

CONSTITUTIONS
of the
SODALITY of the
PRIESTS
of the
SACRED STIGMATA of our
LORD JESUS CHRIST

Printed Edition

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of the
SODALITY
Of the
PRIESTS OF THE SACRED STIGMATA
Of OUR LORD JESUS CHRIST

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CONSTITUTIONS
of the SODLITY of the PRIESTS
of the SACRED STSIGMATA OF O.L.J.C. ¹

Part I

Concerning the End which the Sodality proposes for itself,
and by what means it strives to achieve this Same End.

1. This Sodality is made up of Priests and Lay Brothers, and tends to this, that the members, while striving for their own perfection, will give assistance to the Holy Apostolic See, and to the Bishops of the Catholic Church, for the salvation of their fellow man, through promoting any endeavors of the ecclesiastical ministry, and the spiritual works of charity, excluding, however, the ordinary and perpetual care of souls and of nuns.

2. Hence, the Members of the Institute propose for themselves to expend their energies so that they might lend their assistance, in so far as they are able, to the Bishop of the Diocese in which they are living, while safe-guarding the Institute of the Sodality, that is, in those apostolates about which there is mention in our Constitutions, especially where it is a question of giving sacred Missions, or the Spiritual Exercises; of instructing the faithful in Catechism lessons and sermons; of the Education of youth, both in the Oratories, and in catechism lessons, even in private, by promoting to the best of their ability their Christian instruction, both in seminaries and in schools, that are conducted in our Houses, and by assisting their piety and studies.

3. In all that pertains to the exercise of the Apostolic endeavor, the members will obey absolutely the ordinaries of the places in which Missions are to be given, and will receive from them beforehand, permission with the faculties.

If however, the Lord should call our members to propagate the faith in mission lands, permission with the faculties will be humbly sought beforehand.

4. The Sodality does all these duties gratuitously, demanding nothing in compensation for its ministries; it can, however, accept whatever is spontaneously offered; on the occasion of the Sacred Ministry.

5. The members are forbidden to accept dignities, residences and benefices.

6. So that each one of the members might render himself fit for obtaining this End, with all his heart, he will strive for his own perfection, both through the exercises of the virtues, as well as also, if he should be a Cleric, through the study of the sacred sciences.

¹ It is necessary to compare this Printed Edition of the Constitutions of 1890, with the immediately preceding edition, *CONSTS. 1881-1889* to note the changes introduced by the Observations of the Holy See, as well as the emendations brought by the **XIIth General Chapter, 1890.**

7. All the members, Priests as well as Lay Brothers, will lead a common life, bound by the one, perpetual bond of fraternal charity and the simple Vows, which should so join them, that they will have one heart and one mind for loving God, and for serving Him holily by the virtues of obedience, poverty and charity.

8. The manner of living, both in what pertains to food, as well as clothing and lodging, will be in accord with the more perfect Clerics with whom they live, and for the good example of the faithful, both in Christian parsimony, as well as in evangelical poverty. The Clerics will wear the cassock reaching to their ankles; the Coadjutor members will wear black clothes, in so far as this may be possible, but it will be absolutely different from the style of seculars.

PART II

Concerning the Admission, Probation and Profession of the Novices

FIRST CHAPTER

Impediments that hinder anyone from being inscribed in the Sodality.

1. The defect of age, either too young, or too old; a lack of knowledge. Therefore, no one will be received among the Clerics who has not yet completed his fourteenth year, and his high school course, or, unless he has sufficient education, after his twenty-fifth year. Lay Brothers, however, are not to be received before their twentieth year of age, without the permission of the S. Congregation of Bishops and Regulars. No one is to be received either among the Lay Brothers, or among the Priests, after their forty-fifth year of age, unless special reasons should persuade the Superior General and his Council otherwise [# 9].
2. Defect of sound judgment and understanding [# 10].
3. The bond of matrimony [# 11].
4. Likewise, if anyone had begun the Novitiate in an Order, or Congregation approved by the Holy See, whether our own, or some other; exception is made if anyone, because of illness, was dismissed from our Novitiate, and then afterwards, regained his health [# 12].
5. Anyone encumbered with debts, or subject to civil suits, or, has obligations rising from natural bonds [# 13].
6. Defect of birth, or a good reputation, or one born of a Jewish father [# 14].
7. One who took part in a heresy, or schism, or was under some major excommunication which he then denounced; likewise, homicide, or mutilation [# 15].
8. All the remaining impediments which imply irregularity from Canon Law for Sacred Orders, impede the entrance of Clerics from this Sodality unless a dispensation from the Holy See intervenes [# 16].
9. Sickness, or weakness of body, which impedes manual labor, or religious duties; vices of the soul that can only be corrected with difficulty, or obstinacy, or hardness of will, or understanding which would make the learning of an art, or discipline or a science repugnant: a character unable to endure religious discipline, especially Chastity and Obedience, precludes entrance into this Sodality [# 17].

SECOND CHAPTER

The Qualities of those who are to be admitted.

1. In those who are admitted for the spiritual ministries, there are required a capable understanding, the characteristics of good judgment, and sufficient tenacity of memory. Moreover, that they be zealous for spiritual perfection, quiet, constant, and diligent in all that pertains to the divine service; that they have zeal for the salvation of souls, and besides, that they be deeply attached to this Sodality, and prepared for the perfect abnegation of their will [# 18].
2. In these, moreover, who serve in domestic duties, there is required that in addition to a good character and zeal for religious perfection, and the right intention of serving God, they are to be content with their grade, and endowed with strength of body for manual labor, which this kind of life demands' they are not to be men of limited understanding, and moreover, their number is to be determined by the requirements of work, so that they do not indulge in laziness [# 19].

THIRD CHAPTER

Concerning the Manner in which Postulants are first accepted into our House, and then, among the Novices.

1. As soon as anyone seeks to enter our Sodality, there are required of him Testimonial Letters of the ordinaries, according to the Decree of January 25, 1848, that begins: *Romani Pontificis*, published by the Sacred Congregation on the State of Regulars [# 20].
2. Then, first it is required to find out whether the Postulant, in a general way, is fit for our Institute, and if he is called by God [# 21].
3. When nothing to the contrary is apparent, but rather all indications of a divine vocation are present, then the one who seeks to be admitted, prudently and carefully will be proven in the House, in a place separated from the community, where he will remain for ten, or fifteen days as a guest.

For these days, three kinds of Probation will be used:

- a.] the Constitutions and statutes will be shown to him, from which he will come to know all that he is to observe.
- b.] he is to be exercised in the spiritual activities of meditation and penance, and he is to make a General Confession, and lastly, he is to receive the Eucharist.
- c.] he is to exhibit an example of his education and ability, or of his trade and physical strength [# 22].

4. Then, at length, he could be accepted among the Novices, observing to the letter all that is prescribed in the Decree of January 25, 1848, *Regulari Disciplinae*, of the S. Congregation of the State of Regulars [# 23].

5. No one will begin his Novitiate unless he has taken part for eight or ten days in the Spiritual Exercises [# 24].

FOURTH CHAPTER
Concerning the Master of Novices, and their Discipline,
and concerning the Admission to the
Profession of Simple Vows.

1. The Superior General, with the consent of his Councilors, will establish in which Houses, Novitiates are to be conducted. Nevertheless, never can a House of Novitiate be set up without the permission of the S. Congregation of Bishops and Regulars [# 25].

2. The places where the Novices are trained are to be segregated from the common living and conversation of the rest of the Sodality, and they are to have as many little cubicles cells, as there will be Novices, or a dormitory, large enough, that for each one, beds might easily be set up, and a cell, or a suitable place be set aside for the master, and for his Socius, if there is one [# 26].

