

**STATUTE  
AND DIRECTORY**

Of the Institute “HOLY FAMILY”  
Founded by Fr. James Alberione

*Translated by Fr. Romeo S. Hitois, ssp*

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## ABBREVIATIONS

### DOCUMENTS OF VATICAN II

- AA – *Apostolicam Actuositatem*
- AG – *Ad Gentes*
- DV – *Dei Verbum*
- GS – *Gaudium et Spes*
- IM – *Inter Mirifica*
- LG – *Lumen Gentium*
- OT – *Optatam Totius*
- PC – *Perfectae Caritatis*
- SC – *Sacrosanctum Concilium*

### DOCUMENTS OF THE MAGISTERIUM

- CJC – *Codex Juris Canonici* (Code of Canon Law)
- DC – *Dominicae Cena*, Letter to the Church, 24 February 1980
- DetV – *Dominium et Vivificantem*, Encyclical, 18 May 1986
- EC – *Eucarestia, comunione e comunità* (Pastoral Document, 22 May 1983)
- EI – *Ecclesiae Imago* (Directory of the Sacred Congregation of the Bishops, 22 February 1972)
- EN – *Evangelii Nuntiandi* (Apostolic Exhortation) 8 December 1975
- GD – *Gaudete in Domino* (Apostolic Exhortation) 9 May 1975
- Lt – *La Traccia* (26 August 1988, IV World Congress of Secular Institutes)
- RD – *Redemptoris Donum* (Apostolic Exhortation, 25 March 1984)

- RF – *Ratio Fundamentalis I. S.* (6 January 1970)  
 RH – *Redemptor Hominis* (Encyclical, 4 March 1979)  
 RM – *Redemptoris Mater* (Encyclical, 25 March 1987)  
 RP – *Riconciliazione e Penitenza* (IV General Assembly of the Synod of Bishops, 25 January 1983)  
 SP – *Solemnis Professio Fidei* (Paul VI, 30 June 1968)  
 SRS – *Sollicitudo rei socialis* (Encyclical, 30 November 1987)

DOCUMENTS OF THE FOUNDER,  
 FR. JAMES ALBERIONE

- AD – *Abundantes divitiae gratiae suae* (Rome, 1998)  
 CISP – *Carissimi in San Paolo* (Rome, 1971)  
 DFC – *Donec formetur Christus in vobis* (Rome, 1984)  
 MCS – *Meditazioni per consacrati secolari* (Rome, 1976)  
 MRA – *Maria Regina degli Apostoli* (Rome, 1954)  
 UPS – *Ut perfectus sit homo Dei*, I-V, 1960-1962

OTHER DOCUMENTS

- CSSP – *Constitutions of the Society of St. Paul* (Rome, 1983)  
 Chap. Doc. – *Chapter Documents*, Special General Chapter SSP, 1971

## FOREWORD

*This year, St. Joseph has brought a great gift to the Institute “Holy Family,” aggregated to the Society of St. Paul. It was on the day the Christian Community was celebrating the feast of St. Joseph that the Holy See, through the Congregation for Institutes of Consecrated life and Societies of Apostolic life, approved definitively the Statute in its new revised form of the aforementioned Institute.*

*From this approval on the part of the Pontifical Decasterum, we can draw two meanings: in the first place, that the decade-long and special experience of the first “ad experimentum” approval has been positively evaluated by the supreme authority of the Church; in the second place – and this is important – that the principles and norms contained in the Statute are valid and capable of leading members to the perfection of charity which is the goal of all the Institutes and Societies of apostolic life. This should be a stimulus to*

*augment the fervor of members and to intensify the work of recruiting other couples desirous of perfection.*

*Comparing the present Statute to the former one, we find several modifications which were adopted in order to conform with the norms of the new Canon Law promulgated in 1983. The other reason for such modifications is in order to give greater unity and a more spiritual tone to the whole.*

*As years pass, we come to appreciate even more greatly the prophetic intuition of Fr. Alberione. He was well aware that the family, united in the Sacrament of Matrimony, is the “first and vital cell of society” (AA 11) and of the Church. He experienced that in the family circle new generations, not only of citizens and Christians but also of apostles and saints, are formed. And he underlined that, not without reason, the Son of God in coming to this world wanted to be born, to grow and to work within a family in order to sanctify all aspects of family life.*

*How much work one has to do in order to bring to reality this ideal every-*

*where, especially today when we witness the mobilization of numerous forces against the family, which forces attempt at endangering its stability and darken its mission.*

*Couples will emerge victorious if they anchor their life solidly on the teaching of Christ and remain with him guarding the wellspring of grace assured by the Sacrament of his Love.*

*This was exactly the objective of Fr. James Alberione when he thought of the Holy Family Institute and considered the possibility for couples to be consecrated through the vows which would enrich their baptismal consecration.*

*Now the Statute is given to all members. Needless to say, members have to beware of stopping at its verbal formulation. Through a careful reading, study and meditation of the text, they have to get the spirit that animates the article, the reasons behind it, and the deep purpose to which it tends and to pursue it with generosity.*

*Only in this way will the new Statute not become a burden or a dead letter*

*but rather a stimulus for growth and a source of life.*

*This is my wish for all the members of the Holy Family Institute which I entrust to the intercession of Mary and Joseph, with the blessing of the Risen Christ.*

Rome, Solemnity of the Resurrection  
of the Lord, 1993

FR SILVIO PIGNOTTI, SSP  
Superior General

CONGREGATION  
FOR INSTITUTES  
OF CONSECRATED LIFE  
AND SOCIETIES OF APOSTOLIC LIFE  
Prot. no. A. 77-1/81

DECREE

The Servant of God, Fr. James Alberione, moved by the desire to promote the spiritual well-being and the sanctification of the Christian Family, instituted in 1963 the Institute of the Holy Family for couples who, in Matrimony, desire to seek evangelical perfection through the vows of conjugal chastity, poverty, and obedience.

