make to the Guanellian life and mission by preparing himself adequately (R 195);
- emphasize his reciprocal complementariness with the Guanellian priest.

**218** The time for the specific formation of the Brothers, which has begun with particular intensity during the post-novitiate and tirocinium should be prolonged appropriately until perpetual profession.

Epecially in this period, the Brothers should have means and times necessary to pursue the field of specialization most suitable to their abilities and to the needs of the province.

**219** After the tirocinium, the selection of the community environment where the Brothers can be followed both religiously and professionally is very important.

The confrere who is entrusted by the provincial superior with the task of accompanying them, should see that they have sufficient time for prayer and study. He should guide them during the time dedicated to activities, and should encourage spiritual direction and fraternal private dialogue.

*Immediate Preparation to Perpetual Profession*

**220** A suitable time for recollection and prayer is required by our constitutions to permit the candidates for perpetual vows to have adequate preparation and make a mature decision before the great step which they are about to take.

**221** In agreement with the confreres who take care of the formation of the candidates, the provincial superior should establish a definite program which includes:

- a strong reflection on the spiritual, ecclesial and juridical significance of perpetual profession;
- a suitable environment and the guidance of a confrere who is responsible for the formation;
- a period of time sufficiently long, but not shorter than two months.

**222** For the admission to perpetual profession the candidate is to make freely a petition in writing to the provincial superior, within the period of time established by the provincial council.

**223** Only those candidates should be admitted to perpetual profession who:

- have achieved a maturity proportioned to the importance of such a choice;
- have completed at least twenty-one years of age (c. 658. 1);
- and have made ordinarily the temporary profession according to the prescription of no. 192. Perpetual profession can be anticipated for a

just cause, but not by more than three months (c. 657, 3) by the provincial superior with the consent of his council.

**224** The admission is made by the provincial council with a collegial vote (R 329). Before this important act takes place, the council should examine the written opinion of the confrere responsible for formation and the opinion of the formative community, and also obtain the authorization of the superior general with the consent of his council (R 290, 17).

Perpetual profession must be preceded by five complete days of spiritual retreat, and should be celebrated with all the solemnity foreseen by the liturgy.

Care should be taken that a copy of the deeds of perpetual profession and of the sacred ordinations be sent to the general secretary. The pastor of the place of baptism should also be informed, so that he also may record it in the parish registers (cc. 535, 2; 1054).

**C 98**

### **PERMANENT FORMATION**

**225** The evolving character of a person, the quality of our religious life, the efficacy of our apostolate and the swift cultural transformations demand that formation continues after the initial

phases to sustain the confreres in their journey of renewal through the entire span of their life (c. 661).

This exigency touches all confreres, involves the communities and expects to be realized in concrete personal and communitarian activities in a climate of lively participation.

**226** The following should be considered as specific objectives of the permanent formation:

- the renewal of the individual confreres, which should reach and enliven all the aspects of their life, from the human to the supernatural ones;
- the deepening of their Guanellian identity and the periodical verification of their religious-apostolic life, so that it may be always responsive to the expectations of the Church and of the world;
- the renewal of community life in its ability to announce and witness the Gospel's message and in its involvement with the over-all pastoral ministry .

**227** This requires that the whole formative experience adheres to the following criteria:

- unity and decentralization: once the unity is guaranteed by the assistance, the direction and the proper decisions of the superior general and his council, the formative experience is carried out according to the needs of the local situations;
- continuity and progression: without restricting

themselves to a mere repetition of the first formation, the formative experience should be developed without discontinuity in regard to contents, methods and forms;

- practical and vital character: this experience should take into account the individuals involved in their concrete life, with their difficulties and possibility of growth and tasks.

**C 99**

**228** The first responsible in formation is the Guanellian himself. At all ages he should find his practical way to be faithful to God, by reinforcing or eventually recuperating the disposition for personal prayer, meditation, spiritual direction and the ability to update himself in the sciences which are specific to his mission.

In this endeavor he should be sustained fraternally by the superiors and adequate initiatives.

**C 100**

**229** As an educator of its members and finding itself in need of renewal, the local community takes advantage of the times and means at its disposal in order to live and deepen the values of our vocation. The community should also create suitable conditions to assure the confreres of an appropriate aggiornamento by attending courses or subscribing to specialized periodicals and updating the library...

**230** Each province should program the permanent formation of its members with:

- periodical reunions of local superiors;



- days of studies for the confreres according to sectors of activities;
- courses of aggiornamento for the young confreres celebrating anniversaries of profession or ordination, etc.

In these initiatives; besides discussing organizational and administrative topics, there should be the preoccupation for the spiritual and doctrinal progress of the confreres. The Guanellian vocation should always occupy a relevant place.

**231** In agreement with the provincial superiors and with the collaboration of the general councillor entrusted with formation. periodically the superior general should make appropriate time available to all confreres after their perpetual profession for the renewal of their religious, pastoral and professional life.

The provinces should take these needs into account when they arrange and plan programs. Every confrere should answer generously this appeal for his own good and for the good of the community.

**C 101-102**

### **SEPERATION FROM THE INSTITUTE**

**232** The separation from the Institute is temporary if it takes place with the indult of exclaustation. In the case of a cleric, the superior general with the consent of his council can grant it to a

confreere of perpetual vows for a period of not more than three years, upon receiving a justified request and with the consent of the ordinary of the place where the confreere will reside.

In this regard it should be noted that:

- extending an indult for more than three years is reserved to the Holy See;
- the religious who obtains the indult remains dependent on and subject to the care of his superiors and, if he is a cleric, also of the local ordinary;
- he is free from the obligations which are incompatible with his new condition of life;
- he lacks active and passive voice in community matters (cc. 686-687).

**233** The separation is definite when the member:

- enters another Institute;
- voluntarily returns to secular life, upon the expiration of his temporary vows;
- obtains the dispensation from his temporary or perpetual vows;
- is dismissed by the legitimate authority.

**234** Upon formal request a confreere of perpetual vows can transfer from our Institute to another after obtaining the permission from the superior general of both Institutes with the consent of their councils.

Further modalities are described in can. 684.

It should be further noted that until the religious makes his profession in the new Institute, while

the vows remain, the rights and obligations which the member had in our Institute are suspended (c. 685, 1).

A religious of perpetual vows who wants to transfer from another Institute to ours must spend a period of trial of at least three years before being admitted to perpetual profession (co 684,4).

**235** A confrere who wishes to leave the Institute when the time of profession has expired can depart freely (c. 688, 1).

A confrere who during the time of temporary profession asks to leave the Institute for a grave reason, can be granted an indult to leave by the superior general with the consent of his council, if the reasons are found valid (c. 688, 2).

Even a confrere of perpetual vows can ask for an indult to leave the Institute. However:

- he should submit a written justified request to the superior general, who will forward it with his vote and the vote of his council to the Holy See, to which the right to grant an indult is reserved;
- if the member is a cleric, the indult will not be granted before he finds a bishop who will incardinate him into his diocese or at least receive him experimentally (cc. 691 and 693).

**236** A confrere who is guilty of the facts mentioned in can. 694 is *ipso facto* dismissed from the Institute.

However, a confrere can be dismissed also for other reasons mentioned in can. 695 and 696. After employing all means of dialogue and given full opportunity to defend himself, to reconsider or to make up, it lays with the provincial superior with full council and deliberative vote, to set up a procedure for dismissal according to can. 697, if the confrere's incorrigibility has been proved. All the documents appropriately signed will be forwarded to the superior general (R 328, 3).

The general council examines the matter in full council and expresses an opinion by collegial vote (R 293). If this vote is affirmative, the superior general will issue a decree of dismissal which must be confirmed by the Holy See (cc. 699-700).

**C 103-106**

# GOVERNANCE

## STRUCTURES OF GOVERNMENT

### CHAPTERS

**237** In the chapters the confreres exercise their responsibility in regard to the fraternal and apostolic life of the Institute, and provide for its government.

**C 111**

**238** Every chapter consists of members *ex officio* and members elected according to the constitutions and regulations.

The number of elected members must always be larger than the number of members *ex officio* combined with those who are invited. Whenever the number is less or equal, the general or provincial superior will correct the situation through a direct election.

**239** From the notification date until the regular conclusion of the chapters, the members who take part in it *ex officio* remain in their function until the competent authority will provide otherwise.

The members *ex officio* cannot take part in it as delegates.

**240** The general and provincial superiors, with the consent of their councils, can invite other con-

freres who are not elected to the chapters with right to vote. These should be selected according to the nature of the business to be discussed and according to the various sectors of our mission, so that these may be better represented.

The members invited cannot be more than three.

**241** With due respect to the dispositions in no. 242, all confreres who are perpetually professed on the date of the celebration of the chapters enjoy active and passive voice in view of the provincial and general chapters.

In view of the provincial chapter, the confreres who have completed their third year of temporary profession on the date of the celebration of the local chapter also enjoy active voice.

**242** Is deprived of active and passive voice:

- perpetually, the member who has been deprived by common law (cc. 694; 1364);
- until his re-entrance in the Institute:
  - the exclaustated religious (c. 687);
  - the religious who is absent, if in the judgment of the competent superior his absence is not justified by health reasons, studies or apostolate to be carried out on behalf of the Institute.

**243** With due respect to their freedom, those who are elected should strive to see the will of the Lord in the confidence shown by their confreres, and should accept it.

**244** The members of the chapters are expected to

attend them. It is not only a question of exercising a right, but also of fulfilling a grave duty.

If a confrere has reasons not to participate, he should present them in writing to the competent superior to whom the decision belongs.

**245** The provinces, the local communities and also the confreres, can send their suggestions and wishes to the chapters (c. 631,3).

**246** The chapters should be conveniently prepared through an ample consultation among the confreres, so that the work of the members of the chapter may result more enlightened and effective.

Directly or through their delegates, all confreres should feel involved in an event of so great importance, and should make their contribution of prayer and participation according to the modalities required (c. 633).

