

CONGREGATION
OF JESUS AND MARY
(Eudists)

CONSTITUTIONS
AND
PRACTICAL RULES

N.B. The text approved by the Congregation for Religious and Secular Institutes is the French language version. This translation is provided for practical purposes but has no official character.

TABLE OF CONTENTS

Pages

DECREE of the Congregation for Religious and Secular institutes
... 5

INTRODUCTION7

1

CONSTITUTIONS

Chapter 1 - THE CONGREGATION OF JESUS AND MARY1 5
Chapter II - TOGETHER FOR THE MISSION1 9
Article 1 Living the Mission of the Church1 9
Article 2 The Apostolic Community2 0
A. The Work of Evangelization
"The Exercises of the Missions2 2

B. The Formation of Good Laborers of the Gospel
"The Exercises of Seminaries2 4
Article 3 : The Fraternal Community2 5
A. United in Prayer2 5
B. United in Sharing2 7
C. In the Footsteps of Christ2 9
D. The Eudist Communities3 1
Chapter III - EUDIST FORMATION3 5
Chapter IV - GOVERNMENT OF THE CONGREGATION4 5
Article 1 The Community4 6
Article 2 The Province4 8
A. The Provincial Assembly4 9
B. The Provincial Council5 1
C. The Provincial Superior5 2

	Pages
Article 3 : The Congregation	5 5
A. The General Assembly	5 6
B. The General Council	6 1
C. The Superior General	6 3
Chapter V - THE ADMINISTRATION OF TEMPORAL GOODS	6 9

PRACTICAL RULES

Chapter I - THE CONGREGATION OF JESUS AND MARY	7 7
Chapter II - TOGETHER FOR THE MISSION	7 8
Chapter III - EUDIST FORMATION	8 3
Chapter IV - GOVERNMENT OF THE CONGREGATION	8 9
Chapter V - THE ADMINISTRATION OF TEMPORAL GOODS	1 2 6

FORMULARIES

Formulary to be signed when entering probation	1 3 5
Formulary for incorporation, composed by St. John Eudes	1 3 5
Formulary to be signed at incorporation time	1 3 6
Formulary for renewing the incorporation promises	1 3 7
Formulary to record the installation of local superiors	1 3 7
Formulary to record the installation of provincial superiors	1 3 8
Formulary to record the installation of the Superior General	1 3 8
Profession of Faith	1 3 9
Formulary with which to conclude the Acts of an Assembly	1 4 0

ANALYTICAL-INDEX	1 4 1
------------------------	-------

SACRA CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SECULARIBUS

Prot. No. R.6 - 1184

DECREE

The members of the Congregation of Jesus and Mary, whose General house is in Rome, also called "Eudists" after the name of their founder, Saint John Eudes, have received from him the will and means to tend towards the perfection which is required of a Christian and a priest to be pleasing to God, in order to be able to work effectively at either the salvation of souls through the missions and other functions of the priesthood, or the formation and sanctification of priests, especially through the exercises of seminaries.

In keeping with the decrees of the Second Vatican Council, the Eudists have drawn up a new text of their Constitutions in harmony with the Code of Canon Law. Following the vote taken by the general assembly, the Superior General presented this text to the Holy See for approval.

The Congregation for Religious and Secular Institutes, after submitting the text to the Consultors for examination, and taking into account the favorable vote of the Congress, approves and confirms the text as modified by said Congress, in the form of the French language copy preserved in its Archives, on condition that all that is prescribed by Canon Law be observed.

This Holy Congregation expresses the wish that all Eudists may be deserving of the blessing which their founder expressed in the preface of the first Constitutions: "Blessed are the members of this little Congregation who will faithfully and willingly observe these Constitutions, for they will be following in the footsteps of the Son of God and his Blessed

Mother and will become the true children of their most lovable
Reart." (O.C. IX, 64).

Given at Rome, on June 28, 1984, the Feast of the
Sacred Heart of Jesus.

+ V. Fagiolo

+ fr. Jérôme Hamery O.P.

Sec.

Pro-Pref.

* O.C. refers to the complete Works of St. John Eudes, in French:

"Oeuvres Complètes".

INTRODUCTION

SAINT JOHN EUDES

John Eudes was born in 1601, in the village of Ri, in Normandy, France. After completing his studies at the Jesuit College in Caen, he entered the Congregation of the Oratory of France, founded in 1611 by Cardinal de Bérulle. Accepted by the founder himself on March 25, 1623, John Eudes was ordained to the priesthood on December 20, 1625. During that time, he assimilated the Christocentric spiritual thought of de Bérulle and shared his enthusiasm for "restoring the priestly order to its full splendor". Imbued with this spirit, as an apostolic missionary, he evangelized many towns and cities of Normandy, Ile-de-France, Burgundy and Brittany.

He recognized the pressing need for contributing to a reform of the clergy, and founding a seminary at Caen appeared to him as indispensable. To do so, he left the Oratory and, on March 25, 1643, with a few other priests, founded a congregation dedicated to the spiritual and doctrinal formation of priests and candidates to the priesthood, while pursuing the work of parish missions. Other seminaries were soon added to the one at Caen. Thus, the Congregation of Jesus and Mary was born.

A man of accomplishments, he also founded the Order of Our Lady of Charity to provide haven and assistance to women and young girls mistreated by life.

He brought people to love Christ and the Virgin Mary by speaking tirelessly about their Heart, the sign of the love God shows for us and the communion to which we are called. To offer them liturgical worship, he composed Masses and Offices in their honor and had the first Feast of the Holy Heart of Mary

celebrate on February, 8 , 1648, at Autun, and the feast of the Heart of Jesus celebrated on October 20, 1672.

Moreover, through his many writings, he helped spread the spiritual teaching of his masters who were members of Bérulle's Oratory, while giving it his own personal touch to the point ~there he came to be regarded as a spiritual master in his own right.

He died on August 19, 1680 and was canonized by Pope Pius XI on May 31, 1925.

THE EUDISTS

After the death of its founder, the Congregation continued to develop. On the eve of the French Revolution (1789), Eudists directed some fifteen seminaries as well as a few colleges and parishes.

The Revolution closed the houses and scattered the Fathers. Four of them, including Francois-Louis Hébert, coadjutor to the Superior General, were martyred in Paris and beatified in 1926.

Slowly and with great difficulty, the Congregation was restored in 1826 by one of its former members, Father Pierre Blanchard. The Eudists then concentrated their efforts on the urgent task of providing Christian education in colleges. From 1883 on, the opening of several seminaries in Colombia made it possible for them to resume the traditional work of their society. In 1890, they settled in Canada.

In 1984, the Congregation is present in eight countries with its members assigned to four provinces, namely: the French Province (France, Ivory Coast, Bénin), the Colombian Province (Colombia, Ecuador), the North American Province (Canada, United States) and the Venezuelan Province.

- 9 - THE CONSTITUTIONS

When he established the Congregation of Jesus and Mary, Saint John Eudes did not at first give it precise Constitutions. In 1645, however, he presented to the Assembly of the Clergy of France a first draft of internal regulations entitled: "The Way to Live in a Seminary". Enlightened by grace and experience, around 1652, he began drawing up what he called "The Statutes and Constitutions of the Congregation of Jesus and Mary". This work he completed in 1658.

