

**CONSTITUTIONS
OF THE
CONGREGATION
OF THE
RESURRECTION
OF
OUR LORD
JESUS CHRIST**

ROME - 2011

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HISTORICAL PREFACE

The Congregation of the Resurrection of our Lord Jesus Christ began in Paris, France, on February 17, 1836, under the leadership of Bogdan Jański. After the death of the founder on July 2, 1840, his disciples under the direction of Peter Semenenko and Jerome Kajsiewicz, the co-founders of the Congregation, continued to develop his ideas and to live in community. On Easter Sunday, March 27, 1842, along with five other clerics, they professed their first religious vows in the Catacombs of St. Sebastian in Rome. The first Rule was written during the Lenten season of 1842 and became the basis for community life and personal sanctification. They were inspired to dedicate themselves to the Risen Savior and to call themselves the “Brothers of the Resurrection”. They were now dead to sin and alive with the Risen Christ in a new life dedicated to truth and charity.

CHARISM STATEMENT

We desire to be faithful to the grace received by our founders, a grace we now share by our call to the Congregation of the Resurrection. We recognize certain truths to be especially important for our life and work as Resurrectionists because they give expression to this grace and call.

We believe that God's love for us is merciful and un-failing. We have not earned his love. We are nothing, have nothing, and can do nothing without God. We are attracted to evil. We are sinners. Yet, God continues to draw us to himself.

We believe that in his love the Father calls us to conversion: to personal resurrection in union with Jesus, to a new life filled with the power of his Spirit. With Jesus, we die to ourselves when we surrender our lives to the Father, renouncing anything that separates us from him. The power of the Spirit forms Christ in us, and moves us to respond with love to the Father's great love for us.

We believe that God calls us to live together as brothers-sharing the gifts that we have received, supporting one another, praying and working together for his glory. He has called us to BE a community, which is a living sign of the gospel values of justice, truth and love.

We believe that God calls us to work together for the resurrection of society, bringing his life and love to all: through our personal witness, through the witness of our life in community, and through our community apostolates, primarily through parish work and teaching. This also requires that we build, and teach others to build, a Christian community in which all can experience the hope, joy and peace of Christ's Resurrection.

We believe that Mary is our model for all that we are called to be and do as Resurrectionists.

MISSION STATEMENT

The Congregation of the Resurrection announces and gives witness to the Paschal Mystery. Convinced of God's unconditional love for us we herald the liberation and salvation of each person and society as a passage from death to life in which every situation of evil and injustice will be overcome.

We call others, especially youth and families, to communities of the Risen Christ in which faith, hope and love radiate as a sign of union with Christ and his mother, Mary, in the Church. We are convinced that to do this our Congregation must be a model of Christian community in which people are one in heart and mind.

We reach out to all people through our pastoral-educational ministry but especially join in solidarity with people diminished by unjust structures.

We assist the laity in their own efforts to become prophets to the world and to transform it by providing them with a deeper experience of the Paschal dynamic in their lives.

As an international community we assist each other in various parts of the world by sharing our ministries, experiences and resources.

We share Christ's own desire to enkindle the fire of divine love in the heart of every person on this earth.

SPIRITUALITY AND VOWS

THE NATURE AND END OF THE CONGREGATION

[1]

God loves each of us with a personal, unconditional love. His plan of salvation for each of us is fully revealed in the paschal mystery—the suffering, death, resurrection and ascension of Jesus and the sending of the Holy Spirit. It is in the paschal mystery that we are reconciled to the Father, united in the one body of Christ and enlivened with the life of the Spirit.

Our personal participation in the paschal mystery begins with our conversion, the acceptance of the Lord Jesus as our personal savior, and our union with him in baptism, confirmation and the Holy Eucharist. But our conversion is a dynamic, lifelong process. We must constantly die to self (self-will, self-love, self-activity) in order to rise by the power of the Holy Spirit to a new life of love in Christ.

A similar life-long process is involved in our coming to know God's unconditional love for each of us as the most fundamental fact of our lives. We experience our nothingness without God. We know the misery of our inherited weakness and the corruption which results from our personal sins. But this knowledge leads to a new experience of God's love

because he is ready to forgive and to come to our aid. At the same time, our renewed experience of God's unconditional love leads to a recognition of our own unworthiness. This paschal dynamic continues throughout our whole life.

As Resurrectionists we will strive to witness to this transforming power of God's love, not only in our own personal lives, but also in community life. We will allow this love to overcome the fears and heal the wounds that keep us isolated from one another, so that we can become a true community of disciples united in mind and heart.

In our apostolic life, we will urge others to a renewal of their lives, which will lead eventually to the resurrection of society. We will proclaim the paschal mystery in our apostolates through preaching and teaching the certainty of God's love for each of us and his will to save us by uniting us to the death and resurrection of Jesus. Finally, we will proclaim the paschal mystery by carefully prepared celebrations of the Easter Triduum and every Sunday as the day of the Risen Lord.

[2]

Salvation history is a continual manifestation of God's love for us. It was out of love that he created us.¹ It is also

¹ “For you love all things that are and loathe nothing that you have made; for what you hated, you would not have fashioned” (Ws 11: 24). NOTE: All scripture quotations are taken from

out of love that he has redeemed us² and made us his sons.³ In our own day God continues to manifest this love for us in the person of the Risen Christ, who is still present among us and sanctifying us through his church, especially in its liturgical celebrations. A very special manifestation of God's love was made to our founders and to all who have followed them in the Congregation of the Resurrection because we have received Christ's invitation to leave all and follow him.

[3]

The work of the Holy Spirit is evident in these overwhelming manifestations of God's love and goodness. In response to his call, we have freely chosen to enter the Congregation of the Resurrection. In the Congregation, through the profession of vows of chastity, poverty and obedience, we propose to deepen our baptismal covenant by a life-long commitment to the love and service of our Risen Savior. The eternal "alleluia" of the Church's paschal season sums up our constant effort to praise the Lord.

The New American Bible, Catholic Publishers, Inc., 1971, Thomas Nelson edition.

² "Yes, God so loved the world that he gave his only Son, that whoever believes in him may not die but may have eternal life" (Jn 3: 16)

³ "See what love the Father has bestowed on us in letting us be called children of God: Yet that is what we are" (1 Jn 3: 1).

[4]

The end of our life and work in the Congregation is to give glory to God because he is infinite goodness and love. In gratitude for his love and goodness to us, we desire to respond to God's invitation, by our life and vocation, offering him love for love. "We, for our part, love because he first loved us" (1 Jn 4: 19).

[5]

As members of the Congregation of the Resurrection, we give glory to God by manifesting the presence of the Risen Christ to the world. To accomplish this end, we will strive for our own personal sanctification by accepting Christ as our model and by living a life of ever-greater union with him. This life of union with Christ expresses itself through our union with our brothers in community, and will overflow into our apostolic life, which strives to bring to completion the establishment of Christ's kingdom. Thus the goal of each of us who has been called to the Congregation of the Resurrection is to strive for his own personal resurrection with Christ in community and for the resurrection of society.

[6]

Our religious profession calls us to perfect our Christian life by following Christ so intimately that we live, die,

and rise with him.⁴ Christ destroyed sin by dying and empowers us to remove sin and selfishness from our lives by dying to ourselves through the generous acceptance of the renunciation implied in the perfect observance of our vows and in the many difficulties and disappointments of daily life which constitute some of the crosses which Christ invites us to carry. In this way we will empty and wholly deny ourselves in order that Christ may dwell in us and act through us. Then we will be able to say with Saint Paul: "...the life I live now is not my own; Christ is living in me" (Gal 2: 20).

[7]

In order to rise with Christ, we need to be open to the inspirations of the Holy Spirit who sanctifies us and conforms us to Christ. We will thus begin to share in the new creation,⁵ the life of the Risen Savior. Just as Christ's primary concerns were to be completely dedicated to performing the will of his Father⁶ and loving service for his brothers and

⁴ "Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life" (Rm 6: 4).

⁵ "This means that if anyone is in Christ, he is a new creation. The old order has passed away; now all is new!" (2 Cor 5: 17).

⁶ "... it is not to do my own will that I have come down from heaven, but to do the will of him who sent me" (Jn 6 :38).

sisters ⁷ so also must these be the animating principles of our religious life. Through the exercise of perfect fraternal charity, we rise with Christ⁸ and give witness to the world that we are his disciples: “I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for one another. This is how all will know you for my disciples: your love for one another” (Jn 13: 34-35).

[8]

God has honored Mary by choosing her to be the mother of our savior. She is also the mother of the church, which is his body. In our tradition we have claimed her as the mother of our Congregation and have been dedicated to promoting her honor. She is the model of what salvation is for each of us. In her Immaculate Conception she was freed from sin. As the Mother of Sorrows she shared in the sufferings of her son. In her Assumption she was raised up to share in the risen life of Jesus. If we follow her as our model we learn to share in the passion, death and resurrection of her son and we, too, will be freed from sin and will share in his new life in the Spirit.

⁷ “Such is the case with the Son of Man who has come, not to be served by others, but to serve, to give his own life as a ransom for the many” (Mt 20 :28).

⁸ “That we have passed from death to life we know because we love the brothers. The man who does not love is among the living dead” (1 Jn 3:14).

[9]

In its apostolic life, the Congregation shares Christ's own mission of teaching and sanctifying, establishing his kingdom in the hearts of people. In carrying out its mission, the members of the Congregation will always be open to the needs of the church and society in our times. True to the spirit of the founders, the Congregation strives for the resurrection of society, especially through the parish and educational apostolates. We zealously strive to overcome sin, ignorance, injustice, and misery. Our work should help people build community in which they experience the hope, peace, and joy which the Risen Christ desires to share with them. The Congregation carries out this mission in submission to the Holy Father, holding him in filial regard, and acknowledging him as its highest superior through the vow of obedience.

[10]

We regard the Congregation as a mother who carefully guides the development of our religious life. With a constant sense of gratitude, we strive to promote the welfare of the Congregation by the conscientious fulfillment of our work and by our loyalty to one another, always remaining faithful to the ideals of the Community.

[11]

As members of the Congregation, we are religious in the Church and for the Church. Even though explicit references have not been made to prevailing Church legislation in every instance, we consider pertinent ecclesiastical legislation and directives to be binding in our religious and apostolic lives.

**GENERAL PRINCIPLES OF VOWED
RELIGIOUS LIFE**

[12]

As members of the Congregation of the Resurrection we regard as the supreme rule of our lives the following of Christ, whom the Gospel presents as poor, chaste and obedient.

[13]

By our vows of poverty, chastity and obedience, we dedicate and consecrate ourselves totally to the Risen Christ in the religious life. This dedication entails an act of faith whereby we respond to God's call to give ourselves completely with all our talents, abilities, and powers to him, to the church, and to the Congregation.

[14]

Life according to the vows helps us to develop as persons and to attain Christian maturity. The vows are the expression of the free and total gift of ourselves to God. We accept the detachment implied in the observance of our vows in order to become more firmly attached' to Christ.⁹ The practice of our vows contributes to the realization of our common life and to the fulfillment of our mission.

[15]

The vows are a visible sign to the people of God. They point to the possibility of living according to the counsels of Jesus. They are a prophetic witness of the primacy of God and higher values: the supernatural and the eternal as contrasted with the natural and temporal. Our faithfulness in living the vows will serve as an inspiration to all, encouraging them to live their own Christian vocation more fully.

⁹ “For his sake I have forfeited everything; I have accounted all else rubbish so that Christ may be my wealth and I may be in him ...I wish to know Christ and the power flowing from his resurrection; likewise to know how to share in his sufferings by being formed into the pattern of his death. Thus do I hope that I may arrive at resurrection from the dead” (Phil 3: 8-11).

OUR CONSECRATION TO CHRIST THROUGH CHASTITY

[16]

In order that we may achieve a complete union of our life with the Risen Christ, and to express our love for him, we freely oblige ourselves by the vow of chastity to perfect continence within the celibate life. By keeping this vow we die to the pursuit of inordinate self-love and choose to direct our lives in a spirit of love for the Risen Christ.¹⁰

[17]

This consecration of ourselves to Christ manifests itself through the love and service, which we give to others, who are all Christ's brothers and sisters and through the exercise of a spiritual fatherhood.¹¹ Our consecration is also a prophetic sign of the resurrected life after death when people “neither marry nor are given in marriage” (Mt 22: 30),

¹⁰ “Whoever loves father or mother, son or daughter, more than me is not worthy of me” (Mt 10:37). “Some men are incapable of sexual activity from birth; some have been deliberately made so; and some there are who have freely renounced sex for the sake of God’s reign. Let him accept this teaching who can” (Mt 19:12).

