

**HANDBOOK OF AUTHORITY  
IN THE SOCIETY OF ST PAUL**

**AD EXPERIMENTUM**

SSP General House - Via della Fanella, 39 - 00148 Rome  
March 1996

## FOREWORD

*One of the "operative recommendations" the VI General Chapter (1992) entrusted to the General Government was the task of preparing a "Handbook of authority in the Society of St. Paul" (cf. Priorities and operative recommendations..., no. 15).*

*On January 25, 1993, the General Government appointed a four member Commission to which it entrusted the duty of accomplishing the Chapter's request. The work proved more complex and engaging than it seemed at first, but the members of the Commission were not discouraged: after having very attentively reflected on the norms already existing, they consulted canonists and experts on consecrated life; they examined a certain number of "handbooks" already active among other religious institutions and, after a number of drafts, on January 1995 they presented to the General Government an adequately elaborated draft for it to examine. In February of the same year, based on the observations received, the Commission decided on a new draft. The text that resulted was sent immediately to all the Major Superiors so that they could study it before the Interchapter (May '95).*

*The present Handbook is composed of five parts: the first, introductory in character, deals with authority in general; the next three—first, second and third chapters—deal with authority (competencies and exercise) of the General Government, the Circumscription Government (province and region) and of the Local Government respectively; the last part, the fourth chapter, tackles the theme of delegated authority.*

*We have here an eminently juridical and practical text; when, however, there is the opportunity, more vital elements also were introduced—although very succinctly—: for example, to the topic of authority, was connected also that of obedience and the consequent search of the will of God; to the topic of administration, that of poverty was associated, in view of the mission; to the theme of communication, that of community; to the theme of animation and of community project, that of prayer.*

*In accordance with what was established by the VI General Chapter, the text of the Handbook was presented to the Interchapter whose members examined it both individually, in the group activities and in the assembly. At the end, a series of votation was undertaken. The first, general in nature, was formulated in these terms: "Does the Handbook we now have at hand meet in substance the requirement of the VI General Chapter?" The response was unani-*

*mously affirmative: 29 votes out of 29 voters. Five other votations on the individual parts followed. The results were as follows: on the introduction, 28 votes in favor and one against; on the first chapter, 29 in favor; on the second, 26 in favor and 3 against; on the third, 27 in favor and 2 against; on the fourth, 21 in favor, 8 against. In this manner, the Handbook received the approval of the Interchapter*

*Assembly. The General Government committed itself to integrate in the text all the changes ratified by the Assembly, to take into serious consideration the suggestions which would still be presented in writing, in view of perfecting the draft under the aspect of style, to add some other elements lacking.*

*With all the modifications done, the Handbook is now being published. As for its nature, of its ends, of its obligatoriness, all is clearly mentioned in the first numbers of the text and it is not the case of recalling them here. It is important instead to note that the Handbook is not only a collection of practical suggestions and juridical norms but it constitutes another precious block in the doctrinal and normative corpus wherein the Pauline charism is incarnated. Some new elements which could be found herein is none other than the development and the application in the field of authority already present in principle in the Constitutions and Directory and in the indications of the General Chapters: hence they fully become part of that dynamic fidelity dear to all of us so that our vocation may respond to the needs of the times.*

*The present Handbook is enforced starting from May 1, 1996, almost a year from its approval by the Interchapter. And it is enforced "ad experimentum." This means that, based on the experiences that gradually become mature, it could absorb changes. Even now, however, I express my gratitude to those who shall send their own observations in view of a better formulation of the text and in view of its greater functionality.*

Rome, 19 March 1996

**FR. SILVIO PIGNOTTI, SUP. GEN.**

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### Abbreviations

<b>art. (or arts.):</b>	refers always to <i>The Constitutions and Directory</i>
<b>can. (or cann.):</b>	refers to CJC [Codex Juris Canonici - Code of Canon Law], indicating number and paragraph.
<b>CIVCSVA</b>	(= Congregation for Institutes of Religious Life and Societies of Apostolic Life)
<b>Chap. Doc.</b>	( <i>Chapter Documents, 1969-1971</i> ; reference is to marginal numbers, 1st Ed.)
<b>see no. (or nos.):</b>	without other explanations, reference is to <i>the marginal numbers</i> of this Handbook.
<b>SCRSI or CRIS</b>	(= Sacred Congregation for Religious and for Secular Institutes)

Bible references: The standard usage.

### Council Documents

<b>AA</b>	<i>Apostolicam actuositatem</i> (Decree on the apostolate of the laity)
<b>DH</b>	<i>Dignitatis humanae</i> (Declaration on religious liberty)
<b>GS</b>	<i>Gaudium et spes</i> (Pastoral Constitution on the Church in the modern world)
<b>LG</b>	<i>Lumen gentium</i> (Dogmatic Constitution on the Church)
<b>PC</b>	<i>Perfectae caritatis</i> (Decree on the up-to-date renewal of religious life)
<b>PO</b>	<i>Presbyterorum ordinis</i> (Decree on the ministry and life of priests)
<b>UR</b>	<i>Unitatis redintegratio</i> (Decree on ecumenism)

### Ordinary Magisterium

<b>DCVR</b>	<i>The contemplative dimension of religious life</i> (SCRSI, 12 Aug. 1980)
<b>EE</b>	<i>Essential elements in the Church's teaching as applied to Institutes dedicated to works of the apostolate</i> (SCRSI, 31 May 1983)

EN	<i>Evangelii nuntiandi</i> (Apostolic exhortation of Paul VI, 8 Dec. 1975)
ET	<i>Evangelica testificatio</i> (Apostolic exhortation of Paul VI, 29 June 1971)
MR	<i>Mutuae relationes</i> (SCRSI and Sacred Congregation for Bishops, 14 May 1978)

Writings of Fr. Alberione

AD	<i>Abundantes divitiae gratiae suae</i>
CISP	<i>Carissimi in San Paolo</i>
VA	<i>Vademecum alberioniano</i>

Other times, the source is quoted in full

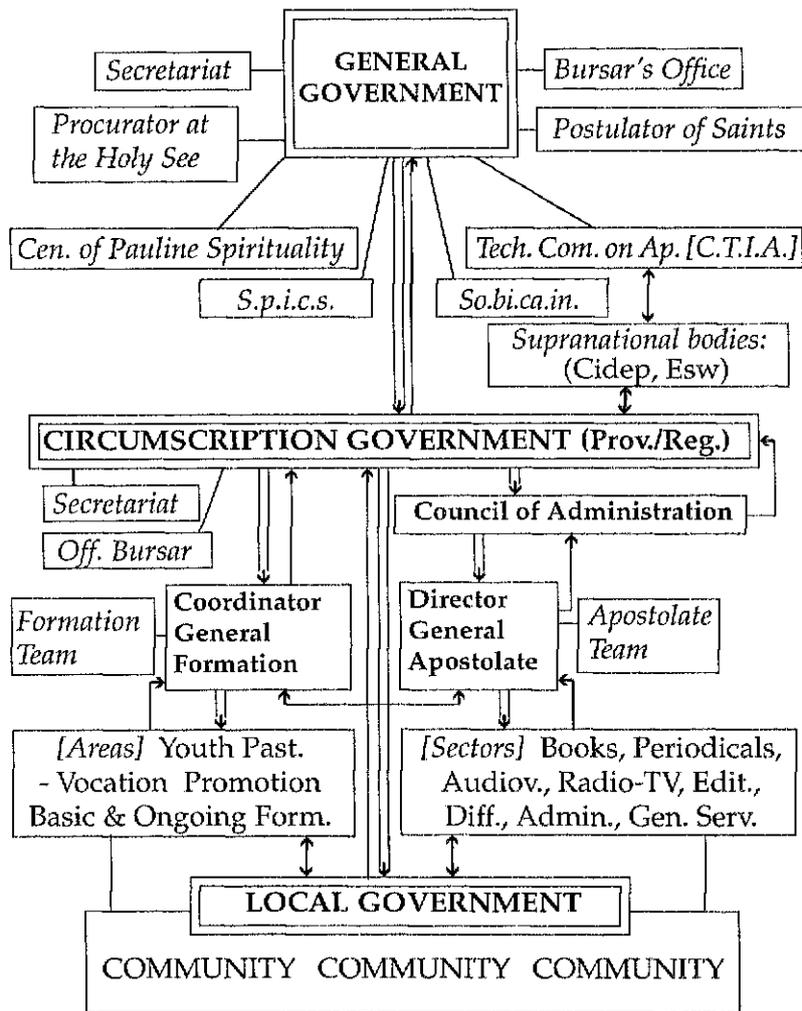
**NOTES FOR THE READING OF THE ORGANIZATIONAL CHART (PAGE 15)**

The *double line* with a  $\rightarrow$  at the end indicates the line of command: *dispositions, decisions* of the respective Government, or *the approval* to plans presented by the delegated authorities for the activities. The point of "departure" or "arrival" (of the aforementioned *decisions* or *approval*) appears from the direction of the arrows  $\rightarrow/\leftarrow$  or else

The *single line* with an arrow  $\rightarrow$  at the end indicates the flow of information: *communication* or *requests* (for permission) appears also here by the direction of the arrow. In some instances, the flow of information is *two way*, hence the arrow of "arrival" opens and closes the same line. If it starts from the authority/ information is implicitly understood in the *command* (double line).

The *single line* (without  $\rightarrow$  starting and final arrow) indicates the "staff" status among the bodies bound by the line itself.

**COMPREHENSIVE ORGANIZATIONAL CHART OF  
THE CONGREGATION**



**TECHNICAL NOTES.** - As regards the numbering of the Handbook, take note of the following:

a) Each chapter is marked with a progressive number: 0 for the introductory Chapter; 1, 2, 3, 4 for the following chapters;

b) the numbers placed *at the margins*, within every chapter, indicate the articles with which the subject matter is subdivided;

c) *composed* numbers (for example: 140.1), in smaller types and indented refer to the number to which they refer for further development or application;

d) *the footnotes at the bottom of the page are* there to further clarify some aspects (should these be important), or else as reference to explanatory bibliographical sources;

e) the *outline* that opens the chapter is intended to anticipate the contents of the chapter.

**INTRODUCTION PREMISES ON  
AUTHORITY**

**(nos. 000-037)**

## 000 OUTLINE OF THE CHAPTER

1.	<b>Purpose and nature of the Handbook</b>	[nos. 001-004]
2.	<b>Premises on authority</b>	[nos. 004.1-037.1]
<b>OUTLINE BASED ON THE CONSTITUTIONS</b>		[no. 004.1]
I.	<b>Article 157</b>	
	<b>Nature, characteristics and duties of religious authority</b>	[nos. 005-017.2]
	a) Configuration of authority in general, in the Church and in Institutes of consecrated life	[nos. 006-011.3]
	b) Duties of authority in an institute of consecrated life	[nos. 012-017.2]
II.	<b>Article 158</b>	
	<b>The subjects of authority in the Society of St. Paul</b>	[nos. 018-026]
	a) Personal authority	[nos. 020-023]
	b) Collegial authority	[nos. 024-026]
III.	<b>Article 167</b>	
	<b>Ordinary authority and delegated authority</b>	[nos. 027-037.1]
	a) The structures required by the specific mission	[nos. 029-032.2]
	b) To govern and to manage	[nos. 033-037.1]

### 1. *Purpose and nature of the Handbook*

1 The **purpose** of this Handbook is, in the first place, that of helping the Superiors in various levels —local, circumscription, general—, their Councils, the Officers and the persons responsible for formation and apostolic activities to better accomplish their roles.

2 At the same time, it could also be useful to all confreres by helping them to better understand the texture of the Congregation to which everyone belongs.

002.1 In detail, the Handbook shall be useful for facilitating everything that regards reciprocal relations at various levels, principally with/from the Center of the Congregation or of the Circumscription: documents, reports, requests for permission, information, etc.

003 This Handbook is a guide which shall need periodic updating. It has normative value insofar as it refers to the norms of common law and the Society's own laws. In fact, the notions, information and dispositions gathered together here are found in large part spread in the Code of Canon Law, in the Constitutions-Directory (drafted with what was established in the Special Chapter 1969-1971 as basis), in successive Chapter deliberations or in directives of the General Government, etc. They are gathered and arranged here in order to facilitate their usage.

003.1 Aside from the practical norms, are present — especially in this first part— some "doctrinal" elements, taken almost literally from the last Church Documents on the religious life, in order to offer a horizon which is not only juridical but also of wider breadth.

004 This collection of "norms"<sup>1</sup> and orientations on the subject of authority was willed by the *VI General Chapter* (15 March-16

<sup>1</sup> Although we speak of "book of norms," there is an attempt to use a descriptive style and an accessible language, although necessarily at times there are juridical terminologies.

April '92), which entrusted its making to the General Government:

"The General Government is to commission the drafting of a 'Handbook of Authority in the Society of St Paul.' This is to establish the exact areas, the time limits and competencies of all the forms of Canonical and Delegated Authority — Superiors, Apostolate Manager, Formation Directors, Secretaries, Administrators, and so on— with management and control procedures both with respect to the content of our products and formation, and to administration" (*Acts and Documents of the VI General Chapter of the SSP,*" p. 70, III Priority operative recommendations no. 15).

### 2. *Premises on authority*

004.1 **OUTLINE** -I. Art. 157 of the Constitutions offers the point of departure for nucleating some concepts on religious authority: nature, characteristics, and duties (see nos. 006-017.2). -

II. With article 158, we deal more specifically with the subject of authority in the Society of St. Paul: personal authority or authority of Superiors (with Counselors in specific cases) and collegial authority or authority of the Chapter (see nos. 018-026). -

III. Starting from art. 167, the distinction between ordinary authority or of government and delegated authority or of the management of activities (see nos. 027-033.1).

**I. Nature, characteristics and duties of religious authority**

**005** *"On the basis of the norms of common law, the Congregation is empowered to give itself a hierarchic and coordinated structure which will adequately serve as a means for bringing together and nourishing the life and action of all and each one of its members. Thus to some of these members is entrusted the mandate of giving others the service of authority"* (art. 157). In this manner our Constitutions introduce the matter of authority, one of the constitutive elements of the realm of the congregation in view of the growth of persons and the development of the specific mission.

**a) Configuration of authority in general, in the Church and in Institutes of consecrated life**

**6** Authority is an essential component of the proper functioning of every human group,<sup>2</sup> and it could be generally defined as follows: it is the power that a person (the Superior) has to command and lead other persons (subjects) in a society constituted for a common purpose that involves all the members and which is achieved with the convergence of the actions of all.<sup>3</sup>

**7** From the *psychological-sociological point of view*, authority is the composite of strengths that directs, and makes a group start and carry on towards its concrete objectives; it is then a function of the group, personalized in members whom the group considers capable of reminding the aforementioned objectives and guaranteeing the means made functional by the group.<sup>4</sup>

007.1 The exercise of authority, although indispensable in every society, has not been an easy task, and neither is it today when we find, as one of the characteristic traits of the contemporary world, the eclipse of the idea of authority. This is understood, almost instinctively, not as a strength for growth,<sup>5</sup> but as repression and obstacle to personal development.

008 From the *theological point of view*, it is said that "every authority comes from God" (Rom 13:1), either in that which regards realities in the order of creation (earthly realities),<sup>6</sup> or that which regards the order of redemption (religious realities).<sup>7</sup> The Church, as

<sup>2</sup> Nowadays, in this broad sense, the term *leadership* is also used.

<sup>3</sup> Cf. *Dizionario Enciclopedico di Spirititalità*, Studium, Roma 1975, I-182 (under the heading "Autorità").

<sup>4</sup> Cf. *Dizionario degli Istituti di Perfezione* [DIP], Ed. Paoline, Roma 1974, vol. 1, col. 999 (under the heading "Autorità").

<sup>5</sup> Etymologically authority is derived from "auctor" (author, promoter, guarantor) and from "augere" (augment, enrich, grow); it expresses then the meaning of guarantee for an occupation, of responsibility to someone and, eventually, prestige, dignity, importance: qualities placed for the benefit of the community, as social function official in character, and therefore known as orientational and normative (cf. *Sacramentum mundi*, It. ed., Morcelliana, Brescia, 1975, vol. I, p. 535, under the heading "Autorità").

<sup>6</sup> "It is clear that the political community and public authority are based on human nature, and therefore that they need belong to an order established by God." (GS 74c).

society, is an institution founded on authority of the hierarchical kind, given by Christ to the apostles and their successors at the service of man (mission).

008.1 Christian authority, as qualified "mediation," is essentially *diakonia*, service, an expression of God's personal love for everyone; that is, it must seek and efficaciously promote the greater human and supernatural welfare of every brother. The sharing of profound values, in the spiritual and interior sphere, forbids that the hierarchical relationship be made similar to that of master and servant.

9 Connected with the hierarchical power of the Church, there is the authority of religious Superiors inasmuch as the Institute has been canonically erected by the Church and authentically recognized for its specific mission also through the approval of its Constitutions.<sup>8</sup>

<sup>10</sup> Authority and obedience are two correlative terms: the motives that establish and justify religious authority determine also obedience, and the same motives configure the method and limit its faculties.<sup>9</sup> Religious authority in its existence and in its exercise depends on the nature of religious life, which is a charism, presupposes a free choice and implies, on the part of the religious,

<sup>7</sup> "That office, however, which the Lord committed to the pastors of his people, is, in the strict sense of the term, a service, which is called very expressively in Sacred Scripture a *diakonia* or ministry" (LG 24a).

<sup>8</sup> In the religious life, authority does not come immediately from God (as in the case of the hierarchical transmission, and neither does it come from the "base" (as in "democracies", although at times, for example in the direct elections and in certain collegial deliberations, it is participational), although it started as domestic authority, now, in practice, it is an application of hierarchical authority: "The authority [of Superiors] proceeds from the Spirit of the Lord in connection with sacred Hierarchy, which has granted canonical erection the Institute and authentically affirmed its specific mission" [MR 13]. "The authority which Superiors receive from God through the ministry of the Church is to be exercised by them in a spirit of service" (CJC 618). "...Members of religious Institutes whose structures reflect the christian hierarchy of which the head is Christ himself... They therefore require a form of government that... does not derive from the members themselves. It is conferred by the Church" (EE 49).

<sup>9</sup> Cf. DIP, op. cit. vol. 1, col. 1003.

the desire and the decision to actualize their own vocation in the chosen Institute. Religious authority sees itself operating in this context from where it is born and wherein it is exercised.<sup>10</sup>

010.1 Every authority, more so religious authority, addresses itself to reason and freedom, that is, to man as an autonomous person, and appeals to his free consent. In the case of the religious such a consensus comes from the fact that he is not, by coercion, a member of a definite society but he willingly belongs to it and hence he recognizes by his free will the corresponding authority. Thus, if on one hand, authority cannot be imposed but only irradiate through the strength of persuasion (except in certain cases where "coercion" is absolutely necessary and is justified),<sup>11</sup> on the other hand, obedience must not be an unwilling but a spontaneous, deliberate and coherent acceptance (cf. art. 166).<sup>12</sup>

010.2 The authority-obedience relationship is one of the unifying principles of the person. Religious obedience does not above all present an ascetic connotation or an element of mortification —although it certainly involves renunciations— but has a theological dimension and is a factor in the interior build of a person in his most profound

<sup>10</sup> Cf. DIP, *ibid.* On the authority-obedience complementarity in view of a single project for which they are useful, the Apostolic Exhortation of Paul VI, *Evangelica testificatio* says: "...authority and obedience are exercised in the service of the common good as two complementary aspects of the same participation in Christ's offering. For those in authority, it is a matter of serving in their brothers the design of the Father's love; while, in accepting their directives, the religious follow our Master's example and cooperates in the work of salvation. Thus, far from being in opposition to one another, authority and individual liberty go together in the fulfillment of God's will, which is sought fraternally through a trustful dialogue between the Superior and his brother, in the case of a personal situation, or through a general agreement regarding what concerns the whole community. In this pursuit the religious will be able to avoid both an excessive agitation and a preoccupation for making the attraction of current opinion prevail over the profound meaning of the religious life" (ET 25).

<sup>11</sup> Cf. *Sacramentum mundi*, *op. cit.*, I, 538.

<sup>12</sup> Cf. *Dizionario Enciclopedico di Spiritualità*, *op. cit.*, I, 184. These concepts are expressly impressed in PC 14bc.

level, where the person is grafted in the obedience of Jesus Christ himself. On its part, authority puts itself in service to such a process of integral growth of the religious.

010.3 In the religious life everyone obeys: he who renders the service of authority and he who serves in other duties. Authority and obedience are located in the forefront of faith and in the horizon of mission (art. 45): to obey shall always include the responsible assumption of what is being done and one must act by the strength of the mission. And "to command" shall always assume that which is asked of others in view of the mission.<sup>13</sup>

011 Without taking away anything from juridical legitimacy established by canonical laws, but by the strength of the evangelical spirit to which it is useful, religious authority is always vicarious: it must reveal the presence of Christ in such a manner that the Superior may never feel subject to power (cf. Lk 22:25-27),<sup>14</sup> and it is always charismatic: it must manifest a spontaneous behavior of service in order that the community and the individual brothers may grow in the freedom of knowledge and in the following of Christ in order to serve the common good of the group by seeking to promote and to bring to reality the final purpose of the same group.

011.1 In the socio-political sphere, authority is often synonymous to dominion: he who holds power is the head: the rest, subjects. In the specifically religious-Christian sphere, the roles are inverted: he who is above (Jn 13:13-15) assumes the role of the servant. To govern is to welcome the will of an Other, to place one's self under the disposal of God and of

<sup>13</sup> Cf. M. Azevedo: *I religiosi: Vocazione e Missione*, Ancora, Milano 1985<sup>2</sup>, p. 129. "The Church —so Paul VI used to say— can command only in the measure with which she obeys." The Christian exercise of authority is the most radical form of obedience: never lesser does one obey than when he exercises authority in a *pagan manner*, as authoritarianism or as permissiveness (cf. S. Alonso, *Ven y siguemme*, San Pablo, Madrid 1993, p. 103)

<sup>14</sup> In this sense, our Founder used to write: "The Superior has to turn useless little by little: because already the religious has a life founded on eternal principles, and in various contingencies, he turns to prayer." (UPS I, p. 219; cf. VA no. 510).

men in order to execute in time the mystery of salvation.<sup>15</sup>

011.2 This theological-evangelical category determines the style of religious authority<sup>16</sup> whose exercise is shaped by discernment of God's will, done in fraternal collaboration, in constructive dialogue, while consideration is taken that such a dialogue is not a decision-making process —this could be populism— but is consultation and research. Decision-making belongs to authority which cannot abdicate this precise responsibility, a responsibility that is an integrating element of one's service to the brothers.<sup>17</sup>

011.3 Starting with the Vatican Council II, based on many Church documents, the passage from frequently patriarchal, personalist and pyramidal form of authority to another more liberal and fraternal has been fostered. Hence the passage from a model of obedience with strong disciplinary and juridical accents to that having community and apostolic dimension (that is, in view of the mission), with a more attentive giving importance to persons, to dialogue and to co-responsibility, Religious consecration —whose authority-obedience binomial constitutes an essential point— is not a *fuga mundi*, but is to be set apart for the mission (cf. art. 67), to assume a

<sup>15</sup> Cf. *Dizionario Enciclopedico di Spiritualità*, op. cit., 1, 183. In this sense, our Founder writes: "To govern is abroad exercise of charity. To govern is to sacrifice one's self broadly and deeply. To govern is to precede in holiness, prayer, example: to be the first in everything. To govern means to gather the energies and to organize them for the benefit of the community and of single individuals" (*Introduzione al I Capitolo Generate*, in *San Paolo*, April 1957; cf. CISP, p. 162).

<sup>16</sup> In this manner the antinomy between the two dimensions —the vertical and the horizontal— is resolved: the on the relationship with the brothers the *pondus* of the divine fatherhood gravitates (cf. PC 14; art. 166), and in lived brotherhood there is the elevation with Jesus Christ to the Father. God is loved in one's neighbor and the neighbor in God (cf. L. Alonso Schokel, *Dios Padre*, Sal Terrae, Santander 1994, p. 164).

<sup>17</sup> These concepts are present in various articles of our Constitutions and Directory: 43, 43.1, 167.1, etc.

positive existential orientation before God in behalf of men.<sup>18</sup> The mission is the ultimate point of reference of authority and of obedience in the apostolic religious life.<sup>19</sup>

*b) Duties of authority  
in an Institute of consecrated life*

**12** The conciliar decree *Perfectae caritatis* has traced, in no. 14c, the general features, according to which the evangelical exercise of authority has to be exercised, by underlining the following points: spirit of service, docility to the will of God, profound respect towards the confreres —respect made of appreciation, esteem, trust, giving importance to persons on the human and supernatural levels<sup>20</sup>— and the promotion of active and responsible obedience.

**13** The common commitment of religious and of Superiors is the building of a fraternal community wherein God is sought and loved above all else and one's apostolate is accomplished. On this matter, the CJC (can. 619), taking up exactly the teaching of PC 14c, nucleates concisely the duties of Superiors in the following points present also in the Constitutions and Directory:

- a) To dutifully attend to one's office, exercised according to the norms of law (arts. 165 and 166);
  - b) to assiduously give to the confreres the nourishment of the Word of God and guide them to the celebration of Sacred Liturgy (arts. 51-53.1);
- <sup>18</sup> Cf. F. Martínez, *Refundar la vida religiosa*, San Pablo, Madrid, 1994, p. 205. These passages remind us of the attitude of the young Alberione at the start of his special vocation (AD 20).
- <sup>19</sup> Cf. F. Martínez, *op. cit.*, p. 231.
- <sup>20</sup> The exercise of religious authority aims at building communion, effectively promoting union of strengths in view of the common goal to reach, according to the nature proper to the Institute. And this without excluding personal diversity and healthy pluralism, more so when the charism of a Congregation has a great intrinsic wealth —it is an experience of the Spirit— and it cannot be exhausted in but one form of expression, (cf. MR 11).
- c) to be an example to them in the exercise of virtues and in the observance of the laws and traditions of one's own Institute (art. 165);
  - d) to conveniently provide for the personal needs —spiritual and material— of the confreres (arts. 19.2 and 19.4), to diligently take care of and visit the sick (arts. 20 and 21);
  - e) to reprove the turbulent and the restless, to encourage and sustain the timid, to be patient with everyone (Chap. Doc. nos. 630-641).

013.1 When a Superior must face certain special cases or concrete situations wherein a "difficult" confrere has to be admonished, he shall not do it alone but in the presence of two witnesses in order that the admonition may be formal (better still if the procedure is noted and the document is signed) in order that the matter may constitute an antecedent in view of an eventual disciplinary measure.

013.2 Our Constitutions and Directory, aside from the references above, insist on what is referred to as apostolic action, underlining that "Superiors are to promote apostolic activity with constant pastoral vigilance in harmony with the general basic plan of the territorial area" (art. 166).

**014** Superiors exercise their duty of service and of guidance within limits proper to their office (can. 622). Similar to the triple function of pastoral ministry in the Church (cf. MR 13), they have the competence and authority of masters of spirit in relation to the evangelical project of their own Institute. To them belongs also the duty of perfecting fraternal life of charity, formation, fidelity to the practice of the evangelical counsels. And finally they have the duty of keeping orderly the life of the community, of caring for and developing the community's peculiar mission while integrating it with the whole of the activity of the Church and seeking to keep alive, actual and dynamic the community's charism.

**15** Among the duties enumerated, the duty of **animating** has great importance. This duty must include spiritual life, brotherhood and mission (cf. MR 14; DCVR 16). To animate means to motivate, to act according to deep convictions in line with the inspiration of the origins and the goal of the Institute, beginning from every single person. It means to lead to action, to participation; it means to stimulate, to re-awaken the energies within, to motivate... by transmitting the *spirit*, by creating interior dynamism in the person,<sup>21</sup> and hence in the communities and in activities.

**16** All this requires from the Superior a charismatic stature, evangelical politeness, authoritativeness, profound attunement with the highest levels of the Congregation and of the Church. Hence, he shall take as points of reference in every one of his decisions – obviously aside from the Gospel and the Church magisterium – the Constitutions and Directory, the established guidelines of the General Chapter and – on the provincial or regional level – the guidelines issued by the General Government and of the Chapter or Circumscription assembly.

**17** Considering that "Apostolic action is of the very nature of the Institutes dedicated to apostolic works" (can. 675 § 1; cf. PC 8b), it is the duty of authority to also "give the mission," that is, to help confreres live it with creativity, generosity, fidelity and interior freedom: to promote the vocational journey of the brothers so that, in the complementarity of gifts and of roles, they may tend to achieve the specific end of the Institute.

017.1 All this requires of Superiors fidelity to the mission and to the specific undertakings of the Congregation, and also the effort to update and to adjust to the times (can. 677 § 1), not only for their own sake but for the sake of all the members. That is, it comports an organic project of apostolic formation in order to favor the development of creativity, of leadership and of management capabilities.<sup>22</sup> In fact, the idea of fidelity to the charism involves dynamicity, interpretative progress,

<sup>21</sup> Cf. AA. VV., *Dizionario Teologico della Vita Consacrata*, Ancora, Milano 1994, p. 114 (under the heading "Autorità").

that is, the realistic adjustment to ever-changing situations, attentiveness to the "signs of the times" (art. 67),<sup>23</sup> in order to draw from them the spirit and not to stop on dead letter (cf. 2 Cor 3:6).

017.2 A Congregation is not for its own sake, but for the Church and the world, for the Kingdom to which it must always be open.<sup>24</sup> Similarly, every local community shall be open to its own area of responsibility and this, to the Congregation. Authority must take care and stimulate such a permanent openness and availability.

## II. *The subjects of authority in the Society of St. Paul*

018 *"Religious authority resides in Chapters and Superiors, assisted by respective councils. This authority is to be exercised within the ambit of those competencies set out by common and particular law"* (art. 158). In conformity with the legislation of the Church (can. 596 § 1) the Constitutions distinguish two forms of subjects of authority: that which is personal and that which is collegial.

<sup>22</sup> Cf. *Pauline formation for mission*, Rome 1995 of the "Acts" (proposal 14) and p. 176 (letter d): "Considering the foreseen developments in communication and the subsequent adaptation of our mission... (we need) not a generic training (but) one that is geared to future needs: creativity, multimedia publishing, knowledge of languages, leadership, management capabilities, intercultural mentality." See also p. 184ff: "*A gathering of competencies for the mission.*"

<sup>23</sup> Vatican Council II has repeatedly underlined in various documents, the importance of this evangelical category (cf. UR 4, PO 9, GS 4 and 11, DH 15, etc.) and, under this light, it has seen what are the "signs" and essential elements of religious life: the profession of the evangelical counsels in their totality (LG 44) —more particularly voluntary poverty (PC 13), perfect continence (LG 42)— and indirectly the associated apostolate (AA 18; cf. PC 15a).

<sup>24</sup> Cf. S. Alonso, op. cit., p. 100.

019 Superiors and their Councils belong to government of the personal type. Truly only the Superiors exercise authority. The task of helping Superiors in the exercise of their office belongs to the

councils as it is explained below (see no. 021). The government of collegial type refers always to the Chapters and, only in some concrete and well specified instances (can. 699 § 1; arts. 138 and 148), to certain acts of government, that is, of the Superior and his Counselors.<sup>25</sup>

*a) Personal authority*

20 In the history of religious life, also recently, there have been attempts to establish communities without Superiors (in form of corporate or collegial regime). Today, however, both theology and religious psychology and sociology as well as canonical prescriptions (can. 618) affirm that in the Church the basic need of an effective and personal authority at all levels (general, intermediate and local) has been brought to light clearly and that "the authority of a Superior, at whatever level, is personal and it cannot be substituted by a group of persons."<sup>26</sup>

<sup>21</sup> This means that Superiors alone, at whatever level, exercise authority. The personal exercise of authority is moderated by the presence of the Counselors.<sup>27</sup> It has been foreseen and established that every Superior has to be assisted by a Council whose members collaborate with him according to the norms prescribed by the

<sup>25</sup> Cf. AA. VV., *Direttorio Canonico*, EP, Cinisello B. 1988, p. 118.

<sup>26</sup> Cf. EE III 43. The same document of the SCRSI (today CIVCSVA), which formulates a resume of all the post-conciliar directives regarding religious life, affirms in no. 49: "The authority proper to Institutes dedicated to works of apostolate... is an authority with which the Superiors are vested for the period of their service, on the general, intermediate and local levels. It must be exercised in conformity with the rules of the universal and particular laws."

<sup>27</sup> Although authority in the Church, as it has just been mentioned, is juridically personal, that "spirit of collegiality" deriving from communion, rediscovered by Vatican II, has not to be forgotten. The Constitutions and Directory expressly notice it, e.g., in art. 206.3.

Constitutions (cf. EE 50).<sup>28</sup>

**021.1** Counselors "do not exercise authority *ex officio*, but they collaborate with the Superiors through the consultative or deliberative vote, in conformity with common law and with the Constitutions of the Institute" (EE 50). Counselors, therefore, do not govern, but assist the Superior to govern by giving their counsel or opinion, as it is at times required by common law and the Institute's own law. By themselves, they do not have authority. It is another matter if the Superior gives them a specific delegation, but this belongs to another order of things.

**021.2** The fact that by law the Superior is clearly distinguished from his Council does not imply either distance or, much less, opposition. On the contrary, it is evident that between Superiors and their Councils, among these and the members of the Institute, there must reign a spirit which expresses corresponsibility and participation.<sup>29</sup>

<sup>28</sup> Cf. also *ibid.*, III 46; can. 627 § 1 and 2; arts. 158, 162, 168, 172... "The Superior disposes of wide powers in the exercise of his office. Nonetheless, in specific acts which are of some relevance —and these are positively established by common and particular laws—, he is obliged to consult his Counselors. In some instances, he needs also their expressed consent. Such dispositions are dictated not only by reasons of prudence —to avoid the Superior, acting alone, could commit mistakes or dangerous arbitrary decisions—, but also by much greater reasons: to assure the Superior of the real collaboration of persons who depend on him, according to the Church principle of corresponsibility and participation" (L. Chiappetta, *Il codice di Diritto Canonico*, Napoli 1988, vol. I, p. 164).

<sup>29</sup> Cf. *Direttorio canonico*, *op. cit.*, p. 186. We need to also mention that the manner of conceiving the council, on the part of the CJC, as a kind of frontal interlocutor in relation with the Superior (cf. *ibid.*, p. 185), can be applied well to certain specifically juridical structure (e. g., diocesan financial councils, tribunals, etc., composed of persons who do not habitually live together), but not so much to structures of religious who have a fraternal community life, as one of the essential elements of their being, where Superior and Counselors live together and have the goal of "building a community united in Christ, wherein God is sought and loved before all things, and the mission of Christ is generously accomplished" (EE 52). This means that the preparation of decisions is done in a respectful, frank, cordial and friendly atmosphere.

**022** The Council, convoked by the Superior, has to express its own consultative or deliberative vote (simple advice or binding consent) in cases provided for by the universal and the Institute's own law. Each of these cases shall be dealt with later (see nos. 120 and 123 on the general level; 234.1 and 245.1 on the circumscription level; 316 on the local level). Between "consent" and "advice"<sup>30</sup> there exists an essential difference: "if consent is required, the Superior's act is invalid if the Superior does not seek the consent of those persons, or acts against the vote of all or any of them; if advice is required, the Superior's act is invalid if the Superior does not hear those persons. The Superior is not in anyway bound to accept their vote, even if it is unanimous; nevertheless, without what is, in his judgment, an overriding reason, the Superior is not to act against their vote, especially if it is a unanimous one" (can. 127 § 2, 1° and 2°).

**022.1** According to art. 162.1, if the Council is in session and a casting of votes is held, "the Superior votes together with the Counselors." This proceeding —approved by the CIVCSVA in spite of can. 127— does not confer a collegial character to the decision. The Superior still has the faculty (and responsibility) to decide, but in a conditional manner so that if the Council does not bestow its consent, the Superior cannot do anything, not even to settle an eventual equality of number of votes. On the contrary, should he obtain the required consent, he could also not take the decision.<sup>31</sup> This means that the Superior is bound to a negative vote of the Council, but he is not bound by a positive vote. In the absence of a solution, obviously the question must be discussed again, probing into the depth of the problem, making more documentation, etc.

**022.2** The requirement of consent or of advice in the Council in session is an act prior to the decision, an act of the Superior, belonging only to him, and of which he alone is responsible. We cannot therefore speak of a decision *in solidum*:<sup>32</sup> the decision is the Superior's, and the responsibility of his Counselors is limited to the moment of decision or of

<sup>30</sup> In place of "opinion" or consultative vote, the expression "after having heard or listened to the Council" is also used.

<sup>31</sup> Cf. *Direttorio Canonico*, op. cit., p. 185.

the advisement. Hence, when the Superior votes with his Counselors (art. 162.1), in practice he agrees with his vote to form the majority of consensus of his Council, as an act prior to the decision which he himself ought to make.

**023** To further underline how Superiors do not exercise authority alone (cf. EE 50), it is established that they, and their Counselors, must bear in mind the need of consultations, of an opportune involvement of the members in the government of the Institute, of participated responsibility and of subsidiarity.<sup>33</sup>

### *b) Collegial authority*

**024** In all religious Institutes, the legislative power is entrusted to a General Chapter, which is the supreme organ of government and has the power of jurisdiction over the whole Congregation (art. 210; can. 631 § 1; EE 51). It represents a manner of collegial exercise of authority.<sup>34</sup>

**024.1** The General Chapter is sign of the bond of charity that runs among the members of the Congregation and represents the entire Institute when it exercises supreme authority according to the law and of the Constitutions. Juridically, the Chapter is a college, that is, a composite of physical persons who form a juridical person and acts in common. It's activity, however, is transitory: the Chapter is not a permanent body,

<sup>32</sup> The expression "decision *in solidum*" could be used with the meaning that, after the Superior has made the decision, the Counselors adhere to it or else welcome it with respect while keeping the secret (which otherwise can be obligatory, cf. can 127 § 3; art. 163) regarding an eventual contrary opinion of theirs.

<sup>33</sup> Cf. EE 52; also arts. 18.1,164,167.1, etc. Canon 625 § 3 expressly mentions "suitable consultation" in the appointment of Superiors.

<sup>34</sup> Cf. DIP, op. cit., vol. 1, col. 1002; *Direttorio Canonico*, op. cit., p. 212.

and it must not be convoked with such frequency to interfere in the good performance of the ordinary authority of the Major Superior.<sup>35</sup>

25 Similar to the General Chapter, although with different characteristics, we have as bodies of collegial authority the Provincial Chapter (art. 194) and the Regional Assembly provided for in the Statutes of the Region (art. 182.2), where the respective Provincial and Regional Councils are elected and the programming of the mandate is established, while applying to the circumscription's situation the guidelines established by the General Chapter and by the Superior General (art. 196.2).

26 Finally another instance of collegial authority is that when the Council in session deals with some instances of dismissal provided for by common law (can. 699 § 1; arts. 148 and 150). These instances shall be further discussed below (see nos. 126.1-3 and 127).

