

**RULE
AND
CONSTITUTIONS**

**CONGREGATION OF THE PASSION
OF JESUS CHRIST**



ROME, 1984



SACRA CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SAECULARIBUS

DECREE

The Congregation of the most holy Passion our our Lord Jesus Christ, which has its Generalate in this historic city, has as its specific purpose to recall and promote the memory of the Passion of Christ by its way of life and its apostolate, especially by the ministry of preaching. This purpose, strengthened by a particular vow, wholly inspires the religious consecration of the members and fosters the unity of their lives and apostolate.

The Superior General respectfully presented to the Apostolic See a petition that the Constitutions, which had been compiled according to the mind of Vatican Council II and the code of Canon Law by the prolonged study of General Chapters, might be officially approved.

This Sacred Congregation for Religious and Secular Institutes, therefore, having heard the opinions of its Consultants and of previous examinatory commissions and having introduced some changes to the Latin text of those Constitutions, a copy of which is being conserved in its archives, approves and confirms those Constitutions by this Decree, according to the norms of law.

To be placed before these Constitutions is the full Rule of Saint Paul of the Cross solemnly approved by Pius VI in 1775. This Rule has its own special vigour and importance for understanding the genuine inspiration and intention of the Father and Founder, and should always be kept in mind by the Religious of the Passion of Christ.

Dwelling together as brothers and following in the footsteps of their Founder, the Passionists will thus conform their lives to the particular character of their Institute with its poverty, prayer and solitude, and bring it to its perfection. Faithfully preserving the patrimony of St. Paul of the Cross, may they ever more generously fulfill the mission given to them by the Church.

Anything to the contrary notwithstanding.

Given in Rome, March, 2, 1984, on the feast of the Solemn Commemoration of the Passion of our Lord Jesus Christ and in the Jubilee Year of our Redemption.

E. Card. Pironio, Prefect
† Augustin Mayer, Sec

RULE

OF THE

DISCALCED CLERICS

OF THE

**Most Holy Cross and Passion of Our Lord
Jesus Christ.**

1775

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RULES AND CONSTITUTIONS
FOR THE CONGREGATION OF
DISCALCED CLERICS
OF THE
Most Holy Cross and Passion of Our Lord
Jesus Christ

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CHAPTER I

ON THE END OF THE CONGREGATION

This Congregation has the same object in view, which every Christian, and more particularly every Ecclesiastic, ought to have, namely, that of fulfilling exactly the precepts of the divine law, and the evangelical counsels, as well as their strength may permit, and their particular station in life require.

Therefore, the Religious of this poor and most humble Congregation, ought, in the first place, to provide for their own eternal salvation, in the manner prescribed by these Constitutions. Then they should devote themselves with diligence to offices of charity towards their neighbor,

doing with prudence and assiduity whatever, according to the circumstances of time and place, may be available for the promotion of God's glory, and their own spiritual advancement; which two objects should never be absent from their mind and heart.

Since, however, one of the chief objects of our Congregation is not only to pray for ourselves, that we may be united to God by charity, but also to lead others to the same point, instructing them in the best and easiest manner possible, those members who may be considered fit for so great a work, must endeavor, as well during Apostolic Missions, as other pious exercises, to teach the people by word of mouth to meditate devoutly on the mysteries, sufferings, and death of our Lord Jesus Christ, from whom, as from a fountain, proceedeth all our good.

This may be done, during the missions, after the sermon, or at any other more suitable place and time, particularly in the confessional, and on other occasions which may offer. For this profitable and salutary consideration is a most efficacious means for withdrawing the minds of men from iniquity, and leading them on to the Christian perfection at which we aim.

ON THE PLACES IN WHICH THE HOUSES OF THE CONGREGATION ARE TO BE FOUNDED

The houses for religious retreat shall be founded in retired places, in the most convenient and best manner possible; they shall all be poor, according to the prescript of the Constitutions.

One or more may be founded in the same Diocese, at a proportionable distance from each other, at the discretion of the Ordinary of the place, and the Superior of the Congregation, who, with due reverence and humility, shall endeavor to conform to his wishes.

ON THE FORM AND CONDITION OF THE CHURCH
AND OF THE HOUSE OF RETREAT

The Church shall be of a moderate size. Let all things in it be clean, arranged with propriety, and suitable to the honor of a sacred place.

Let not the cells of the dormitory exceed nine feet in length and width; and let the corridor of the dormitory be limited to the width of six feet. The offices and Refectory are to be proportioned to the number in the community, and the whole building, with its appurtenances shall have a character of poverty and religious decorum. If, however, any Church or house, already built, be offered to the Congregation, it may be accepted, although it may differ from the above description.

The houses shall be constructed in retired places, that the devout brethren after their apostolic labors, undergone for the glory of God and the salvation of souls, may withdraw far from the society of men and the noise of the world to devote themselves in solitude to their own spiritual advancement, to prayers, fastings, and other pious exercises, by which they may be more and more inflamed with divine love. Thus, having grown stronger in Christian virtues, they may become better qualified and more ready for gathering abundant fruits of the word of God, which they have to scatter, exciting in every place, to the utmost of their power, a love of piety and a grateful remembrance of and veneration for the passion and death of Christ our Lord.

ON THE PRELIMINARIES TO BE OBSERVED BEFORE
ANY ONE IS RECEIVED INTO THE CONGREGATION

Before any one is admitted into the Congregation, let him first examine whether he be called by God to this sort of life, which he should do maturely by prayers, fasts, and frequent approaching to the Sacraments. Withdrawing himself from secular affairs, let him ask the advice of his Confessor, or some master of spiritual life, and others likewise whom he shall judge qualified for a matter of such importance. Let him inquire and examine whether he be truly prepared for the glory of God, for his own salvation, and that of others, to suffer many things, to be mocked, despised, and to bear willingly afflictions and vexations.

On all these points principally he shall be questioned by the General of the Congregation, or by the Provincial; but if these are prevented from doing it, they shall prudently appoint another to perform this duty for them. After these things have been done, let him settle his domestic affairs, pay his debts, and do all that has to be done, in order that no obstacle may retard him.

ON THE DRESS OF THE BRETHEREN

The dress of the Brethren shall be one black tunic of coarse cloth, made of common wool, also one mantle of the same color and material, which shall reach to the knees; and each of these garments shall have a collar, as it is called, like the Clerics Regular. They shall also wear the clerical tonsure, according to the form appointed by the Council of Palenzia, observing the distinction between the different orders. In time of winter, with the permission of the Superior, they may also wear a small woollen under tunic. Over the outer tunic they shall wear a leathern girdle. To the left side of the tunic, and also on the mantle, shall be sewn the most holy name of Jesus Christ, with the title of His saving Passion marked in white letters in a small figure of a heart, to the top of which shall be added a small cross, also white.

The Brethren, however, shall not wear this sign of salvation until the year of their novitiate is accomplished.

The Lay-Brothers, however, to be distinguished from the Clerics and Priests, shall wear this sign of salvation of the tunic only, and not on the mantle. Let the brethren go barefoot, contented with sandals only. Let them cover their head with a poor hat. In the house all the community shall use a cap commonly called *berrettino*, or *calotte*, which must be poor, modest and suitable to Religious. The Priests and Clerics shall use the ecclesiastical cap, commonly called a *berretta*. In the Church let them remain

with the head uncovered; to those, however, who are bald, or unwell, is allowed the cap. Let them wear under the tunic a woollen shirt, and drawers of coarse linen; but to assuage and carry off the perspiration while they are engaged in apostolic duties, or on a journey, they may use a linen shirt.

ON WHAT HAS TO BE DONE BEFORE THE RECEPTION
OF NOVICES

Those who are to be received into the Congregation, must present authentic testimonials, not only of having received holy Baptism, but of a well ordered life, of good morals, and if it be a Cleric, of due proficiency in studies; they must also give evidence of being unmarried, of bearing a good character, and being free from all prosecutions for crime in any court of justice; and without these testimonials, which are to be preserved in the Archives of the Novitiate, no one shall be received, although he may be known independently of them. It will be at the option of the Superiors to require any other certificates which they may think proper.

In the same Archive shall be preserved the other documents of the Retreat, among which shall be kept two registral books, in one of which shall be recorded the names, surnames, and birthplace of all those who shall join our Institute, with the day of their receiving the habit; in the other will be noted the day of the profession of the same Novices, according to the tenor of the Apostolic Constitutions.

No one shall be admitted into our number who has passed the age of twenty-five years, nor any one who has at any time received the habit of another institute, unless he be such a one as, on account of well-tryed virtue, may merit a dispensation from this law; this, however, must

not be granted without the special approbation of the General, by whom those who are to be received in this way must be approved with a written testimonial.

Without some such reason as this, young men only shall be received into the Congregation; for these are more easily guided, accommodate themselves to the customs of the Institute, and are formed according to the prescriptions of our Constitutions and Rule. The reception of Novices, which belongs to the Provincial, shall not exceed the number which may be determined each year by the General.

A Postulant who has passed the votes favorably, before being admitted to take the Religious habit, shall live in his secular dress, in company with our brethren, for some time, according to the prudence and determination of the Superiors and Seniors of the Novitiate. During this interval, let him fulfil what the others are accustomed to do. Let him also, at this time, be proved in the practice of acts of humiliation. Let him wash the dishes, serve in the kitchen, sweep the house, and give other proofs of Christian submission and patience.

For this end he shall be publicly reprehended, particularly in the refectory, and shall sometimes eat upon the ground, and perform other humiliating and mortifying works ordered by the Superiors, from which it may be clearly known whether he has a real love of being despised; whether he be dead to himself and to the world, in order to live only to God, in God, and through God, willingly hiding his life in Jesus Christ, who, for our sakes, chose to become the reproach of men, and the outcast of the people, giving the most faultless example of all virtues.

Let no regard be had of any person, whatever may be

his condition. Let one of noble family be proved by a more strict and prolonged trial; in such manner, however, that gentle charity and impartial prudence be never wanting.

These preliminaries having been satisfactorily gone through, the Chapter shall be convoked, in which each will freely give his vote, and declare whether he who asks to be numbered with the Congregation, is to be admitted, or excluded. If he be approved of, and admitted, he shall devote himself during ten days to sacred exercises and pious meditations, that being, by these, more and more enlightened and united with God, he may be the better prepared to make the sacrifice of himself.

THE CEREMONY OF CLOTHING THE BRETHREN
OF THE CONGREGATION

The entire body of the Religious having been assembled in the Church, let him who is about to be clothed with the religious habit, come forward, dressed in his own clothes. The Local Superior shall deliver a discourse, in which he shall exhort him to suffer all things cheerfully for the sake of Christ, setting forth how vast is that treasure of all eternal goods, which Christ bestows on his true followers.

