

A Vida Apostólica dos Redentoristas

CONSTITUIÇÕES

da Congregação do Santíssimo Redentor

CARTAS DE APROVAÇÃO

Carta do Superior Geral Josef G. Pfab, C.Ss.R.

JM + JA

Aos meus queridos confrades em Cristo
da Congregação
do Santíssimo Redentor
Saúde no Senhor

Em 28 de outubro de 1965, o Concílio Vaticano II emitiu o Decreto sobre a Adaptação e Renovação da Vida Religiosa. Como parte dessa renovação, nossas Constituições tiveram que ser revisadas e submetidas à aprovação da Santa Sé.

As Constituições assim renovadas já obtiveram aprovação.

Eis, meus queridos Irmãos, a nova edição das Constituições e Estatutos, que promulgo oficialmente e apresento a vocês.

A obra de renovação a ser empreendida pela nossa Congregação, porém, não consistia apenas em legislar, mas sobretudo em promover a vitalidade espiritual e apostólica de toda a Congregação.

Por isso, no final da nossa legislação, a Sagrada Congregação para os Institutos Religiosos e Seculares, a quem foi confiada a tarefa de aprovar as constituições religiosas pelo Sumo Pontífice, o Papa João Paulo II, «manifesta a esperança de que os membros da Congregação dos o Santíssimo Redentor, guiados pelo exemplo do seu santo Fundador, serão impelidos a prosseguir com renovada energia a missão que lhes foi confiada pela Igreja» com a ajuda das Constituições renovadas.

Portanto, para todos nós existe um mandato, e urgente, de promover sem demora a vitalidade espiritual e apostólica em cada província, vice-província, região e comunidade, e em nós mesmos.

“Sendo a norma fundamental da vida religiosa o seguimento de Cristo apresentado no Evangelho, esta deve ser considerada como regra suprema em nossa Congregação” (Const. 74). Portanto, que nossas Constituições e Estatutos renovados sejam o fundamento e o meio neste seguimento de Cristo e, conseqüentemente, na promoção de uma nova vitalidade na Congregação.

Abram-se, então, ao espírito que flui deste texto atualizado.

Que Santo Afonso, com suas orações fervorosas, obtenha para todos nós de Cristo Redentor, este espírito como um presente para o 250º aniversário da fundação da Congregação. E que a Bem-Aventurada Virgem Maria, Padroeira da Congregação, cuide deste dom para nós.

Dado em Roma, em 25 de fevereiro de 1982.

Josef G. Pfab, C.Ss.R.
Superior Geral

Carta do Superior Geral
Juan M. Lasso de la Vega, C.Ss.R.

Meus queridos confrades em Cristo

O XX Capítulo Geral foi realizado em Roma e concluído no dia 20 de novembro de 1985. Entre outras ações, empreendeu o estudo e revisão de algumas das Constituições e Estatutos Gerais de nossa Congregação. Foram introduzidas mudanças para adaptar nossa legislação ao novo Código de Direito Canônico. O Conselho Geral havia iniciado esta revisão em 1984 por meio de um decreto de 26 de fevereiro de 1984, usando a autoridade que lhe foi dada pela Congregação para os Religiosos e Institutos Seculares (cf. Gen. 76/84: *Communicanda* 80). O Capítulo Geral aprovou a revisão do Conselho com algumas emendas.

Em 23 de julho de 1986, a Congregação para os Institutos Religiosos e Seculares, após algumas modificações, aprovou e confirmou as adaptações propostas.

Esta é a origem da nova edição das Constituições e Estatutos Gerais. Caros confrades, as Constituições e os Estatutos nos dão um caminho e uma razão pela qual nós, Redentoristas, alcançamos uma participação na missão do Redentor, seguindo o próprio Cristo e colocando-nos a serviço da Igreja e das pessoas de nosso tempo. Eles são o fundamento, que unifica nossas vidas de dedicação especial a Deus na obra missionária de toda a Congregação.

Promulgo agora a nova edição das Constituições e Estatutos elaborados em latim com a expectativa, fundamentada na esperança, de que a vida apostólica dos confrades e das comunidades (vice)provincial e local de toda a Congregação progrida e cresça.

Que a Bem-Aventurada Virgem Maria, nossa Mãe do Perpétuo Socorro, e Santo Afonso nos obtenham incessantemente esta graça.

Roma, 15 de agosto de 1986.

Juan M. Lasso de la Vega, C.Ss.R.

Superior Geral

A Sagrada Congregação para os Institutos Religiosos e Seculares

Decreto de Aprovação das Constituições

A Congregação do Santíssimo Redentor, fundada por Santo Afonso Maria de Liguori principalmente para a evangelização dos pobres, aderindo às normas do Concílio Vaticano II e outras orientações dadas pela Igreja, diligentemente e com dedicado trabalho compôs um novo texto das constituições.

Depois de este texto ter sido examinado e devidamente aprovado pelos Capítulos Gerais, o Moderador Supremo da Congregação o apresentou à Santa Sé, pedindo humildemente que fosse confirmado.

Assim, esta Sagrada Congregação para os Institutos Religiosos e Seculares, depois de a submeter a exame especial dos consultores, e tendo em conta o voto do congresso, ponderou tudo com a devida deliberação e julgou que devia acatar este pedido.

Assim, em virtude do presente decreto, aprova e confirma o texto que lhe é apresentado com as modificações especificadas pelo congresso, conforme a cópia latina conservada em seus arquivos, juntamente com as fórmulas para a profissão religiosa anexadas ao texto, todas as prescrições da lei sendo observada.

A Sagrada Congregação exprime a esperança de que os membros da Congregação do Santíssimo Redentor, guiados pelo exemplo do seu santo fundador, sejam impelidos a prosseguir com renovada energia a missão que lhes foi confiada pela Igreja.

Dado em Roma, no dia 2 de fevereiro, festa da Apresentação do Senhor, no ano de 1982.

*Cartão E. Pirônio, Pref.
+Agostinho Mayer, Secr.*

A Congregação para os Institutos Religiosos e Seculares

Prot. n. R. 57-1/86

Decreto

O Capítulo Geral da Congregação do Santíssimo Redentor, celebrado em 1985, adaptou completa e corretamente ao novo Código de Direito Canônico as Constituições do Instituto que haviam sido revisadas de acordo com as diretrizes do Concílio Vaticano II (PC nn. 2 , 3, 4) e aprovado pela Santa Sé em 1982. Nessa ocasião, o Capítulo examinou e modificou as adaptações temporárias que o Conselho Geral havia feito segundo um decreto da Congregação para os Religiosos e Institutos Seculares de 2 de fevereiro de 1984.

O Moderador Supremo do Instituto submeteu essas mudanças à aprovação da Santa Sé.

A Congregação dos Institutos Religiosos e Seculares, após estudo criterioso das alterações propostas, através do presente decreto, e com as poucas modificações anexas, aprova e confirma as referidas alterações, observados todos os requisitos legais. Apesar de tudo ao contrário.

Dado em Roma em 23 de julho de 1986.

+Vicentius Fagiolo, Secretário

*Jesús Torres,
subsecretário da CMF*

Decretos Relativos às Traduções em Inglês

Aos Superiores (Vice)provinciais e aos Confrades das (Vice)províncias de língua inglesa

Decreto

Visto que as revisões das Constituições e dos Estatutos Gerais feitas pelo XX Capítulo Geral de 1985 exigiram uma revisão da tradução inglesa originalmente feita pela Província de Dublin em 1982; e

Uma vez que a seguinte tradução para a língua inglesa de nossas Constituições e Estatutos Gerais foi cuidadosamente examinada,

Declaro e testemunho que esta tradução revisada está de acordo com o texto original e pode ser usada e citada conforme necessário.

No entanto, todos devem ter em mente que o texto latino revisado de 1986 deve ser considerado como o único texto autêntico.

Roma, 10 de janeiro de 1988.

*Juan M. Lasso de la Vega, C.Ss. R.
Superior Geral*

José Vidigal, C.Ss.R.
secretário geral

Aos Superiores (Vice)provinciais e aos Confrades das (Vice)províncias de língua inglesa

Decreto

Uma vez que a seguinte tradução para a língua inglesa de nossas Constituições e Estatutos Gerais foi cuidadosamente examinada por vários especialistas,

Declaro e testemunho que esta tradução revisada está de acordo com o texto original e pode ser usada e citada conforme necessário.

Deve-se sempre lembrar que o texto latino é o texto autêntico.

Roma, festa do Santíssimo Redentor, 21 de julho de 2002.

Joseph W. Tobin, C.Ss.R.
Superior Geral

Raymond Douziech, C.Ss.R.
secretário geral

Abreviaturas

Documentos do Concílio Vaticano II

AA *Apostolicam Actuositatem* (Decreto sobre o Apostolado dos Leigos)

AG *Ad Gentes* (Decreto sobre a Atividade Missionária da Igreja)

CD *Christus Dominus* (Decreto sobre a Pastoral dos Bispos na Igreja)

DV *Dei Verbum* (Constituição Dogmática sobre a Revelação Divina)

GS *Gaudium et Spes*
(Constituição Pastoral sobre a Igreja no Mundo Moderno)

IM *Inter Mirifica*
(Decreto sobre os Meios de Comunicação Social)

LG *Lumen Gentium*
(Constituição Dogmática sobre a Igreja)

OT *Optatem Titus*
(Decreto sobre Treinamento Sacerdotal)

PC *Perfectae Caritatis*

(Decreto sobre a Adaptação e Renovação da Vida Religiosa)

PO *Presbyterorum Ordinis*

(Decreto sobre o ministério e a vida dos presbíteros)

SC *Sacrosanctum Concilium*

(Constituição sobre a Sagrada Liturgia)

UR *Unitatis Redintegratio*

(Decreto sobre o Ecumenismo)

Outros Documentos da Igreja ou da Congregação do Santíssimo Redentor

CIC O Código de Direito Canônico, 1983

CR Constituições e Regras da C.Ss.R., 1921, 1936

DC Diretório de Capítulos (*Directorium Capitulum*)

DM *Documenta miscellanea ad regulam et spiritum Congregationis nostrae illustrandum* ,
Romae, 1904.