¹¹ “Granted that you have ten thousand guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the Gospel” (1 Cor 4:15).

but when all will be directly united with Christ and with one another in complete love and peace.

[18]

Since chastity is a gift of God, we pray that God grant it to us and assist us to grow in this virtue. Growing in affective maturity and the integration of our sexuality through our celibate love is a lifelong challenge for us. A chaste person not only avoids unchaste actions but also learns to use the gift of his sexuality in acts of celibate love. In addition to prayer, we must add the practice of mortification to help us to grow in the self-discipline, which enables us to avoid what endangers our observance of this vow. True fraternal charity realized in our community life is a strong aid to chastity.

**FOLLOWING CHRIST THROUGH
EVANGELICAL POVERTY**

[19]

In loving response to Christ's invitation,¹² and recalling the example of his own personal life, we vow to live a

¹² "If you seek perfection, go, sell your possessions, and give to the poor. You will then have treasure in heaven. Afterward, come back and follow me" (Mt 19 :21).

life of evangelical poverty.¹³

[20]

The profession of poverty for the sake of following Christ implies a life of labor and moderation and, by force of the vow, a complete dependence on our superiors in the use and disposition of goods as well as the renouncing of at least administration of our own patrimony.

[21]

By evangelical poverty we worship God by acknowledging our total dependence on him. We detach ourselves from material things so that we may give ourselves more fully to the imitation of the poor Christ and to the exercise of the apostolate. We give witness to the world of the supreme importance of storing up treasure in heaven.¹⁴

¹³ “You are well acquainted with the favor shown you by our Lord Jesus Christ; how for your sake he made himself poor though he was rich, so that you might become rich by his poverty” (2 Cor 8 :9).

¹⁴ “Do not lay up for yourselves an earthly treasure. Moths and rust corrode; thieves break in and steal. Make it your practice instead to store up heavenly treasure, which neither moths nor rust corrode nor thieves break in and steal. Remember, where your treasure is, there your heart is also” (Mt 6:19-21).

Since Christ was a person who was poor both in fact and in spirit, our practice of evangelical poverty should be both external and internal. In our practice of external poverty, before we seek a permission from our superior we need to be convinced honestly that our request is in conformity with the spirit of our vow. In forming this conviction we will weigh our personal needs and the needs of our apostolate against the call of our vocation to imitate the poverty of Christ. Our imitation of Christ's poverty gives witness that we are indeed seeking God above all things and that we value spiritual goods above material goods.¹⁵

In our practice of interior poverty, which was commended so highly by Christ,¹⁶ we must grow ever more aware that our possessions, our talents, and our very being have been given to us by God and that we are completely dependent on him.¹⁷ We are stewards of all that God has

¹⁵ "Since you have been raised up in company with Christ, set your heart on what pertains to higher realms where Christ is seated at God's right hand. Be intent on things above rather than on things of earth. After all, you have died. Your life is hidden now with Christ in God" (Col 3 :1-3).

¹⁶ "How blest are the poor in spirit; the reign of God is theirs" (Mt 5 :3).

¹⁷ "Name something you have that you have not received. If, then, you have received it, why are you boasting as if it were your own?" (1 Cor 4:7).

given us and therefore we give of ourselves generously in service to the people of God.¹⁸

[23]

After our profession of evangelical poverty, whatever we obtain through our work, our own personal efforts, or in the name of the Congregation becomes Community property. We should be convinced that the faithful observance or poverty is an important factor contributing to the joyful experience or common life.

[24]

Although the Congregation has the right to possess goods, nevertheless, by its corporate poverty it will give evidence that it is poor in spirit and in fact. In the practice of poverty, the Congregation will be guided by the values of the Gospel as well as by the nature and needs of its apostolates. We will use temporal goods to benefit the people of God, especially the poor and needy.

[25]

Jesus came to proclaim the good news to the poor, to feed the hungry, to heal the sick, to free the oppressed, to comfort the afflicted and to forgive the sinner. Since our Congregation shares in the mission of Jesus, we are called to

¹⁸ The parable of the talents (Mt 25: 14-30).

respond to these same needs through our ministry and through the use of our material goods. We will assess regularly our apostolic commitments to determine whether our ministry is guided by the priorities that Jesus established for his ministry.

[26]

As a Congregation, which is called to work for the resurrection of society, the issues of social justice are very important to us. We will strive to raise our own social consciousness and speak out against all forms of social injustice and through our practice of social justice to be a model and challenge for others.

[27]

One manifestation of our poverty of spirit will be our zeal for work. We exclude undertaking any work merely for the sake of gain, keeping in mind Christ's words: "Seek first the Father's kingship over you, his way of holiness, and all these things will be given you besides" (Mt 6:33). We do not judge the worth of our brothers nor our own worth in terms of the financial remuneration we receive for our work. Also, we recognize that the waste of time, the lack of concern for community property or the incurring of unnecessary expenses is contrary to the spirit of poverty.

[28]

Before pronouncing first vows, each candidate must dispose of the use and usufruct of his property in whatever way he pleases and even in favor of the Congregation. Likewise, before pronouncing first vows, he must cede the administration of his property to a person or persons agreeable to himself and, if he freely desires, even to the Congregation, provided it has been informed of and consents to this arrangement. If this act of cession and disposition was not made before the profession of vows because of lack of property, he must make it after profession if property accrues to him. If an act of cession and disposition was made before profession, but only of the property already possessed, and then additional property is acquired after profession by any title whatsoever, a second act of cession and disposition governing the new acquisition must be made according to the norms mentioned above.

[29]

The cession of the administration, use and usufruct, shall be void in the case of departure from the Congregation; in fact, the condition may be added that it can be revocable at any time.

[30]

The revocation, however, as well as any change in these documents of cession cannot be made licitly during the time of vows without the permission of the superior general, unless he has delegated this power, with the consent of his

council, to the provincial superior according to article 103.

[31]

The disposition of the use and usufruct, as well as the appointment of an administrator, as mentioned above, can be arranged by public or private document.

[32]

Professed members retain the ownership of their property and require permission of the superior general to renounce this ownership: Permission for this renunciation should not be granted until ten years have elapsed from the time of first profession, except under unusual circumstances.

[33]

The Congregation as a whole, and all its juridically recognized parts, have the capacity to possess, administer, acquire and alienate temporal goods. Houses may administer their surplus funds, but this is always with the permission of the major superior and the consent of his council who also has the right, after consultation, to transfer these funds to meet other needs of the Congregation. It is the superior general with the consent of the extended general council who has jurisdiction to transfer funds between provinces, regions and the generalate.

[34]

Before pronouncing temporary vows, each candidate must dispose freely by will of any property he actually possesses or may subsequently possess. If the will is invalid because of age, it must be rewritten when he attains the age required by law.

[35]

A professed religious requires the permission of the superior general to change his will unless, with the consent of his council, the superior general has delegated this power to the provincial superior according to article 103. However, in urgent cases, the permission of the local superior suffices. This permission will not be denied without a reasonable cause or in any way that would infringe on the legitimate freedom of the religious.

[36]

A professed religious may exercise any acts ownership prescribed by law with the permission the provincial superior or, if the case be urgent, that of the local superior.

[37]

Money received by religious as pension, insurance benefits, social security or other benefits belongs to the Congregation.

[38]

The religious will not use poverty as an excuse to neglect his obligation to pay a just wage and to observe just practices with those whom he employs.

[39]

The practice of social justice includes the observance of civil law when it is just. The religious considers that the use of the privileges of class and status in order to be exempted from the observance of laws is an abuse.

SHARING CHRIST'S SALVIFIC MISSION THROUGH OBEDIENCE AND SERVICE

[40]

By the vow obedience we unite ourselves in spirit with Christ who came into this world to fulfill the will of his Father, to whom he was obedient unto death.¹⁹ Christ, therefore, is our most perfect model of obedience. Inspired

¹⁹ “Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather he emptied himself and took the form of a slave, being born in the likeness of men. He was known to be of human estate and it was thus that he humbled himself, obediently accepting even death, death on a cross!” (Phil 2: 6-8).

by his example and by the grace of the Holy Spirit, we offer our own will to God the Father and, in a spirit of faith, to our superior, whom we consider his representative on earth.

[41]

By the vow of obedience we are obliged to obey the commands of our proper superiors in matters that refer either directly or indirectly to the life of the Congregation, that is, to the observance of the vows Constitutions and Statutes.

[42]

By our profession of obedience we make ourselves totally available to the church through the Congregation for bringing to completion the salvific mission of Christ, which he has entrusted to his church.²⁰ By bringing about a unity of purpose and action, this vow renders our apostolic life more fruitful. In the same way it strengthens the bonds of our common life. It is also a response to Christ's invitation to share in his paschal mystery because when we sacrifice our will to the Father we die to self and rise to a new life in which we accept him as Lord and Master. Our dedication through this vow serves as a prophetic sign of the resurrected life where the will of every person will be united to the will of God. It also challenges the individualism and abuses of

²⁰ “ ‘Peace be with you’ he said again. ‘As the Father has sent me so I send you.’ ”(Jn 20:21).

freedom in our world.

[43]

We strive for that perfect obedience in which we seek to do God's will in everything. As our faith grows we will come to recognize that the Holy Spirit speaks to us in many different ways: Sacred Scripture, the Magisterium, the prescriptions of our Constitutions and Statutes, ecclesiastical and religious superiors, personal inspirations, the consensus we arrive at when we collectively seek God's will through dialogue and house meetings, the demands of common life and the apostolate and the events of daily life.

[44]

Perfect obedience is supernatural and internal, as well as external. We look upon our superiors as God's representatives. Besides obeying their commands we strive to see these commands as wise and good. In conscience we consider as the will of God that we fulfill whatever the superior may have commanded or forbidden, unless it is evidently sinful.

[45]

If we have views about a matter, or about the way it should be done, contrary to the orders we have received, we ought to consider the matter seriously before God and then present our views to the superior, who may never have considered the issue from this point of view. If our proposals

are rejected, we should willingly fulfill the command for the love of God. However, even in such circumstances we should obey with the full knowledge and the deep conviction that not only superiors but we too can be wrong and that we do what is best when, through obedience, we lovingly fulfill even what is contrary to our views and inclinations. For when we obey our leaders and submit to them ²¹in this way, we give clear evidence of dying to self, offer God a most pleasing sacrifice, and imitate Christ "who learned obedience from what he suffered" (Hebrews 5:8).

[46]

Our relationship with our superior is built on love. We strive to be honest, sincere and completely open with him, sharing with him our needs, problems and concerns, both physical and spiritual. This openness and sincerity also manifests itself in our willingness to keep our superior informed about the tasks in which we are involved.

[47]

A superior should remember that he represents Christ "who has come not to be served by others, but to serve" (Mt 20:28) and will, therefore, exercise his authority in a spirit of

²¹ "Obey your leaders and submit to them, for they keep watch over you as men who must render an account. So act that they may fulfill their task with joy, not with sorrow, for that would be harmful to you" (Hebrews 13:17).

service. He will strive to imitate Christ's kindness and availability and to offer the support of his own example, prayer, counsel, trust and encouragement. Even the difficult task of administering correction can be a service of love if the superior strives to show the patience, understanding, hesitancy to condemn, and the forgiveness, which Christ showed to Peter after the denial.²²

[48]

A superior is concerned not only with the material needs of his brothers, but above all he is responsible for their spiritual needs. He will strive to see that all observe the Constitutions and Statutes.

[49]

A superior so regulates matters that he can effectively encourage his religious brothers to active and responsible obedience in every area of their work. He strives to recognize and to utilize wisely the God-given talents of his confreres, and gives them a reasonable amount of freedom in determining the details involved in accomplishing the apostolic works assigned to them.