After having blessed the tunic, according to the usual rite of our holy Mother, the Church, he shall put it on the Novice in the sight of all; then he shall place a cross on his shoulders, and a crown of thorns on his head, accompanying these various acts with following words: "Accipe Frater carissime Crucem Domini Nostri Jesus Christi, abnega temetipsum, ut habeas partem cum illo in vitam aeternam. Amen." Receive, most dear Brother, the cross of our Lord Jesus Christ, deny thyself, that thou mayest have part with Him unto eternal life. Amen." "Accipe Frater carissime spineam coronam Christi Domini, humilia temetipsum sub potenti manu Dei, et esto subiectus omni Creaturae propter Deum." Receive, most dear Brother, the crown of thorns of Christ our Lord, humble thyself under the mighty hand of God, and be subject to every creature, for God's sake.

When the ceremony is finished, the Superior and

Brethren shall receive the Novice with the sign of peace, and with joyful countenances animate him to bear the cross of Christ with constancy and alacrity of mind. Afterwards, having put off his under secular clothing in his cell, he shall put on the woollen shirt and drawers.

ON THE ELECTION AND OFFICE
OF THE MASTER OF NOVICES

Let the Master of Novices be chosen by the General of the Congregation, or by the Provincial and his Consultants in each Province with the consent of the General, as often as a new one has to be appointed out of Chapter.

He must have lived laudably in the Congregation ten years at least from his Profession, and have reached at least the thirty-fifth year of his age. To be fit for so great an office, he must excel in the knowledge of spiritual things, in prudence and charity.

It will be his duty to train the Novices according to our customs and rules, teach them how to pray, declare to them the deceitful arts of the devils, and other dangers, that all impediments being removed, they may serve God in safety. His conduct should be modest, circumspect, pious, and wise; charity ought to appear in all his actions, but especially when he has to give them correction or reproof. Let him admonish offenders with mildness and prudence, and gently proportion his chastisements to their faults. The effects of this moderation will be that he will easily induce offenders to correct themselves, and faults will not go unpunished; at the same time, he will preserve his own dignity and equity of judgment.

Let him diligently impart an exact knowledge of the institute to those whose instruction he has undertaken,

explain and enforce the spirit and object of the Congregation, that the Novices advancing by the same path, may piously execute the same duties as the others, who are professed, are accustomed to perform. Let him above all persuade them to the frequent practice of prayer, to the assiduous exercise of religious virtues, and self-contempt.

Let him take care that each one confesses publicly in the Refectory his own defects and faults. Let him seasonably correct, reprove, and humble them, inculcate on them the practice of humility, frequently employ them in low and mean offices, that conquering themselves they may resist their corrupt passions and desires. Let the Master, however, give all his orders with prudence and sweetness; and instruct, lead, and form his disciples less by word than example.

Let him also teach them to observe external modesty, both in public and private, and to keep a restraint over their eyes, their tongue, and other senses, in order that they may the more easily obtain internal tranquility of soul, and, released from all corrupt affections, may freely elevate their mind to sublime and divine contemplations, may exhibit the virtues of Jesus Christ, and live in accordance with his spirit.

The Novices must not converse together, except at the appointed time. The Master must not allow them to talk with others, much less with seculars, even though relations. If, however, this be necessary, for some just cause, let the Master or Vice-Master be present, so that they may conduct themselves with modesty and caution, and be not longer distracted than is expedient. After settling the matter in few words, let them immediately retire, and recollect themselves in God.

Let the Master take care to have the employments of the Novices performed with an upright and holy spirit; let a pure intention of the mind ever be joined to the pious fervor of the heart; let everything be done as recollecting that they are in the presence of God, and let them, with a sincere mind, study to please Him alone.

Let the Master use the utmost diligence in directing them according to the spirit of their vocation, since experience teaches that the good of the entire Congregation depends on the right training of the Novices. To effect this the more easily, let him mistrust his own strength and place all his confidence in God, beg of him the necessary light, and show forth in his own character those examples of virtue which he looks for in others.

Let him not permit the Novices to write letters without necessity, and prevent the doing of anything which is opposed or injurious to the spirit of the pious Institute. The Master or Vice-Master of the Novices shall, three or four times a week, before Sext is recited in Choir, make a purgative or instructive examen, according as he shall judge it most conducive to their spiritual advancement. On other days, let each one make a particular examen in his cell before spiritual reading.

Each day, after the common spiritual reading, let the Master or Vice-Master make a religious procession with the Novices within the walls of the Retreat, and let them recite, alternately, a third part of the Rosary. Let them likewise, at a fixed time, visit the most divine Sacrament of the Eucharist, and recite before it the prescribed prayers.

Then for the purpose of relaxing their minds, let them go out with the Master or Vice-Master into the open air.

If, however, the condition of the weather, or the place, allow not of this, let some other becoming recreation be taken, according to his prudent judgment, but so that they be always engaged about something useful, which will not distract their mind from religion and piety.

Since during the year of probation, the Novices are engaged particularly in the study of spiritual perfection, every day after the morning prayer and Mass, and in the evening after the Rosary has been recited, let there be given, for at least half an hour, an explanation of some sacred book, especially of the New Testament, from which the Novices should themselves, draw some pious reflection or sentiment; the time which remains from their accustomed exercises, they shall spend in the retirement of their cell, at the discretion of the Rector or Master.

The Master shall be particularly careful to console and assist those who are troubled with sadness, temptations, or scruples, affording them relief according to their case. On these occasions especially, let him display his charity and prudence, and put on a joyful and serene countenance, that those who are harrassed by any internal evils may more easily disclose the secrets of their hearts, and having obtained peace through the timely remedy, may with more alacrity pursue the path of perfection which they have entered.

Let the Novices promptly and willingly obey their Master, do nothing, nor go out of the house without his permission and blessing; let them conceal nothing from him, and tell him candidly the lights which God has bestowed on them in prayer, and the pious feelings of their souls. Let them also disclose to him the temptations of the Devil, and make known their affliction, sadness, weariness of spiritual things and dryness: let them, in fine, open to him their own

defects with fidelity and exactness, dreading all excuses and self-love.

Let them be careful in no way to fail in this part of their duty, lest being deceived by the enemy of Christian virtue, they lose peace and tranquility of mind, become disgusted with a religious life, and at length abandon through their own fault, the Institute which they have embraced; for God is accustomed to permit this in punishment of that pride and negligence through which those, who conceal their secret sores, fall for want of seasonable remedy and help. On the other hand God, who resists the proud and gives His grace to the humble, will never abandon the faithful and prudent, but rather will bestow on them an accumulation of His gifts: they shall have peace, shall flourish amidst the sublimest virtues, and, supported by the divine aid, shall at length attain to the perfection of true sanctity.

In every Province a house shall be appointed for the novitiate, and the selection of it shall belong to the General and his Consultors.

ON THE PROBATION OF THE NOVICES

The Novices must be tried for a whole year, after the conclusion of which they shall profess the simple vows of Obedience, Voluntary Poverty, and Chastity, to which shall be added a fourth, namely, to promote among the Faithful a remembrance of, and devotion towards the life-giving Passion and Death of our Lord Jesus Christ; at the same time they shall receive the venerable sign, concerning which we have spoken in the fifth chapter.

Should, however, any one of the professed, who may be subject to some serious fault, be found incorrigible, and be esteemed of such a character, that doing harm both to himself and others, he may endanger the public peace, and bring disgrace on the whole Congregation, let the Superiors be at liberty to expel him, in accordance with the prescription of the Constitution *Supremi Apostolatus* of the late Clement XIV., of blessed memory, lest the rest should be infected by a diseased sheep, which is unwilling to be cured.

Let it be understood, however, that others duly professed, can, of their own accord, under no pretext whatsoever, quit the Congregation.

ON THOSE WHO MAY BE ADMITTED TO TAKE
THE SIMPLE VOWS

Before a Novice makes his religious profession, he shall be tried by strict enquiry, whether he has a fixed purpose of using his utmost efforts to acquire Christian perfection according to the prescription and rule of our Constitutions.

If he be occasionally subject to any defect, it shall be borne with, provided he show no symptom of a corrupt or fickle mind, or of a stubborn disposition, and earnestly endeavor to amend. But if he has been guilty of a scandalous crime, he shall be, by all means, expelled.

Those also must be removed from the Congregation who labor under an incurable disease, on account of which the Constitutions cannot be observed. Hence Novices will be bound to make known all hidden disordered affections and diseases of their bodies. The profession, therefore, of that person shall be esteemed null, who may have concealed any serious incurable disease, since it is the avowed mind of the Congregation, and its constant determination, by no means to admit among its members Novices of this description, and to expel them, even after profession, when the disease shall have been detected.

ON THE CEREMONY OF TAKING THE SIMPLE VOWS

He that is to be professed should first be approved by the secret and free suffrages not only of the Superior of the Novitiate, but likewise of the entire Local Chapter, consisting of the Priests and the other Professed Religious in Sacred Orders; the Lay-Brothers, though professed, being always excluded, as they have no right of suffrage.

Two-thirds of the suffrages will suffice for canonical approbation, and the Novice thus duly approved, shall make his religious vows.

According to the distinguishing custom of the Institute, a cross is placed on his shoulders, a crown of thorns on his head, and the sign, displaying the venerable name of Jesus, is attached to his breast. While this is being done, a Priest shall recite in a tone of mediation, the Passion of our Lord from the Gospel of St. John, as far as the words, *Emisit Spiritum*, when, according to the formula placed below, at the end of this chapter, the Novice shall make the vows of Obedience, Voluntary Poverty, and Chastity; he shall also promise that, to the utmost of his power, he will promote among the Faithful a grateful remembrance of, and devotion towards, the Passion and Death of our Lord Jesus Christ, after the manner prescribed in the Constitutions. The ceremony shall be concluded by a sacred procession through the Church, during which the Religious shall chant, in a solemn and modest tone, the Psalm *Laudate Dominum de Coelis*.

Novices shall make their profession before the General, or the Provincial, or some one else, whom either of them shall nominate.

"I, N, N., do vow and promise, by a simple vow and promise to Almighty God, to Blessed Mary, ever a Virgin, to all the heavenly Court, and to Thee, Father, Poverty, Chastity, and Obedience, as also a diligent endeavor to promote, according to my strength, in the hearts of the faithful devotion to the Passion of our Lord, according to the Rules and Constitutions of the Discalced Clerics of the Most Holy Cross and Passion of our Lord Jesus Christ. Amen."

ON THE MANNER OF FULFILLING THE VOWS,
AND FIRST CONCERNING OBEDIENCE

Obedience is, as it were, the foundation-stone of all perfection; and the truly obedient man, according to the testimony of Solomon, Prov. xxi., v. 28, "*Shall speak of victory.*" Let the Brethren, therefore, of this least Congregation, take care not only to profess it with the mouth, but also display it in a holy way in their actions.