3. The Master of Novices is to be elected in the General Chapter *from among the Priests who have completed at least their thirty-fifth year*, and have already had Vows of the Sodality for ten years. He will remain in office for five years. He will remain in office for five years, and he can be re-elected. If, however, he should die, not yet having completed his term of office, the Superior General with the consent of his Council, will appoint another to take his place, until the next General Chapter [# 27].

4. If, due to the multitude of Novices to be instructed should so demand, a Socius will be added to the Master, who will have completed his thirtieth year of age, and he is to be elected by the General Chapter, or by the Superior General, with the consent of his Councilors, up until the new General Chapter [# 28].

5. Outside of the Master, and his Socius, the entrance to the place of the Novitiate is open to no one, excepting, however, the Director of the House of Novitiate, the Superior General, and the Visitors delegated by him to look into the House of Novitiate [# 29].

6. The Master of Novices with utmost effort, will dedicate his mind to the religious instruction of the Novices, and he will overlook nothing that could aid them in the observance of the Constitutions. Moreover, he will be faithful, meek, full of the goodness of heart, so that the young men will open their minds to him, in all that might add to their increase of perfection; he will direct, and instruct them generally in carrying out the Constitutions, and especially in all that refers to the Vows of Poverty, Chastity and Obedience. Likewise, he will be an example to them so that whatever pertains to the nature of our Institute, and the exercises of piety, they will carry out and fulfill.

Moreover, every week he will deliver a sermon on Catechetics, and on the things that refer to the Institute. At least once a month, in a loving way, he will exhort the Novices he has called to himself, that they might wish to entrust themselves to his confidence, so that they might the more beneficially receive his helpful admonitions. Although the care of hearing the Novices' Confessions is committed to the Master alone, nevertheless, the novices can ask the Director for an extraordinary Confessor, a number of times a year [# 30].

7. Near the end of each quarter of the Novitiate, the Master of Novices will send a Report on the conduct of each one in writing to the Superior General [# 31].

8. In addition to the Spiritual exercises, which they will make every year for the eight or ten days, every month the Novices, abstaining from any conversation, will give an entire day for pious exercises, and twice each day, they will dedicate themselves to mental and vocal prayer at the time that is prescribed for each one by the Master [# 32].

9. The probation of the Novices is to be carried on for two full years [# 33].

10. The Cleric Novices in the first year of their training, cannot study letters or the sciences. The Lay Brother Novices, when they have fulfilled the exercises of piety prescribed for them by the Master, they will be assigned by him to corporal ministries under the leadership of the officials of the house [# 34].

11. For the teaching of Christian Doctrine to the youth and to the uneducated on Feast Days, both in our houses and Churches, sometimes the Master can assign the Novices under his direction. For this end, he will see to it that each one, immediately on his entrance into the Novitiate, will apply himself to Christian Doctrine, unless he was already previously well instructed in it [# 35].

12. When the second year of probation has passed, if the Novice has shown that he will see to the greater glory of God and the good of the Sodality in all things, and has shown himself as an example of good works in the exercises of piety, he is to be admitted to Profession; but, if he has not sufficiently proven himself in these matters, he is to be dismissed [# 36].

13. In the Admission of a Novice to Profession of simple vows, everything is to be observed that is prescribed by the Decree of January 25, 1848, *Regulari Disciplinæ*, published by the S. Congregation on the State of Regulars [# 37].

PART III

**Concerning the Practice of the simple Vows that are emitted in our Sodality
and the Progress in the Spiritual Perfection of the Members.**

FIRST CHAPTER

**Concerning the Vows of the Sodality in General,
and their Dispensation and Annulment**

1. The three Vows of Poverty, Chastity and Obedience, which all the members pronounce, after a fitting probation, as prescribed by common law, and the particular Constitutions of our Institute, although they are only simple, they are nonetheless, perpetual [# 38].
2. No one can be dispensed from these Vows, unless by the Supreme Pontiff. If however, some one [and may God avert it], should commit grave violations of the Vows, or of discipline, and committed them publicly, and having been warned frequently, and is truly incorrigible, he could be dismissed by the Superior General with the consent of his Councilors. But, a confirmation of this dismissal will be sought from the S. Congregation of Bishops and regulars [# 39].
3. However, no one can be dismissed because of an illness that preceded Profession [# 40].

SECOND CHAPTER

Concerning the Vow and Virtue of Poverty

1. The simple Vow of Poverty, which is emitted by our members, refers only to the administration of an object, but not to its possession; and therefore, those who are professed in this Institute, can retain the radical dominion, as it is called, of their goods, but the administration of them, the gathering of revenue from them, and the use of them, are absolutely forbidden. Moreover, they must cede before profession, even privately, their administration, their usufruct, and their use, to whomsoever they choose, even to their institute, if they should so freely choose to do. However, this condition can be placed on their cession, that it be revocable at any time; but, the professed member cannot use this right of revoking in conscience, unless the permission of the Apostolic See is had. All of this is to be observed in like manner, if other goods are expected, which should come to them after profession, by the title of inheritance [# 41].
2. However, the members can freely dispose of their dominion either by their will, or through acts between the living, but with the permission of the Superior General; should this last case occur, the cession of the administration, usufruct and use made by them, will cease; unless they wanted that cession, that has proven good in time, to remain firm, notwithstanding the cession of the dominion [# 42].
3. The Professed, however, are not forbidden to perform those acts of ownership, with the permission of the Superior General, that are prescribed by civil law [# 43].

4. Whatever the Professed have acquired by their own industry, or for the sake of the Sodality, they cannot scribe, nor receive for themselves, but all these are to be included under the goods of the Sodality for common use [# 44].
5. Food, clothing and lodging, and all domestic furnishings, are to be such that nothing superfluous be admitted, although there should be nothing of what is necessary to nature that is lacking [# 45].
6. In our Churches, there are not to be had funerals, nor funeral stipends, nor chaplaincies, nor anniversaries, nor anything similar [# 46].
7. Alms for Masses and other pious offerings, cannot be accepted by our members; however, all these are to be handed over to the Superior, either General, or Local, or to those who have been delegated by them for these [# 47].
8. All shall have food, clothing and books in common; nor is anything granted for their use, unless they have it not as their own; and they are to be prepared to return to common use, anything whatsoever they are using, at a nod of their Superior, or Director [# 48].
9. No one is granted the perpetual use of books, nor is he freely to take them away with him wherever he should be transferred [# 49].
10. No one is to use anything as though it were his own [# 50].
11. No one is to possess privately in his cell, or under his care, and for his own free use, anything that pertains to the sustenance of the body; such s good and drink [# 51].
12. No one is to keep the door of his cell, or any chest locked, without the permission of the Director [# 52].
13. In clothing, and in all wearing apparel, and in whatever pertains to one's room, no one shall keep about himself anything beyond what is necessary for actual use, but everything shall be kept in the common wardrobe [# 53].
14. No one shall demand anything as a compensation for spiritual ministry, or pious office, because the Sodality performs these gratuitously, according to what was stated in Part I of these Constitutions [# 54].
15. No one can exchange, accept or dispose of anything that pertains to the House, without the Superior's permission [# 55].
16. As each one ought to be content with whatever id distributed to him from the common goods, so each one ought to be prepared to accept the more mean and abject, for his greater abnegation [# 56].