On June 19, 1982, the Holy See, declaring the Institute as the work of the Society of St. Paul and aggregated to it, approved the Statute “ad experimentum” for ten years.

When the ten years of experimentation ended positively, the Superior General presented to the Holy See a new Statute of the aforementioned Institute, humbly asking for its definitive approval.

This Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life, after having attentively examined the new Statute, approves it with this present Decree, and confirms it with the modifications introduced by the same Congregation in conformity with the sample copy drawn in the Italian language and kept in its archives.

Animated by the example of the Holy Family of Nazareth, may the members of the Institute ever better understand their special calling in the family, “the small domestic church,” in order to become bearers of an authentic conjugal love.

Given in Rome, March 19, 1993, Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary.

EDUARDO CARD. MARTINEZ SOMALO  
*Prefect*

+ FRANCISCO JAVIER ERRAZURIZ OSSA  
*Secretary*

## CHAPTER ONE

### NATURE AND PURPOSE

*“Wanting to restore all things in Christ, God made Jesus begin his work by presenting to all families a perfect model in the Family of Nazareth. In fact, fathers, mothers, and children can find in the Holy Family divine lessons of patience, chastity, filial love, industriousness. There Jesus lived, worked, prayed for many years. So the restoration of all things in Christ started from the family.”*

(Fr. James Alberione)

1 – The Institute “Holy Family,” formed by Christian couples, is the work of the Society of St. Paul and is aggregated to it. The condition of the members is “secularity,” insofar as they aspire for evangelical perfection in the world according to their state and they exercise their apostolate “in the midst of earthly realities.”

cf CJC 312,2;  
303; 611,2

Lt 1067

PC 1 2 – Members, “moved by the Spirit,”

- to imitate more deeply the style of life of the Holy Family of Nazareth;
- to live more wholly the gift of married life and thus “sanctify the ecclesial community and the world;”
- to do apostolate more efficaciously everywhere;

cf Lk & Mt

FC 55

cf CISP 1298

oblige themselves to find evangelical perfection in matrimony through the vows of conjugal chastity, poverty and obedience ordering their life according to the norms of this present Statute.

- 2.1 – “In virtue of the Sacrament of Matrimony by which they signify and share (cf Eph. 5:32) the mystery of the unity and faithful love between Christ and the Church, Christian married couples help one another to attain holiness in their married life and in the rearing of their children.”

LG 11

2.2 – The condition of the members of the Institute “Holy Family” is their “secularity” (cf CISP 1297) insofar as they tend to perfection of charity in the world, while in juridical sense, having no organic body of their own, they are aggregated to the Soci-

ety of St. Paul and form an integral part of the Pauline Family.

cf Decr. n. 63

All the Institutes have a common origin.

All the Institutes have a common spirit.

All the Institutes have converging aims.

UPS III, 185

2.3 – The Society of St. Paul is the religious Congregation that acts as “altrice” (nourisher) of the Pauline Family which is formed by the following:

cf AD 35

- Society of St. Paul
- Daughters of St. Paul
- Sister Disciples of the Divine Master
- Sisters of Jesus Good Shepherd
- Sisters of Queen of Apostles
- Aggregated Institutes
  - “Jesus, the Priest”
  - “St. Gabriel, the Archangel”
  - “Our Lady of the Annunciation”
  - “Holy Family”
- Association of Pauline Cooperators.

3 – In their secular condition and in the context of their social obligations, members devote themselves “to an efficacious evangelization,” to the diffusion of the message of salvation, principally according to the apostolate and spirit of the Society of St. Paul and of other Congregations of the Pauline Family, thus ex-

tending the action and influence of the Pauline apostolate to various sectors.

EN 70 4 – Members “shall develop all their Christian and evangelical possibilities,” “so that the divine message of salvation  
AA 3 may be known and accepted by all men,” especially in the circle of the family, the first educational nucleus of society.

5 – Members shall consider the Holy Family of Nazareth as the model and exemplar to imitate and shall celebrate its liturgical feast with special solemnity. Moreover, they shall have a particular devotion to Jesus Divine Master, Mary Queen of Apostles, and St. Paul the  
Cf AD 2 Apostle, “father, teacher, and founder” of the Pauline Family.

## CHAPTER TWO

### THE SPIRITUAL LIFE

*“The Pauline Family has only one spirituality: to live integrally the Gospel, to live in the Divine Master insofar as He is the Way, the Truth, and the Life, to live the way St. Paul understood Him.”*

(UPS III, 187)

6 – Members of the Institute, pursuing the evangelical perfection in the married state, intend “to respond to the love of God more ardently,” by translating in their lives the ideal of St. Paul: “For me to live is Christ.”

SP 27

Gal 2:20

6.1 – To communicate to families the fullness of the mystery of Christ, the members live and work in the whole Christ (Master, Way, Truth and Life) as St. Paul lived him, in the spirit of Mary, Queen of Apostles. In Jesus we are nourished by the Word and the

Eucharist; in Him prayer, work, apostolate, consecration are combined, leading everything into a vital synthesis of love.

cf Chap. Doc.

382  
 CSSP 9  
 cf AG 13  
 UPS II, 150

6.2 – This “christocentric vision of St. Paul mirrors the spiritual course of the Founder” who sees in Christ the Master, Way, Truth and Life, the one who “answers the expectations of the human spirit.” “The devotion to Jesus Master leads... to the perfect worship of God. The more the Pauline lives it, the more he is similar to the Divine Exemplar, Jesus.”

6.3 – Moreover, Jesus Christ, the Master, is the beginning and the end of conjugal and familial spirituality of the members, of their service and love to the family, “the small church,” of all their social and apostolic activities in the Church.

MRA 58  
 cf DV 21  
 cf SC 2

7 – To actualize in their life their ideal, members shall cultivate, first of all, prayer, “the simple, easy, obligatory” means “suited to everyone,” drawing from the springs of Christian spirituality: the Word of God, “supreme rule of faith of the Church: and the Liturgy which makes them strong to preach Christ.”