Let their obedience be blind; let all think in a lowly manner of themselves; let them love and study to be despised, that they may the more easily attain to religious perfection. When commanded, let them obey promptly, simply, and gladly. When called in any manner to any services, or duties, let them immediately fly to the performance.

Let them not write letters to any one without the knowledge of the Superior; let letters written with his permission be sealed by him; let those which are received be taken to him, and let him be free to read them, and deliver them to those to whom they are sent. Letters relating to the direction of souls, which are written to those who give Apostolic Missions, let him not read without necessity, or some just and sufficient cause. As to letters belonging to the higher Superiors, whether written by them, or to them: let no one who has not jurisdiction over them be allowed to read, or to stop them. Nay, let the local Superior be obliged to seal them in presence of the brethren, by whom they are presented, and let everyone

be at liberty to write, even secretly, to the above mentioned Superiors. If he should presume in any way to violate this sanction, or impede this liberty, let him be deposed from his office.

Let the Brethren be content with the food and drink taken at the common table, and entirely abstain from everything besides that, without permission from the Superior. The more freely one indulges his appetites, the more closely and painfully will he be tormented; he who lives according to his own judgment will never possess peace. The Local Superior should diligently strive to rule and treat the Brethren with gentle charity, and not make difficulties in things just and reasonable.

The Vow of Obedience, which is made by our Religious, comprehends, in the first place, the Pope, then the Superiors of the Congregation who possess jurisdiction, namely, the General, and Provincial, and Rector of the House, and likewise any other Superior with delegated authority from the said General or Provincial.

The Religious, moreover, shall treat with dutiful attention, and humble deference, the Bishops and Ordinaries in whose dioceses our Houses are situated, and study to serve them with piety and reverence in those things which regard the good of the souls entrusted to their care; so that when they shall call for the services of our Religious, according to the custom of our Institute, let the General or Provincial be careful to send those laborers whom he shall judge qualified.

ON POVERTY

Poverty is the standard under which the whole Congregation fights; they shall never, therefore, by virtue of the vow, be allowed to possess, under whatsoever title, permanent property, except lands attached to the houses for a garden, and also for a meadow and wood for domestic use, and for the cultivation of the said land. Let not the superfluous produce ever be sold. Neither may they possess any other certain and fixed revenues, either common or particular, unless in conformity with the Apostolic Constitution, *Supremi Apostolatus*.

But it will be lawful for each member to reserve to himself the power to return to his own possessions, in case that according to the above Apostolic Constitution, especially granted to us, they should return to the secular state, from the Institute of the Congregation which they have embraced. Accordingly, before taking the simple vows, they shall renounce the proceeds of the goods which they possess in the world, in favor of some relative, or connection, or of some other person, whoever he be, whom piety or charity shall suggest. If, moreover, during their continuance in the Congregation, they shall have passed out of this life, the above-mentioned goods and rights, shall be considered as assigned, granted, and ceded, without reserve, and without testamentary disposition, or other declaration, to those who shall have a claim on them by law.

By virtue of the Rule, let the cells of the Brethren be furnished with nothing of superior quality, nor let them be allowed to keep in them anything but what is necessary, with the permission of the Superior. It shall not be allowed to any one, not even to the Superiors, to have in their cells eatables or drinkables of any description whatever, but let a proper place, secured by a key, be set apart for such things, that the Superior, or another to be appointed by him, may be able to supply the necessities of the Religious.

The Brethren shall not ordinarily ask alms from door to door; but in time of harvest, vintage, pressing of oil, and gathering in of legumes, they may ask for what they need in their own Diocese, and also in others, with the consent of the Bishop or Ordinary. They shall not make collections of any other articles, unless by permission from the General or Provincial.

Let money, which is given for the Church, as alms for Masses, or for any other pious reason, be received by the Superior, or another deputed by him, and let him keep it in a box, secured with two keys, one of which shall be kept by the Superior himself, the other by the Vice-Rector, and in his absence by another priest, to be chosen. Let the Vice-Rector, or his substitute, be always present whenever the Superior either places money in the box, or takes out money there already.

The daily necessary expenses shall be superintended by the Vice-Rector with the leave of the Superior, and then every month he shall give in to the Rector an account of his administration, which shall be noted down in the registral book, where also the sums expended and received shall be entered, with the signatures of each appended.

Let the Rector of the house go to no unusual expenses, nor grant a loan, nor lend the books of the Library, without the consent of the Local Chapter. If it happens that any such expense exceed the sum of ten crowns, let the approbation of the higher Superior be necessary.

That, however, all the houses of the Congregation may continue linked together in the bonds of mutual charity, let all the goods of every house be common to all the rest, so that either the General or the Provincial, as prudence or necessity may suggest, may be able, in the Lord, to dispose of articles or money possessed by any house of the Congregation for the assistance of others, provided the articles be not of great value, or the sum so large as, according to the Pontifical Constitutions, to require the Apostolic sanction.

Wherefore, Local Superiors are prohibited from presuming in any way to sell anything without the consent and permission of the Superior above-named. If, after all the wants of the houses and Churches of our Congregation have been supplied, there shall be any surplus, it shall be given to the poor. This regulation especially regards the produce of the garden, which, as it cannot be sold, shall be given to the poor as aforesaid, and also to Benefactors.

Let not a perpetual obligation of Masses be ever accepted. It shall, however, be allowed to undertake, by commission, the celebration of these Masses and of others, and to receive the suitable alms.

Let each Priest be at liberty, once a week, to offer the Divine Sacrifice for himself or others, without however receiving any stipend.

The Superior of the house may give a certain sum of money to those Religious who are about to make a long journey, so that any immediate want or necessity may be prudently supplied, with the moderation and economy which becomes the poor. After the journey is completed, an account of the money received shall be returned to the proper Superior.

Without permission from the Superior, no one is allowed under any pretext, to ask an alms for himself. Let them apply what is voluntarily offered and accepted, to the common support of the Brethren. Let all exactly comply with this regulation of the Institute, and as opportunity permits, make it known to Benefactors, that there may be no room open for deception or mistake, but that all things may sincerely and sacredly correspond with the love and practice of religious poverty.

Should any one dare to violate this law, let him, when discovered, be punished, in proportion to his offence. Let what has been received by him be given to the poor; it being certain that the spirit of religious perfection will flourish in the Congregation, so long as the love and practice of Voluntary Poverty shall remain in their vigor and integrity; but when they are extinct, insane cupidity will throw all things into confusion, and the strength and love of holy discipline will fall away.

ON THE POVERTY TO BE OBSERVED IN THE
CHURCHES AND HOUSES OF THE CONGREGATION

In the Churches, which should be built at a moderate expense, let religious decorum and perfect cleanliness be kept up; let there be within them nothing sumptuous, nothing vain, or strange, to distract the minds of the devout.

Let the sacred furniture be clean, becoming, well arranged, that, as far as is possible among us, it may be suitable to the Divine Service and Sacrifice. Gold, however, or silver, or other precious ornaments, which may give majesty and greater propriety to the Divine worship, are not forbidden in them.

Let the cells be small, modest, ornamented with a few sacred pictures, remarkable neither for workmanship nor material, and furnished with two or three poor chairs, and a small wooden table. The bed shall not exceed forty-five inches in breadth, its length sufficient; it should rise about nine inches from the ground; the post and boards of wood; the mattress and pillows filled with straw; the covering adapted to the season, but always agreeable to poverty.

Let the infirmaries be large and roomy in proportion to the number of sick, with a cheerful view, and in all things wisely and commodiously arranged.

The Refectory should be poor, with nothing costly about the seats and tables, whether in regard to ornament or material. The table-cloths and napkins of common linen stuff, but well made, and clean. All the utensils should be agreeable to poverty, the spoons and forks of wood or bone.

Let everything in the kitchen be done with charity and cleanliness, so as not to offend the senses or stomach. Besides the store-room for provision, where will be laid by whatever belongs to the food of the Brethren, let there be another set apart, where all kinds of clothes for the Brethren, and household furniture, shall be kept.

In the Library, besides the books, there shall also be, for the convenience of the Brethren, pens, paper, ink, scissors, penknife, and wafers, that they may use them at pleasure. If the Rector think proper, he may permit the Brethren to have these, and other necessary things, in their cells. The same is ordered with regard to those books which shall be considered useful to them, and sometimes even necessary.

The Brethren will nevertheless increase the merit of their virtue and perfection, if, as often as they stand in need of something, kneeling before the Rector of the House, they ask and obtain it in the manner of an alms; in all things having but one object, that as true imitators of Jesus Christ, they may show themselves poor in reality and affection; for the obtaining of which excellence it will be of the greatest advantage to have continually before their eyes the example of our Saviour, who, for our sakes, vouchsafed to be born in poverty, to live in want, and to die naked on the cross.

ON CHASTITY

As Chastity is the virtue of Angels, let the Brethren strive with all their strength to excel in angelic modesty. To arrive at this the more easily, let them be humble, let them resist their passions, mortify the flesh, apply diligently to prayer, in all things act with circumspection, attribute nothing to their own strength, place their firm confidence in God, and work out their eternal salvation with fear and trembling.

Let them not speak to females without necessity. If led to it by Christian charity, and for a proper motive, let them do it with permission from the Superior. When out of the House, let them ask the leave of their companion, and then in a few words, modestly, and with eyes fixed on the ground, and a serious countenance, let them fulfil this duty. If it be at any time necessary to speak with women in a room, let it be done with the door open, so as to be seen, but not heard by the companion.

Let them not approach convents of consecrated virgins unless when requested, in order to promote the good of souls, and with the permission of the Bishop or Ordinary of the place, and of the Superior.

Whilst stopping in the houses of benefactors and strangers, let them regulate their manner with religious gravity and modesty. Let them not be talkative, and en-

tirely refrain from those subjects which any way draw away the mind from divine things, but speak rather of what may tend to the salvation of souls; let them keep a diligent guard over their senses, but especially restrain their eyes. At table let them conduct themselves with sobriety and temperance, meditating, at the same time, on divine things.

Let them entertain a pious and ardent devotion towards the Immaculate Virgin Mother of God, strive to imitate her sublime virtues, and to merit her seasonable protection amidst so many dangers.

ON THE VOW TO PROMOTE AMONG THE FAITHFUL
A RELIGIOUS DEVOTION TOWARDS, AND GRATEFUL
REMEMBRANCE OF, THE PASSION AND DEATH
OF OUR LORD JESUS CHRIST

The Brethren devoted to preaching the Gospel in apostolic missions, shall earnestly strive to incite Christian people to meditate upon and often to recall devoutly the sacred mysteries of the life-giving Passion and Death of Jesus Christ. Let them do this, particularly in the evening, after the usual sermon. Let not the pious meditation exceed the space of half an hour, and let them introduce it with words well prepared. In the morning, whilst giving the catechetical lecture, let them say something on the same subject.