DS Diretório dos Superiores (*Directorium Superiorum*)

PT *Evangelii Nuntiandi* (Exortação Apostólica do Papa Paulo VI, 8 dez. 1975)

ES *Ecclesiae Sanctae* (Motu Proprio do Papa Paulo VI, 6 de agosto de 1966)

MR *Mutuae Relationes* (Instrução da Congregação para os Institutos Religiosos e
Seculares e da Congregação para os Bispos, 14 de abril de 1978)

PP *Populorum Progressio* (Carta Encíclica do Papa Paulo VI, 26 de março de 1967)

RC *Renovationis Causam* (Instrução da Congregação para os Institutos Religiosos e
Seculares, 6 jan. 1969)

SH *Spicilegium Historicum C.Ss.R.*

VC *De Vita Contemplativa Religiosorum*

(Decreto da Congregação para
os Institutos Religiosos e Seculares, 1980.

SUPPLEX LIBELUS

*A petição de Alphonsus de Liguori e seus companheiros ao Papa, pedindo sua
aprovação do Instituto e suas Regras (1748)*

Santíssimo Padre,

Afonso de Liguori, sacerdote de Nápoles, com seus companheiros, também sacerdotes missionários, unidos sob o título de Santíssimo Salvador, humildemente trazem à atenção de Vossa Santidade:

que o peticionário, tendo dedicado muitos anos às santas missões como irmão das Missões Apostólicas, trabalhou na Catedral de Nápoles, e tendo sentido profundamente o grande abandono em que se encontram os pobres em grandes áreas do Reino, especialmente nas zonas rurais áreas, juntou-se aos padres acima mencionados, que são seus companheiros desde 1732, sob a direção do saudoso Mons. Falcoia, bispo de Castellamare, para se dedicarem a ajudar os pobres do campo por meio de missões, instruções e outros (exercícios ministeriais). Estes são os mais necessitados de ajuda espiritual, pois muitas vezes não têm quem lhes administre o Santíssimo Sacramento ou a Palavra de Deus; sua situação é tal que muitos, por falta de obreiros (apostólicos), chegam às portas da morte sem saber absolutamente nada das verdades necessárias da fé. Isso porque é pequeno o número de padres que se dedicam expressamente ao cuidado dos camponeses pobres, devido ao gasto e, mais ainda, ao incômodo que tal trabalho acarreta. Por estas razões, os suplicantes têm, desde há algum tempo, ajudado estes pobres com missões, percorrendo as zonas rurais e os lugares mais abandonados das seis províncias do Reino (de Nápoles), com tanto sucesso por toda a parte que quando Sua Majestade o próprio Rei ouviu falar deste trabalho, e especialmente o trabalho realizado em benefício dos numerosos pastores da Apúlia, emitiu vários decretos que lhes concediam um subsídio anual para manter o seu trabalho, recomendando-o como muito útil para o bem geral do Reino . O próprio eminente Arcebispo de Nápoles, que governa sua Igreja com tanto zelo,

Para cumprir este objetivo, os suplicantes, com a aprovação canônica dos Ordinários e a permissão do Rei, se uniram para viver juntos em algumas casas ou retiros, localizados fora das áreas povoadas, em várias partes do Reino, como as dioceses de Salerno, Bovino e Nocera, e mais recentemente, na diocese de Conza, na qual os suplicantes, com o consentimento apostólico da Sagrada Congregação dos Bispos e religiosos, receberam a Igreja de Santa Maria, Mater Domini, com um casa contígua, juntamente com um benefício do clero da área de Caposele e algumas rendas atribuídas a eles por vários benfeitores, principalmente o Arcebispo da referida diocese. Estas casas, além de serem residências para os suplicantes que continuamente pregaram missões, também oferecem uma oportunidade para as pessoas das áreas rurais onde participaram de uma missão, para renovar sua confissão e reavivar seu fervor através da pregação devota. Nestas mesmas casas, várias vezes ao longo do ano foram dados exercícios espirituais íntimos, ora para os ordenados, mas também para os párocos e sacerdotes enviados por seus bispos, e às vezes também para os leigos. Isso provou ser de grande benefício para eles, assim como para os outros, porque os padres, depois de renovados por esses exercícios, tornaram-se dignos ministros da Igreja para o bem de seus paroquianos. Todo esse trabalho continua sem interrupção, dando assistência cada vez maior e benefícios positivos para o povo. Nestas mesmas casas, várias vezes ao longo do ano

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O Senhor tem abençoado grandemente esta obra, não só com a conversão de muitas almas abandonadas e com o bem feito nas zonas rurais onde os suplicantes têm trabalhado, mas também com um número crescente de candidatos que, até agora, têm vindo a juntar-se aos seus associação, que neste momento conta com cerca de quarenta membros.

Santíssimo Padre, este é o estado atual desta nova obra. Mas se Vossa Santidade não quiser conceder-nos a sua aprovação apostólica, a missão não poderá continuar o seu favorável avanço. Por isso este suplicante e seus companheiros, prostrados a vossos pés, vos suplicam, pelo amor que Vossa Santidade tem pela glória de Jesus Cristo e pela saúde espiritual de tantos camponeses que são os filhos mais abandonados da Igreja. de Deus, dar-lhes a vossa aprovação apostólica para que a referida associação seja erigida e constituída como Congregação de sacerdotes seculares sob o título do Santíssimo Salvador, sempre sujeita à jurisdição dos Ordinários locais, como a Congregação dos Padres das Missões e dos Pios Trabalhadores,

Dignai-vos também aprovar a Regra que a seu tempo será colocada a vossos pés, na expectativa de que Vossa Santidade, que tanto zelo tem pelo bem das almas, particularmente daquelas pobres gentes do campo, (como atesta a circular carta enviada aos bispos do Reino de Nápoles, insistindo para que ajudem de todas as maneiras possíveis com as santas missões), se dignará, por meio de sua autoridade suprema, dar estabilidade a esta obra que não é apenas muito útil, mas muito necessária para ajudar tantas pobres almas que vivem privadas de ajuda espiritual nas zonas rurais deste Reino.

E eles o receberão como a graça de Deus.

(Traduzido de uma versão em espanhol do original italiano, publicado em *Spicilegium Historicum* 17 (1969), 220-223.)

A ORIGEM E O CRESCIMENTO DA CONGREGAÇÃO DO SANTÍSSIMO REDENTOR

Movido pela compaixão pelos pobres, especialmente pelos que viviam nos bairros rurais, que na época formavam uma parte considerável da população, Santo Afonso Maria de Liguori, no ano de 1732, em Scala no Reino de Nápoles, fundou a Congregação dos Missionários do Santíssimo Salvador. Posteriormente (1749), passou a se chamar Congregação dos Missionários do Santíssimo Redentor. Esses missionários, a exemplo do próprio Redentor, deveriam pregar o Evangelho aos pobres: “Ele me enviou a pregar o Evangelho aos pobres” (Lucas 4,18).

Afonso, com seus companheiros, entre os quais se destacava São Geraldo Majela, se esforçou para atender às necessidades espirituais, naquele tempo, dos pobres dos distritos do interior. A estes procurou assistir, sobretudo por meio de missões, exercícios espirituais e renovações, à maneira de São Paulo (At 15,36).

Mas também sentia um desejo ardente de pregar o Evangelho aos não-cristãos da África e da Ásia, como costumava escrever em suas cartas, e aos cristãos separados da Igreja Católica, como por exemplo os nestorianos que viviam na Mesopotâmia. Preocupa-se em incitar este zelo apostólico nos seus filhos, propondo nas Constituições um voto especial que os obriga a pregar o Evangelho aos não crentes (1743). Este voto, entretanto, foi suprimido em Roma por aqueles que os revisaram.

Afonso nunca poderia ser abalado na crença de que sua Congregação, sob a proteção da Santíssima Virgem Maria, trabalharia vigorosamente junto com a Igreja na tarefa de ganhar o mundo para Cristo. Assim, com todas as suas forças, ele se esforçou para garantir a propagação da Congregação. Ele procurou dar-lhe força interior por meio de um voto de perseverança (1740) e votos simples. Ele se esforçou para que fosse oficialmente reconhecido pela autoridade suprema da Igreja. Neste último, ele finalmente conseguiu quando o Sumo Pontífice Bento XIV, em 25 de fevereiro de 1749, aprovou solenemente o Instituto e suas Constituições e Regras.

A partir desse momento os confrades emitiram os votos simples reconhecidos pela autoridade pontifícia. Com a constituição apostólica “*Conditae a Christo*” do Papa Leão XIII (8 de dezembro de 1900), esses votos simples obtiveram o caráter de votos religiosos públicos.

Devido de modo especial ao zelo incansável de São Clemente Maria Hofbauer († 1820), “um homem com uma força de fé admirável e possuidor da virtude de uma constância invencível”, nossa Congregação se expandiu além dos Alpes onde encontrou novos campos pelo seu zelo apostólico. Lá também, com o consentimento de Santo Afonso, que foi informado do assunto, adotou novos métodos missionários.

Aos poucos, a Congregação foi se expandindo pelas regiões da Europa e a partir daí, por iniciativa do padre Amand Joseph Passerat († 1858), atravessou o oceano e se estendeu pelas Américas onde encontrou um enérgico apóstolo em São João. Nepomuceno Neumann. Espalhou-se também por outras regiões, até que finalmente seus limites se estenderam até os limites do próprio mundo.

Desta forma, a Congregação do Santíssimo Redentor entrou gradualmente em diferentes campos de atividade apostólica, dedicando-se ao trabalho missionário entre os fiéis, entre os não cristãos e os separados da Igreja Católica.

Impulsionado pelo mesmo espírito missionário, promove também o estudo científico da prática pastoral, seguindo assim os passos de Santo Afonso que, em 1871, foi declarado Doutor da Igreja e, em 1950, Padroeiro de todos Confessores e Moralistas. Pretende também propor um caminho, adaptado às condições mutáveis do nosso tempo, que oriente com segurança a resposta ao Evangelho e a aquisição da perfeição cristã.

