

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

CHAPTER V

ADMISSION TO PROFESSION

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

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

CHAPTER VI

THE RELIGIOUS VOWS

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

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

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

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

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

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

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

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

- 5) the profession must be explicit;

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

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

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

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

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

A) The Vow and Virtue of Poverty

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

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

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

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

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

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

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

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

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

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

B) The Vow and Virtue of Chastity

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

C) The Vow and Virtue of Obedience

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

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

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

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

CHAPTER VII

THE DUTIES OF MEMBERS OF THE CONGREGATION

1. Special Virtues of Servants of the Paraclete

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

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

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

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

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

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

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

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

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

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

2. Exercises of Piety

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER VIII

THE ENCLOSURE

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

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

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

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

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

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

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

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

CHAPTER IX

CLERICAL STUDIES - SACRED ORDERS AND PARISH MINISTRY

1. Clerical Studies

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Sacred Orders

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

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

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

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

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

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

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

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

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

3. Parish Ministry

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

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

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

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

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

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

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

CHAPTER X

INFIRM SERVANTS OF THE PARACLETE and SUFFRAGES FOR THE DEAD

1. The Infirm

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

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

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

2. Suffrages for the Dead

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

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

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

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

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