THIRD CHAPTER
Concerning the Vow and Virtue of Chastity

1. There is to be a cloister for women [# 57].
2. No one is to go out of the House, unless with the Director's permission, and, in so far as it is possible, with a companion to be assigned by him [# 58].
3. On returning home, if there is anything of note that the Superior did, or if anything happened, they will both report to the Director [# 59].
4. No one will speak with a woman, or hear her Confession, unless the door remains opened, so that those who are talking can be seen [# 60].
5. Each one is to strive, by utmost effort, to that perfection of Chastity, which is befitting those whose way of life is angelic [# 61].
6. Hence, for all, there is to be a frequent exercise of praying and meditating, which is prescribed for each one, by order of the Constitutions, or of the Superior [# 62].
7. Each one is to exercise that mortification of the flesh, especially by abstinence from food and drink, which will be suitable for him in the judgment of the Confessor [# 63].
8. Idleness is to be absolutely and perpetually avoided always by everyone; manual labor, or some exterior exercise of the members, which is the more decent and useful, is to be prescribed for each one by the Superior [# 64].
9. Visits and conversations with women, either personally, or by letter, are to be avoided. Out of necessity, however, or when there is hope of great fruit, these will still not be granted by the Director, unless to men who are well proven and prudent [# 65].
10. Every excessive and singular familiarity and human friendship, especially among the youth, are to be avoided [# 66].
11. No one, therefore, without either the general, or particular permission of the Director, will enter the room of another, and when he has entered, the door will remain open, while they are talking [# 67].
12. No one shall touch another, even in jest [# 68].
13. Great stress shall be placed in this, that all will wash their stains properly and frequently in sacred Confession, and be refreshed with the Angelic Bread. They will very often visit Jesus latent in the most August Sacrament of the Eucharist, and pour forth

frequent ejaculatory prayers to the Most Holy Immaculate Virgin Mary, and to her most chaste Spouse, Joseph [# 69].

14. That modesty which is especially evident in the guarding and custody of the eyes, the tongue and of the other senses, and which is evident in the gestures and bearing of the body, is to be uppermost in the hearts of all, both for the conserving of the probity of morals, as well as for the good of souls [# 70].

FOURTH CHAPTER

Concerning the Vow and Virtue of Obedience.

1. The Constitutions of this Sodality do not oblige of themselves, under any fault, either mortal or venial; and, therefore, if anyone, by breaking them, is guilty before God, this does not derive directly from the Constitutions themselves, but either from the precepts of God, or the Church, or from the vows that were taken, or lastly, from the circumstances that accompany the violation of the Constitutions, such as bad example, the contempt of sacred things, and the like [# 71].

2. All are to obey the Superior, even the minor officials, and also anyone who is in an office, and those who have the faculties of commanding, as though obeying Christ [# 72].

3. If anything were denied to someone by a Superior, he shall not go to another Superior about the same thing, unless he will tell him what response he received from the other, and the reason it was denied # 73].

4. They will strive to obey, not only in deed, but also they will conform their will and their minds to the precept of the Superior. Each one, moreover, will speak to Superiors with great reverence, and he to whom a Superior will speak, or reprimand, will listen humbly, and without interrupting him [# 74].

5. No one shall curiously seek from others those things that are to be done by Superiors, concerning administration, or by conjecturing, enter into conversation about them; but, each one, attending to himself, and to his own duty, will expect as from the hand of God, whatever is decided concerning himself and others [#75].

6. No one will bring the orders, or letters of an extern to a Domestic; or those of a Domestic to an extern, unless the Director knows of it; he, moreover, can read all the letters that are sent, or received by our members, but not those that are sent by our members to the Holy See, or to the Diocesan Bishop, or to the Superior General, or to one of his Councilors, or those that are received from any of these [# 76].

7. No one shall refer to externs those things that have been done, or are to be done, unless he knows that the Director approves of it. He will not show to them the Director approves of it. He will not show them the Constitutions, or other books, or writings of

this kind, in which the Institute of the Sodality is contained, unless with the express consent of the Superior General [# 77].

8. No one will seek counsel from externs, unless with the permission of the Director. When anyone asks permission of the Director to go anywhere, he will at the same time, tell whither, and for what reason, he wishes to go; at the same time, he will report to the Director what he has done, as he understands him to wish it, and he matter will require [# 78].
9. No one of ours, without the permission of the Director, will take on, or promise any business, even pious [# 79].
10. No one shall interfere in the office of another; no one will enter into a place set aside for the ministry of another, without the permission of the Director, or of the Prefect of the place, when it is necessary [# 80].
11. He, to whom the care of a given matter has been committed, if an impediment should arise, will, in due time, advise some one from among the Superiors, that he may provide [# 81].
12. Just as soon as he has come to know the order, or any indication, each one, rivaling on earth the heavenly spirits, brooking no delay, and putting aside all in which they are engaged, shall hasten and even fly to do the will of their Lord [# 82].
13. The obedience in everything that is not against the precepts of God, or the Church, or the Constitutions of this Institute, is to be entire, prompt, strong and humble, with the perfect abnegation of one's own will and proper judgment [# 83].

FIFTH CHAPTER

Concerning Progress in Spiritual Perfection

1. The first aid is Prayer. And, therefore, besides the daily common and prescribed prayers, which are especially contained in the Divine Office and Mass, attentively and devoutly, with the assisting divine grace, meditation will be made daily, and in so far as will be possible, in the morning before Mass, for one half hour [# 84].
2. The daily recitation of a third part of the Rosary of the Blessed Virgin Mary with the usual prayers to St. Joseph, her most chaste Spouse. For, these are the principal Patrons of our Sodality, and therefore, our Members should strive to honor them with special worship and love. Hence, the Priests [as is our custom], after Lauds and Compline, will add the *Hail, Mary*, and the *Glory*, with the oration of the Espousals of the Blessed Virgin Mary. All will observe every one of their Feasts, and especially, they will celebrate as solemnly and devoutly as possible, the Feast of the espousals of the Blessed Virgin Mary, with Novena Prayers, nor will they even cease to incite the faithful to their worship and devotion. Our Members are earnestly entreated to have a Devotion for the Most Sacred Heart of Jesus, the Feast of Whom every year they will observe as

solemnly as possible, and they will strive to promote those pious exercises approved by the Church, that refer to this Devotion # 85].

3. Spiritual Reading after dinner, for the third part of an hour # 86].
4. The triple Examen: namely, of Provision as soon as the mind awakens from slumber; at mid-day, and before retiring [# 87].
5. The Spiritual Exercises every year for eight or ten days [# 88].
6. A sermon is to be delivered in the House at least twice a month, for increasing piety, besides other sermons that are given publicly in our Churches, at which the members will be in attendance, unless they are legitimately detained elsewhere [# 89].
7. Sacramental Confession to be made every eighth day, to the common Confessor, who will have been approved for hearing Confessions by the Ordinary [# 90].
8. Every Sodality demands the assiduous and diligent exercise of purging the vices and defects, and of inserting the contrary virtues; increasing and perfecting the infused virtues, both theological and moral; fulfilling the religious virtues, namely obedience, chastity and poverty; denying the inclinations of the flesh, of the senses, and of self-love, and the love of the world; perfectly observing all the precepts both divine as well as ecclesiastical, and of the duties that pertain to the sacerdotal state [# 92].
9. The careful custody of religious silence, so that outside the times assigned for recreation, no one will speak unless of necessary matters, especially in the Church, sacristy, refectory, nor in the Dormitory. Always, whenever anyone speaks, care is to be taken that it be done in a few and reasonable words, and not in a loud voice [# 92].
10. There is no common rule concerning penances, except this one, that all will partake only of the common food, clothing and all else necessary for life, and of those things that are granted and conceded by superiors that suffice for temperance, decency and poverty, and at the same time, care for necessity [# 93].
11. Moreover, each one will accept penances that the Confessor, or Superior, might impose on him in the Lord, and will often ask for greater penances, in so far as his bodily strength and grace will allow; these will be established and moderated for him [# 94].

SIXTH CHAPTER

Concerning Charity

that is to be observed and promoted among the Members.