## 7.1 For this, every day members:

- shall participate, if possible in the *Eucharistic Celebration*, “foundation of Christian marriage, sacrifice of Christ and of the Church, of which He is the Head, and of us who are His people, made ‘living offering’ and pleasing to the Father, and the Sacrament of the Body and Blood of the Lord, respecting the full dimension of the divine mystery in which Christ, really present, is received and the soul is filled with grace, and the pledge of eternal glory is given.” EC 12  
cf RH 20
- shall cultivate love for *eucharistic adoration* deepening in contemplation “the mystery of Christ of which they are messengers and witnesses.” “The daily adoration of the Eucharist is a vital sap that permeates everything by communicating the Spirit even to the most ordinary things;” cf AG 26  
UPS II, 110
- shall pray with the members of the family, remembering that, “by praying together with the children, the father and the mother, while fulfilling their own royal priesthood, go deep into the heart of their children;” PC 60
- shall assiduously do *meditation*, “a very useful means to salvation and

- UPS II, 57  
 cf SC 102  
 cf Jn 1:18  
 cf Jn 6:68
- necessary for sanctification.” This *meditation* shall be especially “on the mystery of Christ celebrated in Liturgy and on the *Bible*, particularly the *Gospel*, to learn the secrets of God and to taste the word of life of the Master;”
- shall entrust themselves to Mary Queen of Apostles and Mother of the Church, by reciting the *Holy Rosary*, which “the Popes unceasingly recommend as the summary of the Gospel and therefore as a form of piety proper of the Church.” Towards Mary we should have: enlightened and unlimited trust and love; the most cordial, tender and effusive devotion; the most common and constant practices: the Rosary and the Angelus;”
- EI 91
- cf DFC 264
- lastly, they shall not neglect *personal verification* or examination of conscience, “the watch of the soul,” that “should be preceded with prayer, followed by sorrow, resolution, penance. like a confession of the soul to the Lord.”
- DFC 82, 84

8 – Members shall sanctify Sunday by participating in the Eucharist and in the catechetical instructions, if possible, together.

9 – Members, willing to experience the mercy of the Lord, shall frequent the Sacrament of Reconciliation.

cf Lk 15

9.1 – “This frequent celebration is very useful:

- to remit venial sins which, though not breaking the communication of love between God and the brethren since there is no formal opposition to God in them, however, involve a certain disordinate love against God;
- to uproot the roots of sins and rectify disordinate affections;
- to pursue the path of conversion;
- to conform one’s self more intensely with Christ, constantly bearing the mortification of Christ in our body, so that his life be ever more manifested in us;
- to listen more attentively to the voice of the Holy Spirit and follow it with more diligence and fidelity with the help also of the priest who acts in Christ’s name as shepherd, teacher, and spiritual doctor;
- to serve God and the brethren with more constancy and love;

FC 58

- to ask pardon also for the sins of one’s family and of all the families in the world;
  - to perfect the marital alliance and familial communion; and, lastly,
  - to receive help through spiritual direction.
- cf OT 8

10 – Every month, members *shall participate* in a “Day of Recollection:” offered by the Institute for spiritual formation. Every year they *intensely live* a period of Spiritual Exercises considered as a real gift of the Lord to obtain the “fruits of purification, the total orientation of one’s life to Christ” and to grow in the spirit of brotherhood proper of the Institute.

cf MCS 38

cf Mk 6:31

UPS I, 185

10.1 – Members shall send, before the Retreat, a report of their journey of consecrated life in the Institute.

11 – Members, remembering the words of St. Paul: Put on then, as God’s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness,

and patience, bearing with one another and forgiving one another, if one has a grievance against another,” shall remember that in the exercise of charity lies the fullness of love. Col 3:12-13

- 11.1 – Therefore, members shall be:
- disposed to dialogue in any situation;
  - ready to forgive everyone;
  - open to the needy;
  - attentive to the necessity, especially of the most poor;
  - watchful to make always the “charity of truth.”

12 – Members shall consider themselves debtors towards their brethren with the debt of charity, prayer, and unconditional collaboration, thus manifesting that “unity with which Christ wanted that his followers be one,” “so that the world may know that the Son was sent by the Father.” Jn 17:22  
Jn 17:23



## CHAPTER THREE

### THE FOLLOWING OF CHRIST

*“Let us be righteous in thought, in heart, and in life... Delicateness of conscience, spiritual sensitivity, uprightness before God and men... Holiness is always living Jesus as presented in the Gospel: Way, Truth, and Life.”*

(CISP 264)

13 – Following Christ through the vows of conjugal chastity, poverty and obedience, members are consecrated more intimately to “the service of God and of the Church,” are incorporated in the Institute, and contract juridical bonds proper of this *Statute*.

13.1 – The practice of the vows of conjugal chastity, poverty, and obedience is a very great help for growing in marital love and for being more oriented to “justice, piety, faith, and love” willed by the Lord.

Col 1:10

14 – The following formula is used in the profession of the vows:

“We, *(the couple pronounce their names; if only one of the couples, say: I)*, in honor of the most Blessed Trinity, moved by the Holy Spirit to consecrate ourselves to God more intimately and to follow Christ more closely, before my (our) brothers and sisters here present and in your hands, according to our state, profess the vows of conjugal chastity, poverty, and obedience, and a special promise of fidelity to the Pope (for one year, for two years, perpetually) according to the Statutes of the Institute Holy Family.

To this Institute we offer ourselves with all our heart for our sanctification, for that of our family, of all Christian families, and of the world. May the grace of the Holy Spirit, through the intercession of the Virgin Mary, Queen of Apostles, of St. Joseph her Spouse, and of St. Paul the Apostle, lead us to perfect charity in the service of God and of the Church.”