### III. *Ordinary authority and delegated authority*

027 *"Since the nature of our apostolate demands a framework of organization and coordination that have national and international ramifications and rarely coincide with the context of a local community, a distinction is to be made, in the judgment of the Major Superiors, between a religious community and an apostolic undertaking. At the head of such apostolic undertakings are to be appointed one or more directors who will be juridically autonomous of the Local Superior (this in the event that such duties go beyond the confines of the local community) in what concerns their area of responsibility for which they will answer directly to the competent higher authority"* (art. 167). In

Cf. EE III 47 and 48; also *Direttorio Canonico*, op. cit., p. 212.

this constitutional text, completed by art. 180.9, the application of further distinction of authority is introduced in our legislation: to the "ordinary," is added the "delegated" for the management of apostolic undertakings (and in certain degree, as we shall see later, also for formation activities). Both are canonical and they involve religious obedience on the part of members.<sup>36</sup>

028 This distinction comes necessary above all in virtue of the specific mission that the Paulines have to undertake and which constitutes the focal point of their life: *"Ours is a community characterized by apostolic life 'which is of the very nature of religious life' (PC 8b). Everything about our community —fraternal life, consecration, the*

*spiritual, human, intellectual and professional formation, the **structures of government and administration** — is shaped and affected by our apostolic vocation" (art. 66).<sup>37</sup>*

028.1 In fact among the three characteristic elements of religious life —consecration through the public vows, communion among the members of the Institute, evangelical mission invariably connected with consecration (cf. EE 23)— there exists a circularity such that one element comports the others; but the underlining of one or the other gives the specific form of religious life.<sup>38</sup>

*a) The structures required by the specific mission*

**029** In the preceding numbers (005-026) have been made numerous references to the mission in relation with authority and with obedience. According to the judgment of some contemporary theologians, the theme of mission (going beyond that of the community) constitutes the second and the more important stage of

<sup>36</sup> Delegated authority is clearly specified by the CJC (can. 131 § 1).

<sup>37</sup> Cf. "Apropos Priority III" [of the VI General Chapter], nos. 1-1.1-2, in *Apostolic organization and the use of multimedia*, Alba-Rome 1992, pp. 75-76.

<sup>38</sup> There should be three kinds of religious life more historically represented: the contemplative, the mendicant brotherhood, the Institutes of apostolic life (cf. Aubry J., *Teologia della vita consacrata*, in AA. VV., *Vita consacrata*, Leumann 1993, pp. 155-165).

conciliar and post-conciliar renewal not only of the religious life but also of the Church.<sup>39</sup> It is affirmed without hesitation that the specific mission is the last point of reference of obedience and, hence, of authority.<sup>40</sup>

**030** This focusing has been received in common law, which often refers to every Institute's own law, above all in view of the specific mission which may require structures different from the habitual ones and different norms, for as long as they are not in contrast with the canonical norms. The fact ought not be surprising inasmuch as "Religious... find in their own lives consecrated to God an instrument of special excellence for effective evangelization... They are always full of courage in their work and *their apostolate is often outstanding in its admirable resourcefulness and initiative*. They are generous and are often to be found in the most remote stations whereby they may have to endure great dangers to health and even life" (EN 69).

030.1 These words of apostolic exhortation by Paul VI make us recall the words addressed by the same Pope to our Founder: "Our Don Alberione has given the Church new instruments to express herself, new means to give vigor and broadness to her apostolate, a new capacity and new awareness of the validity and the possibility of her mission in

<sup>39</sup> Cf. the topic "Missione" in the *Dizionario teologico della Vita Consacrata*, op. cit., credited to J. C. R. Garcia Paredes, the same author who made the "Sintesi teologica" of the activities of the "Congresso Internazionale" [Rome, 22-27 Nov. '93] organized by the *Unione dei Superiori Generali* on the theme, "Carismi nella Chiesa per il mondo," as contribution to the Synod on Consecrated Life [Rome, 2-29 Oct., '94]. The same author had further discussed the subject matter in *Misión de la vida religiosa. Fundamentos teológicos*, ITVR, Madrid 1982. Cf. also the paper of Santiago M<sup>a</sup> Gonzalez Silva, "The apostolic religious life" in *Pauline formation for mission*, especially pp. 20-22 of the "Acts," Rome 1995.

<sup>40</sup> In fact, there has been a passage from an obedience focused on the imitation of Christ obedient, to an obedience understood as participation to the mission of the obedient Christ. From a static to a dynamic obedience. At the same time there has also been a passage from authority understood as expression, affirmation on and maintenance of a hierarchical structure, to the understanding of authority as part of the apostolic body; from verticalism to subsidiarity (cf. M. Azevedo, op. cit., pp. 128-131).

the modern world and with modern means."<sup>41</sup>

030.2 Such means, on one hand "give to the word an aid of immense value for its broadness and speed, and of immense power"<sup>42</sup> and on another hand, they require "greater spirit of sacrifice and profound piety: failed attempts, sacrifice of sleep and of timetables, money that is never enough, misunderstanding on the part of many, spiritual dangers of all sorts, sharpness in the choice of the means themselves... It is not an occupation for amateurs, but of true apostles;"<sup>43</sup> and above all such means demand respect for its own laws, precisely in order that we may not behave like amateurs but true apostles.

031 We clearly have in the Society of St. Paul the situation of Institutes especially dedicated to the active life (apostolic) and which emphasize the functionality of work in their activities. In addition to new demands for specialization, professionalism, culture and social growth,<sup>44</sup> new organizational structures and the eventual distinction (but not separation) between ordinary canonical authority and delegated canonical authority for the apostolate<sup>45</sup> are necessary. Between the two, there is a distinction of roles based on the principles of subsidiarity and corresponsibility.<sup>46</sup>

032 When speaking of "new structures" we do not mean a kind of

<sup>41</sup> *Udienza di Paolo VI alla Famiglia Paulina*, 28 June 1969. Cf. L. Rolfo, *Don Alberione*, Alba 1974, p. 381.

<sup>42</sup> UPS I, 314; cf. VA 1285.

<sup>43</sup> J. Alberione, *Apostolato delle edizioni*, Nov. 1950; (cf. CISP 807; VA 959).

<sup>44</sup> Cf. DIP, op. cit., vol. 6, col. 539.

<sup>45</sup> Cf. "Apropos Priority III" [of VI General Chapter, operative recommendation no. 15], no. 2.3, in *Apostolic organization...*, loc. cit., pp. 77-78.

<sup>46</sup> Applying subsidiarity and corresponsibility places religious authority in context with the body so that, without taking away anything from it, its possible distortions (personalism, hypertrophy, authoritarianism, etc.) are avoided thus encouraging members of the apostolic body to assume their own part of responsibility in the totality of the mission. Thus, government is not centralized, and accent is placed more on service than on "power" (cf. Azevedo, op. cit., pp. 133f).

"duplication" of those habitual religious structures, but we refer to structures of another kind, erected by entrepreneurial, business and editorial rules... according to what the better and effective use of the means utilized in the work may require. In fact, the "government" of apostolic activities is organized more often in corporate forms which assume juridical responsibilities different from those of religious structures and they are under specific legislation —varying from country to country— regarding such corporate forms (Chap. Doc. no. 826b).

**032.1** Paulines, to whom may be entrusted offices in civil society (corporation and the like, created for the apostolic or formation organization), ought to draw a document —valid also civilly— wherein it appears their belonging to the Society of St. Paul and that all the incomes and eventual economic advantages are in favor of the same Society, according to the meaning of arts. 35 and 35.2 of the Constitutions and Directory. Likewise, Pauline religious must possess the clear conviction that their dedication to the Congregation (art. 123, formula of profession), also by virtue of the vow of obedience, prevails over whatever other "right" coming from their participation in the aforementioned civil societies, because these are a means or instrument, never an end, for the better exercise of the specific mission.

**032.2** "Our apostolate has a material part which is similar to industry or business, but it is neither one or the other; and yet it nonetheless requires the same diligence, prudence and justice of the former and the latter"<sup>47</sup> From this observation, made by the same Founder, one can deduce how opportune and necessary, but always at the service of the apostolate, it is to observe civil laws that regard entrepreneurial and commercial activities, thus we know how to apply —in the accomplishment of our apostolic activities— the criteria, the organizational, management and administrative laws proper to the means of social communication.

J. Alberione, *San Paolo*, Feb. 1952 (cf. CISP pp. 915ff).

***b) To govern and to manage***

**033** The Society of St. Paul, a religious Congregation (arts. 1 and 2), by virtue of its apostolic end, reveals itself as a complex entity and differently articulated —an international religious community which at times assumes also civil forms: a business organization, multinational bodies, publishing enterprise, offices and representations in different countries, etc.— whose management requires uncommon competencies and highly differentiated professionalism. Consequently comes the need to distinguish —without counterpositioning because they are strongly intertwined— government and management.

**034** Ordinary authority —in its various instances, from the General Chapter to the Local Government— originating from consultations or elections, is representative in a certain manner (see no. 009, footnote 8) of all the members and constitutes the spinal column with which the Institute stands. It has a "political"<sup>48</sup> and decisional character. It governs<sup>49</sup> at different levels according to the canon law (common and the Institute's own laws) and in the dynamic spirit of the Pauline charism. Hence, it gives the basic direction to persons, to communities and to activities; it approves

<sup>48</sup> By politics we mean here the directives, either theoretical or practical, and the strategy of government in a body or community, with reference to situations, institutions, ideas, forms of behavior, principles, etc.

<sup>49</sup> The sphere of the term "to govern" is very broad, it is not reduced to mere "commanding" or exercising certain powers. It includes other fundamental aspects: to lead, to direct, to regulate, to support, to guide, to take care, to assist, to provide, to watch over, to nourish, to cultivate (also to prune), to control...

From the point of view that concerns us more (see no. 008), the Christian-religious point of view —after having overcome every form of paternalism or personalism— to govern is a mutual service among brothers who have chosen to live together: a right-duty state which concerns not only the Superiors but involves all, in a manner that no one, not even the Superiors, assumes alone the burdens or responsibility of a situation, but solicits the involvement of everyone —and this is the area of subsidiarity and corresponsibility— towards a common constructive effort (cf. LG 30). The activity of government therefore aims at the building of the Congregational Community. Building does not consist only in a collaboration without conflict among members, but even more so in an intimate growth which overcomes mere organization. Meanwhile, it does not end only with the Institute, but it constantly aims at the mission.

plans of activity and undertakes the due controls and checks (arts. 80.1 and 80.2) based on the approved organic pastoral plans of the Congregation (art. 80).

**035** Delegated authority —appointed by the general or circumscription ordinary authority according to the competence of persons in the various fields of endeavor— has an executive, managerial character.<sup>50</sup> It directs the apostolic endeavors (or also formation) and, within the sphere of the delegation, operates autonomously (cf. art. 80.2). In operation, it follows the laws proper to the sector, including that of business.

**035.1** Delegated authority shares the function of ordinary religious authority and in their regard obedience is involved on the part of the brothers dependent on it. In its turn, delegated authority has to pay not only professional, but also religious and pastoral attention to them (art. 180.9).

**035.2** Every delegation must be given in written form and made known to the members of the Circumscription and of the Congregation (depending on the level), so it is with lay collaborators closest to directive positions.

**035.3** He who is assigned to manage an apostolic activity does not have a merely executive duty but also "directive". It is precisely for this that professional qualities are needed

<sup>50</sup> The duty of managing (or directing) involves administration or the management or government (from the technical, financial, accounting or economic-entrepreneurial point of view) of a specified business or property or factory or organization.

(training, experience, competence, ability to relate). Such qualities are placed under the service of the specific mission and characterized by a total sense of belonging to the Congregation whose aims are to be achieved. "Direction" comports the commitment to make activities progress, to seek innovative projects, creativity, planning on short, medium and long terms; the choice of opportune strategies; in short, in order to "thrust forward."

**36** Between ordinary authority (the ultimate authority responsible of the whole of the Congregation and of the Circumscription) and delegated authority (the authority directly responsible of activities and an essential part of the Congregation and of the Circumscription) there are no oppositions: both are organically united —indeed, the second is derived from the first— and both are at the service of the Institute in its entirety in a specified territory. Although they might find themselves in dialectical positions, they must always find the point of convergence while respecting carefully each one's roles.

**37** The relations between the two forms of authority must always be marked by full collaboration and harmony. But this requires that the "delegation" is given clearly: with clear distinction between the functions (to govern - to manage), with a precise establishment of the area of necessary autonomy on the part of the "delegated" authority and with the "delegate" respecting it fully. In case of conflict, the final word belongs to the "delegating" authority

**037.1** Should there be abuses on the part of delegated authority, appeal could be made to the delegating authority. If abuse comes from the ordinary authority, appeal could be directed to the immediately superior level. In every case, the due hierarchy must be respected.

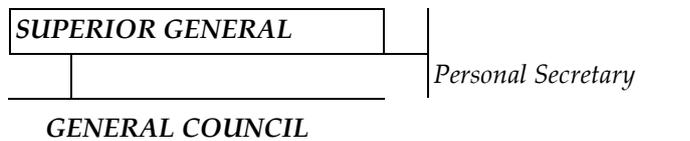


## 100 OUTLINE OF THE CHAPTER

<b>I.</b>	<b>The Superior General</b>	[nos. 102-108.1]
	<b>Identity features:</b> <i>requirements, election, duration of term</i>	[nos. 102- 107.1]
	<b>Personal duties:</b> <i>the duty of governance</i>	[nos. 108-108.1]
<b>II.</b>	<i>The Collaborators of the Superior General</i>	
	<b>1. The General Counselors</b>	
	<b>Identity features:</b> <i>number, requirements, election, duties</i>	[nos. 109-109.2]
	<b>2. The General Officials</b>	
	<b>Identity features:</b> <i>appointment, specific duties</i>	[no. 110]
	<b>3. Working Bodies, in staff</b>	
	<b>Center of Pauline Spirituality (CSP)</b>	[no. 111]
	<b>Studio Paolino Internazionale della Comunicazione Sociale (SPICS)</b>	[no. 112]
	<b>Comitato Tecnico Internazionale per l'Apostolato (CTIA)</b>	[no. 113]
	<b>Società Biblica Cattolica Internazionale (SOBICAIN)</b>	[nos. 114-114.1]

<b>III.</b>	<i>Duties of the Superior General with his Council</i>	
	1. <i>Immediately after election</i>	[nos. 115-116.5]
	2. <i>On the first meetings of the Council</i>	[nos. 117-119]
	3. <i>In subsequent meetings</i>	[nos. 120-134]
	A) <i>Instances that require the consent of the Council</i>	[nos. 120-133]
	1) <i>Regarding persons (appointments; dismissals; removals; admissions; expulsions; dispensations)</i>	[nos. 122-128.8]
	2) <i>Regarding Houses and Circumscriptions: erections, suppressions; approvals, authorizations</i>	[nos. 129-130.5]
	<i>finances: administration of material goods</i>	[nos. 131-131.6]
	3) <i>Regarding some documents (explanations)</i>	[nos. 132-133]
	B) <i>Cases that require the opinion of the Council</i>	[no. 134]
	C) <i>Decisions that the General can take alone and duties</i>	[nos.135-136]
	4. <i>In the General Chapter</i>	[nos. 137-150.2]
	a) <i>preparation and convocation</i>	[nos. 138-142]
	b) <i>celebration</i>	[nos. 143-150.2]
<b>IV.</b>	<i>Specific duties of some collaborators</i>	[nos. 151-158]
	<b>Vicar General • Secretary • Procurator [• Postulator] • Bursar</b>	
<b>V.</b>	<i>Relations with Communities and Persons</i>	[nos. 159-172.2]
	1. <i>Information and Communication</i>	[nos. 161-161.3]
	2. <i>Visitation to Circumscriptions and Communities</i>	[nos. 162-171.2]
	3. <i>Verification / relaunching in the Interchapter</i>	[nos. 172-172.2]

**101 Organizational Chart of the services of the SSP  
General Government**



*Functions*

*Bodies in staff*



**103.1** According to canonical legislation, the Superior General "has authority over all provinces, houses and members of the Institute, to be exercised in accordance with the Institute's own law" (can. 622).

**104** — is responsible for the Society of St. Paul, "altrice" (nourisher) of the Pauline family, and the responsibility over the relations with the other Pauline Congregations and Institutes belongs to him.

**104.1** He also is the Superior General of the Institutes aggregated to the Society of St. Paul (Jesus Priest, Our Lady of the Annunciation, St. Gabriel Archangel, Holy Family) according to the norms of each respective Statutes, and he is a member of the *General Directorate* of the Association of Pauline Cooperators, who has in him their point of reference.<sup>1</sup>

**105** The Superior General is **elected by the General Chapter**, according to the norms of the Constitutions (art. 222).

**106** In order to be elected, he must have **the following qualifications** (art. 199):

- he must be a priest;
- he must be perpetually professed for at least ten years;
- he must have celebrated already his 35th birthday.<sup>2</sup>

**107** The duration of the Superior General's mandate is six years (art. 199), with the possibility of renewal for a second term.<sup>3</sup>

— He is *ex officio* a member of the General Chapter convoked by him, and in the quality of being the former Superior General, also of the General Chapter convoked by his successor (art. 215.1).

**107.1** The Superior General is also the Local Superior of the General House (art. 198.1) wherein he resides together with his Counselors. For the ordinary management of the House he is assisted by an animator-coordinator who may not be a Counselor General.

♦ The General House is for the benefit of the whole Congregation. It is the residence of the General Government and of the services entrusted to it and to the services referring to Officials (Secretariat, Documentation, Information, Historical

<sup>1</sup> Cf. *Statutes of Institutes Jesus Priest, St. Gabriel Archangel, Our lady of the Annunciation*, art. 52; *Statutes of the Holy Family*, art. 68; *Statutes of the Association of Pauline Cooperators*, arts. 7.1 and 7.15.

<sup>2</sup> If at the moment of election, the Superior General has already gone beyond the age of 70 years, under the point of view of our norms, there is no need for exception as for the Superior General there is no norm that limits the maximum age limit (art. 160.1).

<sup>3</sup> Art. 160 clearly states: "Whoever has undertaken the role of superiorship for two consecutive terms may not be renewed in office at the same level until there has been an interval of at least one year."

Archives,

Center of Pauline Spirituality, Office of the Bursar, etc.,) and often welcomes Paulines as guests, either for short periods of time or for specialization and updating studies.

◆ The Coordinator-animator, dependent on the Superior General, takes care of the ordinary life of the Community and the service of welcoming transiting brothers.

**108** The personal duties of the Superior General are those mentioned by the Constitutions and Directory (arts. 200-201.1; cf. also art. 206.2). As father and pastor, he has:

- a) to unite in charity all the members of the Congregation;
- b) to pay attention to the needs of members;
- c) to be solicitous in coordinating every activity in the context of the Congregation and of the Church, in faithfulness to the Apostolic See and to the spirit of the Founder;
- d) to be available to dialogue with all the members who may with ease and trust approach him;
- e) to protect the Communities from dangers they may meet due to the conduct of members who may disturb their equilibrium (Chap. Doc. no. 641; see no. 013.1);
- f) to submit to the Holy See an annual report on the state and the life of the Congregation (can. 592 § 1; cf. can. 704 as regards the members separated from the Institute; see also no. 127.1, last §).
  - ◆ This report, according to a circular of the CRIS in January, 1988 can be the same report that the Superior General presents to the General Chapter, although drawn in a more synthesized manner.
- g) to promote unity among the branches of the Pauline Family in the spirit of the Founder, in the respect and upholding of the charism of each Institute;
- h) to assure religious, moral and apostolic assistance to the Pauline Congregations for women according to concrete possibilities.

□ Regarding the duties of the Superior General with his council, we shall speak later (nos. 116-134).

#### *The duty of governance*

**108.1** The Superior General and his Counselors form the General Government (art. 198; see no. 109). The General Government intervenes in the various aspects of Pauline life, in a series of cases established by the Constitutions-Directory (see nos. 120 and 134).

◆ The task of the Government, however, does not end in these specified acts. Its area of action is much wider. To it

belongs the duty of daily governing the Congregation in its totality in order that it pursues and reaches its own goal (art 2).<sup>4</sup>

◆ Towards this end, the General Government:

- a) Is called to undertake positive action, foreseeing the problems that changing situations comport and providing the due remedies.
- b) Shall be engaged in animating the brothers, the Communities and the very circumscription structures with respect to the Pauline charism, by stimulating the dynamism proper to it (arts. 8, 37, 67, 82), while giving attention to progress in technology and in organization as "signs of the times" that concern our preaching through the media and which have to be taken into consideration in order that we remain faithful to the spirit of the Founder.
- c) Shall spur Pauline formation in all its instances and aspects (arts. 89 and 90): basic, specific, specialized and continuing formation..., in order that persons may grow in their dimensions —human, cultural, spiritual, apostolic— and that they may be in the position to effectively undertake the specific mission.
- d) Shall attentively follow up the work of vocation promotion, a key element for the future of the Congregation and of our mission in the Church for human welfare in our time (art. 87).

<sup>4</sup> For the meaning of "to govern," see no. 034, footnote 49.

◆ In order to accomplish its duty as guide of the Institute, the General Government:

- e) Shall avail of experts, both from inside and outside, regarding the sectors of Pauline life in order to be informed regarding new situations and new developments, above all in the area of social communication.
- f) Shall establish frequent contacts —through information and guidance— with the Circumscription Superiors and their closest collaborators.
- g) The visitations to the Provinces, Regions, Houses — especially the fraternal visits, those so-called "canonical" or prescribed by certain circumstances— shall be beneficial occasions for the strengthening of such contacts with the manifold realities in which the life of the Congregation is

expressed and which contacts are valued as privileged moments for exercising authentic service of authority (art. 208).

## II

### THE COLLABORATORS OF THE SUPERIOR GENERAL

#### 1. The General Counselors

**109** *Six in number*, they are the immediate collaborators of the Superior General in the government of the Congregation and they share responsibility in the same government (art. 202). They *are elected by the General Chapter with an absolute majority of votes* (for the meaning of this formula, see no. 116.5) and they remain in office from one Chapter to another.

- a) At the moment of the election, the Counselors must have celebrated already their 30<sup>th</sup> birthday and they must be *perpetually professed* for at least five years (art. 203). They cannot be reelected for more than two consecutive terms.
- b) The Vicar General is elected by the General Chapter among the priest-Counselors with an absolute majority of votes. (Regarding his specific duties, more will be said later: nos. 151-152.2).
- c) Each of the Counselors, although they have to be concerned of the whole progress of the Congregation, may assume the duty of following up more closely certain sectors (religious life, formation, apostolate, information), should the Superior General so decide.
- d) The Counselors are members *ex officio* of the succeeding General Chapter (cf. art. 215).
- e) In instances established by common law and the laws of the Congregation (arts. 206-206,2), Counselors give their consent (*deliberative vote*) or their own view (*consultative vote*). Each of these instances shall be considered expressly in the following chapters of this Handbook (see summary outline, no. 120.1 and 134).

109.1 When consent is required, the Counselors vote together with the Superior (see no. 022.1).

109.2 "Official secrets which concern the governing of the Congregation and especially those that concern persons are to be rigorously kept, both during and after completion of office" (art. 163; can. 127 §3).

## 2. The General Officials

**110** They are the Secretary, the Procurator, and the Bursar. (For their specific duties, see nos. 153-158).

- a) *Appointed by the Superior General*, with the consent of his Counselors, they assist the General Government in their respective offices (arts. 207-207.1). The office of the General Officials is incompatible with that of the Counselor.
- b) The **Secretary General** prepares the work of the Council, draws the minutes of the meeting, notifies the concerned persons regarding decisions taken, takes care of the Congregation's Archives.
- c) The **Procurator General** is in charge of the affairs of the Congregation before the Apostolic See.
- d) The **Bursar General** supervises, depending on the Superior General, the economic-financial and proprietary sphere of the Congregation.

## 3. Working Bodies, *in staff*

**111** **Center of Pauline Spirituality (CSP)**. It has been constituted on June 19, 1971 by the decision of the II General Chapter (ordinary and special, 1969-1971) of the Society of St. Paul. It is at the service of the Congregation and of the whole Pauline Family

♦ Its current program is concentrated on two points:

- a) the drawing up of the Opera Omnia of Father Alberione and the establishment of the related Historical Archives;
- b) organizing the Autumn Seminar on various aspects of Paulinity, principally addressed to the male and female students of the Pauline Family studying in universities in Rome.

**112** **Studio Paolino Internazionale della Comunicazione Sociale (SPICS)** (Pauline International School of Social Commu-

nication). It was established by the General Government on June 24, 1978.

♦ It is a center of Pauline formation in the mass media languages in view of evangelization. Its scope is to give a basic scientific, theoretical-practical formation regarding the various aspects of social communication and the utilization of its means along the Pauline mission, under the light of the charisma of Fr. Alberione. Towards this end, the center organizes:

- a) a two-year theoretical-practical course on social communication;
- b) seminars, meetings, conferences, conventions on communication;
- c) specialized media library;
- d) an information service;
- e) offers qualified collaboration with related centers;
- f) consultancy in various organizations of the sector;
- g) other activities directed to the realization of the Institute's goals.

**113 Comitato Tecnico Internazionale per l'Apostolato (CTIA)** (International Technical Committee for the Apostolate) was established by the General Government on November 14, 1988.

♦ The CTIA is composed of an international group of Paulines, chosen by the General Government for their knowledge, experience and competence in the field of specific apostolate; in it, two General Counselors take part.

"A body that is not only consultative but also operative," (cf. "Apropos Priority III," no. 2.5, in *Apostolic organization...*, op. cit., p. 78), the goals of this body are:

- a) to assist and cooperate with the General Government in order to effectively coordinate the apostolate on the supranational level (art. 82), especially in specific language, geographic areas;<sup>5</sup>

<sup>5</sup>Some achievements and projects on this matter: on November 21, 1991, the CIDEP (Centro Iberoamericano de Editores Paulinos) was established for the Spanish and Portuguese languages. Attempts are being made to form the ESW (English-Speaking World) for the English language; for some years, the "Club Europa" has been existing and it ought to make a Group; the creation of the Asian Group is also prospected. All these bodies, in operation or being started, are assisted and coordinated by the CTIA.

- b) to introduce and/or evaluate apostolic projects which may have multinational relevance, with special attention to multimedia projects;

- c) to collaborate with the General Government in the formation of persons responsible of the apostolate while studying and suggesting the forms and the most opportune times in the different historical-environmental situations.<sup>6</sup>

**114 Società Biblica Cattolica Internazionale (SOBICAIN)** (International Catholic Bible Society), was founded by Fr. Alberione in Alba in 1924 and revived and repropounded by the General Government on June 2, 1987 in order to give incentives to the Pauline biblical apostolate in the world. Two Counselors participate in the SOBICAIN.

◆ Its goals are those approved by the Pontifical Brief of October 14, 1960 and contained in its Statutes:

- a) to spread texts of the Bible and to present the Bible in a manner that all the peoples may discover God's plan and accede to the faith and grow in the Christian life;
- b) to pay special attention to those far from the faith, to the socially marginalized and to those who live in missionary areas.

**114.1** Each of these bodies has its own Statutes. As far as they are working bodies of the General Government, their point of reference is the General House; the functioning offices of the SPICS, the CTIA and the SOBICAIN are located in different Circumscriptions of whose structures they make use.

<sup>6</sup> For the international apostolic organization, see nos. 410-416.1

## DUTIES OF THE SUPERIOR GENERAL WITH HIS COUNCIL

### 1. Immediately after election

**115** After the election in the midst of the Chapter, after the person concerned has accepted the designation, and after having made the profession of faith and the rite of brotherly greetings and of thanksgiving to the Lord (see no. 150), the elected Superior

General himself presides the successive sessions of the Chapter (art. 222.4), thus assuring the Chapter's regular performance.

**115.1** ♦ He asks for the assent of the Counselors as soon as they get elected in the assembly.

♦ He convokes the elected Counselors who are absent from the Chapter (art. 222.4).

♦ He signs, together with the Secretary, the Acts and the Chapter deliberations (art. 222.5).

♦ He sees to it that the Acts and the Chapter's decisions that need to be made public are speedily promulgated (art. 222.6).

♦ He meets, together with the Council, the "circumscription delegations" who ask him for an initial exchange of information.

**116** The right to convoke his Counselors belongs to the Superior General according to a calendar that responds to matters to deal with. In order to take decisions, at times the Superior General needs the consent (deliberative vote) of the Counselors, at other times he needs only their opinion (consultative vote, "after having heard or listened to the Council").<sup>7</sup>

<sup>7</sup> The Constitutions and Directory list 48 instances wherein the consent of the Council is required (deliberative vote). These shall be eventually looked over one by one or grouped according to topic (cf. no. 120.1). Only three are the

**116.1** In taking certain decisions, the full Council is required (art. 162). In this case, if one Counselor were absent, he shall be substituted by one of the Officials (normally the Secretary) or another perpetually professed member.

**116.2** In the Council, there ought to be a climate of dialogue, of full trust and freedom, in such a way that each might be able to express his point of view based on information which must be as complete as possible.

**116.3** In the elaboration of decisions, it is preferable that unanimity is arrived at, after having adequately debated on the matter at hand. In instances —which shall be specified below— wherein open or secret voting is necessary, art. 162.1 shall be applied: the Superior votes together with the Counselors in order to ascertain the absolute majority consent. Consequently, the Superior takes the decision (see no. 022.1-2).

**116.4** The Secretary General (see no. 154) takes notes of all the decisions taken, the subject matters dealt with and a synthesis of the eventual discussion. The minutes are read at the opening of the following meeting and, once approved, it is signed by the Superior and by the same Secretary. The minutes shall be ordinarily kept in the established register of the Archives (see no. 154.1).

**116.5** The formula, "absolute majority" means the "absolutely

cases (see no. 134) wherein the consultative vote is required. The Constitutions and the Directory, however, add (in article 206.3): *"The Superior General is not to limit himself to convoking the Counselors in cases where their vote is required for actual validity. In the normal course of events he is to avail himself of their collaboration and keep them constantly informed."*

<sup>8</sup>Cf. "Risposta della S. C. del Concilio," 16 March 1912, III: AAS, Year 1912, p. 404; quoted by L. Chiappetta, *Il Codice di Diritto Canonico, Commento giuridico pastorale*, Napoli 1988, vol. I, no. 712 (p. 149).

greater number of votes," and it must not be erroneously translated with the usual "half plus one," because in uneven numbers this is not exact. For example, out of 9, the absolute majority is 5, but 5 is certainly not half plus one of 9."<sup>8</sup>

## **2. On the first meetings of the Council**

**117** After the establishment of the Council and the Chapter over, the General Government shall take a look at the situations which require most urgent intervention —for example, mandates ending in the Circumscriptions, pending visits, etc.— and the "guidelines for action" mapped out by the Chapter itself in order to proceed to planning.

**118** During one of the first meetings, in order to complete the body the General Officials are to be appointed —Procurator, Secretary Bursar—. They are to assist the General Government in their corresponding offices (art. 207-207.1).

**118.1** These appointments are to be done by the Superior General after the full Council (art. 162), having considered the duties to be assigned to each of the Officials, shall have given its consent in separate casting of votes.

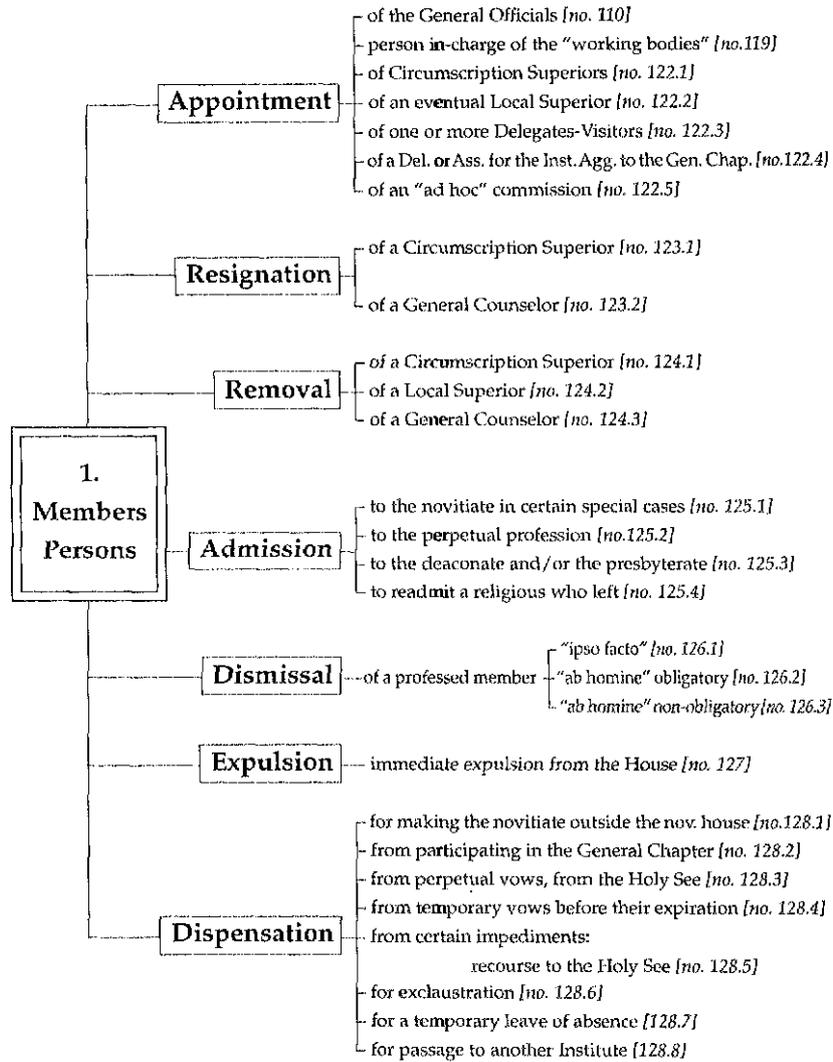
**119** The expiration of other offices in the "support bodies" have also to be taken into consideration (see nos. 111-114.1) in order to eventually complete the framework or to assign/confirm the various directors in their jobs.

## **3. In subsequent meetings**

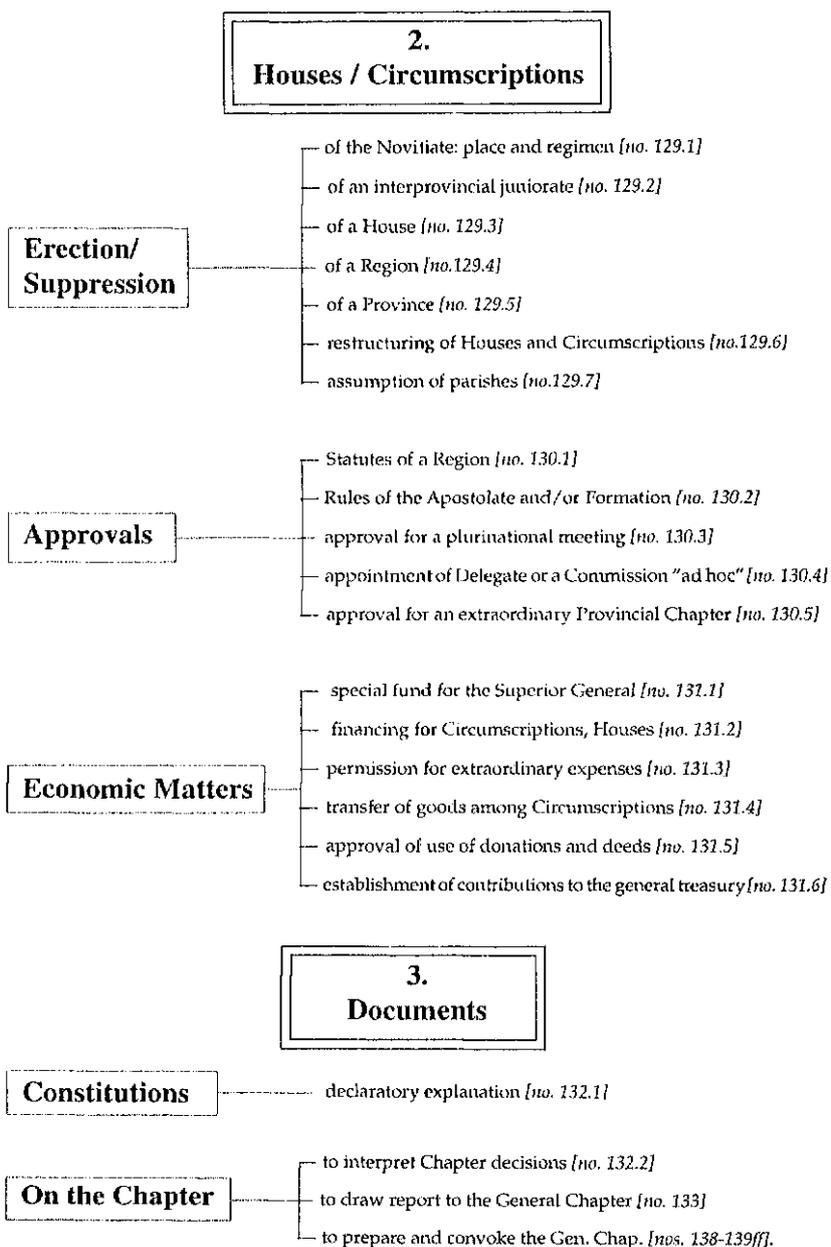
### **A) Instances that require the consent of the Council**

**120** The instances foreseen by the Constitutions-Directory wherein the **consent** of the Council is required are 48. These are presented here in three groups by affinity (regarding persons, regarding Houses and Circumscriptions, regarding documents), further subdivided according to the following scheme.

**120.1 The Superior General with the consent of his Counselors (arts. 206.2 and others) decides on:**



[continued]



*General rule for the deliberations*

**121** Each time that the Superior General needs the consent of the Council in order to decide, **the following is the procedure:**

- a) The Council is convoked by the Superior General himself, ordinarily through the Secretary who prepares the agenda and the necessary documentation (art. 207.3).
- b) With the Council in session,<sup>9</sup> discussions over various matters, based on documentation and information made available to the

Counselors, are held, with each of the participants expressing his own point of view in an open and serene exchange of ideas (see no. 116.2).

- ◆ Until here, as a stage of "preparation for the decision," the work is collegial in a sense.
- c) Before the final alternative —yes or no, one person or another— each expresses his own judgment in a casting of votes by voice or written.<sup>10</sup>
- d) The **decision** follows. The right to decide belongs to the Superior while abiding with the results of the casting of votes and bearing in mind what is said in no. 022.1.

**121.1** With the procedure of every Council meeting clarified, in the following numbers we shall underline only some particular aspects of the case in question, without repeating any longer the various stages already explained in no. **121**.

<sup>y</sup> According to the CJC (can. 119 § 1), in order that a Council meeting be valid, when it concerns elections, the majority of persons to convoke must be present. This rule ought to be applied in all our Council meetings dealing with whatever matter that requires the consent in order to reach a decision. When the matter dealt with concerns appointments, admissions and dismissals, the full Council is required (cf. art. 162).

<sup>10</sup> When the matter directly touches persons —appointments, admissions, dismissals, etc.— it is better to cast written votes. The secretary gathers the ballots, does the scrutiny and proclaims the result.

### *Brief explanation of every case*

## **1) Regarding persons**

### **122** *Appointments*

**122.1** Appointment of a **Provincial or Regional Superior** (arts. 185 and 182). **It** is one of the most important acts of government. **With** the Council complete:

- The report prepared by the Visitors shall be examined (see no. 169);
- The situation of the Province or Region shall be examined;
- Tallying of the written consultation shall be done. After this, the usual procedure is followed (see no. 121).

◆ The Superior General, when appointing a Provincial or Regional Superior, establishes the date of the beginning of the mandate on the first day of the celebration of the Chapter or of the Circumscription Assembly (not before the natural expiration of the preceding Superior). Until then the current Circumscription Government continues its mandate for matters of ordinary administration and/or those that cannot be postponed. This lapse of time shall be useful for the newly

appointed Provincial or Regional Superior to prepare himself properly for the office (see no. 203.2).

**122.2** Appointment of the **Superior of a House directly dependent on the General Government** (art. 176). An evaluation of the situation shall be made, the results of the consultation shall be examined and, after, the usual procedure shall be followed.