As a preamble to this legislative text stood a brief work, completed in 1648, to which Saint John Eudes attached great importance: the *Regulae Domini Jesu et Sanctissimae Virginis Mariae*. It methodically presented the fundamental principles of life as Christians, priests and members of a community, using quotations from Scripture. Published for the first time in 1841, these so-called "Latin" Rules were reprinted several times; the latest edition, accompanied by a French translation, appeared in 1964.

Although remaining in force in the Congregation until the 1792 dispersal by government decree, the Constitutions had never been printed. A summary, comprising twenty-seven articles, was drawn up in 1722 and was titled: "Constitutions of the Congregation of Jesus and Mary" (Acts of the 1725 Assembly, p. 63-67) .

When the Congregation was restored in the XIXth century, the original Constitutions were reinstated. It became necessary to submit them for approval to the Congregation for Bishops and Religious following the approval of the Institute in 1851 and 1857. To that end, the 1862 Assembly made minor revisions of the original text and this new version was approved by Rome in a decree dated June 10, 1864, for an experimental period of ten years.⁽¹⁾ The Constitutions then appeared in print

1 Prot. No. 749916.

for the first time in 1865.

A subsequent revision by the 1873 Assembly was definitively confirmed by Rome on August 13, 1874. 2 This text was published in 1875.

The 1921 Assembly appointed a commission to conform these Constitutions to the 1917 Code of Canon Law. The commission's text was voted on by the 1926 Assembly and approved by the Sacred Congregation for Religious in June 29, 1928. 3

Because this text was concise and strictly juridical, the 1930 Assembly approved a set of "Complementary Rules", assembling what it was deemed advisable to retain from the original Constitutions but had been omitted in the 1928 edition. Of these Rules, the 1953 Assembly made two separate documents, namely: the "Practical Rules", published in 1955, and the "Spiritual Directory", published in 1964.

Then came Vatican II and its call for revision of the Constitutions of all the Institutes of perfection. The Eudists did theirs at the 1969 Assembly and published the "Experimental Constitutions and Practical Rules". The *Motu Proprio Ecclesiae Sanctae* (11,6) foresaw that this period of experimentation could last until the next ordinary chapter which could extend it for a longer period but not beyond the following ordinary chapter.

The 1971 Assembly, called to elect a superior general, did not consider itself as "the next ordinary chapter" (Acts, 1971, No. 67). Moreover, the 1977 Assembly decided to continue the experimentation until the following ordinary general assembly (Acts, 1977, No. 28.3).

2 Prot. No. 24028/10

3 Prot. No. 7204126 R.6

Thus it was that the 1983 Assembly, having revised the 1969 text and adapted it to the recently promulgated Code of Canon Law, voted on the articles one by one, then requested the Superior General and his Council to submit it to the Holy See for approval (Acts, 1983, No. 39.4).

The text of the current edition of the Constitutions

1

in its French language version was presented to the Holy See along with the Practical Rules, on January 20, 1984. The General Council made corrections in April to conform to the recommendations of the Consultors, and the text was then approved by the Congregation for Religious and Secular Institute's Congress, on June 1, 1984, provided a few more changes were made. These were attended to and sent to the Holy See on June 21. Finally, on the 25th, an "ad hoc" commission voted to accept them and the decree of approval was issued on June 28, 1984, the day on which the Feast of the Sacred Heart of Jesus was celebrated in Rome . 4

Let all who have been called to this Congregation and wish to attain its goals listen to Jesus, its founder and superior, giving them these directives and speaking to them in these words:

11 I am Jesus, your Father: listen, my sons, to the teachings of your Father; pay attention to my words; open your hearts to the commandments of my love. Blessed is he who hears my words and puts them into practice.

As my Father loved me, so too have I loved you; remain in my love. If you, keep my commandments, you will 14 remain in my love: as I have kept the commandments of my Father and remain in his love.

The Father put everything into my hands; but as a special gift, he gave me the clergy and the royal priesthood saying: 'You are a priest for all eternity according to the order of Melchisedech'. This is my privileged lot, my choice portion and the inheritance I love above all else.

Thus, this Congregation of priests and clerics belongs to me in a very special way. I instituted it in order to bring about, through the work of seminaries and missions, the salvation of the souls which I purchased with my own blood."

(Saint John Eudes, O.C. IX, p. 69-70)

The ultimate and general goal of this Congregation, one which it shares with many others, is to bring all its members to try to achieve what is contained in these words of the Holy Spirit: Colere

Deum et facere voluntatem ejus corde magno et animo volenti. And in these other words: Servire Christo et ejus Ecclesiae in sanctitate et justitia, coram ipso, omnibus diebus nostris; and in this way acquire the perfection required of a Christian and a priest to be pleasing to God.

(Saint John Eudes, O.C. IX, p.
144)

CHAPTER 1

THE CONGREGATION OF JESUS AND MARY

1. * The Congregation of Jesus and Mary (Eudists), founded by Saint John Eudes in 1643, is a society of apostolic life made up of clerics and laymen.

Dedicated to the Most Blessed Trinity and to the community of Jesus, Mary and Joseph, 1 the Congregation strives to follow in the footsteps of the Apostles. 2

2. Laborers in the field of evangelization, Eudists work at renewing the faith of the People of God. 3

Attentive to the Church's constant need for good pastors, they collaborate, according to their possibilities and as requested by the bishops, in the awakening of vocations and in the formation and service of priests and other ministers.

3. Eudists wish to continue and complete in their own lives the life of Jesus 4 and, with Saint John Eudes, they acknowledge as "foundations" 5 of the Congregation.:

The asterisk indicates the existence of a corresponding Practical Rule.

1 O.C. IX, p. 143.

2 O.C. IX, p. 273.

3 O.C. IX, p. 144-145.

4 O.C. I, p. 161-167.

5 O.C. IX, p. 69-75; 146-149.

- divine grace, with which they must be filled in order to communicate it to others;
- the will of God, of which, like Jesus, they become servants in every facet of their lives;
- the cross of Jesus, which they accept through self-denial to follow in the Lord's footsteps;
- lastly, a deep, ardent and personal love for Jesus and Mary to whom the Congregation belongs as their family.

4. Faithful to their founder, Eudists adore the most loving

6

Heart of Jesus which reveals God's love to all people.

Through the action of the Spirit, they learn from the Son to love the Father and one another.

They honor the Heart of Mary, inseparably united to that of Jesus and model of that union.

5. Following the example of Saint John Eudes, Eudists want to have no other spirit than the spirit of Jesus, 7 sovereign priest, adorer of the Father, Savior of mankind and Head of the Church which is his body and of which they are the members.
- 6.* The Congregation wants its members, while engaging in apostolic work, to grow in the holiness to which they are called by the grace of their baptism and their ordination.

It offers them fraternal life in community, nourished

6 o.c. iii, p. 268.

7 O.C. IX, p. 315.

by the Eucharist, the Word of God and prayer.

It offers them also, along with the many riches of Church tradition, its own heritage, particularly the teachings and example of the founder and his disciples.

4

7. Eudists are bound to the Congregation, normally in a given province, by a promise of perpetual fidelity called "incorporation". 8

This act creates between the society and the incorporated member reciprocal rights and duties defined by the Constitutions.