## CONJUGAL CHASTITY

*“Authentic married love is caught up into divine love and is directed and enriched by the redemptive power of Christ and the salvific action of the Church, with the result that the spouses are effectively led to God and are helped and strengthened in their lofty role as fathers and mothers.”*

(GS 48)

15 – Members of the Institute, aspiring to a clearer vision of God reserved to the pure of heart, profess the vow of conjugal chastity and oblige themselves to the perfect observance of the obligations inherent to matrimonial chastity, through which they love each other in God as Christ loves the Church.

16 – This love which proceeds from God and returns to God, made precious by the vow and sanctified by the Sacrament, “is

uniquely expressed and perfected by the exercise of the acts proper to marriage. Hence the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude.”

GS 49

16.1 – The vow of conjugal chastity not only accepts the stupendous and magnificent order which God, in his infinite wisdom, established in the relationship of couples, but it also makes us believe firmly that every conjugal act, with all its implications of manifestation of love, is an exercise of the sacrament of Matrimony.

16.2 – In relation to cooperation with the creative love of God, the couple shall live their chastity by giving the correct meaning to responsible parenthood. They shall be enlightened by true wisdom and great generosity, as the Magisterium of the Church says: “In relation to physical, financial, psychological and social conditions, responsible parenthood is exercised either with the mature and generous deliberation to increase family size, or with the decision to limit it due to grave motives and without

disregard to moral law, or to avoid a new birth for an indeterminate period of time.” HV 10

17 – The members, aware that conjugal chastity is a sublime gift of God, shall have an attitude of serene prudence towards their own fragility, drawing from nature and from grace a sound personal equilibrium.

17.1 – To obtain this, every member:

- shall faithfully nourish himself with the Eucharist desiring “that God may make him attain in the Spirit the full maturity of Christ;” DC 7;  
cf Jn 6:63
- shall cultivate a filial devotion to Mary, in which “he will find exuberance of joy, most pure and most fruitful consolation;” MRA 228
- shall cultivate sound friendship with other families, modeling his life on the example of the Holy Family of Nazareth; cf IM 2
- shall avoid dangers, particularly those from the mass media, never relying on his own strength, and remembering what St. Paul says: “Let he who believes he stands beware lest he fall;” 1 Cor 10:12

- shall serenely exercise mortification:  
“He who wants to come after me must deny himself, take up his cross daily, and follow me;
- Mk 8:34
- shall help his/her partner to live this gift in a concrete manner and attitude.
- FC 33

18 – The members shall always remember that, with the vow of conjugal chastity they “fully develop their personalities, being enriched with spiritual values. Such discipline bestows upon family life fruits of serenity and peace, and facilitates the solution of other problems; it favors attention for one’s partner, helps both parties to drive out selfishness, the enemy of true love, and deepens their sense of responsibility. But its means, parents acquire the capacity of having a deeper and more efficacious influence in the education of their offspring.”

cf FC 33

## POVERTY

*“The first beatitude Jesus taught is poverty.. ‘Blessed are the poor in spirit for theirs is the kingdom of heaven.’ If it is the first step to holiness, then he who does not go up either goes down or renounces perfection in fact.”*

(UPS I, 451)

19 – Our poverty expresses our participation with the condition of life of Jesus, Divine Master, who, “though rich, he made himself poor to make us rich through his poverty” and makes the heart of the disciple open to supernatural realities. cf 2 Cor 8:9  
cf Mt 6:25

20 – With the vow of poverty members are bound to administer family properties according to the evangelical lifestyle, that is, in *sobriety*, by avoiding accumulation, in *detachment* by considering them as means and not as the end

purpose of life, in a *wise evaluation* of everything for a human and spiritual development of the members of the family and for the apostolate and in the *spirit of dependence* in relation to the legitimate superior.

21 – Though striving to live poverty, members *do not renounce their right to possess* temporal goods, nor the right to acquire other goods.

22 – With the vow of poverty, every member obliges himself/herself:

- to annually submit a *general information* on the economic affairs of the family to the legitimate Superior, in the spirit of brotherly and filial participation in the light of discernment.
- to obtain consent from the legitimate Superior for *extraordinary expenses* or to refer the matter afterwards, if it was impossible to do so beforehand.

cf CISP 1314

22.1 – Regarding family properties of which they are administrators, each of the couple is bound not to dispose of anything having monetary value without the consent of the

other, always having in mind the authentic welfare of the children.

22.2 – While letting members administer family properties, it is very useful for the way of holiness to inform the Superior about their occupation, their salaries, the ages of their children, bank deposit, real properties and also of eventual debts.

23 – Aware that everybody will be called to render an account to God for the goods received, members are bound to administer their goods prudently and wisely, while remaining open to the action of Divine Providence.

23.1 – Providing for the future, by itself good and wise, can be inimical to poverty when avarice and anxiety about the future set it. On the other hand, detachment from money is not a disordinate use of it: before charity, there is justice; before any free gift there is the fulfillment of one's obligations.

24 – In the spirit of poverty and of truth in the promise of the Lord, “you will receive a hundredfold and everlasting life,” members shall help, with their offerings, to meet the needs of the Institute, without expecting any reimburse-

cf Mt 8:20

ment or restitution should they cease belonging to it.

25 – Inasmuch as evangelical poverty cannot exist without justice and the first education to justice happens in the family, members should be diligent in keeping social obligations, accomplishing the word of Jesus Master, “Render to Caesar what is Caesar’s, and to God what is God’s.”  
Mt 22:21

26 – Meditating on the life of Jesus Master who “had nowhere to lay his head;”  
cf Mt 8:20 on his words, “Blessed are you who are poor, for to you belongs the kingdom of God” and on the example of St. Paul  
Lk 6:20 who provided for his own needs by  
cf Act 20:34 working, members shall esteem poverty greatly.