Let them briefly and clearly deliver rules for meditating upon these great mysteries with piety and fruit, and spare no pains to render this meditation very frequent and continual.

To rude and uncultivated men who labor in the fields, and are not fit for meditating, let them suggest some brief reflections, which may enable them to gain the same end by pious extemporaneous affections, or what are called ejaculations. That their advice may have the desired effect, let them use a method of instruction that is easy, simple, and fitted to such kind of men. Let them exhort them daily to suffer something for Jesus Christ; let them put before them the obligation of this practice, teach them its

fruit and merit, set forth the greatness of the reward, explain away and remove the difficulty. In the Confessionals they shall attend to the same point, with a prudent consideration of the place, time, and persons.

Let Priests who are not destined for preaching, study to promote this good in other ways, which will give them the readiest occasions, particularly when hearing the confessions of sinners, when they give catechisms or hold conferences on spiritual things; and on other occasions which they meet with in the performance of their duties, or from circumstances.

Let those who are not destined to offices of this kind, and also Lay-Brothers, in order to satisfy their duty, recite piously and religiously every day five times the Lord's Prayer and the Angelic Salutation, in remembrance and honor of the Passion of our Lord Jesus Christ, and at the same time earnestly beseech Jesus Christ to assist those who advance this salutary Institute.

Circumstances will open numerous other ways of promoting so great a work, and accomplishing their pious desire and purpose, to the great advancement of their own souls, and of those of others. For the love of God is very ingenious, and is proved not so much by the words, as by the deeds and examples of the lovers.

ON THE OBSERVANCE OF FASTING IN THE
CONGREGATION

No fast is prescribed in the Congregation which makes transgressors guilty of mortal sin, except those common fasts commanded by the Church for the Faithful.

Besides the Advent of our Lord, and Lent, our Brethren shall fast thrice in the week, namely on Wednesday, Friday, and Saturday.

They will, however, be dispensed from the fast of rule if there occur on Wednesday or Saturday a Holy Day of Obligation, or any feast of the Blessed Virgin Mary, of the Evangelists, of the Conversion of St. Paul, of either Chair of St. Peter, of the Exaltation of the Cross, of the patron or titular Saint of the church belonging to the House, the Consecration of the same, and St. Mary Magdalen the Penitent. On Fridays the Fast shall be observed, unless a double of the first class be celebrated.

ON THE METHOD OF OBSERVING FASTS
IN THE CONGREGATION

The Brethren in houses of the Congregation shall not eat flesh meat, (except in case of sickness,) but only eggs and white meats.

On the days appointed for fasting they shall be content with soup and a plate of Lenten food; the Superior, shall, besides, be at liberty to add a plate of herbs, and also fruit.

Let soup only, and a portion of herbs, be brought to table for dinner on Fridays, unless there occur on that day a Holy Day of Obligation, or one of those feasts mentioned in the preceding chapter, and except on Fridays within the Octaves of Christmas, Easter, and Corpus Christi. On Festivals and Thursdays two pittance shall be served for dinner; on other days one only, with a portion of herbs; the Superior, however, if he can do it conveniently, may also add fruit and cheese. On the more solemn festivals three pittance shall be supplied.

The Superior shall take care that the food be prepared with attentive charity, and that the wants of each be prudently supplied; and consequently, as often as it is in his power, let him freely allow the above-mentioned articles. If this, however, be not done, let not the Brethren complain, but applying themselves to virtue on those days especially, let them take everything in good part, and never

detract him on any account whatever. He who acts otherwise, besides offending God, shall suffer the due punishment. Let bread and wine be allowed, according to the necessity of each.

On fasting days, for the evening refection, let only one portion be served becoming the Fast. Out of fasting time, let there be taken a suitable and moderate supper.

On no occasion, and for no cause, shall the Religious be allowed to converse in the Refectory, even though strangers of distinction be present, or a festival be kept; but there shall be always spiritual reading at meals, except at the evening collation on fast days.

Those Brethren who are travelling are not bound to the fast of rule. When entertained by benefactors, after pronouncing the evangelical benediction, "*Pax huic domui et omnibus habitantibus in ea*: Peace to this house, and to all that dwell in it," they shall eat of whatever shall be placed before them. Even out of the Religious House, however, they shall study temperance, sobriety, and modesty, that they may the more easily elevate their mind to God; for by delighting in divine things, they will easily lose their taste for carnal food, and will give good example to others.

They should remember that it is the object of the Congregation, besides the precepts of the Divine Law, to observe, as far as possible, the evangelical counsels; and the better to attain this end, the Brethren have need of frequent prayer, abstinence, humility, corporal austerity, and self-contempt. These will be very powerful aids for raising the mind to God, and for defeating the stratagems of the Devils; for which reason our fasts, though by no means binding under mortal sin, are to be observed with the same

care and diligence as if they were commanded by a precept of the Church.

Hence, though a Local Superior may, on just grounds, exempt one from keeping the Fast, he shall never be authorized to dispense the whole community together from a Fast of the rule, unless there be such urgent reason for it as may be deemed sufficient to exempt them from observing the Ecclesiastical Fast.

Those who read what the holy Fathers and Doctors of the Church have written about fasting, will easily understand how profitable it is both to body and soul. St. Basil the Great, St. John Chrysostom, and Pope St. Leo the First, treat this subject lucidly; and we deem it unnecessary to add any more to prove the manifold utility and the vast merit of this salutary practice.

ON OTHER SPIRITUAL EXERCISES
OF THE CONGREGATION

During the whole year, after five hours given to bodily repose, let them rise in the night to sing praises to God.

The Divine office shall be recited in Choir, in a solemn and pious tone, with a becoming pause between the successive verses so as to allow sufficient intervals of time to meditate on the words pronounced, and gather the rich and delicious fruits which the food of the divine scripture affords to those who sing not only with the mouth, but also with the mind and heart. Except when the office is solemnly celebrated, let them recite the whole of the Divine Office, standing, in testimony of humility and reverence towards God; let them, however, sit whilst the lessons are read at matins.

Before the commencement of each canonical hour, profoundly inclining they shall reverently pronounce these words: "In Nomine Jesu omne genuflectatur, coelestium, terrestrium, et infernorum, et omnis lingua confiteatur, quia Dominus noster Jesus Christus in gloria est Dei Patris." In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father.

On fixed days after Matins, let there be a voluntary scourging; then from the first of October to the first of

April, for the space of an hour, but during the rest of the year, for the space of half an hour, all who live in the Retreat shall apply to holy meditation, during which, and also in the time of Divine Office, no one shall be allowed to leave the Choir without leave from the Superior. In winter, after the meditation, they may go to warm themselves, reciting the canticle, "*Benedicite omnia opera Domini Domino.*" They shall then go to their cells, where they shall remain till Prime. If any one, moved by the fervor of his spirit, should be desirous of continuing his prayer, he may ask permission from the Superior, who, with due regard to the state and virtue of the petitioner, will not refuse his request.

After the nocturnal prayer, from the first of October to the first of April, having reposed for the space of three hours, but during the rest of the year, for the space of two hours and a half, they shall again rise, and going to Choir recite Prime and Tierce. Then they shall have an hour's meditation, during which it shall be allowed to celebrate and hear Masses. Those, however, who hold some office in the Congregation, after giving half an hour to meditation, may then celebrate. At the time marked in the Table, in which the order of all the actions of the day shall be pointed out, the last Mass shall be offered to God, at which all shall be bound to assist who have no lawful impediment.

Before Sext and None, and also before Compline, they shall take half an hour's recreation in silence and alone, to relieve both mind and body. After these canonical hours have been recited in Choir, they shall proceed to dinner.

At the appointed hour, Vespers shall be said in the same manner. Then after a short recollection of spirit,

ON THE DUTIES OF THE LAY-BROTHERS

there shall be spiritual reading in common, for about a quarter of an hour, after which each one shall go to his study or other employment. When Compline has been recited, the Brethren shall spend an entire hour in holy meditation.

When performing a journey, or detained abroad by other occupations, as it is difficult to give so much time to meditation, let them, nevertheless, not suffer a day to pass without meditating at least for an hour, choosing the time least occupied, especially early in the morning, that they may afterwards perform their journey, or other duties, with less embarrassment. Let our Brethren be very careful never to omit prayer, and so losing the great benefits which it affords, to incur serious evils which, in general, are not quickly remedied.

All the Priests are earnestly entreated to collect their spirit and compose their minds devoutly for their sacred functions, before the Divine and spotless Sacrifice of the Mass; to observe accurately and reverently the rites prescribed by the Church; to perform the ceremonies with preciseness and decorum, displaying in their words and actions devotion and sanctity.

The Sacrifice being finished, let them give due praise and thanks to God, and not immediately turn their attention to other matters. They will thus derive more abundant fruit from the Sacrifice which they have offered, will every day burn with more and more love of God, and become, at the same time, fitter and more worthy to handle Divine things.

Whilst Matins are being said in Choir, the Lay-Brothers shall recite the chaplet of our Lord Jesus Christ, that is, the Lord's Prayer, thirty-three times, in memory of His most holy Life, Passion, and Death.

At Prime, they shall repeat seven times the same prayer with the Angelical Salutation of the Blessed Mary Mother of God, in memory of the labors undergone by the same Lord; at Tierce five times, reflecting on his scourging; at Sext three times, meditating on His being crowned and mocked; at None, they shall thrice say the same prayers, to commemorate the crucifixion, agony, and death, which He vouchsafed to suffer for our sakes. At Vespers they shall repeat them seven times, in remembrance of the Dolours of the Blessed Virgin Mary; lastly, at Compline, five times, agreeably to the number of the wounds of our Lord, and in honor of his burial.

They shall apply to holy meditation like the rest, but in the morning, after prayer and assisting at the divine Sacrifice, each one shall proceed to the performance of his office. On all Festivals, which do not fall together in succession, after cleansing their conscience by the Sacrament of Penance, let them be nourished with the Holy Eucharist. They shall also do the same on every Friday. In Lent and Advent, let them receive the Body of our Lord thrice a week, unless the Superior order, or the Spiritual Director advise to the contrary.

Let them perform the duties imposed on them with exactness and diligence, and willingly bear the burdens of the Congregation. Let them reverence the Priests as the Ministers of God. Let them be humble, obedient, and lovers of religious poverty. Let them have a diligent care over the property of the Congregation, and consider it as belonging to God. Let them remember that it is placed under their care, and that, if through their fault, it be either destroyed or deteriorated, they will have to render to God a severe account for it. They should often reflect on the end of the Institute which they have embraced, and to that end direct their desires and actions.