Todos os membros, portanto, esforçando-se para continuar a obra missionária do Santíssimo Redentor e dos apóstolos, envidam seus mais sinceros esforços para preservar o espírito de seu santo fundador, Afonso. Eles sempre se identificam com a enérgica atividade missionária da Igreja, especialmente em tudo que se refere aos pobres, e dedicam todas as suas forças para aliviar as necessidades do mundo de hoje.

A Vida Apostólica dos Redentoristas

CONSTITUIÇÕES

A MISSÃO DA CONGREGAÇÃO DO SANTÍSSIMO REDENTOR NA IGREJA

1. A Congregação do Santíssimo Redentor, fundada por Santo Afonso, é um Instituto religioso missionário clerical de direito pontifício, gozando do privilégio de isenção, e tendo membros pertencentes a diversos ritos. Seu objetivo é “seguir o exemplo de Jesus Cristo, o Redentor, pregando a palavra de Deus aos pobres, como ele declarou de si mesmo: 'Ele me enviou para pregar a Boa Nova aos pobres'”. **[1]**

Desta forma, a Congregação participa do mandato conferido à Igreja, que, sendo o sacramento universal da salvação, é missionária por sua própria natureza. **[2]**

Fá-lo respondendo com impulso missionário às prementes necessidades pastorais dos mais abandonados, especialmente dos pobres, e dedicando-se inteiramente à evangelização.

A Congregação Redentorista segue verdadeiramente o exemplo de Cristo na vida apostólica, que compreende ao mesmo tempo uma vida especialmente dedicada a Deus e uma vida de trabalho missionário.

2. No cumprimento da sua missão na Igreja, a Congregação une os membros que vivem juntos e formam um só corpo missionário. Estes se dedicam a Deus por profissão, e assim se dedicam à sua missão como uma unidade viva, cada um contribuindo por meio do ministério que lhe pertence.

Todos os Redentoristas, impelidos pelo espírito apostólico e imbuídos do zelo do seu fundador, continuam a tradição desenvolvida pelos seus confrades no passado e estão sempre atentos aos sinais dos tempos. “Enviados como colaboradores, companheiros e ministros de Jesus Cristo na grande obra da redenção:” **[3]** para pregar a palavra da salvação aos pobres (capítulo 1), eles constroem uma comunidade apostólica (capítulo 11), especialmente dedicada a o Senhor (capítulo 111), sustentado por uma formação adequada (capítulo IV) e por formas adequadas de governo (capítulo V).

CAPÍTULO I

A OBRA MISSIONÁRIA DA CONGREGAÇÃO

Primeira Seção

Evangelização dos Pobres

3 . Os mais abandonados, aos quais em particular a Congregação é enviada, são aqueles para os quais a Igreja ainda não foi capaz de prover meios de salvação suficientes, aqueles que nunca ouviram a mensagem da Igreja, ou pelo menos não a receberam como “Boa Nova”, e finalmente aqueles que sofrem danos por causa da divisão na Igreja.

Ao mesmo tempo, a Congregação dirige o seu zelo apostólico aos fiéis que gozam do cuidado pastoral ordinário; pois eles precisam ser fortalecidos na fé, continuamente convertidos a Deus e testemunhar a fé na vida cotidiana. **[4]**

4 . Entre os grupos de pessoas mais necessitadas de ajuda espiritual, eles darão atenção especial aos pobres, desvalidos e oprimidos. A evangelização destes é sinal de atividade messiânica (cf. Lc 4,18), e Cristo, em certo sentido, quis identificar-se com eles (cfr. Mt 25,40). **[5]**

5 . A preferência pelas situações de necessidade pastoral, ou seja, pela evangelização em sentido estrito, juntamente com a opção pelos pobres, é a própria razão de ser da Congregação na Igreja e é a marca da sua fidelidade à vocação que recebeu.

Com efeito, o mandato da Congregação de evangelizar os pobres visa a libertação e a salvação de toda a pessoa humana. Os membros têm o dever de pregar explicitamente o Evangelho e de se solidarizar com os pobres, promovendo os seus direitos fundamentais à justiça e à liberdade. Os meios empregados devem ser eficazes e ao mesmo tempo coerentes com o Evangelho. **[6]** ***Segunda Seção A Obra de Evangelização***

Arte. 1: O Evangelho da Salvação

6 . Todos os Redentoristas, seguindo sempre o magistério da Igreja, devem ser humildes e corajosos servidores do Evangelho de Cristo, Redentor e Senhor, cabeça e modelo da nova humanidade. **[7]**

Esta mensagem tem como objetivo especial a abundante redenção; proclama o amor de Deus Pai «que primeiro nos amou e enviou o seu Filho para expiação dos nossos pecados» (1 João 4,10) e dá vida a todos os que nele crêem através do Espírito Santo. **[8]**

Essa redenção afeta a pessoa inteira. Ele leva à perfeição e transforma todos os valores humanos, de modo a unir todas as coisas em Cristo (cf. Ef 1:10; 1 Cor. 3:23), e assim conduzi-los à sua realização em uma nova terra e um novo céu (cf. Apoc. 21:1).

Arte. 2: A Evangelização em Si

7 . Como testemunhas da Boa Nova da graça de Deus (cf. At 20,24), eles anunciam antes de tudo o altíssimo destino do indivíduo e de todo o gênero humano. Eles sabem muito bem que todos são pecadores, mas também sabem que, em um nível mais profundo, todos foram escolhidos, redimidos e reunidos em Cristo (cf. Rom. 8:29 e seguintes). **[9]**

Por isso, esforçar-se-ão por encontrar o Senhor onde Ele já está presente e opera com o seu modo misterioso.

8 . De acordo com as situações em que se encontrem, eles procurarão ansiosamente descobrir o que devem fazer ou dizer: anunciar Cristo explicitamente ou limitar-se ao testemunho silencioso da presença fraterna.

9 . Se as circunstâncias lhes impossibilitam, às vezes, de anunciar direta e imediatamente o Evangelho ou de pregá-lo plenamente, então os missionários, com paciência e prudência, mas ao mesmo tempo com grande confiança, devem dar testemunho da caridade de Cristo e fazer todos ao seu alcance para se tornarem vizinhos de todos. **[10]**

Esta caridade manifestar-se-á na oração, no serviço genuíno aos outros e no testemunho de vida, seja qual for a sua forma.

Esta forma de evangelização prepara gradualmente os caminhos do Senhor e é um verdadeiro exercício da vocação missionária redentorista. **[11]**

10 . O testemunho de vida e de caridade abre caminho ao testemunho da palavra (cf. Rm 10,17), segundo as circunstâncias concretas e as capacidades de cada um. De fato, os Redentoristas têm como missão especial na Igreja a proclamação explícita da palavra de Deus para realizar a conversão fundamental.

Quando chega o momento oportuno e o Senhor lhes abre a porta para a pregação da Palavra (cf. Col. 4, 9), os membros estão sempre prontos a dar testemunho da esperança que há neles (cf. 1 Pe. . 3:15). Levam a bom termo o testemunho silencioso da sua presença fraterna, pregando com confiança e constância o mistério de Cristo (cf. At 4, 13.29.31).

Eles nunca se cansarão de invocar o Espírito Santo, para que possam sempre cooperar mais sinceramente na realização plena do mistério da redenção em Cristo. Pois o Espírito tem o comando de cada situação, coloca a palavra apropriada nos lábios do pregador e abre os corações para recebê-la.

Arte. 3: O Propósito da Obra Missionária

11 . Abençoados por Deus com o ministério da reconciliação (cf. 2 Cor. 5:18), os membros anunciam a boa nova da salvação e o “tempo favorável” (2 Cor. 6:2), para que as pessoas se convertam, acreditem em o Evangelho (cfr. Mc 1,15), viver realmente o seu baptismo e revestir-se do novo eu (cfr. Ef 4,24).

Os Redentoristas são, portanto, “apóstolos da conversão”, na medida em que o objetivo principal de sua pregação é levar as pessoas a uma escolha radical em relação à sua vida – uma decisão por Cristo – e conduzi-las firme e suavemente a uma conversão contínua e total. **[12]**

12 . A conversão do indivíduo, porém, realiza-se na comunidade eclesial. E, portanto, o objetivo de toda a sua atividade missionária é levantar e desenvolver comunidades que caminhem dignamente na vocação a que são chamados e exerçam os ofícios sacerdotais, proféticos e reais com os quais Deus os dotou.

Os missionários conduzem os convertidos a participar plenamente na redenção que opera na liturgia, especialmente no sacramento da reconciliação, onde a Boa Nova da misericórdia de Deus em Cristo é tão maravilhosamente proclamada e celebrada, mas sobretudo no Eucaristia pela qual a Igreja é edificada. **[13]**

Assim, a comunidade cristã torna-se sinal da presença de Deus no mundo. Pois, alimentada pela palavra de Deus, dá testemunho de Cristo e passa continuamente com Ele ao Pai no mistério da Eucaristia. Por isso caminha no amor, inflamado pelo espírito

apostólico.

Terceira seção

A maneira de realizar a obra de evangelização

Arte. 4: Dinamismo no Trabalho Missionário

13 . A Congregação se esforça para cumprir sua missão com iniciativa ousada e dedicação sincera.

Chamada a realizar fielmente a obra missionária que Deus lhe confiou de uma época para outra, a Congregação desenvolve e adapta a forma de sua atividade missionária.

14 . De fato, a obra apostólica da Congregação se distingue mais por seu dinamismo missionário do que por formas particulares de atividade; ou seja, pela evangelização propriamente dita, e pelo serviço às pessoas e aos grupos mais pobres e marginalizados na Igreja e na sociedade (cf. CC. 3-5).

15 . A missão da Congregação, então, exige dos membros que sejam livres e desimpedidos na escolha dos povos a serem evangelizados e dos meios a serem empregados na missão da salvação.

Visto que são sempre obrigados a buscar novas iniciativas apostólicas sob a guia da autoridade legítima, não podem permitir-se instalar em ambientes e estruturas em que seu trabalho não seja mais missionário. Pelo contrário, eles serão diligentemente pioneiros em novas formas de pregar o Evangelho a toda criatura (Marcos 16:15).