For this:

– they shall cultivate a simple and sober lifestyle by avoiding a consumerist mentality so as to enrich themselves in good works. “He who divests himself becomes rich in grace, merits, peace, glory. In poverty, holiness is made easy;”  
cf SRS 28  
cf Tim 2:10  
UPS I, 452

- they shall strive through work to make productive the gifts of nature and grace received from God, for it “is our turn to ‘sow and reap.’ If we do not do it, even what we have will be taken away;”  
cf AD 128  
cf 1 Tim 6:18  
SRS 30
  
- they shall be open to the needs of the poor, even of those who do not know yet the Gospel, “to give a *unanimous testimony* on the dignity of man, created by God, redeemed by Christ, sanctified by the Holy Spirit, and called in this world to live a life in conformity with this dignity.”  
cf Mt 10:42  
cf Mk 8:2  
SRS 47



## OBEDIENCE

*“Obedience is truly the way of Peace, of merit, of grace, of blessings of God in the apostolate. God blesses only what is in conformity with his will.”*

(UPS I, 521-522)

27 – The purpose of our obedience is putting into deeds the doctrine of Christ who, “taking the form of a slave,” came among men to teach them the will of the Father and so become his adopted children. “Without love, submission is a flower without fragrance.” Phil 2:7

28 – With the vow of obedience, members are obliged to submit their will to the legitimate superior, who is God’s representative, *when he commands in conformity with the Statute*, saved always the obligations due to their married state.

29 – Members shall lovingly fulfill their duty of conjugal fidelity, procreation and Christian education of their children, considered as their primary mission, always putting in common their natural and spiritual gifts received from the Lord. In fulfilling their conjugal, familial, religious and civil duties, they will attain their perfection and mutual sanctification, thus rendering glory to God.

cf Act 9:15 30 – To realize evangelical obedience and be “chosen instruments” in the hands of the Father and spread his plan of salvation for all, the members:

cf AD 115 – shall have a filial devotion to the Pope, Vicar of Christ, “to draw more directly the doctrine, the spirit and the work of apostolate,” and they shall obey him by virtue of the vow;

cf PC 14 – shall strive to obey their legitimate superiors, “knowing how to give their own contribution for the building up of the body of Christ according to the plan of God;”

- shall respect the dispositions of those who exercise service of authority in the natural, civil, and ecclesiastical fields;
- shall be open to sincere and constructive dialogue with their partner, since dialogue is an instrument of grace by virtue of the sacrament.

31 – To attain the full development of personality of members, obedience requires that they live in deep interior; freedom, bereft of any form of hypocrisy and superficial judgment, to be always available to the demands of life according to the Spirit.

cf GS 17;

cf Mt 23:13

cf Lk 6:41-42

cf Gal 5:16ff



## CHAPTER FOUR

### APOSTOLATE

*“Apostolate is the flower of true charity towards God and towards the souls; it is a fruit of a deep interior life. It presupposes an ardent heart that cannot contain and compress the fire inside. Apostolate makes us God’s loudspeakers.”*

(CISP 800, 809)

32 – For the members of the Institute, apostolate is essential.

– “Apostolate faithfully exercised in the world and with the *means of the world*, availing itself of professions, activities, forces, places, circumstances that respond to the conditions of those living in the world; ... utilizing whatever is new and daring, but always in the spirit of the Church and in accordance with her norms.” However, members shall pay particular attention to the use

CISP 1298

of modern technical and organizational  
cf AD 20,54 means for apostolic purposes.

– Members shall always remember that,  
cf AD 20,54 while “exercising apostolate for evange-  
lization and sanctification of men,” they  
shall unite it with their own personal  
sanctity, for “he who sanctifies oneself  
cf CISP 580 contributes to the sanctification of the  
whole Church.”

Chap. Doc. 65 – Associated to the Society of St. Paul  
& Chap. Doc. 136 by a particular gift of God, members  
shall always remember that their aposto-  
late is true *preaching*, that is, saving act  
insofar as it *produces faith*, which is the  
very presupposition of the supernatural  
Chap. Doc. 137 order, “without which it is impossible to  
Heb 11:6 please God.”

33 – Members exercise their apostolate  
“within their own family:

- with the witness of life lived in con-  
formity with the Law in all its aspects;
- with the Christian formation of their  
children;

- with the help given to their maturation in faith;
- with the education for chastity;
- with the preparation for life;
- with the watchfulness to keep them from ideological and moral dangers to which they are often exposed;
- with their gradual and responsible insertion into the ecclesial and civil communities;
- with the assistance and advice in their choice of vocation;
- with mutual help among members of the family for the common human and Christian growth:”
- with the support to other families, offering them a joyful and solid Christian testimony, particularly when such families suffer moral and material needs;
- with the serene guidance of those preparing for marriage.

33.1 – “By means of their special vocation it belongs to the laity to seek the Kingdom of God by engaging in temporal affairs and directing them according to God’s will. They live in the world, that is, they are engaged in each and every work and business of the earth and in the ordinary circumstances of social and family life which, as it were, constitute their very existence. They are called by God that, being led by the spirit to the Gospel, they may contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties. Thus, especially by the witness of their life, resplendent in faith, hope and charity they must manifest Christ to others.”

LG 31

34 – The apostolate ought to be accomplished yet:

– by using all the most efficacious means, most especially:

UPS I, 22     *prayer*, “the soul of the apostolate;”

GD 3         *sacrifice*, “the basic law of apostolic life;”

CISP 580     *good example*, “the silent preaching that takes off from life and is going to reform life;”

- Those who have talents and possibilities should not refuse to occupy positions of importance and responsibility. “Everything, nature and grace and vocation, for the apostolate.” AD 100
  - In the fulfillment of the apostolate, they shall consider the directives, spirit and methods of the Pauline Family, whose purpose is “to save souls.” CISP 137
  - In the parishes, insofar as possible:
    - they may have diffusion centers for the good press, tapes, films, and other means made possible by technical progress;
    - they may procure radio-TV stations for apostolic purpose;
    - they may recommend radio-TV programs that give true spiritual and social values and warn people what is to be avoided. cf IM 14
- In particular, they shall be involved in the celebration of the “World Day of

Social Communication,” in which the “faithful will be reminded of their duties in this field. They should be asked to pray for the success of the Church’s apostolate in this field and to contribute toward it, their contributions to be scrupulously employed for the support and the further development of the projects which the Church has initiated in view of the needs of the entire Church.”

