

**THE THAI MISSIONARY SOCIETY
OF THE CATHOLIC BISHOPS' CONFERENCE OF THAILAND
(TMS)**

CONSTITUTIONS

"... the following of Christ as taught by the Gospels must be considered by all Institutes as their supreme rule."

Perfectae Caritatis 2 a

"Every member must take great care to observe our Constitutions. As the name itself indicates, they are the constitutive rules of the Institute: they express its proper and distinctive character; they determine its mode of governance, the conditions for recruiting and forming its members, the nature of the bond that unites them, their duties and rights; they clearly establish the purpose of the Institute and the means of fulfilling it in the holy missions. They are the fundamental laws of our Society."

(Blessed Paolo Manna, Apostolic Virtues p.132)

CHAPTER I

THE PURPOSE OF THE THAI MISSIONARY SOCIETY

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

Mt 28:19-20

"The proper purpose of this missionary activity is evangelization, and the planting of the Church among those peoples and groups where it has not yet taken root... In this missionary activity of the Church various stages sometimes are found side by side: first, that of the beginning or planting, then that of newness or youth. When these have passed, the Church's missionary activity does not cease, but there lies upon the particular churches already set up the duty of continuing this activity and of preaching the Gospel to those still outside."

Ad Gentes 6

Whoever joins us must know that the Society has no other purpose than the mission among the unbelievers and that we are all missionaries and only missionaries.

Foreword

"The Church is missionary by her very nature"
(RM.62)

Every Local Church must be aware of the needs of the other churches. I ask all the Churches both old and new to take part in this my concern and foster missionary vocations" (RM.64)

"It is the duty of the Shepherds of Christ to make an effort to evangelize the world and this is a duty that they shall take all together" (LG.23)

"In order to respond to this teaching of the church which shows the responsibility of the bishops and the local Church in the effort of evangelization the Catholic Bishops Conference of Thailand decided to found a missionary Society (April 1987 and June 23 1994). They were aware of the fact that Thailand received the Good News 400 years before. It was time that the church in Thailand became responsible for the evangelization of Thai people, Asian people and all people in the world". (MET 2/1997)

The task of evangelization
(AG 1,6,20)

C.1. Within the Church, which is the universal sacrament of salvation, the TMS recognizes as its own purpose the conducting of missionary activity and, in particular, the evangelization of peoples and groups of people who are not yet Christian.

1. Out of all the vast range of missionary activities described in "Ad Gentes" TMS chooses and designates as its priority the commitment to announce the Gospel to non-Christians. It shall give this task first priority in the assignment of personnel and funds, and in the search for new fields of work and methods of work.

2 The Society shall lend its collaboration to help the growth of the young Churches, and especially to promote their actual participation in the work of the evangelization of non-Christians within their own territory as well as outside of it.

3. In those countries where the majority of the population is Christian, our presence must fulfill particular needs of evangelization such as, for instance: the lack or scarcity of clergy and local pastoral workers, the existence of social and cultural milieus which have not yet been completely evangelized, the insufficiency and inadequacy of development of the local Church.

D. 1 1. Members of TMS are sent by preference outside their homelands; that is, outside their own Churches, cultures, and native lands, even when there are significant groups of non Christians there. This policy serves to promote communion between local Churches, cultures, and peoples.

2. With respect to the priority given to the first announcement of the Gospel, special attention shall be given to Asia.

C. 2 The members of TMS realize their specific way of giving glory to God and sanctifying themselves by a total dedication to this specific purpose, lived faithfully according to the Constitutions as well as the decisions of the Society.

C. 3 The Society shall constantly verify its own activities and structures at every level, so that they may better answer the purpose and the priorities here established.

At the service of the local Churches
(AG 20, 30;)

C. 4 Recognizing that the local Churches are primarily and directly responsible for evangelization within their territory, TMS shall conduct its activity as a service to be rendered in communion with them and under their authority.

D. 4 The Society shall endeavor to guarantee a service which in its substance and in its methods fulfills the needs of the local Church. This will be done both by spontaneously offering its work to the local Bishops and by fulfilling their requests. At the same time, the Society shall see to it that its own purposes and priorities are safeguarded and that the fundamental demands of its members' specific vocation are respected.

As a family of apostles
(AG 23,27;)

C. 5. TMS accepts and gathers together those who, desiring to dedicate themselves totally to evangelization, intend to do so as members of a family of apostles in a communion of life and activity.

D. 5 The only ones who can be part of TMS are those who feel called to live the missionary charisma not in isolation but in union with **other members**, and who therefore accept the mediation of the Society even with regard to the concrete realization of their apostolic vocation.

So that individual members may realize their vocation
(AG 23)

C. 6 The first duty of TMS towards its members is to help them realize their vocation in the best possible way, and to always live it with generosity and consistency.

D. 6. 1. Using appropriate means, TMS shall seek to foster a climate of intense apostolic spirituality which will sustain its members in their vocation.

2. The Society shall endeavor to see that everyone is sent to the missions when still young enough to render a fruitful missionary service. Also those held back for some service for the Society shall be given an opportunity, as soon as possible, to perform some meaningful activity in the missions.

3. Superiors and confreres shall treat with understanding and charity those brethren who are in a vocational crisis or are facing particular difficulties in their apostolic life so that they may again find the motivation and generosity of their missionary commitment.

4. **Superiors try to use every methods; talking remind those members who are in a vocational crisis or are facing particular difficulties, come in their apostolic life which including use litur เป็นลายลักษณ์อักษร**

D.6 ข้อ 4 บรรดาอธิการฯ ต้องพยายามใช้ทุกวิถีทาง ในการพูดคุย ตักเตือนพี่น้องสมาชิก ที่ตก
เหล่านั่น ให้กลับมาในกระแสเรียกของการเป็นธรรมทูตของเขา ซึ่งอาจรวมถึงการตักเตือนอย่าง
เป็นลายลักษณ์อักษรด้วย

To recruit missionaries, form them and assist them
(AG 25, 26)

C. 7 In order to meet the needs of evangelization and of a true apostolic family, TMS shall undertake mission animation, especially vocation recruiting; the specific formation of candidates; and assistance to members in their work and in every necessity.

D. 7 1. The Society shall assist its missionaries in the fruitful exercise of their work, sustain them in their difficulties, help them in their studies and in the experiments deemed useful for renewing missionary methods, as well as encouraging community meetings and sharing of experiences.

2. The Society shall take special care of sick and elderly missionaries, seeking to provide for them, wherever they are, a fraternal environment where they are accepted and appreciated for their contribution of apostolic spirit and experience.

3. In case of some members are in difficult situation, he can ask helping from the society for he can commit fully his mission.

CHAPTER II - THE IDENTITY OF THE SOCIETY

"And he went up on the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons."

Mk 3:13-15

"Since even mission work itself, as experience teaches, cannot be accomplished by lone individuals, a common calling has gathered these individuals together into institutes, in which, with united efforts, they are properly trained and might carry out this work in the name of the Church and under the direction of the hierarchy."

Ad Gentes 27

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Society of Apostolic Life
(AG 23, 24, 27; ES II, 27; EN 60;)

C. 8 TMS is a Society of Apostolic Life, composed of Missionaries, clerical, who, in answer to the invitation of Christ and by the mandate of the Church, consecrate themselves by means of the Final Promise to missionary activity for their entire life in the brotherly union of

intents and in obedience to their Superiors, according to the Constitutions and the General Directory.

1. Society is "Clerical public Association", is a public juridical person according to Canon Law

2. Born as a family of apostles without religious vows, our Society intends to receive as members those who are willing to devote themselves completely to missionary activity without assuming the obligations of the religious state.

3. Each one of us undertakes his missionary work in the name of the Church and by its mandate, and therefore has the duty to maintain communion with the Church in his life and activity.

D. 8 1. Name of Society is "คณะธรรมทูตไทย" ; English name is "Thai Missionary Society" and short name "TMS"; Slogan is "Go and Proclaim the Good New"(Mk 16:15) Untes Docete Omnes Gentes.

2. For success the mission, the society regards on the mission of St.Paul as the model of Society's mission and the model of apostolic for who non-believe including the model of Blessed Nicolas Bunkerd Kritbamrung, priest and martyr by them as the model of evangelization even though in difficult situation. So both of them are the patron of society.

C. 9 By our final Promise we express our response to the call of God and we commit ourselves to be forever faithful to it within the Society which receives us.

Internationality

C. 10 1. TMS is an international missionary Institute which lends itself to the service of communion between the local Churches for the evangelization of the non-Christians. Thus, it welcomes and forms missionaries from different countries so that members of different nationalities can work together in the same tasks of evangelization.

2. The Superior General, with the deliberative vote of the Plenary Council, makes the final judgment and decides to promote vocations and form missionaries in new countries.

D 10 1. An authentic internationality requires that all the members of TMS commit themselves to living together in the Society, harmonizing the cultural and ecclesiastical differences of the various countries of origin for the benefit of the missions. For this purpose, all must have an attitude of respect and acceptance for the values and methods of work of the other members. It will also be necessary to create concrete structures that favor mutual understanding, integration, and collaboration.

2. The General Directorate can discuss the establishment of the Society in nations where it is not yet present; however, they must safeguard its purpose and its apostolic priorities also in the choice of specific methods. They will have to seriously weigh the matter to see whether or not there are the elements that would recommend such a step, such as: the ability and willingness of our missionaries to dedicate themselves to the task of recruiting and formation, the possibility of local vocations, and above all, the favorable opinion of the individual Churches which are involved.

3. In the event that single individuals from countries in which TMS does not have any vocation program ask to be accepted by the Society, the General Directorate must seriously examine if the applicants, in their specific situations, will find within the Society the possibility

of adequately realizing their own missionary vocation. At any rate, the commitments deriving from belonging to the Society should be very clearly presented to them.

Unity and solidarity
(Gv13, 34-35; I Cor 12,)

C. 11 The Society is the place where the charism of the members are merged in harmonious unity for a more effective service of missionary activity.

D. 11 1. The particular communion which must exist among us is based on the values and demands of the missionary charism which we share; from it we will derive the spirit and the visible expressions of our brotherhood. เราทุกคนเป็นธรรมชาติ เราต้องสร้างความหนึ่งเดียวกัน มีเป้าหมายอันเดียวกัน ช่วยกันมากขึ้น ในงานที่เราทำเพื่อให้งานของคณะร่วมกันบรรลุไปในงานธรรมชาติทุกคน

2. Whoever chooses TMS enters a community of people who are jointly responsible and assumes, in a certain sense, responsibility for his confreres. Therefore, the community, and every member in it, must sincerely strive so that everyone may realize his vocation, contributing in this way to continuing community renewal.

Community organization
(Pr 76-77;)

C. 12 P.I.M.E. missionaries join in a community in order to better fulfill the objective demands of their particular vocation, and thus serve the Gospel in a more meaningful way.

D. 12 1. Every community must be based on respect for two fundamental elements proper to our charism: a lived communion with the whole Society, and an apostolic integration with local Churches.

2. The primary purpose of community organization is to meet the objective needs of each missionary. Therefore, each community must be organized in such a way as to guarantee everyone: assistance in his physical, psychological and moral difficulties; help in solving both personal and community problems regarding living and working; financial support in case of necessity; support in the study, research and experimentation which are necessary to renew missionary methods; mutual enrichment through sharing of experiences and ideas; spiritual growth by means of community prayer centered especially on the Eucharist.

3. Our missionaries, whether alone or living and working together in small groups, shall always remain an integral part of the community as a center of lived communion and evaluation. At any rate, every effort must be made so that there will always be at least two together.

4. Communities must see to it that nobody remains isolated or inactive because of lack of work. In every case, each person must be granted the possibility of exercising a ministry that qualifies him as a missionary priest.

Function of the Superior

(Mc 10, 42ss;)

C. 13 In the Society and in each of its communities, the Superior, as a sign of Christ the Head, presides over charity and unity. Therefore, he has the duty and the authority to animate and guide, in a spirit of service to his confreres, the community and its members in their spiritual and apostolic life by calling upon and harmonizing the strengths and the gifts of each member.

D 13 1. The Superior must always act in humble obedience to God's will and in an open dialogue with his confreres.

2. The Superior, while promoting efficiency in the various activities, must be concerned above all that every missionary grows toward the fullness of apostolic virtue, and that a real communion of life in Christ reigns among the members, marked by a open-hearted overcoming of differences and difficulties.

3. As a guide to the community in its spiritual and apostolic life, the Superior should set an example in his observance of the rules and traditions of the Society. In full co-responsibility with all the members, he should build up in Christ a community of brothers who seek God and love Him above all things.

Relation with the Church

(LG 22-23; AG 29, 38; EN 60-62,)

C. 14 Approved by Bishops' Conference of Thailand and seeking approval from the Holy See, the society is immediately subject to the Congregation for the Evangelization of Peoples, from which its authority and its norms receive ecclesiastical approval.

Consequently, through the Society, each missionary is placed at the service of the Church in a permanent and definite way, and becomes a special collaborator of the Episcopate in the work of evangelization.

D 14 1. The Society as such, and each of its members, shall always be characterized by a deep and heartfelt attachment to the Church, and will profess love, loyalty and filial obedience to the Pope.

2. Our vocation requires us to contribute to the missionary animation of our Churches of origin to make them aware of their duty to be open to the whole world, as well as their missionary responsibility. Therefore, we will maintain with them bonds of true communion and involve them in our missionary activity.

3. The Society recognizes as important and meaningful collaboration with dioceses through various forms of cooperation in missionary work. A contract will regulate the mutual responsibilities.

Collaboration with other mission workers

(AG 33; ES III, 21)

C. 15 The Holy Spirit always raises up various workers who, in different ways, participate in the missionary activity of the Church. The Society, being conscious and open to this action of the Spirit, willingly collaborates with all those who share its missionary ideals.

D. 15 1. Every member must maintain a ready willingness to cooperate effectively and in unity of purpose with all missionary groups which are engaged in the same area of work or ecclesiastical context.

2. Every community and all of its members shall sincerely strive to create a cordial climate of open-mindedness and fraternity which will permit a peaceful acceptance of those who want to work with us, even though only temporarily, in missionary activities.

3. a) The Society is open to receive as associates diocesan priests, **permanent deacon by approve from directorate** who wish to cooperate in the fields where TMS works or in some of its other activities, through particular ties with the Society.

b) An associate priest commits himself for a certain period, which can always be extended, to share in the life and the apostolate of the missionaries, according to the spirit and the laws of the Society.

c) The rights and the duties of the associate priests are defined in the Statutes of Association, which specify the policies for preparation, association, apostolic work, as well as financial arrangements. Their relation to the Society is governed by a specific contract.

d) The TMS cooperates also with any congregation of sisters who wish to engage in the missionary work with the TMS. The rights and duties of the sisters are defined by a contract between the superior of the congregation of sisters and the Superior of the TMS.

5 a) The participation of members of the Society in movements and Church groups, as well as apostolic and spiritual associations, is beneficial to the degree in which it contributes to the strengthening of fidelity to our apostolic vocation and the communion of all the confreres. Thus, such participation must take place in ways that are compatible with the commitments that are assumed through the final Promise according to the spirit and the norms of TMS.

b) The acceptance of specific responsibilities in these kinds of organizations must be considered in dialogue with the competent authority in the Institute and requires his consent.

c) Every member, community, and department should avoid anything that could give the impression that TMS supports in a special way any specific social or Church movement, which might create tension with other groups in the Church and with the local Church authorities.