♦ Already this is a less frequent case. Those Communities that are usually within the orbit of the General House have as a person responsible a Delegate of the Superior General appointed after consultation with the members of the concerned house. For such appointments, the consent of the Council is not needed.

**122.3** Appointment of **one or more delegates to visit the Communities** (art. 209). Abiding with the spirit of art. 208,<sup>11</sup> normally it is the Counselors who visit the Circumscriptions and the individual Communities. However, it is also possible that the assignment be given to other persons. In all instances, the designation is effected by the Superior General with the consent of his Council. The "appointment" or mandate of the Superior General is expressed in the credential letter that he entrusts to the visitors who present it to the Communities.

**122.4** Appointment of **one of the Delegates or Pauline Assistants of the Aggregated Institutes to participate in the General Chapter** (art. 215.2). The contribution that his presence could give to the Chapter Assembly has to be taken into consideration and then proceed with the usual procedure.

**122.5** Appointment of pre-preparatory or preparatory **Commissions** in view of the celebration of the General Chapter (art. 213.2; see nos. 138 and 140) or postcapitular Commissions to study matters entrusted to the General Government by the same Chapter (art. 218.2).

### **123** *Renunciations (resignations) and substitutions*

**123.1 Renunciation** (resignation) **submitted by a Provincial Superior or Regional Superior** (art. 188). The reasons presented are carefully examined and the consequences on the **Circumscription** which would follow. Then the usual procedure is followed.

♦ For the substitution of the person resigning, the procedure for appointment is followed (see no. 122.1).

**123.2 Renunciation** (resignation) **submitted by a General Counselor**. The norm to follow is the same as the case of a Circumscription Superior (see above).

<sup>11</sup> "Community visitation aims at favoring personal contact between the members of the General Government and the members resident in the various houses..."

- ◆ For the substitution of a person resigning, the proposal of some names is needed, while taking into eventual consideration those names which in the votation of the General Chapter gathered more votes, or with other criteria. Then the usual procedure is followed.
- ◆ The Superior General shall ask for the acceptance of the person concerned and after having obtained it, the Secretary shall communicate to all Circumscriptions the appointment made.

## 124 *Removals and substitutions*

**124.1 Removal of a Provincial or Regional Superior** (art. 161). For initiating such an act, it is necessary to ascertain first the existence of a serious reason, which could be one of those enumerated in CJC (can. 194),<sup>12</sup> or of those more specific reasons listed in article 161 of the Constitutions.<sup>13</sup> In every case, broad faculties to defend himself must be given to the person concerned. After having carefully evaluated the matter, the usual procedure is followed.

- ◆ For the substitution of the person removed from office, the procedure is the same as in appointment (see no. 122.1)

**124.2 Removal of a Local Superior** (art. 177). There ought to be a serious reason (by virtue of the law itself: can 194; or for more specific reasons: art. 161).<sup>14</sup> The General Government may come to know of it through the Circumscription Superior, or directly (in this case there is the need to consult the Circumscription Superior).

<sup>12</sup>Here is the text: "§ 1 The following are removed from ecclesiastical office by virtue of the law itself: 1° one who has lost the clerical state; 2° one who has publicly defected from the catholic faith or from communion with the Church; 3° a cleric who has attempted marriage, even a civil one. § 2 The removal mentioned in nos. 2 and 3 can be insisted upon only if it is established by a declaration of the competent authority."

<sup>13</sup>"The fulfilling of one's office in a damaging or ineffective way which would result in a serious upheaval in the community, or if the Superior found it impossible to fulfil his role because of enduring sickness, or in cases of a similar nature."

<sup>14</sup>See preceding notes (12 and 13).

After having evaluated matters well and after the person concerned has been given wide faculty to defend himself, the usual procedure is followed.

- ◆ For the substitution of the person removed from office, the Circumscription Superior shall follow the procedure for the appointment (see no. 236.2)

**124.3 Removal of a Counselor General.** The rule followed is the same as that concerning a Circumscription Superior (see no. 124.1) and for the substitution (see no. 123.2b).

- ◆ For the removal of a Circumscription Counselor, the Superior General does not need the deliberative vote of the Council, but the *consultative* one (see no. 134).

## 125 *Admissions*

**125.1 To the novitiate.** Normally, this act falls under the competence of the Circumscription Superior with his Council. Art. 110.1, however, includes special cases<sup>15</sup> reserved to the Superior General and his Council. Before making the decision, there must be:

- a) an attentive examination of the bulk of information on the person concerned, information sent by the Circumscription Superior (further supplement may be asked if the case warrants it);
- b) a careful consideration on the petition for admission by the candidate;
- c) ascertaining that there is no impediment whatsoever (those mentioned in can. 643); and

<sup>15</sup> "a) candidates who are over 35 years of age; b) those who have been dismissed from a seminary or college; c) candidates who have already received holy orders."

- d) regarding those who may have already received the sacred orders, seeing to it that what is prescribed in cann. 644ff<sup>16</sup> is accomplished. Afterwards, the usual procedure is followed.

**125.2** To the perpetual profession (art. 146). The Candidates are presented by the Circumscription Superior, with the consent of his Counselors. The Superior shall submit to the General Government: —the petition of the candidate; —the report on the same candidate based on the proper form (see *Appendix 3*), normally done by the Master (or by the Local Superior) and approved by the Circumscription Council. After having examined the documentation, the usual procedure is followed.

◆ Articles 145-145.2 have to be borne in mind regarding the necessary period of time of temporary profession prior to the perpetual profession, should some dispensation from the Superior General may turn out necessary (art. 145.1).

◆ After the profession, the Circumscription Superior shall communicate the event to the parish of origin of the new perpetually professed (art. 146.1; see no. 238.1, last §).

**125.3** To the diaconate and/or the presbyterate (art. 154). The candidates are presented by the Circumscription Superior with the consent of his Counselors. The Superior shall submit to the General Government: —the petition of the candidate; —the report on the candidate based on the proper Form (see *Appendix 3*), normally compiled by the Master (or the Local Superior) and approved in the Circumscription Council. Having examined the documentation, the usual procedure is followed.

◆ Subsequently, the Superior General issues the dimissorial letters, or shall assign the Circumscription Superior to issue it (art. 155).

<sup>16</sup> "Superiors are not to admit secular clerics to the novitiate without consulting their proper Ordinary..." "The admission of clerics or others, who had been admitted to another Institute of consecrated life, to a society of apostolic life, or to a seminary, requires [aside from the documents mentioned in art. 110.2] in addition the testimony of, respectively, the local ordinary, or the Major Superior of the Institute or society..., or the Rector of the seminary."

◆ The Circumscription Superior shall speedily communicate to the parish of origin of the candidate the ordination that took place (art. 154.2; see no. 238.2, last §).

**125.4 Readmission of a professed member who legitimately left the Congregation** (art. 142). This may concern one who was professed in temporary or in perpetual vows. The motivations presented in the petition by the person involved have to be considered and weighed and so as well the information gathered (and furnished by the Circumscription Superior who is supposed to have presented the case). Afterwards, the usual procedure is followed.

◆ It is up to the Superior General to establish "the convenient period of trial," with concrete situations duly considered.

## 126 *Dismissal of a professed member*

◆ The dismissed professed member may be in perpetual or temporary vows (arts. 148-151; 138ff).<sup>17</sup> Let us discuss these two cases as a single unit as they coincide in many elements, although the causes to dismiss a professed member in temporary vows could also be of minor seriousness (can. 696 § 2); in effect, however, these minor causes are not determined in our Constitutions.

**126.1 "Ipso facto" dismissal.** "A member is to be considered automatically dismissed if he:

- has notoriously defected from the Catholic faith;
- has contracted marriage or attempted to do so, even civilly" (can. 694). In these instances, the dismissal is automatic.

◆ It belongs to the Superior General with his Council to declare, without hesitation, the fact, based on the testimonial or documentary proofs gathered (normally furnished by the Circumscription Superior), and other eventual information which may confirm the fact.

<sup>17</sup> This is one of the most complex, if not unpleasant, subjects. In the CJC (cann. 694-704), there is a whole series of clarification related to various "cases" as well as the procedure to follow. Let us try to synthesize.

◆ A "declaratory sentence" is not necessary, only a formal declaration of the reality of the facts. The sentence is made under the same law.

**126.2 "Ab homine" dismissal, obligatory by law.** A religious has to be dismissed from the Institute when he "commits murder, or who by force or by fraud abducts, imprisons, mutilates or gravely

wounds a person" (can. 1397)<sup>18</sup>, "actually procures abortion" (can. 1398)<sup>19</sup>, is "living in concubinage, and a cleric who continues in some other external sin against the sixth commandment" (can. 1395 § 1)<sup>20</sup>.

- ◆ The difference with the preceding case is that here, the dismissal is not "ipso facto" by law, but by *an explicit intervention* of an authority
- ◆ "In these cases, the Major Superior [of Circumscription with his Council] is to collect the evidence concerning the facts and the imputability of the offence. The accusation and the evidence are then to be presented to the member, who shall be given the opportunity for defence. All the act, signed by the Major [Circumscription] Superior and the notary [secretary], are to be forwarded, together with the written and signed replies of the member, to the Supreme Moderator [Superior General]" (can. 695 § 2).
- ◆ Having received the *dossier*, the Superior General with his Council (complete) collegially proceed to carefully evaluate and if dismissal results in the secret casting of votes, the Superior General issues the decree of dismissal; this, in order to be valid, shall express at least summarily the reasons in law and in fact (can. 699). The decree and all the acts are forwarded to the Holy See. The Holy See's confirmation is necessary in order that the decree could take

<sup>18</sup> The perpetrators of such crimes fall under the punishments established by cann. 1397, 1337, 1370.

<sup>19</sup> To this crime is annexed the punishment of *excommunication*.

<sup>20</sup> If it concerns a religious cleric, he is suspended and, if he persists after admonition, he may be dismissed from the clerical state. The same canon, § 2, considers other crimes that comport punishments, not necessarily the dismissal from the clerical state, if the Superior considers it so, convinced that other forms of correction of the religious may be adequate, as well as the restoration of justice and the reparation for the scandal (can. 695 § 1).

effect (can. 700).

**126.3 Dismissal "ab homine" non-obligatory by law.** "A member can be dismissed for other causes (other than those mentioned above), provided they are grave, external, imputable and juridically proven. Among such causes are: habitual neglect of the obligations of consecrated life; repeated violations of the sacred bonds; obstinate disobedience to the lawful orders of Superiors in grave matters; grave scandal arising from the culpable behavior of the member; obstinate attachment to, or diffusion of, teachings condemned by the magisterium of the Church; public adherence to materialistic or atheistic ideologies; the unlawful absence referred to in can. 665 § 2,<sup>21</sup> if it extends for a period of six months; other reasons of similar gravity which are perhaps defined in the Institute's own law" (can. 696 § 1).

- ◆ We would have to add also those cases mentioned in can. 1395 § 2,<sup>22</sup> unless "the Superior judges that dismissal is not absolutely necessary; and that sufficient provision can be made in some other way for the amendment of the member, the restoration of justice and reparation of scandal" (can. 695 § 1).

<sup>21</sup> "Members who unlawfully absent themselves from a religious house with the intention of withdrawing from the authority of the Superiors..." (can. 665 § 2).

<sup>22</sup> "A cleric who has offended in other ways against the sixth commandment of the Decalogue, if the crime was committed by force, or by threats, or in public, or with a minor under the age of sixteen years, is to be punished with just penalties, not excluding dismissal from the clerical state if the case so warrants."

- ◆ Our Constitutions do not list other causes (not even for those in temporary vows) other than those listed in the CJC.
- ◆ In these cases, the earlier procedure is followed (can. 697; see no. 126.2 last §).
- ◆ It has to be borne in mind always that in both cases (nos. 126.2 and 126.3) "the member always retains the right to communicate with, and send replies directly to, the Supreme Moderator" (can. 698).
- ◆ Likewise it has to be borne in mind that "The decree of dismissal has no effect unless it is confirmed by the Holy See, to whom the decree and all the acts are to be forwarded" (can. 700) and that "for validity, the decree must indicate the right of the person dismissed to have recourse to the competent authority [normally the Holy See] within ten days of receiving the notification of the decree. The recourse has a suspensive effect" [of the dismissal] (ibid.).

#### 127 *Expulsion of a religious [removal from the House]*

127.1 "In case of grave external scandal, or of extremely grave and imminent harm to the Institute, a member can be expelled [removed] forthwith from the house by the Major Superior. If there is danger in delay, this can be done by the Local Superior with the consent of his council. The Major Superior, if need be, is to introduce a process of dismissal in accordance with the norms of law, or refer the matter to the Apostolic See" (can. 703).

- ◆ We have to note that art. 150 requires the consent of the Council, expressed by a secret casting of votes, also for the Major Superior (that is, of the Circumscription). It also is established that the whole matter is to be submitted without delay to the Apostolic See through the offices of the Superior General.
- ◆ Canon 703 allows immediate Superiors (circumscription or local) the right to expel as a most urgent remedy to a disastrous situation. The first step is that of expelling the guilty religious; then, unless the scandal is caused by one of the crimes enumerated in can. 694 (in which case there is an automatic dismissal by law, as was mentioned in 126.1, and everything ends there), there are two options: establish the process of dismissal (as indicated above in nos. 126.2 and 126.3), and this is the preferable manner; or else advance the case to the Holy See (because the need of dismissal is not obvious or else everything is so confused that nothing seems clear) and hence leave the decision to the Holy See.
- ◆ In all these instances (nos. 126.1-3 and 127.1) the decree of dismissal —issued by the Superior General collegially with his Council after having examined the various evidences and also the defense and expressing at least summarily the motives of law and fact according to can. 699— has no effect if not ratified by the Holy See (can. 700).

- ◆ The person under trial has to be informed of the decree. He can appeal to the competent authority (the Holy See) within ten days of receiving notification of the decree; such a recourse has a suspensive effect on the decision (can. 700).
- ◆ Finally regarding all the dismissals, the Superior General has to inform the Holy See in his annual report on the state and life of the Congregation (see no. 1.08/f).

## 128 *Dispensations*

128.1 Dispensation of **a novice from the prescribed residence** in order that he may go through the novitiate in a House of the Institute different from that erected for the purpose, under the guidance of an approved religious who will act instead of the master of novices (can. 647 § 2). The circumstances of the case have to be considered, and then go on with the usual procedure.

- ◆ For the transfer or the residence of the entire group of novices referred to in arts. 106 and 108.1, see nos. 136/b-c.

128.2 To dispense a **Chapter delegate, from the obligation to participate in the General Chapter** (art. 206.2/9). It is the case of a delegate by right —*ex officio* or elected— who asks not to participate in the General Chapter. The motives presented by the person concerned have to be evaluated, and then go on with the usual procedure.

- ◆ The "ex officio" Chapter delegates do not have substitutes and hence if one is dispensed, his place remains uncovered. On the other hand, every elected delegate has his own substitute (art. 195.3d, reformed by the V General Chapter, 1986; cf. "Acts", p. 62, and art. 1965*b*; see no. 228.3 and *Appendix 2*); hence, if one delegate is dispensed, the Circumscription Superior shall inform the respective substitute to take the place of the person dispensed and then inform the Secretary General about it.

128.3 To present to the Holy See **the petition by a perpetually professed member for dispensation from the religious vows** (art. 147). Only for very serious reasons (can. 691 § 1), well considered before God, can a perpetually professed member ask for the indult to abandon the Institute and the religious life.

- ◆ The petition, addressed to the Holy See, is presented through the hierarchical means (hence normally through one's Circumscription Superior) to the Superior General.
- ◆ The Superior General submits it (together with his *vote* and that of his Council) to the Holy See. Such *vote* regarding the motivation and of the request and the opportunity of granting the indult must be duly documented.

- ◆ The indulgent, duly granted and notified to the religious, if he does not positively reject it, comports *ipso jure* the dispensation from the vows and from all the obligations due the profession (can. 692).
- ◆ Notice of the dispensation from the vows must be given to the parish of origin of the religious.
- ◆ If the religious is *in sacris*, the indulgent cannot be granted (can. 693) before the person concerned has found a Bishop ready to incardinate him in his diocese.

128.4 To dispense a **member in temporary vows, from the religious vows** (art. 135). According to canon 688 § 2, a member in temporary vows may, for grave reason, ask to leave the Institute before the normal expiration of the vows themselves. The aforementioned reason has to be evaluated and then go on with the usual procedure so the related indulgent requested by the person concerned may or may not be granted by the Superior General.

128.5 To decide whether **to appeal to the Holy See for the dispensation from some impediments**. These concern rather rare cases regarding the admission of novices (art. 110) in the spirit of can. 643 § 1, or regarding irregularities for the reception of the sacred orders the dispensation of which is reserved to the Holy See according to can. 1047. Evaluate well all the circumstances, and then go on with the usual procedure.

- ◆ Granted that such impediments or irregularities are more often consequences of certain crimes (cf. cann. 1041 and 1042), before advancing the case, the reformation of the person concerned has to be first ascertained well.

128.6 To grant *exclaustration* to a perpetually professed member (art. 206.2/2; can. 688 §§ 1 and 3). The temporary departure from the Congregation may be *requested* by the person concerned or else *imposed*. In both cases, for a grave reason.

- a) The *requested exclaustration* (by grace) can be granted by the Superior General, with the consent of his Council, for a period of three years.
  - ◆ It has to be borne in mind that if it concerns a deacon or a priest, the consent of the Ordinary of the place where the exclaustrated is to reside is required.
  - ◆ The extension of the indulgent, with the three years over, or a concession of more than three years, is reserved to the Holy See.
  - ◆ If the cause of the exclaustration ends before the expiration, the exclaustrated member can and must go back to the Community.
  - ◆ The exclaustrated religious, although remaining under the dependence and care of his Superiors and also of the Ordinary of the place, above all if he is a cleric, is deprived of the active and passive voice (can. 687).

b) The *imposed* exclaustation is reserved to the Holy See, upon request of the Superior General with the consent of his Council.

- ◆ There ought to be a serious, true and just cause.
- ◆ Justice and charity has always to be kept.
- ◆ The end of the exclaustation remains suspended ("ad nutum" by him who enacts it).
- ◆ It can be imposed on a perpetually professed member and also (although it is a rare eventuality) on a member in temporary vows.

128.7 To grant a **professed member**, a *leave of absence*, that is, to live outside the House of the Congregation (art. 206.2/2). This can be granted by the Superior General with the consent of his Council, but for a duration of not more than one year (unless it is for reason of health, studies or of apostolate to undertake in the name of the Institute).

- ◆ Can. 665 § 1 attributes this faculty to the Major Superior (hence also to Circumscription Superiors); but art. 206.2/2 gives restrictions.<sup>23</sup>
- ◆ There must be a grave reason (cann. 665 § 1 and 686 § 1).
- ◆ With the duration over, should the reason persist or another valid reason arises, the Superior may extend the leave of absence or else grant a new permission. Attention has to be paid however not to elude the spirit of the law which obliges the religious to community life for the fruits that this renders to every member.
- ◆ The religious who is legitimately absent continues to enjoy all the rights in the temporal, spiritual, juridical, social and economic order.

128.8 To grant a **perpetually professed member the passage to another Religious Institute**, according to can. 684: "§1: Perpetually professed members cannot transfer from their own religious Institute to another, except by permission of the Supreme Moderators of both Institutes, given with the consent of their respective councils. §2: On completion of a probationary period of at least three years, the member can be admitted to perpetual profession in the new Institute. A member who refuses to make this profession, or is not admitted to do so by the competent Superiors, is to return to the original Institute, unless an indult of secularization has been obtained."

<sup>23</sup> It is one of the cases wherein the Institute's own law prevails (or clarifies) common law. Of 122 canons dealing with religious life, 60 expressly refer to the Institute's own law.

## 2) Regarding Houses and Circumscriptions

## 129 *Erections and/or suppressions*

**129.1 Erection of the novitiate, establishing its location** (art. 106). The task of establishing in a Circumscription the Novitiate House, to suppress it or transfer its location and **to determine the special modalities of the rule of life of the novitiate** belongs to the Superior General with the consent of his Council, through a written decree (can. 647 § 1), normally upon the request of the respective Circumscription Superior.

◆ The Superior General, with the consent of his Council, can also establish more novitiate houses in a single Circumscription, after having listened to the Superior concerned (art. 106.1)

**129.2 To form interprovincial juniorates** (art. 126.1). Upon request by respective Circumscription Superiors, the Superior General, with the consent of his Council, can grant the permission to erect one or more inter-circumscription juniorates.

**129.3 To open a House** (art. 174). To found a new House<sup>24</sup> belongs to the Superior General with the consent of his Council:

- upon request of the Circumscription Superior;
- after having obtained the written consent of the Bishop of the Diocese (can. 609 § 1).

◆ The *suppression* of a House also belongs to the Superior General with the consent of his Council, under the proposal of the respective Circumscription Superior who shall have already consulted (informed) the Bishop of the Diocese (can. 616 § 1).

<sup>24</sup>The Chapter Documents (1969-1971) clarifies at no. 674: "No new House shall be founded unless there is a sufficient number of members to carry out the purpose for which the foundation is destined; or if the area of apostolate is not adequate and if there is no possibility for the House's financial self-sufficiency." We need to make a distinction between **House** and Community. The Constitutions and Directory (art. 173) foresee the existence of Houses with less than three members, the minimum number to have a community. Then they establish (arts. 180 and 180.6) the minimum number of five members so that the Local Council could be formed.

**129.4 To form a Region** (art. 181). The task of forming a Region belongs to the Superior General with the consent of his Council, when in a country there are at least two Houses and it is believed opportune to create this structure.

◆ The *suppression* of a Region and the destination of goods (art. 182.4) belongs as well to the Superior General with the consent of his Council.

**129.5 To form a Province** (art. 183). When a Region, having at least three houses, shall have reached a notable growth in personnel and in apostolic activities, the Superior General with his Council can erect the Province.

- ◆ The *suppression* of a Province and the destination of goods (art. 183.1) belongs as well to the Superior General with the consent of his Council, should the conditions above no longer hold.
- ◆ The Houses of the suppressed Province could form a Region, if the conditions are there, or else directly depend on the General Government.

**129.6** To order the reorganization of **Houses or Circumscriptions**, wherein the local structure is inadequate (art. 206.2/12). This intervention could happen when a Region or Province, as above, is suppressed or the need arises for reorganizing the remaining forces. After having carefully considered all the circumstances and looking after the welfare of the members, the Superior General with the consent of his Council decides on what has to be done.

**129.7** To allow **the assumption of parishes** (art. 76). Under the request of the Circumscription Superior and of his Council, the Superior General with the consent of his Council can grant, but "only in exceptional situations and for serious reasons" the permission to assume the care of souls in a parish.

### **130** *Approvals, authorizations*

**130.1** To approve **the Statutes of a Region** (art. 182.2 and 206.2/ 1). Within three months after the formation of a Region or after the appointment of the first Regional Superior (or Delegate), members of the same Region elaborate their own Statutes, patterned after the norms regarding Provinces; the Statutes are approved by the Superior General with the consent of his Council. The approval is required also each time that the Statutes are modified, normally by the Assembly when the Regional Government is renewed.<sup>25</sup>

**130.2** To approve **the Regulations for the Apostolate and for Formation** (art. 206.2/1) In order to enact priorities issued by the General Chapter, or on his own initiative, the Superior General with the consent of his Council may state for the whole Congregation the guidelines for application in Formation and in the Apostolate.

- ◆ These Regulations may allow the creation of supracircumscriptive bodies (see no. 130.4) directly dependent on the Superior General or on a Delegate of his notwithstanding its being based on existing structures in the Circumscriptions (see no. 114.1)

**130.3** To authorize **specialized meetings on the general and multinational level** (art. 206.2/10) It is the right of the Superior General with his Council to authorize these meetings to deal with topics on formation, apostolate, Paulinity, etc.

<sup>25</sup> According to CJC (can. 94 § 1), "Statutes properly so called are regulations which are established in accordance with the law in aggregates of persons or of things, whereby the purpose, constitution, governance and the manner of acting of these bodies are defined." By themselves, the Statutes should precede the formation of the Region. In our case, however, it is a matter of adjusting to the small regional circumscription the regulation of the Province, wherein the purpose, the manners of acting, the constitution and the governance are already defined.

130.4 To appoint a Delegate or Commission for promoting, managing and coordinating apostolic activities for the welfare of the whole Congregation or of various Circumscriptions (art. 206.2/11). We are in the area of international organization, within the sphere of the Apostolate and of Formation. It is the right of the Superior General with the consent of his Council to take these decisions and to appoint persons or organizations of support (see no. 130.2) in order to promote initiatives.

130.5 To give the permission for the convocation of an extraordinary Provincial Chapter (art.195.2; see no. 241.3). With the consent of his Council, a Provincial Superior, before matters of special importance, can convoke an extraordinary Provincial Chapter (and likewise a Regional Superior for an Assembly). In order to do it, he needs the approval of the Superior General with the consent of his Council.

### 131 *Economic situation*

#### *Administration of temporal goods*

131.a [*Patrimonial capacity of the Congregation*] The juridical personality of the Institute —as a whole and that of the individual Circumscriptions and of Houses— recognized by the Church, comports *ipso iure* the patrimonial capacity, that is, the right to acquire, own, administer and alienate temporal goods (can. 634 §1; art. 225).

♦ This patrimonial capacity is recognized, on civil terms, by many States, to whose laws the CJC refers numerous times (cann. 22,197, 668,1286,1290; art. 229.3). In those places where this is not true, we must find an adequate form to guarantee this right which is absolutely necessary for our life and mission (art. 225).

131.b [*Duty of government*] The administration of material goods is one of the duties of government. Thus it is established by the CJC (can. 1279 § 1),<sup>26</sup> and along the same line, we also have the Constitutions: "The financial responsibilities of the Congregation are entrusted to Superiors and their Counselors, at all levels. Therefore, they constitute the board of administration, and discharge their function by means of bursars" (art. 229; can. 1280). We can say that just as government is for persons (in order to guide them towards the goals of the Congregation), so administration is for goods, that is,

temporal goods (in order to acquire, keep and use them in view of the goals of the Congregation).<sup>27</sup>

- ◆ Administrative responsibility is shared, aside from various Superiors on all levels and in their respective spheres, also by confreres to whom has been entrusted the administration of an initiative (art. 180.8) and by all the members inasmuch as the use of goods and poverty are inseparably intertwined.<sup>28</sup>
- ◆ The practice of evangelical poverty in the Institute comports:<sup>29</sup>
  1. The spirit of poverty (art. 33);
  2. an effective, poverty contextualized in the socio-economic situation of the place (art. 35,1), which avoids "all appearance of luxury, excessive gain and the accumulation of goods" (can. 634 § 2 and 635 §3; art. 38.3b);
  3. an industrious life (arts. 36, 77, 226);
  4. the dependence and the limitation in the use and in the disposition of goods, which implies "each one of the members... to put into the common fund, at the service

<sup>26</sup> "The administration of ecclesiastical goods pertains to the one with direct power of governance over the person to whom the goods belong."

<sup>27</sup> Cf. V. De Paolis, in *Nuovo Dizionario di Diritto Canonico*, San Paolo, Cinisello B. 1993, p. 23 (under the heading "Amministrazione dei beni temporali ecclesiastici").

<sup>28</sup> Can. 636 § 2 prescribes to Bursars the obligation "At the time and in the manner determined in the Institute's own law... to render an account of their administration to the competent authority." The same obligation is prescribed for other eventual administrators to whom specific autonomous administration has entrusted, for example, concerning the administration of an apostolic activity, of an editorial activity, etc. (cf. L. Chiappetta, op. cit., vol. I, no. 2626, (p.733). Nothing forbids that there may be partial or specific "Councils of Administration" which flow to the "Council of Administration" which supervises the whole Circumscription (or the whole Congregation).

<sup>29</sup> Cf. M. Dortel-Claudot, in *Nuovo Dizionario...*, op. cit., p. 812 (under the item "Povertà").

of the Congregation, what he receives from his work, from pension funds, subsidies and insurance or gifts" (art. 35); 5. the collective witnessing of poverty and of charity towards the needs of the Church and of the poor (can. 640; arts. 38 and 38.3d).

**131.c [Regulation]** The use of material goods in the Congregation is regulated by the rules of the Church and of the Constitutions and Directory insofar as they are ecclesiastical goods (cann. 1255, 1257) and the religious (can. 635), by reason of belonging to a public juridical person —the Congregation— and by reason of the proper ends that such goods have to achieve (can. 1254 §2; art. 224).<sup>30</sup>

**131.d [The figure of the bursars]** Canon 1279 § 1 establishes (see above, no. 131.b) the general principle that supports the juridical person as well as the administrator. The same CJC (can. 636 § 1), however, imposes among religious the distinction between the office of the Bursar (on the general and provincial levels: see no. 157.1, footnote 48) and that of the Superior. Also in the Constitutions and Directory

<sup>30</sup> "There are two reasons that justify the right of an Institute to possess a patrimony of movable and immovable goods: a) the sustenance of its members, in activity or rest... and b) the achievement of its specific apostolic end. This aspect clearly varies from one Institute to another. There are Institutes that need... expensive apostolic tools, which require money, establishments, and there is no need to be complicated about it.... The mission has always the priority, and every Institute has to adjust to its means, and hence the expenses for them!" (AA. VV. *Direttorio Canonico*, op. cit., p. 227f).

it is established that "In every organization, at whatever level, care is to be taken to differentiate between the decision-making body and the executive body in such a way that the decision-maker is not the executor or vice versa" (art. 229.4). Superiors, therefore, "discharge their function by means of bursars" (art. 229) as regards administration of goods. The Superiors do not lose responsibility over administration and the Bursars, although enjoying a large space of autonomy by virtue of the office itself, are subordinate to their own Superiors and they act under their direction (can. 636 § 1).

- ◆ The specific duties of Bursars are taken up in nos. 157-158, 261-263, 324-326.2.

131.e [*Concept of administration and division*] Administration, properly speaking, "is understood, in Canon Law, as the complex of deeds addressed to the conservation and the amelioration of the [congregation's] patrimony and to the reception and use of their incomes and fruit. In a wider sense, administration includes also the acquisition and alienation of goods and the drawing of related contracts."<sup>31</sup> We shall speak of alienation in another part (see no. 131.j).

- ◆ We need to observe the local laws regulating administration and to bear in mind that administration is at the service of the Apostolate —our most precious patrimony— and hence it should never become static, immobilized and an end in itself.

131.f Administration may be ordinary and extraordinary (can. 638 § 1). The distinction between acts of ordinary and extraordinary administration "is fundamental in Canon Law, not only because of the difference of importance between the two, but also because, in the situation of acts of extraordinary administration, there are particular juridical formalities to observe in view of validity itself."<sup>32</sup>

131.g The CJC —like many civil Codes— does not establish any concrete criteria regarding such a distinction, but it leaves the definition to the Institute's own laws while, regarding the matter, it gives only some theoretical indications. Generally, we can say that "acts of extraordinary administration —also called 'deeds in excess of'— are those that are potentially useful to modify the patrimonial consistency of an institution, and acts of ordinary administration that all pertain to the conservation of patrimonial goods and their utilization,"<sup>33</sup> in our case for the goals of our mission.

131.h In the Constitutions and Directory, such a distinction appears

<sup>31</sup>L. Chiappetta, *Il Codice...*, op. cit., vol. II, no. 4169 (p. 382). <sup>32</sup>Ibid., vol. II, no. 4183 (p. 387). <sup>33</sup>Ibid., vol. I, no. 2638 (p. 735).

only indirectly (art. 228).<sup>34</sup> The Chapter Documents 1969-1971 are more explicit and they offer some precise indications (see nos. 810-813) although only as examples. The VI General Chapter, in order to carry out what was requested by can. 638 § 1, mandated the General

Government in the action line no. 9 of the II Priority: "...the General Government is to establish the criteria for ordinary and extraordinary administration, indicating necessary limits." These limits have to be articulated on various levels in such a manner that at a certain point the Local Superiors, the Directors and General Coordinators (in their proper areas of responsibility) can make decisions, and so do the Circumscription Superiors with their Counselors and finally the Superior General with his Council (except in cases where there is a need to refer to the Holy See).

131.i [*Descriptions and examples*] To determine the acts of ordinary and extraordinary administration<sup>35</sup> is a delicate and complex operation.

<sup>34</sup> Here are the elements –not many indeed– that our Institute's own law offer on the matter: "To alienate the temporal goods of the Congregation and to contract debts which could adversely affect it, there is required the necessary authorization, in accordance with what is set in particular and common law" (art. 228). In article 192.1/5, referring to the acts for which the Provincial Superior needs the consent of the Council, we read: "gives approval to the program and the financial budgets of the individual houses as well as that of the Province, and gives approval for extraordinary expenses, with the permission of the General Government when this is required."

<sup>35</sup> For example, here are some elements which can be useful as guide for understanding when an act is or becomes of extraordinary administration: "The quantity, the risks for loss; the weight the act may have on the substance or only on the fruits; dangers on the stability of the same patrimony; the nature of the object of administration and of the service which is offered; the means and the complexity of the deal; the value of the thing, the duration of execution; the uncertainty of the financial results; the proprietarial, economic and financial consistency of the same juridical person" (V. De Paolis, *La vita consacrata nella Chiesa*, EDB, Bologna 1992, p. 225 [our translation]; cf. Id., in *Nuovo Dizionario di Diritto canonico*, op. cit., p. 24). As one may notice, the concept of extraordinary administration is not a rigid one and in its application, it may find different forms. Much depends on the economic consistency of the Institute and of the nature of its apostolic activity. This explains why the canonical legislation, except for some well defined cases, has preferred to remain along general lines, leaving the Institute's own law to establish what are the acts that exceeds ordinary administration and thus becomes extraordinary administration (can. 638 § 1).

Taking into consideration what we have said earlier (no. 131.g), let us try to describe some concepts of ordinary and extraordinary administration and then, following the lines of the Chapter Documents, let us proceed by way of examples:

◆ 1) *Ordinary administration*: includes all the acts and business operations that are repeated regularly and periodically and those that concern the conservation of the patrimony and the carrying out of the apostolic activities and of the daily life of the Institute.

– For example: the amount needed for food, clothing, furniture, trips, communication-information, updating, the normal operations of apostolic activities, rentals, salaries and the like, bank accounts in sums considered lesser as regards either the size of the administration or within the competence of the person.

◆ 2) *Extraordinary administration*: includes those deeds that exceed ordinary administration or the purpose (not the conservation of the patrimony, but its increment) or for the manner and the measure (beyond the competence of the

person who sets them or they assume a strongly relevant amount).

— For example: the acquisition or the exchange of immovable goods or of movable goods of significant value; the renunciation or acceptance of an inheritance or of a donation consisting of an immovable good or also of an immovable good of value, above all if these are subject to burdens or conditions; the construction of buildings; the extraordinary repairs of immovable goods; the lease of an immovable good on long term basis (for a duration of more than nine years), or else of goods of considerable value; engaging in mortgages or loans; the setting up of mortgages; getting into active or passive legal proceedings (can. 1288); fixed bank operations or high-risk investments; the collection, the warranting or payment of large debts; in general, every kind of conspicuous expense, not justified by purpose of maintenance or normal and ordinary operations of things. Furthermore, certain acts have to be taken into consideration (the creation of a new corporation, onerous contracts of collaboration, sales of intellectual rights, alienation of mastheads or titles of book series...),

♦ In concrete, more than the quantity or the amount, the criterion for defining "extraordinary" an expense comes from the *end* or from the *manner*: in fact it can happen that certain "extraordinary" expenses would be less than the ordinary ones inasmuch as, granted the magnitude of our apostolic activities (art. 224), in some cases, the amount of the "ordinary expenses" [those required by the normal needs of the apostolate] could go much beyond the amount established for extraordinary administration.

**131.J** [*A special administration case*] *Alienation* is to be clearly distinguished and is differently ruled in the CJC from the concept of administration, even the extraordinary one: "The permission of the authority competent by law is required for the valid alienation of goods which, by lawful assignment, constitute the stable patrimony of a public juridical person, whenever their value exceeds the sum determined by law" (can. 1291)<sup>36</sup>. It is the only case wherein reference is made to "a maximum sum," which, for the Religious Institutes, has to be fixed by the Holy See, or by the Congregation for

<sup>36</sup> Alienation does not always coincide with the exchange of something for money (sale), but it includes also the cession of full ownership, radical or direct; the renunciation of the capacity to possess and of personal rights; the guarantee contracts and/or surface contracts; the obligations that import economic burdens; etc. Hence, the CJC's approach to alienation is: "any transaction by which the patrimonial condition of the juridical person could be adversely affected" (can. 638 § 3).

<sup>37</sup> As of now, such a sum has not been established, and hence "the Religious Institutes have to abide with the sum established by the Bishops' Conference of one's country" (V De Paolis, in *Nuovo Dizionario...*, op. cit., p. 12, under the heading "Alienazione"). This maximum limit is proposed by the Bishops' Conferences according to the different local situations, to the entity of the Church and of the Institutes; periodically this limit is updated. The last "sums" according to some countries (in a list of 56 countries), as of January '94, are the following (in US\$ if not specified in the local currency): Argentina: 200,000; Australia: 2 million Australian dollars; Brazil: 165,000; Canada: 1 million Canadian dollars; Chile: 120,000; Colombia: 300,000; Ecuador: 37,000; France: 5 million francs; Germany: 10 million DM; Japan: 120 million yen; Great Britain: 1 million pounds; Ireland: 1 million pounds; Italy: 900 million Lit; Mexico: 500,000; Nigeria: 100,000; Portugal: 100 million Esc; Spain: 100 million pesetas; USA: 3 million; Venezuela: 3 million bolivars. These amounts —which in some cases are doubled by deeds of Nuncios or apostolic delegates (cf. Domingo J. Andrés, *El derecho de los religiosos*, Madrid 1983, no. 296)— can be useful to us as points of reference; and by virtue of exceptions and considering our kind of apostolate, the General Government could also determine much higher sums.

the Institutes of Religious Life (can. 638 § 3).<sup>37</sup>

□ *After these clarifications on the concept of "administration of temporal goods" let us move on to examine the cases wherein, in order to decide, the Superior General needs his Council's consent.*

**131.1** To set a **special monetary fund under the disposal of the Superior General** for special needs (art. 206.2/4). It is convenient that the Superior General has funds for special cases and needs of which he might know through personal contacts members may have with him (art. 200).

**131.2** To grant **finances for Provinces or Regions or Houses** (art. 206.2/5). In the event of new apostolic initiatives or new foundations or in special circumstances, the Superior General may decide, with the consent of his Council, to help Circumscriptions by granting sums of money as grants or as loans, after a formal request of the Circumscription Superior.

**131.3** To grant **permission for extraordinary expenses or for acts of alienation, indebtedness, obligations, contracts** (art. 206.2/6). As mentioned above (see no. 131.a-b), the responsibility over the Congregation's economy is entrusted to the Superior General with his Council (art. 229). In accordance with the norm of CJC, also the Circumscriptions and the Houses have juridical capacities —hence, responsibility— over economic matters (art. 225), but for these the capacity is limited inasmuch as they need the authorization of the higher level of authority (art. 228) to enact those deeds which are considered belonging to extraordinary administration.

◆ Based on the affirmation of the CJC (see no. 131.f-j), or on the practice of other religious institutions and considering our special situation, we consider extraordinary expense for which the authorization of the Superior General is required:

- 1) Always if it concerns:
  - a) alienation of immovable goods;
  - b) exchange of immovable goods with titles;
  - c) to mortgage an immovable good;
  - d) to lease an immovable good with a contract of long duration (more than 9 years);
  - e) to acquire immovable goods;
  - f) to build new buildings;
  - g) to grant trusteeship;
- 2) In the following cases when the amount surpasses the 2/3 of the maximum limit indicated by the national Bishops' Conference {see no. 131.j, footnote 37):
  - h) to make monetary loans;
  - i) to contract debts and obligations;
  - j) every conspicuous expense not justified by the purposes of maintenance and normal and ordinary operation of things.