IM 18

– They shall promote by all means:

the diffusion of the bible, “the mirror in which the pilgrim Church on earth contemplates God:” so that everybody finds in it “strength for their faith, food for the soul, and a future and lasting font of spiritual life;”

DV 7

DV 22

the assiduous reading of the Holy Gospel in the families, so that “helped and strengthened in their sublime vocation,” they may be “saved eternally and also. Blessed here on earth;”

GS 48

MCS 393

the active participation in the Liturgy, “summit and font” of Christian life;

cf SC 10

the systematic study of the Catechism, which should “not be neglected in evangelization;”

ED 44

the recitation of the Holy Rosary in the families so that “reflecting on the role of Mary in the mystery of Christ and on her active and exemplary presence in the life of the Church,” all may receive the “fullness of the saving reality which is Christ.”

RM 1

Det V 64

- “Born in the Host,” they turn their spirit and activity particularly to the Holy Eucharist, “center of life and apostolate” (Fr. Alberione), “sacrament of love, sign of unity, bond of charity,” also to beg the Divine Master “to send workers to his harvest.” To such end they shall foster in the parishes the active participation in the Mass; promote Eucharist Days and hours of common adoration for the youth in order to help them in their search for their vocation.

cf AD 15, 19

cf SC 47

Mt 9:38

35 – In the spirit of St. Paul who made himself “debtor to all,” members shall

cultivate in themselves and in their children the sense of local Church, of which the parish is the cell, and of the universal Church. Attentive to the needs of the people of God scattered around the world, they shall listen to the invitation of their Pastors to unite their forces for the diocesan, national and international initiatives, with true Pauline spirit.

36 – Members shall remember that “vocation, as manifestation of the inexhaustible riches of Christ, must be held in great esteem in the Church” and that, therefore, to make it known is true apostolate, so that others may consecrate themselves to God in the Institute. “To give vocations to the Church is a manifestation of love for her.”

cf Eph 3:8  
cf RF 5  
CISP 590

36.1 – Everyone shall be available and ready to welcome home or go to assist the children of those who are doing apostolic work or are on the way of their formation. And the latter shall not hesitate to humbly ask the collaboration of their brethren.

37 – Since “the Pauline Family aspires to live integrally the Gospel of Jesus

Christ, Way, Truth and Life, in the spirit of St. Paul, under the gaze of the Queen of Apostles” and makes this ideal the reason for the apostolate that inserts it “in the deepest ecclesial life of our time,” members of the Institute shall do their utmost so that Christ may live in everyone according to the spirit of St. Paul.

AD 93

Chap. Doc. 84

AD 95

37.1 – Always in the spirit of the Pauline apostolate, everyone shall contribute in making the good press in general and even the parish newsletter in particular enter the families and reach persons in all spheres of life.



## CHAPTER FIVE

### STAGES OF FORMATION

*“To discover the will of God is simple and complicated, bright and dark, painful and suave, natural and marvelous, depending on the case. So, no superficiality, nor exasperating, tormenting uncertainty, but prudence; examination of conscience, prayer; counsel and decision in faith.”*

(UPS I, 115)

38 – The development and stability of the Institute depend much on the careful selection of candidates. For this, a period of postulancy lasting at least six months is useful.

39 – Members of the Institute can be:

- couples, even widows or widowers, who are Catholic and capable of doing the works of the Institute; have the right intention and sincere desire to at-

tain perfect charity, following a style of evangelical life in their own married state and firmly dedicate their life to the apostolate;

- the Christian spouse, besides having the aforementioned requisites, should also have the consent of the partner to whom he/she is married;

39.1 – Any Catholic with the right intention and the qualities mentioned above can be admitted to the Institute. Nobody is admitted without adequate preparation.

### **Conditions for membership in the Institute**

40 – For becoming members of the Institute, are required:

- a divine vocation;
- freedom from bodily ailments and physical defects that impede them from assuming the obligations in the Institute;

- an earning occupation or enough possessions to assure what is necessary for living, also in case of sickness or old age;
- sufficient time and freedom to dedicate themselves to the works of the Institute;
- the fulfillment of the period of novitiate.

40.1 – The petition for the admission to aspirancy or for probation can be made any time during the year. However, a minimal knowledge of one's gifts and of the obligations of the Institute is needed. Petitions will be accepted on condition that the petitioner has previously participated in the life of the group, or at least, enlightened by members on the path that is opened before them.

### **Postulancy**

41 – The purpose of postulancy is to foster better mutual understanding between the candidate and the Institute.

41.1 – Engaged couples, having serious intention of getting married and desirous to know their vocation, can be postulants in the Institute.

41.2 – Admission to postulancy takes place after a Retreat in the Institute.

## **Novitiate**

42 – Life in the Institute starts with the Novitiate. The purpose of the novitiate is:

- for novices to have better understanding of their divine vocation;
- for novices to experience the lifestyle of the Institute;
- for novices to be examined as regard their fitness and their real intentions.

42.1 – The candidates shall be properly formed to lead a life according to the gospel and be instructed to wholly transform their life in the apostolate, using those means of evangelization that better respond to the end, spirit, and nature of the Institute.

43 – To be excluded from admission to the Novitiate are those who could be sent to prison on account of a crime of which they were or can be accused.

44 – The person responsible of the formation of the novices is the Provincial Delegate. He can be assisted by a perpetually professed member who is known for prudence, charity, piety, so as to fulfill his delicate mission adequately.