8. As a clerical institute of pontifical right, the Congregation participates by its specific nature in the mystery of the Church. Eudists profess respect, obedience and attachment regarding all its pastors, especially the Pope. In accomplishing their tasks, they act in harmony with them and with the entire Christian community.
9. In this way, Eudists seek to advance the life and reign of Jesus 9 in the hearts of the faithful and commit themselves to the service of Christ and his Church "corde magno et animo volenti". 10

8 O.C. IX, p. 321-325. 9 O.C. IX, p. 145. 10 O.C. IX, p. 144.

by the Eucharist, the Word of God and prayer.

It offers them also, along with the many riches of Church tradition, its own heritage, particularly the teachings and example of the founder and his disciples.

4

7. Eudists are bound to the Congregation, normally in a given province, by a promise of perpetual fidelity called "incorporation". 8

This act creates between the society and the incorporated member reciprocal rights and duties defined by the Constitutions.

8. As a clerical institute of pontifical right, the Congregation participates by its specific nature in the mystery of the Church. Eudists profess respect, obedience and attachment regarding all its pastors, especially the Pope. In accomplishing their tasks, they act in harmony with them and with the entire Christian community.
9. In this way, Eudists seek to advance the life and reign of Jesus 9 in the hearts of the faithful and commit themselves to the service of Christ and his Church "corde magno et animo volenti". 10

8 O.C. IX, p. 321-325. 9 O.C. IX, p. 145. 10 O.C. IX, p. 144.

You must remember that it is for a triple purpose that God established the Congregation in his Church and granted you the grace of being called into it.

First, to provide you with the means to achieve the perfection and the holiness consonant with the ecclesiastical state.

The second purpose is to work at saving souls through missions and the other practical functions, the salvation of souls being the work of the Apostles, the work of Christ himself, a work so worthy and so divine it would seem that none can surpass this

divinorum divinissimum work.

Nevertheless, there is one that does surpass it, namely: working for the salvation and sanctification of the clergy, which amounts to saving the savors, directing the directors, teaching the teachers, shepherding the shepherds, enlightening those who are the light of the world, sanctifying those who are the sanctification of the Church ... Such is the third purpose for which God chose to establish our little Congregation in the Church, the purpose for which he has called us to it through an act of his incomprehensible mercy of which we are infinitely unworthy.

(Saint John Eudes, O.C. X, p. 417)

CHAPTER II
TOGETHER FOR THE MISSION

ARTICLE 1
Living the Mission of the Church

10. The mission of the Congregation within the Church is to collaborate in the work of evangelization and in the formation of good laborers of the Gospel. 11
11. Contemplating the communion of Father, Son and Holy Spirit, in which all humanity is called to participate in Christ, Eudists undertake to follow Christ in order to "gather into one all the dispersed children of God" (John 11, 52).
12. Jesus, the Son of God, chose to share our human condition in order to reveal to the world the coming of the Kingdom of God. He gathered the twelve around him and made them his companions and messengers. United to Christ as members to the Head, 12 Eudists join together in fraternal community, like the Apostles, and find joy in causing him to "live and reign" in the very heart of the world.
13. Docile to the Spirit, they participate in the mission

11 O.C. IX, p. 144. 12 O.C. IX, p. 84. 13 O.C. IX,
p. 145.

CHAPTER II
TOGETHER FOR THE MISSION

ARTICLE 1
Living the Mission of the Church

10. The mission of the Congregation within the Church is to collaborate in the work of evangelization and in the formation of good laborers of the Gospel. 11
11. Contemplating the communion of Father, Son and Holy Spirit, in which all humanity is called to participate in Christ, Eudists undertake to follow Christ in order to "gather into one all the dispersed children of God" (John 11, 52).
12. Jesus, the Son of God, chose to share our human condition in order to reveal to the world the coming of the Kingdom of God. He gathered the twelve around him and made them his companions and messengers. United to Christ as members to the Head, 12 Eudists join together in fraternal community, like the Apostles, and find joy in causing him to "live and reign" in the very heart of the world.
13. Docile to the Spirit, they participate in the mission

11 O.C. IX, p. 144. 12 O.C. IX, p. 84. 13 O.C. IX,
p. 145.

20 - of the Church, sacrament of salvation for the world, by proclaiming "glad tidings to the poor, liberty to captives, recovery of sight to the blind and release to prisoners" (Luke, 4, 18).

14. John Eudes, captivated by the love of Jesus, carried in his heart the hardships and needs of his brothers and sisters. He audaciously opened up new avenues for expanding the Kingdom of Jesus. 14 It is in him that the members of the Congregation find their profound inspiration.
15. Following in his footsteps, all wish to be faithful witnesses to the Covenant entered into with God by baptism. 15

Responding to the grace of their ordination, the priests of the Congregation seek to realize fully the ideal of holiness proposed by their founder in order to become "shepherds after God's own heart". 16

ARTICLE 2 The Apostolic Community

16. All Eudists are jointly responsible for the life and apostolic work of the Congregation.
17. The Congregation being implanted in places with different

14 O.C.I, passim. 15 O.C.II, p. 210. 16 O.C.IX,
p. 587.

20 - of the Church, sacrament of salvation for the world, by proclaiming "glad tidings to the poor, liberty to captives, recovery of sight to the blind and release to prisoners" (Luke, 4, 18).

14. John Eudes, captivated by the love of Jesus, carried in his heart the hardships and needs of his brothers and sisters. He audaciously opened up new avenues for expanding the Kingdom of Jesus. 14 It is in him that the members of the Congregation find their profound inspiration.
15. Following in his footsteps, all wish to be faithful witnesses to the Covenant entered into with God by baptism. 15

Responding to the grace of their ordination, the priests of the Congregation seek to realize fully the ideal of holiness proposed by their founder in order to become "shepherds after God's own heart". 16

ARTICLE 2 The Apostolic Community

16. All Eudists are jointly responsible for the life and apostolic work of the Congregation.
17. The Congregation being implanted in places with different

14 O.C.I, passim. 15 O.C.II, p. 210. 16 O.C.IX, p. 587.

- 22 - concern manifests the strength of the Spirit of Jesus 17 that unites all people; it is a sign of the birth of a new world, ushered in by the resurrection, where the fullness of the Law is love.

A. THE WORK OF EVANGELIZATION

"The Exercises of the Missions" 18

23. Eudists work at proclaiming the Gospel and renewing the faith by the witness of their lives, their prayer life, their teaching and their commitment to the many apostolic tasks.
24. Among all these tasks, they deem particularly important those which allow for a better participation in the work of evangelization by making known "Jesus himself, the Gospel of God." 19
25. Because they bear witness to a Kingdom of justice and freedom, Eudists, attentive to the needs of the poorest of the poor, accept to lend their voices to the voiceless. In harmony with the directives of their bishops, they commit themselves to promoting a fairer and more fraternal sharing of the riches of the earth. They are aware of the Gospel's power to bring about the total liberation of all people.