◆ In these instances, and others similar to them should they arise, the Circumscription Superior, after have approved the

operation, with the consent of his Council, shall seek the permission of the Superior General (see no. 243.1b), who may grant it with the consent of his Council. The Superior General shall make provisions for seeking the permission of the Holy See when this is needed.<sup>38</sup>

**131.4** To decide on **the transfer of goods from one Circumscription to another** (art. 206.2/7). The temporal goods of the Congregation, according to the norms of common law (can. 635 § 1), are ecclesiastical goods destined therefore to worship, to the sustenance of persons, to the exercise of works of apostolate (can. 1254 § 2). Furthermore, they are "as being at the service of the whole Congregation" (art. 229.1). Hence, the Superior General, with the consent of his Council –and obviously after having consulted the Circumscription Superiors involved– can decide to transfer goods from one Circumscription to another.

**131.5** To permit **the administration and use of donations and deeds** (art. 206.2/8). Among the manners of acquiring property of goods there are the donations, the deeds, the pious foundations, the bequeaths (cann. 1299-1310). The Superior General,

<sup>38</sup> The orientation of the Holy See –by what an expert who is deeply involved in these matters– is that of controlling deeds of alienation, especially when they concern artistic patrimony. As regards investments, no limits are practically placed – if not dictated by wisdom and good sense– and the acquisitions can be done without previous rescript unless the civil Notary requires the "nihil obstat." with the consent of his Council, can grant the permission to a member or to the Superior of a House to accept such donations and similar deeds, seeing to it, on one hand, that the will of the donor is accomplished, and, on the other hand, that they do not constitute a burden for the Congregation.

**131.6 Contribution of Provinces and Regions to the general treasury** (art. 207.5). In order to sustain the General Government –and its structures, which are at the service of the whole Congregation– Circumscriptions shall render an annual contribution actually established at 1% of all gross incomes.<sup>39</sup>

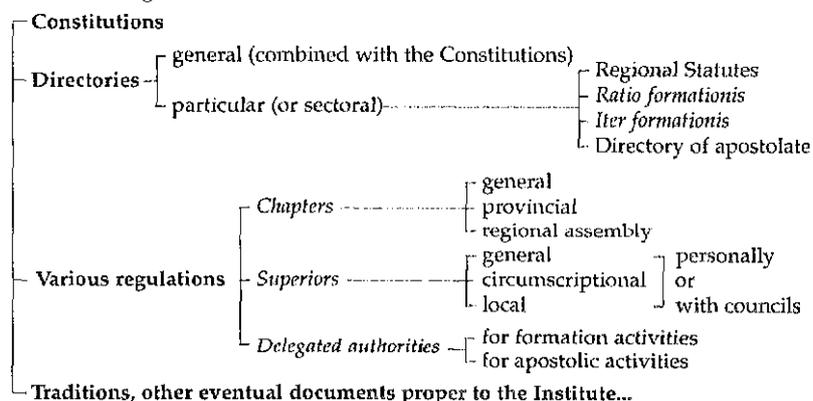
### 3) Regarding some documents

#### 132 *Authoritative explanations*

**132.1** To give **declaratory explanation of the Constitutions** (art. 206.2/13). The authentic interpretation of the Constitutions, which is the fundamental code of the Congregation,<sup>40</sup> falls under

<sup>39</sup> The decision was taken during the meeting of the General Council on October 25, 1975.

<sup>40</sup> A Congregation's "own law," founded on the common law, responds to the following scheme:



the competence of the Holy See (art. 45; cf. can. 576). The Superior General, with the consent of his Council, can give a declaratory explanation on the same Constitutions.

132.2 To interpret the decisions of the Chapter (art. 206.2/14). Should controversies arise on the interpretation of the decisions of the Chapter, the Superior General with the consent of his Council can settle them.

133 To draw a complete report on the state of the Congregation (art. 220). The President of the Chapter — the Superior General who, as a rule, has convoked it— presents to the same Chapter "a complete report on the state of the Congregation with respect to members, religious life and its undertakings" (art. 220; see nos. 141-141.2). This report shall have been previously approved and signed by the members of the General Council.

**B) Cases that require the opinion of the Council**

134 As has been mentioned (see no. 116, footnote 7), two cases are foreseen when the Superior General can decide "after having listened to the Council" (without the need of its consent):

1. To remove from office a Circumscription Counselor (art. 191): for serious reasons and normally at the request of the respective Circumscription Superior (see no. 238.6, who is nonetheless consulted, even if the case is not presented by him), such removal can be decided upon by the Superior General after having heard his Council, following the usual procedure.
2. To dispense for some time a religious or a House from some disciplinary articles of the Constitutions and the Directory (art. 46; cann. 85-86).

3. To authorize the appointment to local Superior of a member belonging to another Circumscription (art. 176.1).

C) Decisions that the Superior General can take alone

135 In governing the Congregation, within the confines of common law and of the Constitutions and Directory, the Superior General could do everything alone, except what is prescribed he should do with others (that is, in practice, with his Council as was seen in the cases just mentioned above).

136 The Constitutions-Directory expressly enumerate some of the decisions the Superior General can take alone:

- a) To authorize the Circumscription Superior to allow that a perpetually professed member renounce his patrimonial goods (art. 38.1).
- b) To authorize a **group** of novices to transfer, during specific periods of time, to another House of the Congregation designated by him (art. 106).
- c) To establish that the novitiate be undertaken within a more numerous community (art. 108.1).
- d) To allow, directly or by delegation, that the Circumscription Superior permit a perpetually professed member to change his testament (art. 117.1).
- e) To impose an adequate period of trial on him who, having legitimately left the Institute, has been readmitted to it (art. 142; see no. 125.4).
- f) To dispense from some years of temporary profession, once the three years established by Canon Law (art. 145.1) are accomplished, one to make the perpetual profession.
- g) To allow, directly or by delegation, the Circumscription Superior to issue the dismissorial letter after the admission of a candidate to the sacred orders (art. 155).
- h) To dispense from limits of age one who already has celebrated his seventieth birthday to be appointed Superior (art. 160.1).
- i) To transfer a religious from one Circumscription to another, after having consulted the person concerned and the respective Circumscription Superiors (art. 206.4).
- j) To give the "first obedience" or first assignment to candidates to perpetual profession and to the sacred orders according to the needs of the Congregation (cf. *Pauline formation for mission*, directive no. 7, p. 190 of the "Acts", Rome 1995).

136.1 On the other hand, the Constitutions-Directory also expressly list the duties of the Superior General:

- a) To make known the documents of the Holy See, especially those that regard the religious life, the apostolate of social communication, and to see to it that they are applied (art. 49.1; see can. 592 §2);
- b) to accept the appeal or recourse that a temporarily professed member, who may have been excluded from the

- renewal of the vows or not presented for the perpetual profession (art. 137), presents;
- c) to see to it that the acts and decisions of the General Chapter that have to be made public be speedily promulgated (art. 222.6);
  - d) to visit, personally or through one or more delegates, the individual Communities of the Congregation for at least once during his mandate (art. 209; see nos. 162-171.2).
  - e) abiding with the provisions of the CJC, to submit to the Holy See the annual report on the status and the life of the Institute (cf. can. 592 § 1; see no. 108g).

#### 4. In the General Chapter

137 The Constitutions-Directory clearly describe the nature and goals of the General Chapter (arts. 210-211)<sup>41</sup>. They also establish quite in detail the *iter* to follow: starting from a reference

<sup>41</sup> The General Chapter is thus presented in can. 631 § 1 of the CJC: "In an Institute the General Chapter has supreme authority in accordance with the constitutions. It is to be composed in such a way that it represents the whole Institute and becomes a true sign of its unity in charity. Its principal functions are [1] *to protect the patrimony of the Institute [religious patrimony: spiritual, ascetic, apostolic, cultural, disciplinary, etc., that is the thought and the propositions of the date —the end of the Superior General's mandate— the preparation begins one year and a half before the celebration; the official convocation takes place six months prior to the celebration.*

137.1 In two circumstances, an extraordinary Chapter may be held (cf. art. 212):

- "when the Superior General is no longer able to govern before the end of his term of office";
- "whenever a very serious and urgent situation regarding the good of the whole Congregation necessitates its being convoked. The Holy See is to give its authorization beforehand."

#### a) Preparation and convocation

138 One year before the official convocation of the Chapter —after the date of the celebration has been established— the Superior General, with the consent of his Council, assigns a pre-preparatory commission which has the principal task of consulting all the members, by means of a suitable study paper, and to prepare a consonant methodology (art. 213.2).

138.1 According to an already established practice, every General Chapter has a direction or a central theme which is normally chosen by the General Government on the basis above all of the suggestions received from the

Circumscription Superiors on the occasion of the  
Interchapter Assembly.

*founder, sanctioned by the competent authority of the Church, regarding the nature, the end, the spirit and the nature of the Institute, and its sane traditions; cf. can. 578] and [2] to foster appropriate renewal in accord with that patrimony, It also [3] elects the Supreme Moderator [Superior General], [4] deals with matters of great importance, and [5] issues norms which all are bound to obey." In the following paragraphs of canons 632-633 are prescribed the essential norms that regulate every Chapter and the following related themes are further discussed: representation, duties, the definition of its own laws, in reference also to "other Chapters" provincial, regional... Cf. L. Chiappetta, *Il Codice...*, op. cit., vol. I, nos. 2606-2615 (pp. 726-729).*

**138.2** The theme shall obviously concern one of the key points of the Pauline reality and it shall be the point of reference of the pre-preparatory commission in readying the study paper regarding the questions of life and of the activities of the Congregation. The General Government, in the spirit of art. **217.1**, could seek other experts assigning them to prepare papers and conferences which may help the Chapter delegates to better put into focus the matters to deal with.

**138.3** The members of the pre-preparatory commission — in adequate number— are chosen based on the criteria of competence and, as much as possible, its being international. The coordination is entrusted as usual to one of the General Counselors.

**138.4** The work, to be undertaken within one year, principally consists in the preparation of a questionnaire — which is to be sent to all the members of the Congregation, with the opportune instructions— and in the tabulation and reading of the responses sent back. The results of such a survey, together with the eventual observations of the same Commission, are entrusted to the General Government which is to pass them on to the Preparatory Commission (see nos. **140-140.1**).

**138.5** As for the methodology to follow in the Chapter, the coordinators of the pre-preparatory commission as well as the preparatory commission —in agreement with the General Government— shall assign an expert who:

- a) shall study the best procedure;
- b) update, if he believes it opportune, the Iter or Rule of the Chapter;
- c) shall decide what slant and mode to give to the reports that the Circumscription Superiors have to prepare (art. 196.3c);
- d) shall ready —in agreement with the aforementioned coordinators— the detailed program of the activities to present to the Chapter.

**138.6** The General Government or the coordinators of the Commissions have also to provide the personnel and the necessary equipment for the Chapter: secretariat, simultaneous

translation, logistics, organization of liturgical celebrations,<sup>42</sup> various services, etc.

139 Six months before the foreseen celebration, the Superior General with the consent of his council convokes the Chapter and establishes its date and place (art. 213).

139.1 Such convocation is done through letters or equivalent means of communication to all the Provinces and Regions, as well as to those Houses directly dependent on the General Government: besides noting the date and place of the celebration, the letter shall contain also the list of the participants *ex officio*, the norms for the election of the delegates, the terms within which the Provincial Chapters and the Regional Assemblies have to be conducted, and the prayers for the success of the Chapter (art. 213.1)

139.2 The members of the General Chapter are (arts. 215-215.4):

- *ex officio*: The Superior General, the former Superior General of the mandate immediately before; the General Counselors, the General Officers; the Provincial Superiors and the Regional Superiors (or Delegates);
- *by election*: the delegates of the Provinces, of Regions, of Houses directly dependent on the General Government;
- *by designation*: one of the Delegates or Pauline Assistants for the Aggregated Institutes.

140 Once the Chapter has been officially convoked, the Superior General with the consent of his Council forms one or more preparatory Commissions for refining the material gathered, conveniently distribute it by topics and to draw some outlines or proposals which shall be tendered to the Chapter delegates as aid for the work in the Assembly.

140.1 The material elaborated by the pre-preparatory Commission could be organized according to traditional points

<sup>42</sup> Among the Chapter delegates, those members who do not understand Italian well are always more numerous. Hence, to prepare the liturgical texts in the different languages (those used in the Congregation) in time —from the opening celebrations hence— is most important; to see to the simultaneous translation of introductions, comments, homilies, etc., also matters.

(the

"four wheels"), or according to another format. On this would depend the number of Commissions, which could also be made into just one.

140.2 For the choice of the members of the Commission, the same criteria should be followed as in the preceding stage (see no. 138.3), and it is convenient that some of them be the same persons so that there is continuity. The coordination of the work could be entrusted, also at this point, to someone from the General Council. The elaborated results shall be speedily placed under the disposal of the Chapter delegates.

141 The Superior General shall prepare for the General Chapter a report on the state of the Congregation as regards persons, the religious life, the apostolic activities of the same. This is approved and signed by the members of the General Council (art. 220).

141.1 This report is made in a manner that it reflects the reality of the Congregation based on the direct knowledge of the Government, and making use of the reports coming from the Circumscriptions. Nevertheless, the Superior General shall not limit himself to just stating simple "objective" observations, but he shall try to go deeper, and as if soaring, he shall venture into making proposals, that is presenting prospects and suggestions for the development of the Congregation.

141.2 The report may be presented as a single unit in which everything is globally included; however, it could also be presented in blocks, by topics, allowing the presentation in the Chapter hall to be done by different persons: for example, those matters concerning the specific area of the Procurator, the Bursar, or the activities of various "support bodies" to the General Government (see nos. 111-114.1). It is convenient also to underline a verification as regards the priorities and the operating guidelines given by the preceding Chapter. In any case, the facilitator shall be informed in due time so he could bear it in mind at the planning stage (see no. 138.5).

142 *In case of the Superior General's absence* (art. 214), all the pre-capitular *iter* is reduced: the convocation is done by the Vicar General, with the consent of the other Counselors, and the Chapter has to be celebrated not beyond six months after the cessation of the office of the Superior General. Consequently, the time for preparation is shortened and what is mentioned in nos. 138-139 shall be brought to close as fast as possible and within the possible measure.

*b) During the celebration*

143 With the Chapter gathered, the Superior General presides it and he is the maximum guarantor of the proceedings of the Assembly assisted by the bodies created in view of the direct election of the Chapter delegates (cf. art 217.2).

143.1 It has become a custom by now that at the start a few days are dedicated to enlightenment guided by experts, as referred to in no. 138.2, who with their lectures would help the reflection of the Chapter delegates regarding matters of great importance.

144 The formal start of the Chapter comes with the verification, on the part of the President, of the accreditation documents of the Delegates authorizing them to take part in the Assembly (art. 217).

145 Immediately after, if the prepared program (see no. 138.5) does not provide otherwise, the *Iter* or the Rules of the Chapter are presented. The Assembly examines and approves them.

146 Based on what has been established in the Iter or the Rules of the Chapter, the internal bodies of the Chapter are formed with the election of the scrutineers, the Secretary, the moderators, the members of the Central Commission, the study commissions or work groups, etc.

146.1 For these elections, all Chapter delegates have active and passive voice.

146.2 Confreres in the various Circumscriptions shall be informed adequately and speedily. In view of this, one (or more) reporters shall be elected to prepare the communiques.

147 At the time established by the program, the President shall present his report on the state of the Congregation (art. 2,20; see nos. 141 and 141.1-2), and the Provincial and Regional Superiors shall present reports of their own Circumscriptions (art. 196.3c; see no. 138.5).

148 The election stage for the offices of the government of the Congregation begins always with the election of the Superior General. On the first day the President of the Chapter:

- a) presides over the celebration of the Eucharist during which, under the light of the Word of God, he shall exhort the Chapter Delegates to bear in mind the needs of the Congregation, the serious responsibilities of government that are to be entrusted to those who would be elected, to proceed according to conscience and to seek only the welfare of the Congregation (art. 221);
- b) with the Chapter delegates gathered in the hall and after having invoked the Holy Spirit with the hymn "Veni Creator," he makes the oath to be faithful to his duties as President of the Chapter and to keep secret what he would come to know during the course of the election (cf. 222.2/2);<sup>43</sup>
- c) he invites the scrutineers to make the same oath,<sup>44</sup> and then all the Chapter delegates make the promise to elect him whom they esteem capable to the various offices;<sup>45</sup>
- d) he watches over so that everything proceeds in an orderly manner;
- e) he checks especially the number of ballots gathered and then examines the names written in them as one of the scrutineers proclaim them aloud;
- f) with the scrutiny over, he announces the result.

148.1 In these elections all Chapter delegates have active and passive voice, and all perpetually professed members of the

<sup>43</sup>The formula could be this: "Before Christ the Lord, I swear to faithfully do my duty as President of the Chapter and to keep secret whatever I may come to know during the course of the elections."

<sup>44</sup>The formula shall be similar to the preceding one: "Before Christ the Lord, I swear to faithfully do my duty as scrutineer and to keep secret whatever I may come to know during the course of the elections."

<sup>45</sup>The formula shall be that contained in the Directory: "Before Christ the Lord, who will be my judge, I pledge to elect the person whom, in conscience, I judge should be elected."

Congregation who qualify as regards the established requirements for the various offices (see nos. 106 and 109/a) have passive voice.

**149** When a candidate shall have garnered the sufficient number of votes —two thirds of the number of voters until the 8th scrutiny, the absolute majority after that (see no. 116.5)— the President asks for his assent with the simple question, "Do you accept?"

149.1 Should the person elected be absent from the Chapter, the President shall take care to get in touch with him as soon as possible in order to ask for his assent. The Chapter remains suspended —at least as regards the elections— until the elected person arrives (art. 222.3).

149.2 In case the person elected were the President himself, the question regarding acceptance and the following proclamation shall be addressed to him by the Chapter Secretary (art. 222.2/6).

**150** Having obtained the assent of the elected person, the President proclaims it to the Assembly with the words written in the Directory<sup>46</sup> The person elected makes his profession of faith.<sup>47</sup> The Chapter members greet him and pay their fraternal respects. The session closes with a rite of thanksgiving to the Lord (art. 222.2/7-8).

150.1 The newly-elected Superior General assumes the presidency of the Chapter and undertakes all the duties proper to the Superior General (see above, no. 115.1 & ff.).

150.2 The election just done is communicated to competent ecclesiastical and civil authorities.

<sup>46</sup>Here they are: "*The General Chapter, duly assembled, after having received the votes of all in accordance with the number established, has elected the Very Rev. N. N. I therefore declare the same N.N. duly and canonically elected Superior General of the Society of St. Paul. In the name of the Father and of the Son and of the Holy Spirit Amen*" (art. 222.2/5).

<sup>47</sup> There is a proper formula for this profession: "*I, N.N., firmly believe and profess all and every truth contained in the Symbol of Faith, that is: I believe... [the Apostle's Creed, or that of the Mass]. Furthermore, I embrace and profess all and every single truth regarding the doctrine of the faith and on moral conduct, whether they have been defined by the Church or affirmed by solemn Magisterium, as they are taught by her.*"

## IV

### SPECIFIC DUTIES OF SOME COLLABORATORS

#### *The Vicar General*

151 The Vicar General is a Major Superior (can. 620). He is "elected by the General Chapter from among the priest Coun-

selors. An absolute majority of votes is required. Whenever the Superior General is absent or impeded, the Vicar General fills in for him; however he may take decisions only on those matters of ordinary administration or which cannot be deferred" (art. 204).

**151.1** The Vicar's authority in general, is that which is exercised not in his own name but by the authority and in the name of the person to whom he is vicar.

152 The Constitutions and Directory take into consideration a particular case: "Should the Superior General find himself in the impossibility of governing permanently, the Vicar General takes over his functions until the next General Chapter which must be immediately convoked by him and celebrated within six months" (art. 205; cf. art. 214).

**152.1** The Vicar General also carries this office with respect to the Institutes aggregated to the Society of St. Paul: "Jesus, Priest," "St. Gabriel, Archangel," "Most Holy Mary of the Annunciation;" (see Statutes, art. 52 § 1) and "Holy Family" (see Statutes, art. 58.1).

**152.2** As for the rest, the Vicar General is one of the General Counselors. Should his office fall vacant, the Superior General with the consent of his Council shall appoint another Counselor (see no. 123.2b) and afterwards, he shall appoint, among the priest-Counselors the new Vicar General.

### *The Secretary General*

153 The Secretary General is one of the Officials who assist the General Government. He is appointed by the Superior General, with the consent of his Council. He remains in office for the entire mandate of the Superior General and is a member by right in the following General Chapter (art. 207.1). He can always be reappointed in office.

154 The duties of the Secretary General are the following (art. 207.3):

- a) to prepare the work of the Council, with the agenda and the necessary documentation made available in due time to the Counselors;
- b) he is present at the Council meetings and draws the minutes which he shall sign together with the Superior General as soon as they are read and approved in the next meeting;
- c) he draws the public acts of the Congregation;
- d) he takes notes of the decisions taken and informs those who need to be informed and sees to it that this is done;
- e) he keeps in order and updates the Archives of the Congregation, being vigilant that the documents are faithfully drawn and kept;

- f) he takes care of the relations of other Pauline Congregations with the General Government, at the level of General Secretariats;
- g) he coordinates the various services of the Secretariat: the preparation, the sending of official communications to the Circumscriptions (informative bulletins, circular letters, etc.); he takes care of the updating of the records of personnel and the publication of the "Status of personnel," of the annual statistics, of the list of addresses, of the Pauline Calendar, etc.

154.1 The principal duty of the Secretary General, as the chancellor/notary of the Congregation is that of seeing to it that the

Acts of Government are duly drawn and conserved. In the Secretariat of a religious Institute, many documents diversified among them are drawn. They could be roughly grouped into two kinds:

*a)* Documents of great relevance, signed both by the Superior General (or of his Vicar) and of the Secretary: *Decrees* (for certain administrative acts; for example: appointment of a Circumscription Superior, of General Officials, of international bodies, etc.; erection or suppression of Houses, Regions, Provinces, etc.; publication or application of general norms or norms for special groups; approval of Circumscription or sector statutes, etc.; institution of juridical personalities; etc.); *Minutes* (synthesis of the "Acts" of a Council, of a Commission, etc.); *indults* (in reply to a consultation or a petition; for example: permission for exlaustration, for absence from the House, for secularization or dispensation from the perpetual vows, for passage to another Institute or other permissions). In some instances, the practice deviates from what is said above: some documents in fact are signed by the Superior General alone, or else by the Procurator or by the Secretary.

*b)* Documents of minor importance, signed by the Secretary alone: *Declarations* (to give authorized explanation of a constitutional norm, or the interpretation of fact); *Communications* (to notify or inform persons concerned on a matter that regard them: for example, admission to the novitiate, to the temporary or perpetual profession, dispensation from the temporary religious vows; to issue the "obedience" to a member, or other dispositions, etc.); *Extracts of minutes*; etc.

154.2 Another important duty of the Secretary General is that of taking care of the Archives of the Congregation. *The Archives* is the collection of writings or documents received and drawn by an Organization in relation to its activity which documents, by their use, are meant to be kept by it. Great attention and summary importance must be given to the General Archives. An Archives which is well kept and updated does not only turn out to be of great help to those who succeed in the service of authority, but it also is so for those who intend to draw from the "memory" of the Congregation.

*a)* In the General Archives must be duly kept: the personal files of members of the Congregation (biographical data,

photograph, curriculum vitae, official correspondence); minutes (General Council, meetings with other bodies); documentation related to Circumscriptions (acts of the Provincial Chapters and of regional Assemblies, Regional and Sectoral Statutes, minutes of Circumscription Councils, annual reports, official correspondence); acts of the General Government (minutes, normative and orientational documents, circulars, yearly financial reports, etc.) and documentation related to Houses and bodies directly dependent to the General government (CSP, CTIA, SOBICAIN, SPICS, etc.); civil and juridical deeds (Statutes of eventual corporations and the likes, procurements, etc.); and documents related to the other institutions of the Pauline Family (meetings, common activities, agreements, etc.); and documents related to relations with ecclesial offices (Vatican decasteri, diocesan ordinaries, etc.).

*b)* *The Historical Archives* is part of the General Archives and constitutes the "memory" of the Congregation. Duly subdivided, are kept there what concerns the Founder, the first generation Paulines, the life and works of the Congregation, the significant events, the institutions of the Pauline Family, matters regarding individual members (deceased and departures), etc.

*c)* The use of the documents of the Archives are under proper rules of prudence. The Secretary shall be concerned so that "nothing is taken out or is submitted to anyone if not according to the norms approved by the General Government" (Chap. Doc. no. 749*d*; cf. can. 488). Documents reserve *ex natura rei vel ex juris præscripto* are to be safeguarded with maximum caution (can. 489 § 1).

### *The Procurator General*

155 The Procurator General is an Official in charge of the affairs of the Congregation before the Apostolic See (art 207.2). He is appointed by the Superior General, with the consent of his Council; he remains in office for the entire mandate of the Superior General and he is a member by right in the next General Chapter (art. 207.1). He can always be reappointed in office.

**156** The duties of the Procurator General are the following (cf. art. 207.2):

- a) He informs the Superior General of all the acts of the Holy See that could concern the Congregation;
- b) He follows up all eventual dealings with the various competent offices and informs the Superior General about them by presenting to him every year also the report on the matters dealt with the Holy See.

\_ The Postulator General

156.1 The Postulator General is a Pauline appointed by the Superior General. He shall be engaged in initiating and following up with the competent Vatican Congregation the canonical process regarding the causes for becoming venerable, for beatification or canonization of some of our deceased brothers whose holiness is desired to be officially recognized.

### *The Bursar General*

157 The Bursar General is an Official in charge of taking care of the administration of material goods. He is appointed by the Superior General, with the consent of his Counselors; he remains in office for the entire mandate of the Superior General, and is a member by right in the next General Chapter (art. 207.1). He can be reappointed always in his office.

157.1 The appointment of the Bursar General, who looks after the administration of goods, is a need that is imposed by virtue of the CJC (can. 636 § 1).<sup>48</sup> The figure of the Bursar has to be distinct from that of the Superior (see nos. 131.b

<sup>48</sup> For Congregations, the institution of the Bursar General on the level of general is a juridical obligation; a bit lesser on the level of province ("similarly," is interpreted by some as an attenuating statement: cf. Domingo J. Andres, *El*

and 131.d).

157.2 The Bursar is constituted according to the modalities and the requirements established by the Institute's own laws. He is subject to the norms established in canons 1273-1289, and undertakes his duties under the direction of his respective Superior.

158 The duties of the Bursar General are indicated in article 207.4 of the Constitutions and Directory (Chap. Doc. nos. 796-799) as follows. He:

- a) executes the decisions of the General Government as regards finances (transfer of goods among Circumscriptions, requests for contributions for the common fund, etc.);
- b) takes care of the ordinary administration of the Pauline Fund, while preparing with the General Government the annual budget;
- c) punctually gets information on the financial situation of individual Circumscriptions in order that he could speedily refer it to the General Government;
- d) annually updates the inventory of goods (immovable, donations, bonds of whatever kind) of the whole Congregation;
- e) draws the annual general financial statement and presents it to the Superior General and his Council for approval;

- f) gathers the data on the financial status of the Congregation for the global report to be presented to the General Chapter;
- g) keeps himself informed regarding laws, both civil and ecclesiastical, existing in the sector, availing himself of experts when needed (art. 229.5);
- h) under the mandate of the General Government, he could intervene in individual administrations (provincial, regional, local and sectoral) give advise and suggestions and to report on the state of the same administrations (Chap. Doc. no. 797);

*derecho de los religiosos*, op. cit., no. 267; others instead give a stricter interpretation: cf. L. Chiappetta, *Il Codice...*, op. cit., vol. I, no. 2625). For local Communities, it is only advised ("as far as possible").

- i) participates in the meetings of the General Council when financial matters are discussed and furnishes to members of the Council all the data they might need in view of decisions to take (Chap. Doc. no. 799).

## V

### RELATIONS WITH THE COMMUNITIES AND WITH PERSONS

159 Fraternal communication is one of the hinges of the life of the Pauline, "man of communication." "Our religious family and the house where we live must be the first field of our apostolate [communication]: to be in touch with one's brother is a duty since it is the law of the love of the Lord (Rom 12:10)." Thus the Chapter Documents 1969-1971, no. 354, express for the strength of this reality intrinsic and descriptive of human nature, which is to communicate.

159.1 Communication includes information, however, it goes deeper than that because in it are offered to the brother not just news or ideas but the more precious personal values. Authority assumes responsibility also over this service of communication while remembering that the fundamental value of the Community [Congregation] are "The persons who make up the community... and the community's goal is to give them fraternal help towards their sanctification through their dedication to the apostolate" (art. 17).

159.2 The tight network of communication should penetrate the entire fabric of the Congregation, to reach from top to bottom in multiple incoming and outgoing directions. The General Government keeps frequent contact with the Circumscription Superiors, with the persons responsible of apostolic and formation activities and, through them, with

all the Pauline confreres. Towards this end, it shall make use of the wide range of means which today are available for communication: mail, telephone, telex, fax, electronic mail, etc.

160 In context with this attention towards the confreres, the Constitutions and Directory, in reference to the General Government, underline especially two actions: that of information (art. 167.1) which in a certain manner must be constant, and that of visitations to the Communities with timetables established more precisely (arts. 208-209.4).

### *1. Information and communication*

161 Aside from direct contacts through letter, telephone, fax etc., with Circumscription Superiors and other responsible persons, the General Government —through its Secretariat— shall regularly communicate with the confreres of the different Circumscriptions with punctual messages calling meetings, giving special directives, informing about certain events, and requesting for data regarding persons or activities.

161.1 In order to communicate with the various Circumscriptions, the General Government utilizes two periodical publications —in Italian, Spanish and English—:

1) "San Paolo," a bulletin that contains official documents: Letter from the Superior General, reports of visitations and the following orientation in view of the Provincial Chapters and the Regional Assemblies;  
2) "San Paolo News," a bulletin that contains information on encounters, meetings of the General Council and the calendar of planned visitations, admissions to the profession and to the sacred orders, acquisition of scholastic degrees and other titles, activities of ongoing formation, apostolic initiatives by countries or language groups, achievements in the area of vocation and formation, publications on Pauline themes, appointments and movement of personnel, updating on new addresses and telephone numbers, a panorama of the various branches of the Pauline family and finally the memorial of deceased members during the period of time.

**161.2** Many of these materials come from the Circumscriptions, through Bulletins, communication from Superiors, information from the persons in-charge of sectors. In this manner, the circulation of information for the welfare of all is established.

**161.3** Other publications of general interest are: the Pauline Calendar, the addresses of the Pauline Family, the Congregation's Status of Personnel, etc.

### *2. Visitation to Circumscriptions and Communities*

**162** Along the line of availability for dialogue with all the confreres (art. 200; see no. 108), the Constitutions and Directory emphasize, among the duties of the Superior General, the visitation —personal or by means of one or more Delegates (see no. 122.3)— to individual Communities of the Congregation for at least once during his mandate (arts. 208-209.4; see no. 136.1/d).

**162.1** The CJC prescribes this visitation (can. 628 § 1), allowing the Institute's own laws to determine the time and manner, and indicating what ought to be the attitude of the religious as regards the Visitor.<sup>49</sup>

**163** We have to distinguish two kinds of visitation (art. 209.1): the "canonical" one, in coincidence with the change of Circumscription government, and the "fraternal," undertaken by the initiative of the Superior General or upon request of a House or of a Circumscription and that of verification (art. 209.4). Here, we shall deal with the first to which the Constitutions refer at length.

<sup>49</sup> Can 628 § 3: "The members are to act with confidence towards the visitor, to whom when lawfully questioning they are bound to reply truthfully and with charity. It is not lawful for anyone in anyway to divert the members from this obligation or otherwise to hinder the scope of the visitation."

**163.1** In any case, the visitation has to be considered by the General Government "as one of the best ways it has of carrying out the service of authority in an authentic manner and of giving an effective contribution to communities along the lines of animation" (art. 208c).

#### **a) Purpose and characteristic of the visitation**

**164** The purpose of the visitation is that of "favoring personal contact between the members of the General Government and the members resident in the various houses as well as promoting religious life and apostolic activity in accordance with the Founder's spirit and in response to the real needs of the area" (art. 208a).

**165** "The hallmark of every visitation will be its preeminently pastoral aspect and is to be considered as a time of great importance, an advantageous and necessary occasion for renewal in the area or house visited" (art. 208b).<sup>50</sup>

<sup>50</sup> On the atmosphere with which the visitation has to be undertaken, the Founder has left these precious suggestions: "The Major Superior in visitation to Communities. 1) In the first place, he has to recite many times the second joyful mystery; then he departs with Mary in order to accomplish a duty of service and of charity; he journeys with Mary praying and bearing Jesus, Way, Truth and life; he stays in the House to visit as *qui ministrat* (he who serves) by communicating holy thoughts, holy desires,

holy resolutions, meditating on and reciting the Magnificat with Mary. 2) He shall examine, study, praise much what is good. 3) He shall show himself as a man of abundant prayer, one who observes the Pauline religious life. 4) He accomplishes the visitation according to what the Constitutions say. 5) He avoids discussions, observes common life, reflects on the greater need, makes sure to reconcile obedience with the esteem to Superiors. 6) If he notices ten defects, he corrects one or two in each, giving above all directions. 7) He remembers that, if during his superiorate, he spends time to deserve esteem and affection, the rest of the time shall bear him 30, 60, and 100 for one; otherwise, he shall be deluded. Let him be Jesus Master Way and Truth and Life" (From a written work of 1957 by Fr. J. Alberione).

**165.1** With these positive criteria, there is the intention to remove every inkling of inspection; it nonetheless does not exclude verification, clarification of eventual difficult and conflictual situations and the eventual correction if it were necessary.

**165.2** The visitation is not to be reduced to a momentary, sporadic and as if fleeting passage. It embraces, as we shall see now, three stages: cognitive, at the encounter of the Visitors with individual confreres and the communities; orientative, when the Superior General presents the guidelines of orientation for the succeeding years; and of guidance, that starts with the presence of one or more members of the General Government in the Provincial Chapter or Regional Assembly, and then goes on to the verification after one year, and this is extended with continual exchange of information and communication between the General House and each of the Circumscriptions.

#### **b) Preparation and procedure of the visitation**

166 Visitation to a Circumscription in coincidence with the preparatory stage for the change of provincial or regional government is already an established practice (art. 209.1). The Visitors accomplish at the same time the prescribed consultation for the renewal of government (arts. 176,182 and 185). After having established in the General Council the date (see no. 122.3), the Superior concerned is informed and the Visitors agree with him about the dates along general lines, and this information is extended in due time to all the Communities involved.

**166.1** The Visitors shall prepare themselves for the visitation by studying all information regarding the Circumscription or House to be visited: reports of the preceding visitation, annual reports received, etc. On their part, also the confreres prepare themselves for the visitation (art. 208b): they organize themselves in such a manner that they would be available during the days indicated for the meeting with the Visitors; they prepare ahead the information that might be asked; feeling themselves involved and responsible so that everything gets done properly for the good of the Circumscription.

167 The Visitors' first meeting is customarily with the Circumscription government so that they may have an updated general view regarding the status of personnel, the progress of apostolic and formation activities, the financial situation, etc.;

they take a look at the report for the end of the mandate (art. 188.2); they establish better the schedule of the visits to the various Houses, they plan the meetings with the Communities or with the various groups; they take into consideration the emerging problems; in short, they set the concrete dynamics of the visitation.

167.1 "At the time of starting visitation in the individual houses, the Visitors are to present original documentation of their delegation to the Local Superior.<sup>51</sup> So as to have an adequate knowledge of the situation the Visitors have the right and the duty to be informed on all those matters that concern the members and the undertakings of the community which they are visiting" (art. 209.2; see no. 162.1, footnote 49).

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

169 After the visitation, the Visitors submit to the Superior General, together with documentation they gathered, their report regarding the state of the Circumscription (art. 209.4a) and the envelopes of consultation. During the meeting of the Council, the situation of the Circumscription is taken into consideration, then the appointment of the Circumscription Superior is undertaken (see no. 122.1) and the lines of orientation are underlined. The Superior General shall send to all the members of the Circumscription visited

<sup>51</sup> Obviously, if the Superior General himself makes the visitation, the document of accreditation is not needed.

these lines of orientation in view of the following planning which is to be done in the Chapter or in the Assembly for the duration of the new mandate.

170 As much as possible at the Provincial Chapter or Regional Assembly at the start of a mandate, one or more members of the General Government have to be present. This has already become a practice and it has been ratified and to a certain extent codified by the VI General Chapter (cf. art. 196.1bis, formerly 196.1).<sup>52</sup>

171 After about one year, a verification visitation from the General Government shall be done based on the priorities and the lines of action decided upon in the Chapter or Assembly (art. 209.4b).

171.1 The modalities of such a visit have not been established. But this shall always include meetings with the Circumscription Government, and with the Teams for the Apostolate and for Vocation Pastoral and Formation. The results of the verification shall be taken into consideration in the Council meeting, and the Superior General shall communicate to the Circumscription (or House) what he deems convenient.

171.2 The General Government shall continue to accompany the progress of the Circumscriptions through other eventual visitation, meetings international in nature, regular communication (see nos. 161-161.3), occasional orientations, the examination of the annual report (art. 192.4) which every Circumscription Superior has to submit to the Superior General.

<sup>52</sup> The VI General Chapter, 1992, appended and addition to article 196.1bis (formerly 196.1): "...and study commissions. Let one or more members of the General Government be present when possible during the course of the Provincial Chapter or Regional Assembly at the beginning of its mandate" (see *Appendix 2*).

### 3. *Verification / relaunching in the Interchapter*

172 "Three years after the conclusion of the Chapter, the General Government is to convoke the Provincial Superiors, the Regional Delegates and, in the measure that is deemed opportune, persons knowledgeable in the various areas of formation and the apostolate, in order to check with the plans drawn up by the General Chapter and to discuss with them the more urgent problems facing the Congregation" (art. 223).

172.1 The Interchapter Assembly (or Interchapter) comports:

- a) a stage of verification on the congregational level, by means of a report of the Superior General and the reports of the Circumscription Superiors regarding the implementation of the priorities and guidelines of the General Chapter on their respective levels —general, provincial or regional, including the local—;
- b) a stage of relaunching or planning for the next three years, always based on the programmed orientations of the Chapter along with opportune reinforcements and retouching.

172.2 The Interchapter is not a deliberative assembly. Nonetheless, it could approve along general lines certain documents entrusted by the Chapter to the General Government, directly or through some Commissions. And it can also assume the

opportune orientations to face the more urgent problems of the Congregation that surfaced from the various reports. Finally, the Superior General is wont to ask for suggestions in view of certain foreseen events regarding the theme of the next General Chapter.