²² "A third time Jesus asked him, 'Simon, son of John, do you love me?' ...So he said to him: 'Lord, you know everything. You know well that I love you.' Jesus said to him, 'Feed my sheep.' " (Jn 21 :17).

[50]

A superior must also practice obedience. He seeks out the Lord's will for himself, for his brothers and for the community entrusted to his care, and leads the community to the acceptance of the Lord's will. In order to treat his confreres as befits the children of God and with respect for the human person, the superior listens willingly to them and encourages them to make a personal contribution to the welfare of the Community and the church. He should strive to arrive at a consensus with the local community in matters pertaining to common life and apostolic work. In those cases in which no consensus can be reached, the superior decides and commands what must be done, after having considered the matter prayerfully and carefully before God.

[51]

By his conduct and his direction of the religious, the superior shall make a special effort to introduce and to strengthen the rule of love among them. Whether or not love becomes the genuine foundation of our entire lives and the essential characteristic of our Congregation depends especially on his efforts.

[52]

As religious we live our entire life under the vow of obedience. However, in cases where the superior intends specifically to oblige a religious in conscience and under

grave obligation in a serious matter, he must clearly command in the name of holy obedience. The command must be given in writing or be attested by two witnesses. Such commands should be used only rarely, cautiously and prudently.

[53]

Each religious has the right to appeal the decision of his immediate superior to a higher superior. The higher superior must be informed of the decision of the immediate superior. Higher superiors will always advise the more immediate superiors of commands and privileges they have extended to members of local houses.

**PERSONAL ENCOUNTER WITH CHRIST
IN PRAYER**

[54]

The Scriptures reveal Christ to us as a man of prayer who frequently offered praise and thanks to his Father.²³ He

²³ “Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children” (Mt 11:25).

“Father, I thank you for having heard me. I know that you always hear me but I have said this for the sake of the crowd, that they may believe that you sent me”(Jn 11: 41-42).

interceded on our behalf.²⁴ Christ taught his disciples how they were to pray and to call God their Father. Through the grace of baptism we have received the gift of the Spirit, who makes us God's sons: "... a spirit of adoption through which we cry out, 'Abba!' (that is, 'Father!')" (Rm 8:15). It is because we have received the Spirit that we can worship the Father in spirit and truth: "Indeed, it is just such worshippers the Father seeks" (Jn 4: 23). Mindful that today the Risen Christ continues to offer praise and thanksgiving to his Father and to intercede and offer propitiation on behalf of all through his church, and also mindful that our own personal sanctification and effective apostolic work flow from a vital union with him,²⁵ we too strive to become men of prayer. In this way we will be like Christ's first apostles, who devoted themselves to "prayer and the ministry of the word" (Acts 6: 4).

[55]

Mary's life of prayer is a model for our life of prayer.

²⁴ "Father, forgive them; for they do not know what they are doing" (Lk 23:34).

"But I have prayed for you (Simon) that your faith may never fail. You in turn must strengthen your brothers" (Lk 22:32).

"For these I pray-not for the world but for these you have given me, for they are really yours" (Jn 17:9).

²⁵ "Live on in me, as I do in you. No more than a branch can bear fruit of itself apart from the vine, can you bear fruit apart from me" (Jn 15: 4).

She teaches us how to hear God's word, ponder it in our hearts and act upon it. She teaches us how to intercede for the needs of others and to pray for the outpouring of the Spirit upon the church. As mother of our Congregation we honor her by imitating her life of prayer, by praying to her and by observing her feasts in the liturgy.

[56]

Liturgical prayer, which is offered to God in union with Christ and in his name, is given the primary place in our life of prayer because it is in this prayer especially that we offer the Father perfect praise and also that we experience our oneness with all the people of God.

[57]

The Eucharist must be the central act of our daily life because it is here, through our participation in Christ's paschal mystery by dying and rising with him that we encounter the deepest meaning of the Resurrection. In the Eucharist we also experience reconciliation with our brothers and sisters and unity of heart and soul as we, together with Christ, offer ourselves to the Father. It is in the Eucharist that Christ, our spiritual food, enables us to strengthen our baptismal and religious commitments. A natural outcome of our participation in the Eucharist is our devotion to Christ in the Blessed Sacrament.

[58]

A frequent encounter with the Risen Christ in the sacrament of reconciliation forms an essential part of our liturgical prayer because it is here that we acknowledge our complete dependence upon him and receive the power to die to sin and to become conformed to him.²⁶ This sacrament also effects reconciliation between ourselves and the church.

[59]

We hold the Liturgy of Hours in special esteem because in it Christ and his church pour out unending praise to the Father and intercede for the salvation of the whole world.

[60]

In his priestly prayer Christ asked his Father to make his disciples one; their unity of mind and action is to serve as a special sign to the world of Christ's divine mission.²⁷ Common prayer is one of the ways in which we can give expression to this unity. Through it we support and encourage one another to remain faithful to the Community and to a life of prayer. This type of prayer is efficacious because

²⁶ “. . . You must consider yourselves dead to sin but alive for God in Christ Jesus” (Rm 6:11).

²⁷ “. . . that they may be one as you, Father, are in me, and I in you; I pray that they may be one in us, that the world may believe you sent me” (Jn 17: 21).

Christ is in our midst when we pray together.²⁸ Moreover, the Holy Spirit can speak to us through others when we are united in spontaneous prayer.

[61]

The Apostle Paul exhorts us to “never cease praying, render constant thanks; such is God’s will in Christ Jesus” (1 Thes 5:17-18). Christ himself told us: “Whenever you pray, go to your room, close your door and pray to your Father in private. Then your Father, who sees what no mans sees, will repay you” (Mt 6: 6). Personal prayer is our most intimate conversation with God. In it we see his great love for us and our total dependence on him. Personal prayer is our best preparation for common and liturgical prayer.

[62]

It is through a reflective and prayerful reading of the Sacred Scriptures that the Holy Spirit inspires us to grow in our knowledge and appreciation of Christ and to strive earnestly to become more like him; for the Scriptures are of God and are saving all “the power of God saving all who have faith” (Rm 1:16).

[63]

²⁸ “Where two or three are gathered in my name, there am I in their midst” (Mt 18: 20).

We should not neglect other forms of spiritual reading. All forms of spiritual reading, especially our Constitutions, will serve to strengthen our prayer life. We should read our Constitutions frequently and reflectively.

[64]

Since no friendship can exist or grow where interpersonal communication does not exist, mental prayer and contemplation have a vital role to play in the development of our union with Christ. We know that God will speak to us within the depths of our hearts, but in order to hear his voice, we frequently need to set aside our activities, to listen to him and converse with him.

[65]

Recalling that Christ “would always go off to some place where he could be alone and pray” (Lk 5: 16), we, too, must withdraw from time to time from our apostolic labors in order to devote some time exclusively to reflection and prayer. This withdrawal for prayer will serve to render our apostolate more fruitful by strengthening our union with Christ, who assures us that “cut off from me you can do nothing” (Jn 15: 5). Thus, we see the importance of our monthly days of recollection and of our annual retreat.

[66]

To grow in our surrender to Christ, reflection on our fidelity to his grace is necessary. For this reason our examen must be recognized as one of our indispensable spiritual exercises.

[67]

Wherever local circumstances permit, the religious will come together each day for common prayer. Each local house, according to its own particular needs and circumstances, will determine which prayers will be said in common, safeguarding the prescriptions of Provincial and Regional Statutes.

[68]

A community Mass, preferably concelebrated, should be held wherever and whenever feasible.

[69]

Community recitation of *Lauds* and *Vespers* may be substituted for the traditional and evening prayers. When this substitution occurs community intentions could be included in the prayer of the faithful at the community Mass or be taken care of in some other way, which meets with the approval of the local house. These intentions are prayers for the following:

- a) the Church,

- b) the Holy Father,
- c) our country,
- d) our Congregation and superiors,
- e) the glorification of our Founders and fidelity to their spirit,
- f) our ecclesiastical superiors,
- g) our brothers in the missions,
- h) vocations to our Congregation,
- i) parents, relatives, friends, benefactors, and all those who have recommended themselves to our prayers,
- j) those in affliction, temptation and agony,
- k) the conversion of sinners,
- l) him who will die first among us,
- m) increased fidelity to our religious vows,
- n) the deceased.

A few of these intentions could be named specifically each day.

[70]

Besides daily participation in morning prayers and evening prayers, each religious will spend at least one hour each day in private prayer and reflection which will include the following: mental prayer, reading of Sacred Scripture and/or other spiritual reading, a visit to the Blessed Sacrament, examen, and a Marian devotion, for example, the rosary.

[71]

The length of the annual retreat is determined by each province or region.

[72]

At least once a month, the religious come together for either a conference, study session or discussion period that is theological or ascetical in orientation. This exercise may be part of the monthly day of recollection.

[73]

The community shall offer Mass once a month in each house for the following intentions:

- a) for the Holy Father,
- b) for blessings for our Congregation,
- c) for living benefactors and parents of members of the Congregation,
- d) for deceased benefactors and parents of members of the Congregation,
- e) for the deceased members of the Congregation.

[74]

One hundred Masses will be celebrated for each deceased member or novice of the Congregation.

[75]

Mass shall be offered in each house for the ordinary of the diocese on the anniversary of his ordination as bishop.

[76]

Mass shall be offered in each house for the superior general and for the provincial or regional superior on the anniversary of his election.

[77]

Every priest each month may offer two non-stipend Masses each month for his own intention. The brothers have the right to request that two Masses be offered for their own intentions each month.

[78]

The feasts of the Resurrection, the Immaculate Conception, the Assumption and our Lady of Sorrows are considered Community feasts and are to be celebrated in a solemn manner. On the vigil of these feasts each religious should offer some form of mortification.

[79]

Each house of the Community shall celebrate Founders' Day on February 17th, with a Mass of thanksgiving to God for blessings received and to ask for his continued blessings on the Congregation. The entire Community is also

encouraged to offer special thanks to God on either Easter Monday or March 27th.

DYING WITH CHRIST THROUGH MORTIFICATION

[80]

For the perfect fulfillment of our vows and in order to truly die together with Christ, the spirit of mortification is necessary. It consists in this, that we make our own the spirit of Saint Paul: “It makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church” (Col: 24). Therefore, we will carry out everything properly and faithfully, courageously face all adversities and lovingly and eagerly conquer all difficulties and anything that can turn us away from God.

[81]

Above all we strive to acquire internal mortification, which includes recollection, silence and the awareness of God's presence. These forms mortification are all the more necessary the fact that we are called to the apostolic life.

[82]

Inspired by the words of the Apostle Paul who tells us: “What I do is discipline my own body and master it”

(I Cor 9: 27), we regard the practice of external mortification as a necessary means to give our wills more perfect control over our other faculties. Mortification will help us to attain the freedom of the sons of God and will make us more receptive to God's graces. The Congregation desires that one of our principal external mortifications will be that we carry out our apostolic labors faithfully and zealously. Also we will be ready to accept sickness, other human limitations and the demands of a common life with patience and submission to the will of God.²⁹

COMMUNITY AND GOVERNMENT

GENERAL COMMUNITY GOVERNMENT

[83]

Profession of vows initiates membership in the Congregation. Those in temporary vows share in the spiritual life and goals of the Congregation and participate on the local level in those discussions appropriate to their stage of formation.

Members are fully incorporated into the Congregation

²⁹ “Therefore, I am content with weakness, with mistreatment, with distress, with persecutions, and difficulties for the sake of Christ; for when I am powerless, it is then that I am strong” (2 Cor 12:10).

by perpetual vows. They enjoy the following rights: to share in local deliberations, to elect the provincial or regional superior and his councillors, to elect delegates to the provincial or regional chapter. They may be elected to any office in the Congregation unless the law of the Church, the Constitutions or the Statutes require specific qualifications for particular offices.

[84]

The Congregation of the Resurrection is a clerical congregation of pontifical right. It is composed of ordained and non-ordained members of both the Latin and Oriental rites.

All the provinces, the regions and those houses directly dependent upon the superior general form the full Congregation of the Resurrection.

The Congregation as a whole, as well as its provinces, regions and houses are juridical persons.