ON PRAYER

Let the Meditations generally be about the Divine attributes and perfections, and also about the mysteries of the Life, Passion, and Death of our Lord Jesus Christ, from which all religious perfection and sanctity takes its rule and increase.

Let each one strive to excel in an ardent love of God, and to cherish a lively, active, and constant faith. In all things, let them consider God as present. In this way, we shall pray continually, easily shun vice, and follow virtue.

Let the Brethren be led by a special veneration towards the most divine Sacrament of the Eucharist, often visit it on the altar, adore it with the praises due to it, and honor it with continual thanksgiving. Let them desire to receive it frequently, and to be intimately and spiritually united with it, that their hearts being possessed by it, may live to God alone, and may burn with most ardent charity.

Let the clerics be nourished thrice a week with the Divine Eucharist, and on all feasts not continuous, at the discretion of their Superior or spiritual guide. Let them do this with the greatest possible innocence of life and holiness. Let them prepare for it by fitting pious meditations, by fervent acts of virtue, especially of faith, charity, and humility. After receiving the Sacrament, melting into seraphic ardors, let them return becoming thanks for

so great a benefit, and show their gratitude by entering on a more perfect life.

They should honor with due devotion the Blessed Mary, Mother of God, ever Virgin, have her for chief patroness, constantly commemorate the most bitter sorrows which she suffered in the Passion and Death of her Son, and promote her veneration both by word and example.

ON STUDY

At the time indicated on the table, they shall apply to study, and those not employed in learning shall meanwhile perform their several duties. Afterwards, all shall have their spiritual reading in their cells, before which they shall make their particular examen; they shall use those books which each, with the advice of his spiritual guide, shall judge best adapted to his spiritual progress. After Vespers, there will be study again, as in the morning.

In every Province, one or more houses shall be set apart for study, where the young men shall apply to Philosophy and Theology, that they may become fitter for the care of souls, and may labor with all their strength in our Lord's vineyard. Let all the schools of the Congregation firmly adhere to the unshaken doctrine of the Angelic Doctor, and let all the teachers be strictly obliged to teach it. They shall continue in their studies six years, five of which they shall give to Philosophy and Theology, putting aside less necessary questions, and keeping far from novelties. The sixth year shall be employed in reading and meditating on the Sacred Scriptures and Holy Fathers.

In the meantime, according to the difference of persons, and their respective progress, let them be occasionally accustomed to Apostolic functions, that in the general examination of all the studies, which shall be held at the end of this year, the acquirements and capabilities of each

may be better understood, and according to his merit, he may be appointed to services for the salvation of souls.

Let a general examination of the young men be made by three Examiners, chosen by the General and his Consultants, in the Province in which he resides. The General himself, or another appointed by him, shall also be present. In other Provinces, the election of Examiners shall belong to the Provincial and his Council, and either he himself or another, to take his place, and to be named by him, shall be present at the examination. Besides this general examination, there shall, every year, be a particular one conducted by two Examiners, chosen in the above-mentioned manner, in the presence of the Rector of the house, on the matter gone through in the school, that the character of the students' minds being known, with the consent of the General, or, in other Provinces, of the Provincial, the more talented may be chosen to continue their studies, and the dull and negligent be removed.

In the house chosen for study, let the night meditation on class days, not exceed the space of half an hour. For those employed in literary pursuits, the same regulation holds with respect to the morning and evening meditation. Lectors, while teaching, shall be exempt from performing the nocturnal prayers, except on solemn festivals, and during vacations.

Let other matters be ordered according to the judgment of the General or Provincial. The Superior shall take fatherly care, as charity may move him, that they who labor at their studies should refresh their stomachs with a morsel of bread and a draught of wine before commencing study. That, however, the spirit of perfection may not cool amidst continual study, it is ordained that they, as well as all others, in every house of the Congregation,

shall, once a year, for the space of eight or ten days, go piously and devoutly through a course of spiritual exercises, at the time which the Superior shall judge most convenient.

Let not clerics be promoted to sacred orders, until they have laudably passed five years in the Congregation. If they do not give an excellent example of virtue, let their Ordination be put off at the discretion of the General or Provincial. Let those clerics who are not engaged in formal study, be cultivated with especial care, and be kept under strict discipline, so as not to converse, even with the Religious themselves, without express permission from the Superior, and let them be sent nowhere without urgent necessity, and, in such a case, not without a companion of approved virtue.

ON THE MANNER OF PREACHING THE WORD OF GOD,
AND THE CHIEF DUTIES OF THE MISSIONARIES

Let not any member of our least Congregation, who has been chosen to preach the Word of God, be allowed to make use in his sermons of so lofty and elegant a style as to become obscure and not easily understood by the common people, and by uncultivated minds. But let him break the bread of God's Word to the little ones, adopting a clear and perspicuous manner of speech, lest his discourse become ineffective; and in order that by their more abundant fruits the Divine glory may receive increase.

After explaining to the people their duty, and the way to fulfil exactly the law of God, they shall diligently teach the people how to cleanse their conscience thoroughly by the Sacrament of Penance, and likewise how to receive the most Divine Eucharist with reverence and piety. Let them patiently instruct the people in the mysteries of the orthodox faith. Let them pay special attention to those whom they shall see to be the most negligent, that this labor, which is most acceptable to Jesus Christ, may produce daily more abundant fruit in that neglected soil.

Let them not take on them the office of regular Lenten preachers; but leaving this to others, let them, during that time, be occupied with God in our solitary Houses, to the end that they may, after Easter, carry on, with increase of charity, Apostolic Missions and other customary exer-

cises of their own Institute, for the good of their neighbor. They may, however, for just reasons, undertake also at that time, the proper duties of the Institute.

Let them not only exhort, but also instruct the people how to meditate piously on the mysteries of the Life, Passion, and Death of our Lord Jesus Christ. Let them teach and instruct them to accustom themselves to prayer, and at the same time lay open and refute the pernicious error of some who imagine that meditation on divine things is an employment proper only for Religious, and for the Clergy. Let them arm them with fitting admonitions and continual confidence in God, and show that supernatural lights will not be wanting to them in prayer, by means of which they will understand more and more the deceitful arts of the Devil and the world, see the deformity of vices, and the excellence of the virtues opposed to them.

It shall also be one of the principal duties of our Religious to persuade Christian people to a pious devotion to the Virgin Mother of God, and to a due reverence for holy places and persons; and, to say a great deal in few words, to execute with earnestness all those things, which, considering the varieties of times, places, and persons, are of the greatest advantage to the people, while with pious diligence they endeavor to banish evil customs and abuses from among them.

ON THE MANNER
OF CONDUCTING APOSTOLIC MISSIONS

Being now about to propose something of a system for conducting Apostolic Missions with fruit, let it be understood that since, according to the testimony of the Apostle, all do not receive the same gifts from God, so great a charge as that of carrying on Apostolic Missions shall be laid on those only whom two Theologians of our Institute, to be deputed by the General or Provincial, shall report as capable, after having first examined into the sufficiency of their learning, and inspected their sermons, and other works, which the candidates themselves shall submit to them in writing. Moreover, if it be required by the same Theologians, let them in private, and secretly, lay before them the matter which they intend to treat of publicly to the people. Let them, however, never go on Missions without obtaining permission from the General, or Provincial.

Above all things, we admonish the Religious to weigh well the sanctity, the responsibility, and the object of their ministry; and never to omit anything, so as to seem wanting in their duty, and to bring on themselves the blame of its proving less perfect and less useful to the people.

We prescribe no rule for the spiritual exercises which are to precede and accompany a work of so great importance, knowing that all the Religious in a Retreat of our

Institute apply to this object above all, and without intermission. The same object let them keep in view with all earnestness during their ministry, and spend at least half-an-hour in prayer, reverently recite the Divine Office, devoutly offer up the Sacrifice of the Mass, piously recollect themselves before it if not unavoidably prevented, maturely and prudently consider what they have to do. In fine, all things should be suitable to their work.

SECTION I

ON WHAT HAS TO BE DONE BEFORE
LEAVING THE HOUSE

Before the Religious chosen for Apostolic Missions set out from the Retreat, let them read these Constitutions on their knees before the altar of the most Holy Eucharist, and there promise to fulfil them, and carry with them a copy which shall be given them. At the commencement of each Mission they shall repeat the reading of them, and placing their confidence in God, firmly hope that if they faithfully and exactly comply with the regulations of the Congregation, He will never withhold His grace from them, but will grant them those timely helps, by means of which they may happily gain the object of their labors.

For God, merciful and just, will accomplish what He long ago has promised to His faithful by the prophet Malachy, c. ii., v. 5: "My covenant was with him of life and peace; and I gave him fear and he feared me, and he was afraid before my name. The law of truth was in his mouth; he walked with me in peace and in equity, and turned many away from iniquity."

SECTION II

ON THE CHOICE OF ASSISTANTS, AND THE REGULATION OF THE CHIEF THINGS TO BE PERFORMED IN TIME OF MISSION

There shall in general be two brethren chosen for the mission; however, there may be a greater number in case of need, or the place requires it. Of these the one who is appointed by the General, or Provincial, shall act as Superior; and the other, before they leave the House, shall promise to obey him and shall renew his promise at the commencement of every Mission.

When the Mission is begun, let two influential men be chosen as deputies, who are fit to settle discords, and others who may keep the crowds of people in order.

If it should happen that one of our Brethren be called upon to make up quarrels, or to reconcile enemies, let him fulfil his part pacifically and wisely, and always master of himself, never fall into injurious language against any one. Let him not grow warm, nor for any reason, though grievous and very aggravating, give way to anger. Let him take pains to remove obstinate hindrances and difficulties with patient charity, and not once, but a second and a third time return to work, till he succeeds. If, after all, his endeavors prove vain, let him with the same tranquility and sweetness of mind leave them in their obstinacy, commending their cause to God.

SECTION III

ON EATING IN THE HOUSES OF BENEFACTORS

Whilst engaged on a Mission they may lodge in private

houses of Benefactors, and let them take the food which Christian charity will afford to laborers, alone, unless obliged by necessity, but never in company with women; and unless the Superior think proper to dispense with it, let them maintain silence.

After having taken their food, let them for some time relax their mind. If, in the meantime, there is anything to be treated of relating to the Mission, let them so manage that they may dispatch the matter in few words, and prudently. But if anything is done unreasonably, or against order, let them not be angry, but bear it with patience and humility.