45 – Admission to the novitiate is reserved to the Provincial Superior of the Society of St. Paul where the Institute has its office, or by the Provincial Delegate who has received the faculty to do it.

46 – The period of Novitiate is computed from the time of inscription of the novices in the *Book of Novitiate* and it lasts for two years. For particular reasons, it can be prolonged for not more than a year by the Provincial Delegate.

47 – The Novitiate has to be started again when the novice:

- a) is dismissed by the legitimate superior;
- b) spontaneously quits;
- c) has stopped communication with the Institute without valid reasons;
- d) has neglected for over six months his/her obligations without justification.

However, the Provincial Delegate, for valid reasons, may dispense from the re-starting of the Novitiate.

48 – The novice at his/her entrance to the novitiate, after having accomplished the Spiritual Exercises indicated by the Institute, shall receive a copy of the Statute in order that, attentively taking it in consideration, he or she may know the will of God.

49 – During novitiate, the novice shall:

- a) *daily*

whenever possible, participate in the *celebration of the Eucharist*;

meditate on the Word of God and the writings of the Founder;

pray the *Holy Rosary*;

spend some time in Eucharistic adoration;

deepen his/her relationship with God and knowledge of self through a sincere personal verification or examination of conscience.

b) *every month*

shall celebrate, at least two times, the *Sacrament of Reconciliation*;

shall deepen suggested study of the Institute; participate in the *monthly recollection* of the group, attending also the studies proposed;

shall present to the Provincial Delegate a *report* (oral or written) on the progress of his/her formation journey.

49.1 – In the report submitted, he/she shall give the positive and negative sides, the advantages, the joys and pains met along the journey, and shall manifest whether he/she

is clearly and decisively oriented to perfection.

50 – At the end of the Novitiate, the novices judged fit by the Provincial Delegate, after having heard his Council, shall be admitted to the religious profession of the Vows by the Provincial Superior. Previous to the admission to profession, the candidates must have already made their application for profession and the Retreat for that purpose in the Institute.

50.1 – At the end of the Novitiate, the candidate found adequate shall either make the profession of the vows or leave the Institute.

### **Temporary vows**

51 – During the first three years, the vows are professed and renewed every year; and then for two years, at the end of which they may be admitted for the perpetual profession.

51.1 – For particular reasons, the Superior General of the Society of St. Paul may prolong the period of temporary vows.

52 – Members in temporary vows are free to renew or not their vows. If they do not intend to renew them, they should inform in writing the Provincial Delegate at least two months before the expiration of the vows.

53 – For just reasons, the Provincial Superior may not admit candidates for the renewal of the vows, and the Superior General, for perpetual profession. cf art 65  
cf art 55



## CHAPTER SIX

### DEPARTURES AND DISMISSALS

*“We cannot remain unmoved. At times we can prevent the ruin to happen; at other times we can be partly responsible for it. When the fences are taken out, evil comes through sneaky paths; one goes to the edges of the precipice... And one precisely falls into what was apparently detested.”*

(UPS IV, 33-34)

54 – Dismissed “ipso facto” from the Institute is the member who:

- a) has abandoned notoriously the Catholic faith;
- b) has attempted the annulment of the marriage bond;
- c) has not participated in the life of the Institute for two consecutive

years (except for reasons of health), without giving any valid reason to the legitimate Superior;

- d) has committed murder;
- e) has procured abortion; in this case he/she suffers as well excommunication *latae sententiae*.

In these cases the Superior General of the Society of St. Paul, having gathered evidences, will declare the fact so as to make the dismissal juridical.

55 – Besides the cases in Article 54 of this Statute, a member can be dismissed by the legitimate Superior of the Institute also for other reasons, provided these are serious, imputable, and juridically proven:

- a) the habitual negligence in the observance of the obligations of one's consecration;
- b) the repeated external violations of the vows;
- c) the obstinate disobedience to the

legitimate dispositions of the Superiors regarding serious matters:

- d) a grave scandal due to a culpable behavior;
- e) the obstinate support or propagation of doctrines condemned by the Magisterium of the Church;
- f) public affiliation to a sect or ideology infected with materialism and atheism.

56 – Before dismissal, the member has the right to give his reasons which shall be properly evaluated before the decree of dismissal is issued.

56.1 – When considered proper, the member may appeal to the Holy See in whatever moment of the process of dismissal.

57 – The competent authority to dismiss a member in temporary or perpetual vows is the Superior General of the Society of St. Paul, who also has the faculty to give to members the “dispensation to leave the Institute.”

cf CJC 688,2

57.1 – The dispensation to leave the Institute, legitimately given to the member, includes the dispensation from the vows, once not rejected by the member during the time that he received the notification.

## CHAPTER SEVEN

# GOVERNMENT AND ADMINISTRATION

*“Government is an exercise of charity. Love the Lord by representing him through paternal care... Love the members of the Institute by directing them to holiness and to apostolic works.”*

(UPS III, 241)

### **General Government**

58 – The Superior General of the Society of St. Paul is also the Superior General of the Institute of the Holy Family.

58.1 – The Vicar General of the Society of St. Paul is also the Vicar General of the said Institute.

58.2 – The Institute follows the territorial division of the Society of St. Paul.

59 – The Major superiors of the Society of St. Paul, in their own Provinces, are also the major superiors of the Institute and with the powers given in this Statute.

60 – To the Superior General belongs the power to govern the Institute. In particular:

- cf art. 61 a) to appoint the General Delegate;
- b) to appoint the Provincial Delegate;
- cf art. 51.1 c) to admit to the perpetual profession members of the Institute or to prolong the period of temporary vows;
- cf arts. 54-55 d) to dismiss a member;
- cf art. 57.1 e) to grant the dispensation to leave the Institute;

61 – The Superior General can exercise his ordinary power on the Institute through his Delegate who is a priest of the Society of St. Paul.