16 . Por isso, têm em alta estima as diversas formas de atividade missionária nascidas do zelo missionário dos membros no passado, em seus esforços para atender às necessidades de vários lugares. Da mesma forma, a Congregação adotará no futuro qualquer nova forma que, a seu juízo, corresponda à sua caridade pastoral.

17 . A decisão se certas prioridades, estabelecidas ou a serem estabelecidas em relação às obras apostólicas na (vice)província correspondem ao caráter missionário da Congregação, compete ao capítulo (vice)provincial, com o consentimento do conselho geral.

E assim é evidente que todos os membros, especialmente quando reunidos em capítulos, devem se perguntar periodicamente se os meios de evangelização empregados em sua região respondem ao que deles espera a Igreja e o mundo. Eles devem examinar também se seus métodos missionários precisam ser renovados e como isso deve ser feito. Eles devem, então, reter quaisquer métodos que tenham se mostrado bem-sucedidos, modificar aqueles que são inadequados e abandonar aqueles que não são mais úteis. **[14]**

Arte. 5: Cooperação na Igreja

18 . Pela natureza particular de sua caridade pastoral, as comunidades e os membros individuais devem fazer tudo ao seu alcance para harmonizar seu próprio trabalho com os empreendimentos da Igreja universal e local. **[15]**

For the task the Congregation has assumed in the Church is in the service of Christ, and as a consequence, must necessarily also be in the service of his Church. Because their ministry is directed towards the good of the universal Church, the members are primarily subject to the Supreme Pontiff, even by virtue of the vow of obedience.

Nevertheless, according to the principles of exemption, they are also subject to the local ordinary in what relates to their particular ministry in the local church.

In working out and maintaining fraternal co-operation, the members shall keep in view both the pastoral programme of the territory they work in and the charism proper to the Congregation. With a sincere desire to be of service, and a generous availability, they shall fit in with the missionary works and structures which the diocese or the region has established to meet the more urgent needs of the Church and the times.

Art. 6: Dialogue with the World

19. In order that missionary work may develop and be really successful, adequate knowledge and practical familiarity with conditions in the world are essential as well as co-operation within the Church. For this reason the members of the Congregation confidently engage in missionary dialogue with the world.

In a spirit of brotherly concern they should try to understand people's anxious questionings and try to discover in these how God is truly revealing himself and making his plan known. **[16]**

Indeed they know that only the mystery of the Word Incarnate throws true light on the mystery of humanity and on the full reality of its calling. With this knowledge they reveal the all-embracing nature of redemption, and give witness to the truth that whoever follows Christ, the perfect human being, becomes more human. **[17]**

THE REDEMPTORIST MISSIONARY

20. Strong in faith, rejoicing in hope, burning with charity, on fire with zeal, in humility of heart and persevering in prayer, Redemptorists as apostolic men and genuine disciples of Saint Alphonsus follow Christ the Redeemer with hearts full of joy; denying themselves and always ready to undertake what is demanding, they share in the mystery of Christ and proclaim it in Gospel simplicity of life and language, that they may bring to people plentiful redemption. **[18]**

CHAPTER II

THE APOSTOLIC COMMUNITY

Art. 1: The Community Itself

21. To fulfil their mission in the Church, Redemptorists perform their missionary work as a community. For apostolic life in common paves the way most effectively for the life of pastoral charity.

Therefore, an essential law of life for the members is this: that they live in community and carry out their apostolic work through community. For this reason the community aspect must always be kept in mind when any missionary work is being accepted.

Community does not truly exist when members merely live together; it requires as well genuine sharing on the human and spiritual level.

22. The whole purpose of community life is to have members, like the apostles (cf. Mark 3:14; Acts 2:42-45; 4:32), in a spirit of genuine brotherly union, combine their prayers and deliberations, their labours and sufferings, their successes and failures, and their material goods as well, for the service of the Gospel.

Such concrete forms of this community life are to be set up as will meet the demands of evangelization and the requirements of brotherly love, bearing in mind that the term “community” can refer to the whole Congregation, to the (vice)province, or to a local or personal community.

Art. 2: The Presence of Christ in the Community

23. Since the members are called to continue the presence of Christ and his mission of redemption in the world, they choose the person of Christ as the centre of their life, and strive day by day to enter ever more intimately into personal union with him. Thus, at the heart of the community, to form it and sustain it, is the Redeemer himself and his Spirit of love. And the closer their union with Christ, the stronger will become their union with each other.

24. So as to share truly in the love of the Son for his Father and for people, they will cultivate the spirit of contemplation which deepens and strengthens their faith. **[19]**

This will enable them to see God in the people and in the events of everyday life. They will see his plan of salvation in its true light, and be able to distinguish between what is real and what is illusory.

25. They will be docile to the Holy Spirit who works without ceasing to conform them to Christ, so that they learn to view all things as Christ does (cf. Phil. 2:5ff), and be of one mind with him (cf. 1 Cor. 2:16). This same Spirit moves them interiorly through a variety of ministries for the work of the apostolate. **[20]**

For the gifts of the members and of communities vary “according to the measure of Christ’s giving” (cf. Eph. 4:7), “but the Spirit is one and the same” (cf. 1 Cor. 12:14).

Art. 3: A Community of Prayer

26. Let the members ever take to themselves the exhortation of Christ the Redeemer: “they ought always to pray and not lose heart” (Luke 18:1). Let them imitate the disciples of the first community in the Church: “they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers,” (Acts 2:42) “all these with one accord devoted themselves to prayer, together with Mary the mother of Jesus” (Acts 1:14).

Indeed, they will make every effort to have Saint Alphonsus’ spirit of prayer in their own lives.

27. They will find Christ especially in the principal signs of salvation. For this reason their community life must be nourished by the teaching of the Gospel and the sacred liturgy, particularly the Eucharist. **[21]**

28. The word of God gives support and energy to the Church, strengthens the faith of her children, nourishes the soul and is the pure and never-failing wellspring of the spiritual life. **[22]**

Therefore, as ministers of the revelation of Christ’s mystery among people, the members shall often have recourse to his living and life-giving word and steep themselves in it, both by constant reading of the Scriptures and by community celebrations of the word of God. With faith enlivened in this way, they become more effective apostles in every good work (cf. 2 Tim. 3:17).

29. In the liturgy they discover and live the mystery of Christ and of salvation. This is true in a special way of the Eucharist, which they recognize as the summit and source of their whole apostolic life, and the sign of their missionary solidarity. **[23]**

Consequently, priests will give first place to the daily celebration of the eucharistic sacrifice. Other members who are not priests will participate every day in the eucharistic sacrifice, taking account of the circumstances of life and work in their own community. **[24]**

30. Since the members must live and work in community, they will come together for prayer in common. Each community will discover forms of community prayer, to be approved by the competent superior, which will give expression to the unity of the members and foster their missionary zeal. **[25]**

In addition to the celebration of the liturgy, that is of the Eucharist and the Liturgy of the Hours, the members have the right and duty to devote at least one hour every day to prayer. This prayer can be made either in private or in common.

The general statutes, however, will decide how often the members must come together to pray in common each day, and the arrangement will be included in the order of the day for each community.

31. In order to participate more deeply and fruitfully in the most holy mystery of the Eucharist and the liturgical life, and to nourish more abundantly their entire spiritual life, the members, both in the religious house and outside, will attach the greatest importance to mental prayer (cf. Matt. 6:6). They will direct it principally to the contemplation of the mysteries of redemption. **[26]**

The general statutes will determine the spiritual exercises to be performed by the members.

32. Let them take the Blessed Virgin Mary as their model and helper. For she went on her pilgrim way in faith, and embraced with her whole heart the saving will of God. She dedicated herself completely as a handmaid of the Lord to the person of her Son and to his work, and thus served the mystery of redemption. Indeed she still serves it, as the perpetual help of God's people in Christ. Therefore, let them relate to her as a mother with all the love and veneration they owe her as sons. **[27]**

Let them be generous in fostering devotion, especially of a liturgical nature, to the Blessed Virgin Mary, and celebrate her feasts with special fervour. **[28]**

All the confreres will honour the Blessed Virgin Mary every day, following the tradition of Saint Alphonsus. To all is recommended the recitation of the holy rosary, so that with grateful hearts they may reflect upon and imitate the mysteries of Christ in which Mary had a share.

33. They will try to reproduce in their lives the apostolic zeal of their founder in ways that are accommodated to the needs of our times. They will have very much at heart the development in their own lives of his way of thinking with the Church, for this is a sound criterion of their missionary service. To achieve this, let them carefully study his life, and make frequent use of his writings.

Art. 4: A Community of Persons

34. Christian community truly exists in every personal relationship which is formed between the members: "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). This gathering together in the name of Christ brings into being that Gospel friendship which gives life to the apostolic community even in its juridic and administrative dimension; it is this Gospel friendship which also maintains and gives growth to the community life of the members.

35. Therefore, in community all the members are of themselves equal. Through the exercise of co-responsibility each in his own way plays his part in living the life and carrying out the mission to which they have dedicated themselves.

36. The community must further the personal growth of its members, develop interpersonal relations and build up genuine brotherhood. This will demand that persons, with their values and qualities, be highly esteemed. Moreover, opportunities must be

given the members to make their own personal decisions, in order to promote real development of maturity and responsibility.

37. In this way the life and vigour of the community is maintained and strengthened, whether it be its internal life as a community or the work of evangelization entrusted to its members. There is, moreover, continual and fruitful interaction between the community and its individual members, by which the community supports and enriches each one's vocation.

38. Gathered in unity of purpose in Christ and in a spirit of mutual respect, they will readily reach a decision on what the common good of the entire group requires, both in regard to the practice of brotherly charity and the exercise of their missionary work. In their efforts to reach the common goal the individual members will then contribute all that is in them to the actual carrying out of whatever has been decided in the community in a spirit of complete self-sacrifice and moved by their love for each other.

Art. 5: A Community of Work

39. In keeping with his qualifications and talents, each one will undertake in accordance with the arrangements of the competent superior, that share of the labours of the community, and shoulder those burdens which his missionary calling requires. For such an exercise of his mission forms a special part of religious observance.

Art. 6: A Community of Conversion

40. It is most important that the members regard the community as something which must aim at continual progress through constant interior renewal.