Apart from the Congregation, there are also lay communities in whom the Congregation recognizes an authentic expression of its charism and mission. They are guided by their own statutes.³⁰

³⁰ “But we believe that it is also the will of God that this Community have other branches of brethren. We believe that God has inspired certain men with his Spirit to be one with Christ in this Community. Therefore we shall have a branch of spiritual co-operators and another of lay co-operators.”

[85]

The general government of the Congregation is exercised extraordinarily by the general chapter and ordinarily by the superior general assisted by the general council and by the extended general council.

[86]

The general chapter is the highest authority in the Congregation and it exercises its authority collegially. It is convoked by the superior general every six years. The procedures which are to be followed to convoke, prepare, and conduct a general chapter are contained in the Congregation's General Directory on Chapters. The principal tasks of the general chapter are: Concern for the general welfare of the Congregation, the promotion of unity, the stimulation of cooperative progress within the Community and the evaluation of the Community's fidelity to its charism.

It is within the competence of the general chapter:

- a) to elect the superior general and council,
- b) to authorize changes in specific articles Constitutions to be submitted to the Holy See for approval,
- c) to compose and authorize changes in General Directories,

(Rule of 1842 § 20).

- d) to establish and change the boundaries of provinces and regions,
- e) to determine which houses depend directly upon the superior general,
- f) to suppress a province, a region, or a house directly dependent upon the superior general, and to determine the disposition of the temporal goods of the suppressed part. In the suppression of a house, consultation with the local ordinary is required.

During the general chapter, the superior general and his council continue to carry on their ordinary functions.

[87]

The superior general is the father of the whole Congregation and has personal authority and ecclesiastical jurisdiction and governs it according to the Constitutions and their spirit. He serves the entire Congregation through formal visitations and frequent contacts; and he promotes unity, fruitful community life and fidelity to the Congregation's charism.

[88]

The purpose of the general visitation is to offer support for the religious life of communities and individual members and to address abuses.

By his visitation the superior general will strive to re-

inforce the unity and fruitfulness of the common life and see to it that the members remain faithful to the charism of the Community. Therefore, he will share the joy of the achievements of the Congregation with the religious and he will inform them of the Congregation's needs. He will foster the conviction that they are members of a single, loving Resurrection family and, therefore, they are to be sensitive to the needs of members of the Congregation in other provinces and regions.

In individual interviews the superior general will call to the attention of the members matters that pertain to the religious, priestly and apostolic life and discipline.

The visitation should take place in an atmosphere of fraternal love and confidence, and lead to spiritual and apostolic growth. The religious will strive to be sincere and open, accepting the superior general as the father of the entire Congregation.

[89]

The general council is composed of the assistant general and two other councillors. They assist the superior general in governing the entire Congregation. The superior general with his council is responsible for the entire Congregation and its individual members. They implement the decisions of the general chapter and possess the administrative competency to transact affairs assigned to them by the legislation of the Church and of the Congregation.

In cases where a fourth councillor is required for va-

lidity, the superior general will appoint a fourth councillor ad hoc with the consent of the regular general councillors.

[90]

The extended general council is composed of the members of the general council and the provincial superiors. The purpose of the extended general council is to assist the superior general in his concern for the unity and development of the entire Congregation. The extended general council is primarily an advisory body, but specific deliberative powers can be assigned to it by the Constitutions. The extended general council acts collegially under the chairmanship of the superior general when it elects a general councillor in the event that this position becomes vacant outside the time of the general chapter. The method of election is the same as the method in a general chapter.

[91]

The following compose the general chapter with the right to vote:

- a) the superior general,
- b) the members of the general council,
- c) the superior general's predecessor who completed his term at the previous chapter,
- d) the provincial superiors or their substitutes,
- e) the regional superiors or their substitutes,
- f) elected delegates from each of the provinces and

an elected delegate from each region, or their elected substitutes according to the rules of order established by the general chapter,

- g) one elected delegate or his elected substitute for all those houses directly dependent on the superior general. He who participates in the election of a delegate for a general chapter in his home province or region does not enjoy active voice in this election.

An elected delegate can be any member who has been perpetually professed at least five years.

The number of elected delegates must be at least equal to the number of all other members who compose the general chapter with the right to vote. If, however, the total number of all non-elected members who compose the general chapter with the right to vote is greater than that of the elected number, then the province with the most perpetually professed members elects one more delegate. If an additional delegate is required, the province with the next highest number of perpetually professed members elects the additional delegate, and so forth.

[92]

An absolute majority of its lawful members must be present for valid composition of any session of the general chapter. However, all those with a right to vote must have been summoned.

[93]

The general chapter begins with a day of prayer. The superior general is the president of the chapter. He will outline the principal items of the chapter agenda. The agenda includes the following items:

- a) the rules of the order to be approved by the chapter,
- b) the superior general's report on the spiritual and temporal welfare of the Congregation and the implementation of the resolutions of the previous general chapter,
- c) the report of the procurator general,
- d) the report of the secretary general,
- e) the report of the econom general,
- f) the report of the promoter of the Community patrimony,
- g) the report of the coordinator of formation,
- h) the reports of the provincial superiors regarding their provinces,
- i) the reports of the regional superiors regarding their regions,
- j) the propositions to be considered at the general chapter,
- k) a review of the life of the Congregation and an indication of directions for the future,
- l) the election of the superior general and the general councillors.

[94]

Changes in the Constitutions are effected by a two-thirds majority of those having active voice in the chapter and voting “yes” or “no” and the approval of See. Authentic interpretation of the Constitutions is reserved to the Holy See.

[95]

The election of the superior general and councillors is conducted in the following manner: he is considered elected who receives an absolute majority on anyone of the first two ballots. Failing an absolute majority on the first two ballots, the two leading candidates on the second ballot (a tie is resolved by using seniority by first profession) become the only candidates on the third ballot, but do not vote themselves. In case of a tie vote on the third ballot, he is considered elected who is senior by first profession; if both are equal by profession, he is considered elected who is senior by age.

The order of the election will be: superior general, assistant general and two other councillors.

[96]

The election of the superior general is announced by the person who presides over the chapter. After his valid election and acceptance, the elected superior general takes office immediately and makes his profession of faith. If the

elected superior general is not present he should be informed immediately, and must, within eight canonical days from the receipt of notification of the election, inform the person who presides over the chapter whether or not he accepts the election. If he arrives after the conclusion of the general chapter he makes his Profession of Faith before the members of the Roman house.

[97]

The general chapter can establish a new province when:

- a) there exist at least three juridically established religious houses of the Congregation,
- b) there are at least thirty perpetually professed of the Congregation belonging to these houses,
- c) there exists the possibility of living the common life among the members of these houses,
- d) there is actual self-sufficiency with regard to personnel and material support,
- e) the establishment of the province will allow for a more efficient administration and more effective development of the Congregation.

[98]

The general chapter can establish a new region when:

- a) there exist at least two juridically established religious houses of the Congregation,

- b) there are at least ten perpetually professed members of the Congregation belonging to these houses,
- c) there exists the possibility of living a common life among the members of these houses,
- d) there are reasonable prospects for self sufficiency with regard to personnel and material support,
- e) the establishment of the region will allow for a more efficient administration and a more effective development of the Congregation.

[99]

The general chapter is adjourned by the president of the chapter, or if he is absent, by the person whom he has appointed to preside over the chapter, with the consent of the majority of the members of the chapter. The general chapter will conclude with a liturgical service.

[100]

An extraordinary general chapter must be held when the majority of the extended general council requests it.

THE SUPERIOR GENERAL AND HIS COUNCIL

[101]

The superior general is a priest, perpetually professed at least ten years and no less than thirty-five years of age. His term of office is six years. He may be re-elected once.

[102]

The superior general will make a visitation, either personally or through his delegate, to every house of the Congregation at least twice during his term of office. He is obliged to visit the following persons: professed, novices and candidates in the pre-novitiate programs. He has the right to assess:

- a) houses, living conditions,
- b) property (investments and endowments),
- c) apostolic works and institutions (schools, seminaries, parishes, churches, etc.),
- d) financial books and documents,
- e) libraries,
- f) archives.

Following the visitation, he is to present a public report to the members of the province, the region or those houses directly dependent upon the superior general.

[103]

The superior general is empowered:

- a) to dispense, for a time, individual houses and individual religious from observance of a prescription of the Constitutions in disciplinary matters, with the obligation of informing the provincial or regional superior,
- b) to approve the permanent or temporary transfer of religious from one province or region to another, following arrangements agreed upon by the province or the region involved. The act of transfer will be registered in the general archive.
- c) to allow the religious to change their will or the administration of their property,
- d) to grant faculties to a priest, whether a member of the Congregation or not, to hear the confessions of all those who reside in a house of the Congregation.

With the consent of his council the superior general can delegate prerogatives (c) and (d) to the provincial superiors. Further, prerogative (d) is able to be delegated by the superior general with consent of his council to regional superiors and local superiors.

[104]

The law of the Church and the Congregation requires

that the superior general seek the advice, and in some cases the consent, of his council. If the law requires the consent of his council, he acts invalidly if he does not have that consent. If the advice of the council is required, the superior general is not obliged to follow the majority opinion. He may follow his own opinion if, in conscience, he judges it to be better. However, he should value the opinion of the council, especially when it is unanimous, and not act against it except for very serious reasons. The principle outlined in this article applies to all superiors in the Congregation.

[105]

With the exception of elections, which are settled according to the formula described in article 95 all voting that results in a tie in the sessions of the general chapter, or in the meetings of the general council or the extended general council is resolved by the decision of the superior general.

[106]

In order to act validly, the superior general needs the consent of his council for all the cases determined by common or particular law, especially:

- a) to hear and to decide on appeals from members of the Congregation,
- b) to remove provincial superiors, regional superiors, or

- their councillors from office,
- c) to appoint a visitor for the entire Congregation or for an individual province or region,
 - d) to grant permission for acts of alienation (other than objects mentioned in Canon 638 §3) when the sum involved exceeds the amount set down in the General Directory on Temporal Goods but is within the limits established by the Holy See for the respective country,
 - e) to grant permission for acts of extraordinary administration which do not involve alienation (nor objects mentioned in Canon 638§3) when the sum involved exceeds the amount set down in the General Directory on Temporal Goods,
 - f) to grant dispensation from temporary vows,
 - g) to erect, transfer or suppress a novitiate,
 - h) to allow, in special cases and by way of exception, a candidate to make his novitiate validly in some house of the Congregation other than the novitiate, under the responsibility of an experienced religious acting as novice master,
 - i) to re-admit a member who has completed the novitiate or has legitimately left the Congregation after the profession of vows without the obligation of repeating the novitiate. The superior general and his council will determine the period of probation to be observed prior to temporary and pre-perpetual profession for the member re-admitted,

- j) to give permission to a province or region to open a new religious house outside the country where the provincial or regional headquarters is located,
- k) to suppress established houses after consulting the local ordinary,
- l) to grant dispensation from a deficiency in canonical age up to one year for candidates for holy orders,
- m) to authorize a third term for a local superior,
- n) to dispense priests from irregularities *ex defectu* and *ex delicto* in accord with common law so that they may celebrate the Eucharist,
- o) to permit a religious to renounce part or all of his patrimony,
- p) to grant, for grave reason, an indult of excommunication to a perpetually professed member for a period of not more than three years. If the member is a cleric, the prior consent of the local ordinary where the member is to reside is necessary.

[107]

With the consent of the extended general council, the superior general can:

- a) remove any single member from the general council, but always with the approval of the Holy See,
- b) decide what financial contributions should come from the provinces, the regions and those houses directly dependent upon the superior general to the

generalate, and what financial help should be extended from the generalate to needy houses, regions and provinces,

- c) convoke an extraordinary general chapter,
- d) determine which houses will depend directly upon the superior general, in cases of necessity outside the time of the general chapter,
- e) transfer a member from one province or region or house directly dependent upon the superior general to another province, region or house directly dependent upon the superior general if the need is urgent and agreement cannot be reached with the provincial or regional superior whose member is involved in the transfer.

In all other matters concerning the welfare of the Congregation, the role of the extended general council will be consultative, safeguarding article 90.

[108]

The extended general council meets at least once a year. Two-thirds of its members are required for a quorum.

[109]

Whenever the consent of the full body of the general council is required by law, votes may be sent in by mail or by message. This may not become the usual practice but must be limited to urgent cases.