Let them hold no conversation with women living in their own houses, though they might seem to possess piety and respectability of character. Let females desirous of speaking about things relating to the salvation of their souls, if not sick, nor hindered by any other sufficient impediment, be heard in the Confessional, or some convenient place in the church. Otherwise, let them meet them nowhere, nor receive them familiarly; and much more, let them beware of teaching them to sing hymns.

SECTION IV

HOW THEY ARE TO BEHAVE TOWARDS EACH OTHER

In time of Apostolic Mission, let them conduct themselves modestly and prudently, converse always on useful subjects, especially on fulfilling in a right and holy manner the ministry which they have undertaken. Let them be sparing and temperate in their words.

When something is proposed to be done, even by the brother Superior, let him act with deliberation, and let not

an immediate answer be required from the companion, in order that there may be time for the consideration of the thing, and a sufficient interval may elapse, for time to recommend the matter to God. If an answer be given contrary to the wish and expectation of him who asked for an opinion, let him bear it with equanimity, and show no sign of chagrin.

If one perceive in the other anything which calls for correction, or disapprobation, let him admonish him in a brotherly way, and in season, not immediately, unless the defect be such as to require a present remedy. In the evening, before retiring to rest, and when no one else is by, let him give the admonition with sweetness, peace, and modesty. Let them not dispute. Let not him who is corrected make an excuse, but behave with humility and deference to his admonisher. In his examen let him humbly ask pardon of God, and seriously strive to amend.

At other times let them not speak of defects, nor dispute about any subject, even a pious one.

SECTION V.

SOME DIRECTIONS TO BE CAREFULLY COMPLIED WITH

If Almighty God should please to call to our Congregation brethren endowed with such learning that they may be considered qualified to refute heretics and to bring unbelievers to the Christian faith, as soon as ever they shall be summoned to work for their salvation, either by the Sovereign Pontiff, or by the Sacred Congregation for the Propagation of the Faith, they shall repair to whatever place demands them.

The members of our Congregation shall furthermore be careful to comply reverently with the wishes of the Bishops and Ordinaries in whose Dioceses we have Houses, whenever called by them to labor for the spiritual advancement of the souls committed to their charge, by diligently and piously undertaking Apostolic Missions, according to the prescript of the Institute, or instructing the Clergy, the Nuns, and People, with spiritual exercises, provided they be deputed by the General, or Provincial, who, as often as the Bishop, or Ordinary desires, must strive to send those laborers whom he may deem qualified.

Those who are called and sent by above-mentioned Superiors on services of this kind, will be bound to undertake and perform them with a ready and willing mind, whether they be cities and towns to which they have to go, or rural districts, villages, islands, and poor, incommensurable, troublesome places, and subject to the inclemencies of the weather. Let them consider such the Divine will, and rejoice, for Christ's sake, with better reason, when it is their lot to labor for the salvation of souls in places more neglected and of no consideration.

If they meet with any that oppose, or trouble them, let them not be discouraged or disturbed, but patiently bear with them in silence, always keeping far from sadness and complaints. When ill received, unbecomingly treated, or heard by few, let them preserve the same moderation and tranquility of mind. Nevertheless, let them prudently and mildly exhort them with urgent reasons not to lose the opportunity of consulting the good of their souls, and thus plead the cause of God, and not their own.

If the populousness of the place requires a greater number of Confessors, let them modestly make this known from the platform, requesting that the want may be sup-

plied. If their repeated solicitations prove fruitless, let them not urge the matter further, but in tranquility and peace prosecute their apostolic labors, and not complain, nor upbraid, if the people do not comply with their instructions and few approach to expiate their sins by the Sacrament of Penance; but content with having diligently inculcated their duties, humbly submit without reserve to the Divine will. If the companion, returning exhausted from preaching, be unable to administer the Sacrament of Penance to the people flocking to him, let the other Brother supply his place till he shall have recovered his strength.

They should avoid dissensions with the greatest care, especially in the presence of others. But keeping one mind and judgment, let them be able with reason to glory "*In Domo Dei ambulavimus cum consensu, facti bonus odor Christi in omni loco.*" To effect this the more easily, let them frequently hold consultation on what has to be done, let them excel in prudence in this particular, and anticipate future circumstances by wise deliberation.

The Companion shall have the principal care of seeing that all things necessary for the sacred service and ceremonies be prepared, that nothing may be wanting for the execution of them, nor anything done in a confused and unbecoming manner. Then, if after a prudent care has been bestowed on the thing, anything should turn out unfortunately, let them not complain, but with peace of mind recommend the matter to God.

After the Mission is over, let them not ask of ecclesiastics, or of seculars, whether the work they have done has been pleasing to the people, or their Superiors. But content with having done it, and with their whole heart

striving after humility, let them seek nothing but the glory of God, and the advantage of their neighbor.

On the day before that of their departure, they shall humbly request their benefactors to give them a guide for their journey. Let them set out with him on the following morning, studiously avoiding the company of others, that journeying in silence they may more easily refresh their spirit with the contemplation of Divine things.

SECTION VI

ON THEIR RETURN TO THE RETREAT

After returning home from missions, let them for some time relax their mind at the discretion of the Superior, who shall embrace with peculiar charity those who have labored in the vineyard of the Lord, that they may, according to their need, renew at the same time, the strength both of body and mind.

The same Superior, even though requested and strongly pressed, must not permit those who have returned from missions, without necessity to go to the neighboring towns. Let the Brethren, acquiescing in his wishes, willingly remain at home, given up to religious quiet and pious meditations at the feet of Jesus Christ crucified. After six or eight days of moderate recreation for recruiting their bodily strength, they shall return to the usual exercises of our observance. Let none go out of the house without a companion, who shall be appointed at the discretion of the Superior.

ON SILENCE

In the evening after the Rosary has been recited with the other prayers to be mentioned below, silence shall be ordered by the little bell, and shall continue till on the following morning the prayer prescribed, and the hearing of Mass, are over. Silence shall also be called after the mid-day relaxation of mind, and shall be kept till Vespers.

During that time no one will be allowed to speak. If necessity require it, let it be done in a low voice; at other times, in the school, in the kitchen, the garden, and other places where work for the Congregation has to be done, it is permitted to speak in the same manner about things that are necessary and to the purpose, but not about useless and superfluous ones. If any one has to be called, let this be done with a sign given by a brother appointed for it, or let the brethren be sought for in the place where their duty keeps them.

Perpetual silence shall be observed in the Choir, Refectory, and Dormitory. Let the Brethren never speak in these places without necessity, neither is any one, except the Rector or Vice-Rector, to be allowed to go to, or speak with another in his cell. In case, however, of brethren being sick, it is allowed to visit them.

ON THE RELAXATION OF MIND

Every day, after dinner or supper, or the collation that is taken instead of supper on fasting days, there shall be relaxation of mind in common. During this then, let them be modest, cheerful, agreeable, prudent, accommodating themselves to the reasonable wishes of all. Let them avoid scurrilities, hurt the feelings of none, shun disputes, contentions, quarrels, whatever, in fine, may offend fraternal charity.

After the mid-day and evening meal, there shall be relaxation of mind for three-quarters of an hour. It shall be common to the Priests, the Professed clerics and Lay-Brothers, that fraternal charity may become in all, more and more lively and enduring. If clerics are not professed, and have not come from under the professor, that is, while they are attending to their studies, they shall remain separate from the rest. Let not the Lay-Brothers go to the recreation, till they have performed their duties in the kitchen, refectory, and elsewhere.

Let externs be never admitted to the common relaxation, unless their character, dignity, or merit, be such that it may be thought prudent to dispense with this rule in their case.

Between the mid-day relaxation and Vespers, let there intervene in summer about an hour and a half, and about

an hour in winter, during which time let all retire to their cells, that they may repose by themselves.

Once a week there shall be a conference of moral theology cases, in which each shall give his opinion about the things called in question, but with humility, briefly, without noise or contention. On all Festivals, and Thursdays, they shall spend the time which remains before Compline in moderate relaxation of mind, at the discretion of the Superior; not, however, in games, or other exercises which may distract the mind. In general let them speak of useful subjects which may warm the heart towards God, always remembering that this kind of entertainment is permitted to relieve the mind, but not to diminish or lower the spirit of piety.

On the morning of Thursday, they shall apply themselves to study, but after mid-day, be free. On Feasts let each one be at liberty to spend the morning in spiritual exercises or the reading of pious books. Let them study to spend piously the time that remains from the common exercises, or particular offices of charity towards their neighbor. Let them love silence, and fly idleness. From June 15th to September 15th, on account of the greater heat, let the meditation be made after Vespers, and the evening relaxation of mind extended to the space of an hour.

ON WHAT HAS TO BE DONE IN THE REFECTORY

In the refectory, let them observe a modest silence, eat with their eyes cast down, meanwhile thinking of God. To accomplish this the more easily with spiritual fruit, let them listen devoutly and attentively to the reading, practicing humility, abstinence, and divine meditation, even at meals, in the best way they may.

The length of time to be spent at table, shall be left to the prudent judgment of the Superior, whose duty and place it will be to consider the wants of each, and to take great care that nothing be wanting to any, and that all things be in right order. Let no one change his place without necessity. Let any one who first has done eating, apply with less impediment to holy meditation.

Let not seculars be admitted to the refectory, excepting benefactors, and other special persons, to whom a particular charity and attention shall be shown.

ON THE DISTRIBUTION OF EMPLOYMENTS
TO BE MADE EVERY EVENING
BY THE SUPERIOR

Every day, in the evening, let the Superior distribute the employments to be performed on the following day, that all things may be done correctly and accurately. All having assembled, after the relaxation of mind is over, let the Superior recommend to them contempt of the world, diligent care to keep up the Institute, and, above all, let him inculcate the love of God and mutual charity, adding his blessing.

ON SLEEP AND REST AT NIGHT

After receiving the blessing of the Superior, the Brethren shall recite in the Church, or some other fitting place, a third part of the Rosary of the Blessed Virgin Mary, with the other customary prayers, namely: The Lord's Prayer, the Angelic Salutation, the Antiphons of the Immaculate Conception of the Blessed Virgin Mary, "*Tota pulchra es Maria,*" of St. Michael the Archangel, and of the Titular Saint of the Retreat, also the Psalm *De Profundis*, for deceased Benefactors. These prayers being finished, let there be an examination of conscience, and when all have been sprinkled with holy water by the Superior, silence shall be called. Then all shall go their cells, to rise again for the performance of the nocturnal prayers.

None shall take off his tunic. Let them be modestly composed in their beds, reflect on the presence of God and his Angels, refuse entrance to importunate distractions and troublesome wakefulness, that they may rest the more easily and peacefully. For the devil is accustomed to employ all his arts to render the servants of God sleepless, lest at the appointed time, with senses ready and free, they should meditate on divine things; wherefore the Lord must be implored to avert this evil, and the cunning enemy must be cast out with the sign of the life-giving Cross, that he may in no way do harm.