41. 1° The members must give all their attention to putting on the new self, created in the image of Christ crucified and risen from the dead, so as to purify their motives in judging and acting. For conversion of heart and continual renewal of mind should characterize their whole daily life.**[29]**

This effort entails continual self-denial, which eliminates egoism, and opens the heart to others generously and fully, in accordance with the demands of the apostolic calling. Spending themselves for others in this way for the sake of Christ (cf. 2 Cor. 4:10ff), they will acquire that interior freedom which brings unity and harmony into their whole life.**[30]**

2° The members will examine their consciences daily, and it is praiseworthy to have this examination within a community exercise of prayer. To make this necessary conversion of heart more complete, they will frequently celebrate the sacrament of reconciliation.**[31]**

42. To deepen this interior conversion and give it expression in their lives, they will willingly choose for themselves some practices of mortification.

The community itself must similarly give expression to this same conversion, so that day by day it may give effective witness, and acquire a complete generosity which will be a worthy response to the word of God.**[32]**

Art. 7: An Open Community

43. For the members, the religious community is their first and basic community. Nevertheless, it must be open to the world in such a way that, through contact with people, it may learn to understand the signs of the times and of places, and adapt itself more fittingly to the demands of evangelization (cf. C. 19). For, in a certain sense, the members belong to other communities also, above all to the groups among whom they work.

This does not mean that they withdraw from their own religious community, but that they really share with all the joy the Gospel has brought into their lives. Thus they become like a leaven in the world and are a living witness of hope.

Art. 8: An Organized Community

44. Each community needs suitable organization and a way of life in common determined by certain norms, if it is to manifest and further the development of persons who have committed themselves as a body to pastoral charity.

The members will lay down for themselves opportune rules of life, to be decided according to the norm of the general statutes, which are in keeping with the human conditions of the community. These they will select from Christian and Redemptorist tradition, from social life, and in accordance with the rights which are inseparable from the human person.

45. 1° Every member should accept these norms as binding on him. They must of their nature be adaptable to the requirements of the missionary work. They should be capable of being modified, too, according to what the Church, circumstances of time and place, and the particular culture and character of a nation require.

2° Through common dialogue let all collaborate in creating a climate which is favourable to prayer and work, to solitude and review of life, to rest and relaxation.

3° The legitimate superior is to define the extent to which every community is open to outsiders, while keeping a special section of the house reserved for itself and duly observing the norms on enclosure.

4° The religious habit traditionally worn in the Congregation is retained. Its use is to be regulated by the general statutes. When the members do not wear the habit, they are to observe the prescriptions of the local ordinaries regarding dress.

CHAPTER III

THE APOSTOLIC COMMUNITY DEDICATED TO CHRIST THE REDEEMER

Art. 1: The Mission of Christ the Redeemer, the Reason for their Dedication

46. The members of the Congregation confirm their personal and community life by religious profession, so as to bind themselves totally to the work of the Gospel and to the perfect practice of apostolic charity, for this is the very purpose of the Congregation. **[33]**

47. Profession is deeply rooted in baptismal consecration, and is a fuller expression of it. Consequently, by this act, the members are incorporated in a particular way into the mission of Christ as ministers of the Gospel, under the guidance of the Holy Spirit. **[34]**

48. In order to fulfil his mission, which is essentially the exercise of pastoral charity, Christ “emptied himself, taking the form of a servant” (Phil. 2:7) and submitted himself to the will of the Father in the work of redemption to which he dedicated his entire life.

49. The members, set apart for the work to which they are called (Acts 13:2), are prepared to remain steadfast for life in their vocation. They renounce themselves with all they possess to become followers of Christ, and to be all things to all (cf. 1 Cor. 9:22).

50. The members walk the same way as Christ himself, the way of virginity, poverty and obedience, the way of service and sacrifice of self unto death from which he ascended victorious through his resurrection. They do this within the Church which continues and unfolds the mission of salvation. **[35]**

Thus, they participate in a special way in the mystery of the Church, and are drawn to share more intimately in the paschal mystery.

Art. 2: Signs and Witnesses

51. Through this total dedication to the mission of Christ, the members share the self-renunciation of their crucified Lord, the virginal freedom of his heart and his wholehearted offering of himself for the life of the world. They must, therefore, become signs and witnesses before people of the power of his resurrection, proclaiming the new and eternal life. **[36]**

Art. 3: The Mission Unifying their Whole Life

52. Apostolic charity, through which the members share in the mission of Christ the Redeemer, is the principle that unifies their entire life. For it identifies them in a certain sense with Christ, who continues to fulfil the will of his Father by carrying on the redemption through them. **[37]**

53. Since the glory of God and the salvation of the world are one, and since love for God and love for people are the same, the members live their union with God in the form of apostolic charity and, through missionary charity, seek his glory. **[38]**

54. In this way pastoral charity gives soul and unity to the life of the members. Community life is really at the service of the apostolate. Continual conversion, the result of their total surrender to God, increases their availability for the service of others. Indeed the very

religious bonds, by which the members dedicate themselves to God, necessarily involve commitment to the apostolate and strengthen that commitment.

Religious profession, therefore, becomes the definitive act of the whole missionary life of Redemptorists.

Art. 4: All are Missionaries

55. This profession makes all Redemptorists truly missionaries, whether they are engaged in different activities of the apostolic ministry or hindered from working at all, whether they are occupied with various services on behalf of the Congregation or the confreres, or are advanced in age, sick, or incapable of external work or whether, above all, they are suffering and dying for the salvation of the world.

Art. 5: Profession, a Response of Love

56. Moved and strengthened by the Holy Spirit, the members spare no effort to arrive at a total gift of themselves. They aim to become, through Christ, a response to the Lord “who first loved them” (1 John 4:10). They express this response in the profession of the vows of chastity, poverty and obedience.

Art. 6: Chastity

57. Religious chastity, which brings with it the obligation of perfect continence in celibacy, reveals the presence of God’s kingdom on earth (cf. 1 Cor. 7:34; Eph. 5:25-32), because like marriage, though in a different way, it signifies and embodies the love of Christ and his Church.**[39]**

58. The members of the Congregation, giving themselves to this same mystery of love, choose celibacy for the sake of the kingdom of heaven (cf. Matt. 19:12). They do so to dedicate themselves, as individuals and as a community, to God and the mission of Christ (cf. John 17:19), so that they may concern themselves wholeheartedly with the things of the Lord, love and serve their neighbour (cf. 1 Cor. 7:32), manifest the Church’s own love of Christ (cf. 2 Cor. 11:2) and proclaim the future realities of heavenly life (cf. Luke 20:35, 36).

59. Those to whom the Father has given this gift of grace, are so captivated by what the kingdom of God offers them, that only by choosing this religious chastity can they respond personally and fully to God’s love for them.

To arrive at a more perfect understanding of the mystery of chastity and live it in freedom and joy, the members will pray with earnestness and humility in union with the Church, and they should constantly use suitable means of fostering it.

60. They should make use of all the means and helps towards mental and bodily health which the sciences offer. Above all, they must not neglect to follow those ascetical norms which have been tested by the experience of the Church. All, and especially superiors,

should remember moreover that chastity is better safeguarded where there is an atmosphere of fraternal charity in the community (cf. CC. 23. 34). **[40]**

Art. 7: Poverty

61. As missionaries, Redemptorists will embrace in a spirit of trust the poverty of Christ, “who, being rich, became poor for our sakes, that by his poverty we might become rich” (2 Cor. 8:9). **[41]**

62. They will make every effort to live in the spirit that permeated the community of apostolic times. In this way they become the sign of that fraternal life of Christ’s disciples, of whom it is said: “the whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common” (Acts 4:32).

Therefore all goods should be simple in style, in keeping with their state and held in common for common use.

Whatever the members acquire by their industry or in view of the fact that they are religious, they acquire for the Institute, and for that reason it must be incorporated in the goods of the community. **[42]**

63. Without neglecting traditional forms of poverty, they will willingly seek to discover new ways of practising it, which will be ever more in accord with the Gospel, and provide both personal and community witness of evangelical poverty.

64. As poor men, let them regard themselves as bound by the law of labour, so that performing his duties, each will contribute to the best of his ability to his own support and that of others. **[43]**

65. Missionary charity requires of the members that they live a life that is really poor, and adapted to the condition of the poor they are evangelizing. By doing so, they show solidarity with the poor and become a sign of hope for them.

66. In the same way, they will endeavour in all sincerity to understand those values that are held in esteem by other peoples though they may not perhaps appeal to themselves or their own culture. From this will be born that fruitful dialogue which brings to light the rich endowments God has entrusted to different nations.

67. Similarly, they will cheerfully accept any conditions that may require their moving from place to place and, in a spirit of self-denial, live in the freedom of which the Gospel speaks (cf. Luke 9:58-62).

Living their poverty will also ensure that they gladly take their place as faithful ministers of the Gospel in various organizations where, in the interests of their mission, they may be of service to all people (cf. C. 18).

68. The vow of poverty taken by the members requires that they live a life that is poor in spirit and in fact, a life of labour, a life of moderation detached from earthly riches, a life which involves dependence and limitation in the use and disposal of material goods, according to the norm of the particular law of the Congregation.

69. The members are bound to make a will which is valid in civil law. The obligation of making this, however, may be deferred to the time immediately preceding perpetual vows.

70. To encourage the practice of poverty, the members are allowed to renounce the patrimonial goods they already possess or may acquire in future. If such a renunciation is made, however, it should be undertaken only by members of mature age, with the consent of the supreme moderator. In so far as possible, it should be made in a manner which is valid in civil law. Members and superiors should take care that this renunciation is made according to the principles of prudence and equity.**[44]**

A legal document is to be drawn up on the matter as a protection against any difficulties that might arise.

Art. 8: Obedience

71. Following the example of Christ, who came to do the will of his Father, and give his life as a redemption for many (cf. John 6:38; Matt. 20:28), the members through the vow of obedience dedicate their own will to God, and are obliged to submit their will to their lawful superiors when they issue commands in accordance with the constitutions and statutes.**[45]**

They should bring all their resources of mind and will, as well as their gifts of nature and grace, to the execution of commands and the discharge of the tasks assigned to them.