[110]

The superior general can resign his office only with the consent of the Holy See. When the office of superior general becomes vacant, the assistant superior general becomes the superior general and remains in office until the next regularly scheduled general chapter.

[111]

The assistant general is to have the same qualifications as the superior general and is elected for the same term as the superior general. He supports the superior general and shares in his ministry to the Congregation. He substitutes for the superior general in his absence. His role is also to prepare and coordinate the yearly meetings of the extended general council.

[112]

The superior general with the advice of his council will decide the roles assigned to the assistant superior general and the two other councillors. These roles will include: procurator general and secretary general. The councillors may also be assigned the following roles: econom general, generalate archivist, promoter of the community patrimony, coordinator of formation. If considered desirable one person may have several roles. Except for the procurator general and secretary general, the roles may be assigned to non-council members with terms of office that expire at the conclusion of the next

General Chapter.

[113]

The procurator general is a member of the general council and is appointed by the superior general on the advice of council for the same term of office as the superior general. He serves as the official liaison with the Holy See when he acts at the direction of the superior general and his council. He prepares reports for the Sacred Congregations. At the direction of the superior general and his council, he presents to the Holy See requests for permissions, dispensations and indulgences, whether these are for the Congregation as a whole, or for provinces, regions, houses or individual religious. He sends to the provinces, the regions and those houses directly dependent upon the superior general, documents of the Holy See that pertain in any way to the religious life and to the Congregation. He oversees and counsels the Congregation in juridical matters and advises in the updating of the Constitutions and Statutes in accordance with new Church legislation.

[114]

The secretary general is a member of the general council and is appointed by the superior general on the advice of his council for the same term of office as the superior general. He keeps the minutes of the meetings of the superior general and his council, is responsible for the current archives and takes care of the official correspondence. He

gathers and disseminates news and information about the Congregation to all members through the official newsletter of the generalate.

[115]

The econom general is appointed by the superior general with the consent of his council for a term which cannot go beyond the time of the next general chapter. He administers the temporal goods of the Congregation under the direction of the superior general and the vigilance of the general council in accordance with the norms of common law and the civil law of the country. He holds and administers wills and bequests made to the Congregation. He obtains financial reports from the provinces, the regions and those houses directly dependent upon the superior general. He presents a financial report at the meetings of the extended general council and at the general chapter. If he is not a member of the general council, he may be invited into meetings of the superior general and his council when his expertise will prove useful.

[116]

The promoter of the community patrimony promotes research and publishes materials on the history and spirituality of the Congregation. He coordinates the work of the International Resurrection Studies Commission.

The coordinator of formation serves as chairman of the International Formation Commission. As a permanent body,

this commission has as its aim the promotion of international cooperation according to the Constitutions of the Congregation, the sharing of information and experiences in the field of formation with specific reference to the history, spirituality, traditions and current formation programs of the Congregation. The coordinator of formation assists in the formulation of formation programs consistent with the charism and mission of the Congregation.

The generalate archivist is responsible for the historical archives at the generalate.

[117]

Since the superior general is the superior of the entire Congregation, he does not vote in any province or region. The general councillors belong to their respective provinces, regions or those houses directly dependent upon the superior general with the right to active voice.

With the exception of the superior general religious living in the generalate form a distinct religious house. The superior general with the consent of his council appoints the local house superior and the house members may then elect two councillors. Any religious residing in the generalate, with the exception of the superior general, is eligible to be appointed superior. In the matter of electing the provincial or regional superior and councillors in their own province or region, all members, excluding the general councillors, retain active and passive voice in the province or region. The general councillors retain only active voice.

PROVINCIAL AND REGIONAL COMMUNITY GOVERNMENT

[118]

The provincial or regional chapter, which is composed of perpetually professed members of the province or region according to its statutes, is to be so formed that, the entire province or region is adequately represented. It will meet at least every three years. It represents all the members of the province or region and is the highest extraordinary authority on the provincial or regional level. It reviews and assesses community life and work and it evaluates opportunities for future development. The provincial and regional chapters prepare questions and proposals to be submitted to the general chapter. The provincial chapter which precedes the general chapter, elects the delegates to the general chapter.

[119]

The provincial superior assisted by the provincial council is the highest ordinary authority on the provincial level. He possesses personal authority, is responsible for the entire province and is its official representative. Members of the provincial council are elected from among the perpetually professed members of the province. The provincial and his council will coordinate, direct and stimulate the internal and external apostolate of the entire province through close contact with the individual religious and the local communities.

[120]

The regional superior possesses delegated authority from the superior general. He is assisted by his councillors and has responsibilities as described for the provincial in the previous article.

[121]

A province is a union of a group of houses of the Congregation under one superior. A province is a juridical person, and the provincial superior is a major superior who has ordinary and proper authority.

[122]

A region is a group of houses of the Congregation under one superior. A region is a juridical person. The regional superior is not a major superior; he has delegated authority from the superior general.

[123]

A religious of a province or region duly commissioned to work in an area in which his province or region does not have a religious house but another province or region does, should be assigned to that religious house. In local matters of a juridical or financial nature as well as those of daily routine and religious practices, he will be a member of that religious house with active and passive voice and subject to the local superior. For matters pertaining to provincial, regional or

general community levels he retains membership and all rights in his own province or region. However, the religious has the right to petition at any time for permanent status in the new province or region.

[124]

The provincial and regional chapters formulate Statutes for the province or region. These Statutes become binding after a formal decision of the superior general with the consent of his council that the Statutes are not incompatible with the Constitutions or their spirit, and after promulgation by the provincial or regional superior.

[125]

For regions, two councillors will be elected by the religious of the region. These councillors will serve the same function in the region as provincial councillors serve in the province.

[126]

The provincial superior or regional superior is a priest, perpetually professed at least ten years and no less than thirty years of age. He is elected for a three-year term and cannot serve for more than three consecutive terms. The manner of election shall be determined by the Provincial or Regional Statutes. The newly elected provincial or regional superior takes office at the designated time after being confirmed in

office by the superior general with the consent of his council. Before taking office he must make a profession of faith before the superior general or his delegate.

[127]

It is the competency of the provincial superior, after consulting his council:

- a) to accept and dismiss pre-novitiate candidates and to dismiss novices,
- b) to authorize the interruption of the period of the novitiate,
- c) to extend the period of the novitiate, but not beyond six months,
- d) to allow, for a just cause, anticipation of first profession, but not beyond 15 days; and perpetual profession but not by more than three months,
- e) to allow first profession to be made outside the novitiate,
- f) to approve candidates for the rite of admission and for ministries in the Church,
- g) to grant permission to publish writings,
- h) to designate or appoint ordinary confessors for houses of formation after consultation with the community. Members, nevertheless, have no obligation to approach them.

The above powers can be delegated by the superior gen-

eral to the regional superior, who may implement them after consulting his council.

[128]

The provincial and regional superiors will report regularly to the superior general relating the major decisions and actions of the province or region.

[129]

Official visitations are made annually to all the houses of the province or region by the provincial or regional superior or by one of his councillors. The purpose and scope of the provincial or regional visitation is analogous to that of the general visitation. The provincial or regional superior is to present a report to the members of the house visited at the conclusion of the visitation. A report on the results of the visitations will be sent to the superior general. Provincial or regional visitations are not required in the years when the general visitation takes place.

Visitation to houses in the missions can be made by a representative of the provincial superior, who need not be one of his councillors.

[130]

In promoting the spiritual and temporal welfare of a province or region, the provincial or regional superior will be directed by the provincial or regional chapter, the Provincial

or Regional Statutes and the advice or consent of his council.

The provincial or regional superior is to respect reports of the provincial or regional commissions.

[131]

It is the competency of the provincial superior, with the consent of his council:

- a) to approve or reject candidates for the novitiate, for temporary and perpetual vows, for holy orders, including the granting of dismissorial letters for the diaconate and presbyterate,
- b) to establish houses within the country in which the provincial headquarters is located, with the written permission of the local ordinary,
- c) to make appointments of personnel and remove the same according to the Provincial Statutes,
- d) to nominate pastors and administrators of parishes and present them to the local ordinary for approval,
- e) to permit acts of extraordinary administration of temporal goods within the limit set down by the General Directory on Temporal Goods provided they do not involve alienation of a restricted object (Cf. Canon 638§3) or alienation of a sum which exceeds the limit permitted by the Holy See for the respective country.
- f) to petition the superior general and his council for the dismissal of members,

- g) to grant a leave of absence of up to one year, mindful of the common law restrictions,
- h) to submit for both the provincial and general archives the details of an automatically dismissed religious in accordance with the law of the Church,
- i) to act in all other cases in which the consent of his council is required by common or particular law,
- j) to provide for the disposition of the goods of a house that has been suppressed.

The above powers can be delegated by the superior general to the regional superior who may implement them with the consent of his council.

[132]

The provincial superior shall attend all the meetings of the extended general council. For a serious reason, he may designate one of his councillors to replace him at any one meeting; if this is also impossible, he may designate some other representative, who must be knowledgeable and empowered to act in the provincial superior's place.

THE LOCAL COMMUNITY

[133]

The strength of the Congregation is dependent upon the intensity of the spiritual life and the fruitful apostolic life

of each local community. Therefore, individual houses must be vital Christian communities, where the faith, hope and love of each religious is both expressed and developed. Faith is expressed and developed as they share their Christian values, celebrate the Eucharist together and pray together. Hope is expressed and developed when they share one another's sorrows and joys and when they encourage and support one another in pursuit of their spiritual and apostolic goals. Love is expressed and developed by their efforts to bring the care, compassion and forgiveness of Christ to one another and by their efforts' to become signs of the unrestricted quality of his love, by the sincere manifestation of their love for all of the religious with whom they have been asked to share their lives in this particular local community.

[134]

The model of every Christian community is the Trinity where the Holy Spirit is the bond of love between the Father and the Son. It is the Spirit who enabled the early Christians to form a community where they were of "one heart and mind" (Acts 4: 32). Local communities must give witness to the presence of the Spirit as the bond of love among the religious. For this love to be present relationships must be based upon openness, trust, understanding and acceptance. Through the power of the Spirit the religious can become visible signs that it is possible to live together in love, guided by Gospel principles. Community life will serve as a model for the other Christian communities which result from

apostolic efforts. These Christian communities will serve as models for other similar communities within the local Church.

[135]

Bogdan Jański founded the Congregation on the belief that society can be resurrected only through the establishment of Christian communities where the truth that was revealed by Jesus is lived out in love. The realization of his vision calls for the establishment of vital and highly visible local communities as an essential element of the Congregation's mission. This view of its mission helps the religious to understand that the time and energy required to establish vital Christian communities in local houses does not deprive the apostolate of fruitfulness; on the contrary, this expenditure of time and energy is an expression of that apostolate.

[136]

Each house will pursue its spiritual program and apostolic mission on the basis of local decisions, but always in accordance with the spirit of the Congregation and the prescriptions of the Constitutions and Provincial and Regional Statutes. This calls for leadership on the part of the local superior, even while stressing the observance of a collegial spirit.

[137]

The local community meeting was an important element in the life of the community of believers which Bogdan Jański gathered together. At such meetings the religious evaluate their life and mission in the light of the Gospel, of the charism of the Congregation and of the signs of the times. Moreover, they must support, encourage and affirm each other and call each other to conversion through a more faithful response to the values of Jesus. When they trust one another enough to speak the truth in love, the tensions which arise out of their daily living situation are reduced or eliminated through the experience of reconciliation.

[138]

Each local house is to establish a degree of order by setting aside times for prayer, meals, relaxation, celebration and silence. The observance of this order should be carried out in an atmosphere of ease and flexibility. A balance should be maintained between the needs of community life and legitimate personal needs.

[139]

Hospitality for guests is an important value and is a way of giving witness to Christian community living. This hospitality should always be carried out in a spirit of cordiality and, at the same time, in a spirit of prudence and sensitivity to the needs of the religious in order to maintain a degree of silence and privacy allowing for areas strictly reserved to the religious.

[140]

The ill and the aged enjoy a special claim on personal and communal concerns. The ill are an appeal to all for brotherly service within the Community. The aged should always be accorded the gratitude, respect, and care they deserve in their place of residence.