17 O.C.IX, P. 150. 18 O.C.IX, p. 145. 19 Paul VI, Encyclical "Evangelii Nuntiandi", 7.

16. Confronted with distress, whether it be the fruit of injustice, loneliness, ignorance, moral anguish or sin, they seek to see as Jesus saw and to adopt his merciful attitude revealing the infinite tenderness of the heart of God.
- 27.* The Word of God has the power to permeate all cultures and transform social structures. It is, therefore, in the midst of the joys and hopes, the sufferings and anguish of the people with whom they live that Eudists proclaim the strength of the Gospel.
28.
 - a) They courageously proclaim the message of salvation to those who have not yet heard it; they are concerned about those who, having heard it, have strayed from it; they attempt to make the communities for which they are responsible aware of their duty to evangelize.
 - b) At the same time, they attempt to open up these communities and other groups with which they work to the transforming action of the Holy Spirit by promoting, as much as they can, growth in the faith, deeper spiritual and sacramental life and the sharing of pastoral responsibilities.
29. The work of evangelization is completely oriented towards gathering people together as a Church of which the Eucharist, mystery of love and salvation, is the sign here on earth. It is in this perspective that Eudists wish to live the mission.

B. THE FORMATION OF GOOD LABORERS OF THE GOSPEL
"The Exercises of Seminaries" 20

30. In order for evangelization to bear lasting fruit, Saint John Eudes devoted himself wholeheartedly to the formation of priests. Following his example, Eudists strive to ensure the quality of pastoral service in the Church with all the means at their disposal.
31. They take an active part in the research and pastoral experiences aimed at renewing the various ministries in the Church.
32. They take care to recognize and guide the men and women called by God to serve the Christian community, to religious life or to the missionary apostolate.

Heeding Jesus' will not to leave his people without shepherds, they seek to help those who are suited to exercise, a pastoral role and they remind the other Christians of their responsibilities in awakening vocations.

33. They commit themselves to the formation and guidance of priests and other laborers of the Gospel:
 - in seminaries and in other ways recognized by the bishops, they contribute to the preparation of future priests and deacons;
 - according to the needs of the local Churches, they

cooperate in the formation of lay people for various apostolic tasks.

34. In all circumstances, they share in the lives of other priests and establish friendly relationships with them. Together with them, they seek the forms of apostolate and the lifestyles best adapted to the times and strive to help them in every possible way to live generously in the service of the Gospel.

ARTICLE 3

THE FRATERNAL COMMUNITY

35. Jointly sharing the same apostolic responsibility, Eudists undertake to live community life and want to live it as brothers

so that their communities may be "schools of holiness for all

21

who come to live in them".

A. UNITED IN PRAYER

36. They recognize that, like all Christians, they are consecrated to the service of God through baptism in order to adore him together in the name of all creation and to continue and complete the prayer of Jesus Christ 22 to whom they are united as the parts of the body are to the Head .23

21 O.C. IX, p. 174. 22 O.C.1, p. 195. 23 O.C. IX, p. 84.

37. For that reason, they look upon prayer as their "first and most important affair". 24 Prayer is at the center of their apostolate and in turn, their apostolate nourishes their personal as well as their community prayer.
38. They honor the states and mysteries of Jesus 25 in their personal prayer and through their liturgical celebrations. They contemplate the life and reign of Jesus in Mary, his Mother, 26 and unite in one and the same love the Heart of Jesus and the Heart of Mary.
39. The Eucharist is both the source and summit of the life and ministry of every Eudist. They, therefore, like to celebrate the Eucharist every day. Whenever they can celebrate together, they look upon this as a privileged

sign of the gathering of the community with Christ in their midst.
40. In union with the whole Church, they faithfully celebrate the Liturgy of the Hours and do so together whenever possible; but they have no other obligations in this area than what is prescribed by universal law (Canon 276 52, No. 3).
41. So that prayer may completely permeate their lives, they assiduously read and meditate on the Word of God. Each day, they consecrate approximately an hour to meditation, eucharistic adoration, Marian prayers in the Eudist tradition,

24 O.C. IX, p. 188. 25 O.C. X, P. 176.

26 O.C.I, p. 432.

the Rosary and other forms of private prayer.

42. The community as such sets aside prime time for common spiritual renewal, and each member reserves time once a year for the benefits of a spiritual retreat.
- 43.* The community's prayer life is nourished by Eudist spirituality. Its proper feasts are the feasts of the Heart of Jesus, of the Heart of Mary and of Saint John Eudes.

B. UNITED IN SHARING

44. Charity is "the rule of rules and the soul of the Congregation".²⁷ It must inspire all aspects of community life.
45. Among Eudists, charity is evidenced by simple and cordial relationships. Accepting and supporting one another, they render each other the many services occasioned by daily life together; they share each other's joys and sorrows; they share in common activities and take time to relax together; they help one another in their spiritual and intellectual endeavors; they share their apostolic experiences with each other; they pray for one another and are eager to forgive each other.
- 46.* They remember in their prayers their confreres who rest in the peace of Christ and faithfully offer up the prayers prescribed for them.

²⁷ O.C. IX, p. 211.

- 47.* In order to live as brothers, Eudists pool the fruit of their labor in a spirit of detachment and sharing. They hand over in its entirety the revenue from their activities and do not claim even the slightest share as their own. With great charity, the community gives each one all that is necessary²⁸ for his ministry and his upkeep whether in sickness or in health. Regarding their attire and the simplicity of their lifestyle, Eudists are subject to the obligations common to all clerics (Canons 284, 282, 739).
- 48.* Eudists retain the ownership and administration of their personal assets; they use them in a spirit of evangelical poverty.
- 49.* Following the example of Saint John Eudes, his sons make every effort to show their appreciation²⁹ to those who treat them well, and to forgive those who may behave badly towards them or cause them any harm. ,
- 50.* Eudists practice hospitality to the fullest towards all and in particular towards priests. They make a point of welcoming particularly the poor.
- 51.* Being careful not to betray the Gospel, they frequently examine the quality of the fraternity that exists in their

²⁸ O.C. IX, p. 268. ²⁹ O.C. IX, p. 239.

community. They know that it is through the unity and mutual love of his disciples that Christ reveals himself. Therefore, it is because they want to fully proclaim Jesus as Savior that they humbly try to love one another.

C. IN THE FOOTSTEPS OF CHRIST

52. Jesus asks those he gathers together for the mission to die to sin in order to live of his life. Resolved to follow in his footsteps, Eudists, therefore, profess:
 - to renounce sin and all that is opposed to the Spirit of Jesus;
 - to give themselves to him to share his feelings and be endowed with his Spirit. 30
53. Eudists are aware that they are constantly in need of God's mercy and frequently have recourse to the Sacrament of Reconciliation.
54. Following Jesus Christ who chose to take upon himself human sufferings, Eudists make a place in their lives for voluntary penance and seek to accept generously the physical and moral trials that are part of every human life as a means of participating in the Cross of Christ and the sufferings of their brothers.
55. Realizing that humility is "the mother, guardian and nurturer

of the other virtues", 31 they ask the Lord Jesus, meek and humble of heart, to grant them a share of his humility.

56. In the footsteps of the Lord Jesus, himself obedient unto death, Eudists seek to live in exact, prompt and perfect obedience.³² They recognize God's will in the events of daily life and the decisions of their legitimate superiors in keeping with the Constitutions, and with all their hearts they seek to do his will by entering into Christ's spirit of obedience.
57. In the Congregation, seeking to know and accomplish the will of God is undertaken in common. Authority and obedience thus contribute to developing the freedom of the children of God, since in Jesus Christ the one who commands and the one who obeys recognize each other as brothers.
- 58.* In the Congregation, Eudists recognize as particularly clear signs of God's will:
- the prescriptions of the Constitutions and other rules of the Congregation;
 - the ministry and functions assigned to them by their superiors;
 - the decisions of either the community, the province or the Congregation concerning apostolic commitments and community life.