**II**

**THE CIRCUMSCRIPTION**

**GOVERNMENT Province, Region**

**(Delegation)**

**(nos. 200-267)**

## 200 OUTLINE OF THE CHAPTER

<b>I.</b>	<b>The Circumscription Superior</b>	[nos. 201-206.2]
	<b>Identity:</b> <i>appointment, requirements, duration of mandate</i>	[nos. 201-205.1]
	<b>Personal duties:</b> <i>the duty to govern</i>	[nos. 206-206.2]
<b>II.</b>	<i>The collaborators of the Circumscription Superior</i>	[nos. 207-214]
	<b>1. The Provincial or Regional Counselors</b>	[nos. 207-207.4]
	<i>Identity: number, requirements, election, duration of mandate, duties</i>	
	<b>2. The Officials: Secretary, Bursar</b>	[nos. 208-208.2]
	<b>3. Management of activities: delegated authority</b>	[nos. 209-214]
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## I

## THE CIRCUMSCRIPTION SUPERIOR

*Identity features of the Circumscription Superior*

## GOVERNMENT

**201 The figure of the Circumscription Superior** —Provincial or Regional— is described in art. 184 (of the Constitutions and Directory). He

- is the person responsible for the Circumscription;
- is a Major Superior;

**201.1** According to canonical legislation, the Major Superior receives, through the ministry of the Church, the authority to serve the Community in the role of guide and, if he is a priest, he exercises in it the function of "Religious Ordinary" (or personal: can. 134 § 1) with the corresponding ecclesiastical power of governance (cann. 129 and 596). Each time that in the CJC reference is made to the "ordinary," without the specification "of the place," it is to be understood to refer also to "Major Superiors" (can. 620) unless these are expressly excluded.

**202** — is the central animator of the Circumscription, the bond of unity and the promoter of its development;

- is also the Major Superior of the Aggregated Institutes present in his territory.<sup>1</sup>

**203** The Circumscription Superior **is appointed** by the Superior General, with the consent of his Counselors, with previous private consultation of all the professed members of the Circumscription itself (art. 185; see no. **222.1**).

<sup>1</sup> "The Major Superiors of the Society of St. Paul, *congrua congruis referenda*, are also the Major Superiors of the Institutes (Aggregated)" (Cf. *Statutes of the Institutes "Jesus, Priest", "St. Gabriel, Archangel", "Our Lady of the Annunciation,"* art. 53; *Statute of the "Holy Family"*, art. 59).

**203.1** This consultation is normally done during the Canonical Visitation (see no. 166), which takes place in coincidence with the change of Circumscription government.<sup>2</sup>

**203.2** In appointing the Provincial or Regional Superior, the Superior General fixes the date of the mandate's start on the first day of the celebration of the Chapter or Circumscription Assembly (not before the natural expiration of the preceding Superior's mandate). Until then, the Circumscription Government in office continues to function for matters of ordinary administration and/or for those that could not be postponed. This margin of time should:

- benefit the transfer of office;
- offer greater freedom of movement for the newly-appointed, in view above all of the preparation for the Chapter or Assembly;
- to allow the newly-appointed, in certain cases, to have a time for intensive formation for in view of the responsibility he would assume (cf. Priority II, line 12c, in *Acts of the VI General Chapter*, p. 69);
- to avoid the inconvenience (this happened in the past) of a newly-appointed Superior having to act without Counselors for a certain period of time that could reach even up to three months (art. 195/1).

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204 For the appointment of the Provincial or Regional Superior, the following are required (art. 185):

<sup>2</sup> "A consultation, which is not to be confused with an election, is a procedure of responsible participation of the members in the common good. Thus it offers those in authority —in this case the Superior General and his Council— an indication in view of a decision to be taken" (art. 164.1). Such a procedure is not to be confused with that of direct election; in the latter, votes are immediately counted, and he who obtains the established majority is appointed automatically, so to say. In consultation, there is instead a sort of *filtration* on the part of superior authority which would know how to rightly evaluate other elements aside from the simple mathematical entity of the indications received from the confreres (art. 164.1). The Constitutions-Directory require that the consultation be held in full freedom and responsibility (art. 164); the concrete modalities are not obligatorily established and so —in this case— the Superior General shall be free to choose them. Normally, every member of the Circumscription is privately interviewed during the Visitation and then he is invited to leave his written preferences on a prescribed form and this is signed by him.

- that he is a priest,
- that he is perpetually professed for at least five years;
- that he has already celebrated his thirtieth birthday and is not older than seventy years (art. 160.1).<sup>3</sup>

204.1 At times the Superior General can appoint a religious who is not a priest as his "Personal Delegate" to govern a Region (arts. 159*b* and 182). In this case, the "Major Superior" for some specific cases (admissions, renewal of vows, etc.) is the Superior General himself.

205 The duration of the Provincial Superior is four years (art. 185); that of the Regional Superior is three years (art. 182). In both cases, there is the possibility of a reappointment for a second consecutive term (art. 160).<sup>4</sup>

205.1 For the eventual removal from office of a Circumscription Superior, see above, no. 123.1 and 124.1.

206 **The** duties of **the** Circumscription Superior are those assigned in article 186 (cf. also arts. 165-166):

- a) to animate the communities entrusted to his care (Chap. Doc. no. 631);
- b) to assure fidelity to apostolic religious life in the spirit of the Founder (can. 619);
- c) to see to it that the Constitutions-Directory are observed (ibid.);
- d) to protect the confreres and the communities from the dangers they may run into caused by the members who might disturb their equilibrium (Chap. Doc. no. 641; see no. 013.1).
- e) with zeal and prudence, to promote the apostolic undertakings of the Province (can. 618);

<sup>3</sup> The Superior General can dispense one from this maximum age limit (art. 160.1).

<sup>4</sup> "Superiors are elected or nominated for a first term with the possibility of election or nomination for a second term. Whoever has undertaken the role of superiority for two consecutive terms may not be renewed in office at the same level until there has been an interval of at least one year" (art. 160).

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- f) to countenance collaboration with the local church, especially in those areas that regard the use of means of social communication;
- g) assisted by his Council, to take certain decisions in specific cases (see nos. 234.1-245.1);
- h) to participate in the General Chapter (arts. 182.3 and 215).

206.1 The Circumscription Superior has other tasks in relation

to the various branches of the Pauline Family:

- a) to present to the Superior General the Delegate(s) of the Aggregated Institutes (art. 86.3) in conformity with art. 60 of the Statutes ("Jesus, Priest", "St. Gabriel, Archangel", "Our Lady of the Annunciation") and art. 66 ("Holy Family");
- b) to promote relations with the Pauline Congregations for women (especially as regards the apostolate, with the Daughters of St. Paul);
- c) to take care of the Pauline Cooperators (art. 86.4; Chap. Doc. no. 325).

206.2 The duties of the Circumscription Superior are summarized in the "duty to govern" (see no. 108.1) within his own

sphere and dependent on the Superior General.

## II

### THE COLLABORATORS OF THE CIRCUMSCRIPTION SUPERIOR

#### 1. The Provincial or Regional Counselors

207 In *varying numbers* (from two to six, depending on the case), they are the immediate collaborators of the Circumscription Superior and they share with him the responsibility of governing the Region or Province (arts. 182 and 189).

- a) The Counselors must be *perpetually professed* members (art. 190).
- b) They are *elected by an absolute majority of votes*,<sup>5</sup> in the Regional Assembly (art. 182) or in the Provincial Chapter (arts. 190 and 196.2), and they remain in office for the entire mandate of the respective Superior (arts. 190-190.1; see no. 203.2).
- c) The newly elected Provincial Counselors are members by right in the ongoing Provincial Chapter (art. 196g); and they are as well in the eventual Chapter in preparation for the General Chapter (arts. 195/2 and 195.2).

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- d) In instances established by common law and the Institute's own laws (arts. 192-192.1), the Counselors give their own consent (deliberative vote) or their own opinion (consultative vote). Each of these cases shall be considered expressly in the following numbers of this Handbook (see nos. 234.1 and 245.1).<sup>6</sup>

**207.1** The Provincial Counselors *may not* possibly be either Superiors or local Counselors. While they are in office, they may not be removed without serious reasons (art. 191).

**207.2** For an eventual appointment of a Circumscription Counselor, see no. 236.1. And for an eventual removal, see nos. 124.3 and 134/1.

**207.3** If so the Circumscription Superior decides, while dutifully being interested in the entire progress of the Circumscription, the Counselors could have specific duties to enable them to orderly refer to a determined sector. Eventual direct management offices, in the formation or apostolic spheres, could be entrusted to them based on their proven competence and experience.

**207.4** Among the Counselors, some –aside from the Secretary and possibly the Bursar– reside in the Provincial (or Regional) House, so that they could be of immediate help to the Superior (art. 191.1).

<sup>5</sup> To understand well the value of this formula, see no. 116.5.

<sup>6</sup> Regarding the modality of the so-called deliberative vote, bear in mind art. 162.1: "When a secret vote is taken in council session the Superior is to vote together with the Counselors" (see no. 022.1)

## 2. The Officials: *Secretary, Bursar*

208 The Circumscription government is assisted by the Secretary and the Bursar (art. 193). They are appointed by the Circumscription Superior with the consent of his Counselors (art. 193.1)<sup>7</sup>

208.1 The Secretary may be chosen from among the Counselors themselves (art. 193.2), or from outside the Council. For the appointment of the Bursar (at first incompatible with the office of the Counselor: Chap. Doc. no. 794), see nos. 261.1, footnote 35, and 314, footnote 10.

208.2 The Provincial Secretary and the Bursar are members by right to the Provincial Chapter celebrated during their term of office: whether it is an eventual second session of the Chapter at the start of the mandate (art. 196g), or of the possible Chapter in preparation to the General Chapter (art. 195/2), or of an eventual extraordinary Chapter (art. 195.2).

## 3. Management of activities: *Delegated authority*

### a) *Apostolic activities*

## GOVERNMENT

209 The Circumscription Government represents — aside from the religious-canonical structure— what in the business terminology calls the "Owner," which, in order to achieve the social objective — the end— entrusts the management of the apostolic work directly to one person: the Director General.<sup>8</sup>

<sup>7</sup>Regarding the specific duties of the Secretary and of the Bursar, more will be said later (see nos. 259-263).

<sup>8</sup>"At *circumscriptional* or *national* level the reference for the apostolate will be a person delegate by the competent authority, who, in the Constitutions, is referred to as General Director" (cf. "Apropos Priority III," 2.5c, in *Apostolic organization...*, op. cit., p. 79). In provinces, due to the complexity in the nature of the apostolic activities, the Circumscription Superior, with the consent of his Counselors, could appoint a "Council of Administration", which in turn shall

**209.1** The "Owner" (the Superior General) can always reserve or refer to himself, personally or through a Delegate of his, the management (or part of it) of apostolic activities of great importance.

210 Here we are dealing with delegated authority.<sup>9</sup> The person finally responsible of the activities of the Circumscription is the Provincial or Regional Superior and his council (with the authority of the Superior General always withheld: art. 200). However, by virtue of the "distinction" (not separation) between religious community and activities (art. 167) and based on the principle of subsidiarity (Chap. Doc. no. 653), the Circumscription Superior, with the consent of his Council, entrusts the management of the activities to a competent Pauline, by appointing him Director General and by conferring on him an executive and management authority for that purpose (see no. 421).<sup>10</sup>

present one of its members so that he may be appointed Director General according to the sense of article 209. In smaller Circumscriptions, the same Provincial or Regional Government shall be established as "Council of Administration."

<sup>9</sup>The subject of delegated authority shall be thoroughly dealt with in Chapter IV.

<sup>10</sup> On this matter, the Constitutions-Directory —aside from defining that the "Council of Administration." is formed by the Superior with his Counselors (art. 229)— speak of directive and management Councils (art. 82.2) in each of the apostolic sectors. These were the years 1983-84 when the Constitutions were drawn and presented for approval. We were dealing then with bodies in the stage of development, which little by little were better figured out by virtue of the pointers emanated by the **V General Chapter** (1986: see the *general objective* in the "Acts", p. 45) and, above all, due to the push by the **International Seminar of Pauline Editors** (SIEP) in 1988. The **Interchapter '89** and then the **VI General Chapter** (1992: see Priority III in the "Acts" p. 70, and the successive document "Apropos Priority III" in *Apostolic organization and the use of multimedia*, Alba-Rome 1992) and **Interchapter '95** (cf. San Paolo, no. 394, May 1995, p. 14, "Introduction of the Superior General" II part, § 6) pursued further the same direction, and today almost all Pauline Circumscriptions follow a more precise apostolic and formation organization on the provincial or regional levels thus overcoming the fragmentation of individual Houses or individual apostolic sector. Thus we find in the organizational chart, along the line of authority, of a Circumscription, with opportune variables (see *Appendix 1* on pp. 212-214) also the persons responsible of managing different activities: the Director General of the Apostolate and the General Coordinator of Formation.

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**210.1** Our specific apostolic activity, the use of the means of social communication in view of evangelization —"to bring the Gospel to men of today with the means of today" (Fr. Alberione)— requires not only respect for canonical laws and of rigorous professional ethics (art. 75), but also of those laws proper to *the media*: moral, psychological, sociological, aesthetic laws and, especially, the laws of the industrial process or of *management* (Chap. Doc. nos. 205-219). This requires a competence that is not always possessed by Superiors and Counselors elected by a Chapter or Assembly. It is their task, precisely because of the responsibility they assumed, to choose among the confreres those professionally competent and to entrust to them the management of the Circumscription's apostolic activities, while knowing beforehand the situation and in dialogue with the persons (Paulines and lay) engaged in directive positions.

**211** The Director General shall avail with some collaborators from among the persons responsible of the various apostolic sectors plus one from the formation sector (see no. 428, footnote 13). These shall form, as staff, a Committee or Team for Management with consultative function.

**211.1** By virtue of the delegation received for the management of apostolic activities, the Director General shall be consulted by the Circumscription Superior regarding the appointment of the directors of the different apostolic sectors (see no. 236.6). The duty to appoint belongs to the Circumscription Superior with the consent of his Council (art. 77).

**b) Formation activities**

**212** The person ultimately responsible of vocation pastoral and of formation of members (except always the authority of the Superior General: art. 200) is the Circumscription Superior who shall appoint, with the consent of his Council, a General Coordinator for this fundamental sector.

**212.1** Vocation pastoral and formation —initial and ongoing— ought not to be left to the local initiative alone, but they must be coordinated on the circumscription level. Inasmuch as they are an undertaking that requires specific competencies (pedagogical, psychological, organizational), the Circumscription Superior, although following up closely the persons entrusted him, delegates certain duties to a Coordinator General of Formation who shall carry on with running the sector.

**213** The Coordinator General of Formation shall avail with some collaborators drawn from among the persons responsible of the sector plus one from the apostolic sector (see no. 437), appointed by the Circumscription Superior. These make up the staff of the Management Team.

**214** There may be other bodies, for example: a Circumscription Center of Spirituality or Paulinity Information Office, Committees for Culture, for special celebrations...

### III

## DUTIES OF THE CIRCUMSCRIPTION SUPERIOR WITH HIS COUNCIL

#### **1. Immediately after the appointment: before the Chapter or Assembly**

**215** The appointment of a Circumscription Superior normally follows these steps:

- a) with the General Council in session (see no. 122.1), the person considered capable is identified and the Superior General proceeds with the appointment;
- b) the Superior General himself gets in touch with the person concerned —most often by telephone— informs him of the appointment and asks for his assent;<sup>11</sup>
- c) having obtained the assent, the appointment is formalized in an official document in which is indicated also the date of the start of the mandate (see no. 203.2).

215.1 The news to the members of the Province or Region is given by the Secretary General, ordinarily by means of facsimile. The original appointment paper is to be kept in the Archives of the Circumscription.

**216** He who is appointed for the first time shall be careful about the transfer of power from his predecessor (see no. 203.2) who shall update him on the situation of the Circumscription and on eventual urgent matters to deal with. The detailed report on the state of the Province or Region which he will find in the Archives or shall be given him by the General Government (art. 188.2; see no. 242.3) shall also be useful.

216.1 The new Circumscription Superior shall not forget to officially communicate his appointment to local Church authorities (the Curia, Association of Major Religious Superiors, etc.) nor to speed up required paperwork with civil authorities (recognition of status, of signature, "powers", etc.). His predecessor (or the Secretary) shall assist him when needed.

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217 After his appointment, the new Superior shall start the preparation for the Provincial Chapter (arts. 194-195), or of the Regional Assembly.<sup>12</sup>

<sup>11</sup> Regarding the readiness to accept the duty of governance, art. 159 has this to say: "No member, individually considered, has the right to a post in government and he is neither to aspire to nor to strive for such office. Nevertheless when one is called to undertake such an office he should not, unless there is a serious reason, refuse it."

<sup>12</sup> For the peculiarity of the Regional Assembly, bear in mind the proper Statutes. Here the articles referring to the Provincial Chapter, in general, shall be dealt with, considering that the Regional Statutes is "*shaped by the norms governing a province*" (art. 181).

For this purpose, he must:

- announce its celebration to all the Communities of the Circumscription through the person of their respective Superiors. The convocation has to be in written form and must contain:
  - ◆ the list of the names of the participants by right (arts. 196-196.1; see no. 218, footnote 16);
  - ◆ the groups wherein are gathered those communities having less than five members (art. 195.3c);
  - ◆ a reminder about the established norms regarding the election of delegates (arts. 195.3-5; see nos. 217.3-6).

**217.1** All the professed members of the Circumscription take part in the Regional Assembly, hence, there is no need to compile any list; the list of members is enough.

**217.2** By "the general directors of the apostolic sectors" (art. 196e), we refer to the person (only one in the Circumscription) who may have officially received the appointment as "General Director of the Apostolate," and not the directors of the various departments.

**217.3** in the election of delegates, members in temporary vows have active voice alone (that is, they only can vote), while the members in perpetual vows have both active and passive voice (that is, they can vote and can be voted for: art. 195.3a).

**217.4** In houses with at least five members (art. 195.4), the election is made during a community meeting with votation for every delegate; in houses with a number of members ranging from five to eleven, a delegate is elected; houses with at least twelve members elect two delegate; houses with more than fifty members elect four delegates (art. 195.3b).<sup>13</sup>

<sup>13</sup> The procedure is the following: "In the individual houses in which the delegates to the Provincial Chapter are to be elected, the election will take place this way: under the presidency of the Local Superior, each delegate is to be elected by means of a secret and separate balloting. Three members, the youngest in age, act as secretary and scrutineers. If no candidate obtains an absolute majority of votes (see no. 116.5) in the first two ballotings, a relative majority is sufficient in the third. The election over and its results promulgated by the Superior, original documents are to be drawn up; these are to be signed by the Superior and by the scrutineers and are to be handed over to the delegates and their substitutes, proof of their legitimate delegation to the Provincial Chapter" (art. 195.4).

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♦ "With the election of delegates over, the next is to proceed to the election of their substitutes, with a votation by relative majority for every substitute" (he who receives more votes gets elected).<sup>14</sup>

217.5 The members of the "grouped" houses (art. 195.3c) must not go beyond twenty members per group. In the procedure established by art. 195.5 of the Directory, every group shall vote for two names if the whole number of members reaches twelve persons (art. 195.3b); if the number is lower, they shall vote only for one name.

217.6 In the case of a "group-community" of juniors, it has to be seen to it that among them election is held for one or two participants to the Provincial Chapter. As professed members in temporary vows, they do not have the right to vote in the election of the Circumscription Counselors. However, they vote in other cases (election of the Chapter secretary, scrutineers..., programming, etc.).

♦ The juniors of a Region participate in the Assembly (see no. 217.1). For the juniors of a Province, one of these two situations could take place:

a) to find themselves in a Community of adults, and hence they participate at the election of the delegates to the Provincial Chapter, according to the norm of articles 195.3A or 195.5);

b) in view of a more consonant formation structure, they may find themselves in a group-community apart and autonomous headed by a Delegate-superior, who is normally the master. In order to give them the possibility of taking part in some manner in the Provincial Chapter, if the number of juniors in temporary vows<sup>15</sup> is at least five, they elect a representative of theirs at the

<sup>14</sup>This procedure for the election of substitutes was issued by the V General Chapter (1986; cf. "Acts," p. 62), substituting therefore the last paragraph of art. 195.3. The article renewed in the V General Chapter concludes thus: "This norm is to be applied each and every time that it is a question of electing delegates" (see *Appendix 2*).

<sup>15</sup>Let us specify that these juniors are "professed in temporary vows" because in the future such has to be the characteristic of these "group-communities." In fact, it is only after they have completely finished their basic studies shall they be admitted to the perpetual profession (cf. Directive no. 5 of the document *Pauline formation for mission*, p. 189 of the "Acts," Rome 1995).

Chapter; if they are ten or more they elect two. The aforementioned Delegate-superior and other eventual perpetually professed members who belong to the group (less than five in number), shall vote according to what has been established for "Grouped Houses" (see no. 217.5).

218 — to do the counting of votes sent by the Communities gathered in groups, at the presence of two perpetually professed members as witnesses plus a third person who functions as secretary and to draw and sign the report on the outcome of the votation and then communicate to the interested communities the votation held (art. 195.5) and send to the elected persons the authentic documents which accredit them to the Chapter; "substitutes" are those who had the greater number of votes after the delegates;

— to determine the participation in the Chapter of one or more Delegates or Pauline Assistants of the Aggregated

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Institutes, as according to the new art. 196.1 of the Directory;<sup>16</sup>

- 219** — to issue a written communication containing the list of the elected delegates to all the Communities;
- to solicit Local Superiors and those in-charge of Formation and of the Apostolate to prepare their respective reports to be sent to the Circumscription Superior himself; these reports are eventually to be presented at the Chapter (art. 196.1bis);<sup>17</sup>
  - to prescribe prayers for the success of Chapter (or Assembly);

<sup>16</sup> Here is the new article of the Directory, introduced by the VI General Chapter (1992): "196.1. One or more Delegates or Pauline Assistants of the Aggregated Institutes are also members of the Provincial Chapter. The Provincial Superior may decide the manner of such participation."

<sup>17</sup> In the VI General Chapter (1992), a new number was added (see preceding footnote) to the Directory, no. 1.96.1; what used to bear this number in the printed text becomes 196.1bis: "*The capitulars, assembled...*" where the various reports to the Provincial Chapter are taken up.

**220** — to draw a report on the Circumscription (art. 196.1bis) based on the report at the end of the mandate (see nos. 216 and 242.3), and on the reports of local communities and sectors just mentioned above and bearing in mind the orientations of the priorities of the preceding General Chapter, the indications of the Superior General and the concrete local situation.

**220.1** The preparation for the Chapter or Assembly requires some time, but it should not be extended beyond three months from the appointment of the Circumscription Superior (art. 195/1).

**220.2** Inasmuch as one or more members of the General Government shall possibly be present at the Chapter or Assembly,<sup>18</sup> it is necessary to communicate in due time to the Secretary General the exact date of the same Chapter or Assembly.

**220.3** While waiting for the Chapter or Assembly, it is convenient that the Superior gets into direct contact with the confreres of the Circumscription by fraternally visiting the various Communities and centers of activities.

**220.4** In preparation for the Chapter —some aids are to be sent to the Communities—and directly to the Chapter members:

- a copy of the Superior General's letter;
- a copy of the "priorities" of the preceding General Chapter;
- other documents issued by the General Government which could give orientation to the progress and organization of the Congregation;
- the Acts of the preceding Circumscription Chapter or Assembly;

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- the updated status of personnel of the Circumscription and a synthesis of the report on the state of the Circumscription.

**220.5** Every community shall make use of such aids for better raising awareness and for a better preparation to the Chapter [or Assembly].

<sup>18</sup> For the added text by the VI General Chapter (1992) to art. 196.1bis (formerly 196.1), see no. 170, footnote 52, and *Appendix 2*.

- 221** — to convoke in due time all the participants to the Chapter or Assembly,<sup>19</sup> indicating the date, the place, the time of the start and other details that he believes opportune;
- to assign the eventual assistants in the secretariat and to provide for logistic materials;
  - to prepare the folder to give to the Chapter members with the opportune documentation: schedule proposal, agenda of activities, organization of prayer...

## 2. In the Provincial Chapter or Regional Assembly

**222** The Provincial Chapter is the assembly of all the Houses of the Circumscription represented by the members *ex officio* and by the delegates. Its nature, authority and its competence, its composition, periodicity of the celebration and the procedure to observe are defined in the Constitutions and Directory (arts. 194-196.1).

- ◆ All this could be analogously applied to the Regional

<sup>19</sup> As to the meaning of the preceding numbers, here is in brief the list of participants to the Assembly and the Chapter:

- ◆ At the Regional Assembly, all professed members (perpetual and temporary) participate.
- ◆ At the Provincial Chapter (arts. 196ff) the following participate:
  - the Provincial Superior, who convokes and presides;
  - the Local Superiors of Houses having more than four members;
  - the Superiors of Vocation houses, also if they are houses with less than four members;
  - the elected delegates according to what is established in the Directory (see nos. 217.4-6);
  - the Director General of the Apostolate (see no. 217.2);
  - *in parallel, the Coordinator General of the Vocation Pastoral and Formation ought also to be a Chapter member.* (This addition to the Directory ought to be proposed in the General Chapter);
  - one or more Delegates or Pauline Assistants of the Aggregated Institutes, according to the modalities determined by the Provincial Superior (art. 196.1 — new — added by the VI General Chapter; see *Appendix 2*),

Assembly, celebrated according to the norms of its respective Statute and with the participation of all the members of the Region.

**223** For the validity of the castings of votes in the Chapter or in the Assembly (elections, approval of programs) the presence

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in the hall of at least two thirds of the Chapter members is required (cf. by analogy art. 219, at the end).

223.1 The Circumscription Superior shall take care that the bulletins of information are speedily sent to all the Communities of the Province.

223.2 All the elections that took place and the deliberations taken should appear in the Acts of the Chapter or Assembly. These, drawn by the actuary and signed by the Superior and by the Secretary of the Chapter, must be kept in the Circumscription Archives, and one copy must be sent without hesitation to the Superior (or Secretary) General.

a) Chapter (or Assembly) at the start of the mandate

224 Normally, the Provincial Chapter is celebrated at the start of the mandate of the Provincial Superior, not more than three months from his appointment (art. 195/1) and in preparation to the General Chapter (art. 195/2).

◆ In cases of matters of particular importance, according to the judgment of the Circumscription Government, an extraordinary Provincial Chapter can be convoked. To do this, the permission of the Superior General with the consent of his Council (art. 195.2; see no. 130.5) is required. In any case, it shall never be an electing Chapter.

224.1 It is good to start the Chapter with a carefully prepared celebration of the Eucharist (or a paraliturgy), which may help to create a climate of brotherhood. The Superior, with felt responsibility, shall exercise his role as animator.

224.2 Gathered in the chapter hall, all the participants, after the verification of the document of delegation and the introductions, under the proposal of the President and accepted by the assembly, one or two actuaries are designated. Their task is that of taking notes of the emerging points in the debate at the hall and to draw at the end of each day the minutes, the reading of which opens the next session.

225 The Superior, in his capacity as President (arts. 196 and 196.1bis), shall draw the general lines of the sessions bearing in mind the acts to accomplish:

- the drawing of an *iter* or rules of work;<sup>20</sup>
- the formation of the organization of the Chapter or Assembly, which provides for:

225.1 Two scrutineers whose duty it is to distribute the ballots for the votation, gather them and to proclaim the votes at the presence of the President. The results shall be noted by the actuaries. For this election, the two youngest Chapter members function as scrutineers (see no. 224.2). All those called to do this duty have to remember that they are bound to secrecy regarding whatever they might come to know during the course of the elections.

<sup>20</sup> The *iter* or rules (art. 196.1bis) has to be short and functional: it is enough to establish the procedural process of the work to do, to set along general lines the timetable, to decide whether the Chapter or Assembly ought to have one or two sessions (art. 195.1).

<sup>21</sup> Furthermore, there could also be other committees: for liturgy, for logistics, etc.

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225.2 The Secretary, chief executive of the Chapter: he shall be elected by secret ballot and by absolute majority of the votes (regarding this formula, see no. 11.6.5).

225.3 A moderator (or two, if this is considered opportune) to lead the debate in the plenary sessions: also he is elected by absolute majority of votes.

225.4 One or two writers of information sheets to be sent speedily to the Communities: they can be proposed by the President and accepted by the Assembly.

225.5 The study committees or work groups, which may be proposed also by the President and accepted by the Assembly<sup>21</sup>

**225.6** The Superior, the Secretary, a moderator and one of the actuaries constitute the "directive group" (or "Central Committee") whose duty it is to take care of the proceedings of the Chapter, to take decisions on procedural matters, to make the daily evaluation, to propose schedules and the agenda of the day. The representative (or representatives) of the Superior General shall be present at the meetings of the central committee (see no. 220.2).

- 226 — listening to the reports on the Houses, Activities and the Circumscription;<sup>22</sup>
- the election of Counselors;<sup>23</sup> this takes place by absolute majority of votes (for this formula, see no. 116.5) in separate balloting (art. 196.2);

**226.1** In a Chapter, for this votation, all the Chapter members enjoy active and passive voice (except those in temporary vows should there be) (see no. 217.6) and all the perpetually professed members of the Province enjoy passive voice.

♦ Likewise in the Regional Assembly, the professed members in temporary vows, do not have, at the moment of the election of Counselors, either active or passive voice.

**226.2** Here is the usual procedure:

- proper ballots are distributed;
- every Chapter member writes the name of the person he intends to vote for;
- the scrutineers gather the ballots, count them to check if the number corresponds with the number of voters (otherwise the voting is cancelled: can. 173 §§ 2-3) and, before the Superior, they proclaim the names of the persons voted for.

<sup>22</sup> The particular reports on Houses and Activities and the global one on the Circumscription, completed with information and clarification given by voice, are useful for knowing the situation and to begin focusing on the problems to face and the lines to adopt in accordance with those proposed by the Superior General. These reports could also be skipped or at least shortened if the situation of the Houses and Activities is already known by the Chapter members since there might have been adequate preparation.

<sup>23</sup> The Chapter —under the proposal of the Central Committee— must establish when to go ahead with the election of the Counselors (art. 196.2), but this has always to be done in the first session (should there be two sessions).

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226.3 The balloting is repeated until someone gets elected; if he is present, the Superior asks for his acceptance; if he is absent, he is immediately contacted and, when his acceptance is obtained, he is convoked to the Chapter (art. 196.2).

226.4 The number of Counselors shall be four or six (art. 190) depending on what the Chapter decides while considering the size of the Province; for the Region, the number may be less. In every case, it is advised that the number be even.

227 — programming for the years of the entire mandate.<sup>24</sup> The results of this programming must be sent to the Superior General and receive his approval.

227.1 The sequence of these two last points (election of the Counselors/programming) is determined by the Chapter or by the Assembly. If the Chapter or the Assembly were held in two sessions (art. 195.1), it is obvious that the election of the Counselors must be done in the first so that the Superior may not remain without a Council (see no. 226, footnote 23). Nonetheless it is always desirable that the general lines of the program are defined before the elections.

#### **b) Chapter (or Assembly) for the General Chapter**

228 In eventual Circumscription Chapter (or Assembly) in preparation to the General Chapter (art. 195/2), the *iter* of the Chapter at the start of the mandate is generally followed (art. 196.3), while bearing in mind that instead of the election of Circumscription Counselors, there is the election of delegates of the Province or of the Region for the General Chapter.

<sup>24</sup> It means the elaboration of general lines or "policies" (for the meaning of "policies", see no. 034, footnote 48) which shall guide the action of the new Circumscription Government for the whole range of its mandate, based on the analysis of the situation done by the Chapter and bearing in mind the priorities of the General Chapter and the guidelines of the Superior General (art. 196.2k).

**228.1** Every Province sends two perpetually professed members as delegates to the General Chapter. The Region instead shall send one delegate, aside from the Regional Superior himself (art. 182.3).

◆ When the number of professed members (perpetual and temporary) of the Province is at least 100 members, four delegates shall be sent; and if the Province has more than 200 members, it shall send another delegate for every complete 100 members or a fraction of more than fifty (art. 196.5a).

**228.2** The election of these delegates takes place in the Circumscription Chapter (or in the Assembly), by absolute majority of votes according to what is said in nos. 226.1-3.

♦ "Should members not present at the Chapter be elected, they are to be summoned without delay. They enjoy the same rights as the other Chapter members; but, in the meanwhile, the Provincial Chapter continues its sittings. When the election is over and the result promulgated by the Provincial Superior, original documents are to be drawn up which, signed by the Provincial himself and by the Secretary of the Chapter, are to be handed over to the elected members as proof of their legitimate delegation to the General Chapter" (art. 196.5d, reformed by the V General Chapter, 1986, cf. "Acts", p. 63; see *Appendix 2*).

**228.3** "When the election of the delegates is concluded, the election of their substitutes takes place. Each substitute is elected with a relative majority" (art. 195.3d, reformed by the V General Chapter, 1986, cf. "Acts", p. 62; see *Appendix 2*). This article of the Directory ends as follows: "This norm is to be applied each and every time that it is a question of electing delegates."

### 3. In Council meetings

#### *a) The first meetings*

**229** It is the duty of the Circumscription Superior to convoke his Counselors and he must do it at least every three months (art. 192.3).

**229.1** At the start of every meeting, the minutes of the preceding meeting has to be read (see no. 116.4), which, once approved, is signed by the Superior and the Secretary. The minutes are orderly kept in a proper register, and one copy must be sent without delay to the Secretary General.

**229.2** For certain decisions to take, a full Council is needed (art. 162), so that if one Counselor were absent, he shall be substituted by another perpetually professed member.

**229.3** At times the Circumscription Superior needs the deliberative vote (that is the "consent of the Council"), at other times he needs only consultative vote ("after having listened to or heard the Council").<sup>25</sup>

**229.4** What is provided for in art. 162.1 has to be borne in mind: "When a secret vote is taken in council session, the Superior is to vote together with the Counselors. If the result of the vote is tied the Superior cannot resolve the matter; it must be looked into on another occasion."<sup>26</sup>

**229.5** Official secrets which concern the government of the Circumscription and especially those that concern persons are to be rigorously kept, both during and after completion of office (art. 163; can. 127 § 3).

**229.6** In the Council must reign an environment which is respectful, cordial, friendly and in freedom of expression, with exchange of opinions in open dialogue, in search for

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unanimity. The discussion must be moderated by gentle firmness, weighing all the pros and cons on specified solutions. Once opinions have been discussed and confronted, it is not legitimate for anyone to dissociate himself from the decision taken. As a consequence, ethically, everyone is obliged to abide with professional secrecy regarding everything that is discussed in the Council.

**229.7** Careful preparation of documentation is indispensable: it would be imprudent to take a decision if the terms of the question are not thoroughly known. If needed, experts may be invited into the Council in order to better put the question in

<sup>25</sup> All these cases shall be discussed below (nos. 234.1 and 245.1).

<sup>26</sup> Regarding the interpretation of this article 162.1, see nos. 022.1 (footnote 31) and 022.2.

focus (192.3). It is advisable on this matter to establish some periodical meetings wherein the Director General of the Apostolate and/or the Coordinator General of Formation are invited in order to have a more thorough dialogue and in view of having more complete information regarding each one's sector.

**229.8** Once the decision is taken, it would be harmful to go back; this could be done only when new objective elements emerge so that the terms of the question are changed.

**229.9** It is fundamental to immediately execute decisions and not to keep them suspended for fear of resistance or of criticisms.

**230** The first meetings of the new Council normally are intended:

- a) to go over the new duties, also for what regards the area of administration (art. 229), and of the guidelines (priorities) elaborated by the Chapter or Assembly;
- b) when considered opportune, to entrust to each of the Counselor the special concern over some activities so that he could refer on the matter in the meetings of the Council;
- c) to decide on some appointments in order to complete the government structure and the organizational chart of the Circumscription.

**231** The appointment of the **Provincial or Regional Vicar** (art. 191.2) from among the Counselors follows, then the **Secretary** — who can be chosen from among the Counselors themselves — and the **Provincial or Regional Bursar** (arts. 193.1-3). We shall discuss the duties of each of these below (nos. 259-263).

**232** It is necessary to speedily move on to:

- a) the appointment (or reappointment) of the Director General of the Apostolate (see nos. 421ff), while establishing his term of office (arts. 77,167,170.2);
- b) the appointment (or reappointment) of the Coordinator General of Vocation Promotion and Formation (see nos. 432ff), while establishing his term office as well (art. 170.2);

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- c) the establishment of the Commission or Team for the Apostolate (art. 82.2) and the Team for Formation (art. 98.2) with, it is understood, their corresponding General Director or

General Coordinator, while establishing their duties and terms of office (see nos. 427ff and 436ff); d) with the help of the aforementioned Teams (but this could come on a later instance), other necessary appointments are to be made in order to complete the organizational chart of both sectors.

232.1 These appointments are made by the Circumscription Superior with the consent of his Council (art 77).

232.2 As regards the duration of office of these appointments (art. 170.2), the Superior ought to remember that as a principle their term does not go beyond the Superior's term of office, except according to what is mentioned in art. 160.2, which is analogously applied also in these cases.

*b) In the following meetings*

233 The frequency of "normal" meetings of the Council is regulated, other than by the Directory (art. 192.3: "at least every three months"), by the rhythm of events and the needs of the Circumscription.

233.1 Every Counselor shall acquire an ever more complete knowledge of the various problems by preparing himself for the meetings through reflection, study of the documentation and eventually availing with the help of experts, in such a way that he may collaborate with greater competence in the deliberation.

*A) Cases that require the consent of the Council*

234 The 37 cases foreseen by the Constitutions and Directory (some appointments have been mentioned already in nos. 208, 210, 212, 231 and 232), are herein gathered by affinity into two groups (regarding persons, regarding Houses and the organization in general) and further subdivided in subgroups according to the following prospect.

234.1 The Circumscription Superior, with the consent of his Counselors, (arts. 192.1 and others) decides on:

<p><b>1.</b> <b>Members / Persons</b></p>
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- |                     |  |
|---------------------|--|
| <b>Appointments</b> | <ul style="list-style-type: none"> <li>— of the Secretary and of the Bursar [no. 208]</li> <li>— of the Director General of Apostolate [no. 210]</li> <li>— of the Coordinator of Formation [no. 212]</li> <li>— of a Circumscription Counselor [no. 236.1]</li> <li>— of a Local Superior [no. 236.2]</li> <li>— of the Master of novices [no. 236.3]</li> <li>— of the Master of juniors [no. 236.4]</li> <li>— of the professors of Philosophy/Theology [no. 236.5]</li> <li>— of the directors of apostolic sectors [no. 236.6]</li> <li>— of reviewers of publications [no. 236.7]</li> </ul> |
| <b>Admission</b>    | <ul style="list-style-type: none"> <li>— to the novitiate [no. 237.1]</li> <li>— to the first profession [no. 237.2]</li> <li>— to the various renewals of profession [no. 237.3]</li> <li>— to lay ministries [no. 237.4]</li> </ul>  |
| <b>Presentation</b> | <ul style="list-style-type: none"> <li>— to the perpetual profession [no. 238.1]</li> <li>— to the holy orders [no. 238.2]</li> <li>— of a religious to dismiss [no. 238.4]</li> <li>— of a Local Superior to dismiss [no. 238.5]</li> <li>— of a Circumscription Counselor to dismiss [no. 238.6]</li> </ul>  |
| <b>Dismissal</b>    | <ul style="list-style-type: none"> <li>— of a professed member in serious cases [no. 239.1]</li> <li>— of a Local Counselor [no. 239.2]</li> <li>— of a master of novices [no. 239.3]</li> </ul>   |
| <b>Changes</b>      | <ul style="list-style-type: none"> <li>— assignments of personnel [no. 240.1]</li> <li>— passage from disciple-cleric and vice versa [no. 240.2]</li> </ul>  |

<p>2. <b>Houses / Organization</b></p>
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- |                             |  |
|-----------------------------|--|
| <b>Residences and times</b> | <ul style="list-style-type: none"> <li>— to establish the Provincial House [no. 241.1]</li> <li>— to present erection/suppression of Houses [no. 241.2]</li> <li>— to set place and time of the Chapter [no. 241.3]</li> <li>— to present the assumption of a parish [no. 241.4]</li> </ul>  |
| <b>Relations</b>            | <ul style="list-style-type: none"> <li>— regulation of the juniorate [no. 242.1]</li> <li>— annual report on the Circumscription [no. 242.2]</li> <li>— report for the mandate's end [no. 242.3]</li> </ul>  |
| <b>Economy</b>              | <ul style="list-style-type: none"> <li>— administers the goods of the Circumscription [no. 243.1]</li> <li>— approves planning and budgets [no. 243.2]</li> <li>— exchange of goods among Houses [no. 243.3]</li> <li>— sets the contribution to circumscription fund [no. 243.4]</li> </ul> |
| <b>Activities</b>           | <ul style="list-style-type: none"> <li>— decides on the activities and priorities [no. 244.1]</li> <li>— coordinates the different activities [no. 244.2]</li> </ul>   |

<i>General rule for the deliberations</i>
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**235** In all the following cases wherein the Circumscription Superior needs the consent of the Council to decide, the procedure is this:

- a) The Council is convoked by the Superior, aided by the Secretary who prepares the agenda and the necessary documentation.
- b) With the Council in session, the various matters are debated upon based on the documentation and information available, with each participant given the possibility to express his own point of view (see no. 116.2).