[141]

The established religious houses with their members constitute the basic juridical units in the Congregation. At least three members are required to establish a religious house. In case of necessity, the major superior, with the consent of his council, can group the members of two or more residences to form a religious house.

[142]

Houses ordinarily belong either to a province or to a region. However, there might be houses which should be under the immediate jurisdiction of the superior general, for the sake of more efficient administration.

[143]

A priest of the Congregation can become a local superior five years after perpetual profession. The tenure of office of a local superior should not go beyond two terms (six years). With the consent of his council, the superior general has the authority to confirm him for a third term of three

years. He cannot be appointed a local superior again, even in another house, until at least one year has elapsed. In the same manner, major superiors and regional superiors are not to be local superiors until one year after the expiration of their term of office. The Provincial or Regional Statutes determine how members of a house participate in the selection of the local superior. If elected, he must be confirmed by the proper major superior with the consent of his council; if appointed, there should be suitable prior consultation with each member of the house.

The local superior may be removed or transferred to another office by the major superior with the consent of his council for the good of the Congregation, the good of the superior in question, or because of the superior's failure to fulfill the duties of his office.

[144]

Juridically established houses are to elect two of their members to serve as house councillors. The first councillor elected serves as the substitute for the superior and replaces him in his absence. The house councillors serve the house and the superior according to the prescriptions of the provincial/regional statutes. The elected councillors are confirmed in office by the major superior with the consent of his council.

[145]

A religious should reside in some religious house of

the Congregation in which he can share in common prayer and participate in the life of the local community. If he is unable to reside in a religious house, he is to be affiliated with a religious house of the Congregation. He is subject to the superior of that house in matters pertaining to religious life.

FORMATION

PRINCIPLES OF FORMATION

[146]

The Congregation desires that the religious formation of its members should develop along the lines established by the Church. The directives of the Church include great concern for the suitable human, spiritual, doctrinal, pastoral and professional development of the religious. These directives place a strong emphasis on preserving the spirit of the Founders together with a better understanding of the charism and mission of the Congregation.

[147]

The response of the individual to the call of Christ personally to imitate his life of chastity, poverty and obedience by a life lived in the Congregation marks the beginning of the process of formation. Just as Samuel, when he first heard the call of the Lord, did not know who was speaking to him or what was required of him, so a man, when he enters religious

life, needs help to understand the nature, the dignity and the importance of his vocation. Since the reality of this call is the basis of all formation, directors, in the name of the Congregation, must identify and confirm its presence. Good will on the part of a candidate is not enough. The Congregation believes that the words of Christ addressed to all Christians through Baptism, "It was not you who chose me, it was I who chose you" (Jn 15:16), are equally true of the call to religious life in the Congregation.

[148]

Every call of Christ is first of all a call to personal holiness. Religious profession contributes to an intimate, personal union with the Triune God. Religious profession rooted in the sacrament of baptism, enables the religious to share in Christ's emptying of himself³¹ and his life in the Spirit.³² Therefore, formation aims primarily at fostering the participation of the religious in the paschal mystery whereby, guided by the Holy Spirit, he dies to self in order to live with

³¹ "Rather, he emptied himself and took the form of a slave, being born in the likeness of men" (Phil 2 :7).

³² "If the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Christ from the dead will bring your mortal bodies to life also, through his Spirit dwelling in you. We are debtors, then, my brothers-but not to the flesh, so that we should live according to the flesh. If you live according to the flesh, you will die, but if by the Spirit you put to death the evil deeds of the body, you will live" (Rm 8:11-13).

Christ in God.

[149]

This religious profession is effected in and through the Church. The religious binds himself in a special way to undertake the mission of the church and to spend his life in its service. Formation, therefore, is ecclesial, that is, it seeks to make the religious conscious of his participation in the mission of the church and to develop his talents, so that he is able to carry on the apostolate and spread the kingdom of God. Religious understand that apostolic activity, rooted in and joined to contemplation, belongs to the very nature of religious life; for it is a holy service and work of love entrusted to them by the church to be carried out in its name

[150]

In the formation of the religious, as is the tradition of the Congregation, Mary will be presented as a model. She is the perfect disciple of Jesus and is the model of all who are called to discipleship. Her faith enabled her to accept the gift of God's love and to trust that all the promises made to her would be fulfilled.³³ Her hope enabled her to rely upon the power of the Spirit to form Jesus within her. Her love enabled her to live a life of self-denial and joyful service. Her obedience enabled her to cooperate with all of God's plans

³³ "Blest is she who trusted that the Lord's words to her would be fulfilled" (Lk 1:45).

for her. Her humility led her to accept her own lowliness even while she acknowledged and proclaimed the great things God was doing in her and through her. Our religious will become more perfect disciples of Jesus if they follow Mary, rely on Mary and tend to Christ through Mary.

[151]

Prayer is at the very heart of religious formation. Religious need to be versed in the various forms of prayer, and through time spent in prayer each day, need to experience a deep awareness of God in their lives. Their prayer is to be constant and persevering so that their studies, apostolate and indeed all their activities will flow from a prayerful heart, united at all times with God, our heavenly Father.

[152]

Since prayer and spiritual growth in general take place primarily in the secret of one's heart, it is essential that each person in formation seek and receive proper and competent spiritual direction. This direction is distinct from the guidance one receives from directors in the external forum or from confessors. In regard to the latter, no constraint may be placed upon a religious in his choice of a confessor; he retains a basic freedom of choice.

[153]

In the formation of an integrated and mature religious it is important that all aspects and talents of the religious be developed simultaneously: the physical, emotional, intellectual, spiritual and social.

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In order that the religious may realize his full potential in his vocation, a favorable environment is needed. The Congregation strives to provide an atmosphere of freedom in the context of well-defined personal responsibility. A young religious should be granted the freedom to show initiative and creativity and to develop his talents; moreover he should be urged to use this freedom for the good of the community in which he lives. Trust, dialogue and communication are of the utmost importance in exercising this freedom. Freedom exercised in this responsible manner will enhance the quality of obedience as the religious grows from a more external submission to authority to a healthier sense of co-responsibility for the work and well being of the Congregation. This exercise of freedom and responsibility should develop in gradual stages according to the age and maturity of the individual religious.

[155]

Let there be unity of heart and mind between religious and those in authority. This union implies a common responsibility for the present and future good of the Congregation. Unity promotes the exercise of fraternal correction and

prevents fear and human respect from deterring a religious from sharing with his brother and, if necessary, with the proper authorities his certain knowledge of serious defects in one of his confreres.

[156]

A religious will make the greatest progress in personal growth where there is trust and respect among all the members. This trust and respect is strengthened by encouragement and acceptance and is motivated by truth and charity. Love flowing from truth must be the predominant force of the entire formation process.³⁴

[157]

Human development proceeds by gradual stages, and divine grace respects the human condition. Therefore, formation should emphasize a gradual and progressive development in learning the theory and practice of intense Christian living within religious life and in forming sound convictions leading to mature decisions and total dedication. For the cleric, this formation will take place in the environment of the pre-novitiate, novitiate and seminary; for the brother, in the pre-novitiate, novitiate and juniorate. The Constitutions and Provincial or Regional Statutes determine the nature and length of these stages of basic formation.

³⁴ “Love one another with the affection of brothers. Anticipate each other in showing respect” (Rm 12:10).

Continuing formation for all members takes place in the local religious houses.

NOVITIATE FORMATION

[158]

Although the candidate becomes familiar with certain aspects of religious life in the pre-novitiate program, formal introduction to the religious life begins with the novitiate. Under the guidance of a novice master, the novice becomes acquainted with the evangelical counsels and their practice, with the charism and mission of the Congregation, its history and life. He continues to discern whether he is being called by the Lord to the religious life and to the Congregation. Superiors must also discern whether the novice has a true vocation.

[159]

The novitiate is a time for the novice to prepare to deepen his commitment to the Risen Christ through the profession of vows in the Congregation of the Resurrection. This preparation requires growth in self-awareness and self-acceptance. It is also important that the novice gradually grow in his awareness of the demands of God's call so that, like Jesus, he can always do what is pleasing to the Father.³⁵

³⁵ “The one who sent me is with me. He has not deserted me since I always do what pleases him” (Jn 8:29).

POST-NOVITIATE FORMATION

[160]

The goal of the post-novitiate formation is the personal development of the whole man: to help him grow in Christian maturity by becoming more aware of his sinfulness and God's merciful love, to help him deepen his vowed commitment to the Risen Christ, to help him adapt his personal life in order to strengthen common life and to help him develop his gifts and talents so that he may use them in the apostolic work of the Congregation.

[161]

Spiritual formation continues along the lines laid out in the novitiate program: a deepening awareness of the life and works of the founders, a growing union with the Risen Christ through prayer and the exercise of fraternal charity in living the common life in simplicity and an increasingly self-disciplined life based on the Gospel which witnesses to the death and resurrection of Christ.

[162]

Doctrinal formation continues through growth in the personal assimilation of the mysteries of faith and in the ability to communicate these mysteries in terms understandable to the culture and the times.

[163]

Apostolic involvement is an integral part of the program. Apostolic activities are chosen to enable the religious to experience the joy as well as the difficulty involved in spreading the kingdom of God through the renewal of society.

FORMATION FOR MINISTRY AS PRIESTS AND PERMANENT DEACONS

[164]

The priest and permanent deacon require professional competence in many areas including philosophy, theology and counselling. They should be well-educated men whose learning is permeated with Christian values that they have integrated into their lives.

FORMATION FOR MINISTRY AS BROTHERS

[165]

The ministry of a brother embraces all the areas of the apostolic work of the Congregation except those which require holy orders. The brother's specific role in the apostolate will be determined according to the needs of the Congregation and his personal abilities and interests. He should acquire competence in his field of endeavor so that he may appreciate better his talents and his ability to contribute to the

Community in which he is engaged.

DIRECTORS OF FORMATION

[166]

Those responsible for formation (masters of novices, rectors of studies, directors of brother formation, spiritual directors and their assistants) should be mature religious adequately prepared for these offices and filled with the spirit of the church and the charism of our Congregation. They have the responsibility of knowing and following ecclesial laws and decrees in regard to the admission of candidates to the novitiate and the promotion to vows and holy orders. A collaborative effort by the directors at the various levels is necessary in order to bring about an integrated and complete program of formation. However, each is responsible directly to the provincial or regional superior to whom reports are to be submitted on request.

[167]

Directors of formation should be careful to respect the human dignity and the special divine vocation of persons entrusted to their care. In guiding the growth and development of the individual, directors will take into account his natural and supernatural endowments, as well as his interests and inclinations, so as to enable the individual with these special God-given talents to make the greatest possible contribution to the work and progress of the Congregation. The

directors shall supply the provincial or regional superior with information concerning the individual's special talents and interests. This information should influence the assignment of the individual, as far as this is compatible with the apostolate and the needs of the Congregation, in order to provide all atmosphere of joy in which the individual can work and fulfill his call in the plan of salvation, "in roles of service for the faithful to build up the body of Christ" (Eph 4: 12).

[168]

A permanent Formation Commission shall aid the provincial or regional authorities and serve the directors of formation in their tasks.

[169]

Each member is charged with the serious obligation and responsibility of fostering and developing vocations for the Congregation. The vocation director will lead and animate these efforts. If any other duties are assigned to him, they should be so arranged that they would not be an obstacle to this important work. The Congregation has the right to make itself known in order to foster vocations and seek candidates.

CONTINUING FORMATION

[170]

The Congregation has the responsibility to provide opportunities necessary for the continuing formation of its

members after they have completed their formal period of training. This need is obvious from the complexity and increased demands of contemporary ministry. In order to meet these demands, the religious have an obligation to foster their own spiritual and professional growth by spiritual direction, personal reading, private study and by attendance at seminars, workshops and other study programs. It is highly recommended that the religious who have been trained professionally in an area that can be beneficial to all share the results of their training with other members of the Congregation.

CANDIDATES, NOVICES, AND PROFESSED

[171]

Before admission to novitiate there should be a period of orientation. It is preferable that this orientation should not take place in the novitiate house.