1. All will keep as the goal and sign of their vocation that saying of Christ, the Lord: *In this, all will know that you are My disciples, if you have love for one another.* All, therefore, will strive especially for that union and concord of charity: they will

absolutely abhor anything that might be contrary to it, as discussions, the lack of harmony, and they will void these to the best of their ability [# 95].

2. But, if perhaps out of human frailty, some dissension, or disturbance among the Members should arise, immediately care is to be taken that they be reconciled from the heart, and with mutual satisfaction, they return to the good graces of one another [# 96].

3. Should anyone be the author of dissension, or division among the members, or Superiors, he is to be severely reprimanded, and, should it prove necessary, transferred to another House. But, if he should prove incorrigible, he is to be dealt with according to what is established in Chapter I, n. 2 [# 97].

4. Never, for any cause whatsoever, should the evil of detraction, by any word, or sign, appear among the Members. But, no one should allow this to enter his mind, that he harbor ill feelings, or unkind thoughts about his confrere [# 98].

5. Since a diversity of opinions, and a frequent contradiction presents no small difficulty for the union of charity, therefore, a dissension, of opinions, or contentions, are greatly to be feared, and in so far as possible, they are to be avoided by all [# 99].

6. There are also to be feared, and absolutely avoided, those private and disorderly affections by which two, or three go apart by themselves, away from the rest of the Members: for it cannot be but that these affections, that tend to one side rather than another, will bring much harm to the common harmony of all. But, even though an equal and similar charity is to be offered to all, nevertheless, honor is to be extended to each one, according to his merit and décor [# 100].

7. For confirming the unity of souls among the members, uniformity and likeness ought to be evident in all things, even in externals, such as clothing, food and the manner of living. Primarily, the table is to be so in common, that no one, no matter how advanced, or aged, or whether he be a Superior, or more learned, or for any reason, is to be excused from it, unless because of illness [# 101].

8. Every day, for an hour after dinner, and for about another hour after supper, all the Members will come together and converse with one another in a familiar and friendly way, in the same place, in so far as this is possible. Moreover, in these common recreations, the honest relaxations of mind, or the rest of others, are not to be disturbed, or impeded by inopportune harshness, or excessive severity and moodiness; so, by religious modesty, there is to be avoided in words, and deeds, every worldly rudeness, so that there will not ever be disturbed the harmony and concord of good works [# 102].

9. When any one of ours is on a journey, and he passes through a place where there is a House of the Sodality, he will not go to another dwelling, and he will be under him who is over that house, in obedience in all things, just as are all the rest living in that same House. However, whether he is Professed, or a Novice, without any acceptance of persons, or limitations, he is to be shown hospitality, with every mark of benevolence and

charity by the Director of the House and the other members, and should he have need of it, he is to be given good and clothing for his journey [# 103].

10. It is not only among the Members of the same House that there is that custom that joins the souls of those dwelling in the same place into one heart and soul, but there is not to be lacking that communication of letters with those who are absent, that leads to the same effect [# 104].

11. Care before and above all is to be shown to our sick members, so that they will really be served as Christ. Therefore, the Superiors and the rest of our Members will take every care so that our sick will suffer no neglect; and they will give them, after having consulted a doctor, all that is prescribed so that the sick members may not feel sad, but, as far as possible, they might be uplifted. If anyone should feel more than ordinarily indisposed, he will make it known to the Infirmarian, or the Prefect of Health, or to the Master of Exterior Discipline. No one will take any medicine, nor will he choose, or consult a doctor, unless with the approval of Superiors [# 105].

12. Whoever visits the sick, with either the general or special permission of the Director, will speak to them with such moderation, so that he could not be bothersome, and he will treat of those things which could console the sick, and be a good example for those who are present [# 106].

13. When a Member is in the danger of death, the Last Sacraments of the Church are to be administered, and one of the Priests will offer Mass for him, as long as he remains on the threshold of death. Moreover, the rest of the Priests of that House, will remember him in the Sacrifice of the Mass. The other Members of the same House will receive Holy Communion, or they will recite a third part of the Rosary of the Blessed Virgin for him. When the sick member has died, if he was professed, all the Priests of the entire Sodality, will offer Mass for the remission of his sins: the remaining members will assist at the sacrifice of the Mass three times, and, as soon as possible, they will receive Holy Communion three times, and once, they will offer the entire Rosary. If the deceased was a Novice, all the Priests of the House of Novitiate will offer Mass for him; the rest of the members of the same House will offer the pious suffrages that we have noted above [# 107].

14. Once a month, all our Priests will say a Mass for the deceased members; the rest will remember to say a third part of the Rosary of the Blessed Virgin Mary, or make the pious exercise of the way of the Cross, and to offer Holy Communion. Moreover, in the Church of our primary House, a Solemn Mass of *Requiem* will be celebrated on the day of the Commemoration of all the faithful departed, and on that day, those who are not Priests, will receive Holy Communion, and they will recite a third part of the Rosary of the Blessed Virgin Mary [# 108].

PART IV
Concerning the Training of the Students after Novitiate
and Their Promotion to the Priestly State

FIRST CHAPTER
Concerning the Probation and Education of those who are
to receive Clerical Orders.

1. In this Clerical Sodality, which strives not only to contemplate divine things, but also to teach others what has been contemplated, there is required a more than ordinary knowledge of all that pertains to faith and morals. Therefore, it is required that the Clerical members apply themselves to the proper acquisition of that knowledge [# 109].
2. Therefore, so that they might illumine the minds of those that are now in darkness, and resist raging heresies, or so that they might give an explanation for the faith that is in us, or solve the moral problems that come up, and to satisfy all, it is required that each one be sufficiently instructed in both branches of theology, positive and scholastic, speculative and moral, as well as Canon Law. Besides, it is necessary that each one diligently apply himself to these sciences, that are prerequisites for the learning of theology, or which can embellish, or assist this [# 110].
3. And so the Novice Clerics as soon as they have pronounced the simple vows of our Sodality, are to be applied to the necessary studies, in a separate place, which is called a Scholasticate [# 111].
4. Those who enter the Sodality already imbued with doctrine, when their Novitiate is completed, they will be assigned to perfecting it, and to exercising those ministries, to see whether they know how to perform them properly for the salvation of their neighbor [# 112].
5. In this time, each one will so prove himself in the discipline of religious life and morals, through various and new experiments, that his piety, humility and prudence will be evident to all, but especially to the Superiors [# 113].

SECOND CHAPTER
Concerning the Program of Studies, and their Distribution.

1. Our Clerics, after completing high school, will attend philosophical courses and human letters for three years [# 114].
2. Afterwards, for at least a four year period, they will be dedicated to theological studies, namely: sacred Scripture, both of the Old and the New Covenant; Ecclesiastical History; Patristics; Canon Law; but, especially, the Dogmatic Theology, Speculative and

Moral; not omitting the study of Preaching and Catechetics, as well as Liturgy, and Ecclesiastical Chant [# 115].

3. The Scholastic Method in Philosophy and theology is to be taught. In both these studies, they will use the Divine Thomas as their teacher; in Moral Theology, St. Alphonsus Liguori. Our members are not prohibited from following the remaining authors who are commonly considered the more famous, and the more established, in explaining Catechetics and Catholic Doctrine [# 116].

4. Most especially, care is to be taken that absolutely no diversity of opinion be admitted among our Members, in whatever pertains to the solid doctrine that is the more approved in the Church. However, in what pertains to those opinions in which the Doctors vary, or contest one another, every effort is to be made that even in these, our Members agree among themselves, in so far as this is possible. In the first place, it is necessary that should there be any diversity, it should not so effect the entire body of doctrine, so that there would seem to be among our Members almost contrary schools of thought, for this usually opens the way the most, to a division of minds [# 117].