CHAPTER III - APOSTOLIC SPIRIT

"And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, 'Follow me and I will make you become fishers of men.' And immediately they left their nets and followed him."

Mk 1:16-18

"For he who is sent enters upon the life and mission of Him Who 'emptied Himself, taking the nature of a slave' (Phil. 2:7). Therefore, he must be ready to stay at his vocation for an entire

lifetime, and to renounce himself and all those whom he thus far considered as his own, and instead to 'make himself all things to all men' (1 Cor. 9:22)."

Ad Gentes 24

Following the evangelizing Christ
(GV 3, 34; Rm 1,16; AG 3,8; EN 7,26, 29;)

C. 16 The evangelizing Christ is the foundation and model of our apostolic life. By devoting ourselves completely to the work of evangelization, with Him and in Him, we shall always and only seek the glory of God through the salvation of man.

D. 16 1. Every missionary shall endeavor to faithfully follow the will of God, as Christ followed that of His Father, in order to realize every day, in the variety of concrete situations, the divine plan of salvation.

2. Believing that the Gospel is truly the power of God for the salvation of all men, we shall meditate on and practice the Word which we announce, witnessing to it with our entire life, seeking the complete redemption of the human person.

3. Inspired by this faith, we will be able to see in the Church the community in which Christ works; we shall acknowledge and proclaim it as such, placing all our trust in the power of God, Who acts through human weakness.

4. Moved by the charity of Christ, we shall go out to all people to reveal to them the love of God, Who has given the world His own Son, so that all who share in His Spirit may be able to love one another as God has loved them.

Let us glory in His cross
(Ga1 6, 14; Co1 1, 24; NAe 4; AG 24;)

C. 17 In view of the fact that the salvation of Christ is actualized in the mystery of the Cross, we, as His apostles and disciples, shall conform ourselves to Christ Crucified and we shall rely on Him alone for the effectiveness of our apostolate.

D. 17 1. Our lifestyle, both personal and in the community, must not only avoid the search for earthly comforts and pleasures, but must openly manifest the courageous and calm acceptance of the sacrifices and sufferings which accompany our apostolic commitment.

2. We must be ready to accept hardships and privations in the name of Christ, completing in ourselves what is lacking in His passion, to the advantage of His body which is the Church, being ready to witness to the Gospel even with our blood.

In the certainty of the Resurrection
(Mt 28,20; Rm 8; GS 18' 22; EN 27;)

C. 18 The Good News which the missionary announces is Christ who died and rose; therefore, we must be men full of optimism and hope, who are not discouraged because of failures and slow progress in the apostolate.

D. 18 1. Discerning the signs of the times, we shall know how to recognize in every aspect of reality the seeds of the coming Kingdom of God, pointing out to others the path to be taken.

2. Preachers of the Good News that even death has been conquered, we shall communicate joy to every person we meet and shall form welcoming Christian communities which will witness to the new life in the Risen Christ.

3. From the hope given us by the Risen One we draw the zeal for a confident and untiring activity, persevering in the midst of every difficulty, knowing how to respect the timing and the manner of God's action, on every occasion relying on the help which Christ has promised to His disciples.

Renouncement and poverty
(Mt 19, 21; Lc 14, 26-33)

C. 19 The missionary vocation demands from us a radical poverty, namely, detachment from earthly goods and self-denial, so that we may become all things to all men, in view of winning them for the Gospel.

D. 19 1. With regard to earthly goods, we will maintain a calm attitude of complete poverty, which will free us from every form of avarice and make us ready and generous in using all that we possess or administer for the service of the Gospel.

2. Separation from our fatherland, from family, from our own culture, must be lived as an inseparable part of our mission in order to incarnate ourselves in the people to be evangelized, as Christ, through His incarnation, bound Himself to the social and cultural environment of the men among whom He lived.

3. Desirous of sharing in the life of those around us, especially the poor and the underprivileged, we shall give a clear example of moderation, diligence and sacrifice in our personal and community life, renouncing riches and privileges, refusing all that might prevent an authentic proclamation of Christ.

With the obedience which saves
(Fil 2, 7-8; Eb 5, 8-9; 10, 5-10)

C. 20 Being missionaries of the Christ who redeemed humanity with His obedience, in our apostolic commitment we will accept in faith the mediation of authority, especially that of the Pastors of the Church and of the Superiors of the Institute.

D. 20 1. Since evangelization is never an individual and isolated activity, but rather a profoundly ecclesial one, we shall not consider ourselves independent agents of evangelization; rather we shall act in union with the Church and in the name of the Church, accepting its directives with a trustful and responsible obedience.

2. We shall regard the decisions of the Superiors, the trends of the community, and the suggestions of our own confreres as signs of the will of God, giving them due consideration in order to avoid decisions which might be individualistic and erroneous.

3. In moments of tension between the decisions of authority and our own personal choices, we shall search for light with faith and prayer so as not to be misled into following the ways of man rather than those of God.

4. Recognizing that all genuine authority comes from God, we shall behave as loyal and honest citizens, both at home and in the missions, obeying civil authorities and the laws which promote the common good.

Faithfulness to celibacy
(Mt 19, 11-12; 1 Cor 7, 7)

C. 21 Consecrated to God through the charism of celibacy accepted in view of evangelization, we shall be keenly anxious to keep alive this gift of self and to live it always more fully through union with God and charity for our brethren.

D. 21 1 In order to remain close to God with an undivided heart, we shall cultivate an intense spiritual life, which will be sustained by prayer. This will unite us intimately to the Lord and obtain for us the grace of being faithful to our commitment.

2. Authentic celibacy for the Kingdom is marked by a generous charity which is open to all. Celibacy must be expressed through a living and constantly renewed brotherhood with all the members of the Society and of the different communities, and through a love without limits that makes us men for others.

3. Being conscious of our weakness, we will guard the gift of celibacy through the necessary mortification, using vigilance and prudence in our behavior, aiming to edify and to orientate all people to Christ and not to us.

In brotherly communion
(Gv 13, 34-35; At 2, 42ss, 4, 32ss; 1 Cor 13; PC 15; PO 8; EN 77;)

C. 22 United by the same vocation, we must live in brotherly communion, as a source of mutual help and as a witness to the Gospel.

D 22 1. All the members of a P.I.M.E. community shall strive to have one heart and one mind in order to witness in a concrete and credible way the newness of the Gospel.

2. We shall live together practicing loyalty, respect, and kindness, safeguarding and sublimating these human virtues with Gospel charity, so as to fulfil in every situation the commandment of the Lord to love one another as He has loved us.

3. We shall work together in the apostolate as mature persons and disciples of the same Christ, who know how to relate despite differences and tension, harmonizing and utilizing every member's charism in proclaiming the Gospel.

4. Our community life and activities are to be organized in such a way as not to stifle individuals but rather help them realize themselves. Particular situations and inclinations are to be respected, avoiding any form of coercion by individuals or by groups, and leaving adequate room for a pluralism which enriches the entire community through the contribution from each member in truth and in charity.

5. Communion among us is to find its center in the Eucharist; it shall express itself and be strengthened through frequent meetings for prayer, for study of common problems and for community recreation.

6. The brotherhood of the missionaries of TMS cannot and must not limit itself to the members and the communities of TMS. It shall remain open to a variety of expressions of communion in the Church, in a reciprocal exchange of wisdom and charity.

Praying to be apostles

(Mt 18, 19-20; At 1, 14; 6, 4; Rm 15, 16, 30; I Ts 1, 2-3; SC 10; PC 6; PO 5, 14, 18, AG 42;)

C. 23 1. Ministers of Christ among the nations so that they too become an acceptable offering to the Lord, we will make liturgical and personal prayer an essential element of our apostolic life in order to be God's collaborators in the work of salvation.

2. In planning community prayer, pride of place shall be given to liturgical prayer, especially concelebration of the Eucharistic, recitation of Morning and Evening Prayer, and the rites which characterize the more significant moments of the liturgical year.

D. 23 1. As the Apostles did, we shall give first place to prayer, which must constitute the soul of our apostolate, and we shall strive to intimately unite action with prayer in a constant interior dialogue with God.

2. Each day shall have certain fixed times for prayer; in particular: a prolonged meditation on the Word of God, the Liturgy of the Hours, and the celebration of the Eucharist, which is and must be lived as the center and apex of the spiritual life and of all evangelization.

3. Every community is to establish a rhythm of community prayer which takes into account the concrete situation of its members and their activities, leaving adequate time for personal prayer and the recitation of the Rosary in common.

4. Devotion to our Blessed Mother shall have a special place in the life of the missionaries and of our communities. We shall celebrate in a special way the Feast of Mary, Queen of the Apostles, Patroness of the Society, and the Feasts of Saint Francis Xavier and St Teresa of the Infant Jesus patrons of the Missions.

5. Individuals and communities shall participate actively in the prayer life of the local Church, especially on significant occasions and at important times of the liturgical year, keeping in mind their relation to the local Church and their particular role in it.

OUR WORK

CHAPTER IV - MISSIONARY ACTIVITY

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Lk 4:18-19

"Evangelization will also always contain-as the foundation, center, and at the same time, summit of its dynamism-a clear proclamation that, in Jesus Christ, the Son of God made man, who died and rose from the dead, salvation is offered to all men, as a gift of God's grace and mercy."

Evangelii Nuntiandi 27

"Even as Christ Himself searched the hearts of men, and led them to divine light, so also His disciples, profoundly penetrated by the Spirit of Christ, should show the people among whom they live, and should converse with them, that they themselves may learn by sincere and patient dialogue what treasures a generous God has distributed among the nations of the earth. But at the same time, let them try to furbish these treasures, set them free, and bring them under the dominion of God their Savior."

Ad Gentes 11

Renewing man and humanity in Christ
(Mt 5, 1ss; AG 8, 9, GS 22; EN 18, 19, 27)

C. 24 Since evangelization is a complex, manifold and dynamic activity, we must always keep in mind its basic meaning and essential purpose: to renew man and humanity in Christ. Therefore, all our missionary activity shall be a proclamation and a witness that only in Christ is salvation offered to all.

D. 24 1. In our work of evangelization we must concern ourselves with the whole person and the whole of society, aiming to spread the Gospel still more in territories or among human groups who are not Christian. Above all, we must strive to make the Gospel penetrate the very depths of the individual and collective conscience, the patterns of thought and of life, as well as the structures of the social-cultural milieu in which we work.

2. Our work of evangelization must be centered on the Good News of salvation in Jesus Christ, concerned not only to proclaim it, but also to make it incarnate in men and in their concrete world.

3. The final goal of our work is to form Christian communities which, participating fully in the salvation of Christ, are living images of humanity renewed in Him.

4. The society emphasize the evangelization, in the same time don't forget to nourish the old Christian community.

Dedicated to human promotion
(Mt 4, 23-24; Mc 6, 34ss; AG 12; EN 31-39)

C. 25 As missionaries, we shall make our contribution, in the light of the Gospel and of the teaching of the Church, to building a just and fraternal society and to denouncing every violation of fundamental human rights.

D. 25 1. It is our duty to be aware of the real situation of the people with whom we live, of the unjust conditions and structures which violate their fundamental rights, learning from them to recognize their true needs and aspirations, collaborating with them so that they may be able to identify, express and satisfy them.

2. In this activity we shall aim at a full and true liberation, which sets people free from sin and its consequences, from individual and collective egoism, leading them to a full communion with God and among themselves.

3. We missionaries must be the first to set a clear example of charity and justice towards all, of solidarity particularly with the poor and the oppressed, through our lifestyle, through our possession and use of goods, through the activities we undertake, through our relationships and friendships, through the salaries we give those who work for us.

4. It is also our task to stimulate the Christian community to participate in the development of their own country with spontaneity and generosity, in justice and fraternity, and also to learn how to live according to Gospel values under any political regime.

5. As missionaries, we must normally abstain from making choices of a political nature, but it is still part of our mission to denounce serious injustices, no matter from where they come, with firmness, charity and prudence (cf. can. 287, 2).

In difficult cases which involve other missionaries, we shall verify our positions with the local Church and the local TMS community and in particular with the Bishop and the Superiors of our society. If we abide by these conditions, we can count on the Society supporting and defending us.

Inserting ourselves in the socio-cultural environment
(Fil 2, 5ss; I Cor 9, 19-23; AG 10-12; EN 20, 79)

C. 26 Since we are called to evangelize in a social-cultural environment which is different from our own, our presence in the human community to which we have been sent shall be characterized by an attitude of understanding and brotherly love. We shall make every effort to live as disciples of Christ in sincere and profound communion with the people, becoming part of their social and cultural world.

D. 26 1. Our missionary vocation demands that we be prepared to leave our fatherland or our home place and, without renouncing our cultural identity, that we behave in the country or region which has received us as guests who know how to appreciate the richness of the local values and to bring the gift of the Gospel in humility and poverty.

2. In inculturation our greatest effort must be dedicated to a sincere and active love of the people so as to accept them as they are, truly live in their midst, and grow and work together with them.

3. In order to better communicate with the social-cultural world of the people among whom we live, we shall particularly endeavor to study the languages, the culture, and the problems of the people in their daily life. We will approach these realities with respect and affection, endeavoring to understand and to make ourselves understood, with a sincere and patient effort to listen and to dialogue.

4. We shall adopt a lifestyle which will be a sign of our communion with the local people. Even though we may not always be able to adopt their way of life completely, we will have to find a way to give a witness of **Gospel and the culture of Christ**, of sharing and solidarity also in this area, both as individuals and as a community.

Dialogue with members of other religions and non-believers

(Gv 4, 4ss; At 14, 15-17; 17, 22-31; LG 16; AG 11; GS 19-21; NAe; EN 53, 55, 78, 79)

C. 27 In our relationship with members of other religions and with non-believers, we shall strive to practice an open and sincere dialogue through the witness of our words and lives, as well as through positive cooperation, recognizing and encouraging their values while respecting truth and charity.

D. 27 1. It shall be the task of every missionary to acquire a sufficient knowledge of non-Christian religions, of the doctrinal and pastoral problems related to them, and to cultivate in himself the fundamental attitude of dialogue: respect for persons and their religious freedom, understanding and esteem for their beliefs and the expressions of their faith life; without, however, compromising one's obligation to announce the Gospel.

2. Those missionaries who live in countries with peoples and groups who profess other religions shall enter into a concrete dialogue with them using whatever means are suggested by the situation: study, encounters, cooperation in resolving social and religious problems. Furthermore, they shall encourage the Christian community to do the same.

3. Where the local Church and the Institute may deem it opportune, some missionaries, normally in groups, shall be adequately prepared for the specific task of dialogue with other religions. Such experiences must be undertaken after a careful preparation also from a theological and spiritual point of view, and must be conducted with discernment and prudence, according to the directives of the Church and in communion with the local people who are in charge of the dialogue.

4. In the face of a spreading atheism and "unbelief" even in the religious non-Christian world, we shall endeavor to understand this phenomenon, to discover the reasons for the denial of God, and to take it into consideration in order to verify our methods of presenting and living the evangelical message.

5. Recognizing that those who profess to be atheists or non-believers are in reality often searching for truth and are working for the good of others, we shall conduct also with them a sincere and prudent dialogue and shall collaborate for the building up of a more just and human society.

6. Authentic dialogue enriches commitment to evangelization because it makes us open to what could be the beginning of a journey towards the fullness of truth by members of other religions and even by non-believers.