[172]

Before any candidate is admitted to the novitiate, he should be evaluated carefully by a board of examiners so that a judgment can be made of his physical, moral and intellectual qualities. It is recommended that the services of a prudent and qualified psychologist be employed to assist in judging the human and emotional maturity of the candidates. The board of examiners report concerning a candidate's suitability for admission should be sent to the major superior

who, with the consent of his council, accepts or rejects the candidate according to the norms of common law.

[173]

The board of examiners is composed of religious perpetually professed and qualified for their task. They are appointed by the major superior and his council for a period of three years and may be reappointed. One of the members, appointed as a delegate of the major superior, acts as the chairman of the board of examiners.

[174]

In order that the novitiate be valid it must include twelve months spent in the community of the novitiate itself. The major superior can permit a group of novices to live in another house of the Community designated by him for a stated period of time.

To complete the formation of novices, in addition to the time mentioned above, the Provincial/Regional Statutes may determine one or several periods of apostolic experiences to be spent outside the novitiate community according to local needs and customs. However, the novitiate is not to extend beyond two years.

With due regard for all that was mentioned earlier, absence from the novitiate which lasts more than three months, either continuous or interrupted, renders the novitiate invalid. An absence of more than 15 days must be made up.

[175]

The Congregation's religious garb for priests consists of clerical garb according to the requirements of common law and legitimate local custom. For brothers, deacons and seminarians the habit is an adaptation of the clerical garb according to approved provincial or regional practice.

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The daily program of the novitiate: spiritual exercises, studies, apostolic work to be undertaken, and other activities pertaining to the novitiate are to be decided by the master of novices in conjunction with the formation commission according to Provincial and Regional Statutes.

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Novices enjoy all the privileges and spiritual favors granted to members of the Congregation. If they die as novices, they have a right to the same suffrages as those prescribed for professed members. Novices shall not be promoted to holy orders during the novitiate.

[178]

Novices retain not only ownership of their property but also its administration, use and usufruct, but in such a way that they may not dispose of anything without consulting the master of novices. The master of novices, furthermore, must guard against any violation of the spirit of poverty. If during

the novitiate the novices should renounce his benefices or property or encumber the same, such renunciation or encumbrance is not only illicit but *ipso jure* invalid.

[179]

Before the profession of vows, the novices must present to the major superior a written petition in which they explicitly testify *to* their vocation to the religious state. This petition is to be kept in the archives of the Congregation. The delegate of the major superior shall diligently ascertain the intention of the novices two months before the end of the novitiate. He shall seek confidential information regarding the things that concern the admission of the novices to the vows from the master of novices, from the novices, and also from the religious residing in the novitiate. Thereupon, he shall assemble all the perpetually professed of that place with the exception of those who will afterwards vote in council, in order that they may declare by a secret ballot whether the novices should be admitted to vows. The delegate shall then write and sign a report of all that has been done and ascertained, using great discretion when noting material received in confidence. The same procedure is to be followed for promotion to perpetual vows.

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It pertains to the respective directors of formation to recommend candidates for vows, ministries and orders.

[181]

Before admitting a novice to first vows or a religious to final vows, the board of examiners follows the same procedure in regard to evaluation and investigation as was followed in regard to the admission of novices. The major superior, with the consent of his council, accepts or rejects the candidate.

[182]

Before their first profession, members are to cede the administration of their goods to whomsoever they wish, and freely make dispositions concerning the use and enjoyment of these goods. At least before perpetual profession, they are to make a will that is valid also in civil law. Before pronouncing vows, all must make a spiritual retreat for a period of at least five full days.

[183]

Two months before his first year of vows has elapsed, the religious shall make a formal petition in writing to the major superior to renew these vows for another year. The period of temporary vows shall last for no less than three years and no more than six years, counting the time continuously, after which time perpetual profession is made. In the case of clerics, perpetual profession is required before the reception of holy orders.

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Vows, temporary or perpetual, are pronounced during Mass, in the presence of the religious community, according to the following formula:

I, NN, in the presence of Almighty God, of the Most Blessed Virgin Mary, and of all the saints of the Lord and before you, Father (General, Provincial, Delegate of the Major Superior), vow to God, (for one year or perpetual) chastity, poverty and obedience in this Congregation of the Resurrection of our Lord Jesus Christ according to its Constitutions. May God help me to keep faithfully this commitment.

The major superior or his delegate presides at the Mass and receives the vows. If the one making his profession is a priest, it is appropriate that he concelebrate at this ceremony.

[185]

The document of profession, written and signed by the religious who has made it and attested to by the major superior or the priest delegated to receive it and by two other witnesses, shall be preserved in the Congregation's files.

[186]

Procedures concerning the acceptance of members from other religious communities are governed by the law of the

Church with the addition of the following specific regulations:

- a) for a temporarily professed member of another religious community who transfers to the Congregation, the time spent in probation in the other community and in the Congregation should not exceed nine years, safeguarding however, a necessary four-year probation period in the Congregation which would include novitiate;
- b) for a perpetually professed member of another religious community who transfers to the Congregation, the time spent in probation in the Congregation will be three years including the novitiate.

[187]

With regard to departure or separation from the Congregation, the norms of common law will be followed. Dismissal of a religious whether of temporary or perpetual vows requires a collegial vote of the Superior General and Council in accordance with Canon 699.

[188]

If a religious is dismissed from the Congregation or if he leaves of his own accord, he may not make any demands of the Congregation in return for the work done.

APOSTOLIC LIFE

PRINCIPLES

[189]

Since the Congregation is dedicated to the Lord's paschal mystery, it strives to live the new life and hope of this mystery in every phase of its apostolic life, so that the religious achieve their own resurrection and that of society. These apostolic endeavors always take into account the demands of a changing world and the needs of the contemporary church as well as the needs of community life.

[190]

The Congregation considers itself called to every kind of ministry in which the charism of our Founder and his disciples can be realized: to enliven the hope based on God's unconditional love and to work for our personal resurrection and that of society. It is necessary, however, that the manner of realizing this mission be in accord with our tradition. Therefore, the Congregation recognizes as its own those ministries in which religious—themselves being a model of Christian community—will be able to create communities, to work together with the laity, and to maintain and deepen their international character.

Examples of these ministries which had and still

have a great significance for us are education and parish work. Also it is essential to carry on these ministries according to the charism of the Founder and in a manner which is in accord with our tradition.

[191]

For the Resurrectionist, the apostolate represents a call through Christ to lead an apostolic life imbued with a deep and lasting faith, “without which it is impossible to please God” (Heb 11:6). Faith is the necessary condition for effective apostolic activity. The religious are to pray for this faith along with the apostles: “Lord, increase our faith” (Lk 17:5). This faith will permeate the religious’ entire life, mobilizing his efforts in the apostolate.

[192]

Under the pressure of apostolic activity, the Resurrectionist will maintain a unity in his work and spirituality. Christ lives and acts in him and he grows in Christ through his ministry. He loves people with the love of Christ and he is concerned for their spiritual welfare. The desire to bring each person to Christ vivifies his apostolate and makes him ready and capable of overcoming any obstacle and, if need be, of laying down his life for the salvation of all men. His entire religious life will be filled with an apostolic spirit, and his apostolic life permeated with a religious spirit.

[193]

In this spirit, each Resurrectionist can be occupied with the work of Christ and acquire a spirituality proper to a pastor of God's people. He will learn to renounce his own convenience in order to exercise greater efforts in fulfilling his pastoral duties and in implementing new approaches to pastoral ministry under the inspiration of the Holy Spirit. Moreover, he will actuate the spirit of the Congregation which demands that he die to self and rise with Christ in order that his new life with Christ will benefit the people of God. Let him minister joyfully so that the new order established by the Risen Christ is made manifest.³⁶

[194]

Each member of the Congregation shall regard it his duty to be concerned about vocations. Let him "beg the harvest master to send out laborers to gather his harvest" (Mt 9: 38). Let him remember, too, that it is especially through brotherly love and the joyful fulfillment of his apostolate that the religious will attract others to share his dedication.

³⁶ Rev 21: 1-10 (A new heaven and a new earth).

[195]

The Congregation strives to bring an ecumenical spirit to every apostolate. It is concerned about people of all persuasions, yet avoids a false conciliatory approach, superficiality or imprudent zeal. Its activity must be in harmony with the faith which the Catholic Church has always professed. It is also important that the religious pray for unity, dialogue on differences and cooperate in common concerns. In this way they can extend their love to all and give witness to Christ.

[196]

The religious will help the laity to discover the power of the Holy Spirit working in the sacraments of Christian initiation, and in this way introduce them to responsibility for the mission of the church. They will acknowledge the dignity of the role of the laity in the life of the church, listening to their voice with fraternal concern and taking into account their desires, points of view, experience and competence. The religious recognize that the laity have a specific ministry in the service of the church, and therefore will give them a free hand and encourage their initiative. They will provide opportunities for the religious education and continuing formation of the laity.

It is a part of our tradition that there are association of laity living the Resurrectionist charism and

mission, according to their state of life. The presence of the laity in our ministry ought to mean a real collaboration – the laity working with us in genuine communion with the Church.

[197]

While the apostolic endeavors of the Congregation are primarily concerned with the faithful, the religious shall regard those outside the fold, especially those who belong to no church and the alienated, as waiting for them to share the joys and fruits of God's kingdom.

[198]

Religious working among people of nationalities other than their own are strongly exhorted to acquire a thorough knowledge of the language, culture and customs of the people they serve as well as their own. This knowledge will enable them to render greater service to the people of God, to witness more effectively for Christ and to insure their own greater self-fulfillment.

[199]

To assess better the needs of the time, each province and region should form educational policy and parochial policy in the light of the Constitutions and according to the needs of the particular country. The manner of

achieving this formulation is left to the discretion of the individual province or region.

EDUCATIONAL APOSTOLATE

[200]

True to the spirit of its founders, the Congregation considers its work in education to be a fruitful aspect of its apostolate and, under the guidance of the church, directs its energies to all phases of this work, including the direction of educational institutions at every level. The educational and parochial apostolates work together to achieve the common goal of the Congregation which is the resurrection of society.

[201]

The goal of the educational apostolate is the development of the entire human person. This end is accomplished by cultivating the intellect and fostering right judgment, thereby leading people to God, the source and end of all wisdom and knowledge. The religious must instill in people a sense of personal dignity, freedom and mission and create a faith community alive with the spirit of the Risen Christ. In the educational apostolate the religious are committed to a meeting of intellectual and spiritual values.

[202]

The religious will strive to nourish in others a deep appreciation and love for truth whose source is Christ, “the way, the truth and the life” (Jn 14: 6). By their teaching and research they encourage others to become actively involved in the search for truth through scholarly investigation engaged in with due freedom, through reflecting on their own life experiences and through questioning the world around them.

[203]

The religious will endeavor to instill in others a sense of personal dignity, freedom and mission. The sense of personal dignity derives from man's creation, redemption and call to communion with God. From a recognition of the God-given dignity and freedom flows a sense of mission, evident in the lives of the religious. This sense of mission prompts the individual to respond to the needs of other people at every social level and to take an active part in one's own parish, country and world community with a view to the resurrection of society. Of special concern is the developing of leaders in every professional field, not the least of which must be spiritual leaders in the religious life and priesthood.

[204]

The religious will strive to create faith communi-

ties described in the Acts of the Apostles³⁷ and the writings of Bogdan Janski which provide an experience of Christian life, worship, friendship and affirmation. In such communities people can deepen their appreciation for their Christian, cultural and national heritage, while simultaneously learning to transcend the limitations of personal background and the prejudices of social class, culture or nationality.

[205]

The religious will look upon their educational institutions as excellent places in which to develop Christian community. In these institutions they seek to create an atmosphere of freedom and responsibility while maintaining the discipline necessary to attain the ideals of the Christian community. They also strive to maintain a fundamental and reverent respect for the integrity and individuality of both students and teachers. Openness and availability to their students and co-workers will be an important means of fostering Christian community.

[206]

The experience of Christian community living in the local houses helps us to create Christian community

³⁷ “They devoted themselves to the apostles’ instruction and the communal life, to the breaking of bread and the prayers” (Acts 2 :42).

in the Congregation's educational institutions. Community living teaches the religious to become more like Christ and to become an example of true Christian living for their students and co-workers. Each of them has a personal responsibility in this regard, so that he can say with Saint Paul: "Imitate me as I imitate Christ" (1Cor 11: 1).