5. As the scholastic year is approaching its end, each student will undergo the venture of an Examination on those matters that through the year had been explained and studied, before the Director of the House, the Prefect of Studies, the ordinary teachers, as well as one or two other examiners to be designated for this each year. No one, however, is to be promoted to a superior course, who had not obtained approval from the above-mentioned examiners, in a Report, submitted in writing [# 118].

6. Clerics, after they have completed their four year theological course, will be called to a Comprehensive Examination in theological disciplines. With this in mind, the Prefect of Studies, together with the teacher, will draw up a List of Theses from Sacred Scripture, canon Law, Ecclesiastical History, but especially from Dogmatic and Moral Theology, which will be approved by the Superior General and his Council. He will send to these candidates this List two or three months before the end of the fourth theological course, so that in these Theses, they might give evidence before the Superior general himself, or some one from among the General Councilors, delegated by him for this duty, as well as the Director and the Prefect of Studies, and all the Teachers of the theological course; all of whom, by secret ballot, will declare on his success in the examination, and will give testimony of him in writing. Moreover, this testimony is to be given to the Superior General and his Council, and it is to be kept among the Acts of the House of Studies [# 119].

7. When this examination is over, two or three years are granted to the students for repeating privately, the doctrine of the Fathers, and the more serious studies, or for developing those sciences, or arts, in which they are the more proficient, and in which their talent is best used, with special attention and diligence, and for a longer time [# 120].

THIRD CHAPTER

In what Manner is their Progress in Studies to be counseled.

1. For teaching either the philosophical, or theological matters, those teachers are to be chosen, above all the others, who are outstanding for their probity of life, and their excellence of doctrine and talent. But, as with all other teachers, there are to be sought in the first place, ability and diligence, so that not only will they be learned, but also assiduous and zealous for the progress of the youth in all literary exercises [# 121].
2. From among the teachers, there is to be chosen by the Superior General, with the consent of his Councilors, a Prefect of Studies, who, under the Director of the House of Students, will most carefully watch out for the right order, or the method in teaching subjects, and that he promote to the best of his ability, the advancement of our students in knowledge [# 122].
3. A special care and attention is to be had for those who are dedicated to studies, both so that their health be not harmed, and also so that their necessary comfort is not lacking. And so, the Director will so see to their food, and their proper clothing, and deserved and necessary recreation, that they, being freed from the care of these matters, might the more easily undertake the work of studies, being content in religious moderation [# 123].
4. In each House, there is to be a common library that is the most amply provided for, as is required by the necessity and the quality of studies [# 124].
5. Every student will have those books that are necessary for them [# 125].
6. It is to be provided that there be taken from the students the impediment of external occupations and work, both in domestic duties, as well as in other ministries, so that they might have more time to give to their studies [# 126].
7. Therefore, for taking care of the domestic chores, there are to be assigned as many Lay Brother Members, as the needs of the House demand [# 127].
8. Moreover, those who are engaged in studies, will guard their probity of morals, and they will direct their minds to the divine glory, and the salvation of their neighbor, and they will often pray to God so that he, Who is the God of knowledge, might grant them the necessary learning [# 128].
9. First of all, they will avoid those studies that are harmful, then, those that are impertinent and useless, that they might learn those that are the most necessary: in those that necessarily or usefully could be learned, for the greater honor and glory of God, and the greater service of the Church, they will be alertly and constantly struggle against negligence, or boredom, and cope with the hard work, by the firmness of their wills for acquiring the knowledge of these matters [# 129].

10. It is up to the Superior to see to it that their love of piety is not lessened by their fervor in study, and that their necessary studies are not impeded by excessive exercises of piety [# 130].

11. If Chairs of Theology, and sometimes those of Philosophy are offered, especially in Seminaries, these can be accepted with the express permission of the Superior General, without any contradiction, argument of opposition [# 131].

12. Degrees in the University can be accepted, as long as they be received without an lessening of either religious poverty, or humility. Rather, it is expedient that some of our Members who are found to be the more suited for human letters, and natural sciences, should obtain the public faculty of teaching those disciplines, if this can be done: for this is both in accord with our scope, and in our times, it is most useful for the assistance of the Church, and for the Christian Education of youth [# 132].

FOURTH CHAPTER

Concerning those to be promoted to the Sacerdotal Office.

1. No one will be initiated in the Minor Orders until he has completed his three year course of Philosophy.

2. All will attend school until their twenty-fifth year; so that no one is to be promoted to the Sacred Order of Priesthood, unless he has completed his twenty-fourth year, and the four year course of Theology. Then only can he be moved out of a House of Studies, and gradually exercised with the approval of the ordinary, in hearing the Confessions of men, and in giving sermons in our Churches, under the direction of a Corrector, assigned by the Superior General, or Director; likewise, in teaching Catechism to children, and to the uneducated. It is required that they attend the discussions of cases of conscience, which ought to be held in every one of our Houses, in the times stated by the Director. They will never neglect the study of S. Theology, especially moral, which ought to be among the greatest responsibilities of all Priests [#134].

3. Lastly, they are to be exercised in giving sermons in the Churches of the city where they are living, in giving the Exercises, under a Corrector, assigned, as noted above. They are to have a devout care of the sick, and especially of the dying. After they have completed their thirtieth year, with the permission of the Ordinary, they can hear also the Confessions of women, and assist in the sacred Missions. But, no one will take on these Apostolic Expeditions unless first he has drawn up a series of Sacred Conferences and meditations, accommodated to the understanding of all the faithful of Christ, and unless he has given this to be revised by someone from among the more learned and older Members designated for this by the Superior General. This is all the more binding on any writings which perhaps some one of our members might be thinking of having published, which cannot be printed unless these men to whom the Superior has entrusted this work, have approved of it, after having first sought the permission of the Ordinary of the place [# 135].

FIFTH CHAPTER
Concerning the Coadjutor Lay Brothers

1. The Coadjutor Lay Brothers help the Priests and around the House, chiefly in domestic chores. Being properly imbued, therefore, with Christian Doctrine, they will work at some art in which they are interested, or perform some chore, serving the Lord in simplicity of heart, and the virtues, being an example to their neighbor. Therefore, if anyone among them has received some education, he will not study further, nor will anyone else teach him, without the permission of the Superior General [# 136].

2. Their duties are: Custodian, Porter, Gardener, Cook, Wardrobe-keeper, Launderer, Grounds-keeper, Builder, Dispenser, Scribe, tailor, Carpenter, etc.

They are subject to the Director and the Economus, or to others among the Priests, to whom they are assigned by the Director. To each one, however, may be assigned several offices, according to the nature of things, or necessity demands, in the judgment of the Director [# 137].

3. Lay Brother Members, admitted to every aspect of common life, are to be considered as Brothers, necessary helpers for achieving the End of the Sodality; and lastly, they are sharers in the same future reward in heaven [# 138].

4. Let them remember, therefore, that each one is commanded to the best of his ability, and as circumstances allow, to strive to promote with all his heart, the salvation of his fellow man, both in pouring forth prayer to God, and with good example, and also in the conversations that are held, even those that are private [# 139].

PART V
Concerning the Administration of the Sodality

FIRST CHAPTER
Concerning the General Chapter

1. The General Chapter is ordinarily to be held every fifth year, for the Election of the Superior General, who has completed his term of Office, and the Major Officials, as well as handling matters of greater moment that have a bearing on the entire Sodality. Outside of this time, the Chapter is to be convoked if it should perhaps happen that the Superior General should die before completing his term of Office, or if some necessity has completed the Superior General and his Council, to convoke the Chapter sooner, for the good of the Sodality [# 140].

2. In addition to the Superior General and his Council, the following come to the general Chapter:

a.] The Directors of the Houses that have been canonically erected, as far as number is concerned, i.e., in which there are at least four Professed Priests, and at least two Professed Lay Brothers.

b.] Another Member chosen by the Chapter of the individual Houses.

c.] If some House is not canonically constituted, because it does not have the required number, one, who is eligible, is to be elected by the members of this house.