7. In those countries where direct evangelization is impossible or very difficult, properly prepared missionaries, in this case relying in a special way on the contribution of lay people, are to seek particular ways to enter and to be present there.

To let oneself be evangelized

(At 1, 8; 10, 1ss, AG 4; EN 15, 41, 75)

C. 28 Evangelization, before concerning others, concerns us and demands of us a continuous commitment to: docility to the Spirit; conversion; attention to persons and their surrounding environment; personal and community witness. This is that we may worthily proclaim salvation in Christ.

D. 28 1. The principal agent of evangelization is the Holy Spirit, without Whom it is impossible to have a true evangelization. Therefore, without neglecting human techniques, organization and pastoral planning, we shall let ourselves be guided by the Spirit in our missionary activity, listening to His inspiration.

2. Both as individual missionaries and communities we shall frequently examine our conduct so that it might be a living witness of fidelity to the Lord and to His Gospel.

3. In this commitment of continuing conversion we will derive inspiration and stimulus from everything which is good and true in the hearts of people and in the cultures and religions of the people among whom we live, seeing in them a valuable sign of the Spirit.

4 We shall remind the Christian community, with deeds rather than with words, that it cannot evangelize the world convincingly if the community itself does not first live the Gospel by means of conversion and constant renewal.

To announce Christ and to initiate into the Christian life

(Mc 16, 15; At 2, 37-42; 4, 29-31; Rm 10, 14-17; AG 13-14; EN 22, 23, 27, 42-45, 63)

C. 29 1. The verbal and explicit proclamation of Christ, in order that the Spirit may bring about faith and conversion, is a key moment in our missionary activity, requiring from us strength and trust in God. We shall reserve a special care for those who receive the Word so that they are initiated into the Christian life in the context of the Church community.

2. The Gospel which we missionaries proclaim is Christ Himself, Son of God made man, Who died and was raised to life so that whoever believes in Him might have everlasting life. Aware of the action of the Spirit in people's hearts and invoking God's help, we shall openly and confidently proclaim the mystery of Christ.

D. 29 1. We shall not exclude any person a priori from the explicit proclamation of Christ; on the contrary, we shall take advantage of every suitable circumstance and means to announce the Good News. In doing so, we shall give special importance to the means of social communication.

2. On the other hand, we shall avoid any form of proselytism in the disparaging sense of the word. Evangelization aims at conversion and at faith in Christ, which are gifts of God and demand a conscious and free acceptance.

3. We shall make a particular effort to care for catechumens in order to initiate them into the Christian life, not only instructing them in the faith and preparing them for the sacraments, but also training them practically and progressively, within the framework of the community and of the liturgy, to conduct themselves according to the Gospel and to assume their responsibilities in the community.

4. We missionaries, precisely in view of proclamation and of catechesis, are required to make a vigorous and continuous effort of inculturation so that we may know how to make an appropriate "translation" of the Gospel message, one which is faithful to the deposit of faith.

Collaboration for the growth of the local Church
(Ef 4, 7ss; 1 Cor 12; LG 23; AG 15-21; UR 5-12; EN 58, 62-63, 73)

C. 30 Our charism also requires us to work for the development of the Christian community so that the new Churches might be endowed with their own workers and with sufficient means to be capable themselves of engaging in the work of evangelization. With a view to this maturation we shall be ready and prepared to undertake specific types of service, as needed and requested, and to perform them with dedication and competence.

D 30 1 Even though the evangelization of non-Christians is our first priority, still this option should not exclude, and much less oppose, our commitment to the formation and growth of Christian communities. On the one hand, missionary activity radiates from fervent communities. On the other hand, the new believers must become part of the people of God through effective participation in the whole life of the Church.

2. With respect to the maturation of Christian communities we shall particularly offer our collaboration in promoting and forming priestly, religious and lay vocations, in promoting the research and establishment of new ministries fulfilling local needs, and in recognizing and fostering the different charisms which contribute to the building up of the Church.

3. We shall especially contribute to the missionary animation of the local Churches by encouraging the development of missionary vocations, by making ourselves available for their formation and by dedicating ourselves to the evangelization of non-Christians, together with the local people, wherever this is possible.

4. In our missionary activity, we must be inspired by an ecumenical spirit and commitment toward the other Churches: we must recognize the Christian reality which they already possess, promote a dialogue in truth and charity in order to realize a more perfect communion, be united in prayer, collaborate as much as possible in the service to men and in witnessing to Christ. We shall also form the faithful in this spirit, following the ecumenical directives of the Church.

Encouraging the inculturation of the local Church
(AG 19, 22; GS 58; EN 63-64)

C. 31 The local Church, by its very nature, needs to be a Church rooted in its own social-cultural environment; this is a principal task of the local people who are in charge. However, we too, as missionaries, have the duty of understanding the meaning and importance of this inculturation, of encouraging its implementation, and of keeping the sense of universality alive.

D. 31 1. In our work of evangelization as well as in pastoral activities, we shall be careful not to introduce forms and structures of Christian life only because they were used in our Church of origin, for they may not facilitate the inculturation of the local Church within its social-cultural heritage.

2. Following the directives of Episcopal Conferences and of local Bishops, we shall seek to understand and to stimulate the process of inculturation in all aspects of Christian practice and thought, responding to this need also in our work of proclaiming the Gospel, of catechetical, pastoral and liturgical activities.

3. Some missionaries particularly gifted and prepared in the study of local culture as well as theology, may be able to offer more direct help with the experimentation and with the resolution of the problems of inculturation, in communion with the responsible local people.

4. By virtue of our function as a bridge between the Churches and of the universal character of missionary service, we shall make a special contribution by properly emphasizing whatever may foster the sense of open-mindedness and communion with the universal Church.

Co-responsible evangelization
(AG 20, 30, 31: ES III, 18; EN 68)

C. 32 Our concrete commitments, in whatever phase or type of missionary work, are to be decided upon and carried out in a communion of service and co-responsibility with the local Church.

D. 32 1. As missionaries, we shall feel that we are a living part of the local Church, in solidarity with it, in communion of spirit and action with all its members and especially the Bishop. We shall know how to live and work with local groups, participating actively in Church meetings, in priestly and pastoral councils.

2. Both as a community and individual missionaries, we shall be eager to learn and to follow the pastoral directives of the Bishops and of the Episcopal Conferences. We shall be ready to render, humbly and trustingly, the service which is requested or accepted by the local Church, planning together the time and the manner of its implementation, rejecting any temptation to impose our own line of action.

3. Even though we are helpers, we must also be active and responsible collaborators, capable of drawing zeal and initiative from our charism, at the same time taking our place within the overall plan of evangelization, which demands that all apostolic workers be united.

4. In this spirit of fraternal cooperation, everyone is called upon to contribute his own zeal and experience. For this reason, once we have familiarized ourselves with the new reality of the mission, we shall not hesitate to convey to the responsible people of the local Church, in a spirit of respectful dialogue, opinions and proposals regarding the subject of apostolate.

5. Whatever might be the type of activity or kind of environment in which they work, priest members shall live in conformity with the demands of their own priesthood. Particular moments and ways to fulfil this duty in communion with the local presbyterate and TMS community are to be established.

6. We shall be ready to leave positions of authority and specific activities, places and types of work, when this is authoritatively requested or seems useful in order to promote the responsibility and maturation of the local Church. We will also be ready to leave for new frontiers, with the conviction that leaving in obedience to the Great Commission is the most significant form of missionary animation.

7. Ministry and co-responsibility exercised in conformity with our charism may at times suggest missionary initiatives that the Institute assumes under its own responsibility, especially if they go beyond the area of a single diocese. Of course, it is always necessary to act with the authorization of the competent ecclesiastical authority.

8. Our financial aid should be a sign of communion and sharing, directed to promoting co-responsibility in the poor Churches. Their excessive dependence on outside help should be avoided out of respect for the local social and cultural situation.

CHAPTER V - MISSIONARY ANIMATION

"And when they [Paul and Barnabas] arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles. And they remained no little time with the disciples."

Acts 14:27-28

"Bishops should avail themselves of the Missionary Institutes in order to fan the zeal of the faithful for the missions. In addition, Bishops should grant the Institutes the possibility, within the limits of a proper order, of seeking and cultivating vocations of young people to the missions and of organizing collections."

Ecclesiae Sanctae III, 11

The duty of missionary animation
(At 15, 3-4; I Ts 1, 8; LG 13, AG 36-39)

C. 33 The purpose of TMS and of our particular vocation is to help animate local Churches, both in the missions as well as in our homeland, with regard to their duty of evangelizing non-Christians, and to secure the necessary means for the Society to accomplish its task.

D. 33 1. Our work of missionary animation should be oriented to the evangelization of non-Christians. Therefore, we shall endeavor to keep alive the sense of universality and missionary responsibility in all the people of God, especially among the more influential persons and Church groups.

2. In the work of missionary animation, we should not merely give information about the peoples among whom we work and about their socio-political and economic situation, but above all relate testimonies and lived experiences, making ourselves interpreters of the needs and the signs of growth in the Christian life of the young Churches.

3. In the work of missionary animation, we will make known with humility and confidence the charism which is proper to our Institute and the need it has of men and means to accomplish the task of evangelization entrusted to it.

Priority
(CD 15; PC 24; OT 2; AG 36, 38, 39; PO 11; ES III, 6)

C. 34 Wishing to stimulate particular Churches to participate actively in the direct work of evangelization of non-Christians, we shall especially engage in vocation animation. Wherever TMS accepts vocations, we shall present our Society as an instrument for the realization of a missionary commitment.

D. 34 1. In our missionary animation work, we shall endeavor above all to foster the birth and maturation of missionary vocations for lifelong service as priests. All members, even those not specifically engaged in vocation work, must feel obliged to pursue this goal by their example, by the testimony of their lives, and by their words.

2. The work of vocation promotion shall take into consideration the needs of the local Church as well as ecclesiastical directives. It should be a particular part of the overall pastoral work for vocations as an open and brotherly collaboration with individual Churches and with various Institutes.

3. While giving due recognition to every type of apostolic vocation, we shall particularly emphasize the special missionary vocation for life.

4. In this context, we shall preferably address ourselves to young people who are capable of a mature choice; to seminarians and to priests.

Responsibility and organization

C. 35 Missionary animation is the concern of every community and of every member of the Society; but in order to assure continuity and effectiveness, a certain number of missionaries shall be primarily engaged in it for a suitable period of time.

D. 35 1. All our communities should function as centers for spreading the missionary spirit within the local Church.

2. Since an adequate missionary experience makes missionary animation more fruitful, both the communities and individual members in the missions should make themselves available for this service for the necessary length of time, whether in the mission or in the Regions of the Institute. The Superiors should offer them every possible help to undertake the work of animation with courage and competence.

3. Superiors, individual animators, and animation teams shall keep in touch with our mission communities, helping the missionaries coming from the field to share in a suitable way the riches of their experience, confidently involving them in the programming and execution of different activities.

4. The students, particularly theological students, shall be eager to learn and to communicate to others the missionary legacy of the Society and shall be duly involved in missionary animation to the advantage of their own apostolic formation and of an effective witnessing in the world of youth.

The spirit of missionary animation
(Mt 9, 39; At 13, 2-3; I Cor 16, 1ss; II Cor 8-9; PC 24; AG 36)

C. 36 The work of missionary animation shall be performed in a dignified and evangelical manner, remembering that God is the Lord of the harvest and that we are only instruments in the service of His Kingdom and of the evangelical mission of the Church.

D. 36 1. In our work of missionary animation, we shall give priority to prayer and the witnessing of life, because only prayer and example can foster among the people of God missionary awareness and commitment to the apostolate.

2. Our concern will be to respect truth and charity, verifying continuously our methods and our way of talking, avoiding exaggerations and one-sided views in presenting situations and missionary problems, eschewing obsession with results whether in the recruiting of vocations or in fund raising.

3. In view of the fact that an authentic communion between Churches must also express itself in concrete gestures of solidarity and practical collaboration, we shall not hesitate to

make ourselves interpreters, with simplicity and freedom of spirit, of the just necessities of the Churches, of our missionaries who work in them and of our Society.

4. In each activity of our animation work we shall follow the norms of the Society, of the Episcopal Conferences and of the local Churches, seeking above all whatever is in the best interest of the work of the missions.

C. 37 The Society regards the press and other means of social communication as an effective instrument of missionary and vocational animation.

D. 37 1. According to their own responsibilities in the Institute and their respective abilities, the members of TMS should help see to it that our means of social communication present missionary work, especially when done by us, in all its reality and richness. Missionaries in the field should therefore be encouraged to cooperate, and the circulation of our publications should be promoted.

2. Adequate professional preparation should be given to members who are assigned to mass-media work. Then they, while attentively following the development of our missionary work, will seek to promote through their work a fraternal and constructive dialogue among Churches, religions, peoples, and cultures in a style infused with authenticity, truthfulness, and realism.

3. Whenever political and social matters are dealt with, we should be inspired by the principles of justice and peace, according to the teachings of the Magisterium of the Church. Consideration must also be given to the influence and repercussions that might go beyond the local situation and thus involve the whole Institute.

CHAPTER VI - THE FORMATION OF MISSIONARIES

"No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide."

Jn 15:15-16

"For such an exalted task, the future missionary is to be prepared by a special spiritual and moral training... From the very beginning, their doctrinal training should be so planned that it takes in both the universality of the Church and the diversity of the world's nations... A special and organized apostolic training ought to be given, by means of both teaching and practical exercises."

Ad Gentes 25-26

Formation, mission and Society

(AG 25,26; OT 1ss; RF 3, Pr 14ss; V Ap 222ss; DC 533ss)

C. 38 TMS in the present time does not have its own formation structure but gives missionary formation to the seminarians in *the major Seminary of Thailand (Lux Mundi)* and a special course of one year to the priests preparing to enter go to the missions. TMS hopes that very soon the Society will have its own Seminary. This will provide a community life and good discipline that will be a great aid in uniting the missionaries in a holy bond of brotherhood and in creating that uniformity of method and spirit which is the strength of the Society and which serves so well to preserve and maintain the good results of its efforts. It is also to be hoped that they will aid in increasing and solidifying the virtues as well as providing that fund of knowledge, practical wisdom, and special abilities that are required for anyone about to undertake a specific office.

The purpose of our formative action is to prepare missionaries according to the purpose and the spirit of the Society. In view of the ecclesial nature of mission, the criteria of formation shall always be inspired by the experience and the directives of the Church.

D. 38 I. The dynamic of formation shall be based on a life of communion within the Society, viewed as a community of apostles, recognized by the Church, with an authentic sharing of responsibility, capabilities and values, continually seeking to improve the service of evangelization.

2. In addition to the educators, this communion shall refer in a particular way also to the missionaries actually engaged in apostolic work as well as to those who have preceded us and who have entrusted their patrimony of experience to the younger generations.

3. The entire life of the formation communities, including activities and pastoral experiences, must be oriented toward the progressive growth of an authentic missionary sense, which requires a clear determination to leave one's own people in order to become, like Christ, one with the peoples to whom one is sent to bring the message of salvation.

4. Future Regional Directories of Formation and Rules for formation communities must refer to the General Directory of Formation that has been approved by the Superior General with the deliberative vote of his Council.