Let them do all this in a spirit of faith and love for God's will, realizing that they are seeking the kingdom of God, and are sharing intimately in the paschal mystery of Christ, which is the mystery of obedience.

72. Superiors should be docile to God's will in the exercise of their office, realizing that they will have to give an account of the souls entrusted to them (cf. Heb. 13:17). They should use their authority in a spirit of service for their brothers, so that they show forth how God loves them.

They should govern their brothers as sons of God and with respect for the human person, and thus lead them to a submission that is truly voluntary.**[46]**

They should lead the members in such a way that they will co-operate with an active and responsible obedience in applying themselves to their duties and to the activities they undertake.

Accordingly, let them willingly listen to the members and win their co-operation for the good of the Institute and the Church, and thus help them to activate their missionary zeal.

73. 1° All the members are co-responsible and mutually dependent with superiors in carrying out the apostolic mission of the Congregation. The Holy Spirit gives life to the communities and inspires the members with a readiness to serve God in the Church and the world. Under his influence, let superiors and members engage in dialogue and fraternal discussion, in order that together they may discover God's will and devote themselves to its implementation. For he speaks through the voices of people and the signs of the times (cf. CC. 37. 38).

2° Although all contribute to the making of decisions through means of community discussion, nevertheless the superior retains the authority to make the decision and order what is to be done, unless particular law states otherwise.

3° Lawful superiors can impose formal precepts of obedience on the members of their community concerning matters contained in the constitutions and statutes. Ordinarily, however, they should not use this power unless there is a grave reason and with the consent of their consultors.

The members, because of the obedience they have professed before God, are bound to obey such precepts willingly and promptly.

74. "Since the fundamental norm of the religious life is the following of Christ as presented in the Gospel, this must be considered as the supreme rule" (PC, 2a) in our Congregation.

Superiors and members then, united in community by the Holy Spirit, must observe constitutions, statutes and decrees legitimately promulgated, looking on them as the authentic means whereby individual confreres and communities show their constant fidelity to God's will. In this way they carry out the mission of Christ who said of himself: "I have come down from heaven not to do my own will, but the will of him who sent me" (John 6:38).

75. Evangelical obedience contributes to the true development of the human person dedicated to Christ. It bears witness before the world to the genuine freedom of the children of God and to their common union in Christ, and fills the missionaries with apostolic energy.

Art. 9: The Vow and Oath of Perseverance

76. In making perpetual profession, the members will add to the vows mentioned above a vow and oath of perseverance, by which they will bind themselves to live until death in the Congregation.

CHAPTER IV

FORMATION OF THE APOSTOLIC COMMUNITY

Art. 1: The Scope of Formation

77. The apostolic purpose of the Congregation must inspire and penetrate the whole formation process of its members. This process includes the selection of vocations, the different periods of training and the formation which must last throughout the whole of life. **[47]**

78. The aim of formation for both candidates and members is to lead them to such a degree of human and Christian maturity that, with the help of God's grace, they will be able to dedicate themselves intelligently, willingly and wholeheartedly to the service of the missionary Church in Redemptorist community life, in order to preach the Gospel to the poor. **[48]**

They should learn progressively what the following of Christ demands of them, required as it is by baptismal consecration and confirmed by religious profession, and thus become true missionaries.

Art. 2: The Fostering of Vocations

79. The vitality with which the Congregation pursues its apostolic mission depends on the number and quality of the candidates who seek admission to the Redemptorist community. **[49]**

For that reason, all the confreres, out of love and appreciation for their own vocation, should zealously engage in the apostolate of fostering vocations to the Congregation.

80. It is the Spirit of Christ himself who raises up missionaries in the Church. But ordinarily he makes use of human contacts and relationships to make Christ's invitation known to his apostles. Therefore every member, through his contact with people in the course of his apostolic ministry, must be ever alert to discover and evaluate the gifts which the Spirit imparts to so many young people. In addition, let each one remember that the best and most successful ways of promoting vocations are his own apostolic zeal, the example of his life and constant prayer (cf. Matt. 9:38, Luke 10:2). **[50]**

Art. 3: Formation in General

81. Willing help should be given to the candidates, so that they be led to assume full responsibility for the decision they make. They should be guided and encouraged towards making their choice in perfect freedom, and should be helped to prepare for the forms of the apostolate that are in accordance with the spirit of the Institute. **[51]**

Since their duty one day will be to preach the word of God, they must be abundantly nourished by it. They must constantly give themselves to meditation on the mystery of salvation. Let them think deeply too, on the needs of the world which are the Church's concern and which evoke sympathy in their own hearts. In the light of God's word, let them make every effort to discover, together with their confreres, in what way they can help to respond to these needs. **[52]**

The candidates must be animated also by unwavering faith if they are to be adequately prepared for the trial of loneliness and for the uncertainties which accompany the apostolic ministry. This faith will also lead them to seek a life of brotherly union, in order to hasten the coming of God's kingdom in which Christ desires to unite all. **[53]**

Becoming imitators of the apostle Paul, as he was of Christ (1 Cor. 4:16), and nourished by his teaching, they will be rooted in an inexhaustible and radiant hope which never deceives, for it is founded on charity (Rom. 5:5).

Art. 4: Directors of Formation

82. All the members share responsibility in the work of formation. They share it not only for those who are beginning life in the Congregation, but for all the confreres. For the whole Congregation is continually in process of formation and development, to be ready to meet the needs of the people to whom its members preach the Gospel.

But the chief responsibility in this matter rests on major superiors whose duty it is to provide for formation, particularly by appointing a team of qualified personnel. For those in charge of formation must be prepared by special training, and have adequate missionary experience in the Congregation. **[54]**

83. Those directing formation, in mutual harmony of mind and purpose, will follow a well thought-out programme which is of genuine service to those who look to them for assistance.

With the help of experts let them try to exercise discernment regarding vocations. They should so arrange conditions for the young men, that the choice they make will be free and deliberate. Let them look upon themselves, not so much as teachers imparting knowledge, but as servants of the truth, searching for it with patience and humility together with those committed to their care. **[55]**

Let the candidates co-operate humbly and generously with those directing them. In the light of faith nourished by meditation on the word of God, let them learn from them how to seek God at all times, interpret the signs of the times, see Christ in all people and have a proper appreciation of human values. They will so saturate their lives with the wisdom of the Gospel, that they become faithful witnesses and heralds of the Good News.

Art. 5: First Formation in the Apostolic Life

84. The time of preparation includes not only the novitiate but also the periods that precede and follow it, according to the norms of common law and the law of the Congregation.

85. The members are gradually incorporated into the Congregation in different stages. From the very beginning they will live in the spirit of the evangelical counsels. But when they have become sufficiently mature and stable in this evangelical way of life, they

dedicate themselves in a more perfect way to the mission of Christ the Redeemer, in the Congregation, by making vows of chastity, poverty and obedience.

86. 1° It is the function of the general government to decide on the erection of the novitiate, and designate by a written decree some house of the Congregation where it will be situated; it defines the programme of training for the novitiate and determines other matters in accordance with the common law and the general statutes.

2° The aim of the novitiate is to have the candidates consider more thoroughly whether they are really called by God to follow Christ by making religious profession in the apostolic life of the Congregation.

The candidates are to experience our way of life, get to know the history and life of the Congregation, have their minds and hearts imbued with its spirit and have their determination and suitability put to the test.

a. That the novitiate be valid, it must be made for twelve months, spent in an approved house.

However, to complete the training of the novices, in addition to the time above, the general statutes can prescribe one or more periods of apostolic activity to be engaged in outside the novitiate community.

The novitiate is not to be extended beyond two years.

b. To the master of novices, under the authority of the (vice)provincial superior, belongs the government of the novitiate. The master and novices, however, are subject to its superior in regard to the discipline of the whole house.

c. The major superior with the consent of his council, according to the norm of the general statutes, admits candidates to the novitiate, and to temporary or perpetual profession.

d. When the novitiate has been completed, if the novice is judged suitable he is admitted to temporary profession. Otherwise, he is to be sent away, or if there is doubt about his suitability, the time of probation can be prolonged according to the norm of the general statutes, but not for more than six months.

e. The temporary profession to be made after the novitiate is not to be shorter than three years. This time can be prolonged, but not beyond six years, aside from exceptional cases.

f. The profession is to be made or renewed according to the approved formula (cf. Appendix). **[56]**

87. The members who aspire to the priesthood shall be trained with the object of forming them in the image of Christ the Eternal Priest. Let them learn to unite themselves with him, and endeavour to explore thoroughly the total mystery of Christ, by a scientific and systematic study of the sacred sciences and by a deeper knowledge of the human sciences. **[57]**

They will likewise share fully in community life, and participate in an appropriate way in the missionary apostolate.

88. During the whole course of studies our students will be entrusted to the special care of a prefect, whose function it will be to train their minds for the apostolic life, and help them to relate their theological studies and spirituality in such a way as to give unity to their life.

89. The other members are to be trained in a similar way. They, too, must be more intimately conformed to the mystery of Christ and share in the life of the Congregation, since all work together in the same missionary vocation, each contributing the service that is proper to himself. As far as possible, therefore, each must acquire the professional and ministerial competence that is needed.

Art. 6: Continuing Formation

90. Redemptorists will become more efficient as missionaries the more they are able to constantly adapt their skills in a suitable way in the work of the apostolate. With this adaptation they will unite continual self-renewal in spiritual, scientific and pastoral matters.

Therefore every member should eagerly try to give new life to his ministry. He should endeavour to make it more fruitful by constant study of the sacred and human sciences, and by fraternal sharing with his confreres.

The (vice)provincial superior, moreover, must make provision for the continual and progressive formation of all the members. This should be done by means of theological and pastoral courses or institutes, by availing of courses in colleges and universities, or by attending regional or national conferences.

In addition, following in the steps of our holy founder, our Congregation promotes higher studies of the sacred sciences, in order to attain its missionary purpose more successfully.

CHAPTER V

GOVERNMENT OF THE APOSTOLIC COMMUNITY

General Principles

91. The general principles embodied in the constitutions must inspire the entire government of the Congregation. It is these principles which should give true human and apostolic value to the norms ratified in the constitutions and statutes.