**247** In examining the topics and problems, the members should proceed with respect yet with truthfulness, in such a way that verification, study and solutions may help to avoid whatever is harmful and to solicit positive energies for the growth of the Institute.

**248** The modalities for announcing, convoking and celebrating a chapter and for electing the members are established in the "Directory of the Chapters."

*General Chapter*

**249** It is reserved to the superior general or to his substitute to present a general report to the chapter on the status of the Institute in all its aspects: religious life, apostolic life, government, formation, pastoral ministry for vocations, temporal goods and their administration.

The capitular assembly will discuss it, study it and examine it in depth.

**250** The superior general with the consent of his council, in dialogue with the provinces, will suggest one or more additional topics to be discussed at the chapter, taking into account the needs of the Institute and the signs of the times (R 290, 7).

For this purpose he will see that the proper reports are prepared.

**251** The number of delegates of the province to the general chapter is established by the superior general with his council (R 290, 7):

- in the decree announcing the chapter;
- according to a uniform proportion for all the provinces;
- in proportion to the number of their perpetual or temporary professed members.

In establishing this proportion the general council should see that each province is adequately represented.



*Provincial Chapter*

**252** The provincial chapter has the faculty to elaborate, modify, and interpret authentically the provincial norms.

In order to abrogate them, the absolute majority of votes is sufficient. In case of important matters to be evaluated in the chapter, a two-thirds majority of votes is required.

If necessary, the provincial chapter can make decisions also with decrees.

Before their promulgation, norms and decrees must be approved by the general council (R 290, 8).

**253** In particular, it is the competence of the provincial chapter to:

- 1) study and examine in depth the reports of the provincial superior and of the provincial economy;
- 2) verify the orientations and the decisions of the preceding provincial chapter;
- 3) indicate the general guidelines for the programming which will be carried out by the provincial council;
- 4) review the suggestions and requests of the local chapters and of the individual confreres, and upon evaluation make a decision about them;
- 5) discuss and see that whatever has been delegated by the general chapter and general council is implemented;

- 6) establish the number of provincial councilors;
- 7) establish the dues to be contributed to the provincial economy.

Further, whenever the provincial chapter has been called in view of the general chapter, it is its task to:

- 8) discuss the topics suggested by the document announcing the chapter;
- 9) discuss and vote the summary motion of the problems and foreseen solutions;
- 10) elect the delegates of the province to the general chapter according to what is established in no. 251.

**254** The provincial regulations are expected to establish the number of confreres who take part in the provincial chapter *ex officio* or by election and to determine the criteria for their selection.

**C 125-128**

### *Local Chapter*

**255** As a responsible participation of all the members of the Institute to its life, the local chapter is an assembly of confreres called to elect the representatives to the provincial chapter according to the provincial norms, and to discuss the suggested problems.

**256** The confreres assigned to the single houses or grouped into electing colleges are members of the local chapters (R 254).

**257** The confreres who depend on the general government follow the norms issued by the provinces to which they belong.

**C 143**

### *Consultation*

**258** The consultation is an assembly of confreres called upon to:

- consolidate the unity and to promote the development of the activities of the Institute through an exchange of ideas and experiences;
- verify and stimulate the implementation of the decisions of the general chapter and of the programmed plans;
- discuss the most important business;
- evaluate the single experiments under way.

**259** The consultation is convoked by the superior general during the third year after the closing of the ordinary general chapter. In the letter of convocation the modalities of its preparation and development will be established (R 290, 10). The consultation is consultative only.

**260** The following **participate** in the consultation:

- the superior general;
- the general councillors;
- the general secretary;
- the general economer;
- the provincial superiors;
- the superiors of the vice-provinces;

- one perpetually professed for each province or vice-province directly elected by the confreres of perpetual vows;
- eventually, other confreres elected as stated above, according to the opinion of the general council.

C 123

### SUPERIORS

**261** Every superior takes his office when he legitimately takes over his responsibility. The major superiors do so when they have accepted their election or appointment. The local superiors will proceed according to no. 348.

In the beginning of their term all superiors will make their profession of faith in the presence of the community (c. 833, 8).

**262** Superiors cease their office at the end of their term or at the time of their renunciation, transfer or demotion. The renunciation of an office taken up already or being taken up is effective only if it is accepted by the competent superior.

**263** The authority competent to appoint or confirm a superior can also remove or transfer the same superior to another office for the good of the Institute (c. 624, 3).

If this is the case of a provincial superior, a decree of the general council is required.

**264** No superior can permanently assume the responsibilities of his subordinate superiors or officials nor substitute for them, unless it is required by the common good and with the approval of his council.

**265** The superiors have the duty to safeguard the rights of the confreres entrusted to their care and authority.

They should know how to stimulate them to fulfill their duties. They should correct their defects with prudence and charity, especially those defects which may damage or disturb the community and the apostolic activity.

**266** The superiors should keep good relations with the religious and civil authorities and with the collaborators of the Institute.

In particular, they should care for the communion and fraternal agreement with the Daughters of St. Mary of Providence. They should promote the organization of the Cooperators and the associations of the friends and alumni.

They should encourage the participation of the confreres in activities of ecclesial and civil organisms, as long as they conform to the purposes of the Institute.

**267** With due respect to whatever is established by the universal law (cc. 85-87; 90; 92-93; 1245), the superiors can temporarily dispense from single disciplinary norms, each one according to his competence.

**268** Every superior should reside in his religious house and should not absent himself from it other than for reasons inherent to his office (c. 629).

The superior general cannot transfer the generalate without the consent of his council (R 290, 5).

To transfer the provincial house, the provincial superior must obtain the approval of the general council besides getting the consent of his council.

**C 111**

## COUNCILS

**269** The council is an organism made of the superior and his concillors for the ordinary government of the Institute at its various levels, according to the constitutions and general regulations.

**270** The council is called and presided by its own superior, whose duty it is to prepare the agenda of topics to be discussed, to direct the discussions and to see that the decisions made are implemented.

**271** The concillors as such have no authority over the other religious, unless it is expressly delegated to them or when they are expected to legitimately substitute for their respective superior.

They have the right and duty to assist the superior in governing the house. They ask their superior that the meetings take place at given time, that topics regarding their competence be discussed and that whatever is due them by right be examined.

**272** Ordinarily the superior must inform the councillors in advance about the date and the agenda so that they can be prepared for the meetings. The councillors should observe faithfully the norms of justice and prudence and eventually of confidentiality in regard to whatever is discussed in the meetings.

**273** The vote of the council is collegial, deliberative or consultative, according to the importance of the matters under discussion. The superiors cannot validly act against the deliberative vote and are bound to implement it when the council acts collegially. When the vote is consultative, the superiors are only bound to ask for it (cc. 127; 627, 2).

**274** When the vote is required at full council (R 292; 328), a confrere with active and passive voice must be called in whenever a councillor is absent and the decision cannot be deferred. If this is a provincial council, the confrere must belong to the same province.

**275** In regard to the ballots, what is established in can. 119, 2 should be observed.

## ORGANIZATION AT THE GENERAL LEVEL

### THE SUPERIOR GENERAL

#### *Election*

**276** The superior general must be at least forty years old. The norms regulating his election and the requisites expected are established in the constitutions and in the directory of the chapters (c. 625, 1).

**277** In case he considers it proper to renounce his mandate, after hearing the opinion of the general council and of the provincial superiors, he should submit his reasons to the Holy See.

**278** If the superior general is impeded, unable, or has become unworthy, his council can ask him to resign.

In case he does not agree, the vicar general should submit the matter to the Holy See.

**C 119**

#### *Faculties and Duties*

**279** In fulfilling his ministry, the superior general should seek to know more and more the orientations and needs of the Church, especially where the Institute carries out its mission (c. 675, 3).

He should observe the prescriptions regarding



the relations between religious and diocesan ordinaries (cc. 678-683).

**280** For the government and the animation of the Institute he makes use of the collaboration of his councillors, of the general secretary and econome. He should entrust the councillors with tasks in particular sectors or areas of the Institute. He should convoke them regularly every month and all the times he deems it opportune. He should request their vote in the instances foreseen by the common and proper law (c. 627, 2; R 290-293).

**281** He should keep a lively contact with the provinces and the communities of the Institute, fostering mutual relations for acquaintance and collaboration above all in regard to the apostolic activities.

He should strive to know the confreres. He should listen to them with interest and patience.

**282** He should visit the communities of the Institute at least once during his six year term and any time he deems it suitable. Whenever he is legitimately impeded, he can have this done by a delegated confrere, who, if he is not a councillor, will be selected by him with the consent of his council (R 290, 11).

If possible, during this visitation he should bring another confrere along as a companion (c. 628, 1).

**283** At the time and in a manner specifically indicated, the superior general must send a report to the Holy See on the status of the Institute. This

must be in writing and signed by him and the members of his council (c. 592, 1; R 290, 6).

To carry out the relations with the Holy See more regularly, the superior general should take care of them personally or through one delegated by him.

**284** It belongs to the superior general to:

- 1) monitor the religious discipline and the conduct of the members of the individual houses. However, he should not interfere directly, leaving it to the provincial and local superiors;
- 2) interpret (c. 16 ,3) with the consent of his council the general regulations, the prescriptions of the directories and the decisions of the general chapter; modify and abrogate the decrees of the general chapter for a just cause, informing the Institute of the reasons for the change or suspension; issue new decrees. It belongs to the following general chapter to confirm or abrogate such determinations (R 3);
- 3) transfer a confrere from one province to another, after consulting his council, the provincial superiors and the confrere involved;
- 4) take care of the administration of the goods of the entire Institute according to the norms of common and proper laws, and monitor that such administration is carried out correctly;
- 5) direct the general postulation, the Pious Union of the Death of St. Joseph, the procurement for the missions, the organization of the Co-

operators and the Center of Studies by means of his delegates (R 303-306);

- 6) reserve communities or works of general interest under his own direction. In this case he exercises directly or through a delegate those competencies which are proper of intermediate superiors.

**C 117-118**

## THE GENERAL COUNCILLORS

### *Councillors*

**285** The general councillors collaborate for the government and animation of the Institute, fulfilling the tasks entrusted to them.