♦ Till here, as a phase of "preparation to the decision," we have, in a certain manner, a collegial work.

- c) Face to face with the final alternative —yes or no, this or that person— everyone expresses his own judgment in an oral or written (secret) voting.
- d) The decision follows. This is the task of the Superior abiding with the results of the voting and bearing in mind what has been said in no. 022.1.

**235.1** With the procedure of every meeting of the Council made precise this way, in the following numbers only some special aspects of the case in question shall be underlined, without repeating the passages explained in no. 235.

*Brief explanation of each case***1) Regarding persons**236 *Appointments*

**236.1** Of a **Provincial or Regional Counselor** (art. 190.1). Should one of the Provincial or Regional Counselors discontinue in office for whatever reason (resignation, removal, sickness, death, etc.), he shall be substituted by another, appointed by the Circumscription Superior with the consent of the other Counselors expressed in a secret voting, full Council in session, after the consultation of all the professed members of the Circumscription.<sup>27</sup>

◆ The steps to follow are the following:

<sup>27</sup> In the Statute of some Regions, mention is made of an "election" in this regard; it has to be changed to adjust to the general rule: not election but "appointment."

- the discontinuing from office of the Counselor is communicated to the Communities;
- consultation is made, preferably in written form (art. 164.1), although there is an oral dialogue with the confreres;
- during a full Council meeting (see no. 229.2), the written consultation forms are counted; the preferences are evaluated and the Superior proposes one name; votation is done and after having obtained the consensus by absolute majority the Superior proceeds with the appointment according to the meaning of no. 022.1;
- communication is made with the person concerned in order to ask him for his assent and, with this obtained, the communities are informed about the appointment made.

**236.2** Appointment of a Local Superior (art. 176). With the full Council in session:

- a) the results of the private consultation —vocal or written— with all the professed members of the Community concerned are taken under consideration;
- b) each Counselor expresses his view and then move on to a written balloting;
- c) the Superior takes the decisions, after the usual procedure.

◆ The consultation of members of the house has to be "private" (art. 176) and must be conducted "in full freedom" (art. 164). The *modalities* are not prescribed, hence the consultation could be both oral and written (see no. 302.1).

- ◆ For sufficiently serious reasons, a Local Superior may tender his resignation (see no. 304.3) to the Circumscription Superior who, after having seriously considered the reasons of the renunciation, may accept or refuse it.

236.3 Appointment of the Master of novices (art. 107). After having considered the requirements established by the Constitutions and the Directory (art. 107.1; cf. also *Ratio Formationis*, arts. 112-116 and 215), the usual procedure is followed.

236.4 Appointment of the Master of the Juniors (art. 127; cf. also *Ratio Formationis*, arts. 34 and 112-116). As above.

236.5 **Appointment of Teachers of Philosophy and Theology** of the Juniors (art. 127). This appointment presupposes that the studies are done in the house. Proposed by or in dialogue with the General Coordinator of Formation (previously appointed: see nos. 213 and 432), the academic and pedagogical competence of the persons proposed have to be taken into consideration. Then, the above procedure is followed.

236.6 Appointment of **Directors for the various sectors of apostolate** (art. 167; see nos. 211.1 and 232/d). The proposals of the Director General of the Apostolate (previously appointed: see nos. 210 and 421) as well as the capabilities of the persons have to be taken into consideration. Then the usual procedure is followed.

236.7 Appointment of **Reviewers of publications** (art. 192.1/1). This norm could be referred to for three cases:

1. If, in order to execute the general dispositions regarding the instruments of social communication and books in general (cann. 822-832), the Ordinary of the place should see a Pauline's service as "delegated reviewer" for some of our publications, the Superior of the Circumscription, with the consent of his Council, shall appoint him to such an office, made official afterwards by the same Bishop.
2. The Circumscription Superior, with the consent of his Council, may appoint one or two reviewers for works written by Pauline members from whom, after the meaning of can. 832, as religious, permission is required.
3. Finally, the Circumscription Superior, with the consent of his Council, can appoint a group of three reviewers in order to pass judgment regarding the intrinsic value, the contents, the form and the opportunity of a publication (on the part of a Pauline), of a work not previously commissioned (by the competent Directors) or on controversial issue or that, for its peculiarity, it comports a sizable financial exertion (Chap. Doc. no. 162).

- ◆ With these terms established on the matter, the usual procedure is followed.

237 *Admissions*

237.1 **Admission to the novitiate** (art. 109). The Circumscription Superior and his Council evaluate the request made in

written form by the candidate (art. 101.4) and the report on the same candidate prepared by the master and presented by the Local Superior after he has examined it with his Council and made the eventual observations (art. 119.1; see no. 320). Then the usual procedure is followed.

- ◆ It has to be borne in mind that those candidates of whom founded doubts persist are not to be allowed to pass to the next stage.

**237.2 Admission to the first profession** (art. 119). The report made by the master of novices and the eventual added observations of the Local Superior with his Council (art. 119.1; see no. 320) is examined; the request presented by each candidate is taken into consideration and then the usual procedure is followed.

**237.3 Admission to the renewal of the temporary profession** (art. 131). The reports on each of the candidates prepared by the master and signed by the Local Superior with his Counselors (art. 132.1; see no. 320) are examined; after this, the usual procedure is followed.

- ◆ The professed member excluded from the renewal can appeal to the Superior General by presenting his case within the period of five days since the time he is notified of the exclusion (art. 137).

**237.4 Admission to the ministries of lector and acolyte** (art. 154). The request of the candidate and the reports of the master on each candidate, signed by the Local Superior and by his Counselors (art. 132.1; see no. 320) are examined. Then the usual procedure is followed.

## 238 *Presentations*

**238.1 Presentation for the perpetual profession** (art. 146). The task of presenting to the Superior General the candidates to the perpetual profession<sup>28</sup> belongs to the Circumscription Superior with the consent of his Council. This implies that previously, with the Council in session, the reports on the individual candidates — prepared by the Master and evaluated by the Local Superior and his Council (see no. 320)— the requests of the persons concerned have been examined and the opinion of each Counselor expressed in a secret balloting. The usual procedure is then followed.

- ◆ The following have to be sent to the Superior General:
  - the report on each candidate (see form in *Appendix 3*) purposely prepared for the occasion;
  - the request of the person concerned;
  - the positive judgment of the Circumscription Superior with the consent of his Council.
- ◆ Should the judgment be negative, the process is not brought forward. In this case, the professed not considered fit has the right to appeal to the Superior General within five days (art. 137).

- ◆ Information regarding the perpetual profession that took place has to be sent to the candidate's parish of origin (art. 146.1)

238.2 Presentation for the sacred orders of deaconate and presbyterate (art. 154; see preceding number, footnote 28). That the candidates be presented to the Superior General for the sacred orders, the same candidates must have already made the perpetual profession and that their worthiness has been ascertained. During the Council in session, the reports prepared for the circumstance (that is, it is not enough to send again the preceding reports; see *Appendix 3*) and the requests of the persons concerned are examined. Then, the usual procedure is followed.

<sup>28</sup> Bear in mind directive no. 5 of the document *Pauline formation for mission* (see p. 189 of the "Acts", Rome 1995): "Admission to perpetual profession and to the holy orders shall take place only at the end of all basic studies (doctorate, licentiate or equivalent titles), after an adequate formation in the area of social communication (like the two-year course at the SPICS) and after a full-time integration (not less than 12 months) in the specific Pauline apostolate."

- ◆ The following are sent to the Superior General:
  - the report prepared for the occasion (see form, in *Appendix 3*)
  - the request of the person concerned written and signed by his own hand (can. 1036);<sup>29</sup>
  - the positive judgment of the Circumscription Superior and his Council.
- ◆ It has to be further remembered that between the conferring of the ministry of the acolyte and the ordination to deaconate, a period of at least six months ("interstice") must have passed (can. 1035 § 1), and the same period of time between ordination to deaconate and ordination to presbyterate (can. 1031 § 1).
- ◆ Information regarding the perpetual profession that took place has to be sent to the candidate's parish of origin (art. 154.2)

238.3 Presentation of a religious to dismiss (arts. 148-151 and 138-139.1). The various cases are dealt with in detail in the section regarding the Superior General and his Council (see nos. 126.1-3).<sup>30</sup>

- a) "*Ipsa facto*" dismissal (can. 694). It is the duty of the Circumscription Superior with his Council to gather the testimonial proofs or documentation to submit to the Superior General.
- b) "*Ab homine*" dismissal, obligatory by law (can. 695 § 1). The Circumscription Superior and his Council are "to collect the evidence concerning the facts and the imputability of the offence. The accusation and the evidence are then to be presented to the member, who shall be given the opportunity for defence. All the acts, signed by the Major Superior and the notary (secretary), are to be forwarded, together with the written replies of the member, to the Supreme Moderator" (can.

<sup>29</sup> In such a declaration, the candidate has to ask for admission to the sacred orders to receive, giving assurance that this is spontaneously and freely done according to the peculiarity of the charism of the congregation.

<sup>30</sup> Obviously, in all cases of dismissal (and of expulsion), before arriving at starting a process, the religious concerned has to be invited to spontaneously ask for dispensation from the vows. And in the case of various removals, it shall be sought first that the person concerned submitted his dismissal.

695 § 2).

- c) "*Ab homine*" dismissal, not obligatory by law (can. 696 § 1; art. 139). In practice the same procedure as the first is followed. It has to be borne in mind that the person concerned always has the right to communicate with the Superior General (can. 698).

238.4 *Immediate expulsion from the religious House* (can. 703; art. 150; see no. 127.1). This concerns, at least for the moment, not the dismissal of the religious from the Congregation (this could take place in another time), but keeping him away from the House.

- ◆ The canon law provides the immediate Superiors (circumscription or local) with a most urgent remedy in a disastrous situation. The first step is to expel the guilty religious from the House. Then, unless the scandal does not have as its cause one of the crimes listed in can. 694 (in which case there is an automatic dismissal and everything ends here), the Circumscription Superior must initiate the process of dismissal (as in the case of dismissal "ab homine") and send all the acts to the Superior General.

238.5 Presentation of a Local Superior to remove from office (art. 177; see no. 124.2). There must be a serious reason (art. 161), carefully considered; to advance the case to the Superior General, with the Council in session, the usual procedure is followed.

- ◆ The case might happen that the Superior General might know directly of the case. Before proceeding with the removal, he shall consult the Circumscription Superior.
- ◆ For the substitution of a Local Superior removed from office, the procedure followed shall be the usual appointment of a Local Superior (see no. 236.2).

238.6 Presentation of a Provincial (or Regional) Counselor to remove from office. Also here there must be a serious reason (art. 191); the usual procedure to advance the case to the Superior General is followed.

- ◆ For the substitution of the Counselor the procedure indicated in no. 236.1 is followed. The same procedure is used in the case of a Circumscription Official removed from office.

239 *Dismissals (or removal)*

239.1 Dismissal [expulsion] of a **perpetually professed member in case of grave scandal** (can. 703). It is just what we saw above (no. 238.4 and 127.1): "immediate expulsion" or separation from the House, which could end with a real dismissal, with the related process submitted to the Holy See through the Superior General.

- ◆ The terminology of art. 150 of the Constitutions has to be interpreted under the light of canon 703: instead of "immediately dismissed from the religious House by the

Major Superior... or also by the Local Superior," it would be better to say "immediately expelled from the religious House by the Superior...".

♦ The same procedure could prevail *a fortiori* for a member in temporary vows.

**239.2 Removal of a Local Counselor** (art. 180). After having ascertained the grave reason, the same Circumscription Superior could dismiss him with the consent of his Council.

**239.3 Removal of the Master of novices** (art. 107). In this case, the Constitutions do not mention a grave reason; a reason of convenience would be enough to change him. The usual procedure is followed.

## 240 *Changes*

**240.1 Assignment of personnel** (art. 192.1/2). The good distribution of persons to different offices and activities is a part of the Circumscription's planning. Hence, the Circumscription Superior and his Counselors ought to busy themselves with a certain frequency regarding this matter, in dialogue with the persons concerned and with the directors directly responsible of the activities (General Director of the Apostolate and Coordinator General of Formation). The usual procedure is followed.

**240.2 Passage from the clerical state to that of the disciple and vice versa** (art. 133.1). Upon request by the person concerned, who must have a serious motive for presenting it, the Circumscription Superior, with the consent of his Council, can authorize such a passage during the period of temporary profession (art. 120).

♦ Let us remember that the choice of being a Pauline disciple or cleric must mature during postulancy (cf. *Ratio Formationis*, art. 199.1) and assumed by the novice when he submits his request for admission to the profession (art. 120).

♦ After the granting of the passage from one state to the other, it is convenient to set an adequate period of trial so that the professed member may get adjusted well to the new state. The Directory expressly states, in the case of the disciple becoming a cleric, that the necessary studies be completed so he can take the ecclesiastical courses.

♦ The Constitutions and Directory do not consider the passage of cleric to that of disciple and vice versa, after the perpetual profession. Should the case arise, it has to be submitted to the Superior General's consideration.

## 2) Regarding Houses and Organization in general

### 241 *Definition of location and times*

**241.1 To establish a Provincial House** (art. 192.1/8). Every province must have a provincial house which shall be designated by the Provincial Superior with the consent of his Council.

♦ The Provincial Superior himself could be also the local Superior of this house, or else a delegate of his or a real Superior with his Council. It shall be the Provincial Superior who will decide on the matter. In view of such a decision, the concrete situation has to be attentively considered;

1. A provincial house which is prevalently in view of the Provincial Government (in the meaning of art. 191.1), that is, when the Community is small (8 or 9 members) and there are no significant apostolic or formation activities. In this case, is preferable that the Local Superior be the same Provincial Superior or a Delegate of his, assisted by Counselors and/or Circumscription Officials residing in the House.

2. A Provincial headquarters integrated in one Community of at least ten members, or where there are important activities (for example, Office of the Director of some apostolic sector). In this case, it is preferable that a real Local Government is formed in all its effects: a Superior appointed after consultation and Counselors elected by the Community. In any case, also this structure must be beneficial to the Provincial Government.

♦ The Provincial Superior, the Secretary and some of the Counselors, and, possibly, the Bursar have to reside in the Provincial House. In the same House, there has to be the Archives referred to by the Constitutions and Directory, arts. 120, 123.3, 151 (see no. 259.7).

♦ A real "Regional House" is not required of a Region, but one of the two houses shall serve the purpose, usually that where the Regional Superior (who could at the same time be Local Superior: art. 182) resides.

**241.2 Presentation of the erection and/or suppression of a House** (art. 174). It is the right of the Superior General with the consent of his Council to erect a House (or suppress it). When the House to erect or suppress falls under the jurisdiction of a Circumscription, the Superior General shall act upon presentation by the Circumscription Superior who must obtain the consent of his Council. We need to remember as well that when a House is erected, the written consent of the Ordinary of the place (can. 609 § 1) must be obtained and when a house is closed, he must be consulted (or informed) (can. 616 § 1).

**241.3** In view of the General Chapter, **in the time established, to convoke the Provincial Chapter** (see nos. 139.1 and 222-2283) or should questions of particular importance arise, the Provincial Superior with the consent of his Council can **convoke an extraordinary Chapter**, after the approval of the Superior General with the consent of his Council (art. 195.2). In both cases the Circumscription Superior, with the consent of his Council, establishes the time and place of the celebration.<sup>31</sup>

♦ The extraordinary Chapter shall not have any election but shall serve only for dealing with the important questions for which it has been convoked. The same principle holds for an eventual extraordinary Regional Assembly.

**241.4** Presentation for the **assumption of a parish** (art. 76). The decision to assume the care of souls in a parish, with all the precautionary measures indicated in the aforementioned article 76 of the Constitutions, belongs the Circumscription Superior with the consent of his Council, after having previously obtained the approval of the Superior General with the consent of his Council.

## 242 *Reports*

**242.1** To set **the regulation of the Juniorate** (art. 126). In the new organization of formation on the circumscription level, the task of preparing an adequate regulation for the members in temporary vows can be entrusted to the Coordinator of Formation with his Team (see nos. 432ff). It is the task of the Circumscription Superior, with the consent of his Council to see to it that this is done and to approve it.

**242.2** To draft the **Annual Report on the Circumscription** (art. 192.4). At the end of every year, the Circumscription Superior shall draw a report on the status of personnel, the religious life, **the** activities and the economic status of the Province or Region. In this report, the data and information prepared by the delegated executive bodies for Formation and the Apostolate shall flow.

<sup>31</sup> Art. 192.1/9 if the Directory is obviously applied to the case of the convocation of the Provincial Chapter (or Regional Assembly) in preparation to the General Chapter, or in the eventuality of an extraordinary Provincial Chapter (art. 195.2). It is not applicable instead to the Circumscription Chapter or Assembly at the start of the mandate because in this circumstance there are no Provincial or Regional Counselors yet.

The report shall be examined and approved by absolute majority of votes during Council in session, after which it shall be sent to the Superior General.

Furthermore, for at least once a year, evaluation and verification have to be made, during a Council meeting, of the direction of our apostolate regarding contents (art. 72.5); and, likewise, the progress of the formation sector.

♦ These bits of information have to speedily reach the General House. The use of the standard formats and forms is advised (see *Appendix 4*).

**242.3** To prepare the global report at the end of the mandate (art. 188.2). Based on the annual reports, a detailed report on the state of the Circumscription —persons, religious life, formation, apostolate, finances— has to be drawn at the end of the mandate. It is a sort of global balance sheet of the period, wherein a comparison is made between the current situation with that of the start of the mandate. Also this report shall be examined and approved by the

Council in session by an absolute majority. A copy shall be sent to the Superior General and another shall be kept in the Circumscription's Archives.

#### 243 *Economy*

243.1 To administer the goods of the Province (art. 192.1/5-7). The general rule is applied here: "The financial responsibilities of the Congregation are entrusted to Superiors and their Counselors, at all levels. Therefore, they constitute the board of administration, and discharge their function by means of bursars" (art. 229). This responsibility includes:

- a) to approve economic budgets of individual houses and activities (art. 192.1/5)
- b) to approve extraordinary expenses (ibid.)
- c) to contract debts and pledge the Circumscription's goods when this may be necessary (art. 192.1/7).

In all this, we must act in conformity with the norms of common law and the Institute's own law (ibid.). And this comports asking in written form the necessary authorization (art. 228; see no. 243.1b). For each of these acts, the Superior decides with the consent of his Council.

◆ According to Canon Law (can. 1255), also Circumscriptions and Houses have juridic capacities —and hence, responsibility— in economic matters (art. 225), but in a manner that some acts are committed to the level of superior (art. 228), in so far as they go beyond the limits of ordinary administration granted them and they fall into extraordinary administration.<sup>32</sup> In the case of delegated authority, their powers are specified by the delegation.

◆ Administration of material goods is one of the duties of government (see nos. 131.a-j)

◆ In compliance with the request of the VI General Chapter in action line no. 9 based on what CJC affirms and taking into consideration our special situation, the Superior General, with the consent of his Council, establishes on the matter the following criteria:

243.1a Permission of the Superior General with the consent of his Council is needed in the following cases, considered extraordinary expenses (see no. 131.3):

- 1) Always when it concerns:
  - a) alienation of immovable goods;
  - b) exchange of an immovable good for titles;
  - c) to mortgage an immovable property;
  - d) to rent an immovable property with a long-time contract (more than 9 years)
  - e) to acquire immovable property;
  - f) to build new buildings;
  - g) to grant trusteeships.

2) In the following operations, when the amount exceeds 2/3 of the maximum limit indicated by the national Bishops' Conference (see no.

131.j, footnote 37):

Regarding this matter, see no. 131.i.

- h) to make monetary loan;
- i) to contract debts and obligations;
- j) every conspicuous expense not justified by the purpose of maintenance or normal and ordinary operation of things.

243.1b In these cases, and other similar cases should there be, the Circumscription Superior, after having approved the operation with the consent of his Council, shall ask the permission from the Superior General who could grant it with the consent of his Council. The presentation of the request has to be accompanied with all the related information which justifies the operation, together with the updated financial statement of the Circumscription and the chosen forms of payment if the matter is an expense. The same Superior General shall seek the permission of the Holy See should this be necessary. Every authorization is always granted in written form and a copy shall be kept in the respective archives.

243.1c Permission of the Circumscription Superior, with the consent of his council, is needed in the following cases:

- a) To accept servants;
- b) To rent buildings;
- c) To undertake work of remodeling, repair and adjustment on immovable properties, work that belongs to the owner;
- d) To invest money on long-term basis;
- e) To acquire and sell bonds, stocks and obligations;
- f) To spend beyond the maximum limit fixed by the budget.

243.1d In these cases, and others similar should they arise, the Local Superiors or the various Administrators, with the consent of their Councils, shall present the request to the Circumscription Superior including with it the needed information that justify the operation. The authorization, should it be given, is always done in writing and a copy has to be kept in the Circumscription's archives.

*□ After these clarifications on the concept of "administration of temporal goods," let us now move on to examine the cases wherein, in order to decision, the Circumscription Superior needs the consent of his Council.*

**243.2 To approve programs and budgets** (art. 192.1/5). The planning of formation and apostolic activities is done by the respective persons responsible, the Coordinator and the General Director with their Teams (arts. 80.1, 82.2 and partly 98.2), who present them to the Circumscription Superior for approval. Approval takes place during the Council in session, with the usual procedure (art. 80.2). The Circumscription Superior and his Council have also to check and approve the financial statements, both the

budgets and the expenses. **In** this activity, they can avail with the services and collaboration of the Bursar.

**243.3** To decide on the **exchange of goods among houses** (art. 193.3). With the financial centralization of the Circumscription, this task of exchange is practically already resolved. At any rate, the Provincial or Regional Superior shall take into consideration the needs of each of the Communities and, with the consent of his Council, conveniently coordinate the human and financial resources.

**243.4** To establish the **amount to be submitted by the individual Houses and sectors to the Provincial fund** (art. 192.1/6) This point is resolved with the financial centralization of the Circumscription.

#### **244** *Activities*

**244.1** To decide **on** activities **and** priorities (art. 192.1/3). In practice this falls along with what has been said regarding approval of plans.

**244.2** **To** coordinate the different activities (art 192.1/4). Within each of the sectors, apostolic and formation, the duty of coordinating is delegated respectively to the Director General and to the Coordinator General with their collaborators. The Circumscription Superior with his Council ought to encourage understanding and coordination between the two sectors and within each of them.

B) Cases that require the opinion of the Council

245 The Constitutions and Directory expressly remember twelve cases wherein the Circumscription Superior, to decide on a specific matter, must first "listen to the Council" By affinity of subject matter, let us gather together in two groups the various cases, according to the following setup.

245.1 The Circumscription Superior, after having listened to his Counselors, decides on:

### **1.**

#### Persons

Appointment	of vocation promoters [no. 246]
	of the master of postulants [no. 251]
	of the assistant to the master of novices [no. 247]
Dismissal	of a novice [no. 248]
	of a professed member (non renewal) [no. 249]

2.  
Asset

Regulations	— ..... - for the aspirants [no. 250] - for the postulants [no. 251] - for the period of prep. to the perpetual vows [no. 256]
Programs	postulancy on the last year of aspirancy [no. 252] to dispense from certain pre-novitiate studies [no. 253] extension of the novitiate [no. 254] to introduce juniors to some apost. experiences [no. 255]

### 1) Regarding persons

**246 Appointment of vocation promoters** (art. 88.2). This is another point where there must be agreement between the Coordinator of Formation and the Team of Formation. Under their proposal, the Superior shall make the appointment after having listened to his own Counselors.

**247 To provide an assistant** (perpetually professed) **to the master of novices** (art. 108.2). The request may come from the Master himself, through the Coordinator of Formation. The Superior shall decide after having listened to his Counselors.

**248 Dismissal of a novice** (art. 115). For a "just motive," after having listened to the Master and the Counselors, the Circumscription Superior can dismiss a novice.

**249 Exclusion of a professed member in temporary vows from profession** (art. 136).<sup>33</sup> There must be "just and reasonable causes," one of which could be also sickness contracted after profession,<sup>34</sup> should it be harmful to the religious himself or to the Institute. The Circumscription Superior, informed regarding the case by the directly responsible persons and after having listened to his Counselors, shall decide on the matter.

<sup>33</sup> The VI General Chapter, to adopt this point of our legislation to that of the CJC (can. 689) has corrected art. 136: in place of "with the *consent* of his council" the phrase, "having *consulted* his council" (cf. "Acts" p. 73; see *Appendix 2*).

<sup>34</sup> Bear in mind what can. 689 §§ 2 and 3 say: Exclusion from the renewal of the vows cannot be done "if the infirmity was contracted through the negligence of the Institute or because of work performed in the Institute" and also if the religious "becomes insane during the period of temporary vows." All the other cases and types of diseases constitute "a reason for not admitting the member to renewal of profession or to perpetual profession" when in the judgment of

experts [doctors] such physical or psychological infirmity "renders the member unsuited to lead a life in the institute."

## 2) Regarding the organization

**250 To set rules for the aspirants** (art. 99.2). The Coordinator of Formation and his Team shall prepare this set of rules. It is the task of the Circumscription Superior to approve it, after having listened to his Council.

**251 To establish** postulancy, **set its rules**, appoint **the masters** (art. 100b). In agreement with the Coordinator and his Team of Formation, the Circumscription Superior, after having listened to his own Counselors, decides on the establishment of postulancy bearing in mind that this stage of formation has a considerable importance (art. 101). As for the rules of postulancy, what is said above regarding the aspirants holds. Finally, also the appointment of the masters for postulants shall be done in agreement with the Coordinator of Formation.

**252 To set the last year of aspirancy as** postulancy (art. 101.1). This is a special application of what has been said above and hence the same rule is followed.

**253 To dispense one from certain** studies **prior to the entrance to the novitiate** (art. 96). It is supposed that the persons responsible of formation state their views on the matter, after which the Circumscription Superior, after having listened to his Counselors, shall take the decision.

**254 To extend the** novitiate (art. 119). In case, according to the judgment of the Master of novices, there should be doubts regarding the readiness of the candidate for the religious profession, the Circumscription Superior, after having listened to his Counselors, could decide to extend the novitiate, however, not beyond six months.

**255 To introduce juniors** to take part full **time in the specific Pauline apostolate**, at least for a period of 12 months, also interrupting studies for the meantime (cf. *Pauline formation for mission*, Rome 1995, directive no. 5, p. 189 of the "Acts").

**256 To establish the period of preparation for the perpetual profession** (art. 146.3). After having heard the opinion of the Counselors, the Circumscription Superior establishes the modalities of the said preparation, basing himself obviously on the suggestions of the Master of the juniors and the program prepared together with the Coordinator and the Team of Formation. In the said program, importance has to be given to the study on the commitments of the perpetual profession and the demands of the Pauline apostolic life.

## C) Decisions that the Superior can take alone

257 The Constitutions and Directory expressly enumerate some decisions that the Circumscription Superior can take alone:

1) *Regarding persons and the organization in general:*

- a) To anticipate, but not for more than 15 days, the first profession (art. 112.1)
- b) To admit to the profession a novice in danger of death (art. 114.1)
- c) To establish, with the consent of the Superior General, an inter-provincial juniorate (art. 126.1)
- d) To adopt social security measures (art. 19.4),
- e) To authorize a religious to make use of neutral means in the apostolate (art. 68.1).
- f) To present to the local ordinary the priests for the parishes (art. 192.2)
- g) To request the Superior General for dispensation from the maximum age limit for a Local Superior (art. 160.1)
- h) To appoint a Delegate of his to head a Community with less than five members or for the Provincial House (see nos. 303.4-5)
- i) To allow, with the consent of the Superior General, the permission to a perpetually professed member to renounce inherited goods (art. 38.1)
- j) To allow intercongregational collaboration as regards studies (art. 95.2)
- k) To allow studies in centers of specialization (art. 96.1)
- l) To dispense, although with much caution and rarely, from the postulancy (art. 101)
- m) To study the exchange of goods between houses (art. 38.2; see no. 243.3)

2) *Regarding the Chapter:*

- a) To convoke the Provincial Chapter (art. 194)
- b) To group together small houses for the election of delegates to the Provincial Chapter (art. 195.3c)
- c) To do the counting of votes of the abovementioned election, in the presence of two witnesses (art. 195.5)
- d) To determine the manner of participation to the Provincial Chapter of one of the Delegates or Pauline Assistants of the Aggregated Institutes (art. 196.1, new)
- e) To promulgate the elected delegates to the General Chapter (art. 196.5d).

## IV

### SPECIFIC DUTIES OF SOME COLLABORATORS

*The Provincial or Regional Vicar*

258 He is appointed by the Circumscription Superior with the consent of his Council, among the Counselors themselves. He is the substitute of the Superior when absent or impeded, and in such cases, he can attend only to matters of ordinary administration (art. 191.2).

258.1 For the substitution of the Circumscription Vicar, should in any case his office be vacated, proceed as with the substitution of a Counselor (see no. 236.1); and once the Council is complete, a new Vicar is appointed.

*The Provincial or Regional Secretary*

259 He is an Official who assists the Circumscription Government in Secretariat activities either before or during and after the meetings (art. 193). He is appointed by the Superior, with the consent of his Council, and he remains in office for the whole duration of the mandate of the same Superior (art. 193.1). He could be one of the Counselors or another professed member (art. 193.2). He is in a certain sense the memory of the Council, and his task —always in close collaboration with the Superior— includes the following duties:

259.1 He makes known the convocation of the Council to all the Counselors and, in case of extended Council, to other invited persons for their participation (art. 192.3).

259.2 He includes with the convocation the agenda of the matters to deal with and the necessary documentation.

259.3 He records the subject matters discussed and the decisions taken, clearly emphasizing the salient points of the eventual discussion.

259.4 At the start of every meeting, he reads the minutes of the preceding meeting, taking note of the eventual corrections and clarifications proposed before affixing his signature with that of the Superior.

259.5 He speedily sends a copy of the minutes to the Secretary General.

259.6 He prepares with the Superior the information bulletin to the Communities and the notices to persons concerned.

259.7 He takes care of the official archives of the Circumscription, wherein all the documents are kept (see, by analogy, nos. 154.1-2).

♦ Great attention must be paid and great importance given to the Circumscription Archives. A well kept Archives is of very great help to those who follow in the service of authority.

♦ It is the duty of the Circumscription Secretary, in collaboration with the respective Superior, to take care and to update the Circumscription Archives. In it should be duly kept: the personal files of the members of the Congregation (biographical data, photograph, curriculum vitae, related official correspondence); minutes of Council meetings (circumscription, formation and apostolic); documentation

related to the Communities and to formation and apostolic activities of the Circumscription (minutes, community-formation-apostolic projects, correspondence, etc.); civil and juridical deeds (Regional or sectorial Statutes; procures, etc.); the Circumscription's yearly financial statements; documents related to interventions on old and new buildings (plans, cost statements, contracts, etc.); documents related to significant events for the Circumscription; acts of the General Government (normative documents, letters of orientation; correspondence, etc.); documents related to the circumscription relations with the other Institutions of the Pauline Family (inter-government meetings, matters of collaboration, agreements, etc.); relations with the diocese and other church bodies. Furthermore, great care should be given to the essential and complete upkeep of the Acts of the Circumscription Chapters or Assemblies.

260 The Provincial Secretary is *ex officio* member the Provincial Chapter which is celebrated while he is in office (see no. 208.2).

*The Provincial or Regional Bursar*

261 He is an Official assigned to take care of the administration of material goods. He is appointed by the Superior with the consent of his Counselors and remains in office for the whole duration of the mandate of the same Circumscription Superior (art. 193.1).

261.1 The appointment of a Provincial Bursar, who oversees the administration of goods, is a requirement imposed by virtue of CJC (can. 636 § 1). The figure of the Provincial Bursar must be distinguished from that of the Superior (see nos. 131.b and 131,d),<sup>35</sup> not necessarily from that of the

<sup>35</sup> As we have noted (see no. 157,1, footnote 48), there is a scale regarding this juridical obligation: it is strict on the level of generals, a little less on the level of provincial (the expression used by the CJC, "similarly," is interpreted by some as a softening; cf. Domingo J. Andrés, *El derecho de los religiosos*, op. cit., no. 267; others instead make a more strict interpretation: cf. L. Chiappetta, *Il Codice...*, op. cit., vol. I, no. 2625). Such an obligation does not affect the Regions —but this does not mean that it is not advisable to distinguish the person of the Superior from that of the Regional Bursar— and, finally, the CJC gives only a recommendation ("as far as possible") in the case of the local Bursar.

Counselor, although the confluence of two charges in the same person may not be ideal.

261.2 The Provincial Bursar is constituted according to the modalities and requirements prescribed by the Institute's own law. He is subject to the norms established by canons 1273-1289, and he carries out his duties under the direction of the Provincial Superior.

261.3 What is said regarding the Provincial Bursar is valid also for the Regional Bursar, with due consideration to what is affirmed above (see no. 261.1, footnote 35).

262 The duties of the Provincial Bursar are thus described in articles 193.3 and 193.4 of the Constitutions and Directory (Chap. Doc. no. 800):

- a) He coordinates the economic management of the whole Province while keeping check on individual administrations;

- b) Making use of all the available accounting methods, he shall present every three months a report on the financial status of the Province, and every year he draws a report on the patrimonial status and the consolidated financial statement for the examination of the Provincial Government. After the approval of these, he shall send a copy to the Bursar General within the month of February;
- c) Along with the administrators of the activities, he shall prepare a budget and shall present it for the examination and approval of the Provincial Superior and his Council;
  - ♦ At times, the Circumscription Bursar can be the Director of Administration of the apostolate, and in this role, he is subject to the Director General.
- d) At the end of his mandate, he shall draw a report on the economic state of the Circumscription, indicating projects carried out, expenses, assets and liabilities as well as the status of its temporal goods.
- e) He attends the meetings of the Circumscription Council should matters economic in nature be dealt with and he shall furnish members of the Council with all the data they may need in view of decisions to take.

263 The Provincial Bursar is an *ex officio* member of the Provincial Chapter celebrated while he is in office (see no. 208.2).

## V

### RELATIONS WITH COMMUNITIES, PERSONS, ACTIVITIES

264 In order to carry out his duties to animate and stimulate the confreres in faithfulness to their Pauline religious apostolic life (art. 186; see no. 206), the Circumscription Superior must keep frequent contact with the persons responsible of Communities and of the different activities and with all the members.

Towards this end, he shall bear in mind the following:

#### 1. Information and communication

265 Information, regarding those problems and realities or matters of interest that concern the life and the activities of the Circumscription and of the whole Congregation and of the Pauline Family has to be cultivated and favored. Towards this end, permanent organs of information, even in very simple forms (Chap. Doc. no. 645) shall be made and the abundant means of transmission apt for promoting the

exchange of communication among house, sectors, groups may be used.

265.1 Information is due to all the members, according to the involvement and responsibility of each one. Some matters ought to remain reserved to the level of Superiors, of various directors, of Counselors, etc.

## 2. Visitation to Communities

266 Information and communication become personal dialogue between the Circumscription Superior and individual confreres at the moment of his visitation to Communities, prescribed by the Constitutions for at least once a year (art. 187).

266.1 It is desirable that such visitations be more frequent; among those done, it is convenient that they be made formal, considering it canonical, wherein all the members of the Community are given the opportunity to individually meet the Circumscription Superior or his Delegate, if the latter is given the task to do the visitation. This shall take place in an even more special manner on the occasion of consultations. (For the basic orientation of every visitation, see no. 164-165 and the corresponding footnote 50).

## 3. Stimulus and guidance to activities

267 In a wider sense, the animation, promotion, coordination and the strengthening of the vocation-formation and apostolic activities are entrusted to the Circumscription Superior assisted by his Council (Chap. Doc. no. 708b; arts. 184 and 186). The direct management of the same activities shall normally be delegated by him to competent persons (see nos. 209-213 and the whole of Chap. IV); this, however, does not mean the abdication of his responsibility. He must attentively follow the development of the various activities always respecting the spheres of responsibility according to the delegation he gave them; he supports the persons responsible and solicits and demands the collaboration of all.

267.1 In the area of apostolate, the most qualified intervention by the Circumscription Government, of which it shall not fail according to the established moments, shall be the moment of planning and verification (arts. 80.1-2 and 72.5).

267.2 In the area of formation, aside from the constant presence of the Circumscription Superior, the interventions of the Provincial or Regional governments take place especially during moments of admissions, renewals, presentation, etc. (see nos. 236.3-5 and 237-238.2).

**III**

**THE LOCAL**

**GOVERNMENT (nos. 300-**

**329)**

## 300 OUTLINE OF THE CHAPTER

<b>I.</b>	<b>The Community Superior</b>	[nos. 301-309.2]
<b>II.</b>	<i>The collaborators of the Local Superior</i>	[nos. 310-314]
	1. <b>The Local Counselors</b>	[nos. 310-312]
	<b>Identity features:</b> <i>number, requirements, election, duties</i>	[nos. 310-311.4]
	♦ <i>In houses having less than five members, there are no Counselors</i>	[no. 312]
	2. <b>The Officials: Secretary, Bursar</b>	[nos. 313-314]
	<b>Identity features:</b> <i>appointment, specific duties</i>	[nos. 313-314]
<b>III.</b>	<i>Duties of the Superior with his Council</i>	[nos. 315-320]
	♦ <b>The Council meetings:</b>	[nos. 315-316]
	1. <i>decisions regarding persons and the organization</i>	[nos. 317-319]
	2. <i>decisions regarding other matters</i>	[nos. 319-320]
<b>IV.</b>	<i>Specific duties of some collaborators</i>	[nos. 321-326.2]
	♦ <b>Substitute to the Superior</b>	[no. 321]
	♦ <b>Secretary</b>	[nos. 322-323.9]
	♦ <b>Bursar</b>	[nos. 324-326.2]
<b>V.</b>	<i>Relations with the confreres</i>	[nos. 327-329]
	♦ <b>Community meetings</b>	[no. 328]
	♦ <b>Information and Communication</b>	[no. 329]

## I

**THE COMMUNITY SUPERIOR***Identity features of the Community Superior*

301 At the head of the Community, there always is the Superior (art. 14), who is responsible, with the help of his Council, of the same Community within the limits established by the Constitutions and Directory (art. 175).

301.1 To form a Community it is required that the members of the House are at least three (art. 173).

302 The Local Superior is appointed by the respective Major Superior (Provincial, Regional or General, if the House directly depends on the General Government) with the consent of their respective Councils, after a visit to the Community and after having consulted privately all the members of the same House (art. 176).