31 O.C. IX, p. 252.

32 O.C. III, p. 296; IX, p. 258.

59. Out of love for Jesus Christ, Eudists choose to live in perfect and perpetual chastity in the celibate state. They recognize it as a gift from God and ask him for it for the good of the Church. They apply themselves to living celibate lives through asceticism and prudence, humbly and confidently confiding themselves to Christ and the Virgin Mary. Their affective maturity grows through their devotion to their apostolate, their cordiality in community and in true and simple relationships with the men and women with whom they associate.
60. Called to follow Christ who wants to continue his life and mission in each one of them, Eudists continually thank him for the grace of sending them together as brothers to his vineyard and his harvest.

D. EUDIST COMMUNITIES

61. Eudists seek to live by and promote the spirit of the apostolic community wherever they are sent.
62. Their community is first of all the local community where they are sent by their provincial superior to live together, under the authority of one of their number. Whatever their ministry, they strive to live a real fraternity of prayer, charity and participation, sharing as often as possible the same table and roof.

- 63.* The province - and when applicable, the region - are also for Eudists the context wherein to live a broadened fraternal and apostolic life. Everyone is responsible for developing and implementing common goals. All are especially attentive to and hospitable towards their confreres and willingly take part in meetings, assemblies, retreats and common apostolic activities.
64. As for the Congregation, it is the spiritual family into which all have been welcomed. Eudists, therefore, are concerned about its common good. They consider themselves responsible for their brothers, both near and far, supporting them with their prayers, welcoming them and taking interest in their ministry, their life and their culture. All, indeed, consider themselves to be sons of a common Father and Mother,

Jesus and Mary, 33 to whom Saint John Eudes consecrated the

"little Congregation" 34 which he founded.

33 O.C. IX, p. 211.

34 O.C. IX, p. 141.

Since there is nothing more harmful to Religious Communities and Congregations than the excessive facility with which some accept candidates... we should be extremely reserved about those we accept, selecting our candidates with great care. To that end, the following are to be meticulously observed:

As it is the exclusive prerogative of Our Lord and his Holy Mother, the real Superiors of the Congregation, to receive into it those they have chosen, whenever a person asks to be admitted into the Congregation, great care shall be taken to recommend the matter to them in prayer, asking them to direct the undertaking according to their Holy Will and not allow us to accept anyone who is not called by them.

In the house where a candidate applies for admission, he will be referred to the Superior who will meet him and discuss the matter with him several times himself; he will also see that the candidate meets his Assistants as well as those members of the community to whom God has given more congeniality and a greater capacity for discernment so that they may in turn express their views to the Superior.

The candidate will be instructed on the nature and purpose of the Congregation, the areas in which its members serve and the perfection in which they are expected to live, as well as what is most difficult and demanding in it.

(Saint John Eudes, O.C. IX, p. 292~293)

EUDIST FORMATION

65. Having been sent by the Father, Jesus first assembled in an apostolic community those whom he chose to be his messengers.

He lived with them, in the midst of the people, taught them to pray and revealed the Father's love to them.

Gradually, he sent them to proclaim in his name the Good News of the coming of the Kingdom of God.

66. Following the example of Jesus, and in order to help him live and reign³⁵ in the hearts of all by "the exercises of seminaries and missions",³⁶ John Eudes assembled his first companions and founded the Congregation of Jesus and Mary.

Together, supported by prayer, study and community life, they offered their services to Christ and to his Church.³⁷

Rich in the doctrine and witness of its founder, the Congregation saw its spiritual heritage grow through the many examples of holiness and apostolic zeal of those who, from the beginning, committed themselves to follow in the footsteps of Saint John Eudes.

67. Aware of the grace the Lord has bestowed on them, Eudists pray each day that many Christians may be inspired to come

³⁵ O.C. IX, p. 145. ³⁶ O.C. IX, p. 144-1,45. ³⁷ o.C. IX, p. 144.

and share in their community life.

They humbly pray that he will continue to use the Congregation of Jesus and Mary to extend his Kingdom.

- 68.* The Congregation wishes to offer many qualified laborers for the service of the People of God, and all its members share this ambition. Besides praying for that intention and speaking about vocations, they add the personal and community witness of a life of happiness in that service.

Each province being concerned with the awakening of vocations, takes all the necessary steps to present the Eudist ideal to adults and young people eager to commit their lives to Christ and to his Church, 38 and to accompany them in their human and spiritual journey.

- 69.* Probation, so called by Saint John Eudes himself, 39 is the initial period of formation in the Eudist way of living. Its principal purpose is formation to apostolic life in a community context.

This period lasts at least four years and is lived entirely within Eudist communities. It includes a special period of approximately one year reserved for more intensive

Eudist spiritual formation. The person responsible for this special period is an incorporated priest.

70. In order to be admitted to probation, the candidate must

38 O.C. IX, p. 144. 39 O.C. IX, p. 298.

have a profound desire to live as a Christian committed to apostolic service, be in good physical and psychic health, have sufficient intellectual ability, sound judgment, solid moral qualities and a disposition to meet the demands of apostolic life lived in a community. He must also meet all the other requirements of the Church.

- 71.* Admission of a candidate to probation is reserved to the provincial superior, as is the dismissal of a candidate before incorporation.
- 72.* Formation during probation is aimed at the integral growth of the candidate's personality helping him to integrate his faith and his life gradually so as to aid in the full realization of his vocation in God's plan.

Directed especially towards the deepening of his spiritual life, this formation comprises the following aspects; human formation, initiation into the life of the Church, apprenticeship in community and apostolic life, intellectual formation.

It consists at the same time in discovering and accepting the Congregation as a family, along with its founder, its spiritual heritage, its Constitutions, its present configuration and its projects.

- 73.* Each province draws up a Formation Directory which takes into account concrete circumstances of time and place.

It is presented to the superior general, whose duty

is to verify that the measures it proposes ensure a formation consistent with the nature, purpose and spirit of the Congregation.

- 74.* Those directly responsible for probation are named by the provincial superior with the consent of the provincial council .

Recognizing the importance of their role, these formation people accomplish their task with generosity and often give themselves to Jesus so that He may communicate his intentions and dispositions to them.

75. Once the period of probation is completed, incorporation marks the definitive entry into the Congregation to serve the Church.

Incorporation is the response a person who wants to be a member of the Congregation of Jesus and Mary gives to the call which the Father voices by the Son in the Spirit.

By this act, he expresses the choice he makes of this society to realize in the Church his vocation to holiness through adoration and praise and an apostolic life in community.

Incorporation establishes a mutual commitment of fidelity between the person being incorporated, the other Eudists and the Congregation:

- the person being incorporated pledges to live and die in the Congregation in the service of Christ and his Church. 40

to observe the Constitutions and fulfill the tasks assigned to him;

- those who are already incorporated welcome him as a brother and share the risks of his commitment with him as well as his hopes, joys, sorrows and efforts;

- the Congregation pledges to provide the incorporated member with the means to sanctification foreseen by the Constitutions, to employ him in the service of the Church and to supply his temporal needs.

incorporation is, by its nature, a perpetual contract from which, however, the superior general with the consent of the general council may dispense. By virtue of their incorporation, clerics are incardinated into the Congregation of Jesus and Mary.