The Superior shall be free to visit the cells at night, to see whether the brethren lie in a modest posture; hence it is allowed to no one to fasten his door, so as to deprive the Superior of this power.

ON THE ELECTION OF SUPERIORS
OF THE CONGREGATION

Every six years the chief Superior of the Congregation shall be chosen, with the title of General. He shall be the head, and possess entire jurisdiction as well over all the persons, as the houses and churches of the Congregation. He, himself, also shall comply with all the Constitutions, and go before the others with his own example of religious discipline.

Let him visit all the houses and churches, and examine whether the Rules and Constitutions are observed. He shall apply an immediate remedy to all unbecoming practices, and take care that all things be conducted rightly and duly.

Since, however, the soundness of the members usually depends chiefly on the head, the electors must strive with the utmost earnestness to disregard all human considerations, and choose for the man on whom they will lay the government of the entire Congregation, him who is most worthy and best qualified, and who will be able to bear the charge with prudence and sanctity.

Wherefore, not content with their own judgment and endeavors, let them ask light of God by means of humble prayer. With this intention, the most Divine Sacrament of the Eucharist shall be exposed for three days in all the churches of the Congregation, to the public veneration of

the Faithful, that through the multitude of prayers our Lord may more readily grant what is desired.

In order, however, that in a matter of so great importance, all things may go on with maturity of judgment, the following persons only shall have a right to vote in the General Chapter, namely, the General and his two Consultors, the Procurator General, the Provincials and their Consultors, and those who have at other times been Generals. All these shall have an active and a passive suffrage.

The best and most commodious house shall be chosen for holding this meeting, and if it be unable to bear the expenses, the others shall contribute in proportion to their means.

The General Chapter shall be announced by an encyclical letter to be sent to each of the Provincials, three months at least before the election is to take place, that they may give notice to their Consultors and others, and all things may thus be prudently and conveniently arranged, especially when there is a long way to travel; which consideration must be taken into account by those who call the Chapter.

Matters being thus arranged, the electors shall assemble on the appointed day, in a suitable place, and after invoking the Holy Ghost, each shall give his vote secretly in writing. Then the brother chosen to that office, together with two assistants, scrutineers, shall take the votes out of the vessels into which they have been cast. Two-thirds of the votes will constitute a canonical election. They shall afterwards be read, made public, and registered in the Acts of the Chapter.

The General, thus elected, shall receive obedience from all and shall be regarded as in the place of Christ. All shall then proceed to the Church, and the Blessed Sacrament being exposed for that purpose, return thanks to God, by solemnly chanting together the *Te Deum laudamus*.

In the same Chapter, and in the same manner, two Consultors General shall be chosen, and then a Procurator General, possessing the same qualifications as are required in him who is to be chosen General. All these shall rank in dignity next to the General himself, and be immediately subject to him alone. Without the consent of the Consultors, the General shall execute no business of any consequence, relating to the government of the Congregation; and in matters of this description, and those belonging to their office, they shall possess a deciding voice.

Should the General die, or in any other way leave office within one of the six years' intervals, the first Consultor shall assume the government of the Congregation, whilst the other shall perform the duties of the first Consultor, and, in his place, another of the most worthy shall be substituted by the Vice-General and Consultor, together with the Procurator General, till the General Chapter.

The same order is to be followed, with due regard to the difference of the case, when, under similar circumstances, Consultors have to be appointed in place of others. If the Procurator-General should fail, the substitution of another will belong to the General and his Consultors. In case the office of General be left vacant, the Vice-General shall govern the Congregation till the end of the current three years, which being terminated, a General Chapter shall be held.

Each Province shall be governed by a Provincial, with whom shall be joined two Consultors.

Every three years, each Provincial, by a letter to be sent in good time to each House of the Province, shall call a Provincial Chapter, to which, besides the Provincial himself, and his Consultors, the Rectors of the said houses shall be summoned, all of whom shall enjoy the right of suffrage, together with the Master of Novices, should the Chapter be held in the Novitiate.

In the manner above-mentioned shall be chosen the Provincial and his Consultors, who, in matters belonging to their office, shall possess a deciding voice, and next to the said Provincial, to whom they shall be immediately subject, shall hold the highest rank. Besides these, shall be elected Rectors of the several Houses, and also Masters of Novices.

This Chapter, however, shall not be called without the knowledge of the General, and either he himself, or another to be deputed by him, with the right of voting, shall preside at it; and if it be necessary to decree anything respecting the Province, let not the decrees when passed have any force, unless they be approved of by the General, or his Deputy.

It will belong to the Provincial (who may, however, from a reasonable cause, depute another,) to visit the Houses and Churches; which office the General also shall be at liberty to perform himself, or through another. The General, or Provincial, will have also to assign an assistant to the Master of Novices, and to each Rector to give a Vice-Rector, who, when he is absent, in want of help, or prevented from acting, will afford him assistance and

supply his place, and unless there be a Master of Novices there, will rank next to the Rector.

If the Provincial's place become vacant by any means, within the three years, his first Consultor shall succeed to the government of the Province, and another Consultor shall be chosen by the General, together with the Vice-Provincial and his Consultor. But should one of the Consultors fail, another shall be substituted by the said General, with the Provincial, and his Consultor. If any Rector's place fall vacant, another shall be chosen by the said Provincial, with the suffrage of his Consultors.

If any House be founded after the Chapter, its rector shall be appointed by the General, or by the Provincial, with his Consultors. When the spiritual advantage of the Congregation, or state of times or circumstances demands it, any of the above-mentioned officials, whether chosen in General or Provincial chapter, may for once be confirmed in his office. Let no one be assumed or chosen to the office of General, Procurator, Provincial, Consultors, Rector, and Master of Novices, unless he has laudably spent at least ten years in the Congregation.

ON THE SUPERIORS OF PARTICULAR HOUSES,
AND THEIR GOVERNMENT

Let the Superior of each Retreat be styled Rector. One that is chosen by the General, or Provincial, shall show to his subjects a credential letter, limited to one year only, to be confirmed, if expedient, each successive year. Hence the said General, or Provincial, with the consent of one, at least, of his Consultors, shall be at liberty, on reasonable grounds, to refuse this annual prorogation, and to substitute another as Rector in his place.

Let all the Brethren reverently receive and embrace him, considering him as chosen by God to direct them in the way of religious perfection. Let them rise in his presence, listen attentively when he speaks, obey his commands humbly, modestly, and readily, freely submit their own will to his, ever considering and reverencing God in his person.

Let them use all diligence that they may be guided by him like children; never more joyful, tranquil, and content, than when they receive and execute the commands of the Rector, though these should sometimes seem to be such as are marked with imprudence, and are opposed not only to their own will, but also to reason, studying thus to gain simplicity and humility. Let them take all things in good part, for a Rector oftentimes acts thus, to try his subjects; or God himself permits commands of this kind, in order that those who are bound to obedience may, to

the increase of religious perfection, become submissive, meek, simple, and dead to their own desires.

Whatever cause may move them, let them fly from detracting the Rector, lest they incur the vengeance of God, who is offended in his person. The contumacious and detractors being detected, shall suffer the due punishment.

Let the Brethren approach him with confidence, as to a father, make known their wants, lay open the secrets of their hearts, tell him their anxieties of mind, the temptations of the Devil, and their troublesome thoughts; holding it for certain that as often as they piously do this, they will gain abundant fruits of virtue and seasonable helps from God, and will return, not only consoled, but also full of peace and joy.

Let them especially do this when they return from Apostolic Missions, or other services of Christian charity performed outside the House, in order to give an account of what they have done, to increase their merit, dispel their doubts, and to make a seasonable disclosure of whatever they may have observed reprehensible in their companion, that the evil may not be without prompt remedy, and being neglected gather strength.

Let the Superiors be careful not to lay such services of greater importance on brethren who are given to anger, ill-humored, intemperate, or stained by any other vice, by reason of which they might give occasion to wonder or scandal. There shall also be chosen by the General, or Provincial, a principal Master of the spiritual life, that in case any one under doubts and difficulties is not willing to open his mind to the rector, he may manifest it to the Spiritual Director.

Let the Rector, relying on the grace of God, strive with all his power to be a light and pattern to the whole community. Let him sedulously observe the Rules, and take diligent care that others fulfil them with equal zeal. The faulty and negligent let him correct and admonish in a fatherly, gentle, and prudent manner. In punishing faults let him unite charity with the love of discipline, prefer lighter remedies to the more severe, and constantly avoid excessive rigor, that so he may daily become to his subjects an object of greater affection than of fear. Having thus become acceptable to the brethren, he will easily lead them whither he wishes; and will, at the same time, command their love, reverence, and obedience.

Let him use his authority with kindness, unite lenity with firmness and constancy; but let prudence and sound judgment never be wanting to both the above qualities, that he may the more easily gain the fulfilment of the Rules and Constitutions.

Since the common Examen of which mention has been made elsewhere, very greatly conduces to this good object, it will be the duty of the Rector to return to it frequently, and to make it, if necessary, even daily by himself in person, or by another; and from it none of the Brethren shall be allowed to be absent. For this reason it is left to the discretion of the General to enjoin the same every day on all the Rectors. Twice, however, in the week, this Examen shall be made by the Superior, or by another whom he shall appoint.

What the Rector hears from the Brethren, in particular and secret conferences, let him conceal with inviolable silence, and not betray by any means or sign. If he diligently applies himself to virtue and prayer, there will not be wanting to him the lights of divine doctrine

by which he will safely and wisely lead the Brethren to Christian perfection. The Directors, Vice-Directors, and other Superiors of the Congregation, shall be bound under the same law of observing secrecy.

Let the Rector frequently visit the cells; and let him take particular care that the Lay-Brothers be instructed, not only in Christian Doctrine, but likewise in our Constitutions, and the regular discipline.

ON HOLDING THE CHAPTER ON FRIDAY

Each Friday, after Vespers, let all the Brethren assemble in the place of the Chapter, and having invoked the Holy Ghost, let each one accuse himself of his own faults, or defects committed against the Rules and Constitutions. After which the Superior shall give every one seasonable admonitions, and impose penances proportioned to the fault. Then the clerics and Lay-Brothers being excluded, the Priests and others who have received Sacred Orders shall, if necessary, treat of the matters to be proposed to them, each one delivering his opinion reverently and with an humble mind.

If the clerics or Lay-Brothers should know of anything that may be contrary to the institutions of the Congregation and to religious discipline, let them denounce it in secret to the Superior, that he may in good time remove the evil, so that it may not, by being connived at and passed over, turn to the hurt of others. For this reason let them visit him in his cell at least once a month; and in case they have nothing to denounce, let them beg of him suitable advice.