62 – Every year, the Delegate General shall present to the Superior General a detailed report on the state and progress of the Institute.

63 – The Delegate General shall watch over the observance of the present Statute, the spiritual formation imparted to the members and the progress of their apostolate.

64 – In particular, the Delegate General:

- a) shall deliberate, in accord with the Superior General, on the initiatives of general character;
- b) shall verify the observance of given directives;
- c) shall evaluate the suitability of forming new provincial groups;
- d) shall visit the Provinces in which the Institute exists.

### **Provincial Government**

65 – The Provincial Superior has the power:

cf art. 45

- a) to admit the candidates to the Novitiate;
- b) to admit to temporary vows, after having taken into consideration the

judgment of the Provincial Delegate with his Council;

cf art 47.1 c) to dismiss a novice for a just cause.

Before making any decision, the Provincial Superior shall consult the Provincial Delegate and his council, as well as the interested persons.

66 – The Superior General, upon recommendation of the Provincial Superior and after consultation with the members, shall appoint for the Institute a Provincial Delegate, a priest of the Society of St. Paul, who will remain in office for six years, a term of office that can be renewed.

cf art. 55.2

66.1 – Along the way of formation, the Institute is guided and assisted by Pauline priests to assure the members of the spirit of the Pauline family, to which it is aggregated. The priests can be of the Society of St. Paul and the Institute of Jesus Priest. The latter, being more in contact with the faithful, know better the situations of family life and therefore can better help overcome the difficulties inherent to the vocation of the family and better guide the members in their

apostolic collaboration in the parish and diocesan levels.

67 – The Provincial Delegate:

- a) shall direct the Provincial Institute with its groups;
- b) shall promote the observance of the present Statute;
- c) shall assist in the Annual Retreat to foster the spiritual, ascetic, intellectual and apostolic journey of the members;
- d) shall visit the group at least once a year, recommending vocation animation and caring for the novices' formation;
- e) shall appoint the Coordinators of the group, after having consulted the members; cf art. 69.1
- f) shall appoint the National Coordinator;
- g) shall send to the Superior General and to the Provincial Superior an annual report on the progress of the Institute.

67.1 – At least once a year the Provincial Delegate gathers the area coordinators for a verification on the life of the Institute and for programming formation and apostolate. At his discretion and need, he may gather the National Coordinators some time in a year.

68 – The Provincial Council of the Institute, formed by four to six members in perpetual vows, depending on the number of the members in the Province, is appointed by the Provincial Delegate after having consulted the members responsible for the groups.

The Provincial Delegate, in doing his functions, in particular:

- cf art. 69.1
- a) shall examine the fitness of the candidates to the life of the Institute;
  - b) shall verify the financial status of the Institute;
  - c) shall examine the cases mentioned in Articles 54, 55 and 56;
  - d) shall study the solutions to the particular needs of the members.

69 – The members of the Institute are divided into groups, each of which is guided by a couple as coordinators for the perpetually professed.

69.1 – This couple is appointed by the Provincial Delegate, having consulted the members of the group. The term of office is for five years.

cf art 67.6

69.2 – The coordinators of the group promote the evangelical life of the members, helping them to realize their mission. For that purpose, they shall foster mutual trust, cultivate collaboration, and take care of an adequate formation so as to live in accord with the Statute.

69.3 – Several groups can be coordinated by a couple in perpetual vows. As coordinators for the area, the couple is appointed by the Provincial Delegate after consultation with the National Coordinators. The term of office is for five years.

70 – The Institute can possess personal and real properties which can be utilized for apostolic purposes, always in accordance with the civil law of the place where the Institute operates.

cf CJC 1500

71 – The Provincial Delegate is the Legal Representative of the Institute in the Province if this is recognized by the competent civil authority and can do all the acts of ordinary administration.

72 – Only the Superior General of the Society of St. Paul is the competent authority for extraordinary administration and the Provincial Delegate and his Council shall submit to him their proposals.

73 – For acts of extraordinary administration, the Provincial Delegate, besides the approval of the Council of the Institute, shall have:

- a) the authorization of the Superior General;
- b) and the permission of the Holy See in cases for which this is required.

74 – At the death of a member of the Institute, the Provincial Delegate shall notify the members of the Province so that they may offer suffrages. In particular,

- a) the members of the group to which the deceased belongs shall have a Holy Mass celebrated for the repose of the deceased;
- b) all members of the Institute, upon knowing the death of a member, shall attend a celebration of the Eucharist and pray the Rosary in suffrage;
- c) The Provincial Delegate shall have thirty Masses celebrated in the month of November for all the deceased members of the Province.

### **Observance of the Statute**

75 – Mindful of the words of the Divine Master: “He who does the will of my Father is my brother, sister and mother,” members shall joyfully live their vocation as codified in this Statute.

Therefore, they shall observe faithfully what is prescribed herein so that they may obtain the reward reserved for faithful servants and be with the Lord forever.

cf Mt 25:23

cf Ap 22:5

75.1 – It is the duty of those in charge to animate the group by encouraging, enlightening, supporting, guiding all the members to bring to reality the plan of God through a formative and apostolic process which is open and generous.

### **Interpretation of the Statute**

76 – The authentic interpretation of this Statute is reserved to the Holy See and any change must be authorized by it.

The Superior General of the Society of St. Paul can dispense from disciplinary norms of the present Statute with prudence and discretion, and likewise the Provincial Superiors, for a just cause and for a limited period of time.

## CONCLUSION

Members of the Institute shall conform their life to the present Statute which they shall hold in high esteem, know and observe faithfully. On this faithfulness depends not only the progress of each one, but also the growth of the whole Institute.

Consequently, not so much the fear of sin or punishment but rather the desire and the pursuit of perfection, the love of God and the good of the souls should move every member to the faithful and constant observance, open to the invitation of the Lord, “Be perfect as your heavenly Father” and hopeful in his promise, “You will receive the hundred-fold and possess everlasting life.”