**286** The general councillors must be always available to cooperate with the superior general. Normally, they must reside in the same house where the superior general resides.

The vicar general must be at least thirty-five years old and the other councillor must be at least thirty years old.

**287** Whenever a councillor intends to resign from his post for grave and proportionate reasons, he should submit his intention in writing to the general council, which is responsible for making a decision.

**288** If the office of a councillor becomes vacant, the council will elect another, following the pro-

cedure established in the constitutions for the election of the councillors.

## C 121

**289** In fulfilling his coordinating task, the councillor should work out a practical plan of action making use also of technical offices and experts or committees, and should submit it to the council for an enrichment or proper modification.

Upon approval, he should see that it is implemented on behalf and with the authority of the superior general.

In establishing the organism and the functional arrangements of eventual technical assistants and committees, he needs the opinion of the council.

**290** The councillors express a deliberative vote in the following instances:

- 1) to establish, suppress or change the boundaries of the vice-provinces or delegations dependent on the superior general (C 135-136);
- 2) to establish, suppress, define, or modify the purposes of a local community (C 138; R 343; 345);
- 3) to approve the definite acceptance of a parish (R 120);
- 4) to establish, suppress or transfer the house of novitiate or house of studies (R 173; 209);
- 5) to transfer the general ate (R 268, 2);
- 6) to approve the report of the Institute to the Holy See and the reports of the superior general and of the general economo to the general chapter (R 283; 378);

- 7) to determine the theme, date and place of the general chapter and the number of delegates from each province (R 250-251);
- 8) to approve the resolutions of the provincial chapters (R 252);
- 9) to approve the provincial and vice-provincial directories (R 252);
- 10) to convoke the consultation (R 259);
- 11) to appoint the general visitor when he is not one of the councillors (R 282);
- 12) to appoint the superior of the vice-province and delegation dependent on the general council (R 334; 340);
- 13) to appoint or remove the general postulator, the secretary of the Pious Union, the procurator for the missions (R 307);
- 14) to appoint the master of novices (R 180) and to authorize the appointment and removal of local superiors (R 346), of pastors (R 121);
- 15) to authorize the undertaking of services for the poor outside the Guanellian structures (R 135-136);
- 16) to re-admit a confrere who legitimately left the Institute, either at the expiration of the vows or because of dispensation, without the obligation to repeat his novitiate (c. 690, 1);
- 17) to authorize the admission to perpetual profession or Holy Orders (R 215; 224);
- 18) to grant permission to a confrere perpetually professed for at least ten years to renounce his patrimonial goods, acquired or to be acquired (R 62);

- 19)to authorize all the transactions of ordinary administration of the goods, as foreseen in no. 383;
- 20)to transfer goods within the Institute (R 367);
- 21)to approve the yearly estimated and final budget submitted by the general economer (R 377);
- 22)to authorize legal suits which may jeopardize the Institute;
- 23)in all other instances foreseen by the common law, or determined by the proper law.

**291** The councillors express their consent by a collegial vote in the following instances:

- 1)to establish a province, merge or suppress those existing or change their boundaries (C 124);
- 2)to convoke the extraordinary general chapter (C 114);
- 3)to replace the vicar general or a general councillor until the next chapter in case of death or whenever they are inadequate for their office due to considerable loss of strengths or for any other reason, or in case they resign (R 288; 297).

**292** Because of their particular importance, besides the need for a deliberative vote, in the following cases it is required that all members of the council are in attendance for:

- 1)the appointment or removal of the provincial superior (R 313);
- 2) the appointment or removal of the provincial

councillors, after consulting the provincial superior (R 324-325);

3) the appointment or removal of the legal representative.

**293** All the councillors must attend and give their vote collegially in the case of examination of incorrigibility of a professed in view of his dismissal (R 236).

### C 120-121

#### *The Vicar*

**294** The vicar general exercises his office in two cases:

- cumulatively with the superior general, when the superior general is absent for a considerable length of time, or is impeded, or when the vicar has been especially entrusted with it by the superior general;
- and whenever the office of the superior general is vacant.

**295** In the first case, the vicar decides on the business of ordinary administration and of extraordinary administration only whenever it cannot be deferred. Normally, he follows the criteria of the superior general, provided that they do not contradict his conscience and personal conviction.

In the second case, he substitutes for the superior general in everything, but he must not make decisions which could bind in the future.

**296** When the office of the superior general is

vacant, he calls the general chapter as soon as possible. The general chapter should be celebrated within six months from the time it has been announced.

**297** Whenever the office of vicar general becomes vacant, the council will elect another confrere to be councillor. When the council has been thus completed, it will elect the vicar who will remain in his office until the following chapter (291, 3).

In these elections the procedure foreseen for the election of the councillors in the constitutions will be followed (C 121).

C 122

## GENERAL OFFICES

### *The Secretary*

**298** The general secretary is elected by the general council collegially.

He must be perpetually professed.

**299** His duty is to prepare the meetings of the council to record the minutes, deeds, deliberations and the other official documents of the Institute.

He takes care also of the archives and other deeds and documents which regard the history, the government, and the updating of the statistical information of the Institute.

He can be entrusted with the editing of *Charitas*



and with the supervision of the office of press media.

**300** He should keep himself updated on the directives issued by the Holy See concerning religious and, through the provincial secretaries, on those issued by the Episcopal Conferences and the civil authorities of the countries where our Institute carries out its activities.

He should apply himself to his tasks with the required promptness, diligence and confidentiality, in perfect unity and docile adherence to the superior general.

**C 123**

### *The econome*

**301** The general econome is elected by the general council collegially.

He must be perpetually professed.

**302** The general econome administers the goods of the general ate and those which do not belong to a specific house or province, but to the Institute as such. He exercises his office under the supervision and control of the superior general and his council, according to the norms of the “Administrative Directory,” in which his duties and faculties are established.

**CONFRERES ENTRUSTED WITH SPECIAL TASKS**

**303** The generale postulator handles the causes for the beatification and canonization of confreres at the competent congregation on behalf of the Institute. He carries out his duties according to the norms of canon law, the instructions of the Holy See and the directives of the superior general.

**304** The general secretary of the Pious Union of the Death of St. Joseph promotes information and devotion to St. Joseph, and the association of prayers for the dying in the world. It is his duty to spread and organize this pious union.

**305** The general procurator for the missions keeps the spirit and interest for the missions alive in the entire Institute. It is his duty to study and coordinate all initiatives and forms of assistance for our missionary work.

**306** The Guanellian Center of Studies intends to promote research on the life, writings and works of the Founder and Guanellian tradition. Its purpose is also to deepen the knowledge about the spirit and charism of Father Guanella, to guarantee always a faithful preservation of our religious identity in the universal mission of the Church.

**307** The offices or tasks mentioned above plus eventual organisms such as ministry for vocations, formation and media area are governed by specific statutes. Those who are entrusted with them are appointed by the general council (R 290, 13), to

which they periodically give account of their administration and activities.

**C 123**

## **ORGANIZATION AT THE PROVINCIAL LEVEL**

### **THE PROVINCE**

**308** A numerical consistence of professed confreres, an adequate number of houses, the possibility of local vocations, apostolic stability with the feasibility of continuity and a sufficient financial autonomy are required in order to establish a province.

**309** Before establishing a new province, the superior general and his council will make ample consultation with the confreres who will belong to it, and with the government of those provinces whose boundaries will be delimited.

The superior general and his council should not make use of this right during the year preceding the celebration of the general chapter.

**310** Every house belongs to a specific province. However, houses and works with a general interest for the Institute as well as the foundations isolated in countries far away from established provinces, can depend on the central government.

Upon the establishment of a province, every re-

ligious remains ascribed to the province to which the house where he resides belongs.

**311** The provinces should always keep in mind the good of the Institute when they promote their own development and mission.

**312** Assistance and exchange of means and personnel among the provinces with a temporary character can be decided upon by the provincial superiors involved with the consent of their respective councils, keeping the superior general informed of all matters (R 130).

**C 124**

## THE PROVINCIAL SUPERIOR

### *Election*

**313** The provincial superior is appointed by the superior general with the consent of his council (R 292, 1) after consultation, and within the limits of the list of names suggested.

The following will take part in the consultation:

- with active and passive voice, all the perpetually professed, taking into account whatever is established by no. 242;
- with only active voice, all the temporarily professed who, on the date of the same consultation, have completed their third year of profession.

**314** The consultation will occur twice and the ballots will be counted by the general council, which can allow, for the first consultation only, that the count take place in the provinces.

The ballots for both consultations have to be separate: one for provincial and one for councilors.

At the second consultation there are two lists of confreres: one for provincial, the other for councilor. The confreres are listed according to the number of votes received. Only these confreres are eligible for the second consultation, and any candidate on either list is eligible for the office of provincial or councilor.

**315** The provincial superior must be at least thirty-five years old. He can be reconfirmed in his office for a second period of three years. After a new consultation, he can be appointed to the same province. His term should not go over twelve consecutive years, not even in another province.

**C 129**

### *Faculties and Duties*

**316** The provincial superior has the power to govern the entire province and is responsible for it to the superior general and his council.

**317** In governing and animating the province, he is assisted by his vicar and by an adequate number of councillors determined by the provincial chapter (R 253, 6).

He should entrust these with special tasks in particular sectors or areas of the province, analogously to what is foreseen in regard to the general councillors.

The provincial superior should convoke them ordinarily once a month. Before the meeting he

should inform them of the agenda and should request their consent in the cases foreseen by our law.

**318** In fulfilling his service of animator and coordinator, the superior provincial should respect the competencies of the confreres in their offices, and should provide for eventual deficiencies on the basis of the principle of subsidiarity.

**319** He should not take up obligations which may hinder him from fulfilling his office. He should keep frequent contact with the superior general, consulting him in regard to the most grave matters. At the end of every year he should submit a report to him on the status of the province, after it has been approved by his council.

He should give special attention to the superiors of the communities. At least once a year, he should assemble them to discuss the general interests of the province.