Moreover, only those are eligible, and enjoy active and passive voice in the General Chapter, who have completed their thirty-fifth year of age, and at least five years of Profession after the Priesthood.

Furthermore, all the remaining who are eligible will enjoy passive voice, even though they have not been elected to the General Chapter.

Directors, however, who perhaps have not yet attained the required years of age and Profession, enjoy only active voice in the General Chapter [# 141].

3. The right of convoking a General Chapter, and of presiding over it, pertains to the Superior General. When, however, it is a question of electing a new Superior, when the predecessor has passed away, the Sodality is to be convened, and the convocation will be made by the first of the Councilors [# 142].

4. The place of holding the Chapter is the Primary House of the Sacred Stigmata, in Verona; however, if the Capitulars cannot easily assemble there, another place can be chosen by the Superior General, with the consent of his Councilors [# 143].

5. The manner of congregating the Sodality is this: that he, whose prerogative it is, immediately will make known that a Chapter is to be held, to all the Houses, and he will give the reason for it, the place and the time, which ordinarily will fall in the month of September, for the Solemnity of the Sacred Stigmata of St. Francis; he will add the reminder that everywhere in our Houses, Masses are to be celebrated for the successful outcome of business [# 144].

6. At the same time, he will advise the Director to hold a House Chapter, which is made up of the Professed who are in sacred Orders, of which two thirds will make a legitimate Chapter; init, when he Election of the Member to attend the General Chapter has been held, it will be deliberated whether something useful for this house, or also for the entire Sodality, is to be proposed to the General Chapter: to which will be sent all that seemed should be proposed, that will be signed by the Capitulars [# 145].

7. In its Convocation, such time will be assigned so that the Capitulars can easily arrive for it [# 146].

8. When the indicated day has arrived, it is permitted to begin the Chapter, even though some one of the Capitulars is absent. At the beginning of each general Chapter, the Capitulars and all who are in the House, having assembled in Church, after the Hymn, *Veni, Creator*, will add also the Psalm, *De Profundis*, for the deceased members. Moreover, at the end of each meeting, after those prayers, *We give You thanks*, etc., there will be recited in the Chapter that same Psalm, *De Profundis*, for these same deceased [# 147].

9. Then, the Capitulars will proceed to the place of the meeting, and they will sit in this order: the President of the Chapter, the General Councilors, then, all the rest, keeping the order of the term of their Profession [# 148].

10. Then, it will be decided, by majority vote, of those who are present, that they constitute a full and legitimate Chapter; if, however, there are at least two thirds present of all the Capitulars [# 149].

11. And then, when the Chapter has been proclaimed, by secret ballot, by a relative plurality of votes, a Secretary of the Chapter is elected. The two oldest members will inspect the ballots of this election, together with him who is presiding over the Chapter. It will be the duty of the Secretary to write the Acts of the Chapter, to sign them, and to affix to them the Seal of the Sodality [# 150].

12. When these things have been done, if the Chapter had been convoked for electing a Superior General, the first business of all will be the Election of the Superior General, and his Councilors, in the manner and order contained in the Chapter that follows. When the meetings had been called for other business, then he, who presides over the Chapter, explains the business and the reasons why principally the Chapter had been convoked; then, the treatment of the business will get underway [# 151].

13. First, therefore, there will be elected by a relative plurality of votes, three who together with the President of the Chapter, and the Secretary, will discern by a plurality of votes, what is to be rejected, and what is to be referred to the Superior General, and what is to be proposed in the Chapter, from what had been sent in writing to the Secretary of the Chapter, either from the Chapters of the Houses, from the General Councilors, or from the individual Capitulars, or lastly, from all the other members [# 152].

14. The three Deputies, whom we have mentioned above, with the Superior General, and the Secretary of the Chapter, will examine first what the individual Houses have sent in to be proposed; then, what the General Councilors, and lastly, what others in the Sodality have sent in, observing the order of age. From all these Proposals, they will draw up a list of matters to be proposed in the Chapter, and to be discussed under individual headings. Each one has the right to propose immediately to the Chapter, and to be discussed under individual headings. Each one has the right to propose immediately to the Chapter that those that perhaps have been rejected, be discussed [# 153].

15. In the more serious matters, it is required that they be proposed on one day, and handled on another; so that the reason why they were proposed might be given by those who proposed them, as long as they are among the Capitulars, and that they do so briefly and clearly. However, when it is a question of defining a matter, at the request of the majority of the Capitulars, an end being imposed on the discussion, the Chapter will proceed to a decision by ballot [# 154].

16. The Chapter can, if a real necessity demands it, propose those articles be added to the Constitutions, or to be changed which it judges expedient; however, there is to be no addition, or change, unless at least two thirds of the capitulars believe that this should necessarily be done. Lastly these articles, after they have received the required votes, never have any binding force, unless first the consent of the Holy See has been obtained [# 155].

17. If the multitude of business, or its quality so demand, delegates can be instituted by the Chapter, who will then refer back to it, so that it might make the judgment on these matters [# 156].

18. The Secretary of the Chapter will have a book in which are to be contained the Decrees that have been confirmed, and he will read them at one time, in the full meeting, before the Adjournment of the Chapter, and then he will affix to it the Seal of the Sodality, after it has been signed by himself, and then by the others, in order. Moreover, all the Acts of the Chapter are to be sent to the Sacred Congregation of Bishops and Regulars, that they might be considered as ratified [# 157].

19. The Chapter is not to be dissolved only on the judgment of the Superior General, without the consent of the Chapter itself. Furthermore, the Decrees, after they have been ratified by the sacred Congregation of Bishops and Regulars, will be promulgated to the individual Houses [# 158].

20. Before the Chapter is finished, there are to be elected, if their term of Office has expired, by a plurality of secret ballots, four General Councilors [according to the manner to be outlined in Chapter IV], and the Master of Novices [# 159].

21. There are to be elected, in the same way, the examiners for admitting into the Novitiate, and to Profession in our Sodality, according to the Decree, *Regulari Disciplina*, promulgated on the 25h day [of January] 1848, by the Sacred Congregation on the State of Regulars. These will remain in their Office until the next general Chapter [# 160].

22. Lastly, all will go to Church for the recitation of the *Te, Deum*, with three Orations: I. Of the Most Holy Trinity; II. Of the Espousals of the Blessed Virgin Mary; III. of Thanksgiving. All who are in the house ought to be present for these prayers, and the Psalm, *De Profundis*, for the deceased members of our Sodality, will be the last prayer [# 161].

SECOND CHAPTER

Concerning the Election of the Superior General

1. In order that someone be able to be elected the Superior General, it is required that he enjoy the right of active and passive voice, and that he be outstanding among the members for the holiness of his life, for his love for the Sodality, and for his dexterity and prudence in conducting business [# 162].

2. For a two-fold reason, it would be necessary to hold an Election for the Superior General, either on account of the expiration of his term, or his death [# 163].

3. If the Superior is to be elected when the term of his office has expired, this will be the procedure for holding the Election. The Superior himself, two months before his term of Officer has expired, will indicate to the entire Sodality, the day on which his administration ends, and he will set another day for the celebration of the General Chapter for the Election of his successor, after indicating the customary masses and other prayers, for beseeching light from the Superior, ought not to exceed the space of one month from the end of his administration [# 164].

4. From the day that he completed his administration, until the Election of his successor has been held, the Superior General will continue to exercise government and administration, with the same authority as the first Councilor would enjoy at the death of a Superior General, until his successor is actually constituted in his office [# 165].