Youth and educators in formative work

(OT 5; RF 24, 30, 31, 38, 39ss)

C. 39 In the work of formation, educators shall keep in mind that youths are active subjects of their own growth. The educator's task is to clearly present the priestly *or lay missionary vocation, as lived in the Institute, to the students*, and to verify and guide the process of formation toward such goals.

The work of every formation team is based on the irreplaceable and distinct roles of the Rector and the Spiritual Director.

D. 39 1. The educators, because of the assignment received by competent authority and in communion with it, have the task of verifying and recognizing the missionary charism of the youth whom the Lord calls; of teaching the Gospel as apostolic tradition has handed it down to us and as the Church interprets it; of encouraging their students' human development, according to the needs of missionary work and within the limits of the purpose and nature of the Society.

2. Besides the necessary natural gifts and a proper pedagogical and doctrinal preparation, educators must have a profound sense of God, a humble attitude of service and brotherhood, sensitivity to the needs of the missions and, possibly, direct experience in missionary work.

3. All the educators in the same formation community, although having different roles and responsibilities, must feel jointly responsible in the work of formation, must sincerely collaborate, and above all must pray together and pray with the students, in order to witness that it is not possible to live in true Christian brotherhood unless we are united before the Father.

4. The educators shall seek the collaboration of the students through an active and responsible obedience, encouraging dialogue, accountability, creativity and a frank expression of their vocation needs.

5. An authentic and integral maturation of the person must be fostered, one that promotes the guiding role of conscience and respects the personality, the gifts of grace and the different rates of growth, avoiding every form of excessive individualism and rigid uniformity. However, the educators must not renounce their task of guiding and verifying the formative progress made by the seminarians.

Integral and dynamic formation, based on Christ
(Gv 1, 38-39; OT 11, 14; PO 14; RF 49)

C. 40 Our educational work in each phase shall aim at an integral formation, harmonizing the human, Christian and missionary dimensions, and searching for a profound unity in Christ.

D. 40 1. In the formative process particular care shall be given to the unity between faith, philosophy and culture, and ~~between~~ the Word of God, liturgy and life.

2. The educators shall keep in mind that the work of formation is done gradually; they shall make each specific proposal at the opportune moment in the process of growth, giving the student increasing responsibility so that he may learn progressively how to guide himself.

3. The educators shall also promote an authentic human maturation by cultivating in a special way the gifts of openness, common sense, generosity, love of work and human sensibility.

Missionary formation
(Mt 10, 1ss; OT 4, 12; GS 1; RF 94-99)

C. 41 The formation process must educate the candidates in a profound knowledge and a living experience of the Gospel message with a view to announcing it to non-Christians so that they may encounter the Father and enter into communion with Him.

D. 41 1. The young men must be educated to **a deep consciousness of the value of the human person and of the world, to a strong sense of sin** and of liberation in Christ, to the willingness to share in a Christian way the human situations of others.

2. The students must be introduced to a global knowledge of the different problems of the missionary world of today, and must be helped to grow in their capacity for understanding, esteem, appreciation, and, as far as possible, for assuming the mentality and culture of the people to be evangelized.

3. In order to promote the development of such aptitudes it will be useful to come into contact with different environments, especially the poorest of the poor and social outcasts, to have a lively contact with missionaries, with peoples and cultures of other countries, and to participate in pastoral experiences.

Spiritual formation

(Gv 20, 21-22; OT 8-10; AG 25; RF 44-58)

C. 42 The aim of spiritual formation is to make Christ live in the future apostle so that He may continue in him the mission entrusted to His Church.

D. 42 1. Communion with Christ is founded on faith and is expressed through charity, especially in its aspects of self-denial, humility and poverty. The future missionary shall be educated to confront himself daily with the Word of God and to adapt himself apostolically to every situation.

2. Participation in the life of Christ, the Servant Who was obedient to the point of death on the cross, is effected through obedience to the Church, which demands that the young man search, discern and follow the will of God in concrete dependence on the community, guided by its hierarchy.

3. The formation process finds its privileged moment in prayer. The young men shall be helped to live the mystery of prayer, whether individual or liturgical and communal. Time shall be provided for contemplation, spiritual sharing as brothers, examination of conscience, and, especially, the Eucharistic celebration, source and summit of an Easter faith and of evangelization (cf. can. 246).

4. The sacrament of reconciliation and spiritual direction must be considered privileged means in our constant effort toward conversion and conforming ourselves to Christ. For this reason, every formation community shall have among its members one who has specialized in theology and is experienced in the ways of the spirit.

5. Educators shall foster in a positive way the vocation to celibacy for the sake of the mission. Whoever requests to be definitely admitted to the Institute must have first resolved the problem of emotional maturity and must have given clear indications of his free choice of a celibate life.

Doctrinal and cultural formation

(Mc 4, 34; At 1, 2; OT 13ss; AG 26; RF 38, 59ss)

C. 43 Those who intend to consecrate themselves to missionary service as priests must receive a serious theological preparation which has the purpose of the Society as its unifying principle. For this purpose, TMS candidates shall take special courses to supplement their missionary formation.

D. 43 1 The missionary character of theology requires that even the fundamental courses be enlivened and structured in accordance with the pastoral purpose and missionary dimension which are intrinsic to theology. Moreover, this period of formation must be enriched by the study of such humanistic, scientific and technical-professional disciplines which are indispensable for the knowledge, contact, dialogue and service of different peoples.

2. Not only during the philosophical-theological studies, but also throughout the entire period of formation, particular emphasis shall be placed on the study of religions, cultural anthropology, history of the missions, pastoral subjects, languages, history of the Society and missionary spirituality.

3. Among the teachers, the educators and the students it is necessary that a climate of faith and of sincere ecclesial communion be established, one that will bring a deep unity in pursuing the common goal of missionary formation.

Community and ecclesial dimension

(Mt 18, 20; At 1, 21-22; 2, 42ss; OT 8; RF 24-31, 46, 49, 51-54)

C. 44 The future missionary of TMS is to be educated in a community spirit, as member of a special community which corresponds to the requirements and to the typical style of formation that is in conformity with the tradition of the Society.

D. 44 1. The formative community must be: persevering in hearing the Word, in the breaking of bread and in prayer; fraternal in love; available in obedience, genuine in commitment; open to the real problems of humanity; constantly attentive to the needs of mission, in solidarity with the other communities of the Society, with the Churches from which students come and the Church where the community is located; united with the universal Church.

2. In a climate of serenity and simplicity, formation work aims at making the students acquire the human and Christian values which are necessary to maturity, such as: friendship and charity, reciprocal esteem and openness, regularity of life and the spirit of service, the sense of Church and the love of the cross. The work of formation is conducted through community meetings, through small groups in themselves and in the context of the community, with a view to evaluating the various positions and experiences in the light of the Word of God.

3. Every formation community is to have a "charter" or rule approved by major Superiors; the formation team will verify with them how it is being applied.

C. 45 The Rector is particularly responsible for the final judgment regarding the suitability of the student for admission to the Ministries, to the Final Promise and to Orders.

D. 45 1. Authority must be seen as the element which guides and unites a community, as the point of convergence and coordination for all personal needs so as to place them at the service of the Will of God. This task shall be accomplished principally by the Rector who, therefore, shall:

a) inspire, promote and coordinate the whole range of authentic requirements for the missionary formation both of the individuals and of the community, with due respect for the roles and responsibilities of the other educators;

b) stimulate and coordinate the work of the formation team in a spirit of friendship and research;

c) decide in the final phase the practical guidelines to be followed. The Rector shall inform the major Superiors about the life and the problems of the community, about the talents, experiences and progress of the individual students.

2. In their turn, the students, in their relationship with the educators, and particularly with the Rector, have the duty to:

a) hear and accept their directives with faith and confidence, as should be done with respect to confreres to whom God and the Church have entrusted a mandate of authority, and shall verify their mentality and lifestyle with them;

b) be sincere, authentic and ~~open~~ to dialogue so that the educators may work effectively, discern the spirit of the students, and witness to their suitability before the Christian community and the Institute.

Program of formation
(OT 3-4; RF 11-26)

C. 46 The Society commits itself to specific missionary formation through its own formation structures at the major seminary level.

D. 46 I. Admission to the major seminary requires that the candidate has reached:

a) a sufficient maturity to freely decide to enter a community for missionary and priestly formation;

b) a spiritual maturity encompassing the following qualifications: capacity for personal prayer; a sufficiently clear knowledge of the mission of the Church; interest in and commitment to the apostolate; intention of a lifelong dedication to the missions.

2. At the most suitable phase of the formation curriculum all the students shall go through a period of intense spirituality in a special community. The purpose of this period is to provide the students with:

a) an experience and a deep, systematic knowledge of the spiritual life;

b) a study in depth of the objective requirements of the missionary and priestly vocation and of one's own interior attitude regarding the divine and ecclesial call;

c) an initiation into the life and to the spirit of the Society in view of becoming a definite part of it.

3. Also those already priests who enter the Society, shall go through a period of spirituality suitable to their particular status and needs.

4. At the end of philosophy studies, the students will manifest before the Church, through the Initial Promise, their commitment to devote themselves to the mission. This does not have a juridical effect but only a moral value. With it the student declares, in front of the Society, that he wishes to persevere in his intention of receiving the missionary formation which TMS offers him. At the same time, TMS commits itself to continue preparing and assisting the candidate in order to help him realize his missionary vocation. The Initial Promise is combined with the liturgical Rite of Admission among the Candidates for the Diaconate and the Priesthood.

5. The TMS intends collaborate with diocesan seminaries in the field of recruiting and formation of vocations, and to sensitize their formative personnel so that they present the

missionary proposal to seminarians with greater courage and in a more explicit manner both at the theological and pretheological levels.

6. The formation process, even at the pre-theology level, includes a progressive human and Christian maturation, an attitude of availability to God, a purity of heart which makes the spirit free and sensitive to spiritual values, and a reasonable knowledge of the missionary priesthood. The educators shall help the young student to make an authentic choice and shall prepare him to assume his future duties.

7. The student, before being admitted to the study of philosophy and theology, must have successfully completed the course of undergraduate studies required for admission to higher studies. Government directives in each country for these studies are to be followed, as well as the guidelines given by the respective Regional Directorates, in agreement with the General Directorate.

Continuing formation and specialization

(I Tm 4, 14-16; II Tm 1, 6; Tt 2, 1; PC 18; OT 22; CD 16; PO 19; ES 1, 7; RF 100-101)

C. 47 In order to help its members to be faithful to their vocation and to adapt their missionary activity to the changing times, the Society will take care of their continuing formation within the framework of the community and of the Church, keeping in mind the needs and the charisms of the individuals and the requirements of the different fields of work.

D. 47 1. Continuing formation shall include the different aspects of missionary formation: spiritual, theological-pastoral, human. The pastoral updating of the missionaries will find its natural context in the local Church where they and their community are working. Their spiritual renewal, meanwhile, is to correspond to the fundamental requirements of the Society; both objectives must complement each other.

2. Specialized formation of missionaries in the various fields of missionary activity is to be encouraged in view of the practical services to be rendered to the local Churches and to the Institute. Normally, these specializations must be pursued after an initial period of missionary experience.

3. Along the same line, care is to be taken that educators, animators and other members engaged in services to the Society receive proper preparation.

OUR ORGANIZATION

CHAPTER VII - THE JURIDICAL STATUS OF THE MEMBERS

"For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another."

Gal 5,13

"Older priests, therefore, should receive younger priests as true brothers and help them in their first undertakings and priestly duties. The older ones should likewise endeavor to understand the mentality of younger priests, even though it be different from their own, and

follow their projects with good will. By the same token, young priests should respect the age and experience of their seniors; they should seek their advice and willingly cooperate with them in everything that pertains to the care of souls."

Presbyterorum Ordinis 8

"If we do not have a spirit of community, we will not be obedient to the orders of our superiors, we will become weak and our actions will bring defeat instead of victory. The vocations lost in all the Institutes because of a lack of the spirit of obedience and of fraternal unity are a sad demonstration of this principle: the house divided against itself cannot stand."

Blessed Paolo Manna, Apostolic Virtues 96

Membership in TMS by means of the Final Promise

C. 48 Membership in TMS is acquired by making the Final Promise which incorporates one into the Society. It also has the effect of incardinating in the Society those deacons and priests who have not had the faculty of being incardinated in their own dioceses or of remaining so incardinated.

It is the role of the Superior General with the deliberative vote of his Council to admit candidates to the Final Promise.

D. 48 1. The Final Promise shall normally be made upon completion of the formation curriculum or at the end of an adequate period of participation in the life of the Society, and after a written request has been submitted to the Superior General before the diaconate; for those already deacons, it is made before priestly ordination.

2. The candidate shall make the Final Promise publicly. It shall be accepted by the Superior General or by his delegate.

3. The ceremony of the Final Promise takes place after a spiritual retreat. The Promise is made during the Mass after the liturgy of the Word.

4. Those who make the Final Promise will sign a formula that they themselves have written by hand. This formula will also be signed by two witnesses and the one who accepted the Promise. Then it will be sent to the General Secretary.

C. 49 1. Membership in a specific Circumscription depends on a positive act of the Superior General with his Council.

2. With the exception of special cases approved by the Superior General with his Council, each member of the Society shall refer to the Circumscription within which he entered the Society for the following effects:

- assistance upon return from the missions for legitimate vacations;*
- permanent membership after a final return from the missions.*

3. It is the responsibility of the Superior of Circumscription with his Council to decide what community a member of that Circumscription belongs to. Each one will have as his diocesan domicile the place where the community he belongs to is located.

C. 50 Candidates to the diaconate and priesthood are ordained with dimissorial letters from either the Superior General or from the Bishop in whose diocese they are being incardinated (see canon 1015).

D. 50 Members of the TMS, as a sign of their priestly link to their diocese of origin, should be helped to maintain or obtain incardination in their own diocese, still keeping a full and complete incorporation in the Society. In such cases, a special contract will be drawn up according to the norms agreed upon between the diocesan Bishop of the place, the Superior General and the interested TMS member.

Rights and duties of members

C. 51 From the Final Promise stem rights and duties between the members and the Society. The rights and duties are to be understood according to the universal law and the proper law of the Society.

C. 52 By means of the Final Promise, a missionary consecrates himself for his whole life to the service of the missions through the Society. He promises obedience to the Superior General according to the Constitutions.

D. 52 1. Support of the members while in the service of a mission shall be provided normally by means of a contract with the diocesan Bishop of that particular mission.

2. Support of all the other members shall be provided directly by the Society. Directorates of the Circumscriptions, with the approval of the General Directorate, shall provide an adequate allowance for strictly personal expenses.

3. Support of new members not yet assigned shall be provided directly by the General Directorate.

C. 53 The authority to command by virtue of the Promise is strictly the right of the Superior General, who shall not use it except on very rare occasions and in cases of real necessity. The command shall be given in writing or in front of two witnesses as it is prescribed by universal law.

D. 53 Before giving an order in virtue of the Promise, the Superior General must take into consideration the opinion of the Superior of Circumscription involved, the members of the community to which the missionary belongs, as well as those whose opinion has been requested or spontaneously expressed.

C. 54 In view of the fact that one acquires membership in the Society only for apostolic purposes, those who leave or are dismissed cannot claim compensation or remuneration for anything they have done.

Local Statutes should define the ways and means for freeing the Society from any civil or penal responsibility in the case of improper action by members.