**320** He should often spend time with the confreres and the individual communities. In particular he should:

- meet the individual confreres, call the local councils and together with the communities he should review the values of religious life, apostolic activities, promotion of vocations, and the financial status. In this task he can be helped by the provincial councillors;
- at the end of the visit, he records his observations and decisions of a general nature in the

minutes of the meetings. Privately, he should share those observations which are confidential. At his next visit he should check if the observations have been implemented.

**321** He should make the canonical visitation at least once in a three year term, personally or through someone else if he is impeded, possibly taking another confrere with him.

At the end of the visit, he should write a report which is to be preserved in the provincial archives, and send a copy for the general archives.

He defers his visitation to a community which is being visited by the superior general during the current year.

**322** Besides what is established by the constitutions, it is the responsibility of the provincial superior:

- 1) to appoint the confreres to the various communities of the province (C 130);
- 2) to see that the superiors, the confreres for formation, those who are responsible for the apostolic activities, and the local economies are trained (R 11);
- 3) to ensure the coordination of the administration of goods and see that they are equally distributed in the houses (R 367; 369);
- 4) to monitor the good proceeding of the houses of formation and the faithful observance of the formation directory (R 152; 183);
- 5) to admit to postulancy (R 162);

- 6) to receive the religious profession or the profession of faith personally or through others (R 188);
- 7) to decide whether an absence from novitiate of less than fifteen days is to be made up or not (R 175);
- 8) to allow individual novices to spend periods of apostolic exercises outside the novitiate house (c. 648,2; R 185);
- 9) to grant the confreres the permission to take up graduate studies, taking into account their inclinations and the usefulness these would provide for the province;
- 10) to renew the *libellus facultatum*;
- 11) to grant the nihil obstat for publications (C 130);
- 12) to dispense from or change the obligation of the divine office for just reasons;
- 13) to authorize the purchase of vehicles and a contribution to the confreres' family members in particular circumstances;
- 14) to permit to change the dispositions in regard to personal goods according to the general regulations (R 61);
- 15) to give the permission to sign deeds of property according to civil laws in regard to personal goods (R 61).



## PROVINCIAL COUNCILLORS

**323** The provincial council consists of the provincial superior, the provincial vicar and an adequate number of councillors.

**324** The councillors are appointed by the superior general with the consent of his council, upon consultation as in no. 313, from the list of confreres proposed and after consulting the provincial superior (R 292, 2).

They must be perpetually professed for at least five years and at least thirty years old.

**325** They remain in their office for three years and can be confirmed. They follow the status of the provincial superior.

In the event of the death of one of them, of discontinuance from office or for any other reason, it is the duty of the superior general to provide the substitute (R 292, 2).

They may reside in houses other than the provincial house, as long as they can be easily convoked. They can be local superiors.

**326** The provincial councillors collaborate in the government and animation of the province, fulfilling the tasks foreseen by the constitutions and those entrusted to them by the provincial superior.

The tasks and duties of the provincial councillors are analogous to the tasks and duties of the general councillors and must be carried out ac-

ording to the same norms within the boundaries of the province.

**327** The councillors express the deliberative vote in the following instances:

- 1) in appointing the confreres to the various activities;
- 2) in appointing:
  - the superiors of the provincial delegations (R 340);
  - the local councillors (R 359);
  - the local economies (R 364);
  - the directors of activities (R 363);
  - the promoters for vocations (R 157);
  - the chaplains (R 132);
- 3) in admitting to novitiate and extending the obligation of the apostolic exercises to all novices (R 167; 185);
- 4) in postponing the novitiate for not more than six months in particular circumstances (R 187);
- 5) in admitting to temporary profession (R 187);
- 6) in admitting to the sacred ministries (R 215);
- 7) in dismissing a novice or a temporary professed at the expiration of the vows (R 187; C 95);
- 8) in appointing a visitor when he is selected from outside the council (R 321);
- 9) in granting absences longer than three months up to one year, unless the absence is due to health, studies or apostolate reasons (R 10);
- 10) in permitting that obligations of parish ministries be accepted for no longer than one year,

- and that other diocesan posts of responsibility be accepted;
- 11) in granting a confrere the permission to carry out a service outside the Guanellian structures, with the authorization of the general council (R 135-136);
  - 12) in working out an assistance and exchange of means and personnel with other provinces (R 130; 312);
  - 13) in establishing minor subordinate provincial organisms, upon the consent of the superior general and his council (R 339);
  - 14) in proposing to the superior general:
    - the establishment, suppression or change of the purposes of a house or residence (R 344-345);
    - the establishment and the transfer of the novitiate;
    - the definite acceptance of a parish (R 120);
  - 15) in establishing committees of confreres with possible participation of external experts to promote or organize the religious life and the various activities of the province;
  - 16) in authorizing conventions with public or private organizations for a short period of time;
  - 17) in approving organic plans of development and works of extraordinary maintenance or improvement of the individual house and their related financial plans up to the amount established by the general council;
  - 18) in authorizing -in writing within the limits of

the ecclesiastical directives and those of the Institute:

- to accept onerous donations and legacies of Holy Masses (R 395), life annuities civilly valid;
- to purchase or sell real estates (R 383);
- to contract debts and bills of exchange (R 385);

19)in all other important cases or in cases foreseen by our law.

**328** Due to their particular importance, besides the deliberative vote, in the following cases it is required that all the councillors be in attendance:

- 1) to appoint the local superiors and present the confreres as pastors, **upon** the consent of the superior general and of his council (R 121; 346);
- 2) to appoint the provincial secretary and provincial econome, upon the consent of the superior (R 330);
- 3) to state a judgment of incorregibility of a confrere of perpetual vows in view of his dismissal (R 236).

**329** The councillors must vote collegially to admit a confrere to perpetual vows and to Holy Orders (R 215; 224).

**C 131-132**

### **PROVINCIAL OFFICIALS**

**330** The provincial secretary and the provincial econome can be selected also from outside the

provincial council. upon confirmation of the superior general.

In this instance they attend the meetings of the council with no right to vote, and remain in their office *ad nutum* of the provincial superior.

Their tasks are analogous to those of the general secretary and econome, within the province, and must be fulfilled according to the same norms.

C 134

### THE VICE-PROVINCE

**331** The vice-province depends upon the superior general and his council. but is placed directly under the immediate direction of a superior.

Its structure, organisms and competencies are analogous to those of a province, better specified in the act of its establishment.

**332** An adequate number of communities and professed members is required to establish a vice-province.

**333** Before establishing a vice-province, the superior general will undertake a consultation of both the confreres who are going to be part of the vice-province. and of the governments of those provinces whose boundaries are being delimited.

**334** The superior of the vice-province is appointed by the superior general with the consent of his council. after consulting the professed con-

freres of the vice-province, according to the norms as in no. 313 (290, 12).

He must be at least thirty-five years old and remains in his office as the provincial superior.

**335** The superior of the vice-province enjoys the same faculties and has the same duties of the provincial superiors, with due respect to whatever is expressly reserved to the superior general in the act of its establishment.

His competencies are analogous to those of the provincial superiors foreseen in no. 322.

**336** The council of the vice-province is constituted and operates like the provincial council. The number of councillors includes two perpetually professed confreres, who may fulfill other duties and may be secretaries and economes.

The councillors of the vice-province must express their consent in the most important cases and in those foreseen by the decree of establishment.

**337** The vice-province does not have a real chapter. Every three years, however, the superior of the vice-province will convoke the assembly of all the perpetually professed members to discuss together the most important issues.

The confrere who will participate in the general chapter with the superior, will be elected in this assembly, when this takes place in preparation to the general chapter.

In the event that a perpetually professed con-

frere cannot attend this assembly, he will send his ballot in advance to the superior of the vice-province.

**C 135**

### **THE DELEGATION**

**338** Before establishing some communities into a delegation, the competent superiors will undertake a proper consultation of the perpetually professed confreres in the area involved.

**339** The superior general must obtain the consent of his council to establish a delegation (R 290, 1).

The provincial superior needs the approval of the superior general besides the consent of his council (R 327, 13).

**340** The superior of the delegation is appointed by the competent superior with the consent of his council, upon consultation of the professed residing in the delegation, according to the norms of no. 313 (R 290, 12; 327,2).

The provincial superior must obtain also the approval of the superior general.

**341** The superior of the delegation is assisted by his own council. He has duties which are analogous to the duties of the provincial superiors and exercises those powers which the competent superior will consider appropriate to delegate to him.

He must be a priest, perpetually professed for at least five years and at least thirty years old. He remains in office like the provincial superior.

**C 136**

## **ORGANIZATION AT THE LOCAL LEVEL**

### **LOCAL COMMUNITY**

**342** Our communities are shaped as follows:

- *Houses*: communities established as such with at least three confreres, one of whom exercises the ministry of authority (cc. 115,2; 608);
- *Residences*: communities established as such with a restricted number of confreres, depending as religious upon the superior of a neighboring house or directly upon the provincial superior.

**343** The residences are established by the superior general and his council, upon consultation with the provincial superior (R 290, 2).

They are directed by one entrusted with it (a pastor, a director...) who, although subject as religious to a superior upon whom he depends, in his activity enjoys that degree of autonomy attached to his office and gives account of his administration to the provincial superior.

**344** The consent of the local ordinary and the consent of the provincial council are required



when a religious house is going to be destined for apostolic activities other than those for which it had been established, or when internal readjustments are being made which are contrary to the laws of its foundations or to the will of the donors (c. 612; R 327, 14).

**345** It belongs to the general superior and his council to suppress a community (R 290, 2), after consulting the diocesan bishop (c. 616) and the provincial council (R 327, 14)

**C 137-138**

## THE SUPERIOR

### *Appointment*

**346** The local superior is appointed in a full session of the council (R 328) by the provincial superior, after a proper consultation (c. 625, 3) and the authorization from the general council (R 290, 14).

He must be a priest, perpetually professed for at least three years.