[207]

As educators, the religious recognize their responsibility to be professionally competent. They also pursue ongoing formation in accord with the wishes of the Congregation, their own talents and abilities, and the welfare of those entrusted to their care.

[208]

The religious should strive to lead those with whom they work in the educational apostolate to share in the educational goals and objectives of the Congregation.

[209]

In the educational apostolate the religious will work in cooperation with the local church through their own participation in its life and by leading their students to a similar active participation.

PARISH APOSTOLATE

[210]

The Congregation considers one of its principal works to be the parish apostolate since the parish constitutes the basic unit of the ecclesial community. The religious working in the parish apostolate will exercise special care so that the parish will become one family, united in the Spirit and love of Christ, on the model of the first Christian community in Jerusalem where “the community of believers were of one heart and one mind” (Acts 4:32).

[211]

The building up of the church is effected in the parish especially by means of the family. The family deserves special attention so that, as the domestic church, it will find its rightful place in the mission of the parish. The family will realize its apostolic vocation through mutual love and common prayer, by living a life of mercy, justice and charity and by serving all people, especially those in need.

[212]

The formation of the new person is the common mission of the family and of the church. For this reason the fundamental motive for all the Congregation’s pastoral efforts in its parishes for the benefit of children and youth, will be the concern for the new person, reborn

through the sacrament of baptism, the Christian's first resurrection. The formation of children and youth is accomplished through catechesis, retreats, liturgy and other pastoral means. All ministry should reflect the joy of the paschal mystery.

[213]

Just as the man at the sheep pool who had suffered thirty-eight years with no one to aid him until the Lord Jesus came to him,³⁸ so too, the sick, the aged, the lonely and all people finding themselves in any other kind of need, await the special care and attention of the religious. Programs of sacramental and social ministry to the sick and elderly will constitute an integral part of the Resurrectionist parish apostolate. An effort must be made to bring such people to the awareness that, when united with the sufferings of Christ, their suffering has great value for the church and for themselves, since it can lead to their own participation in the glory of the resurrection.

[214]

The parish is a community made up of smaller communities through which the faithful will be able to realize their responsibility for the church. For this reason, the Congregation supports and encourages communities of the faithful. Such communities develop personal

³⁸ Jn 5:19

growth and promote friendship and cooperative effort in the parish apostolate.

[215]

The center and source of true spiritual life among the members of the parish family is the liturgy, especially the Eucharist. Through liturgical celebrations Christ, ever present in his church, gives perfect praise to God and makes people holy. Because it is an action of Christ, the High Priest, and of his body the church, the liturgy is a sacred action, surpassing all other activity in efficacy. Consequently, the religious will regard it as their duty to insure that the faithful participate knowingly, actively and fruitfully.

[216]

In the liturgy, the priest or deacon acts in the person of Christ. Therefore, they will preach God's word and not their own. They will prepare themselves diligently to proclaim the word of God and they will make their lives conform to the truth they speak. "I charge you to preach the word, to stay with this task whether convenient or inconvenient -correcting, reproving, appealing- constantly teaching and never losing patience" (2 Tim 4: 2).

[217]

Parishes will foster devotion to Mary, the Mother

of the Church. Her spiritual maternity began at the Annunciation and will continue until Christ has been formed in all members of his body, the church. Mary prayed with the disciples for the outpouring of the Spirit on the church at the first Pentecost. She continues to be active in the outpouring of the Spirit upon the church, upon the Congregation and upon the people to whom the religious minister. Her aid and intercession are important if the apostolic activities of the Congregation are to be fruitful.

[218]

In the administration of parishes, the religious are subject to the ordinaries in conformity with general ecclesiastical law. Those who are nominated to a parochial office receive it from the Bishop; nevertheless, they will exercise it with due regard for the charism and traditions of the Congregation.

[219]

The pastor administrates parochial property according to the prescriptions of ecclesiastical law. The local superior directs the affairs of the house. However, the duties of pastor and superior may be performed by the same individual.

MISSIONARY APOSTOLATE

[220]

The Congregation will be involved in the missions to the extent which the Church expects an active religious institute to be involved. It will exercise missionary activity in those areas where there exists great spiritual and material need. It will focus its activity on developing and forming the local church into a community of faith, hope and love according to its culture. The whole purpose of this activity is to make the human race form one people of God, coalesce into the one body of Christ and be built up into the one temple of the Holy Spirit.

[221]

Because of the complexities of mission projects, major superiors must respond to the needs of missionaries with special attention. The following areas merit their attention:

- a) to assure that religious going into the missions are well prepared for their assignment,
- b) to visit the missions on a regular basis and for a length of time in order to become acquainted with the ministry performed,
- c) to care for the material needs of the religious when local support is insufficient,

- d) to encourage all community members to support the men in the missions with personal interest and prayers.

The superior general has the authority to recruit and appoint members to serve in the missions of the Congregation after consultation with the provincial or regional superior.

Members appointed to the missions will be appointed for a specific term and they will come under the jurisdiction of the superior general as members of a House directly dependent upon the superior general.

SPIRIT OF THE CONSTITUTIONS

[222]

We will have at heart the study of our Constitutions since we have obliged ourselves to live by these Constitutions and regard them as our rule of life. The loving and faithful observance of them, not by mere attachment to the letter which kills but by loving submission to the spirit that gives life, will help us to know God's will more clearly and intimately and lead each member of the Resurrection Community to the fullness of his consecration to the Risen Christ.

THE DECREE OF PRAISE

In an audience granted by His Holiness to the undersigned Most Reverend Secretary of the Sacred Congregation of Bishops and Regulars on the 14th day of September, 1860, His Holiness, in view of the commendatory letters of the Most Eminent Vicar of Rome, of the Most Eminent Archbishop of Paris, and of the Bishops of Tivoli, and Hamilton, has praised and commended the scope outlined, that is, the purpose of the above-mentioned pious society; ratifying the simple vows pronounced by its members, and permitting the same simple vows of poverty, chastity and obedience to be pronounced in the future on the completion of a year of novitiate; safeguarding, in all things, the jurisdiction of local Ordinaries and the provision of patrimony for sacred ordination. He has, furthermore, commanded that this Sacred Congregation be informed every two years of the state of this same pious society.

L.....S

A. Arch. Philip., Secretary

THE DECREE OF APPROBATION OF THE INSTITUTE

The pious Society under the title of the Resurrection of our Lord Jesus Christ, founded at Paris as early as the year 1836 by some young men of Poland, spread within a short time through various parts of Europe and America. Wherefore, in view of the commendatory letters of the Most Eminent Vicar of Rome, of the Most Eminent Archbishop of Paris, of the Bishops of Tivoli and Hamilton, it was praised and commended by the Supreme Pontiff, Pope Pius IX of happy memory, in an audience granted on the 14th day of September, 1860, in which also the simple vows pronounced by its members were approved, and it was granted that the same simple vows of poverty, chastity and obedience could be pronounced in the future on the completion of a year of novitiate. The end, which was proposed in the Constitutions for this pious society, is one's own sanctification and that of others. As time went on, this pious society with the help of God increased more and more, and everywhere its members with great profit to souls are making every effort to attain the end that it has proposed to itself. Recently, the Superior General has urgently besought His Holiness, Pope Leo XIII, to deign to approve the pious society and its Constitutions a copy of which he presented. The request was transmitted to and then sedulously and diligently considered by this Sacred Congregation that has charge of

the affairs and consultations of Bishops and Regulars, and its findings were reported to our Most Holy Father by me, the Cardinal Prefect of this same Congregation, in an audience granted on the 16th day of February, 1888. Now, His Holiness, in view of the increase of this pious society and the abundant fruits that accrued from it, and of new commendatory letters from the Ordinaries of the places where houses of the pious society are found, has approved and confirmed this same society as a Congregation of simple vows, safeguarding the jurisdiction of the Ordinaries in accordance with the prescriptions of the Sacred Canons and Apostolic Constitutions. However, he ordered this rescript "Postponed" and in the meantime, further observations shall be made and communicated in the usual manner.

Given at Rome from the Secretaries of the Congregation of Bishops and Regulars under the date of the 10th March, 1888.

Fr. Aloysius Eps. Calinicen.,
Secretary

I. Card. Masotti, Prefect.

DECREE

His Holiness, Leo XIII, by Divine Providence Pope, in an audience granted to the under-signed Cardinal Prefect of the Sacred Congregation of Bishops and Regulars on the 17th day of February, 1902, in view of the commendatory letters of the Ordinaries of those places in which the Institute of the Resurrection of our Lord Jesus Christ is found, has graciously approved and confirmed the officially corrected Constitutions described above, as they are contained in this copy, the autograph of which is preserved in the archives of this same Sacred Congregation, and accordingly the Constitutions themselves are approved and confirmed according to the present decree, saving the jurisdiction of the Ordinaries in accordance with the Sacred Canons and Apostolic Constitutions.

Given at Rome from the Secretaries of the above-mentioned Sacred Congregation of Bishops and Regulars on the 5th day of March, 1902.

L....S

Fr. Jerome M. Card. Gotti
Prefect

Al. Budini, Sub-Secretary.

**SACRA CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SAECULARIBUS**

Prot. n. R. 13 - 1/81

DECREE

The Congregation of the Resurrection of Our Lord Jesus Christ, whose generalate is in Rome, promotes the resurrection of society through the proclamation of the Paschal Mystery primarily in the ecclesial apostolates of parish ministry and Christian education.

In accordance with the directives of the Second Vatican Council and of other prescriptions of the Church, the Institute has prepared a new text of Constitutions which, after a period of trial and the vote of the Chapter, the Superior General has respectfully presented to the Holy See for approval.

This Sacred Congregation for Religious and Secular Institutes, after the examination of the text by consultants and taking into account the favorable vote of the “Congresso” which took place on June 25 of this year, with the present decree approves and confirms the Constitutions with the changes established by the same “Congresso”, according to the original text which is kept in the archives of this Sacred Congregation, observing what by law ought to be observed.

May fidelity to the Resurrectionist charism, so deeply rooted in the Paschal Mystery, lead the members of the Congregation to personal resurrection in union with Jesus, to be a vital Christian community which is a living sign of the gospel values of justice, truth and love, and to establish Christian communities in which all can experience the hope, joy and peace of Christ's Resurrection.

Rome, July 2, Anniversary of the death of the Founder, Bogdan Janski, in the year 1982.

E. Card. Pironio, Pref.

**é Augustine Mayer, O.S.B.
Tit. Archbishop of Satriano**

**CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SAECULARIBUS**

Prot. n. R. 13 - 1/87

DECREE

This Congregation for Religious and for Secular Institutes, by virtue of its authority to erect, guide and promote institutes of consecrated life, after careful consideration of the modifications introduced into the approved constitutions to bring them into harmony with the Code of Canon Law, accedes to the request of the Superior General of the Congregation of the Resurrection of Our Lord Jesus Christ, acting with his Council, and hereby approves within the limits of Canon Law, these same modifications as amended according to the observations of this Congregation. May the generous living of this completed text encourage all the members of the Congregation to an ever deeper commitment to their consecrated life in accordance with the spirit of their founder, Bogdan Jański, and united in the joy of the risen Lord.
Given at Rome, November 22, 1987
Feast of Christ the King

Jerome Cardinal Hamer, O.P.
Prefect

Vincentius Fagiolo
Archbishop Emeritus of Chieti-Vasto
Secretary

**CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE**

Vatican, 6 April 2000

Prot. N. R 13 - 1/2000

Thank you for your letter of 27 December 1999, with which you presented the amendments proposed by the 1999 General Chapter in the Constitutions of the Congregation of the Resurrection of Our Lord Jesus Christ. We appreciate the clear manner in which they were presented.

Having completed our study of the revisions, with this letter we are pleased to approve the changes, as presented, in articles 15, 18, 42, 76, 84, 91, 106, 107, 116, 118, 146, 158, 190, and article 212/195. Should you be reprinting your revised text at some point, we would be grateful to receive a copy for our library collection.

With best wishes and prayer that this Jubilee Year be one of great blessings for your Congregation, I remain

Yours sincerely in Christ,

Eduardo Card. Martinez Somalo
Prefect

Jesús Torres, CMF, Undersecretary