76. In order to be admitted to incorporation, a candidate must have given proof of an authentic Christian life, solid attachment to the Congregation, loyal observance of the Constitutions and generous obedience to his superiors. He must also have manifested dispositions for the apostolate in community as well as true human maturity.

77.* When a candidate requests incorporation:

a) this request is voted upon by the members of the community to which he belongs;

b) it is communicated by the provincial superior to all the members of the province, who may express their opinion on the matter;

c) it is then examined by the provincial council which expresses its opinion by a deliberative vote;

d) finally, it is forwarded to the superior general who makes the decision after a deliberative vote by the general council.

78.* The person admitted to incorporation commits himself in the presence of the community by pronouncing the text composed by Saint John Eudes or its equivalent which the major superior will have approved and must contain the following: I freely declare my will to live and die in the Congregation of Jesus and Mary, to serve Christ and his Church therein as perfectly as possible by doing the will of Jesus manifested to me by my superiors and the Constitutions, rather than my own. I give myself to Jesus so that, through the intercession of all the saints. He may grant me the grace to be faithful to this commitment. I give myself to the Blessed Virgin Mary so that she might receive me among her children and obtain for me the grace of fidelity." 41

Along with all the incorporated members present, he then signs the official act which contains the terms of his commitment as a Eudist.

79.* Eudists diligently strive to acquire the competence and skills required by the tasks they are called to fulfill

41 O.C. IX, p. 323-324.

in the ministries to which they are called.

With this in mind, the superiors see to it that each member is provided with an adequate formation in keeping with the needs of the apostolate, his ability and his legitimate personal preferences.

Regarding the studies and preparation required of candidates to Holy Orders, the norms of the universal law are to be respected (Canon 736).

80. One cannot expect to love people unless one seeks to know, understand and assimilate their culture. Enlightened by the light of the Word, these cultures, in all their forms, may become avenues that lead to the contemplation of God. They are also an indispensable area for communing with people through which the message of the Gospel is necessarily channeled. Eudists, therefore, are constantly attentive to adopting the cultures and situations of the people to whom they are sent. This experience of cultural diversity has to begin within the Congregation of Jesus and Mary itself.
81. Intellectual development and spiritual enrichment must always go hand in hand. Study without prayer, like prayer without study are equally dangerous for those whose mission is to announce the Good News of salvation.
- 82.* In a changing world and a Church which is in a continual state of renewal through the action of the Spirit, Eudists

- 42 - continue their formation during their entire lifetime. They are always eager to renew their spiritual life, their knowledge and their pastoral experience. They develop, to the best of their ability, the quality of their fraternal relationships and their personal God-given gifts and talents in order to use them in his service. The Congregation helps them do this in every way it can.

The rule of rules is charity. It must be the very soul of the Congregation that animates, directs and rules all that happens in it.

Let each one apply himself with special affection to preserving it more carefully than the pupil of his eyes, and fear above all things to injure it in any way. If one has the misfortune to do so, let him make amends promptly, humbly and generously out of love for Him who is all charity.

Let them consider one another as the members of the one Head and the one Body, and as children of the same Father and the same Mother. In that perspective, let them love each other with a holy, strong, cordial and tender affection, accompanied by mutual respect: accepting and excusing each other's faults, moods and handicaps, displaying constant readiness to serve and help each other as brothers, when the occasion arises, in a true spirit of charity.

(Saint John Eudes, O.C. IX, p. 211)

CHAPTER IV

GOVERNMENT OF THE CONGREGATION

83. The appropriate structures of government and animation are meant to help the members of the Congregation to live the mission together and be witnesses in an apostolic community to the Gospel of Jesus Christ. They encourage all to participate in the government of the Congregation with deep respect for the diversity of its members and genuine fraternal charity.
- 84.* Bearing in mind that "he who governs serves",⁴² all who are in positions of authority must exercise their functions in a spirit of service and respect for each individual. They appeal to the cooperation and expertise of every member by encouraging active, inventive and responsible obedience.
- 85.* The first place where Eudists participate in the life of the Congregation is within the local community where they cooperate in the common search to discover the will of God and in the implementation of community decisions.

Their participation is also realized through the interest they take in the life of the province and the Congregation, evidenced by their response to consultations and participation in meetings and elections to councils and assemblies.

42

O.C. IX, p. 465, 491.

ARTICLE 1
The Community

- 86.* The house or the community is the basic cell of the Congregation and is made up of at least three members. It is formed by the confreres the provincial superior assigns there under the authority of one of them who is known as the local superior.
- 87.* The authority for erecting houses and communities as well as for suppressing them rests with the provincial council once the canonical requirements have been met with the bishops concerned (Canon 733). The provincial superior immediately informs the superior general of any such decision.
- 88.* The provincial superior has jurisdiction, alone or with the consent of the provincial council, to rule on any absence from the house or the community, in keeping with the Practical Rules (Canon 740).
- 89.* The community itself draws up a plan for community life, especially with regard to the various spiritual and apostolic activities and the administration and use of material goods. This plan for community life, which must conform to the Constitutions and the Practical Rules, is reviewed each year and is submitted to the visitor. Moreover, the community designates those areas whose access is restricted to the confreres.

- 90.* a) On presentation by the superior, the community elects an assistant for a term determined by the members, but not to exceed that of the superior. The assistant supports the superior in his function and replaces him when he is absent.
- b) The community may, if it so desires, set up a council which is composed of the superior, the assistant and one or more counselors elected by the community.
- c) The council's role is to see that the orientations arrived at in common are followed as well as to make the decisions it may be difficult to arrive at with the whole group.
- d) The length of the counselors' mandate is determined by the community at the time of their election.
- e) If the community has not set up a council, the community itself exercises the functions allotted to the council by universal and particular law.
- 91.* a) The local superior must have been incorporated for at least one year and be a cleric. He is appointed by the provincial superior after a deliberative vote of the provincial council and; as much as possible, after consultation of the community, for a term not to exceed three years, renewable once under the same conditions. To reappoint the local superior for a third term or more requires the approval of the general council.
- b) The superior exercises his functions in accordance with the universal and the particular law, constantly

intent upon keeping his confreres informed and entering into dialogue with them. he is responsible for the spiritual animation of the community. He sees to the implementation of the plan for community life elaborated jointly by all. He seeks to preserve fraternal bonds and helps solve personal problems. After consulting the confreres, he distributes the tasks among them and makes sure they are accomplished. He calls community and council meetings and presides over them. c) He serves as a link with the provincial superior, informing him as best he can on the state of the community, the persons and works, conforming to his recommendations and making known, without exaggeration, the community's needs.

d) He maintains close contact with the persons responsible for pastoral ministry on the diocesan and regional levels.

92.* A bursar, elected by the community on presentation by the superior, for a term of office determined by the community, but not to exceed that of the superior, administers the material goods of the community in accordance with the plan it has itself established and under the direction of the superior.