92. All members and communities must, in their own way, play an active and responsible role in the government of the Congregation in its different parts, making use of the various instruments of government with which it is provided. To each one is given the

manifestation of the Spirit for the sake of the common good (cf. 1 Cor. 12:7; cf. C. 72).

[58]

93. For this reason approved norms of decentralization shall be followed. In other words, each section, under the leadership of the general government, conducts its own affairs, whether by making laws and decrees and applying them, or by coordinating the life of the members, in communion with the other parts of the Institute, with the local church and with civil society of which it is part.

94. Furthermore, by virtue of the principle of subsidiarity, all the structures of government must serve to promote the responsibility of the members and communities. This is achieved when all the members and structures at lower level take their part in deciding matters which relate to themselves, and which they can implement with the means at their own disposal. When the occasion arises, higher-ranking structures must come to the assistance of those of lower rank in matters where the latter need their help. **[59]**

95. The principle of solidarity, which ensures real co-operation between institutions of the same level and between the members themselves, should also be maintained. Let superiors make every effort to establish the best possible conditions for fostering the apostolic life of all the members. **[60]**

96. Finally, the Congregation must adapt its own structure and institutions to its apostolic needs, and adjust them properly to the different character of each particular mission, always of course, in fidelity to the charism of the Congregation. **[61]**

First Section

The Structure of the Congregation

Art. 1: The Parts of the Congregation and its Institutions

97. The Congregation is made up of provinces and viceprovinces, which are composed of communities through which they live and carry out their mission. In the Congregation there are also regions.

1° It belongs to the general council to erect provinces and viceprovinces, to join them together after erection, or to change their boundaries.

2° It is also the function of the general council to suppress provinces and viceprovinces, and dispose of their property after suppression.

3° However, provinces and viceprovinces are empowered to establish and suppress regions, with the approval of the general council.

98. The chapter is the primary institution through which the members exercise responsibility for the apostolic life of the Congregation, and make provision for its government. For it is in chapters, held at determined times, that all the members either

directly or through elected delegates, enter into consultation and unite their resources in the interests of the whole Congregation, or of their (vice)province, to bring about the renewal and adaptation of the Congregation and strengthen its unity. **[62]**

99. The entire Congregation, as well as each (vice)province and community, has its own superior who is assisted by his council. In addition, there are appropriate institutions, either of a permanent or temporary nature, which provide means for the participation of the members in the task of government.

Art. 2: Chapters and Superiors in General

100. By reason of the ministry they have received from the Church, chapters and superiors possess the power to govern, according to the norms of universal and proper law, both communities and members; furthermore, since the Congregation is a clerical institute of pontifical right, they also possess the power of governance or of jurisdiction for both the internal and external forum. The Congregation is also exempt. **[63]**

Let superiors exercise this power, however, in a collegial spirit together with their consultors, who represent the participation of the members in government.

101. In dealing with the affairs of government, according to the norms of common and particular law, there are some matters in which consultors have a consultative vote; others in which they have a deliberative vote; and finally others, expressly determined, in which the council must decide the matter collegially, by an absolute majority.

An appeal against the decision of the majority can be made to the immediate major superior. Such an appeal will have suspensive effect, if it is a question of incurring expenses or alienation of property. In other matters, however, saving the common law, it will have only devolutive effect.

102. In matters that are purely disciplinary, superiors can grant dispensations from the constitutions and statutes, both general and (vice)provincial, according to the following norms:

a. If the dispensation concerns an individual member, and the case, especially if it is public, is likely to be prolonged, the superior of the community can grant it, but he must first hear his council.

b. But if there is question of dispensing an entire community in a matter of greater importance, the superior of the community, after he has heard his consultors, must have recourse, if time allows, to the (vice)provincial superior, who is empowered to grant the dispensation, after he has heard his own council; if, however, time does not allow, the superior himself, after he has heard his council, can dispense the community, but he must inform his (vice)provincial superior of the matter.

c. To obtain a dispensation for a whole viceprovince, its superior, after he has heard his council, is to have recourse to the provincial superior who can, with the consent of his council, grant the dispensation; if, however, time does not allow, the viceprovincial himself, with the consent of his council, can grant the dispensation, but must inform his provincial of the matter.

d. In the same way, if a whole province is to be dispensed, its superior, after he has heard his consultors, must have recourse, if time allows, to the superior general who can, with the consent of his consultors, grant the dispensation; if, however, time does not allow, the provincial superior himself, with the consent of his council, will have power to dispense it, but he must inform the superior general of the matter.

e. But if it is a question of dispensing the whole Congregation, the general council has power to dispense it until the next general chapter, which will decide whether to prolong the dispensation as circumstances require, or revoke it. Should the chapter, however, make no decision about such a dispensation, it is to be regarded as revoked.

103. Superiors should periodically ask themselves if they have a right understanding of their office, and if they exercise it in the proper way.

For this purpose they should take counsel together and, as far as possible, take part in seminars for the formation of superiors.

It will also be very profitable to hold meetings with superiors of other Institutes concerning this matter.

Second Section

Government at the General Level

Art. 3: The General Chapter

104. The general chapter, legitimately convoked and constituted, is the supreme organ of internal government of the Congregation; it also represents it. It is an expression of the concern and participation of all members in promoting the good of the whole Institute.

[64]

The general chapter, both ordinary and extraordinary, is convoked by the superior general, according to the norms contained in the general statutes and the Directory of Chapters.

105. The ordinary chapter is convoked every six years. The general statutes are to decide when an extraordinary chapter must be convoked.

106. To every general chapter will come: the superior general, the consultors, procurator, treasurer and secretary general, as well as legitimately designated representatives of the (vice)provinces. The superior general is the president of the general chapter.

The superior general, the consultors, procurator, treasurer and secretary general, even though not re-elected, continue as members of the general chapter which elected their successors, until its conclusion, or if it has other periods of sessions, then until the end of the first period.

107. It is the function of the general chapter to care for the interests of the apostolic life of the entire Institute, to strengthen the links that bind its individual parts together, and to further the adaptation of the institutions and norms of life in the Congregation to the needs of the Church and humanity.

108. To carry out so serious a task adequately, the general chapter will subject the whole Congregation to a careful examination, to discover if it remains faithful to its own proper mission, in accordance with the spirit of the founder and its sound traditions. It will also examine whether the Congregation is giving willing attention to the voice of God who is ever challenging it through the Church and the world.

109. a. The general chapter will present suitable guidelines to the Congregation so that, renewed in accordance with its own proper spirit, it may continually be able to devote itself more wholeheartedly to the service of the Church and of people.

b. The general chapter is competent:

1° with a two-thirds majority vote to grant a general dispensation from the prescriptions of the constitutions, in accordance with the norm of C. 102 e;

2° with an absolute majority vote, to make amendments to the statutes, abrogate them and make new ones; to issue decrees; to confirm or revoke decisions of the general government, and grant particular dispensations for a time from the prescriptions of the constitutions in disciplinary matters (cf. CC. 102 e and 119);

3° with a two-thirds majority vote, to change the constitutions. But this change must be confirmed by the Holy See, to which it also belongs to give an authentic interpretation of the constitutions.

110. a. The general chapter makes provision for the general government of the Congregation, by electing for six years or reelecting the superior general, his vicar and the other members of this same government.

b. For the election or re-election of the superior general and his vicar, a two-thirds majority vote is required. But for the election or re-election of the general consultors an absolute majority vote suffices.

111. Moreover, the general chapter deals with any other matters of greater importance which may arise concerning the life and government of the Congregation.

Art. 4: The General Government

112. The superior general together with the general consultants, who are co-responsible in governing the whole Congregation, form the general government, which is a permanent directive and executive body.

113. The general government must give inspiration, and act as a stimulus to continual renewal, by being present regularly in the (vice)provinces in a way that is effective and provides leadership.

I. The Superior General and His Vicar

114. a. To be elected superior general a member must be a perpetually professed priest, have lived for at least seven years in the Congregation since perpetual profession, and must be at least thirty-five years of age.

b. The superior general, as supreme moderator of the Congregation and as president of the general council, has before all else the duty of seeing that the mission entrusted to the Congregation by the Church is properly carried out. Consequently, he must seek to give new vitality to the apostolic life of the Congregation, in accordance with the constitutions and statutes, the decrees and guidelines of the general chapter.

c. Therefore either himself or through another he shall visit the (vice)provinces to give inspiration to and co-ordinate the mission of the Congregation under all its aspects.

115. a. The superior general has authority, according to the norms of common law and the law of the Congregation, over all provinces, viceprovinces, regions, communities and members of the Congregation.

b. The superior general, as the one who principally activates and co-ordinates the Institute, must apply himself to understanding ever more thoroughly the mind of the Church and its needs, especially in places where the Congregation exercises its ministry. He should also endeavour to deepen his understanding of the mission of the Congregation in the Church.

116. a. The superior general is the official representative of the entire Congregation. He sees to it, moreover, that the Congregation has due contact with the Holy See, and that it also enters into co-operation with other ecclesiastical and civil institutions.

b. The superior general may resign his office either in the presence of the general chapter or in the presence of the general consultants, but in the latter instance confirmation by the Holy See is required. A majority of two-thirds of the votes is required so that the resignation be regarded as accepted.

117. The vicar of the superior general is elected by the general chapter from among the general consultants. He takes the place of the superior general when he is absent or impeded. In the event of his death, or termination of his office, the vicar succeeds him both in office and title until the next ordinary general chapter.

Should the vicar general renounce his office or be impeded, provision is to be made according to the norms of the general statutes.

II. The General Consultors

118. The general consultors, to be elected by the general chapter, shall be at least six in number.

Their principal duty is to promote the good of the Congregation. On their energy and ability depends the implementation of the decisions of the general chapter. It is through their co-operation that the power given to the superior general becomes effective, and all the (vice)provinces are brought to work together in promoting the missionary work of the Congregation.