Let delinquents be reprehended with charity and prudence. A private and hidden matter shall be treated once and again in secret; but if the evil be open and manifest, let the correction be given publicly in Chapter, those remedies being prudently adopted, which, with the advice of the higher Superior, and the elders, shall be judged most useful and fitting.

ON THE MANNER OF PERFORMING A JOURNEY, AND
ON ABSTAINING FROM SECULAR AFFAIRS

Let none leave the House without a cause approved of by the Superior, nor without a companion, who shall be assigned at the pleasure of the same. Let them travel with their mind, as much as in them lies, fixed on God, modestly and on foot. If there be a necessity, or some weighty reason for making use of a horse, or other convenience, let not this be done except with permission of the Superior; and this to be granted with caution.

Before their departure, let them, with the permission, obtain the blessing of the Superior, which will be asked likewise on their return. If the journey is to be long, the same permission will have to be obtained from the General, or Provincial, expressed in writing, and marked with a seal.

On the way let them never go in company with women, nor, as far as is possible, with secular men. Let them proceed in silence for at least half-an-hour, always avoid much speaking, and converse in general on pious and useful subjects, which may more and more inflame their souls with the love of God. On coming to inhabited places, let them, as soon as they have opportunity, repair to a Church, and having there adored our Lord in the Sacrament of the Eucharist, let them accomplish what they have to do.

Afterwards, if there is time to spare, they shall occupy themselves in exercises of Christian mercy and charity; according to the prescription of the Institute; and let it not be permitted them to be distracted with unnecessary visits, and secular affairs, especially with such as lead to association with women.

It will be proper, however, to visit the authorities of the place if there be a proper reason for waiting upon them, especially in token of respect and charity, as this may also tend to the good of others. Yet gladly fleeing from the ways of the world, they shall rather visit the sick poor in the hospitals and those cast into prisons. Let them assist both with salutary advice, and console them, exciting them also to the remembrance of the Mysteries of our Lord's Passion.

Let them also, as they have opportunity, inculcate reverence for the house of God; and whatever they may discover to be unbecoming, let them strive judiciously and prudently to have removed.

Let them not go to the houses of relatives without necessity; but show themselves truly dead to what is theirs, and to the world, living to God alone. If benefactors, who generally and indiscriminately receive our Brethren to hospitality, should be relatives of one of them, he too, as well as the rest, may avail himself of this office of charity, behaving modestly and religiously, as if he were in the house of a stranger.

On no account let any one meddle with the making of wills, contracts, marriages, and other secular affairs.

It will be allowed to each, with the permission of the Superior, to go out to walk about the Retreat, for the pur-

pose of relieving his mind, or committing something the more easily to memory, provided they do not extend their walk further than is proper, and do not do this with the view, that being set free from silence, they may converse more freely among themselves, or with externs.

METHOD OF PERFORMING SPIRITUAL EXERCISES
IN A PLACE OR TOWN IN THE NEIGHBORHOOD
OF THE RETREAT

When a Retreat has in it brethren who are judged fit for undertaking Apostolic Missions, or other pious offices, to procure the salvation of their neighbor, the Superior may select one of the Priests, or clerics, to go on Feast days into the places near them, and instruct the neighboring people in the doctrines of Christian Faith and their duties of piety, and promote among them an assiduous remembrance of the life-giving Passion and Death of our Lord Jesus Christ. Let this brother, however, so fulfil the charge imposed on him, as to make a point of returning home towards evening, that the brethren may, according to the prescript of their Rule, preserve the manifold good of the Religious solitude which they have chosen; and that they who are engaged in the other ordinary employments of our Institute, may not be burdened beyond what is proper.

Let them not undertake the charge on festivals of going out for the purpose precisely of receiving the sacramental confessions of penitents among the Faithful in neighboring places. Let those, however, who, at whatever time, come to our Church to confess their sins, be heard with the charity which is fitting by Priests chosen and approved for this service. But in the more solitary Retreats, and in the Novitiate, let them, as far as possible, not receive the confessions of females.

Let none of our Religious undertake the duties proper to Parish Priests; and if some important reason should require it, permission must be obtained from the General, or Provincial, that all things may be done in order, and with prudence.

ON THE WORKS OF SATISFACTION AND MERIT TO BE PERFORMED IN THE CONGREGATION

Besides the fast prescribed in the Constitutions, let there be a voluntary scourging of the body every Wednesday, Friday, and Saturday, whilst the 50th and 129th Psalms, together with the usual prayers, are being recited in a sorrowful and humble tone. From Christmas day, however, till the Octave of the Epiphany inclusively, and during the Octaves of Easter and Corpus Christi, let this not be done.

From the first day of Advent till Christmas, and through the whole of Lent, there shall be a voluntary scourging, likewise, on the Monday of every week. If a feast occur on the day, let the discipline be transferred. It shall be left to the discretion of the Superior, to order the Brethren the same mortification of the body in times of trouble to the Church, the Congregation, or the people; and also to enjoin it, for devotion's sake, when the Novena of some holy solemnity is going on; to avert some evil from their neighbor, or to obtain for him some blessing from God.

Let any of the Brethren be free to repeat it from a particular desire of advancing in virtue, with the permission of the Superior, or Spiritual Director. But without this, let them do nothing under the guidance of their private judgment, without the merit of obedience, to which they are specially bound; and sometimes also with loss of

health, and with no gain to discipline, and to the religious Community. On Friday let every one study to bear some voluntary mortification of the body or give some example of virtue, in memory of the Passion and death of our Lord, especially in the refectory.

ON THE PUNISHMENTS AND MORTIFICATIONS TO BE IMPOSED FOR THE VIOLATION OF THE RULES AND CONSTITUTIONS

The penances to be imposed on those who, failing in their duty, violate the Rules and Constitutions of the Congregation, are left to the judgment and prudence of the Superiors, who must use their judgment with regard to the manner and circumstance of the fault, and also of the persons. In weighty and important matters let the Chapter be convoked, and the offender be visited with that punishment which, with the advice of the higher Superior, shall be esteemed salutary and fitting; but in all things, let Christian charity claim a place for itself, and shine forth.

ON THE CARE OF SICK BRETHREN

Let those in health bestow especial care on the sick. Let them serve them with diligent exactness, and Christian charity, and omit no corporal or spiritual remedy, by which they may succor, and do good to the afflicted, according to their need.

On the other hand, let the sick humbly and willingly receive whatsoever is given them. Let them execute, with a cheerful mind, the orders of the Physicians and Infirmary, and show themselves tractable and obedient. Let the rooms where they are taken care of be clean and well provided, and the furniture, though poor, yet fitting and decent, and properly arranged. Let the superior of the House often visit them, and excel the others in charitable solicitude and vigilance, that nothing in the way of remedy or comfort may be wanting to those who are suffering under disease.

The bed for the sick shall be furnished with a straw and a woollen mattress, convenient woollen pillows, covered with linen of a common texture, but clean. If the Physician, or Superior of the Infirmary, should, from a reasonable cause, determine that the tunic should be taken off, let linen sheets be added, and a shirt. But when dead, they shall be clothed in the tunic.

Let those who are laboring under a serious disease never be left alone, especially during the night. Let those

appointed to watch them take all care that they be provided with both bodily and spiritual succor. Let them wait on those who labor under extreme loss of strength, with more extraordinary care. When any one begins to struggle for life, let all the Brethren come together in the sick room, and with united prayer, earnestly recommend him to God, that he may have a pious and holy death.

ON WHAT IS TO BE DONE AT THE DEATH OF THE
BRETHREN, AND ON THE SACRIFICES AND PRAYERS
TO BE OFFERED FOR THEM AND FOR
BENEFACTORS IN THE CONGREGATION

When any Priest, cleric, or Lay-Brother, of the Congregation shall have departed this life, let the Rector of the House where this shall happen, acquaint each of the Rectors of that Province, in order that they may succor his soul with the due number of Masses and prayers.

On receiving this news, the entire Office for the Dead shall be recited directly by the Brethren of each House assembled in Choir, and the Divine Sacrifice shall be offered. Besides this, three Masses shall be celebrated by every Priest of the Province. Also the clerics and Lay-Brothers shall be nourished with the most Holy Eucharist five times, and recite the entire Rosary; and the whole of the Religious shall afflict themselves with stripes once in expiation for his soul.

And here we also exhort all the Brethren of our Congregation, that such works of piety as they shall be able to perform for the dead, and such indulgences as they may be able to communicate to them, according to the custom of the Catholic Church, they should willingly contribute, esteeming it as certain that with God's permission, we shall obtain from others, after our death, what we, while living, afford to our Brethren.

The corpse shall be placed on a bare board upon the ground, shall have its head sprinked with ashes, with its hands shall embrace before its breast the image of Jesus Christ fastened to the Cross, and if the deceased was a Priest, a stole shall be placed about his neck. Then let him be interred in the place appointed, according to the Rite of our Holy Mother the Church.

Besides the prayers and other exercises of piety, which are continually performed in our Congregation for our brethren and Benefactors living and dead, once a month the Office of the Dead shall be recited, and the Sacrifice offered to God for our deceased Benefactors. The same shall be done for the Brethren of our Congregation.

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The foregoing Rules and Constitutions will not make the Brethren guilty of mortal sin, if they are not fulfilled, provided they be not violated in those points which touch closely upon the religious vows. Let none, however, be in the Congregation, who does not study and strive with all his strength to fulfil them with exactitude, faithfulness, and integrity; for they are held to be most powerful means, and well suited for attaining to Christian perfection, in this state of life which they have chosen.

Let all, therefore, read them with sincere and simple eyes, study to fulfil them with a heart at once humble and simple; put no private interpretations on them, not call them in question, nor explain them arbitrarily. That power is reserved entire to the General Chapter of the whole Congregation, and, besides such times, to the General and his Consultors.

Wherefore, the Congregation earnestly recommends

to all and each of its beloved sons the study and observance of the Constitutions, and, as a mother, thus exhorts each: "*Son, keep my commandments, and thou shalt live*" — for, if fulfilled with religious care and with a faithful and pure heart, they will bring you a tranquil temporal life, and likewise an eternal one, which, may the almighty and merciful God, whose glory only is sought by them, impart to all. Amen. Let these words of the Abbot St. Bernard close at the same time our Rules and admonitions: "*I beg you, Brethren, and much entreat you, so do and so stand fast in the Lord, most dearly beloved, ever solicitous about the keeping of the Order, that the Order may keep you.*" So be it. Amen.

(This text has been prepared from the first two English translations of the 1775 Rule: printed in London, no date, and West Hoboken 1870).

CONSTITUTIONS

CONGREGATION OF THE PASSION OF JESUS CHRIST

1984