5. Moreover, the Election is to be held in this way. When the Chapter has been constituted, and the Secretary elected, as has been explained in the previous Chapter, the Assistant for the Election is chosen, who, with the President of the Chapter, and the Secretary, will inspect at the same time, the votes that were cast. The same Assistant will help collect the ballots, and will aid the Secretary in writing the Acts [# 166].

6. When this meeting has first been convened, after this day, the next one is given to the Electors, so that they might implore the divine light on themselves, and consider the better who is the best suited for this responsibility [# 167].

7. On the day of the Election, the mass of the Holy Spirit is to be celebrated, if the Liturgy permits. Afterwards, those who have the right of voting, proceed to the place of the Chapter, where alternately, in a low voice, they say together the Hymn, *Veni, Creator*, with the Oration: *O God, Who did instruct the hearts of the faithful...*, in the meantime, the rest of the Members pray in Church [# 168].

8. When this is over, all the Capitulars, present in the Chapter, will write on paper the name of the one in whose favor they want to vote, and they will place in a prepared urn, the ballot folded by them, in this order, that first, the President will approach, then, all the rest, observing the order of age from Profession [# 169].

9. Afterwards, the Secretary will take out the ballots, and count them aloud, and if the number of papers agrees with the number of the Electors, on receiving them, he will hand them to the President; when he has seen the ballots, and shown them to both Assistants, he will read them in a loud voice, or he will hand them to the Secretary to be read [# 170].

10. After the proclamation of the individual ballots, the numbers will be compared to see if several have been nominated; and he who has received more than half of all the votes, is to be the Superior General [# 171].

11. If, however, in the first ballot, no one has exceeded half of all the votes, in the same manner, a second ballot will be attempted [# 172].

12. If, though, in this second attempt, no one has obtained an absolute plurality of votes, the third ballot will be put off until the following day, so that the Electors might the more maturely consider the matter. But, if in the third attempt, the desired effect has not been obtained, the Election will devolve on the Sacred Congregation of Bishops and Regulars, to whom all the Acts will be sent [# 173].

13. Finally, when a sufficient number of votes for electing the Superior has been obtained, the President, if he has not been elected, will indicate publicly that the one elected has received more than half the votes; and forthwith, he will draw up a Decree, in this form:

Since, in the full and legitimate Chapter, after the number of all the votes was ascertained, more than half of them has nominated and elected Rev. Fr. N.N., I, N.N., in the authority of the entire Sodality declare that the Rev. Fr. N.N., has been elected as Superior of the entire Sodality of the Priests of the sacred Stigmata of O.L.J.C.. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. Verona, or elsewhere, etc. [# 174].

14. If the President himself has been elected, then, the Secretary will publish the votes, and will draw up the Decree, and he will sign it, and affix to it the Seal of the Sodality [# 175].

15. After the promulgation of the Decree, it will be permitted to no one to attempt another Election, but immediately all will approach, to manifest their reverence to the Elected Superior, following the leadership of the President, with the Secretary and Assistant, in the order stated above, unless someone of these has been elected; and, kneeling, they will kiss his hand [# 176].

16. When this reverence has been paid, in the place of the Chapter, the ballots will be burned; and all will immediately go to Church for the recitation of the *Te, Deum*, with the prayer of Thanksgiving. Afterwards, the Secretary, in the name of the entire Sodality, will communicate by letter, the election of the new Superior to all the Houses, so that just as early as possible, the Superior will be known to all the Members [# 177].

17. After the Election of the Superior, there will be taken up the Election of the Major Officials, the Masters of Novices, and the examiners for the Admission into Novitiate and Profession, as is stated in the previous Chapter. Then, in the same Chapter, the more serious matters are to be treated and handled as expeditiously as possible. In the meantime, the elected Superior is not permitted to change the Officials of the Houses, until the Chapter is over. Moreover, the Superior will bring the Chapter to an end, with the consent of the Capitulars, with the prayers prescribed in a previous Chapter [# 178].

18. If, however, the Election is to be held on account of the death of the Superior General, this rule will be followed. The first of the Councilors will indicate by letter, just as soon as possible, the death of the Superior General, to all the Directors of the Houses; at the same time, he will convoke the General Chapter for the election of the Superior, which will be held not before one month, nor after four months, following the death of the Superior. Thereafter, everything will be done that has been established and described in this Chapter for the celebration of a General Chapter, and the Election of a Superior [# 179].

THIRD CHAPTER

Concerning the Interior Government of the Sodality.

1. Over the whole Sodality, there is one Superior General, elected by the General Chapter, to whom are added four Councilors, who will assist him in the Government of the Sodality [# 180].

2. The Superior General will reside in the Mother House, or the Primary house, nor can he choose another Domicile, without the permission of the Apostolic See. Everything that pertains to the offices, personnel, movable and immovable goods, spiritual, or material things, are subject to his administration. Therefore, it is the duty of the Superior to assign each one, whatever pertains to material or spiritual goods [# 181].

3. At least once a year, he will visit either by himself, or through another delegated by him, all the Houses of the Sodality, and he will oversee the progress of our members in spiritual matters; and most especially will he have the responsibility of maintaining regular discipline, the observance of poverty, and the keeping of common life. He will see whether that what is prescribed in our Constitutions concerning studies, are being exactly observed by our members, and especially by the teachers. He will see to it that those who might be better suited for other ministries are not detained in others. He will inspect, either by himself, or through a delegate, the buildings, and stable goods, and he will see whether they need some repair, or care, and whatever would be necessary for their preservation, and he will take care that these be done just as soon as possible. Every third year, he will send to the S. Congregation of Bishops and Regulars, a report on the material and spiritual state of the whole Sodality [# 183].

4. For the carrying out of business, the Superior General will be aided by the assistance of a capable Secretary, whom he himself will choose [# 183].

5. In matters of greater moment, such as for the Admission and Profession of Novices; for the Election of the Directors of the Houses and of the other Officials, as well as of the Teachers of theology; for temporary interpretations that pertain to particular cases of the Constitutions; for the foundation of a new house, for the dismissal of some member who has pronounced vows: lastly, when it is a question of the contracts of buying and selling of immovable goods, and precious movable goods, the superior ought to obtain the deliberative vote of his Councilors, saving the rights of Ordinaries, and the Apostolic good pleasure, according to the precepts of the sacred Canons, in so far as these are needed. Besides, at least once a month, the Superior will convoke his Councilors, so that together with them, he will treat of those matters that seem to be required for the greater good, and the increase of the Sodality [# 184].

6. However, in certain, more serious matters, and those with lasting effects, the Superior and his Council cannot decide anything, but it is required that there be had the decisive vote of the greater part of the members in a general Chapter. Matters of this nature are; to establish, or change statutes, or to declare doubts that have arisen concerning them, saving the right of approbation that is to be sought from the Sacred Congregation of Bishops and regulars; so also, with Apostolic permission, to close, or to alienate Houses already established [# 185].

7. The Superior will remain in his office for ten years, and he can be re-elected; but, in this case, he cannot continue to exercise his power, unless he has been confirmed in Office by the Holy See. Should the Superior die, the first of his Councilors takes his place until a successor be chosen for him, and in the manner and in the time, explained in the previous Chapter. He, however, can effect no change in discipline, or administration, in that time, he will rule the Sodality [# 186].

8. But, should it happen, and may God avert it, that the Superior neglects his duties in a most serious way; he, who among the Councilors had been elected Monitor, together

with the rest of the Councilors, will efficaciously advise the Superior of his duty; and if this does not suffice, the Councilors will inform the sacred congregation of Bishops and regulars, that it might, in its wisdom, provide [# 187].

FOURTH CHAPTER

Concerning the General Councilors, the Procurator General and the Monitor.