ARTICLE 2

The Province

93.* Each house, each community and each member of the Congregation belongs to a province, with the exception of the generalate

and the members of the general administration who live there.

- 94.* It is the general council that erects new provinces, joins together existing provinces or modifies each one's territorial limits. All the communities situated within the territory of a province belong to that province. Likewise, all the confreres who work in the territory of a province at an apostolate for which the province is responsible normally belong to that province.
95. In principle, responsibility for every new foundation must be assumed by an existing province: either the one which took the initiative of the foundation or received the foundation request, or any other province designated by the general council .
96. In the province, the various functions of government are exercised by the provincial assembly, the provincial council and the provincial superior.

A. THE PROVINCIAL ASSEMBLY

- 97.* A provincial assembly is held at least every six years, preferably the year preceding the general assembly. It is convened by the provincial superior following a decision of the provincial council. The provincial superior is its president.

- 98.* The composition of the provincial assembly is determined by the preceding provincial assembly or, if not, by the provincial council. Except in the particular cases foreseen in the Practical Rules, the assembly has a single ex officio member, namely: the provincial superior, and a number of elected delegates.

The election of delegates is conducted, mutatis mutandis, in the same manner and following the same rules foreseen by the Constitutions for elections to the general assembly, and according to the norms established by the preceding provincial assembly or, if not, by the provincial council.

99. The provincial council is responsible for preparing the assembly, but its rules and procedures must be submitted to the approval of the assembly itself.

- 100.*
- a) The provincial assembly treats all questions of general interest for the province.
 - b) It draws up Practical Rules and various norms in force in the province, thus complementing the Constitutions and general Practical Rules, in particular those concerning the rules for elections to general and provincial assemblies.
 - c) It determines the number of provincial counselors, the rules governing their election, the length of their mandate, their replacement in cases where a counselor cannot continue in office, the quorum of the provincial council.

101.* The decisions of the provincial assembly are promulgated by the provincial superior only after the nihil obstat of the general council has been obtained.

B. THE PROVINCIAL COUNCIL

102.* The provincial council is composed of the provincial superior, who is its president, and a certain number of provincial counselors elected by the incorporated members of the province.

103.* a) The provincial council is responsible, along with the provincial superior and in accordance with the norms of the universal and particular law, for the life of the province and its general orientations.

b) It expresses itself, by collegial vote, on a certain number of important issues foreseen in the Constitutions or the Practical Rules, as well as on other matters on which such a vote is requested by the provincial superior.

c) Moreover, in certain cases foreseen by the universal or particular law, the provincial council is called upon to take deliberative or consultative votes.

104. The provincial council is not competent to treat questions of a personal nature except in so far as they have public repercussions on the life of the communities or the province.

105. The provincial council meets at least three times a year, on convocation by the provincial superior. It may meet more frequently either on the provincial superior's initiative or at the request of two of its members. Its quorum is determined by the provincial assembly. Voting by correspondence is accepted. In all other matters, the council itself establishes its procedural rules.

C. THE PROVINCIAL SUPERIOR

106. a) The provincial superior must have been incorporated at least three years and must be a priest. He is appointed by the superior general following a deliberative vote of the general council and consultation of all the incorporated members of the province.
- b) His mandate, not to exceed three years, may be renewed twice by a decision of the superior general who will have obtained the consent of the general council and consulted all the incorporated members of the province. After serving nine years, the provincial superior cannot be appointed immediately for another term.
107. The first preoccupation of the provincial superior is the spiritual and apostolic animation of the province.
108. He convenes and presides over the meetings of the provincial council. He is responsible for the implementation of its decisions taking into account the concrete situations of

the communities and persons concerned. He also treats all matters which are of his particular competence, after obtaining either the consent or the advice of the provincial council in those cases foreseen by law.

1.09. The provincial superior serves as a link between the province and the superior general. He frequently informs the latter on all that concerns the communities and persons in his charge. He submits for his approval and that of the general council, according to the universal law and the Constitutions, certain decisions made by the provincial council, particularly those concerning admission to incorporation, acceptance or suppression of works or posts to which the province as such is committed, as well as any important modification of a specific apostolate or assignment.

110.* a) The provincial superior assigns each member of the

province to the house or community to which he is to belong and indicates his functions in general terms.

b) Each year, he or his delegate visits the houses, communities and persons in his charge.

c) In a spirit of openness and understanding, he seeks to entertain personal contacts with all the confreres.

d) He takes great care to give to all as much information as possible about everything that concerns the province.

111.* The provincial superior is careful to help the local

- 54 - superiors, counselling and supporting them as they carry out their duties and responsibilities.

112. a) The provincial superior diligently watches over the

formation of the confreres both before and after their incorporation. He asks for the provincial council's deliberative vote before appointing those responsible for Eudist formation.

b) He calls to the instituted ministries, after making the necessary consultations; especially to be consulted are the members of the community of which the confrere is a member and the formation team.

c) He calls to the diaconate and the priesthood after making the necessary consultations, consulting especially the formation team and the community of which the future deacon or priest is a member, and obtaining the deliberative vote of the provincial council.

d) He has the authority to give dimissorial letters to incorporated candidates for ordination to the diaconate or the priesthood (Canon 1019).

113. a) He maintains close contact with the bishops and the

national and diocesan organizations responsible for pastoral care. These contacts help him keep abreast of the needs of the Church and seek to adapt the apostolic efforts of the province to these needs.

b) He also participates in those organizations which coordinate relationships among priestly and religious families on national and regional levels.

114.* On presentation by the provincial superior, the provincial council:

a) appoints an assistant, who must be a priest and whose term of office does not exceed that of the provincial. his role is to second the provincial in all his tasks, replace him in case of absence and assume his responsibilities during the interim should the post become vacant;

b) may appoint a second assistant as well as a secretary. The council determines the length of their mandate and their specific functions;

c) names a provincial bursar, distinct from the provincial superior. He is entrusted with the administration of the material goods of the province under the direction of the provincial superior and the responsibility of the provincial council, for a term of office which must not exceed three years, but is renewable without limitations.

The offices of assistant, secretary and provincial bursar are compatible with one another and with that of provincial counselor.

ARTICLE 3

The Congregation

115. All the communities and all the provinces of the Congregation together form one body with the same spirit and the same heart. 43

43 O.C. IX, p. 218.

116. The government of the Congregation is ensured by:
- the general assembly, which is its supreme authority and where all the confreres are represented by elected delegates;
 - the general council, presided over by the superior general and made up of two counselors who reside with him (called @'resident general counselors") and others living in their respective provinces (called "general counselors of the provinces");
 - the superior general, who has authority over the whole Congregation.

A. THE GENERAL ASSEMBLY

117. a) The general assembly is convened in an ordinary assembly when it must proceed to elect a superior general, and in an extraordinary assembly whenever the general council deems an assembly necessary.

b) The ordinary general assembly is normally called every six years, sooner if the office of superior general becomes vacant (cf. Cat. 157,c). In such cases, the next ordinary general assembly is called six years later.

c) For a just cause, the ordinary general assembly may be advanced or delayed six months by the general council.

Preparation and Opening of the General Assembly

- 118.* The general assembly is convened and presided over by the

superior general or. in keeping with the Constitutions.
by the person replacing him.

The place and date are determined by the general council and promulgated throughout the Congregation by circular letter. At least three months must elapse between the convocation and the date of the opening of the assembly.