**347** The local superior is constituted in his office for three years and can be confirmed for a second term.

Only the superior general with the consent of his council may permit a third term, but no more, after consulting the confreres if the superior is confirmed in the same house.

At the expiration of his term, he cannot be appointed again before one year.

**348** The superior takes his office whenever it is transferred to him. This should be recorded in the minutes of the local council. He should pay a visit to the religious and civil authorities with whom he will keep good relations, above all with the authorities of the local Church in which the apostolic activities of the house are involved.

**C 139**

*Faculties and Tasks*

**349** The local superior should fulfill his office with a spirit of initiative, brightness of direction and enlightened experience.

**350** He must preside at the common exercises of piety, distribute the tasks to the confreres equally, preserve charity, order and poverty in everything, and be completely dedicated to the house.

In particular cases he has the faculty to permit a confrere to be absent from the community for a period of up to a month (R 10).

**351** He should care with diligence and vigilance that the rules are observed in his house. He should urge the confreres to continually update themselves in regard to sacred sciences and various professional disciplines, to study the constitutions deeply and to employ their free time of vacation usefully (R 229).

**352** He should make the co-responsibility and

collaboration of the confreres effective, fostering the display of their abilities and personal talents in a climate of sound freedom. He should endeavor that the meetings of the local council and the community meetings take place in the best possible way.

When the superior is not the director of an activity nor a pastor, he should respect their roles and competencies.

**353** He should preserve the register of the legacies and should observe the obligations connected with them. He should see that the chronicle of the house is recorded and that his documents are preserved in the archives.

**354** The superior is bound to inform the provincial superior frequently in regard to his performance, that of his confreres and the activities of the house. He should consult with the provincial superior in regard to the most grave business. At the end of every year he should send a written report to him.

**355** The local superior must obtain the consent of his council in the most important cases, also when the permission of the major superior is required. In particular when he has:

- 1) to assign tasks and duties to the confreres (R 363);
- 2) to approve the semi-annual financial report (R 378);

- 3) to assume debts or obligations and alienate goods (R 387);
- 4) to make extraordinary purchases and request mortgages (R 387).

**356** He should seek advice also in regard to the internal business of the house, the regular observance of religious life, the education and residential care, the various activities and initiatives, the financial proceeding and all the issues of major importance.

**357** The superior should supply the information which is due to his council. Accepting and adhering to the decisions made, although different from their personal opinion, the members of the council should keep in mind that in all cases they are obliged in conscience to respect the persons and to keep the confidentiality in regard to the topic discussed, especially if there is the danger of defamation or damage.

**358** The local superior should see that the prescriptions concerning contracting debts and financial obligations, making extraordinary purchases, alienating goods, and signing promissory notes, are observed scrupulously. He should abstain from giving loans or promissory notes for a third party, because they are contrary to the above obligatory norms.

### THE LOCAL COUNCILLORS

**359** In directing his house, the superior is assisted by his councillors, who are appointed by the provincial superior with the consent of his council (R 327, 2), in an adequate number according to the activities and the number of confreres of the community.

In the houses with less than five professed confreres, the perpetually professed members are members of the council.

The pastor and the econome attend the council meeting because of their office (R 126).

**360** The first of the councillors substitutes for the superior whenever he is absent, impeded or when his term has expired, and in whatever he has been entrusted with.

**361** The council should normally meet every month and every time the superior considers it necessary or when it is requested by the councillors themselves. These should be informed in advance of the agenda as far as possible. The minutes of the meetings should be written, and signed by the superior and the secretary appointed by the same council.

**362** Likewise, the confrere who has the responsibility of the residences makes use of the advice of his collaborator confreres.

**APPOINTEES TO SECTORS**

**363** Offices and tasks are assigned by the local superior with the consent of his council, except those whose appointment is made by the provincial council (R 327, 2; 355, 1).

The directors of activities and those entrusted with an office should fulfill their duties with a spirit of collaboration, with docility to the directives of the superior and of the council, and with diligence and responsibility, but above all with charity toward the brothers entrusted to them, following the sound traditions of the Institute and the regulations of the house.

**364** All goods, either movable and immovable, are administered by the local economer according to the constitutions and the administrative directory, in which also his tasks and faculties are established.

The economer is appointed by the provincial superior with the consent of his council (R 327, 2), and administers under the direction of the superior and the house council.

The superior provides directly for the personal needs of the confreres.

## ADMINISTRATION OF GOODS

### GENERAL NORMS

**365** In every country where the Institute is present, upon the authorization of the superior general and his council, the recognition of the legal possession of goods should be obtained from the state in the safest ways and forms possible.

Wherever this is not feasible, the goods of the Institute should be registered under societies, foundations and similar organizations, which are suitable to guarantee possession. These organizations should be made of confreres or of capable and trustworthy persons.

**366** Whenever a house is suppressed, all its goods become property of the province to which the house belongs, with due respect to the will of the founders and donors as well as of its acquired rights (cc. 616, 1; 123).

**367** All goods, in any way accrued, belong to the Institute. The superior general with his council is the principal responsible for them. Because of his *jus proprietatis*, he has the faculty to transfer the property of goods within the Institute (R 290, 20). The provincial superior enjoys the same faculty within the province only in regard to movable goods (R 322, 3).

**368** The administration of goods should follow the norms of a wise and prudent decentralization.

**369** All religious should feel a lively sense of communion of goods. According to their competencies, the superiors should see that the provinces and the houses better endowed with goods assist those which are less supplied, and should devolve part of their goods for the necessities of the Church and of the poor according to their possibilities (c. 640; R 322, 3).

**370** Ordinarily, full autonomy of property over goods should be sought, according to our tradition. In the event that a work is taken up without having the property for it, the religious, operational and administrative autonomy should be safeguarded (R 109).

**371** Even the appearance of luxury, immoderate wealth, accumulation of goods, and waste is to be avoided (c. 634, 2).

The acquisition and the preservation of immovable goods for the sole purpose of income and any other permanent form of profitable capitalization are to be avoided, with due respect to the obligations connected with foundations, legal dues, or particular cases which have been authorized by the superior general and his council.



### THE ADMINISTRATORS

**372** The administrators should not forget that our goods belong to the Church and must be used for the specific mission of the Institute. They should administer them in their name, with diligence, fidelity and prudence, with a spirit always opened to great charity toward the poor. Above all they should keep in mind that the supreme criterion of our administration is trust in Divine Providence and the witness of poverty (cc. 635,2; 1282); from which all other criteria will receive inspiration and measure.

**373** The administrators must know and wisely respect the laws which are proper to economy. For this purpose they should make use also of experts and people who are competent in this area, and should employ financial, building and fiscal tax consultants at least at the provincial and general levels.

**374** The local houses should have an economy distinct from the local superior, especially those which have a complex and in some way demanding financial operation (c. 636).

**375** It belongs to the general economy to monitor and control the administration and the patrimonial status of the provinces and of the houses. It belongs to the provincial economy to do likewise for the individual houses of the province.

**376** The economies have the obligation to keep well in order and updated the prescribed financial books and to preserve in the proper archives the updated inventory of the goods and all the documentation relative to the possession and administration of the same.

**377** Within the time prescribed, the economies should submit the final financial report, the estimated budget and the annual financial program of the house, province or Institute, for the approval of their respective councils and the approval of their immediate superior council (R 290, 21).

**378** At the end of each semester, the general economer gives account to the general council of his administration and of the administrative status of the provinces and houses. At the expiration of his term, he submits a report to the general chapter on his administration, on the financial status of the whole Institute, after having it approved by the superior general and his council.

The provincial economer does likewise within his province in regard to the council and provincial chapter. He will also send a copy of the reports to the general economer.

The local economer should inform the house council of his administration every month, and every six months he should send the report established by the provincial and general economies (R 355, 2).

The other administrators authorized for particular administrations (pastor, chaplain, etc.) also are

expected to give account of their management, in the terms and ways established. All goods belonging to a house should be preserved in one safe.

**379** The economies should see that a just salary be assured and given to the employees in our houses, respecting the financial and social rights established by the current laws of the countries where the Institute operates.

**C 146**

#### ADMINISTRATION

**380** The financial responsibility of the Institute, at their own levels, belongs to the superiors with their councils and economies. In this case they form the administrative board, from which the economer receives directives and to which he has to give account of his management.

**381** Both the superiors and the economies have the ability to validly perform juridic acts of ordinary administration, within the limits of their office (c. 638, 2).

**382** A religious who has contracted debts and obligations on his goods with the permission of the superior, is personally responsible for them. In the other hand, if he has made deals for the Institute upon the written request of the superior, then the Institute is accountable.

A religious who has contracted them without

written permission of the superior, is personally responsible and not the house nor the province nor the Institute (c. 639, 2-3).

**383** The following are acts of extraordinary administration: to alienate and acquire immovable goods; to contract debts or make loans with or without mortgage; to construct new buildings, demolish existing buildings or make important renovations; to purchase very expensive furniture or instruments for work, and take other actions which can be very detrimental for the patrimonial situation of the house, province or Institute (c. 638, 3).

The written permission of the superior general with the consent of his council is always required to fulfill these acts of extraordinary administration (R 290, 19). The council should not give its consent without first obtaining the necessary information and proper documentation (c. 1292, 4).

The superior general with the consent of his council establishes the limits of expenditures within which even the provincial superior with his council is competent for these acts of extraordinary administration, respecting the conditions of the preceding paragraph (R 327, 18).

**384** If this concerns a business transaction which exceeds the highest amount defined for a given region by the Holy See, or items given to the Church in virtue of a vow, or items of precious art or of historical value, the permission of the Holy See is always required for the validity of these acts (c. 638, 3).

**385** The superiors are to be careful that they do not permit debts to be contracted unless it is certain that the interest on the debt can be paid from ordinary income and that the capital sum can be paid off through legitimate amortization within a time that is not excessively long (c. 639,5).

**386** Whatever general and specific regulations on contracts and payments are determined by civil law for a given territory, they are to be observed (c. 1290).