302.1 The consultation "is a procedure of responsible participation on the part of the members in the common good" in order to offer to authority --in this case to the Circumscription Superior-- "an indication in view of a decision to be taken" (art. 164.1). Such a procedure is not to be confused with a direct election; in this latter instance, the number of votes immediately matters, and he who obtains the established majority is designated, so to say, automatically. In the consultation, instead, there is a further *filtration* by superior authority which, aside from counting the number of indications, takes into consideration other elements (ibid.).

302.2 The Constitutions and Directory require that the consultations be held in full freedom and responsibility; they do not prescribe, however, the concrete modalities, and hence it shall be the Circumscription Superior who will define them. Normally, private dialogue is held with each of the members and the member is invited to indicate in writing his preferences on an established form which he duly signs.

303 For the appointment of a Local Superior, **the following are required** (art. 175): — he must be a priest;

- he must be professed for at least five years;<sup>1</sup>
- he must have, at the moment of appointment, celebrated his thirtieth birthday and has not gone beyond the age of seventy; under the proposal of the Circumscription Superior, the Superior General can dispense one from this age limit (art. 160.1).

303.1 The appointment is communicated, personally and vocally by the Circumscription Superior, to the person concerned asking him for his acceptance. In a second instance, the written document shall be sent to him, with the indication of the date of the start of his mandate. He shall be informed regarding the situation of the Community and of the apostolic and/or formation projects assigned to the same Community.

303.2 The Local Superior is chosen from among the members of the same Community or from the other houses of the Circumscription. The Major Superior, if he considers it opportune, could propose a list of names.

303.3 For the choice of confreres who are residing outside the Circumscription, the authorization of the Superior General, after hearing the opinion of his Counselors, is required (art. 176.1).

303.4 In certain instances (for example in very small communities, or communities having special characteristics), the Major Superior, after having consulted the members, can

appoint as the head of the Local Community his Delegate. He also may be a brother disciple.

<sup>1</sup> Probably the word "perpetually" was skipped in the text of the Constitutions. It is present in the Chap. Doc. in no. 680c. In fact, being "perpetually professed" for at least five years is a necessary condition for the Regional Superior (art. 182) and for the Provincial Superior (art. 185). Furthermore, can. 623 requires such a condition for every religious Superior. We have to make more precise the text of the Constitutions. In practice, having to be a priest, the candidate for Superior must be perpetually professed (except in the rare case of one who enters the novitiate when already a priest). The condition of being perpetually professed for five years remains to be accomplished.

303.5 The Provincial house, as far as a local community (always taking into consideration what is said by art. 191.1), may be headed by the same Provincial Superior (art. 188.1), by a Delegate of his or by a proper Local Superior with his Council. It shall be the Provincial Superior himself who shall conveniently decide on the matter, after taking into consideration the concrete situation and the preceding practice or past experience (see no. 241.1).<sup>2</sup>

304 The mandate of the Local Superior is three years (art. 177), with the possibility of being reappointed for a consecutive three years.<sup>3</sup> In a Region, the duration of the Local Superior's mandate follows that of the Regional Superior, which is also three years (art. 182.1).

304.1 In all instances, however, it has to be remembered that he remains as delegate until his successor is appointed (art. 160.2).

304.2 For an eventual removal of the Local Superior (arts. 177 and 161) from his office, see above, no. 124.2.

304.3 A Local Superior may, for serious reasons, present his resignation to the Circumscription Superior, who shall accept or reject it (see no. 236.2, last §).

305 His principal duty, with the help of his Council, is that of promoting the apostolic religious life of the Community (arts. 178-178.2 and 180.4),<sup>4</sup> and it includes the following elements:

- a) To confirm the confreres in their mission and to help them accomplish through service of animation and promotion —by example and words— of the evangelical climate of fraternal living together (art. 165; can. 618);

<sup>2</sup> As regards the General House as local community, see no. 107.1.

<sup>3</sup> "Whoever has undertaken the role of superiorship for two consecutive terms may not be renewed in office at the same level until there has been an interval of at least one year" (art. 160).

<sup>4</sup> As regards the "duty to govern," a concept that needs to be applied on the local level, see no 108.1.

- b) to apply the principles of co-responsibility and subsidiarity planning and giving great importance to community meetings and to information (art. 18.1-2; see no. 328);

- c) to foster the carrying out of the different activities —apostolic and formation— while respecting the duties assigned by the competent circumscription bodies to the Community (art. 166; see nos. 308-308.1);
- d) to establish himself, together with the Counselors (art. 180.4) at the moving center of the community in all its aspects: liturgical, cultural (art. 178.2), organizational;
- e) to opportunely intervene when the good of the persons and of the Community requires it, facilitating, in agreement with his Counselors, also the assignment of personnel programmed by the competent circumscription authorities (art. 178.1);
- f) to promote unity, among the members, dialogue, and mutual edification (art. 19; Chap. Doc. no. 692);
- g) to attend to the needs of every person, concerned about their psycho-physical well-being (arts. 19.2 and 21; cf. *Priority II of the VI General Chapter*, no. 13);
- h) to ensure that the Constitutions and Directory are read publicly at least once a year (art. 178.2), and to encourage its private reading (Chap. Doc. no. 688);
- i) to ensure the knowledge, also through public reading, of the documents of the Holy See (art. 49.1);
- j) to make himself the spokesperson of the requests of the Congregation by actively transmitting the documents sent by the General Government and by the Circumscription government (art. 49.1; Chap. Doc. no. 688; cf. *Priority I of the VI General Chapter*, no. 6c), assuming and warmly supporting the Congregation's and the circumscription's plans;
- k) to seek that the Community sets up a yearly "community project" in order to favor the study and the meditation of the Word of God and to promote the knowledge of the thoughts of the Founder (cf. *Priority I of the VI General Chapter*, no. 6ab), to stimulate commitment to the apostolate;
- l) to let St. Pauls be known in the territory where the Community is located and to cultivate the relations with the Pauline Family and the local ecclesiastical authority. Regarding this last aspect, he is duty-bound to inform the Diocesan Curia regarding the assignments of the members, especially if they concern clerics, and to maintain contact with it as regards apostolic works;
- m) To keep in order the register of Masses and to see to it that on the matter, the obligations assumed are carried out (can. 957).

306 The Local Superior shall be the normal point of reference for the religious who, for special reasons, should stay outside the Community (art. 173.1); with them he shall establish normal relations unless the Major Superior assumes personally such a task.

306.1 On his part, the Local Superior shall reside in his designated house and shall not absent himself unless for real

need (art. 179; can. 629), after having assigned his substitute (art. 180.1) and, when needed, after having informed the Major Superior of his absence (art. 179.1).

307 Bearing in mind the distinction between community and work concerning apostolic and formation activities, the Local Superior and his Council shall assume the plans of the Circumscription even as they collaborate with the persons responsible (art. 178.1; Chap. Doc. no. 680) and making themselves participants of them according to their own possibilities (Chap. Doc. no. 690).

308 The Local Superior, assisted by his Council, shall try to establish in the House a convenient setup which, in agreement with the persons responsible, takes into consideration the demands of the activities and of other religious commitments of the brothers. He shall have great understanding for the exceptions and for eventual emergencies, but also a balanced determination not to allow the loosening among the various essential elements of Pauline life.

308.1 As it appears from the preceding no. 305/a-m, regarding the duties of the Local Superior, the Constitutions and Directory (arts. 178-178.2) are quite clear and open in terms which may seem broad if one does not consider that the text has in view *the apostolic project*—and that of formation— on the *circumscription level*. The new organizational setup current in the Congregation, which favors the circumscription perspective over the local, has obviously *touched* on the figure of the Local Superior even as his action is brought into focus by the animation and direct attention to persons. This change gradually asserted itself as in many Circumscriptions the new apostolic structures were being consolidated and those of formation underwent some changes. It is necessary therefore that the articles of the Constitutions and Directory that deal with the Local Community be read under the point of view of the new situation.

308.2 The Superior shall bear in mind that the activity organized by the mission is not a *dispensation* from the Community nor is it something marginal, but it is the fundamental commitment for which every Pauline religious has made his vows. Hence, each member of the Community —by virtue of his consecration, in the degree of his possibilities and with renewed generosity— should be engaged in some activity inasmuch as "we cannot be partakers of the Congregation's life if we are not *within* its specific characteristic",<sup>5</sup> that is, within the activities being done by the Congregation.

308.3 The persons responsible of sectors —and all those confreres working in them— as what regards the activities, receive the orders from their respective Directors and carry out their own role autonomously, while being immediately responsible of it before the Circumscription authority (art. 167). This does not mean the "lessening" of the figure of the Local Superior, nor does it empty his role for not being able to directly intervene on the carrying out of the activities; on the contrary, by applying the principle of subsidiarity, the duty of the Superior —to animate the community and to take care of the persons— emerges to be better defined and facilitated.

308.4 On the other hand, the persons responsible of activities are "subject to the Local Superior in all those matters that refer to community life, except what specifically concerns their role as

<sup>5</sup>Cf. "Apropos Priority III", no. 1.2, in *Apostolic organization...*, op. cit., p. 76.

directors. They are to accord the confreres committed to their sector not only professional respect but religious and pastoral regard as well," inasmuch as "Confreres who are dependent on them are to pledge their obedience to them." (art. 180.9; see no. 035.1).

308.5 Precisely because to the persons responsible of activities is due the obedience of the confreres engaged in them, and because to these confreres fraternal concern is due from the persons responsible, the important and delicate task of *mediation* belongs to the Superior, should problems arise between them. It has to be an *active* mediation, in the sense that he does not immediately transmit the matter to higher superiors—in practice the Provincial or Regional—thus abdicating his own function, but facing it with realism and serenity even as he tries to rebuild understanding and collaboration.<sup>6</sup>

308.6 Within the sphere of various competencies,<sup>7</sup> there must always exist unity of intent, sincere collaboration, systematic information, involvement of each and everyone in the only apostolic religious life.

309 The Superior of a Local Community composed of at least five members participates at the Provincial Chapter (art. 196).

309.1 If, instead, the Community has less than five members, in view of the election of delegates to the Provincial Chapter, also he shall take part in the "grouped houses" (art. 195.3c; see above, no. 217.5).

<sup>6</sup> "The community ideal must not let it be forgotten that every Christian reality is built on human weakness... It is always possible to improve and to journey together towards the community which knows how to live forgiveness and love. Communities in fact cannot avoid all conflicts. The unity which they have to build is a unity that is established at the price of reconciliation. The situation of imperfection of the communities should not allow discouragement" (CIVCSVA, *The fraternal life in community*, [February 1994], no. 26). (*Translation is ours*).

<sup>7</sup> "It is necessary that the Institute's own laws should as much as possible be exact in establishing the respective competencies of the community, of the different councils, of the persons responsible of sectors and of Superiors. The little clarity in this area is a source of confusion and conflict" (CIVCSVA, *doc. cit.*, no. 51). (*Translation is ours*).

309.2 For the election of a delegate of the House for the Provincial Chapter, the following procedure is followed:

a) *In Communities with at least five members* (art. 195.4), the election is held during a community meeting presided by the Local Superior, with specific balloting for every delegate, with absolute majority during the first two ballotings and by relative majority from the third balloting (art. 195.4). Houses having five to eleven members elect *one* delegate; Houses having at least 12 members, elect *two delegates*; Houses having more than fifty members *elect four delegates* (art. 195.3b). "When the election of the delegates is concluded, the election of their substitutes takes place. Each substitute is elected with a relative majority" (he who receives more votes is elected).<sup>8</sup>

b) *The Communities with less than five members* (art. 195.3c) shall take part in the "Grouped Houses" according to the modalities that the Provincial Superior shall communicate. The "groups" shall not be more than twenty individuals; if the total number of members reaches twelve, they shall elect *two* delegates; if instead the total number is less than twelve, *one* delegate shall be elected. The election takes place in the individual houses, with the Superior or the person in-charge presiding: the voters shall elect one or two of the names from the global list of his group and then he submits the ballot in a closed envelope. The Superior or the person in-charge shall send the ballots, together with his own, to the Provincial Superior, who shall do the tallying and shall communicate the result (art. 195.5).

♦ In these elections of delegates (art. 195.3), the members in temporary vows have active voice alone (that is, they can vote), while the perpetually professed members have both active and passive voice (that is, they can vote and be voted upon).

<sup>8</sup> This procedure for the election of the substitutes issued by the V General Chapter (1986; cf. "Acts", p. 62; see *Appendix 2*), thus substituting the last paragraph of art. 195.3. The renewed article in the V General Chapter concludes thus: "This norm is to be applied each and every time that it is a question of electing delegates." If in the votation by relative majority, there should be an equal number of votes for the two candidates, he who is older by profession gets elected; and if there should be equality also in this instance, the person older by age gets elected.

## II

### THE COLLABORATORS OF THE LOCAL SUPERIOR

#### 1. The Local Counselors

310 In *variable number* (always even, from two to six, according to the size of the House), they are the immediate collaborators of the Superior and they share with him the responsibility of governing the Community (art. 180).

**310.1** The number shall be determined by the Circumscription Superior who shall take due consideration of the practice, the preceding procedure and the actual circumstances.

311 In Houses having more than four members, they are elected *directly* and in secret, with the absolute majority of votes (see on this formula no. 116.5) by all the professed members of the Community, and they remain in office until the expiration of

the Superior's mandate. Only the perpetually professed members of the community may be elected.

**311.1** The election takes place in this manner: with the Community gathered together with the Circumscription Superior or a delegate of his presiding, articles 180-180.5 of the Constitutions and Directory are read; the two members youngest in age, who function as scrutineers, distribute the ballot sheets to the voters; they gather the votes and verify that the number corresponds with that of the voters; in front of the President, they proclaim the names of the persons voted upon. The voting is repeated until the election of a candidate takes place. He who presides the meeting asks his assent and, after having it, proclaims him elected. For every Counselor to elect, a distinct balloting is held.

311.2 The same procedure is followed should there be a need to elect a Local Counselor to substitute another who no longer can hold this office for whatever reason (art. 180.1).

311.3 For the eventual removal of a Counselor from office (art. 180, see no. 239.2).

311.4 If in the House there is an apostolic activity which involve a good number of members, it is convenient that the person responsible –under the invitation of the Superior– participates at the meetings of the expanded Council.

312 In Houses with less than five members the Local Council is not prescribed. In them, the Superior shall have to manage the affairs of the Community with all the perpetually professed members of the same House (art. 180.6). Should there be one or more members in

## 2. The Officials

313 For the work of Secretary, either before or during and after the meetings of the Council, the Superior assigns for the office of Secretary one among the Counselors themselves (art. 180.5).<sup>9</sup>

<sup>9</sup> The Directory (art. 180.5) speaks of "one of the Counselors who is to be elected to this office" (that is as Secretary); also in the Chapter Documents 1969-1971, no. 696, there is reference to "to elect a Secretary" without specifying "among the Counselors"). There must have been a mistake in terminology: it seems that this election is a bit too much. In fact, the Provincial Secretary is "appointed" (art. 193.1; Chap. Doc. in no. 714, were saying that the Provincial Secretary "is designated...", and can be chosen also among the same Counselors"). Also the Secretary General is appointed (art. 207.1, according to the modification carried out on Chap. Doc. no. 749, by the IV General Chapter, see "Acts" p. 32, which corrects no. 147, in view of the final draft of the Constitutions and Directory). Similarly perhaps, we need to modify art. 180.5 during the General Chapter.

temporary vows, these have to be conveniently involved.

314 For matters of administration of the Community, the Superior appoints with the consent of the Counselors the Bursar, who shall be one of the Counselors or another professed member or the Superior himself (see no. 324.1).<sup>10</sup>

♦ For their specific duties, more will be said below (see nos. 322-326.2).

### III

## DUTIES OF THE LOCAL SUPERIOR WITH HIS COUNCIL

#### The Council meetings

315 It is the duty of the Local Superior to convoke his Counselors at least once a month for a verification on the progress of the House and to deal with the more important matters of the Community (art. 180.2).

315.1 The convocation is speedily made known to the Counselors by the Superior, also through the Secretary, accompanied by the agenda listing the matters to be dealt with (art. 180.5). After the meeting, he shall inform the Community by a communication regarding the decisions

<sup>10</sup> The norm issued by the Chapter Documents, in no. 794 (and not carried in the Constitutions and Directory), which made incompatible by itself the office of the Local Bursar with that of Local Counselor has become outmoded. The CJC goes even further and admits that in some local communities, the duty of Bursar can be carried out by the same Superior (can. 636 § 1; and the comment of L. Chiappetta, *Il Codice...*, op. cit., vol. I, no. 2625, p. 733; see above, no. 157.1, footnote 48, and no. 261.1, footnote 35).

taken.

315.2 As regards the working of the Council, the climate that has to prevail in it and the obligation to keep the secrets of office either during or after the term of office, see above (nos. 229.5-8).

315.3 The Council shall bear in mind its own duty of becoming the center of animation of the Community (art. 180.4). In this sense, at certain times, its meetings shall also serve to prepare for the Community meetings referred to by articles 18.1 and 18.2, meetings which should be frequent and periodical, that is with preestablished schedules (Chap. Doc. 685 and 343/e).

315.4 In particular, at the start of every social year, programs are prepared while bearing in mind the orientations given by the Major Superior and eventually involving the interest of the Community —especially during the setting up of the "community project"— in order to stimulate group work in view of fraternal life, religious discipline, formation —above all ongoing formation—, the apostolate, and financial matters (art 18.2).

315.5 Towards the end of the year, there has to be a global verification —in concomitance with the one foreseen in the "community project"— and to eventually anticipate some direction for the planning of the following social year.

316 For certain decisions, the Local Superior needs the consent of his Council. Here is the framework of the cases foreseen in article 180.3.

- |                  |  |
|------------------|--|
|                  | - Vice Superior [ <i>no.</i>                             |
|                  | 317] Assignments — Secretary [ <i>no.</i>                |
| 1. Regarding     | 313]   |
| persons          | - Bursar [ <i>no.</i> 314]                               |
|                  | - Organization — Community assignments [ <i>no.</i> 318] |
|                  |  |
|                  | The Community's life: persons, prayer...                 |
| 2. Other Matters | information, economy [ <i>no.</i> 319]                   |
|                  |  |
|                  | Eventual reports for admission [ <i>no.</i> 320]         |

**317** At the start of the mandate, in one of the first meetings of the Council, the Superior shall assign, with the consent of his Counselors, one of them to substitute him during his absences (art. 180.1).

**318** Likewise during the first meetings, after having assigned the Secretary (see no. 313, footnote 9) and appointed the Bursar (see nos. 313 and 314), the other assignments shall be set if it is considered convenient, while soliciting the collaboration and participation of the brothers for the proper functioning of the House.

**318.1** These community assignments are not to be identified or confused with formation or apostolic appointments which concern the circumscription organization of the respective sectors.

**319** In their own time, with the Council in session, the matters regarding the life of the House shall be taken up: attention to persons, prayer, schedule, health, culture, fraternal encounters; approval of some reports (art. 180.3/3) and also matters that concern expenses, debts, budgets and balances, ordinary upkeep of the buildings, etc.

**319.1** For information regarding works of apostolate and of formation, either as regards planning or operation or

accounts, opportune times are established by the persons responsible.

**319.2** In the economic area, the following are considered extraordinary expenses for which the permission of the Circumscription Superior is needed (see no. 243.1c):

- a) To accept servants;
- b) to rent buildings;
- c) to undertake remodeling work, repairs, adjustments on immovable properties, a task belonging as a rule to the owner.
- d) to invest money on long terms;
- e) to acquire or sell titles, stocks and obligations;
- f) to spend more than the amount established by the budget.

◆ In these cases and others similar should they arise, the Local Superior, with the consent of his Council, presents the request to the Circumscription Superior, including all the necessary information that justify the operation. The authorization, if granted, shall always be given in written form.

**320** In communities where there are groups of novices or juniors, the reports prepared by their respective masters in view of profession or the conferring of the holy orders, are presented to the Local Superior and his Council who are to examine them. They may make opportune observations and send these as an addition to the Major Superior (arts. 119.1 and 132.1; see nos. 237.1-4).

## IV

### SPECIFIC DUTIES OF SOME COLLABORATORS

#### *Substitute to the Superior*

**321** One of the Counselors —or some confrere, if the House is small— shall be assigned by the Superior to be his substitute during his absences, in such a way that in the Community, there always is a point of reference (art. 180.1; see no. 317). The substitute or the Vice Superior shall be the first collaborator of the person responsible of the Community.

#### *Duties of the Secretary*

322 Among the Counselors, one is assigned to help the Superior in the activities of the Secretariat either before or during and after the meetings of the Council (art. 180.5; see no. 313).

323 The Secretary is in a certain sense the memory of the Local Council and his duty —always in collaboration with the Superior— includes the following points:

- a) To make known the convocation of the Council to the Counselors and eventually to other invited participating persons (see no. 315.1);
- b) To enclose with the convocation the agenda of the matters to be dealt with and the necessary documentation;
- c) To draw the minutes of the matters dealt with and the decisions taken, while taking note of the salient points of the eventual discussions;
- d) To read the minutes of the preceding session at the start of every meeting while taking note of the eventual corrections proposed before signing them together with the Superior;
- e) To speedily send a copy of the minutes to the Major Superior;
- f) To prepare with the Superior the information-communication sheet for the Communities and to speedily post it;
- g) To take care of the Official Archives of the House wherein various documents are kept;
- h) Great attention shall be paid on and summary importance given to the local Archives which must be in every House. An orderly Archives always turns out to be of great help to those who follow in the service of authority (see as analogy what is said in no. 154.2);
- i) It is the duty of the Secretary, (or in his absence, of the Superior himself) to take care of and to update the Archives. In it should be duly kept: the personal files of the members of the Congregation (biographical data, photograph, curriculum vitae, related official correspondence); minutes of Council meetings (of the house, for- mation and apostolate); civil and legal papers; annual financial statements; documents related to interventions on old and new buildings (plans, cost statements, contracts, etc.); documents related to significant events for the Community (articles, photographs, etc.); documentation related to the relations with the Circumscription Government (Acts of the Chapter, letters regard- ing programs, circular letters, correspondence, etc.); Documents of the General Chapter and of the General Government; relations with the local Church (Diocesan Bishop, curia, parishes, etc.).

*Duties of the Bursar*

324 The Superior, with the consent of the Counselors, appoints one of the members of the House to help him in administrative matters (art. 180.7).

324.1 In small communities and due to other circumstances judged sufficient by the Major Superior, the administration of the House can be done by the Local Superior himself (Chap. Doc. no. 801; see no. 314).

324.2 It has to be borne in mind that with the organization of activities on the Circumscription level, the local administration, based on its corresponding budget, is reduced to that of the Community as such, distinct and separate therefore from the financial movement of the various activities.<sup>11</sup>

325 The Bursar is the administrator of the Community's goods –dependent on the Superior and of his Council (art. 229.2), to whom belongs the economic responsibility over the House (art. 229)– and he has the following duties:

- a) To keep the inventory, duly updated, of all the goods of the House while diligently and with the spirit of poverty administering them, paying the bills and soliciting payments (Chap. Doc. no. 802);
- b) To look after the maintenance of structures and to look after the necessary repairs within the limits allowed by ordinary expense (*ibid.*); for the extraordinary ones, he shall present the problem to the Superior;
- c) To look after the domestic needs: food, clothing, furniture, health needs, supplies, etc. (*ibid.*);

<sup>11</sup> Based on the dispositions of the Major Superiors, incomes and expenses have to be clearly recorded: those of the Community, those of the formation sector and those of the apostolic activities. In this manner the periodical examination, as a witness to community poverty (art. 38.3d) according to the teaching of the Founder, shall be easier: "The Institute must be poor and rich at the same time. Poor, because of our observance of poverty; rich, with the means of apostolate" (VA 446).

d) To submit every month to the Superior the statement of accounts of the Community and every year to submit to the Circumscription Bursar the financial statement of the House with the summary of budget and expenses, after this shall have been examined and approved by the Superior and his Council (*ibid.*).

326 The Bursar must keep himself updated as regards laws, both civil and ecclesiastical, existing in the sector and are useful to his sphere of responsibility; if necessary, he can avail with experts (art. 229.5).

326.1 Respecting such laws and following the indications of the circumscription administration, the Bursar shall adopt an accounting system which is clear and precise and facilitates the task of keeping the books updated and simplifies the review of the same books (art. 229.3).

326.2 The Bursar takes part in the meetings of the Local Government should the matters dealt with are of financial

character and he shall furnish the members of the Council, if it interests them, the data they might need in view of the decisions to take.

## V

### RELATIONS WITH THE CONFRERES

327 The local community is the concrete "place" wherein every confrere responds to the call received from God and attains his purpose integrated within the religious group with whom he lives, prays, works and suffers no matter what office he discharges (art. 77). It is the "place" of fraternal collaboration and friendship, of mutual help in order to correspond to the common Pauline apostolic vocation (arts. 15 and 17).

327.1 Solidarity, mutual help, mutual understanding (art. 18), the listening to the Word of God and the generous participation in the apostolate (art. 19) with a constant openness to the circumscription and congregation spheres (art. 170.1) are the fertile grounds wherein Pauline life grows.

328 All this has to be favored and cultivated every day, but especially during the periodic community meetings which ought not go far from the monthly rhythm and which the Superior shall try to make fruitful by preparing for them well and setting up an adequate dynamics for them. The community meetings are a privileged moment, even if at times it is difficult, and they have a great importance (arts. 18.1-2) because they offer the opportunity to all to contribute to the common good and to be interested with the problems of Pauline life.

328.1 They are useful also in stimulating group work in view of religious discipline, of formation, of apostolate and of economic matters as well as for periodic review of life (art. 18.2).

329 The exchange of information has a good opportunity in meetings; interpersonal communication, however, is very often the better preparation to community meetings. Therefore, it shall be constantly cultivated.

**IV**

**DELEGATED**

**AUTHORITY (nos. 400-**

**438)**

## 400 OUTLINE OF THE CHAPTER

<b>I.</b>	<i>The concept of delegated (canonical) authority</i>	[nos. 401-405.1]
	♦ According to CJC	[nos. 401-402]
	♦ In the Constitutions and Directory	[nos. 403-403.3]
	♦ Progressive practical application	[nos. 404-405.1]
<b>II.</b>	<i>Relations between "ordinary" and "delegated" authority</i>	[nos. 406-409.1]
<b>III.</b>	<b>The international organization of the Apostolate</b>	[nos. 410-416.1]
<b>IV.</b>	<b>The delegated circumscription structure in the Apostolate</b>	[nos. 417-419.1]
	<b>1. The Council of Admin. for the Apostolate</b>	[nos. 418-420]
	<b>2. The Director General of the Apostolate</b>	[nos. 421-426.5]
	♦ Requirements, appointment, term	[nos. 421-422.4]
	♦ Spheres of action and powers	[nos. 423-425.6]
	♦ Duties	[nos. 426-426.5]
	<b>3. The Team for the Apostolate</b>	
	♦ Open consultative body	[no. 427]
	♦ Permanent members. Duties	[nos. 428-429.1]
<b>V.</b>	<b>The delegated circumscription structure in Vocation Pastoral and in Formation</b>	[nos. 430-438.1]
	<b>4. The General Coordinator of Formation</b>	[nos. 432-435]
	♦ Requirements, appointment, term	[nos. 432-433.4]
	♦ Duties and powers	[nos. 434-434.2]
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	♦ Open consultative body	[nos. 436-437.2]
	♦ Permanent members. Duties	[nos. 438-438.1]

## I

**THE CONCEPT OF  
DELEGATED [canonical]  
AUTHORITY**

**401** Delegated authority is a derivation or extension of the ordinary canonical authority: "Superiors and Chapters of Institutes have that authority over the members which is defined in the universal law and in the Constitutions" (can. 596 § 1).

**402** To such an authority, the dispositions of canons 131, 133 and 137-144 are applied (can. 596 § 3), wherein *delegated authority* is indeed mentioned. That is, that authority "which is granted to a person other than through an office" (can. 131 § 1). "Ordinary executive power can be delegated either for an individual case or for all cases" (can. 137 § 1).

**403** This concept has entered our Constitutions in those areas speaking of "Directors of apostolic undertakings" (arts. 167 and 180.9; Chap. Doc. nos. 680 and 675/b), who, by delegation, "share in the office of religious [ordinary] authority, of which they are the actual expression in the apostolic area assigned them," in order to undertake the task of direction of an undertaking whose organization and coordination require structures different and distinct from that of the religious community.<sup>1</sup>

<sup>1</sup> "Organization" is a keyword in the Alberione language. Speaking of organization, Fr. Alberione referred not only to the community or religious structure which was completely defined by canonical norms but also to the organization of apostolic activity (today we would say "scientific" or entrepreneurial organization). On the matter, in the Constitutions approved by the

**403.1** In practice, it is an application of the principles of co-responsibility and subsidiarity (Chap. Doc. nos. 625ff and 653), which imply a network of branching authority—with related manners of "obedience"—and involves the entire community texture (see no. 416.1).

**403.2** Such *sharing of* directive responsibility has always been present in our Houses (and in religious life in general): just think, beside the Superior, of the traditional figures of "prefect of studies" (for the field of formation) and of the "proto" or "master of apostolate" (in the field of apostolate).

Holy See on April 18, 1956, there exists—in the fundamental article 2— an affirmation of a singular foresight: "Superiors should take care that whatever advancements, by divine disposition, the progressing age shall introduce into *the field of human disciplines and the technical arts*, be not left to work for the ruination of men, but be utilized and truly made to serve the glory of God and the salvation of souls in spreading the Gospel." The scientific organization of work falls in the area of *human disciplines*; and in the area of *technical arts*, there is not only pure technology but there also are the intrinsic laws of organization, administration, management of ventures in the field of communication. It is also significant to note that in the *Ratio studiorum* (approved by the Holy See on March 3, 1959), while speaking of academic *specialization* (art. 147ff, immediately after the catechetical comes "organizational specialization" (art. 149) which includes: 1) concepts of methodology of organization and of division of work; 2) organization of the apostolate by different categories of persons; 3) apostolate with the media (books, periodicals, cinema, television...); 4) the apostolate of lay persons; 5) the apostolate of international organizations; etc. Then in article 151, the "publishing specialization" is dealt with.

<sup>2</sup> Regarding a "Director of Apostolate," indeed on the congregation level, we have an official news for the first time in *San Paolo*, July-Sept. 1948, p. 5: "The Director of the Apostolate, Fr. Giovanni Costa, has been designated; therefore refer to him and depend on him for the editorial technical, propaganda and censorship." Some years later, the *Ufficio Edizioni Centrale* was established in Rome: "In Italy, by now, in every House the collection or series of books and publications has been determined. Each house then can progress and develop its apostolic activities. Each shall, however, respect the other Houses" (*San Paolo*, Febr. 1951, last page).

<sup>403.3</sup> In fact, before becoming a part of our norms, the concept of delegation has been a part of our day-to-day experience. In the field of apostolate, this organizational effort, at least as an attempt, is rather dated. Steps were taken since the 40's.<sup>2</sup> In the field of formation, a coordination on the national level has been there since the first moments of the Congregation.<sup>3</sup>

404 The relative novelty in these last ten-twelve years (see no. 210, footnote 10) consists in having brought to the circumscription level what was existing first in the local level. And this in order to strengthen the organization either in the field of apostolate or in the field of vocation-formation. Actually, taking up once more the anxiety of the Founder, and obliged also by the very rapid evolution in the field of communication, we are moving from circumscription to international organization, by language group, by geographical area, etc.

404.1 It is obvious that such authority, delegated by the Superior General or by the Circumscription Superior, as regards one's directorial duties, reflects respectively on the Circumscription and the local Communities. With this prospect, the duties of the Local Superior (arts. 178 and 178.1; see nos. 308.1-6) should be read.

405 This practice, as regards apostolic activity, gradually entered also our set of norms:

- a) The Chapter Documents 1969-1971, in nos. 675/b and 680b, speak of the distinction (in the then so-called "Houses of apostolate") between the *Superior of the religious community* and the *Director of apostolic activities*.
- b) This distinction was picked up in the new Constitutions and Directory (ad experimentum) of 1972 (see no. 265 of the Directory, and "Scelte pratiche" in the Appendix, p. 191).
- c) In the new draft of the Constitutions made by the **III** General Chapter in 1975, regarding the "Houses of apostolate with special statutes" (art. 131.8), there already was a clear statement (arts. 131.10 and 131.11) of "*a religious Delegate, who shall be the Director of apostolic works,*" and it was established that some of these Directors should be members of the General Chapter (art. 153.1) and would be convoked also at the Interchapter (art.

<sup>3</sup> It is enough to think of the single novitiate and to the groups of juniors organized normally in a single House. On the international level, there was the experience of the *Collegio Teologico Internazionale* in Rome.

157).

- d) Finally, the current text of the Constitutions and Directory, approved in 1984 by the Holy See—and therefore no longer 'ad experimentum' but 'definitive'— was drawn, regarding the subject matter we are dealing with now, according to the "Motion of the IV Chapter (1980) on Houses of apostolate with special statutes" (cf. "Acts," p. 44).

405.1 In the field of Vocation Pastoral and Formation, today it has become even more convenient and even necessary to organize these activities decisively on the circumscription level, and not only on the local level.<sup>4</sup>

## II

### RELATIONS BETWEEN "ORDINARY" AND "DELEGATED" AUTHORITY

406 There can not be any counterpositioning between *the structure or "ordinary" religious-canonical line* (in its various instances) and the *structure or delegated line* because both are organically united for the service of the Congregation and of its works. Although they at times may be in a dialectic position, they must always find the way of unity within the premises of their respective roles (see no. 036).

<sup>4</sup> The Constitutions and Directory, although not speaking of it explicitly, obviously allows in the formation field an organization on the circumscription level: in fact, all the basic decisions in all the stages of formation are asked of the Circumscription Superior (arts. 88.2, 95.2, 99.2,100b, 107,119,126,127,146, 156.2-3). On its part the *Ratio Formationis* expressly states: "At the circumscriptional level there should be a central organization to insure animation and coordination of vocations' activity" (art. 186.1).

406.1 The attention of the Circumscription Superior to the apostolic and formation activities requires above all dialogue with the Director General and with the General Coordinator (and their respective Teams) also from the professional point of view, in due respect to the different competencies (see no. 229.7).

407 The *"ordinary" religious-canonical structure* is the backbone with which the Congregation stands as a specific ecclesial community with its fundamental values. Originating from consultations or elections, it is *representative* of all the members and has a *decision-making, "political" character* (see no. 034, footnote 48), as regards the final responsibility of general direction (formation and apostolate).

408 The *delegated structure* is derived from the *ordinary* and it receives from it the charge of managing the activities (apostolate and formation). It has an *executive authority, of management*, and the designations are not done by election but by *appointment* based on criteria of ability, leadership, specific training and experience.

409 The relations between one and the other structure, both inserted in the single fabric of the Congregation, demand that they be regulated by clear norms and they must be able to count on a total collaboration, cordiality, constructive and fruitful dialogue.

409.1 It is the duty of both authorities to stimulate co-responsibility among the confreres; to favor information regarding problems, projects and achievements; to promote dialogue; to solicit participation on the part of all inasmuch

as what is concerned is to study, to execute or to verify new programs (art 167.1).

### III

## THE INTERNATIONAL ORGANIZATION OF THE APOSTOLATE

**410** "The Pauline mission is universal as regards people [...], as regards technical means [...], as regards times [...] as regards the object, inasmuch as it is a matter of Christianizing everything" (UPS I, 372-373). This comports such a complexity (see no. 033) that it demands, as a necessary condition to reach the pre-established goals, "the coordination among persons, initiatives and activities" (Chap. Doc. no. 241).

**411** "The coordination of apostolic works of general interest as well as the act of promoting, stimulating, checking on the apostolic coordination in the Provinces, Regions and Houses of the Congregation belongs to the General Government in accordance to the pastoral program approved by the General Chapter and with the orientations emanating from the Holy See" (Chap. Doc. no. 259/a; cf. art. 82).

**412** Hence, "when, in whatever sector of activity, works beneficial to the entire Congregation or of various Provinces or Regions have to be promoted, directed or coordinated, the General Government shall appoint a delegate or an *ad hoc* committee when it cannot directly look after them with the due efficacy; to this, the Superior General shall grant the necessary powers" (Chap. Doc. no. 656; cf. *ibid.* no. 259/e; art. 206.2/11).

**413** The dizzying evolution going on in the field of social communication throughout the world, the formation, through various methods of concentration, of few and strong publishers who tend to monopolize the sphere of *mass media* in all sectors, the development of multimedia, all these impose on the Congregation an appropriate coordination of its apostolic activities, a more attentive giving value to persons, to saving means and organizational and economic resources in order to ensure the development of its own activities and of the mission.

**414** In order to face these challenges, the General Government, following the directives established by the Chapter Documents 1969-1971, and assumed by the Constitutions and Directory, under the suggestion of the International Seminar for Pauline Editors (1988),<sup>5</sup> established on November 18, 1988 the *Comitato Tecnico Internazionale per l'Apostolato* (CTIA) (International Technical Committee for the Apostolate), a body of the General Government, in order to promote and coordinate

on the international range the apostolic activities of the Congregation.

**415** This body received "the definitive recognition" on the part of the VI General Chapter, 1992, "inasmuch as it is one of the 'operational guidelines' formulated by the solemn duty and sounds this way: 'The General Government, with the assistance of the CTIA, is to establish procedures in view of a more effective apostolic coordination at national and international level. Particular attention is to be paid to projects with a multimedia orientation' (no. 16). It was on the basis of this pointer that the new General Government, in one of its first meetings, proceeded to the approval of the new Statute, slightly changed with respect to the former" (*Apostolic organization and the use of multimedia*, Rome 1992, "Introduction by the Superior General," p. 6). In this same document it is affirmed that, "at general level, this reference point [for the apostolate] will be the CTIA. This is not merely a

<sup>5</sup> The results of the SIEP was taken as its own by the Interchapter 1989 by approving it fully: "In the conviction that the SIEP has been an application of the V General Chapter as it has taken up is fundamental objective (cf. *Acts and documents*, p. 45), there is the agreement that, as the same Seminar has reaffirmed, in the editorial contents we have to continue to follow the lines of Vatican Council II and the priorities of the Local Church and that, in the methods of work, we assume the organization process with a precise definition of roles and the legitimate operational autonomy" (*San Paolo*, no. 383, May 1989, p. 37: cf. *Assemblea intercapitolare della SSP — São Paulo, Brazil, 1-16 April 1989 —*, "Atti e documenti", Rome, May 1989, p. 113, no. 7).

consultative body but an operative one, dependent on the General Government, for international initiatives (cf. Const. 82); it will be provided with a *small structure* that is still being studied" (*ibid.*, no. 2.5, p. 78).

415.1 This support body was already foreseen by the Special Chapter 1969-1971: "The General Government can form offices or agencies or secretariats in the General House or *outside it*, destined to the promotion and coordination of the works of apostolate of the whole Congregation... and can make subject to it specific Houses of apostolate, or even only some office or sector of the activities of these Houses, in view of the same purpose" (Chap. Doc. no. 259/c-d).<sup>6</sup>

415.2 On the other hand, when at the SIEP (Seminar of Pauline Editors) mention was made of the "Model of an international publishing house," this was introduced in these terms: "It is not a matter of creating structures that are pyramidal, with overlapping or opposing structures or dichotomies, but it is a matter of passing from one situation which is almost totally autonomous to a system which allows the use of experiences acquired locally for the benefit of all [...]. It is not a matter of formalizing one central structure and one predetermined and rigidly connected to it. It is a matter of respecting the autonomy of the houses while helping them and directing the peripheral offices. In view of this goal, the Central Office (= General Government and its

working bodies) should preside over some specific function in order to achieve a leap of quality (...):

- definition of policies and of general objectives;
- systematic verification and standardization of local situations;
- homogenization of administrative methods;
- exchange of information and upkeep of data banks for the use of all [...];
- training of personnel, above all on the management level;

<sup>6</sup>Cf. also the last lines of nos. 253,254,255, and 256 where some "propelling centers" at the service of the whole Congregation have been hypothesized under the direction of the General Government although they are inserted in the various Circumscriptions.