D. 54 1. The Society, in a spirit of charity, shall assist those who leave or are dismissed to find a suitable position. In case of real necessity, it may also supply them with financial help.

2. In the case of deacons or priests, the Society shall help them, at their request, to re-enter their own diocese or to receive incardination in another diocese, in accordance with universal law, or to eventually obtain the rescript of loss of the clerical status from the competent authority.

Assignment

C. 55 Membership in a Circumscription is acquired by assignment.

D. 55 1. Those who have made the Final Promise but have not received an assignment have the right to vote only in elections for delegates to the General Assembly.

It is up to the Superior General with his Council to decide in which electoral college they can exercise this right.

2. In order that the coordinating work of the General Directorate may prove effective, all the members shall be fully available so as to allow exchanges of personnel between different communities, as agreed upon by the General Directorate and the Directorates of the Circumscriptions concerned and in dialogue with the missionary.

Procedures for assignments

C. 56 An assignment is to be formulated in a serene and trustful dialogue between the interested parties and with due respect for the particular role of each; in any case, the final decision belongs by right to the Superior General with his Council.

D. 56 1. The fundamental criterion for assignments is provided by the concrete needs of the missions and the Circumscriptions, as these are made known by requests from Bishops and Superiors, in harmony with the purpose and the planning of the TMS.

2. Due consideration shall be given to the talents, attitudes and condition of the assignee and also to his apostolic choices, but always in view of the objective needs.

3. If at all possible, assignments shall be programmed for a period of several years, with regard to both the number of missionaries to be sent and the type of services requested.

4. Members who are priests, who have made the Final Promise, are normally assigned at the end of the formation curriculum.

5. As an exception, and under certain conditions, the General Directorate, in agreement with the Directorate of the Circumscription, may assign members of TMS who, even though they have finished the formation curriculum, wish to temporarily delay their final commitment or priestly ordination.

C. 57 1. Members transferred for a temporary service from one Circumscription to another belong to the latter and therein they exercise their rights and duties.

2. At the end of a temporary service, the members who have been transferred will be again given assignments by the Superior General with his Council. Normally this will be to the Circumscription from which they came.

Preparation for work after assignment

C. 58 Before beginning an activity, it is necessary for the missionary to undertake an adequate and specific preparation that will facilitate his adaptation to the environment and his accomplishing the assigned work.

D. 58.1. The essential and central part of this preparation is the study of languages; the assignee will dedicate his greatest effort to this goal for as long as is necessary to acquire a knowledge of the language which is adequate for his missionary duties.

2. *The assignee shall be introduced to the socio-cultural environment in which he must work and to the problems of the local Church by means of study and appropriate contacts and experiences.*

3. *In order to assure an effective and specific preparation, every Circumscription shall define in the Statutes a concrete, adequate and constantly updated program regarding the contents, the length, the form and the means for such a preparation.*

Contracts between the Diocesan Bishops and the Institute
(AG 32; ES III, 17)

C. 59 In order to render a missionary service which fulfills the needs of the local Church and the demands of our missionary vocation, a contract regulating the reciprocal relationship and commitments shall be stipulated between the Church requesting help and the TMS.

D. 59 1. Such a contract, prepared by means of dialogue and collaboration between the local Church and the interested TMS community, shall be submitted for examination and approval to the Diocesan Bishop of the place and to the Superior General. The final contract shall be signed by the Diocesan Bishop and by the Superior General.

2. This contract shall clearly state, in sufficient detail, the guidelines and norms regarding the following points:

a) relationship between the TMS and the local Church, specifically between the Superior of the Circumscription and the Diocesan Bishop in the exercise of their respective authority over the missionaries;

b) assignment and continuing formation of the missionaries;

c) assignment of offices, transfers and removals, programming of missionary work;

d) guarantee of respect for the specific nature of our vocation in accordance with the mission priorities of TMS, as well as for the fundamental needs of the missionaries as members of the Society;

e) financial support, expenses for health, travel, studies, insurance in case of illness, disability and old age, vacations in the missions and in the home land, summons for a service to the TMS and eventual retirement;

f) administration of the goods and eventual properties of the TMS, and administration of the goods of the mission;

g) length of the contract, procedures for approval, revision and renewal.

3. With reference to Article D. 60, 2.c, a missionary may be removed from an office at the discretion of either the Diocesan Bishop or the Superior of the Circumscription, with equal right and with due observance of contract clauses, after informing the other party, whose consent, however, is not necessary.

Periodic vacations in country of origin

C. 60 All members of TMS who work in the missions or outside their own country of origin have a right to periodic vacations at home for the purpose of renewing the spirit and strength necessary for carrying out their activities.

D. 60 1. The missionary must use his home vacation time to strengthen his commitment to pursue some specific objectives such as: rest and physical health; spiritual renewal, cultural and pastoral up-dating; deepening of communion with the Institute and the Church of origin; contribution to the work of missionary animation; fulfilment of the duties of filial piety.

2. The frequency and length of vacations in one's homeland will be determined by the Statutes in agreement with the Diocesan Bishops of the place where the missionary Circumscription is located. The purpose of the vacations as well as local commitments must be taken into consideration.

3. During their vacation at home, missionaries may spend a suitable period with their family, but they will consider it their duty to keep in touch with the Institute and particularly with their Region of origin, both in order to receive assistance and to offer their services, especially for mission animation.

4. In order to help the missionaries reach the objectives of a vacation at home, both the returning missionaries and the Superiors of the Circumscriptions concerned shall endeavor to create a climate of brotherhood and, in cooperation with the competent organs of the General Directorate, shall formulate concrete programs fulfilling the needs of vacationing missionaries.

5. With the exception of periodic vacations and of the final return home, extraordinary visits to the homeland are allowed only for most serious and urgent family reasons; the decision in this case belongs to the Superior of the Circumscription with consultative vote of his Council and will be immediately communicated to the Superior General.

Care of sick and old confreres (PO 8)

C. 61 The TMS guarantees the necessary assistance to its sick and elderly members. All the members of the Society shall be particularly attentive and solicitous toward their sick and elderly confreres, aware of the contributions which the latter give to the Kingdom of God through their lives of faith and prayer, and their participation in the mystery of the Cross.

D. 61 1. Sickly and elderly confreres are to be aided in remaining, in so far as possible, in their mission or in active communities where they can perform whatever ministry or services that their age and health permit.

2. We should promote the activity of sickly and elderly confreres even in works of pastoral cooperation with the dioceses (helping out in clinics, convents, sanatoriums, parishes, etc.) in the name of the Society. They can be grouped together into small communities that are suited to this purpose, or if necessary and opportune, they can also work alone, but always remaining in contact with the Society.

3. Confreres who are chronically sick, or for some reason are unable to work, will be admitted to the communities organized for this purpose where they shall be given every possible assistance.

The Superiors in charge shall offer them ways and means so that they may still feel useful in their missionary vocation according to their strength and physical possibilities.

Temporary residence outside the Society (exclaustration)

C. 62 1. The Regional Superior, with the deliberative vote of his Council and for a just cause, can permit a member to reside outside the community of the TMS within his own Region for a period not longer than one year.

2. The Superior General, with the deliberative vote of his Council, can permit a member to reside outside the TMS for a period of time not longer than three years, with the previous consent of the Ordinary of the place of domicile in the case of a priest. During this period he

remains without active or passive voice and has no right of support unless, for a just cause and with a deliberative vote of his Council, the Superior decides otherwise.

The request to remain temporarily outside the TMS is addressed to the Superior of the Circumscription. He transmits it to the Superior General together with his own opinion and that of his Council.

C. 63 The confrere who, for grave reasons, decides to continue his experience of life outside the TMS will make a request to the C.E.P. through the Superior General. The period of residence outside the TMS cannot extend beyond six years.

D. 63 During this time the person concerned remains without active and passive voice and without the right of support. When he accepts the indult of exlaustration, he will give the Superior General a written declaration in which he releases the TMS from every legal and financial responsibility on his behalf during the time granted by the indult.

At the end of the period of time that has been granted, the confrere is invited to re-enter the Society or to leave it permanently. To refuse without just cause can lead to dismissal according to article C.68.

Leaving the Institute

C. 64 The Superior General, in accord with universal law and with a deliberative vote of his Council, can release a missionary from his obligations towards the Society, dispensing him from the Final Promise (canon 743).

D. 64 For deacons and priests, the indult of departure will only be granted with the consent of the Bishop of the diocese in which they are incardinated, or else after their reception through incardination by a Bishop in his own diocese.

C. 65 If someone does not feel like undertaking or continuing missionary work in the field, nor does he want to do any work within the Society, he should be helped to reconsider his situation, taking in account the purpose and the nature of the Society. Then, if he continues to be unwilling, he should be encouraged to leave the Society and to join a diocese. Should he refuse, he should be dismissed.

1. In cases where there is a passage to another Society of apostolic life, the norms of canon 744 §1 are to be observed.

2. In cases where there is a passage to an Institute of consecrated life, the norms of canon 744 §2 are to be observed.

3. In the event of loss of the clerical state, the norms of cc. 290-293 are to be observed.

Dismissal from the Society

C. 66 1. The Society can only dismiss a missionary according to the forms and in the cases provided for by universal law and the Constitutions.

2. The Superior General, with the collegial and secret vote of his entire Council, has the authority to dismiss a member from the Society. The decree of expulsion must be ratified by the C.E.P.

D. 66 1. Causes for dismissal "ipso iure" are those covered by canon 694. In this case, the Superior General with his Council, without any delay and after having collected proofs, should issue a declaration of the fact so that the dismissal is established juridically.

2. In cases of mandatory dismissal provided for in universal law, the prescriptions of universal law are to be followed.

C. 67 Possible grounds for dismissal, "congrua congruis referendo," provided that they are grave, external, imputable and juridically proved are those listed in canon 696 §1 as well as:

1. to openly and obstinately disobey an order given by the Superior General by virtue of the final Promise;

2. to accept without the permission of the Superiors a permanent office outside the Society;

3. to become active in political activities or in business without the permission of the competent ecclesiastical authority;

4. to refuse to go to the missions or to return there;

5. to leave for six months, without permission, the mission or the community to which one belongs;

6. to refuse, without motive, to return to the Society at the end of the time granted for temporary residence outside the Institute (exclaustration);

7. to retain or use arbitrarily the money received for religious services or salaried positions; to acquire or to personally possess real estate in the mission; to contract serious debts without the authorization of the Superiors.

D. 67 Whenever a confrere's actions correspond to one of the causes for dismissal listed in article C. 68, the Superior of his Circumscription, after having confirmed the existence of the fact and juridical proof of guilt, shall give him two admonitions in writing. In each of them, he shall explicitly threaten dismissal and shall mention the causes which might make it necessary. The member concerned is guaranteed full freedom to respond and to defend himself, also with the help of other persons in whom he has confidence; his written responses are required and become part of the proceedings. If the two admonitions are made in vain, the Superior shall submit the entire documentation to the Superior General.

1. When all the preliminary procedures for dismissal as described in cc. 695 §2 and 697 have been completed, the Superior General and his entire Council must examine attentively the proofs, the arguments and the defence. The procedure comes to a close with a secret collegial vote.

2. At every point during the proceedings, the missionary has the right to communicate with the Superior General and to send him his defence.

3. If dismissal is decided upon by a secret collegial vote, the decree will be prepared which, in order to be valid, must contain in summary fashion the legal grounds and the facts, the right of the concerned party to have recourse to the Holy See within the limits of the time foreseen by universal law, as well as the confirmation of the Holy See, to which all the acts should be conveyed.

4. This decree should be communicated to the concerned party, who has the right of recourse to the Holy See within 10 days of receipt of the notice. Recourse has the effect of suspending the decree.

5. Dismissal ends the reciprocal obligations of the missionary and the Institute. However, a missionary who is deacon or priest, though dismissed, remains subject to the special norms of universal law by reason of his ordination.

C. 68 A member definitely incorporated in the Society who has left the Society by obtaining the dispensation according to C. and D. 65 can, at his request, be readmitted to the Society by the Superior General with his Council, if it is established that the just grounds for his departure are no longer present. He will then make the Final Promise and receive an assignment.

Duties toward our deceased members
(LG 49-50)

C. 69 Because communion in Christ extends beyond death, all the members of Society shall offer prayers and supplications for deceased confreres.

D. 69 1. On the occasion of the death of the Holy Father, of the Cardinal Prefect of the C.E.P. and of the Superior General, every community shall celebrate a solemn requiem Mass.

2. On the occasion of the death of a member of the Society all shall offer prayers for the repose of his soul; every priest will offer one Mass for the deceased member.

~~3. On the occasion of the death of the parents of a missionary priest, he has the right to celebrate 30 Masses for them in addition to those allowed him for personal intentions.~~

4. During the month of November, every priest member shall celebrate 3 Masses for the following intentions: one for all deceased confreres, one for the deceased parents of the members, and a third for all the deceased associates and benefactors of the Institute.

CHAPTER VIII - GOVERNMENT AND STRUCTURES

"As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ."

I Pt 4:10-11

"Superiors... should exercise their authority out of a spirit of service to the brethren, expressing in this way the love with which God loves their subjects. They should govern these as sons of God, respecting their human dignity... Subjects should be brought to the point where they will cooperate with an active and responsible obedience in undertaking new tasks and in carrying those already undertaken."

Perfectae Caritatis 14

"Those who ask to enter the TMS freely accept and make their own that choice which the TMS makes from among the various possible forms of apostolic life and communal

experience. They declare themselves to be jointly responsible, together with all the others, for the heritage of lived commitment to the cause of evangelization, as well as for the structures and for the practical norms which form the reality of the Institute."

Chapter Documents 149

Fundamental criteria regarding structure and government

C. 70 The organization of TMS and the exercise of authority at different levels are structured according to the principles of co-responsibility and subsidiarity for a better service of missionary activity.

D. 70 1. In order to allow all the members to exercise their co-responsibility in the government of the TMS all means conducive to such purpose must be used, such as dialogue, exchange of views and collaboration.

2. Each Superior must assume the responsibility inherent in his role and duties according to the Constitutions and General Directory, while respecting the role of others. Therefore, undue interference, abdication of authority, and unnecessary or too frequent recourse to higher authorities must be avoided.

Authority within the TMS

C. 71 1. The TMS depends directly on the Congregation for the Evangelization of Peoples (C.E.P.).

2. *The internal authority of the Society is exercised by the General Assembly, by the Superior General with his Council, by the Regional, Delegation and local Superiors, assisted by their respective Councils according to each one's competence and function as stated in the Constitutions and General Directory.*

3. *Major Superiors are the Superior General, the Regional Superiors and the respective Vicars, when they substitute for them.*

4. *At every level, the Superior presides over the communion of members, animates and guides the community by stimulating, encouraging, coordinating and verifying the work of all.*

Subdivisions of the TMS

C. 72 1. *The Society is divided into Circumscriptions and their respective local communities.*

2. *The term Circumscription refers to: ~~Regional communities or Regions of Mission;~~ ~~Regional communities or Regions of the Society;~~ Delegations.*

3. *The erection, suppression and modification of the Regions and of the Delegations can be made only by the Superior General with the deliberative vote of his Council. For the non-territorial Delegations, a deliberative vote of the Plenary Council is required.*

~~D. 72 1. A Region of mission is constituted by an organized community of members in which the service of authority is exercised by the Regional Superior, and has for its principle goal the evangelization of a particular territory or field.~~

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~~— 2. A Region of the TMS is constituted by an organized community of members in which the service of authority is exercised by the Regional Superior, having as its principle goal the service of the missions through missionary animation, formation, and assistance to the missionaries.~~

3. A Delegation is constituted by an organized community of members that is placed under the authority of a Delegate Superior either because the conditions necessary to constitute a Region do not exist (territorial Delegation), or for particular reasons due to its situation or to its functions (non-territorial Delegation).