1. By a relative plurality of votes, four Councilors to be elected individually, are to be added to the Superior General by the Congregated Sodality from among those who enjoy the right of active and passive voice. First, is elected the one who takes the place of the Superior who has passed away, as is explained in the previous Chapter, number 7; then, the Procurator General; and lastly, the third and fourth Councilors. Finally, from among these four, there is to be elected the Monitor of the Superior General [# 188].

2. The Election of all these will take place at every General Chapter, ordinarily convoked; so that they are always to be elected whenever the Election of a new Superior General is held, even though they have not completed their term of Office [# 189].

3. So that no harm will come to the office that is entrusted to them, ordinarily, they cannot reside outside the House where the Superior General resides [# 190].

4. The Councilors are to be present at all the deliberations which are described in the previous chapter, n. 5. together with the Superior General, they will decide on all these matters, by secret ballot, and they will have the force of a deliberation; so that whatever business had been proposed for deliberation, the Superior may not act otherwise than had been decided by the majority of their votes' should the number for which the Superior General voted; saving always the right for which the Superior General voted; saving always the right of the Ordinaries, and the permission of the Holy See, in so far as this is necessary.

5. The one among the Councilors who is constituted the Procurator General, directs the material, or economic state of the whole Sodality. He executes the purchases, and buildings, and other such business; but, he will not take part in the juridical actions and in alienations, without the consent of the Holy See, according to the prescripts of the sacred Canons. Likewise, it is the prerogative of the Procurator to suggest that whatever is necessary for each house, be procured. Furthermore, each year, he will report on the patrimonial state of the entire Sodality, and will submit this for the review of the Superior General, and the remaining Councilors, and at the same time, he will render a complete report on the administration of the goods of the entire Sodality [# 192].

6. The one among the Councilors who has been created the Monitor of the Superior general, when he feels there is something of some moment that is desired in the Superior General, either concerning his person, or his office, he will advise him of it with due modesty and humility; and, should the gravity of the matter so demand, he will deal with it with greater efficacy, receiving the consent of the other councilors, as has been said in the previous Chapter, number 8 [# 193].

7. The Superior will distribute other duties to the remaining councilors, as necessity will demand. It would be necessary that to one of these would be committed the care of whatever pertains generally to the Novitiate, and to another, whatever pertains to the Scholastic Program [# 194].

8. Should any of the Councilors die before the new Chapter, another will be chosen by the Superior and the rest of the General Councilors, within a month, to take the place of the deceased; he will remain in his office until the next general Chapter [# 195].

FIFTH CHAPTER

Concerning the Individual Houses

1. When it happens that some House is opened by all the singular favor of God, the Superior General, before all else, will obtain the permission of the Bishop of the Diocese in which the House to be opened, stands [# 196].

2. For no House is to be established, unless there is derived from it those revenues that will suffice for the food and other needs of its Members. Every House is to have the ownership of its stable goods, its estates, revenues, as well as its immovable goods, its estates, revenues, as well as its immovable goods, that had been given, or applied to it from its first foundation, or which afterwards, came to it, by inheritance, from some person, either extern, or domestic, that is, Member, with the consent of the Superior. The House itself will administer these same goods, in that manner which is described for it by the Superior General [# 197].

3. The number of Members in new Houses being erected is never less than six. The Superior of each House will be elected by the Superior General, with the consent of his Council, and he will assume the name of Director. In order for someone to be elected Director, there is required that he has completed five years of the priesthood and of profession [# 198].

4. To the Director are added by the Superior General and his Council, an Economist, a Master of Spiritual Things, and a Master of Exterior Discipline, and in that House engaged in studies, a Prefect of Studies. All of these make up the Council of the Director. Should the time, places and other circumstances so demand, some are to be omitted in the assigning of duties of the Houses, especially on account of the fewer members and he Superior General exercises all authority over this, but with the consent of his Councilors. Never, however, to one and the same Member can the offices of Director and Economist be given at the same time[# 199].

5. In the administration of the House, all spiritual, scholastic and material matters pertain to the Director. But, in whatever is of greater moment, his Council will be convoked by him; nor, is any decision to be made, unless its consent is had. The Director can neither buy, nor sell immovable goods, or precious movable goods; not can he

engage in building, or tearing down, unless that, in addition to the consent of his Council, he also has the consent of the Superior General, observing the right of the Apostolic See for alienations. He cannot institute preaching engagements, or any functions, or pious works of beneficence, that imply almost a perpetual responsibility on our Houses, without either the general, or special permission of the Superior of the Sodality [# 200].

6. In the government of the House, the Director will so conduct himself so that at any moment of time, he could render to God and to the Superior General, an account of his administration. He must diligently see to it that religious discipline and the observance of the vows, suffer no detriment, but rather, be increased with the passing of time. Every year, he will render a report to the Superior General of his administration, the patrimonial state of the House, which he, the Economus, and the rest of the Councilors will sign in their own hand [# 202].

7. The Director will remain in office for three years. For a grave necessity, he can be removed by the Superior General, before completing his term; moreover, when the three year term is over, it is up to the Superior, if he is to be confirmed for another three year term, but with the consent of the majority of his Councilors: the remaining officials of the House are elected, or confirmed, every three years [# 202].

8. The Economus takes the place of the absent Director, and his principal duty is to administer monetary, or material things, and to have the care of the Coadjutors. Therefore, all that is necessary for food, clothing and other things of this type, the Economus will provide opportunely, and he will keep them, and diligently distribute them. He must, though, always be ready to render an account to his Director of his handling of these matters, every time he will be asked to do so by him [# 203].

9. The Master of Spiritual Things will take care of the spirituality of the House, whether it pertains to the Members, or to the rest, who do not pertain to the Sodality. Therefore, he ordinarily will deliver the sermons for deepening the piety of the Members, and he will be in charge of the functions in the domestic chapel [# 204].

10. The Prefect of Studies, supervises the studies of our Members, and directs them, according to our Constitutions [# 205].

11. The Master of Exterior Discipline will keep an attentive eye on the exterior discipline of the students, and our Houses, in right order. It will be his responsibility to see that cleanliness, which contributes to the health and good example, be the responsibility of all, both concerning their own persons, and all else. In a special way, to him is entrusted the care of the sick members, with whom both he, and the rest of the superiors of the house, are to treat with utmost kindness and gentleness. For this, from among the Coadjutor Members, there will be assigned to him an Infirmarian, who is outstanding above all others for this work, because of his aptitude and charity toward the sick. He, with the Infirmarian, will attend the visiting doctor, and sedulously see to it that the prescribed medicines are obtained [# 206].

12. In addition to these officials, it could be necessary for others also to be assigned by the Director, with the consent of his Council, if the number of Members of his House should so demand, or if it would be an aid. These officials are: Sacristan, and Prefect of Health; the former's duty is to take care of the sacred worship in the public church of our House, directing the custodians and collecting alms for the Masses; the latter's duty will be to assist the Master of exterior Discipline, in the case of the sick, and take his place [# 207].



FORMULA OF SIMPLE VOWS

Which are pronounced in the Sodality of the Priests of the Sacred Stigmata of our Lord Jesus Christ.

I, N.N., ALTHOUGH MOST UNWORTHY, BUT RELYING ON DIVINE PITY AND MERCY, BEFORE GOD ALMIGHTY, AND THE BLESSED AND ALWAYS IMMACULATE VIRGIN MARY, AND HER MOST CHASTE SPOUSE, JOSEPH, AND THE ENTIRE HEAVNLY COURT, PROMISE AND VOW, TO THE SAME GOD ALMIGHTY, AND TO YOU, THE SUPERIOR OF OUR SODALITY [or, to you, taking the Superior's place], AND TO YOUR SUCCESSORS [or, his], PERPETUAL POVERTY, CHASTITY AND OBEDIENCE, ACCORDING TO WHAT IS CONTAINED IN OUR CONSTITUTIONS. [# 208].