**387** The local superior and the local ecomone will request the consent of the council of the house for all the acts of extraordinary administration (R 355,3-4). They shall not make changes nor undertake solutions of financial problems, nor take initiatives of important nature, without the consent of the house council and without the authorization of the provincial council.

**388** The pastor is the administrator responsible for the goods of the parish (R 128). He takes care of their administration and improvement. He receives their fruits and employs them taking into account the ecclesiastical laws and the obligations toward the entire parish community. He is subject to controls, authorizations and inspections according to the common and proper law.

**389** The pastor should keep the administration of the goods which belong to the parish separate from the administration of the goods which belong to the Institute or to activities which are proper of

the Institute, maintaining appropriate documentation and records.

In regard to the first administration, he should proceed according to cc. 1281-1288; in regard to the latter, together with our law, he will adhere to the convention stipulated with the diocese (c. 520,2) or to the directives and dispositions of the major superiors (R 128).

**390** As the pastors should act, so also should other religious who have been entrusted with diocesan works.

**391** It belongs to the general chapter to establish the criteria and norms concerning the contributions that the provinces must make to the general economy for the needs of the entire Institute.

It belongs to the provincial chapter to establish the criteria and norms concerning the contributions that the houses must make to the provincial economy for the needs of the entire province.

**392** The cash which exceeds the immediate needs should be invested in the forms approved by the respective councilor should be deposited in banks. In this case, the Institute rather than an individual should be entitled to the bank accounts. These accounts should have at least two deposited signatures, with the possibility of operating also separately. The acquisition and the management of securities (transactions, obligations...) are reserved to the provincial and general economies.

**393** Everyone should keep in mind that the following operations in favor of a third party are forbidden: to make loans, sign promissory notes, assume obligations, back or write free bills, burden the goods of the Institute with mortgages and the like. It is also forbidden to conduct business or trade (c. 286).

**394** Every house is obliged to deposit 50% of the surplus amount at the end of the year with the provincial or general ecome.

The contribution is gratuitous. The cash sums drawn out of this fund in favor of the houses will carry a low interest.

The provincial chapter has the faculty to establish other funds of solidarity for the needs of the province.

**395** Concerning legacies for Holy Masses, pious wills and foundations whatever is prescribed by can. 1299-1310 should be diligently observed.

In case of testamentary dispositions with obligations, their acceptance is always subordinate to the authorization of the major superiors (R 327, 18).

## PROFESSION OF FAITH

*With firm faith I... believe and profess each and all the truths contained in the symbol of faith, that is:*

*I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.*

*I also firmly accept and profess each and all the truths of faith and morals as they are proposed by the Church, both as defined by solemn declaration and as stated and proclaimed by the ordinary teaching, particularly those which concern the mystery of the holy Church of Christ, its Sacraments, the Sacrifice of the Holy Mass and the Supremacy of the Roman Pontiff.*



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  - of the Founder toward God **1 2 3 14** toward Christ **2 3 11**, experienced as totality of his life **2 30 38**, lived the primacy of love **16** with full generosity **2 3 9 16**
  - synthesis of our spirituality: filial love for God **2 9 10 29 58 102**, bond of fraternity among ourselves **4 12 18 19 112**, of evangelical compassion **9 14 76 105**, contemplated in the Heart of Christ **11 40 63**, fruit of the Holy Spirit **12 29 36 38 67**
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  - unified by Eucharistic and prayer **32 33 34** *28 29 34*
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- and the mission **72 93 113 117 131 217**
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- bounty and goodness of - **1 6 11 13 108**, generous **43**, providing **10 13 49**, rich in mercy **10 36** and grace **12 29 39 73 102**, creative **37**, close **31**, in the Eucharist **32 44 29-31**, in the Word **31 28**, in the events **37**, in the poor **2 64 80**
- His initiative in the foundation of the Institute **1 11 16 35** and in its life **1 10 49**, in our vocation **4 12 38 39 61**, and in our history **10 29**
- experience of - as a Father **2 10 29**, enjoyed as only wealth **48**, in filial communion with him **9 10 12 29 34 63 37**
- response to the call of -: security in his fidelity **99 102**, we love him above all things **63**, total surrender **4 41 42 91**, consecrated to him **62**, for his glory **30**, for his poor **61 62 64 73 75 83**, we seek his face **29**, his will **24 37 55 57 59 63 70** working for his Kingdom **14 68 86 144**

### **Goods** (see also **Administration**)

in general:

Christ is the only necessary good **38**; with the vows we renounce very appreciable - **40**

regarding the - of the Institute:

- purpose **52 123 144 372**
- transferral **145 290, 20 322, 3 367**
- distribution **130 322, 2**
- communion **21 51 144 369**
- administrative decentralization **368**
- administration **145 147 365-395** (see -)

- personal and community witness **51s 144** 55-58 371
- financial books and documentation in archives 376
- autonomy and canonical possession 365
- expectations of the vow of poverty regarding -:
  - ownership and capability to acquire - **54 59**
  - capability to renounce the radical ownership **54 62**
  - administration and potential interest of personal - **54 60**
  - whatever a religious acquires or receives 53
  - will and its modifications **54 60 61**

### **Gospel**

- is our supreme rule **148**
- lived by the Founder **16 83**
- the Institute exists to live the - and spread it **3 6 7 14 61 64-68**
- and prayer **31 34 28**, ascetism **36 39**, unity of life **63**
- and community: environment with evangelical renewal **101**, centers of evangelical charity **75**, whose members are united in evangelical love **4 13 17-22**, witness to the - **76**, dedicate their life to the - **7 14 75**, even in illness **23**
- and vows: chastity **42-43**, poverty **48 50 53**, obedience **55-56 59 71**
- and mission: our poor are like the paralytic of the - **64**, need to be supported to be inspired by the - in their life **71 95 97**, assisted with all means consonant with the spirit of the - 55, cooperating with all forces operating for the - **79**
- and promoting vocations **87** formation **83**
- and general chapter: unreplaceable of reference **112**

### **Government**

- nature and character of authority in - **107-110**
- structures of -: **111**, chapters 237*ss*, superiors 261*ss*, councils 269*ss*
  - general: **112-122** 276-297
  - provincial: **124-133** 308-329
  - vice-province **135** 331-337, and delegation **136** 338-341
  - local: **137-143** 342-362
- offices of - and apostolate: at general level **123** 298-307, at provincial level **134** 330, and local **142** 363*s*
  - and administration of goods (see **Goods**)



**Grace**

- of the Founder shared with us by the Spirit **2**
- of communion with God: poured into our hearts **12**, generated by the Spirit into the life of children of God **29**, in Penance we celebrate the - of a new heart **36**, in the Eucharistic presence the Lord extends the - of his sacrifice **32**
- special -: consecrated chastity **42**, the mission to evangelize the poor **61 62**, to live the mystery of the poor **67**
- of the Lord necessary to live evangelical obedience **59**, to progress with fidelity in one's vocation **85** and to persevere in it till the end **102**
- at the service of God's designs, like the Founder **16** we share all our gifts of nature and - **20**

**Guanella (Blessed Louis)**

- founder **1 4 5 76**
- model **16 30 67 72 74 76 81 92**, and father **16 49 62 83 94 96 109**
- blessed **16**
- charism spirit characteristics (see **Founder**)

**Guide**

- great, leading and opening our path is Providence **1 10**, the Father, principle of our history **29**, Jesus as our elder brother accompanies us **30 80**, the Holy Spirit, inspirator and inner strength urges us **2 8 38 83 92**
- is the Virgin Mary with us in our journey **80**, mediatrix, help and model **35**
- pastoral. signed by the ministerial priesthood **76**, the superior general for the Institute **4 117 279**, the provincial superior and local superior have duties of - in programming **26**, activities **72**, verifying goodness of witness **52 86**, and fervor of community **24 68 126 156**
- spiritual, in ministry for vocations *159*, in formation journey during postulancy **87 163**, novitiate **91 173 181**, post-novitiate **96 202 210 212 219**

**Habit**

religious - as a sign of consecration and poverty **41 95 44 52** norms for Brothers and Clerics **41 44**

**Heart**

emotional characteristic of our spirituality:

in the preventive method **24 73 85 109**, in community **17 20 21 24 46 53**, in apostolate **74 76 82 86 88 38**, in formation **82 85 88**

expression of Guanellian charism:

filial and compassionate **2 7 9 29 35 55**, fraternal **2 4 13 17 30 64**

inspired by charity **2 3 7 12 61 64**, simple **10**, sincere **29**

happy with the beatitudes of the poor **38 48 49**, and of the simple-hearted **42ss**

the core of man where God works:

- God knows our - **10**, makes it new **36**, enlivens it with his Spirit **12 29**, dwells in it **29**, gives His Word to the - **31**, charity **59**, inspires voices in the - **1 58**, and inner aspirations **20** which only Christ can fully realize **38**

the language of the - in answering God:

listening to the voice of God **1 31 58**, oblation of self to God with undivided - **43 45** and free **47 50**

**Heart of Christ**

- supreme revelation of God's love **11**

the little ones are particularly dear to His - **65**

from the beginning the Institute is consecrated to the - **11** and therefore honors - **32** and spreads his love **11**, makes it known **2** and promotes the cult for - **38**

**History**

our - comes from God **1** and to him - leads us **29**

the ways of Providence are manifested in - **58**

**Hope**

- given by the presence of God in Institute **1 102**

- to be raised in the poor **3, 7 30**, in elderly **66**

- waiting for the final hour **37**
- to join our deceased confreres **23**

### **Hospitality**

- **28**

### **House(s)**

- of the Father, goal of our journey **8 23**
- with the residents one great - of Providence **13**
- generalate 268 290, 5 302; provincial 268 325
- juridical constitution: establishment **138 139** 125 342, suppression 290, 2 327, 14 345, destination for other purposes 327, 14 344
- every - belongs to a province 310; some - may depend on the central government 310
- specific norms for novitiate - **90** 173ss 185s 290, 4 and for - of studies **97** 193 196 209s 322, 4
- all members live in their - 10, promote its growth in various ways **21 26 51 78 143** 57 86 98 113 141
- each - has its own regulations 114 363
- collaboration among the - 112 322, 3 369
- and economy **145** 366 377 378 382 383 387 394