- coordination of exchanges in order to better utilize synergies;
- supply of specific aids through the creation, the maintenance and the coordination of specialized task forces;
- coordination of meetings for systematic information.

In brief, there ought to be a passage from a constellation of independent ventures to a system of interconnected ventures directed and assisted by a Central Office which coordinates the development of the whole" ("Model of an international publishing concern," no. 3.3, in *Acts of the International Seminar for Pauline Publishers*, Rome 1989, p. 195).

**416** The ***Comitato Tecnico Internazionale per l'Apostolato*** operates by delegation of the General Government over the whole Congregation, and is called to be the point of reference and the motor for facing the great challenge that our mission and the Congregation itself face: "The challenge of becoming a single international multimedia publisher... Certain apostolic works, and even certain Circumscriptions, will go into an irreversible coma unless we soon come to collaborate at international level. Such links will certainly bring their own problems for the Circumscriptions and these will have to be solved with the good will and commitment of everyone. But there are no alternatives: either 'we unite for the apostolate' as the Founder insisted (cf. UPS I, 382), or we are destined to become insignificant and even to disappear in one or other part of the world."<sup>7</sup>

416.1 Basically, it is a matter of applying, alongside the principles of subsidiarity and of decentralization, the principle of complementarity "which takes place in the mutual integration of the various bodies of the Congregation (in Houses, Regions, Provinces, sectors, etc.) for the achievement of common goal The necessary autonomy of the lower body not only excludes but also supposes help and integrating action of the higher body This principle has applications of great importance in order to assure and protect the common

<sup>7</sup> *Interchapter Assembly* 1995, "Introduction of the Superior General," no. 7, in *San Paolo*, no. 394, May 1995, p. 15.

good:

a) The General Government has a specific duty towards the Provincial Government; and this, towards the Local Government and this towards the individual religious.

b) Likewise, specific duties bind the Local Government to the Provincial Government and the Provincial Government to the General Government" (Chap. Doc. no. 655).

From this texture and intertwining, one can deduce the practical consequence which has been remembered above (see no. 412; cf. art. 82), and for the sake of the relations among the various levels of authority sounds like this: "In union with the Superior General and assisted by their respective Counselors, other Superiors exercise their authority within the area determined by the Constitutions and Directory" (art. 172; cf. art. 158). Hence, Circumscription Superiors and also those of the local level to whom belongs the obligation of promoting the apostolate with constant pastoral vigilance, ought to favor at the same time the development of apostolic works in harmony with the organic general and circumscription plan (arts. 166 and 82.1)

## IV

### THE DELEGATED CIRCUMSCRIPTION STRUCTURE IN THE APOSTOLATE

417 Given the peculiar characteristics of our Apostolate (see nos. 027-037.1), we need to "distinguish" the two levels —government, management— in such away that ordinary authority could better undertake its own duty of directing and controlling or supervising. The indications of the last General Chapters are decisively in favor of such choice.

417.1 Although it is not ideal, in special situations (above all in Regions where personnel is limited), the same Superior could assign himself to manage the apostolic work personally or he can delegate such an office to one of the Circumscription Counselors.

#### 1. *The Council of Administration for the Apostolate*

418 In more developed Provinces or where civil law requires it, the Circumscription Superior, with the consent of his Counselors, appoints a "Council of Administration" which, in turn, presents a Director General for the management of apostolic activities.

418.1 The members of the Council of Administration must exercise their function for the welfare of the apostolic activity

and hence they must follow the guidelines established by the competent Superior.

**419** The Council of Administration is the executive body of the corporation. Its competence extends over all the direct actions for achieving the corporate objective which may not be expressly given back to the competence of the Assembly. It evaluates the results of operation, points out the objectives for which choices have to be geared and takes the more important decisions.

**420** The Council of Administration acts collegially. There is only one activity that each administrator is individually held to exercise and that is to watch over the overall progress of operation. For this reason, he has freedom of access to all information regarding the operation which, in his judgment, are necessary or useful for him to do the task of watching over. He, nonetheless, does not interfere in the management but he could ask for explanations or advance eventual notices to the Administrator delegated for it.

## *2. The Director General of the Apostolate*

**421** The figure of the Director General<sup>8</sup> could thus be drawn: —  
He is a **perpetually professed Pauline**, with **experience and competence** above **all** in the field of organization.

<sup>8</sup> We shall use this term to define the person assigned to take charge of the apostolic activities in a region although he could be designated by another name.

— He is appointed, on the presentation of the Council of Administration, if exists, by the Circumscription Superior with the consent of his Council in order that he may manage, coordinate and direct the apostolic work of the Province or of the Region, and to this end he is delegated with the necessary powers.

**421.1** The duty of the Director General is not "political" but managerial (see no. 035, footnote 50); and more than doing, he must make others do. The orientation for the contents shall come to him from the ordinary authority, as we shall mention later.

**421.2** The Director General, in agreement with the Circumscription Superior, shall take care of training valid collaborators in order to facilitate future assignment.

**422** The term of office of the Director General is determined at the moment of delegation, with the following clarifications:

**422.1** As a matter of principle, the Director General remains in office, as it is true with whoever has delegated authority, according to the discretion of the person delegating him. This could come through assignment, and hence at the withdrawal of his delegation whenever the appointing authority may consider it proper (Chap. Doc. no. 301). On his part, the Director General, for serious reasons, can tender his resignation to the delegating Superior (or to

the Administrator Delegate when there is a Council of Administration), who can accept or reject it.

**422.2** Nonetheless, it is good to establish precisely, with a written document, the term of office at the act of appointment (art. 170.2).

**422.3** Such a term of office, considering that the Director undertakes an office that requires rather long periods of time, could coincide, as a general rule, with the end of the term of office of the person delegating. Nonetheless, the Director does not automatically end his term with the Circumscription Superior's end of term (can. 142 § 1; let us also bear in mind also the application by analogy of art. 1.60.2). In any case, the new Superior always has the power to revoke the delegation.

**422.4** The Director can always be reappointed in office.

**423** The coverage of the Director General's authority embraces all the apostolic activities of the Circumscription in various sectors (books, periodicals, radio, television, audiovisuals...) and in the various "moments" (creative, production, promotion-diffusion) and the planning, organizing, coordinating and controlling everything.

**424** The Superior with the consent of his Council shall draw, directly or through the Council of Administration, for the Director General the general lines of orientation for the apostolate, based on what the Constitutions have established (arts. 69-72.4), on the priorities of the General Chapter and of the Provincial Chapter (or Regional Assembly), on the directions of the General Government, on the local situations, etc.

**424.1** These lines, with which the Director General must abide, shall be subject to review at least once a year on the part of the Circumscription Government (art. 72.5).

**424.2** The ordinary control on the contents shall be entrusted to a competent Editorial Director, indicated by the Director General and appointed by the Circumscription Superior.

**425** On the act of the Director General's appointment, the powers delegated him shall be indicated clearly according to the following criteria:

**425.1** They must be such that they allow the effective performance of the entrusted duties as what canon 138 says: "Delegation of power to a person is understood to include everything necessary for the exercise of that power."

**425.2** The delegated powers shall be more or less broad, depending on the concrete situation of the Circumscription.

<sup>425.3</sup> Ordinary authority, without abdicating its own responsibility (art. 186), shall safeguard the correct exercise of the General Director's authority, not intervening directly, but only through him in the area assigned to him. This means that, aside from the annual verification (no. 424.1), the Circumscription Government must have a constant vigilance not only over the contents but also over all the aspects of

operation, without however interfering in them and always having as point of reference only the Director General. On his part, the Director General must inform the Superior —in times agreed upon— on his operation.<sup>9</sup>

**425.4** Ordinary and delegated authority must pay very special attention towards the Pauline confreres. Together, they must work because they take part with responsibility and dedication in the apostolic activity by making their own the organizational structure and by keeping alive the sense of mission.

**425.5** Inasmuch as the office of the Director is to manage the undertakings, those functions specific to "ownership" and all those operations that usually fall under the name of "extraordinary administration",<sup>10</sup> fall outside his competence. For example:

- a) To acquire, sell and execute repairs that go beyond the normal upkeep of the immovable goods;
- b) to form, dissolve, enter into corporate partnership;
- c) to modify the statutes of the established corporations;
- d) to make large investments in new machineries;
- e) to start mutual funds, contract debts, offer guarantees for a third person, give loans;
- f) to dispose of the profits of operation;
- g) to take particularly significant initiatives as launching a new periodical or the suppression of those existing, to open or close radio or television stations, etc.;

<sup>9</sup> Information may have as basic points of reference the accounts, the development of the activities, the global situation of the market, the forecast of the needs of the recipients, the opportunities encountered in the field of apostolate, etc.

<sup>10</sup> For some of these functions, for example those regarding the immovable estate (acquired or alienations), also the Circumscription Superior needs the permission of the General Government inasmuch as these fall under its competence (art. 206.2/6). In turn the General Government in certain cases must refer to the Holy See (art. 228; see nos. 131.3 and 243.1).

- h) to appoint the Directors of the more important periodicals or the Directors of significant apostolic sectors. In certain instances, granted the great importance of some of these mass media, the Superior General can reserve the appointment of the Director of some mastheads.

**425.6** Obviously all these operations can be suggested by the Director General, assisted by his Team, to the Circumscription Government which shall welcome it and decide on it.

426 It is the task of the Director General to execute the duties assigned him according to the objectives and the strategies: hence, to program, organize, execute, control, at the same time, all the apostolic activities of the Circumscription:

**426.1** To **PROGRAM**, by establishing the practical priorities, the plans, by strengthening or restructuring specific activities (art.

80) within the framework of an organic pastoral study and based on the real situation.

◆ The program, with its corresponding annual budget, ought to be presented for the approval of the Circumscription Government. Within its possible limits, the Director General shall function autonomously; for whatever departure from it, he shall instead ask for approval (art. 80.2).

**426.2** To **ORGANIZE, COORDINATE** the initiatives, the undertakings and above all the persons (art. 81):

◆ Towards this end, the Director General shall encourage the integration of the Pauline members —although in formation—, after a serious training (art. 79.2), thus collaborating in formation in view of the apostolate. This shall require tact, understanding and much dialogue: it is the point wherein vocation, professionalism, brotherhood and pastoral care of persons meet.

◆ The Director General shall make the organization work in all its components; he shall bear in mind the priority due to the editorial and to promotion-diffusion (arts. 78.1-2, 79, 83-83.2); he shall attentively read the changes in the world of mass media in order to respond adequately to them.

◆ In collaboration with the persons responsible of the formation sector, the Director General shall engage himself in the training of Pauline leadership: in the control of contents, in organization, in promotion and diffusion.

◆ He shall promote apostolic collaboration in the Pauline Family level and with lay persons, an indispensable presence in the realization and development of some apostolic initiatives.<sup>11</sup>

**426.3** To **EXECUTE**, managing authoritatively, while distributing the various offices to Paulines assigned in the undertakings, in agreement with the Circumscription Superior.

◆ He needs to cultivate in confreres the sense of responsibility and to solicit, also in the strength of religious obedience, generous collaboration and sense of belonging (art. 85).

◆ This requires a frequent and mutual exchange of ideas, of information and of experiences not only on the level of directors but of all the collaborators while involving them as much as possible.

◆ Civil laws have also to be borne in mind regarding the responsibility of authors and their rights.

**426.4** To carefully CONTROL, either the developments of the various undertakings as regards contents and the rhythms, or the performance of persons or the accounts and the budgets in view of the next programming (art. 80.1).

◆ It has to be borne in mind that each one may develop his own creativity only within the established programs (art. 79.3).

◆ Everyone shall accept the necessary controls and shall loyally submit himself to review on the part of the persons responsible (art. 79.2).

**426.5** Furthermore, the Director General shall take care of the relations with international Pauline bodies wherein the Circumscription is a participant and duly informing the Superior regarding it.

<sup>11</sup>Cf. "Apropos Priority III," nos. 2.6 and 2.7, in *Apostolic organization...*, *op. cit.*, p. 81f.

### 3. *The Team for the Apostolate*

**427** In the management of undertakings, the Director General is assisted by the Team for the Apostolate, a consultative body,<sup>12</sup> permanent, open from time to time to the contribution of experts and of *ad hoc* commissions.

**428** Permanent members of the Team are the persons responsible of the different divisions of the activities, for example: the Editorial Director, the Director of Administration, the Marketing Director, the Production Director.<sup>13</sup> These are appointed by the Circumscription Superior with the consent of his Counselors under the proposal of the Director General.

**428.1** To accept the eventual reassignment of a member of the Team is a task of the Circumscription Superior, in dialogue with the Director General.

**429** The Director General, together with his Team:

- a) prepares and approves the plans on long, medium and short terms for each group (books, periodicals, audiovisuals...);
- b) takes the more important decisions to effectively execute and

<sup>12</sup>The consultational character of this Team is explained by the mere fact that the Director General has to answer in person to the Circumscription Government (directly or through the eventual Council of Administration).

<sup>13</sup>To them has to be added one of the persons responsible from the vocation-formation sector, in case where in the Circumscription, there is no Council of Administration in the meaning of no. 418. If this Council exists, the Circumscription Superior shall see to it that from the aforementioned sector one participates in it.

accomplish the plans;

- c) undertakes the periodical verification and the evaluation of results which must be periodically presented to the Circumscription Superior (art. 80.1).

429.1 At the close of the social year, such verification and evaluation shall be done in view of planning and of the budget of the following year (ibid.).

## V

### THE DELEGATED CIRCUMSCRIPTION STRUCTURE IN VOCATION PASTORAL AND IN FORMATION

430 In the area of vocation-formation, there has always been a certain coordination on the circumscription level in the Congregation, thus overcoming the local level; for example, from various vocation centers, persons arrive at the same novitiate and then to the juniorate (see no. 403.3, footnote 3). And in practice, delegation of powers has worked in the Institute: the Local Superiors, although the ultimate person responsible of those under formation (Chap. Doc. no. 536), were entrusting the immediate formation duties to various masters who, in turn stood responsible directly before the Major Superior (for example, the master of novices and the master of juniors).<sup>14</sup>

<sup>14</sup>This was an attempt to have some guarantee of continuity and graduality along the stages of formation. In the Constitutions approved on April 18, 1956, we read: "During the entire period of studies, there shall be a Prefect or a Master who will take care of the formation [of religious and of young aspirants]" (art. 157). And the *Ratio Studiorum* of March '59 reiterates the same idea: "These masters or prefects are appointed by the Superior General upon presentation by the Provincial Superior" (art. 46). And more: "The Prefect of studies [for various aspects the precursor of our General Coordinator] *assists, substitutes and represents* the Superior as moderator of studies" (art. 49f).

**430.1** We cannot certainly compare the arrangement of Formation with that of the Apostolate, as if to compose a symmetrical pattern. In fact there exist very different laws in one area and in another. This comes evident either in the ecclesial rulings or in the congregational ones. The position itself of the Superiors, and their possibilities to delegate, is not equal as regards the undertakings and as regards persons. Nonetheless, from the point of view of organization, there is a certain similarity: in both cases, it is a matter of making the best of everything and to strengthen

further the forces —means and persons— with which a Circumscription disposes and of which the Major Superior has to make use.

**430.2** For this reason, this chapter shall be very sketchy and brief: it is a matter of tracing an orientation and leave to the future the development of an ever delicate area which is the formation of the Pauline: man, christian, religious, apostle (arts. 91-97.2; cf. arts. 47-62.2 of the *Ratio Formationis*).

431 Nowadays, some factors have made organization on the circumscription level —practically already ongoing— necessary: the diminution of houses of formation, the different setup of vocation pastoral, the diminished number of candidates or *formandi*; the lack of personnel engaged in formation; the greater demands either of the formation activity itself or of the Pauline apostolate towards which Pauline formation must be oriented.

**431.1** We need to concentrate our forces, plan better the personnel, guide more closely the candidates, follow a clear orientation, aim decisively at integral formation in view of the specific apostolate with the characteristics that distinguish it.

**431.2** The organization of Formation is not subject to the laws of business as the Apostolate; but it must take into consideration the psychological, sociological, and pedagogical needs in order to "always better adapt the entire cycle of formation to the mentality of the new generations, to the present conditions, as well as to the nature and special

<sup>15</sup> Cf. CIVCSVA, *Potissimum institutioni*, Directives on formation in Religious Institutes, Febr. '90, no. 3, quoting "Renovationis causam" (see p. 145, in the appendix to the *Ratio Formationis*).

purpose of every Institute."<sup>15</sup>

#### 4. *The General Coordinator of Formation*

432 The figure of the General Coordinator<sup>16</sup> can be traced as follows:

- He is a perpetually professed Pauline, competent in the field of formation.
- He is appointed by the Circumscription Superior with the consent of his Council in order that he may *coordinate* and *direct* the work of Vocation Pastoral and of Formation in the Province or Region. For this purpose all the necessary powers are delegated him.

**432.1** The General Coordinator, in agreement with the Circumscription Superior, shall take care of training valid collaborators in order to facilitate assignment better.

433 The term of office of the General Coordinator is specified at the moment of delegation, with the following clarifications:

**433.1** As a matter of principle, the General Coordinator remains in office, as anyone having delegated authority, under the discretion of the person appointing him. This could come during rotation of personnel, and hence, to the withdrawal of the delegation when he deems it opportune. From his part, the General Coordinator, for serious reasons, can present his dismissal to the Circumscription Superior, who may accept it or reject it.

**433.2** Nevertheless, at the act of appointment, it is good to establish precisely the term of office (art. 170.2).

**433.3** Such a term of office, considering that the Director

<sup>16</sup> We make use of this term, and not that of Director General in order not to multiply the use of the same name in reference to different realities.

undertakes an office that requires rather long periods of time, could coincide, as a general rule, with the end of the term of office of the person delegating. Nonetheless, the Director does not automatically end his term with the Circumscription Superior's end of term (can. 142 § 1; let also the application by analogy of art. 160.2 be borne in mind). In any case, the new Superior always has the power to revoke the delegation.

**433.4** The Coordinator can always be reappointed in his office.

434 The sphere of competence of the General Coordinator embraces all the formation activities of the Circumscription in their various stages (from vocation pastoral to ongoing formation).

**434.1** The Coordinator shall bear in mind the peculiarities indicated for some formation stages, for example the novitiate (art. 108), wherein, to intervene in which he must have the explicit permission of the Circumscription Superior.

**434.2** He shall also keep present the numerous direct interventions of the Major Superior with his Council foreseen and prescribed by the Constitutions and Directory, for example, at the moment of appointment of the persons responsible of the different areas of formation (arts. 88.2,100,107,127), as well as in the admissions of candidates (arts. 101, 109, 119, 133, 146, 154).

435 The orientation lines for vocation pastoral and the formation of members are clearly expressed in the Constitutions and Directory, in the dispositions of the General Chapters and, more broadly and organically, in the *Ratio Formationis*. Within this general and normative framework of the Pauline's formation, in the *formation iter* of every Circumscription, the concrete applications are pointed out while taking into consideration the local situations.

### 5. *The Team for Vocation Promotion and Formation*

**436** The General Coordinator is assisted in his office by the Team for Formation, a consultative body, permanent, open from time to time to the contribution of experts.

**437** Permanent members of the Team shall be some of the personnel involved in the various stages of formation, plus a person responsible of the Apostolate. They are appointed by the Circumscription Superior with the consent of his Council, in dialogue with the same General Coordinator.

437.1 The "permanent" members need not necessarily attend all meetings. The Coordinator can call for special meetings, according to different areas, to study and face various matters. He shall however keep the permanent members of the Team informed.

437.2 To look after the assignment of a member of the team belongs to the Circumscription Superior.

**438** The General Coordinator together with the Team:

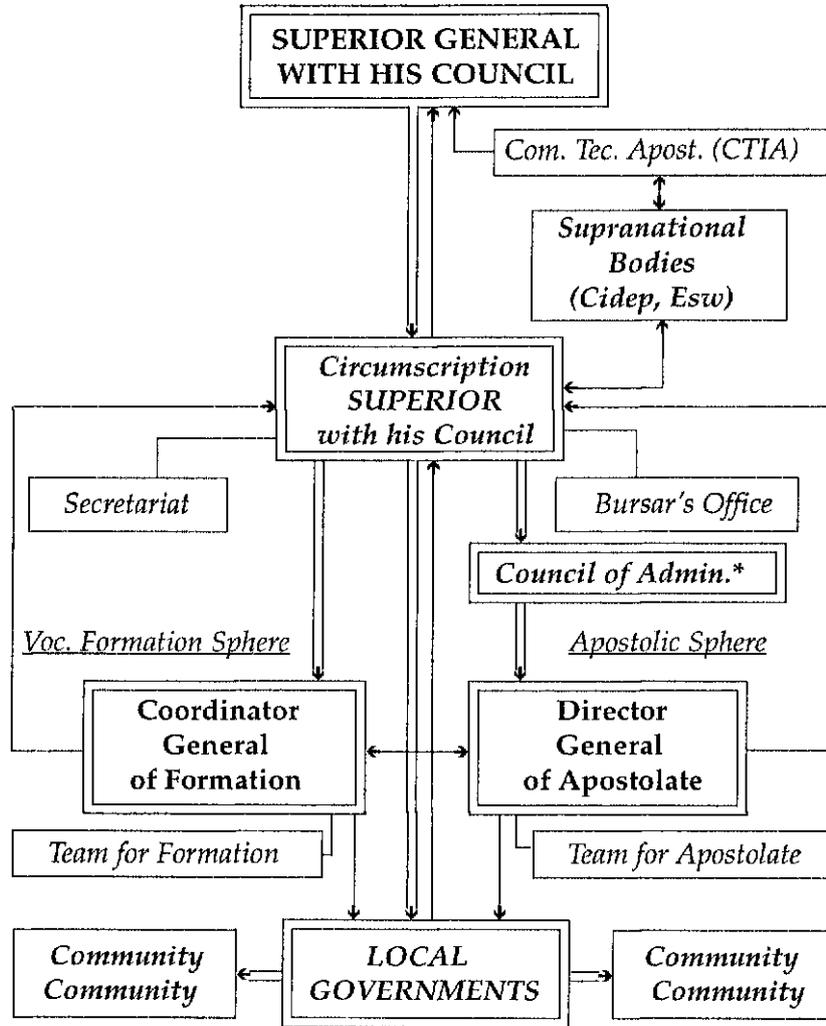
- a) conducts activities of Vocation Promotion and of Formation according to the guidelines sketched by the General Chapter and General Government, to the dispositions of the *Ratio Formationis* and applying the concrete guidelines of the *formation iter*;
- b) organizes the meetings of the sector; takes care of the production of appropriate aids; coordinates the initiatives in the different areas; presents budgets and accounts for approval; keeps the Superior constantly informed regarding the whole of the activities being done in the sector.

438.1 At the end of the school year, review on the part of the Circumscription Government shall be done. Towards this end, the Coordinator shall present a report.

**APPENDICE  
S**

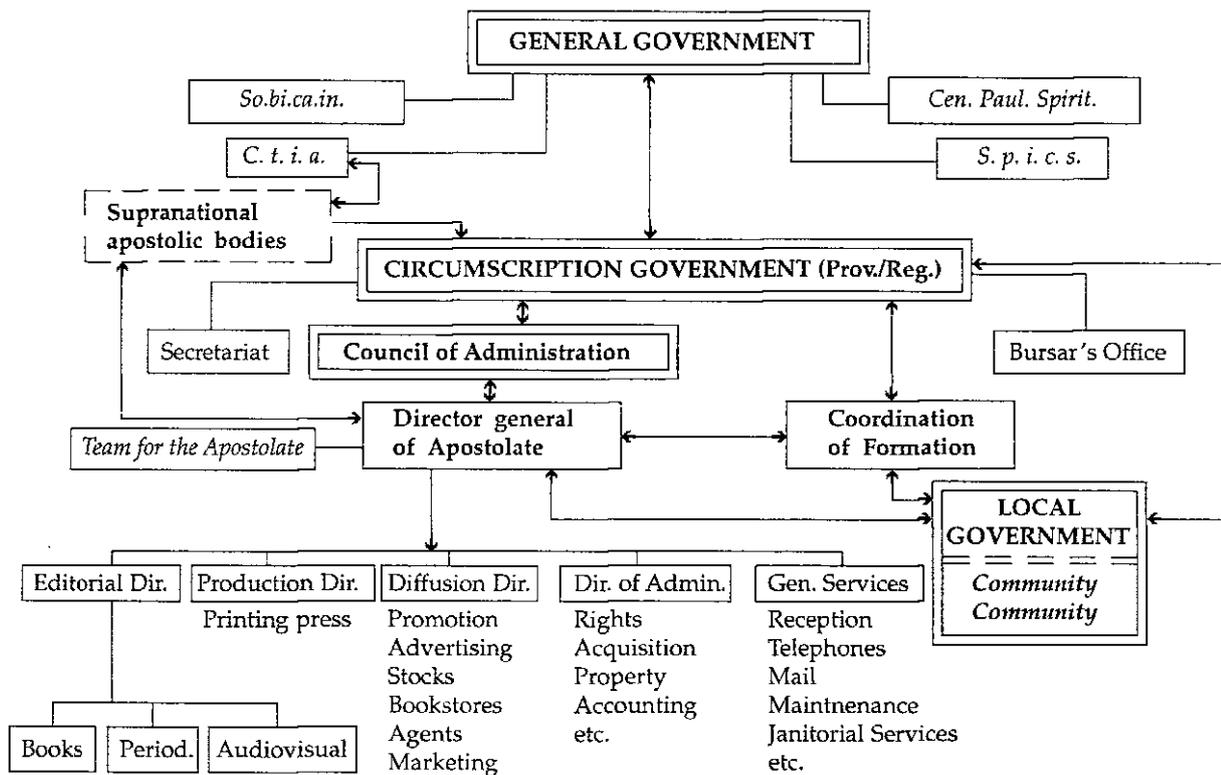
APPENDIX 1

A) Typical Organizational Chart of a Circumscription

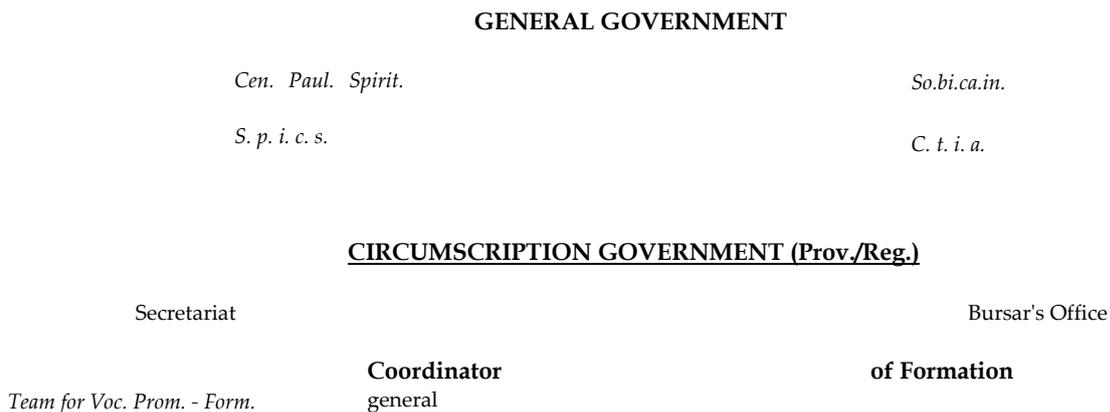


\* The "Council of Administration" may be constituted in the more developed Provinces due to the entity of their apostolic activities (see no. 209, footnote 8 and no. 418)

**B) Circumscription Organizational Chart: Apostolic Sector**



**C) Circumscription Organizational Chart: Formation Sector**



**Direction of**

**Apostolate**

Youth Past. S  
Vocation p  
Promotion e  
Basic c  
Formation: i  
[Aspirancy] a  
Postulancy l  
Novitiate i  
Postulancy z  
e  
d  
  
F  
o  
r  
m  
a  
t  
i  
o  
n

Ongoing  
Formation

**Community**

LO  
CA  
L  
GO  
VE  
RN  
ME  
NT  
<-

APPENDIX 2

CHANGES MADE ON THE CONSTITUTIONS AND  
DIRECTORY IN THE GENERAL CHAPTERS OF 1986 AND  
1992

<i>Original text of 1984</i>	<i>Updated text</i>
(Changes to be made: in <i>bold-italics</i> )	(Changes made: in <i>bold-italics</i> )
The expressions " <i>regional delegations</i> " and " <i>delegates</i> " which appear in articles 38.2, 99.1, 181, 182, 182.1-4, 183,	206.2/5 and 12, 213.1, 215, 215.3-4 and 223 are substituted respectively by " <i>region/s</i> " and " <i>regional superior/s</i> "
135 The superior general can dispense from religious vows a person who, for a grave reason, asks to leave during the time of temporary profession.	law, even if an infirmity was contracted after profession if this could prove damaging to the member himself or to the Institute.
136 The competent major superior, <i>with the consent of his council</i> , can for just and reasonable grounds, exclude a temporary professed member from renewal of profession and from perpetual profession. This holds good, except with regards to what is established by canon law, even if an infirmity was contracted after profession if this could prove damaging to the member himself or to the Institute.	142 <i>A member who</i> has legitimately left the Institute after completing his noviceship or after making profession, even perpetual profession, and asks to be readmitted, can be reaccepted by the superior general with the consent of his counsellors...
135 The superior general <i>with the consent of his council</i> can dispense from religious vows a person who, for a grave reason, asks to leave during the time of temporary profession.	195.3 In the election of delegates to the provincial chapter, all professed members enjoy active voice and all perpetually professed members enjoy both active and passive voice. The houses that number from five to eleven members are to send one delegate; those with at least twelve members, two delegates; those with more than fifty members, four delegates.
136 The competent major superior, <i>having consulted his council</i> , can for just and reasonable grounds, exclude a temporary professed member from renewal of profession and from perpetual profession. This holds good, except with regards to what is established by canon	The houses with less than five members are to be grouped together, as outlined by the provincial superior, in such a way that the groupings do not exceed twenty professed members. They will elect two delegates. <i>Each one of the delegates elected is to have his substitute delegate. He will be the person who, after the final voting, will have obtained the</i>

*greater number of votes after the person elected.* This norm is to be applied each and every time that it is a question of electing delegates.

142 *Whoever* has legitimately left the Institute after completing his noviceship or after making profession, even perpetual profession, and asks to be readmitted, can be reaccepted by the superior general with the consent of his counsellors...

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

196.1 The capitulars, assembled under the presidency of the provincial superior, are to listen to the reports on the state of the province and of the various houses and activities of the same. Consequently they will draw up an "iter" or work plan, setting up where it is deemed necessary facilitator bodies (secretariat, moderators, etc.) and study commissions.

196.5 In order to send the delegates of the province to the general chapter, the provincial chapter will elect, by an absolute majority of votes, two perpetually professed members.

The houses that number from five to eleven members are to send one delegate; those with at least twelve members, two delegates; those with more than fifty members, four delegates.

The houses with less than five members are to be grouped together, as outlined by the provincial superior, in such a way that the groupings do not exceed twenty professed members. They will elect two delegates. *When the election of the delegates is concluded, the election of their substitutes takes place. Each substitute is elected with a relative majority.* This norm is to be applied each and every time that it is a question of electing delegates.

*196.1 One or more Delegates or Pauline Assistants of the Aggregated Institutes are also members of the Provincial Chapter. The Provincial Superior may decide the manner of such participation.*

When there are at least one hundred professed members the province is to elect four delegates. Over and above two hundred members one extra delegate is to be elected for every hundred members or fraction of a hundred above fifty. In any case, in accordance with the norm of article 195.3 (last paragraph) the notification of substitute delegates is not to be overlooked. In the election of the above named delegates all the members of the provincial chapter enjoy active and passive voice while all the perpetually professed members of the province enjoy passive voice.

196.1bis The capitulars, assembled under the presidency of the provincial superior, are to listen to the reports on the state

of the province and of the various houses and activities of the same. Consequently they will draw up an "iter" or work plan, setting up where it is deemed necessary facilitator bodies (secretariat, moderators, etc.) and study commissions. *Let one or more members of the General Government be present when possible during the course of the Provincial Chapter or Regional Assembly at the beginning of its mandate.*

196.5 In order to send the delegates of the province to the general chapter, the provincial chapter will elect, by an absolute majority of votes, two perpetually professed members. When there are at least one hundred professed members the province is to elect four delegates. Over and above two hundred members one extra delegate is to be elected for every hundred members or fraction of a hundred above fifty. In any case, in accordance with the norm of article 195.3 (last paragraph) the notification of substitute delegates is not to be overlooked. In the election of the above named delegates all the members of the provincial chapter enjoy active and passive voice while all the perpetually professed members of the province enjoy passive voice. *Should members not present at the chapter be elected, they are to be*

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

delegation to the general chapter.

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

*The operative recommendations, resulting from the search in common, are to be entrusted to the respective government which is to see to their being put into effect, within the context of its programmed projects.*

*summoned without delay. They enjoy the same rights as the other chapter members; but, in the meanwhile, the provincial chapter continues its sittings.*

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

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

and to relaunch the fundamental values of Pauline religious life.

[The rest of the article is eliminated inasmuch as its content is expressed in article 209.4]

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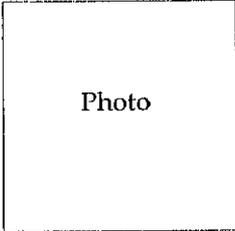
APPENDIX

3

APPENDIX 3

OUTLINE FOR THE REPORT ON THE CANDIDATES FOR PERPETUAL PROFESSION and/or THE SACRED ORDERS<sup>1</sup>

Surname: .....  
 Name: .....  
 Place of birth: .....  
 Date of birth: .....  
 Father: .....  
 Mother: .....  
 No. of brothers: ..... No. of sisters: .....  
 Home address: .....  
 .....  
 Joined the congregation on: ..... in: .....  
 Academic degree(s) .....  
 First profession on: ..... in: .....  
 Vocation choice:  cleric  disciple  
 Apostolic orientation: .....  
 Ministries: lectorate on: ..... acolytate on: .....  
 Perpetual profession on: ..... in: .....  
 Deaconate on: ..... in: .....  
 Presbyterate on: ..... in: .....



Observations (eventual experiences accomplished in the field of apostolate and in vocation promotion).

STUDIES MADE:

Year	Course	Language	Apostolate	Experiences

PERSONAL DATA

<sup>1</sup> This outline, with the due adjustments, can also be used for the report for the entrance to the novitiate, the first Profession and the following renewals.

## I. HUMAN ASPECT

### 1. *Psycho-physical health*<sup>2</sup>

(absence of mental illness, serious and present psychological complexes, hereditary diseases, serious handicaps, etc.; cf. OT 6a)

### 2. *Intellectual capacities*

(good grades and adequate performance in the required courses; good pastoral communication, etc.; cf. OT 5a).

### 3. *Emotional balance, human qualities, objectiveness*

(human maturity, stability and strength of spirit, ability to take thought out decisions and to evaluate persons and events rightly; cf. OT 11a).

### 4. *Interpersonal relations - emotional maturity*

(detachment from self, joyous sobriety, serenity and dominion of self; capacity for self-giving and friendship; deep understanding of the gift of celibacy; etc.; cf. OT 9c).

## II. CHRISTIAN-RELIGIOUS ASPECT

### 1. *Life of prayer*

(evangelical sensibility and interior vitality, spirit of faith, search and experience of God and of self-giving to brothers in the apostolic vocation; lived Pauline spiritual life; intimacy and friendship with Christ nourished in the meditation of the Word and in the participation in the Sacraments of the Eucharist and Reconciliation, filial devotion to Mary and to St. Paul; etc.; cf. OT 8a).

### 2. *Pauline poverty*

(simple style of life, spirit of abnegation; availability and generosity towards the needs of brothers and of the recipients of the apostolate; sense of organization and the good use of time; etc.; cf. OT 91).

<sup>2</sup> In the drawing of the report on the candidate, the specifications included here within parentheses serve as a point of reference. It is not necessary that each of them be dealt with; nonetheless every element has to be taken into consideration and properly given importance.

### 3. *Religious consecration*

(decision in the choice of Pauline consecrated life; sense of belonging; sincere and serene respect of authority; appreciation of community life; openness to dialogue and to collaboration; etc.; cf. OT 6a and 9a).

4. *[For candidates to the holy orders]*

(proved engagement of specifically pauline pastoral service, understanding of sacred ministry as service and not as privilege; cf. RF 231-233 and Chap. Doc. no. 26).

III. PAULINE APOSTOLIC ASPECT

*Proved sensibility and aptitude for specific pauline apostolate*

(unconditional acceptance of the charism and of the mission of the Institute; adequate self-determination: practicality, adaptability, creativity, dynamicity; etc.; cf. RF 65-66)

GLOBAL EVALUATION

Give a reasoned conclusive judgment regarding the candidate, wherein it appears that he is:

- Fit
- Unfit
- Needs further trials

*Signatories:*

- The Master
- The collaborator(s) or Team
- The Superior and the Provincial Secretary

Place and date

*APPENDIX 4*

**OUTLINE FOR THE ANNUAL CIRCUMSCRIPTION REPORT  
[to be sent to the Secretary General after having been approved  
by the Council in session]**

**1. MEMBERS AND COMMUNITIES**

**a)** Summary view of the state of the Circumscription: members, age of each, community, occupation, circumscription's average age:

Members	Age	Occupation	Community
Tot. members:	Average age:		

b) Movement of personnel in the Circumscription during the last year:

- new members: novices (number and names)
- members in temp. vows ( " " )
- members in perp. vows ( " " )
- ordained deac./priest ( " " )
- members left and/or deceased ( " " )
- changes or assignment of personnel

c) Communities: number of members in each and average age — activities of each one.

## 2. VOCATION PASTORAL

Promotional initiatives

- persons assigned (number and names)
- actions and/or collaboration of the Community and of apostolic activities
- achieved results
- difficulties met
- prospect for the near future (from one to three years)

## 3. FORMATION

a) Initial formation

- groups of formandi in the various initial stages (aspirancy, postulancy, novitiate, juniorate)
- instruction given on spirituality and Pauline life
- involvement in apostolic activities
- organization of basic studies (schools attended, guidance, results and prospects)
- studies on specific formation

b) Ongoing formation

- Pauline spiritual animation
- cultural level of the community
- updating studies (programs, schools, conferences, readings, use of audiovisual means)
- recycling
- specialized studies.

## 4. LIFE OF CONSECRATION, PRAYER AND COMMUNITY

- lived experience of the religious vows according to the Pauline charism
- fidelity to personal and community prayer
- fraternal life

## 5. APOSTOLIC ACTIVITIES

- commitment of brothers and of communities in the specific apostolate
- sense of organization (respect of roles, collaboration)
- summary financial report on the progress of apostolic activities of the Circumscription
- fulfillment or non-fulfillment of established programs (on the circumscription and/or international level)
- future short and medium range prospects (from one to three years)

## 6. ADMINISTRATION

- global economic situation of the Circumscription
- principal investments made and/or planned, short term
- degree of organization of accounting

## 7. EVENTUAL VARIOUS ELEMENTS

Among these "various", there is for example the fulfillment of the duty of the 2,400 Holy Masses: 6 yearly masses per priest; see no. 305/m.

## 8. CONCLUDING CONSIDERATIONS

(global judgment on the situation)

*Signatories:*

- The Circumscription Superior –  
The Secretary

Place and date

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