4. A local community is a group of members who live and work for the goals of the Society within a Circumscription under the authority of a local Superior.

General Assembly

C. 73 The General Assembly, which represents all of the members of the TMS, and through which they share in its life and dynamism, embodies the supreme collegial, legislative and verifying authority according to the norms of the Constitutions and General Directory, and enjoys judicial power.

D. 73 The purpose of the General Assembly is not only to make laws, but above all, to inspire a new breath of apostolic vitality, in fidelity to our original spirit and with the renewal demanded by the needs of the time.

C. 74 It is the responsibility of the General Assembly to:

1. elect the Superior General and his Council;
2. eventually review the Constitutions, the General Directory and work for its suitable up-dating, provided that the purpose, nature and characteristics proper of the Society are respected;
3. establish norms which shall bind all the individual members and communities of the Society;
4. make an overall evaluation of the missionary activity, the work and the commitments of the Society;
5. formulate guidelines and programs for the ensuing period.

C. 75 The General Assembly ordinarily meets every six years, not more than three months before or after the General Directorate finishes its term of office.

The Superior General, with his Council and the approval of the C.E.P., can convoke in special circumstances an extraordinary General Assembly. This extraordinary Assembly may also be requested by two-thirds of the Circumscriptions, on the basis of a vote by a qualified majority of two-thirds of their respective members.

C. 76 The Superior General or, in his absence, the Vicar General, is to convoke the General Assembly at least one year before its opening, establishing the location, the date, and the stages of preparation.

D. 76 1. To prepare for the General Assembly, the Circumscription Superior and the elected

deputies will gather all the members according to the norms indicated by the Statutes with the purpose of:

a) expressing each one's opinion on the questions that the Superior General proposes for study in preparation for the General Assembly;

b) proposing potential questions to be included in the program of the General Assembly;

c) studying the important questions which concern the Circumscription and are related to the General Assembly.

2. The Superiors of the Circumscriptions are to send to the Superior General a report, approved by their respective Councils, on the situation of the Circumscription, including the financial aspect; this report must be sent early enough so as to serve for the preparation the General Assembly. Other offices or departments in the Institute will also prepare a report if so requested by the Superior General.

C. 77 a) Members of the General Assembly by right are: the Superior General, the four General Assistants and the Regional Superiors.

b) Delegate members are those deputies elected according to the norms established in the General Directory.

D. 77 a) Delegates for the General Assembly shall be elected in the circumscriptions in the following proportions: one delegate if the circumscription has up to thirty members; two if there are up to sixty members and three if over sixty members.

C. 78 All the members who are not, according to the norms of these Constitutions and General Directory, juridically prevented from voting shall have the right of active and passive vote in the election of the delegates to the General Assembly. The Superior General, together with the letter convoking the General Assembly, shall also send to every Circumscription Superior the complete list of those eligible as delegates as well as the ballots marked with the seal of the Society.

D. 78 1. Whenever possible, the delegates shall be elected within three months after the convocation of the General Assembly so that they may adequately organize the preparation of their respective communities for the work of the Assembly, in accordance with the initiatives promoted by the General Directorate.

2 Unless the Statutes state otherwise, the election will be held in an assembly which is called and presided over by the Superior of the Circumscription.

3. In holding the elections, the norms laid down for elections are to be observed (cf. Appendix I and II).

4 In the Circumscriptions that elect just one delegate, the substitute is the missionary who receives the largest number of votes after the delegate, provided that he obtains at least a third of the votes.

5. In all other cases, after the election of the last delegate, they proceed to the election of substitutes with two votes, one requiring an absolute majority, the other a relative majority.

6. The Superior will immediately communicate the names of those elected to the

persons concerned, if they are absent, to those who voted, and to the General Directorate.

C. 79 All those elected or members by right are obliged to participate in the General Assembly; they can not arbitrarily refuse. The Superior General shall judge whether certain circumstances prevent participation. If a delegate does not attend, he is replaced by the first substitute. If a Regional Superior does not attend, the Vice Regional replaces him.

D. 79 1. The General Directorate continues to operate during the General Assembly. If problems of particular importance and urgency should arise during this period, it would be better to submit them to the General Assembly for discussion and decision.

2. The President of the General Assembly is the Superior General, who proposes a plan for organizing the Assembly's work and names of possible recording secretaries. The Assembly has the authority to accept or modify his proposals. They then elect, in accordance with the procedural rules, the members of the President's Council who, together with the Superior General, coordinate the work and the direction of the sessions; likewise they elect the Secretary and two tellers (canon 173).

3. The outgoing Superior General shall give a report on his administration, on the general state of the Society, and on the situation of its assets and finances. The Superiors can do something similar with regard to their own Circumscriptions.

Such reports must be previously approved by the respective Councils. The Assembly may also request reports from other offices or departments of the Society.

4. Not only Circumscriptions and local communities, but also any member of the Society can freely make known to the General Assembly his desires and proposals either directly or through his own delegates.

5. The Assembly may invite experts on the different subjects to be discussed. These experts shall not have the right to vote.

6. The Assembly shall determine how the members of the Institute will be kept informed of the progress of its work, with due precautions regarding news of a delicate or strictly personal nature.

C. 80 In order for the acts of the General Assembly to be valid, the presence of at least two-thirds of its members is required. An absolute majority is ordinarily sufficient for a decision, unless by an absolute majority it is established that in a particular case a two-thirds majority is required. In the case of changes in the Constitutions, a two-thirds majority is required as well as approval from the C.E.P.

C. 81 To be eligible for the office of Superior General, one must be a missionary priest who is at least 40 years of age and has belonged to the Institute for at least 10 years.

1. For the election of the Superior General: during the first three ballots, it is necessary to have a two-thirds majority; in the fourth and fifth ballots, it is necessary to have an absolute majority. If no one is elected, the Assembly shall proceed to a sixth runoff vote between the two candidates who received the largest number of votes in the fifth balloting. In the case of tie, the senior in membership in the Institute, or if that is equal, in age is elected.

If an Ecclesiastical Superior is elected as Superior General, it is necessary to have a majority of two-thirds as well as to petition from bishop who responsible and by approval from the Holy See.

2. The elected member, simply by his acceptance, immediately assumes office; he makes the Profession of Faith and takes the Oath of Fidelity. The C.E.P. and the whole Institute shall be immediately informed of the results of the election.

3. If the one elected is not a member of the Assembly, the Assembly remains suspended until his arrival.

C. 82 To be eligible for the office of Assistant General, one must be a missionary member of the Institute for at least 5 years, except for the regulations in art. C. 90 regarding the Vicar General.

1. The four General Assistants are elected, one at time, in four successive elections. In the first two ballots an absolute majority is required; for the third ballot the candidates are the two who received the largest number of votes. In the case a tie, the senior in membership in the Institute, or if that is equal, in age is elected.

2. The first Assistant elected is by right the Vicar General.

3. The General Assistants begin their office from the moment they accept the election.

4. If any of those elected is not a member of the Assembly, he shall be called to participate in it and will be a member for all effects and purposes.

C. 83 When the agenda of the Assembly is finished and the minutes of the last session have been approved, the President calls for a vote on closing the Assembly; when all the members have signed the minutes, the Assembly is dissolved.

A special report, signed by the Superior General and the Assistants, will be sent to the C.E.P. concerning the decisions of the Assembly which require its approval.

D. 83 1. It is the responsibility of the new General Directorate to see to the publication of the Acts of the General Assembly, as well as to take the necessary initiatives so that they are actually known, accepted by everyone, and put into practice by each member according to his proper role.

2. After the General Assembly, the Superior and the delegates in each Circumscription will gather all the members in order to make them aware of what the Assembly has decided and to put it into practice.

The General Directorate
(DC 780)

C. 84 The General Directorate consists of the Superior General and the four Assistants and remains in office for six years, or until the next ordinary General Assembly.

C. 85 The function of the General Directorate is to animate and guide the Institute according to the norms of universal and particular law, and to coordinate the activities of the various communities in accordance with the guidelines, decisions and resolutions of the General Assembly. In particular, the General Directorate is to:

I. decide the planning of general activities according to the guidelines of the General

Assembly;

2. verify that the guidelines given by the General Assembly are respected in all operative decisions;

3. authoritatively interpret in individual cases the norms of the General Directory as well as the decisions and guidelines of the General Assembly;

4. help the Circumscription Directorates in a concrete and effective way so that they are capable of fulfilling their duties without evading their responsibility;

5. assure, through adequate publications in the present languages of the Institute, that there is information, reflection and dialogue.

Superior General
(CA II,2;DC781)

C. 86 The Superior General, as the one responsible for, and animator of, the entire Institute, as a sign and promoter of unity, has ordinary authority over all the communities and over the individual members of the Institute according to the norms of the Constitutions and General Directory.

D. 86 The Superior General shall exercise his authority in a spirit of collegiality and subsidiarity; he:

1. coordinates all the activities of the General Directorate and, even though according to the Constitutions and General Directory he has the right to act alone, still, as ordinary praxis, he shall make plans and decisions together with his Assistants, thus enabling them to perform their task in a spirit of co-responsibility and cooperation;

2. though having supreme, ordinary and immediate authority over the whole Institute, shall take care that the rights of the intermediate Superiors are respected; moreover, through the most opportune means he shall see to it that everyone assumes and exercises his respective responsibility as these are outlined in the Constitutions and the General Directory;

3. shall promote the sharing of information, updating and continuing formation, contacts and dialogue with individual members and communities. At least once during his term of office, either personally or by means of a General Assistant, he shall make the canonical visitation to all the Circumscriptions and their members;

4. maintains relations with the Holy See, especially with the C.E.P., with Episcopal Conferences, the other missionary Societies and civil authorities; he makes a special report on the conditions and the activities of the Society to the C.E.P. as requested; he signs the Conventions with the local Bishops; he informs the members of the Society of the directives of the Holy See and sees to it that they are observed.

C. 87 1. The Superior General may be re-elected only for a second six-year term.

2. If the office of Superior General becomes vacant or if his resignation is accepted by the C.E.P., the Vicar General takes over the ordinary governing of the Institute and, according to the norms of the Constitutions and General Directory, calls for a General

Assembly which is to be held within a year.

Vicar General

C. 88 The Vicar General shares in the authority of the Superior General and exercises it in his name. He:

1. helps the Superior General in the government of the Institute according to the norms and faculties delegated to him;

2. may execute decisions already made by the General Council;

3. replaces the Superior General when he is temporarily prevented from exercising the functions of his office, or during his absence;

4. manages the ordinary administrative affairs in conformity with the directives conveyed to him by the absent Superior General;

5. shall, in case of extraordinary affairs, discuss them with the Assistants; then, as soon as possible, consult the Superior General, abiding by his decisions; in urgent cases, he may make decisions with the General Council, notifying the Superior General immediately afterwards.

C. 89 The Vicar General must be a priest; his term of office lasts six years. If the office of Vicar General becomes vacant or if he should resign, the Superior General and the remaining Assistants elect with collegial vote a new Assistant and then the Superior General with the Assistants elect with collegial vote the new Vicar General from among the Assistants.

General Assistants

C. 90 The General Assistants help the Superior General in the ordinary government of the Institute and shall endeavor to be united in mind and heart with him.

D. 90 1. The General Assistants are co-responsible for all aspects of the life and activity of the Institute, but it is good for each one of them to be in charge of following developments in a particular field of activity and/or geographical area.

2. In order to properly fulfil the duties of their office, the General Assistants cannot assume offices or jobs which are, in the judgement of the Superior General, incompatible with their particular office.

C. 91 The General Assistants' term of office lasts six years. If a General Assistant is unable to continue, or for legitimate reasons resigns his office, the Superior General, with the other Assistants, elect with a collegial vote a new Assistant who remains in office until the next General Assembly.

Also, in order to accept the resignation, transfer or removal from office of an Assistant or of the Vicar General, a collegial vote is required.

General Council

C. 92 The General Council, which is in fact a meeting of the members of the General Directorate is the concrete and ordinary expression of the spirit of co-responsibility which must animate the central government of the Society.

C. 93 The General Council is presided over by the Superior General or, in his absence, by the Vicar General. The General Council is convened on the proposal of the Superior General or at the request of at least two Assistants.

For the validity of the decisions regarding matters pertaining to the Council or in any way treated by it, it is necessary to have a quorum of at least three members, including the Superior General; or the Vicar General in accordance with art. C. 89, 3, 4.

D. 93 Ordinarily, the General Secretary shall attend every meeting of the Council in order to help with technical formalities and to write the minutes of each meeting, which will be read, approved and signed at the beginning of the successive meeting.

C. 94 Whatever item for the agenda is proposed by the Superior General, or is requested by at least two Assistants, shall be discussed by the Council, with due regard for the norms of art. C. 97.

D. 94 The agenda of the subjects to be discussed must be communicated to the members of the Council in time for a proper preparation. It is the duty of every member of the General Directorate to inform the other members, and to keep himself informed, about the matters to be treated at the Council meeting.

C. 95 The consent of the General Council, expressed in a majority vote, is necessary for those decisions in which the Assistants have a deliberative vote.

D. 95 In cases treated in art. C. 97, numbers 1, 4, 7, or at the request of one of the Assistants, the vote shall be by secret ballot. All those who participate in the Council meeting, in whatever capacity, are obliged to keep the decisions secret until they have been published and must use discretion about whatever has been treated in the Council.

C. 96 In addition to cases expressly indicated in other articles, at Council meetings the Assistants have a deliberative vote in the following matters:

1. Cases in which the Superior General intends to command and request obedience by virtue of the Promise.

2. Accepting new fields of work; ratification of contracts with the local Bishops.

3. Assignments of members to the Circumscriptions, transfers or recalls.

4. Confirmation of the election of the Regional Superiors and respective Vice-Regionals; acceptance of their resignation, transfer or removal from office; confirmation of Regional Councillors and Regional Statutes.

5. Appointment of the General Treasurer, Legal Representatives, General Secretary, Delegate Superiors, heads of offices or departments dependent on the General Directorate,

acceptance of resignation, transfer or removal from office of the same persons.

6. Choice of the place where the General Assembly will be convened, if it is a place other than the house of the General Directorate.

7. Admission to the final Promise and to the Sacred Orders; permission for members to reside outside the Society for more than one year; dispensation from the Final Promise and eventual readmission.

8. Construction of new buildings; investments of capital, important financial agreements, loans, sales, mortgages, liens and debts, according to the norms of universal law.

9. Approval of the annual budget and of yearly financial reports of the General Treasury; distribution of subsidies.

10. Any grave or extraordinary matter which according to universal law requires the approval of the Holy See.

11. Convoking the General Assembly and the Plenary Council under extraordinary circumstances.

Offices and departments dependent on the General Directorate

C. 97 In order to make the central government of the Institute more efficient and in order to assure the continuity needed for technical work, the Superior General and his Council shall be helped in particular by the General Secretariat, the General Treasury, and by other offices and departments which may be established as needed.