### **Humility**

- of Christ **11**
- of Mary **50**
- in seeking God's will 22
- in trials **102** and temptations 50
- in practicing obedience 78
- in giving ourselves to the service of charity **74**
- value of the humble offering of the poor 144

### **Impediment(s)**

- canonical for the entrance to novitiate **90** 162 169
- public perpetual vow of chastity is a diriment - for marriage **47**

### **Information**

- important element to strengthen unity in the Institute **27**

- duty of general superior 284, 2, of provincial superior 19 185 312, of local superior **140** 20 357 378
- required by general council for acts of extraordinary administration 383
- reciprocal between Ordinary bishop and religious superior in transferring pastor 121
- community meeting as special place for - **143** 14

### **Initiative(s)**

- spirit of - in fulfilling mission **74** 91 to be fostered in candidates 197
- for the preparation and formation of confreres **101** 83 130 228 230
- confreres' participation to the - of the superiors 23
- and superior general **119**, general council **120**, provincial superior **101** 83 130 228 230, local 349 356 387
- and pastor 123, assistant pastors 123, procurator for missions 305
- solidarity in - among the Houses **27** 112
- with the Daughters of St. Mary of Providence 139

### **Insertion**

- of Institute in the Church **6** and the world **7**
- religious obedience inserts Guanellians in the mission of the Church under a new title **56**
- conditions to keep - in the Church active 77 226
- community cares for - of new members **28**
- after final - of member into Institute, formation continues **99** 227
- of youths into society **65** 97, of mentally handicapped 105 106 119, of elderly 102
- value and appreciate the - of the Daughters of St. Mary of Providence into our works 138

### **Institute**

- charismatic origin **1 4 5 6 10 11** and historical **1 2 5 16**
- nature: religious - **38**, apostolic **61 62 92 99**, clerical **4 75**, of pontifical right **4**, forms into a community **4 17 27**, clerics and

Brothers **4 75 76 97 145**, can incorporate Coordinators **5 77 140**  
 mission: (see -): shares mission of Christ **3 14 61**, of Church **6 62 82**, caring for the poor is its reason of existence **1 3 12 107 83**  
 growth: trusts in the Lord for its growth **2 10 81** tending to spread charity **3 6 16 28 68 69 139** and to assist the poor **49 64 74** without boundaries **80**  
 government (see -)  
 institutions: one family of brothers **4 17 27 61 75 109**, is articulated into provinces, vice-provinces, delegations and Houses **111-143**  
 guiding norms: its supreme rule is the Gospel **148**; is governed by proper and common law *148 1-5*  
 official representative **118**

### **Insurance**

the sources of our -: Divine Providence **10 50**, sharing of goods **21 51 144**  
 respect of financial and social laws regarding - *379*

### **Interpreter**

duty to interpret the word of God in the light of the Magisterium **28**  
 Holy See is the authentic - of the constitutions **149**, and the general government in the practical direction of the Institute **149**  
 - of the regulations, directories, directives of the general chapter is the general council. *284, 2*  
 - of the provincial norms is the provincial chapter *252*

### **Jesus Christ**

- our Passover **32 33**, our life **30 40**, revealing the Father **2 11**, brother **2 56**, friend **2 44 56**, redeemer **2 11**, only necessary good **38**, our supreme rule **148**, guide and companion in our journey to the Father **29**  
 following of -: called by name **85**, docile to the grace of his Spirit **2 8 38 83**, we follow him on the path of Beatitudes **38** and of the Cross **15 36 50**, even in his life style **4 40**, chaste **42 44**, poor **48 50 53**, obedient **55 57**, with undivided love **11 47**,

- and inviolable belonging **43 46**, united with him by intense communion **39 40**
- in the life of the community: gathered in his name **12 17 24 29**, united in a bond of charity **12 18**, we recognize him present among us **29 80 81**, center of our existence **13**, on the model of Nazareth **13 58**, we meet him through the main Sacraments **36 71**, in the Word of God **31**, in the Liturgy **33**, especially in the Eucharist **32**, and in the poor **2 64 67**, and we join our suffering with the Passion of - **23**
  - and our mission: in the footsteps of the Founder **1-3 16**, we share the mission of - **3 61**, to evangelize the poor **7 61 62 94**, to reveal the love of the Father **1 3 6 10**, and spread charity **12 68 74 80**, we imitate the Good Shepherd and compassionate Samaritan **3 76 204 206** by dedicating energies and life **15 50 74** for the poor of - **69 74 217**
  - in formation: the Institute educates its childrens **82** to resemble - **83 96 204 206**, and to imitate the Gospel **83 148**, adhering to - **88 92** with increasing fidelity **11 29 102**

### **Joseph (Saint)**

- sign of the Father in the Holy Family **8**
- model of faith, simple and active life **13 58**
- special patron of the Institute **8 32**
- patron of the dying **68 38** and titular patron of the Pious Union of the Death of St. Joseph **304**

### **Joy**

- characteristic of our spirituality: glad for our intimacy with God **10**, happy to have Mary as our Mother **35**, with serenity and - we follow Christ **38 40**
- paschal - and spirit of service: eminent aspects of witness of life **156**, in fulfilling God's will **58** in apostolic labors **80 85**, in living consecrated chastity **46**, in fraternal sharing **7 28**
- Virgin Mary educates us to the - of fidelity **44**

### **Kingdom of God (Reign of)**

- we work toward building - **14 38**
- by profession we consecrate ourselves for the - **41**

we cooperate to extend the - through apostolic ministry **68** because of love toward the poor we hope to attain the - **80**

we foster cooperators for the - **86**

the - comes before all temporal goods **144**

### **Knowledge**

- of language of charity **75**
- of community program **26**
- of forms of prayer **38**
- of educational project **93**
- of activities and works **72 113 117**
- of formation **84 100**
- of non-Christian countries **131**

### **Law** (see also **Rights**)

the Institute is regulated according to common - of the Church and proper - **149 1**

in the exercise of their authority superiors remain within the limits of - **110**

respect of civil - **145 146 386**

### **Laity**

- associated with our mission **78 95 140-143**
- competent in collaborating in the administration **373**

### **Liberty (Freedom)**

- fortified by obedience **41**

religious vows are path to -: chastity **42**, poverty **50**, obedience **55 57 71**

superior allows just - to confreres in fulfilling their duties **24 109 353**

to educate to - in formation **195**, in human and Christian betterment of our recipients **70 102 119**

- necessary in admitting to novitiate **89 172**, to first profession **93**, to its renewal **192**, to perpetual profession **98 222**, to Holy Orders **215**

- required in regard to confession **42**, will **54 60**

- in disposing of use and usufruct of one's goods **54 60**

- to leave the Institute during novitiate **93 175**, upon expiration of temporary vows **95 235**
- to accept election **243**, to appeal **80**

### **Life** (see also **Community Life**)

- around the Lord **17 18**
- in mutual belonging and edification **19 20 21 16**
- in the House **24 25 26 7 10**

### **Listening**

God knows our heart **1 10 69**, grants his word **31**

- to God: seeking his face **29 63 83**, his will **55 58 59**, his Word **31**
- to Jesus: make his thoughts our own **40 88**, obeying to the Gospel **36** to the voice of the heart **1 58**
- to the brothers: by being ready for dialogue **22**
- to the Church and the world **14 84 101**

### **Liturgy**

- unites us to Christ and Church in praising the Father **33**
  - offers the Word of God abundantly **31**
- in liturgical prayer grace's action proper to Eucharist is extended **33**
- of the Hours: meaning **33**, community celebration **33 34**
- community celebrates the mysteries of redemption during the liturgical year **33**
- and formation **92**
- introduce everyone to - in our educational work **71**

### **Living Quarters**

- reserved exclusively for religious **25 10**

### **Loans**

- **358 383 393**

### **Love** (see **Charity**)

- of God for us: as a Father **3 10 24**, with compassion and care



- 39 48 63**, whose predilection for the poor **65 67**, revealed in the Cross and Eucharist **11**
- (our) for God: we have believed in it **7**; we remain in his - **102**; with filial - **2 9 10 58** preferring it above all things **63** intimately listening to Him in love **31** and dialoguing in - with Him **34 58**; witnesses of His - **6**
  - of Jesus Christ for us: Good Shepherd and compassionate Samaritan **3** has offered his life for us **74**; His Heart is a sign of - with no limits **11**
  - (our) for Christ: disciples in his commandment **6 12**; we prefer nothing other than his - **11 30 40**, a good which fills heart and existence **38**, for his - we chose to remain chaste **42 44 47**, poor **48 50**, obedient **55s**; we draw strength for apostolate from His heart **63**
  - for blessed Mother: filial surrender **8**, joyful for having her as our Mother and model **35**
  - for the poor: loved by God **1 3 30 65**, worthy of - **104**, in need of - as of bread **70**, we love them **72**, with pure heart **43**, un-tiring oblation **74**, we reveal to them the - of the Father **3**, we encourage the Cooperators to love them **77**; - as fundamental element of our project of charity **70**
  - for our religious family: fundamental bond of charity **12**, we love one another according to the commandment of the Lord **6 12 13 16 17 20**, imitating the Lord **19**; fraternal - sustains consecrated chastity **46**; superior should foster fraternal - **140 156**, should love and be loved much **24**; - for sick or suffering confreres **23**
  - of Founder **2 3 16 30 62 74**
  - (pledge of) in observing the rule **149**

#### Man (Men)

dignity: called to become God's family **2 67**, in need they reveal the face of Christ **7**, object of His predilection **40 65 66 67**, and members of human family **48**, all useful in a precise plan of God **21 67**

promotion of -: we share his joys and sorrows **7**, - cared by the Founder and ourselves **1-3 64-68 87-90 136**, to bring - to Christ and make him live with dignity **11 69 92-107 117**, to

witness the sacred value of every - **6**, we cooperate with all  
 - of good will **7 79 131**, we help - to realize themselves in  
 selfless love **20**, with bread and the Lord **70-71 92-107**

foundation team and superiors: mature - in human values **129**, of  
 faith **153 196** foster human growth of confreres **101 149 161**  
**195 226**, in Christ find perfect model of - **149**, prepare to  
 dialogue with - of our times **100**