119. The general council has the faculty – limited in time, i.e. up to the next general chapter –

1° of giving an authentic interpretation of the statutes, prescriptions of the directories, and of any decisions made by the general chapter;

2° of suspending decrees of the general chapter, provided it informs the Congregation of the reasons for suspending them;

3° of issuing new decrees.

It is for the general chapter to confirm or abrogate such acts. If, however, it makes no pronouncement regarding them, they cease automatically (cf. C. 109 b, 2°).

Art. 5: The Officials of the General Curia

120. After appropriate consultation, the general council will choose the major officials, namely: the procurator, the treasurer, the secretary and the postulator general, and set up whatever bodies it considers necessary or useful.

Third Section

Government at the (Vice)provincial Level

Art. 6: The Province

121. The Province is an organic unit of the Congregation, consisting of several communities under one superior, which is constituted a juridical person by the general council. It has the structures required for its own life so that through its various ministries and gifts it can effectively attain the end of the Congregation in communion with the other parts of the Institute, under the authority of the general government.

I. The Provincial Chapter

122. a. In the government of the province the provincial chapter is the primary institution; it is a collegial, moral person, composed of representatives of all the members.

b. The Chapter is composed of members ex officio and members chosen by election, according to the norm of the general statutes.

123. It is the duty of the provincial chapter to give continual attention to the renewal and adaptation of the apostolic life and government of the province.

II. The Provincial Government

124. The provincial superior:

a. together with the provincial consultors, who are co-responsible with him in dealing with the affairs of the province, form the provincial government, which is a permanent directive and executive body. It must give an account to the provincial chapter of the task entrusted to it.

b. is to be designated in accordance with the norm of the general statutes. To be chosen for the office of provincial superior, however, a member must be a perpetually professed priest, have lived in the Congregation for at least five years after perpetual profession, and be at least thirty years of age.

125. The provincial superior, as moderator of the province and president of the provincial council, has a mandate to direct and govern the province in accordance with the constitutions and statutes, both general and particular.

126. Let the provincial superior exercise his office as a pastor, leader and coordinator of all the communities and members of his province. He should make himself completely available to them, while encouraging them to live worthily the vocation to which they are called, and to confidently undertake and carry through their apostolic enterprises.

127. A vicar of the provincial superior is to be elected, ordinarily from among the provincial consultors. He takes the provincial superior's place when he is absent or impeded; in the case of his death or other termination of his office, he succeeds him in office unless the provincial statutes decide otherwise.

128. The provincial superior, his vicar and the provincial consultors are to be designated for a period of time determined in the general statutes.

III. Officials and Institutions of the Province

129. It belongs to the provincial chapter or to the provincial council, according to the norms of the provincial statutes, to designate the officials of the province. In addition, care should be taken that the government of the province has appropriate institutions, such as secretariats and the like.

Art. 7: The Viceprovince

130. A viceprovince is the union of several communities constituted as a moral person in law by the general council. It usually takes its origin from the province on which it is dependent according to the following norms (CC. 131-134).

131. The viceprovince manifests the apostolic vitality of the entire Congregation, especially of the province by which it was founded.

It is established and erected to serve the Church, especially where a missionary situation exists, after ample consultation among the members who belong to the province, and the matter has been arranged with the general government.

132. In so far as a viceprovince has taken its origin from a province and is not fully sufficient of itself, it has a right to look for assistance from the province in regard to personnel and temporal goods.

133. The viceprovince has the same structure, the same institutions and the same competence to decide the manner of conferring offices as the province itself. Therefore all that is said about the province is valid also for the viceprovince, unless the law states otherwise, or it is evident from the nature of the matter in question.

134. The viceprovince enjoys the freedom and authority required to adjust its own manner of life in a suitable way to the particular needs of its mission, in order to carry out its apostolate.

Art. 8: Government of Communities in the (Vice)provinces

135. The (vice)province, in keeping with the needs of the apostolate and to promote the welfare of the local church, is responsible for establishing communities, whether they be houses or residences, through which it carries on its life and work.

It belongs to the general government to canonically erect houses or suppress them, observing the norms relating to this matter laid down by the Holy See.

136. The members of the community are to be called together by the superior for meetings at stated times, to unite their efforts in strengthening the spiritual energy of their own community, and to secure the progress of their apostolic undertakings and make decisions relating to them.

137. a. The (vice)provincial statutes must issue norms for establishing the government of a community and its organization in keeping with the different conditions in which communities are situated.

b. Matters which are left to the decision of communities by the (vice)provincial statutes, or in accordance with the decrees of the (vice)provincial chapter, must be approved by the (vice)provincial council.

138. a. The superior of a community must be a perpetually professed priest and is designated according to the norm of the general statutes.

b. Superiors of communities are to be designated for a period of time determined in the general statutes.

139. The superior of a community must first of all be a spiritual pastor and then a rector and administrator. His chief duty is to serve the community, so that it may be formed and grow in Christ and that all, with united effort, may devote themselves to the work of evangelization. **[65]**

He must likewise look upon himself as being co-responsible, by reason of his office, for the welfare of the whole province.

140. A vicar of the superior of the community is to be designated according to the norm of the general statutes. He takes the place of the superior when he is absent or impeded, and succeeds him in accordance with the norms of the general statutes.

Art. 9: Co-operation between (Vice)provinces

141. Though each (vice)province carries out its missionary work according to the needs of people and places, it must always do so in co-operation with the whole Congregation, so that the stronger (vice)provinces come to the assistance of the weaker ones.

142. Where several (vice)provinces are faced with similar problems, especially in matters relating to apostolic works and the formation of members, it is much to be desired that they work in co-operation. Matters of common interest and concern should be reviewed in a spirit of charity and mutual harmony. They should be discussed in a spirit of friendship, with the object of finding a common solution, and one that will be in the best interests of the Church.

143. To further co-operation, the general government should encourage inter-provincial meetings, since it is its function to invigorate and co-ordinate the missionary apostolate of the whole Congregation.

Fourth Section ***The Temporal Goods of the Congregation***

Art. 10: Purpose of temporal Goods

144. a. The members of the Congregation must use temporal goods for the purposes to which it is allowed to direct them, namely, to support themselves in a becoming way, to carry out works of the sacred apostolate or of charity, especially in favour of the poor, and to meet the expenses connected with divine worship. **[66]**

b. Let them procure what is necessary for their sustenance and work, but without worrying too much about it, entrusting themselves to the providence of their Father in heaven. **[67]**

c. The right to dispose of temporal goods belongs to superiors, councils and chapters according to the norm of the constitutions and statutes, always saving the common law.

Fifth Section

Departure from the Congregation

145. Only the Supreme Pontiff or the superior general can dispense from the temporary or perpetual vows made in the Congregation; and they are always considered to be made on this condition.

146. Members can be dismissed according to the norm of common law.

When dismissal takes place, however, the vows are dissolved when the Holy See has given confirmation of the decree of dismissal; but in the case of dismissal *ipso jure*, they are dissolved after the declaration of the fact has been issued.

147. The decree of dismissal given according to law is to be made known as soon as possible to the member in question, who has the right to make recourse to the Holy See, with suspensive effect, within ten days.

148. Members who leave the Congregation when the period of temporary vows has elapsed, or after obtaining an indult of secularization or laicization, or who have been dismissed from it, cannot make any claims for services they have rendered to the Congregation.

If, however, the one who has left or has been dismissed is not able to support himself from his own goods or by his own labour, the Congregation has, in the meantime, the obligation to give him charitable subsidy, according to the instructions of the Holy See.

ENDNOTES

[1]_Rule of St. Alphonsus]; cf. SH 16 (1968), 400.

[2]_LG 48; AG 2. 35.

[3]_[Cf. Constitutiones et Regulae (Roma 1921), No. 42].

[4]_SC 9.

[5]_CD 13; PO 6; LG 8.

[6]_EN 9. 30-34.

[7]_AG 2-4. 8.

[8]_LG 2-4; UR 2.

[9]_GS 3. 12; AG 3.

[10]_AG 6. 12; GS 27.

[11]_AG 11-12.

- [12] SC 9.
- [13] AG 15.
- [14] GS 44; AG 10. 11. 17.
- [15] CD 33. 35.
- [16] CD 3.
- [17] GS 11. 22. 41; AG 11; cf. DC 13.
- [18] Cf. AG 25; Cf. Const. et Reg. 1923, 42-48.
- [19] PO 15. 18.
- [20] PO 12. 18.
- [21] PC 6. 15; PO 18.
- [22] DV 7. 21. 25.
- [23] SC 5-7. 10.
- [24] De vita contemplativa religiosorum (1980); cf. SC 48.
- [25] SC 13; PC 6; PO 8.
- [26] ES II, 21; SC 12.
- [27] LG 56; PO 18.
- [28] LG 66. 67.
- [29] PO 13. 18.
- [30] AG 24.
- [31] PO 18.
- [32] SC 110.
- [33] RC 2.
- [34] LG 3. 44; PC 5; AG 24.
- [35] LG 44; PC 1. 5.
- [36] LG 44; PC 25.
- [37] AG 24.

[38] LG 41; PO 14; PC 8.

[39] PO 16; PC 12.

[40] PO 16; PC 12.

[41] PO 17; PC 13.

[42] [Cf. Can 668, §3].

[43] AG 11.

[44] PC 13 [cf. Can 668 §4; *Acta Cap. XX: 1985, 174*].

[45] PO 15; PC 14.

[46] PC 14.

[47] PC 8. 18; OT 19.

[48] GE 2; OT 11; PC 5. 8; AG 25.

[49] PC 24.

[50] AG 23; LG 12; PC 24.

[51] OT 6. 7. 11; PO 18.

[52] PC 6.

[53] OT 9; AG 25.

[54] PC 18; OT 4. 5. 6.

[55] OT 6.

[56] [Can 646-648. 650. 653].

[57] OT 8. 17; PO 19.

[58] LG 13; GS 31. 75; PC 14.

[59] ES II, 18.

[60] GS 32.

[61] SC 1; PC 2-4.

[62] PC 14; ES II, 18.

[63] [Cf. Can 596, 2. 618. 622].

[64]_PC 14 [Can 631, 1].

[65]_PC 14; CD 16; LG 27.

[66] PO 17 [Can 1254, 2].

[67]_PC 13; PO 17.