D. 97 With regard to the competences of these offices and departments, in addition to what has been said elsewhere concerning some of them, the following points shall be kept in mind:

1. The General Secretary, the General Treasurer and those responsible for the other offices and departments that are set up will be appointed and remain in charge at the discretion of the Superior General and his Council.

2. The General Secretary is the Secretary of the General Council; he also takes care of preparing official letters and records, of filing documents, of maintaining the official register of the members, and other work that the Superior considers opportune to entrust to him. Normally, he is also in charge of dealing with the Holy See with regard to questions that have been entrusted to him, according to the instructions of the Superior General.

3. The General Treasurer, subject to the guidance and approval of the Superior General with his Council, exercises technical supervision over the administration of the various financial divisions of the Institute; he administers the liquid and fixed assets of the General Fund of the Institute.

4. Other offices and persons which collaborate with the Superior General and his Council are the following:

a) The legal Representative, who represents the Society in all the legal and administrative acts that are required.

b) The Director of the Office for Historical Research and archivist, who takes care of

gathering and publishing documents and studies regarding the history and traditions of the Society.

~~c) The Archivist, who takes care of the historical archives; he is, by right, a member of the Office of Historical Research.~~

~~d) The Postulator, who is in charge of the work connected with the causes of beatification and canonization.~~

~~e) Other offices and departments, with specific responsibilities, as may eventually be established by the General Directorate, which shall also determine their structure and responsibilities.~~

c) who in charge the ongoing formation, especially young priest member.

5. When the General Directorate finishes its term, the members of the Secretariat, the General Treasurer's office and all the other offices that work with the Superior General and the Council will present their resignations to the new General Directorate, which can either reconfirm them in office or ask them to carry out the every-day work of their office until a new appointment can be made.

Plenary Council Annual Assembly

~~C. 98 The Plenary Council~~ The annual is the meeting of the Superior General, the General Assistants and the Superiors of the Circumscriptions. It is convened and presided over by the Superior General.

Normally it is a consultative body. It has deliberative power in the questions which are referred to it by the Superior General with the consent of the Council, and in the cases which are provided for in the Constitutions and General Directory.

D. 98 1. The function of the ~~Plenary Council~~ annual meeting is to:

a) verify the application and the execution of the guidelines and decisions of the General Assembly;

b) offer to the General Directorate elements for planning the activity of the Institute and the distribution of personnel, starting from the planning at the level of the Circumscriptions and establishing the priorities in planning;

~~c) stimulate communication and the exchange of experiences between the Circumscriptions.~~

2. ~~The Plenary Council~~ The annual meeting is normally convoked every two years; in case of particular circumstances, the Superior General, with the consent of his Council and after having heard the opinion of the Superiors of the Circumscriptions, may convoke an extraordinary meeting.

~~3. The Superior General, after having heard the opinion of his Council, determines the date of the beginning and the end of the Plenary Council. After having heard the opinion of the Superiors of the Circumscriptions, he prepares the agenda of the subjects to be treated, sends it to all the members of the Plenary Council at least three months before the date of the meeting and requests them to consult their respective communities. Matters which have not been listed in the agenda may be discussed during the Plenary Council on the proposal of at least five members.~~

4. The conclusions of the Plenary Council will be communicated to all the members of the Institute.

Norms for all Regional Directorate

C. 99 Every Regional Directorate consists of the Regional Superior and his Councillors, one of whom becomes Vice Regional according to the Statutes of each Region. The Regional and Vice Regional must be priests and have at least 5 years' membership in the Institute.

C. 100 The Regional Superior has authority over all the members of the regional community and over each smaller community within it and exercises his authority according to the norms of these Constitutions and General Directory and of the Regional Statutes.

D. 100 1. The Regional Superior is also the official representative of the Institute and of the Superior General with regard to the members and the communities of his Region as well as with regard to outsiders. He takes care of the missionaries as members of the Institute and must safeguard the missionary requirements of each vocation and the purpose of the Institute.

2. He has the duty and the authority to verify that the options, even those taken by the whole community, are in keeping with the general decisions of the Institute and the directives of the local Church.

3. He will take special care of animating the community; his first duty will be to inform and sensitize his confreres about major community problems and about the interests of the whole Institute, together with them seeking the will of God and involving them in decisions concerning the whole community.

4. At least once a year he shall visit the communities and the individual members of the Region, according to a planned program and with the agreement of his Council. In order to stimulate co-responsibility and commitment to the activities and the services of the community, at least once a year he shall organize a meeting of all the members, or of the representatives of the various minor communities and sectors, according to the Regional Statutes.

5. He shall keep the General Directorate regularly informed of the orientation, choices and decisions of the community. He shall also send them the minutes of the Councils and Regional Assemblies as well as the budgets and financial reports that have been approved. He shall submit for their approval every decision which in any way involves the whole Institute.

6 . For those legal and administrative acts that require it, a Legal Representative is to be employed.

7. The Regional Superior cannot assume activities which are incompatible with his office.

C. 101 1. The Regional Superior is elected by the members of the Regional community, normally from among the members of the Region; he remains in office for four years and can be re-elected only once. The election is announced by the Superior General three months before the end of the current assembly delegation ~~Regional Superior's term~~. It is the right of the Superior General, with deliberative vote of his Council, to confirm the

election and to determine the date, not later than two months from the election, when the new Superior will begin to assume his duties.

2. To elect a member of another Region as a Regional Superior requires a two-third majority vote and the confirmation of the Superior General, who will request the opinion of the Regional Directorate involved in the case.

3. He will take position according to due when

D. 101 1. Unless the Regional Statutes state otherwise, elections take place in a Regional Assembly which is called and presided over by the outgoing Regional Superior. He is to send to the General Directorate the document with the official results of the elections, bearing the signatures of the secretary and the two tellers.

~~1. When electing the Superior of a Region: if the name of a member of another Circumscription appears in the first ballot, the President will remind the voters that the candidate, in order to be elected, needs two-thirds of the votes in accordance with the norm of art. C.101,2. In the second ballot, if he obtains a qualified majority, he is thus elected; otherwise, he is eliminated and the voting begins all over again.~~

C. 102 ~~The election of the Regional Councillors takes place during the same Assembly that elects the Regional Superior, unless there is some special regulation.~~ It is up to the Superior General to confirm the choice of a Vice Regional and the Councillors.

D. 102 1. The Vice Regional collaborates with the Regional Superior according to the power delegated to him; replaces the Regional in case of absence or of legitimate impediment.

~~2. The Councillors help the Regional Superior in the management of the community according to Regional Statutes. To better fulfil their duties, the Regional Superior can entrust them with the task of following developments in a particular field of work and, with their agreement, organize the Region in specific sectors according to the norms of the Regional Statutes.~~

3. The Councillors remain in office as long as the Regional Superior.

C. 103 1. In the case of permanent disability, resignation, transfer or removal of the Regional Superior, the Superior General, who by right makes the final judgment concerning the presence of such a disability and accepts the resignation, calls for new elections according to the norms of the Constitutions and General Directory.

2. The Vice ~~Regional~~ delegation will convoke the Regional Assembly and proceed with the election of the new Superior according to art. D. 101.

3. The Vice ~~Regional~~ delegation, in the meantime, will take care of the ordinary administration of the regional community.

4. In the case of permanent disability, resignation or transfer of the Vice Regional or ~~one of the Councillors~~, once such disability, resignation or transfer has been recognized and accepted by the Superior General with his Council, the Regional Superior will proceed to replace them according to the Regional Statutes.

C. 104 In the event of the dismissal or removal of a Regional Directorate, the Superior General will call for new elections and appoint, with the deliberative vote of his Council, a Delegate who will take care of the ordinary administration of the Region and convoke a Regional Assembly of election according to the Regional Statute.

~~Regional Assemblies~~ Delegation Assemblies

C. 105 The ~~Regional~~ Delegation Assembly must be convened at least once a year and has the purpose of fostering knowledge, information, and co-responsibility in all the members of the Region, rekindling the apostolic spirit and promoting its renewal.

D. 105 1. The Regional Superior will summon the Assembly at least three months in advance, indicating the place, the date, and the program as approved by the Council.

2. The ~~Regional~~ Delegation Assembly:

a) elects the Regional Superior and, if necessary, the Council according to the norms of the Regional Statutes;

b) defines the Regional Statutes or their modifications, which are to be given to the Superior General for approval;

c) defines the terms of the Contracts to be given to the Superior General and the Bishop for their approval;

d) in other cases, it acts as a consultative body unless the Statutes provide otherwise or the Regional Superior, with the consent of his Council, calls upon it to decide particular matters with a deliberative vote "ad modum actus."

3. In order to express themselves in a consultative manner, the Regional Assembly is to be informed regarding:

a) the general planning of activities;

b) the opening and closing of communities and of significant activities;

c) regional finances;

d) the report of the Regional Superior to the General Assembly and the formulation of the reports and proposals that the regional delegates will present to the General Assembly.

C. 106 In each Regional Directorate the deliberative vote of the Council is required in the following cases:

1. erection or suppression of local communities or other special activities according to the norms of C. 111;

2. appointment, removal, judgment of permanent disability, acceptance of resignation of the Regional Treasurer, Legal Representative, local Superiors those responsible for special activities;

3. approval of the yearly budget and financial reports including the annual report on property and finances given to the General Directorate;

4. request to the General Directorate for the authorization to proceed in affairs outside the ordinary administration;

5. determination of the monthly allowance to be given to the members of the Region and of the form of support, medical assistance and other expenses regarding studies and trips;

6. request to the General Directorate for personnel and the assignment of members to different tasks and offices;

7. permission for residence outside the communities of the Institute according to the norms of C. 63,1.

Regional Statutes

C. 107 Every Regional Community shall prepare its own Regional Statutes, the norms of which, within the limits of the general norms of the Constitutions, shall assure the effective pursuit of the goals and specific tasks proper to each Region. It is the right of the General Directorate to approve the Regional Statutes.

Norms for Delegations

C. 108 The general norms regarding Regional Communities are also generally applied to Delegations with the following differences:

1. the appointment of the Delegate Superior and his Councillors is the right of the Superior General with his Council after consultation with the members of the Delegation;

2. the Delegate Superior has authority in the community according to the powers expressly granted him when he was appointed;

3. he remains in office for the time established when he was appointed.

Institutions directly dependent on the General Directorate

C. 109 Formation communities at the level of the major seminary depend directly on the General Directorate and so do other institutions which the General Directorate may designate, after due consultation with the Directorate of the Circumscription involved.

D. 110 1. The members assigned to these communities or activities are normally assigned by the Superior General with his Council to the Circumscription within the borders of which their formation community or institution is situated.

2. Members assigned to communities or activities directly dependent on the General Directorate must follow the norms which the Superior of the Circumscription within which they work may give regarding relationship with outsiders.

Local Communities

C. 110 1. It is the right of the Regional Superior, with the deliberative vote of his Council, to officially establish or abolish new local communities or other special works, after having heard the opinion of the General Directorate and with due respect for the rights of the diocesan Bishop.

2. The Superior of a local community is appointed by the Regional Superior after a

suitable consultation. In particular cases, and provided formation communities are not involved, the Regional Directorate may allow the local Superior to be elected by the members of the same community; the election must be approved by the Regional Superior with his Council.

3. Unless the good of the community or the need for personnel elsewhere makes advisable his transfer or removal, the local Superior remains in office three years and may be re-confirmed for another three years.

D. 110 1. Even in those Circumscriptions that contain no local communities, the Statutes should provide guidelines so that the members who live and work in the same place or area can give expression to the community dimension of our family of apostles.

2. The local Superior shall be helped by Councillors elected by the members of the local community and confirmed by the Regional Superior with his Council. The Councillors continue in office as long as the local Superior.

CHAPTER IX - TEMPORAL GOODS

"You received without paying, give without pay. Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food."

Mt 10: 8-10

"Due regard being had for local conditions, religious communities should readily offer a quasi-collective witness to poverty and gladly use their own goods for other needs of the Church and the support of the poor."

Perfectae Caritatis 13

"We do not give too much importance to money as a means of the apostolate. Let us understand well the weight of the words: too much. The Gospel will not make much progress if money is relied on as a crutch; even if there seems to be progress, it will not be genuine or lasting."

Apostolic Virtues 106

General principles

(Lk 12, 22ss; 16, 11-12; GS 70, 72; PC 13; PO 17; ES II,)

C. 111 The Society acquires, possesses, uses, administers and sells temporal goods only in the measure required by the need to conduct its missionary work and to guarantee adequate services of animation, formation and support of the missionaries.

D. 111 1. The Society as a whole, the General Directorate, the Circumscriptions, as well as the various communities and individual members, recognizing themselves as instruments in the hands of God for the work of evangelization, shall place their confidence above all in Divine Providence rather than in financial security. Therefore, they shall avoid any form of accumulation and any use of temporal goods, whether movable or immovable, which is in contrast with the requirements of apostolic poverty, both in the style of personal and community life, as well as in the organization and in their works.

2. In order that apostolic poverty be lived concretely and at all levels, it is necessary that individual missionaries, different communities, the Circumscriptions and the whole Institute perform a serious and periodic verification of the amount and use of temporal goods, keeping in mind the socio-economic situation of the environments in which they work as well as the decisions of the local Church. In particular:

a) The members of the Society will not allow themselves comforts or privileges which are in contrast with the conditions of life of their confreres or of the common people among whom they live; they shall accept to confront themselves with others regarding the possession and use of temporal goods and in accordance with the norms of the Constitutions and General Directory and the Statutes; they shall be conscientious in respecting the intentions of benefactors.

b) Every regional and local community on the occasion of economic planning shall verify if it truly acts in conformity with our missionary purpose and with the apostolic spirit in the administration and use of economic resources.

c) Such verification for the whole Institute shall be made on the occasion of the General Assembly and of the Plenary Council; for such purpose, before these meetings, the General Finance Council shall examine the economic situation of the whole Institute and shall submit an evaluative report of the different budgets.

3. It is a sign of apostolic poverty to dedicate oneself to missionary work, trusting in the help of Divine Providence and accepting the financial contribution which Christian communities offer as a token of their participation in the work of evangelization.

4. Whatever work is performed by the members of the Institute must not be evaluated only in purely economic terms or in view of personal needs, but with reference to missionary activity within the framework of the nature and the fundamental requirements of the Institute. Thus, paid work must not be sought in order to make ourselves financially independent, but may be undertaken as a form of missionary presence when, in a concrete situation, it is considered so even by the Bishop and by the local TMS community; the disposition of the remuneration received will be decided after consultation with them.

Co-responsibility and co-participation
(DC 833ss)

C. 112 All members of TMS, each according to his role, are co-responsible in providing and managing the temporal goods of the Society. All participate in the making of decisions regarding the financial administration in accordance with the Constitutions and General Directory.

D. 112 1. Since missionary activity and the essential services of the Society are the right and duty of all members, the task of providing for the necessities of life and work does not fall only on the Superiors and on those in charge of administration, but is a particular duty of all individual members.

On the other hand, every community shall see to it that individual members receive support and assistance adequate to the requirements and the just needs of the persons, within the framework of the local socio-economic situation.

2. At least once a year the Superiors of local communities shall inform their members of the economic situation and shall organize community meetings to study new initiatives in order to provide and manage the temporal goods.

3. The Superiors of the Circumscriptions, especially during Assemblies, shall keep their members informed about the economic situation of the community and shall solicit their

opinions and collaboration in order to formulate projects and establish extraordinary programs.