### **Mary (Blessed Mother)**

- Mother of Divine Providence **8 35 32 38**, Immaculate Virgin  
**35 94**, Mother of the Lord **35** and our Mother **35 42 71**
  - in the history of the Institute since its beginning **35**, continues  
 being present **35 80**, mother of our fraternity **35**
  - model of charity and service **35**, of consecration **40**, of chaste  
 life **44**, and poor **50**
  - object of our particular devotion: to be invoked every day  
 especially with the Rosary **35**, to be contemplated in her mis-  
 teries **35**, placing the greatest trust in her **8 35**, entrusting our  
 religious obligations to her **94**, and celebrating the feast of  
 Our Lady of Divine Providence every year **32**
- propose her witness in educating toward faith **71**, spread the de-  
 votion to her among the faithful **38**
- cooperate with the Daughters of St. Mary of Providence to keep  
 the marian dimension of the Guanellian charism alive **139**

### **Mass (see also Eucharist)**

- for the deceased confreres **19**
  - for the Day of the Institute **26**
  - for the superior general **27**
  - for the provincial superior **27**
- legacies for Holy Masses **327, 18 395**

### **Master of novices**

- requirements for - **180**, duties **91 181 185 187**, appointment **91**  
**180 290, 14**
- educational means at disposal of - **181**
- assistants to - **182**

**Maturity**

- objective of formation **83 98 149 191 195**, and a requisite for novitiate **89 161 165 169 187**
- to be sought in practicing chastity **43 45**
- of the person of Christ **69 97**
- takes one to discover his vocation **71**

**Media** (of social communication)

- are instruments for our charitable apostolate **68 134**
- must be used with discretion **25**

**Meditation**

- **34 35 228**

**Meeting**

- qualified moment of community life **14**
- with consultative value **143**
- must take place according to established rules **143 271**
- of the council prepared by the general secretary **299**
- annual - of local superiors within a province **319**

**Method (Preventive)**

- spirituality more than educational method **13**
- in its basic principles: conviction that God is a Father to us **2 10**, rich in Providence **1 2 10 48s**, and compassion and mercy **10 31**, Who follows our steps with love **10**, anticipates with His grace **73**, according to His plans to make us resemble His Son **11 30 56**, a Father in the midst of so many children of one family **2**
- in its expressions: with a compassionate heart **2 9 21** we surround the brothers with love **13 73**, with a supporting presence **13 30 76**, with attentive yet discrete presence **73**, with constructive action **3 7 69ss**, willing to make them grow **20 84**, anticipating them in their needs **21**, preventing them in dangers **73**, with more urgency the younger or poorer they are **64**, doing this in family spirit **13 21 51 73**
- has the exemplary model in the Holy Family of Nazareth **8 13 58**

**Mission (Guanelllan)**

in general: is a very high - **39 81**

- we are in an Institute with - apostolic in nature **4 62 75 76 82**, which makes the Founder's project its own **4 5 16 76**, partakes in the life of Christ **14 38 40 61**, and of the Church **6 14 62 68 79**
- lives the urgency of - **7 62 74 80 107** as a reason for its existence **61 74 83** and path to sanctity **61 80**
- authority is for the - **107 113 117 124 130 137 139**, and to realize the - of the Institute **24 27 57**, opens to cooperation **5 77 78 79 137-144**, demands for religious who are available **12 56 85**, free and ready to obey **24 57ss 109**, fervent with apostolic zeal **14 23 46 80**, who know how to combine prayer with work **22 36 63 74**
- is directed to evangelize the poor **2 3 61 64 68 90**, to reveal the love of the Father **1 26 10 11**, to spread charity **6 7 12 68 69**, to assist with works of mercy the poor of the Gospel **1 3 7 64 68 85**, especially the underprivileged children **3 65 87**, the aged **3 66 88**, the mentally handicapped **3 67 89**
- is a project implying values **2-8 9 12 30 64-68** and objectives **69ss 97-107**, effective action **3 70s**, with activities and works **72 108ss**, undertakings even courageous **37 72**, a project embracing the whole person **69-71**, with its own modalities **9 10 13 30 69 73**, defends the sacred value of man, even the weakest **6 66 67**, and seeks to establish a more just world **7 69**, open to Christ **7 71**
- and religious consecration: we are called and consecrated for the - **3 12 61**; the communities of the Institute exist to evangelize the poor **12 25s 75**; all inspired by the same Spirit **18**, religious and apostles at the same time **5 17 38 61 81**, chaste **43**, poor **48ss**, obedient **55ss**, we live an apostolic spirituality **15 30 63 92 84**, and work in unity of brothers **4 12 17 25 46 75 82**
- vocation and formation: effectiveness of - depends upon the number and quality of the members of the Institute **81 82 145s**; action for vocations is needed **86s 155-159**, and formation **88ss 160ss**; the gifts of spirit need to be kept alive **59 83**, and the orientation to the - needs to be taken as a criterion for formation **83 91 94**

**Model**

Christ perfect - of man and apostle **11 83 149**

Blessed Mother - of consecrated life **40** and of dedication to the poor **35**

our Founder is our - **16**

**Norms**

- for our life. contained in the proper law **148 149 1**

- of general regulations issued by general chapter **3**

- must be observed **149 4 5**

- specific for each community are established and updated in the community plans **26**

**Novitiate**

nature and objectives of - **88 168 176 177**

establishment of - **89 184**, see **89 173**, duration and absences **90 174 175 322, 7 327, 4**

preparation to - (see **Postulancy**)

admission and separation **89 93 167 169 170 171 187 327, 3**

studies permitted during - **177**

apostolic exercises **90 177 185-186 322, 8 327, 3**

spiritual exercises **172**

Master of novices and novices (see **Master of Novices**)

**Novice**

identity of - **92 178**

requirements **89 169 170 171**

formation of - **88 91 92 168 176 177 203**

models of - **88 92**

right for prayers at death **19**

**Obedience**

evangelical meaning of - **55 56**

supernatural - **59 71 78**

Guanellian style of - **58 73**

- to the authority of the Church **14 60 77 81**

- and co-responsibility **57 137 69 70 72 74**

- and personal freedom **41 57 66 71 76 80**

- in the mission **80** 7 75
- obligations of the vow of - **60**
- individuals to whom - is due **108 109** 67 68 by the vow of - **60**  
79

### **Oblation**

- total to God and neighbor **4**
- humble and generous in the service of the poor **74**, in apostolic zeal **14**, in community **22**
- form to - of self *195*

### **Parish(es)**

- are works in which we realize our mission **68**
- acceptance of - *120 125 290, 3 327, 14*
- characteristics of Guanellian - *91*
- pastor: appointment and responsibilities *121 122 290, 14*
- stability and rotation of - *121*
- relations between local superior and pastor *126*
- administration of - *128 388 389*
- parish vicars *123*

### **Participation**

- in the plans of God **83**
- in the mystery of Christ **42**
- in the life and mission of the Church **6 14 39 79**
- in the evangelical inspiration of Father Guanella **2 5**
- in the grace and mission of the Institute **41 75**
- in the Guanellian Family **5 77**
- of the Daughters of St. Mary of Providence in the spirit and mission of the house *138*
- in the exercise of authority **109** 69 74
- in chapters *244*
- in the suffering of the poor **30 52**
- in the life and mission of the community **143** 12 14 95
- of candidates in their formation *152*

### **Pastoral Ministry**

- sources of our - **68** 90

forms of - *91 135*, the oratorio *117*  
- of the chaplain *132-133*  
- fruit of formation *149 206 231*  
- for vocations **86-87** *155-159*  
community inserted in the over-all - *226*

### **Patrons (Protectors)**

- **8** *33*

### **Penance (Mortification)**

need and meaning of - **36**

community - *39*

- and chastity **45** *48*

- and fast *39 40*

### **People of God**

Institute is part of - **6 8**

the poor is our portion of - **64 68**

### **Permission**

- and poverty **51 53 54** *59 63*

- in community life *10*

### **Person (Individual)**

- and community **20 85** *2*

- and religious vows **45 51 56** *47 68*

formation growth of - **82 83 84** *147 149*

- subject responsible for his formation **100** *228*

priority of - in the activities and Works **69 75** *101-105 119*

qualification (improvement) of - should be fostered **101** *225 229*

### **Poor (the)**

our mission consists in evangelizing the - **3 61 62 64 94**

spirit of mercy and compassion toward the - **9**

we share in the mission of the Church for - **6 62**

Mary, our model of love for - **35**

- in our prayer **30**

- the service to - unites us to God **63**
- chaste heart to love - **43**
- vow of poverty and - **48 49 50 52 54 58**
- no limits in serving - **74 80 135 136**
- and preventive method **73**
- assisting - in their material needs **70** educating their faith **71**  
**107**
- characterize our pastoral ministry **68 91**
- are the discerning criterion for our Works **72 113**
- in the formation of novices *176 177 181*
- authority at service for - **109**
- material goods are destined for - **123 144 372**

### **Pope**

- is supreme superior **60 81**
- ecclesial sense of love to the - **14**

### **Postulancy**

- **87 150 161-167**

### **Postulator**

- *290, 13 303*

### **Poverty (evangelical counsel)**

- evangelical meaning of - **48**
- in the spirit of Father Guanella **49**
- and trust in Divine Providence **50 52 372**
- personal **51 51 52 64**
- community - **52 144 15 53 54 58 371**
- obligations of the vow of - **53 59 63**
- and use of money *65*
- witnessed by religious habit *44*
- means for apostolate should be consistent with - *55*
- and means of transportation *56*
- and work *57*
- and property of patrimonial goods **54 59**
- and administration of patrimonial goods **54 60**



- and will **54 60 61**
- and definite renouncing patrimonial goods **54 62**

### **Prayer**

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