119. The general assembly is composed of ex officio members and members delegated by the provinces.
120. The ex officio members are: a) the president, b) the general counselors; c) the provincial superiors.
- 121.* The number of delegates from each province is calculated according to the number of electors on the date of the letter calling the assembly and in a proportion set by the preceding general assembly or, if not, by the general council.
- 122.* All the incorporated members of the province are both electors and eligible.
- 123.* The election of delegates to the assembly is made by secret ballot and according to a method left to the initiative of the provincial assemblies or, if not, of the provincial counsellor.

124.* Preparation of the assembly, whose major guidelines are proposed by the general council, is the responsibility of the person who convenes it.

125.* The opening of the general assembly takes place in keeping with the norms set out in the Practical Rules. The assembly cannot be held unless two thirds of the members who are to take part in it are present.

Elections which are of the Competence of the General Assembly

126.* The general assembly elects the superior general and the two resident general counselors by secret ballot. at the time it judges opportune.

127. The superior general is elected for six years and may be reelected for a second term of the same duration.

128. At the time of his election he must be incorporated at

least five years and be a priest. Besides, he must possess certain qualities, especially the following: a spirit of prayer. an exemplary lifestyle and an ardent zeal for the glory of God and the salvation of souls, excellent judgment, the required discretion and prudence, a calm and moderate temperament, solid knowledge, profound devotion to the Congregation and its interests, sufficiently good health to carry the hardships of the post. proven strength and perseverance to maintain the Congregation in its aims and spirit by the faithful observance of the Constitutions. 44

4 4

O.C. IX, p. 445-446.

- 129.* To be elected superior general, a candidate must receive two thirds of the valid votes. If this majority is not reached after three ballots. a fourth one is taken where absolute majority is sufficient and only the two candidates who received the most votes on the third ballot are eligible. These two confreres lose their right to vote. In the case of a tie, the youngest and, if they are of the same age, the most recently incorporated will be preferred.
130. For the election of the resident general counselors, the superior general presents an indicative list of at least four names. They are elected by separate votes and by an absolute majority, as stipulated by the Practical Rules. The first one to be elected has the title of first general counselor with all the rights attached to that title. He must be a priest and incorporated.
131. Each election made according to the rules must be proclaimed by the person presiding the election. The election takes effect when the elected person accepts, no further confirmation being required.
132. a) If the superior general elect is not present, he is immediately notified of his election and requested to appear at the place where the assembly is being held. While awaiting his arrival, the assembly may continue its deliberations if it chooses to do so.
- b) After a regularly made postulation, confirmation of the Holy See is sought.

c) If a general counselor elect is absent, he is imme

diately called to the assembly where he has the same voting rights as the other members.

133. In order to cast his vote knowledgeably, each person may privately gather the information necessary to clarify his choice, but this must always be done discretely.
134. Once elected, the superior general makes the canonical profession of faith (Canon 833,8) and immediately becomes the assembly president.

Matters which are of the Competence of the General Assembly

- 135.* The assembly makes the appropriate decisions for the general well-being of the Congregation on all questions of major interest as enumerated by way of illustration in the Practical Rules.
136. The extraordinary general assembly is limited to studying only those questions presented by the authority which called it, except if, after its convocation, the office of superior general becomes vacant. It would then become an ordinary general assembly.
- 137.* a) Generally, decisions are made by an absolute majority of the valid votes, each member being entitled to one vote. The president's vote may break a tie.

b) The superior general promulgates the decisions of the assembly, indicating the date on which they take effect.

c) Moreover, he sees to the publication of "The Acts of the Assembly", which are constituted of the official minutes of the plenary sessions as approved by the assembly itself .

B. THE GENERAL COUNCIL

138.* a) The general council is composed of the superior general, whose duty it is to convene the council and who is ex officio its president; of the two resident general counselors, and the general counselors of the provinces, one per province. It meets at least once a year.

b) All the members of the council are called to each meeting. Voting by correspondence is allowed. For the validity of council decisions, the presence of two counselors and the president suffices. If this quorum cannot be obtained, recourse to a vote by correspondence is required. For all other matters, the council itself determines its procedures.

139.* a) The term of office for the resident general counselors is the time which separates two ordinary general assemblies.

b) The term of office for the general counselors of the provinces is normally three years, but holding an ordinary general assembly before the end of the three years terminates the current term of office.

c) The resident general counselors and the general counselors of the provinces may not be elected to the general council for more than two consecutive terms.

- 140.* The general counselors of the provinces are elected by secret ballot in two stages; absolute majority is required on the first ballot only. All the incorporated members of the province are accredited voters. All are also eligible except the provincial superior, bishops who are in office, general counselors who have just completed two consecutive terms of office, as well as the superior general who has just left office. These elections take place within the four months following the general assembly.
- 141.t When replacements are to be made to fill vacancies:
- for the resident general counselors, after presentation by the superior general, the general council designates a replacement by simple majority vote~ This person remains in office until the following ordinary general assembly;
 - for the general counselors of the provinces, a new election is held in the province concerned.
- 142.* a) During the interval between general assemblies, the general council, jointly with the superior general, and in accordance with the norms of the universal and particular laws, shares responsibility for the life of the Congregation and its general orientations. It strives to promote an ever increasing fidelity to the spirit of its holy founder and to the mission for which it was instituted; it watches over all its spiritual and material interests and is constantly alert to the need to strengthen unity among its members. It strives to provide the leadership required to ensure spiritual and apostolic growth to all the communities and

member.

b) Moreover, in certain cases foreseen by the universal law and the Constitutions, the council is called to take certain deliberative and consultative votes.

c) These interventions of the general council are noted throughout the Constitutions. A complete list is found in the Practical Rules.

143. The general council is not competent to deal with personal questions except where they have public repercussions on the life of the provinces, communities or members of the Congregation.

C. THE SUPERIOR GENERAL

144. The superior general, under the dependence of the Holy Father, has authority over all the provinces, all the communities and all the members of the Congregation. He exercises this authority in accordance with the universal law and the Constitutions in a spirit of service and kind attention to the persons involved. On their part, the confreres owe him respect, obedience and affection.
145. He convenes and presides over the general council. Under his proper responsibility, he implements the decisions arrived at, taking into consideration the concrete situations of the provinces, communities and persons involved. He also

handles those matters which are of his own competence after having obtained the consent or advice of the general council in the cases foreseen by law. In all his actions, his constant concern is to keep the members of the Congregation faithful to the spirit of their founder and to foster unity, apostolic efficiency and spiritual progress of the communities and the confreres.

146. The superior general sees that personal cordial relationships based on trust are established between himself and each one of the confreres.
147. He keeps in touch with other superiors general and all the Church organizations that may have recourse to the Congregation or are apt to aid it in any way. The same contact is maintained with the episcopal authorities of the areas where Eudists serve or are called to serve.
148. The superior general may not be general bursar or provincial superior. He may be the superior of the generalate if the general council judges this to be appropriate.
- 149.* With the consent of the general council, it is up to him to declare a candidate accepted for incorporation as well as to release from this commitment those who, for serious reasons, ask to be released.
it is up to him, with the consent of the general council, to allow an incorporated member to join another society of apostolic life (Canon 744).