4. In their turn, members and those in charge of the communities and works of the Circumscriptions shall undertake to make known the resources at their disposal and how they plan to use them; to use their temporal goods while keeping in mind the planning of the TMS community and of the diocese; to contribute to the establishment of eventual funds. In all this they will scrupulously follow the norms of the Statutes.

5. The General Directorate shall endeavor to increase co-responsibility in the financial area by supplying adequate information on the general economic situation and on the use of funds for particular purposes. It shall request the opinions of competent persons and departments within the Institute when making decisions of extraordinary importance. It shall stimulate Circumscriptions and minor communities to aim toward financial self-sufficiency.

Properties and temporal goods of the TMS (DC 825)

C. 113 1. The TMS has the right to acquire, possess, use, administer and sell temporal goods, whether movable or immovable, according to the principles and within the limits determined by universal law and by the Constitutions and General Directory.

2. The patrimony of the Institute is one and communal and it belongs to the entire TMS.

3. The patrimony is administered in a General Fund of the TMS and in the individual Circumscriptions in line with their respective competencies, according to the norms of universal and particular law.

D. 113 1. The General Fund of the TMS has the purpose of realizing an adequate distribution of goods according to the needs and the purpose of the TMS and to avoid the accumulation of capital.

2. The Fund is made up of the goods which are turned over to it at the moment of its creation; immobile goods donated to the Institute, inheritances which name the Institute as a beneficiary, as well as free gifts to the Fund and contributions from the Circumscriptions. It is regulated by Statutes approved by the Superior General with his Council.

3. The administration of the Fund is entrusted to the General Treasury.

4. The allotment of the goods of the Fund is the responsibility of the General Directorate and of the Regional and Delegate Superiors, according to the norms of the Statutes.

5. The Circumscriptions are to administer and make use of the goods that are entrusted to them to fulfil their purposes according to the Constitutions and General Directory.

Property and goods of the individuals

C. 114 1. Every missionary has the right to own, to administer and to use whatever he possesses, or of which he gains possession strictly on a personal basis, according to the Constitutions and General Directory. However, while exercising this right, he shall be careful to respect the requirements of apostolic poverty and of community life.

2. The income from offices and activities which are approved by the competent Superior shall be placed entirely at the disposal of the community to which the missionary belongs.

No one on his own initiative can dedicate himself to a regular occupation and keep the wages for himself. Nor can he use goods that are for the apostolate for his own advantage (cf. C. 68,2,7).

D. 114 1. All donations of whatever type, and from whatever source, must be earmarked according to the intentions of the benefactors. When it is doubtful whether a gift is intended for a missionary as a private person, or for the mission or community to which he belongs, it shall be given to the mission or community.

2. Goods which are deposited with the Institute are considered to be goods given and managed "intuitu missionis" or for the apostolate in general. The goods that are strictly personal should be specifically declared as such.

Treasures and Procurators will take care to ask the interested parties for the necessary specifications. Otherwise the sums given for administration will be considered "intuitu missionis."

3. The administration and use of goods which are not strictly personal but which are entrusted to the individual missionary shall be open to the possibility of control on the part of legitimate Superiors.

4. The TMS is no way responsible for debts incurred by members on their own initiative.

5. The requests for help submitted to our offices in charge of distributing funds and to the General Fund of TMS shall be taken into consideration only if they are approved by the Superior of the Circumscription who shall become responsible and guarantee that the funds granted will really be used according to the purpose of the request.

6. Every member of the TMS shall in due time make his Last Will and Testament, valid according to civil law, and deposit it with the Treasury of his Circumscription, or shall notify his Superior of the place where it is kept. Except for specific bequests contained in the Will, and respecting the rights of legitimate heirs, whatever the missionary owns personally becomes the property of the Circumscription to which he belongs.

Services of general interest or for extraordinary cases

C. 115 It is the task of the General Directorate to assure the necessary services of general interest which are beyond the limits and possibilities of the individual Circumscriptions or are demanded by emergency situations.

D. 115 1. The General Directorate, besides providing for the financial needs inherent in its own functioning and that of the offices which are directly dependent on it, shall assure such services as: the study of languages for those assigned to the missions; travelling expenses for general meetings foreseen by the Constitutions or organized by the General Directorate; hospitality for the missionaries who visit the house of the General Directorate; general courses of continuing formation and studies particularly requested or approved by the General Directorate, with due respect for the contracts of the mission Circumscriptions.

2. In view of such services, the General Directorate administers goods intended for this purpose by the benefactors or assigned from the General Fund of the Society. It also administers, through the General Treasurer, the General Fund of the TMS to bring about an equitable sharing of resources among the Circumscriptions, communities, and individuals,

as well as to provide for emergency cases and special assistance.

People who are responsible for economic policies

C. 116 The economic policy at different levels is decided by the respective Superiors with their Councils, after due consultation with the Treasurer.

D. 116 1. The General Directorate establishes the general economic policy of the Society in accordance with the guidelines and decisions of the General Assembly and with due regard for the norms of universal law. The Directorate of the Circumscription, in deciding the economic policy of its Circumscription, shall respect the directives of the General Directorate. The Superior of the local community shall formulate the economic policy of his community in accordance with the directives of the Directorate and of the Statutes of the Circumscription.

2. The Treasurers shall follow the economic policy established by the respective Directorates and shall remain in close contact with them.

3. The Superiors of Circumscriptions that have in common problems and interests of an economic nature should promote, in agreement with the General Directorate, technical-consultative meetings of those in charge of these sectors in order to plan and coordinate economic activity, give suggestions for a common economic program, find ways of truly accomplishing it, and check the application of that program.

4. In case of administrative decisions which are out of the ordinary as determined by the General Directory of Finances, those who are responsible for economic policy must have the approval of the legitimate authority, according to universal law and art. C. 97,8.

Economic structures at different levels
(DC 861)

C. 117 The economic-financial organization includes: at the general level, the General Treasury and the General Finance Council; at the level of the Circumscription, the Treasury and the Finance Council of the Circumscription; at national or regional level, the Legal Representative; at the level of local community, the local Treasurer.

D. 117 1. At the various levels of administration, the accounts shall be kept according to the same system, which must be clear and easy to verify, which shall be prepared by the General Finance Council.

2. Treasurers should have an adequate technical knowledge; the acquiring and updating of this knowledge is to be a concern both of the Treasurers and of their Superiors. They should make good use of the help of experts and auditors.

3. At every level of administration there must be an inventory of the properties and financial commitments, duly signed by the Treasurers and legitimate Superiors. This will be brought up-to-date every two years and will include, besides the immovable goods, also other valuable goods that are in the community (means of transport, libraries, books and other valuable objects, works of art, or things of historical value for the Society etc.). A copy of this inventory must be sent to the Treasury of the next higher level.

4. In order to promote an effective economic programming, each community at every level shall submit at the appropriate time its annual budget for the approval of the Directorate at the immediately higher level.

5. Future procures can be set up by the competent Superiors whenever there is need of missionary assistance and aid to the members and communities of the Institute.

General Treasury

C. 118 The General Treasury is a technical-operative office dependent on the General Directorate. It exists to coordinate the administration of the patrimony of the Society and of the goods entrusted to the Society.

It is managed by a General Treasurer who is helped by one or more collaborators, one of whom shall be Vice General Treasurer.

D. 1181. The members of the General Treasury are appointed by the General Directorate and remain in office until removed by the same.

2. The General Treasurer shall take care of:

a) the administration of the movable and immovable properties which are allotted to the General Fund of the Society;

b) the technical control of the administration of the different financial divisions of the Society and of the work of the Legal Representatives;

c) study and research concerning the economic and administrative problems of the Society as such.

3. His responsibilities are, among others, the following:

a) he administers the deposits and goods entrusted by individuals and communities;

b) he makes purchases and does shipping;

c) he assists in the work of passports, visas, and journeys;

d) he aids in the technical presentation of projects submitted by the missions to be handed on to organizations that provide assistance;

e) in collaboration with the Circumscriptions, he takes care of the bureaucratic work that is required by the need to assist all the members.

4. Administrative actions which are out of the ordinary require the decision of the General Directorate; the General Treasurer shall submit a report regarding such actions and then will execute the decisions taken by the General Directorate.

5. The General Treasurer represents the Society in its administrative relationships with civil and ecclesiastical bodies; if necessary, through the agency of the Legal Representatives.

6. Every year, on the basis of reports which he shall require promptly from the Superiors of the Circumscriptions, the General Treasurer shall submit to the General Directorate the yearly financial reports and budgets of the whole Institute. Whenever requested, he will give a report on the economic-financial situation of the whole Institute to the General

Directorate.

7. The General Treasurer has the task of controlling the administration managed by the Treasurers of Circumscriptions as well as that of other communities and projects directly dependent on the General Directorate. The specific procedures for this audit shall be determined by the General Directory of Finances.

General Finance Council

C. 119 The General Finance Council is an organ of a technical and consultative character directly dependent on the General Directorate for the supervision, revision and control of the administration of the General Treasurer and for technical assistance to the General Directorate in matters of economic programming.

D. 119 1. The members of the General Finance Council are named by the Superior General with his Council, and they remain in office at the discretion of the Superior General.

2. The responsibilities and functions of the General Finance Council are determined by the General Directory of Finances.

Circumscription Treasury

C. 120 The Circumscription Treasury manages the administration of the goods of the Institute which are entrusted to the Circumscription, as well as offering financial and other assistance to the members; it is under the direction of the Circumscription Treasurer, who will be helped by one or more collaborators, one of whom will be the Vice Treasurer.

D. 120 1. Both the Treasurer and his collaborators are appointed by the Circumscription Superior with the deliberative vote of his Council and they remain in office at the discretion of the Circumscription Directorate.

2. When the Circumscription Directorate finishes its term, the members of the Treasury will present their resignations to the new Directorate, which may confirm them or ask them to carry on the ordinary administration until new members are appointed.

3. It is the duty of the Circumscription Treasurer to manage the ordinary administration of the goods of the Institute that are entrusted to the Circumscription; to prepare the necessary documentation in cases out of the ordinary; to exercise technical control over the finances of the local communities; to administer the goods that the members entrust to the treasury and to provide services assisting members and communities.

4. Every year he shall present to the Circumscription Superior a financial report and a budget as well as an accounting of how specific intentions were followed; each time he is requested he shall give to the Directorate a report of his management and of the economic-financial situation of the Circumscription.

Circumscription Finance Council

C. 121 The Circumscription Finance Council is a technical consultative organ depending directly on the Circumscription Directorate for the supervision, revision and control of the administration of the Treasury and for technical assistance to the Directorate in matters regarding economic programming.

D. 121 1. The members of the Circumscription Finance Council are appointed by the

Circumscription Superior with his Council and remain in office at the discretion of the Circumscription Superior.

2. The tasks and functions of the Circumscription Finance Council will be determined by the General Directory of Finances.

Local Treasury

C. 122 Each local community must have a Treasurer; if possible, the Superior of the community should not assume both offices. The Treasurer's task is to take care of the administration of the temporal goods of the local community, under the authority of the Superior.

D. 122 The local Treasurer shall be appointed by the Circumscription Directorate after due consultation with the Superior of the local community; his term of office is three years and he can always be re-appointed.

APPENDIX I

Procedures for all elections

A. "If the greater part of those who have been summoned are present, whatever the absolute majority of those present decides has the force of law" (can. 119,1).

B. By absolute majority is meant more than half: one more vote if the total of those voting is an even number; one half vote more if an odd number.

C. To hold elections, the following officers are required:

President: the Superior in office or, if the Superior is absent or unable to preside, the Vice-Superior.

Tellers: who are to be elected by the assembly.

An official recording Secretary: to be elected by the assembly.

D. For the validity of the assembly, it is necessary that the absolute majority of those summoned be physically present

- The majority required for each ballot is to be determined before the actual vote according to the number of ballots distributed.

- The ballots: the first two require an absolute majority; the third is a runoff between the two candidates who have obtained the largest number of votes in the second ballot.

-Seniority: unless there is some agreement to the contrary, in the event of a tie vote, the older is elected.

- Refusal: in this case, the election starts again from the beginning.

APPENDIX II

Voting by Proxy

If a missionary is unable to participate in the Circumscription Assembly at which elections take place but still wishes to exercise his right to vote by employing a Proxy:

A. He will freely choose his Proxy and can tell him:

- who to vote for in his name. In this case, the Proxy writes on the ballot the name he has been told to write.

- Or else, what criteria are to be used for voting in his name: freely..., according to his choice..., for the person he thinks most suitable... In this case, the Proxy is required to put the same name on his own ballot as on the one given to him by the person who delegated him as Proxy.

B. The reason for absence from the Assembly must be given to the Superior, whether orally or in writing, sufficiently in advance. If no reasons are given, the delegation is invalid.

C. If someone does not participate in the Assembly and intends to delegate his vote, he should give his delegation in writing. At the opening of the Assembly, this document should be given to the President who only thereafter consigns the ballot for the vote by Proxy.

D. No one can receive more than one delegation.

E. In determining the necessary majority for the validity of an Assembly, cf. APPENDIX I, D. The number of delegated votes is excluded from this computation.

F. The majority for the balloting itself is calculated according to the number of ballots that are distributed.

APPENDIX III

PROFESSION of Faith

(Formula to be used according to the Canon law before taking particular office)

Ego... firma fide credo et profiteor omnia et singula quae continentur in Symbolo fidei, videlicet:

Credo in unum Deum Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri per quem omnia facta sunt, qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit in coelum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur.

Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur.

Insuper religioso voluntatis et intellectus obsequio doctrinis adhaereo quas sive Romanus Pontifex sive Collegium episcoporum enuntiant cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant.

PROMISE OF FEDELITY

(Formula to be used before taking office))

Ego... in suscipiendo officio... promitto me cum catholica Ecclesia communionem semper servaturum, sive verbis a me prolatis, sive mea agendi ratione.

Magna cum diligentia et fidelitate onera explebo quibus teneor erga Ecclesiam, tum universam, tum particularem, in qua ad meum servitium, secundum iuris praescripta, exercendum vocatus sum.

In munere meo adimplendo, quod Ecclesiae nomine mihi commissum est, fidei depositum integrum servabo, fideliter tradam et illustrabo; quascumque igitur doctrinas iisdem contrarias devitabo.

Disciplinam cunctae Ecclesiae communem fovebo observantiamque cunctarum legum ecclesiasticarum urgebo, earum imprimis quae in Codice Iuris Canonici continentur.

Christiana oboedientia prosequar quae sacri Pastores, tamquam authentici fidei doctores et magistri declarant, aut tamquam Ecclesiae rectores statuunt, atque cum Episcopis dioecesanis libenter operam dabo, ut actio apostolica, nomine et mandato Ecclesiae exercenda, salvis indole et fine mei Instituti, in eiusdem Ecclesiae communionem peragatur.

Sic me Deus adiuvet et sancta Dei Evangelia, quae manibus meis tango.

FORMULA FOR THE FINAL PROMISE

Reverend Superior and dear Confreres:

I,, having heard the call, that comes to me through Christ from the Father, to announce the Good News to the non-Christians, and being moved by the grace of the Holy Spirit, desire to respond to this call by dedicating myself totally and for my entire life to the service of the Gospel.

Therefore I now renew the commitment of my baptism, that baptism through which the Lord Jesus has given me a share in His Spirit and in His mission by making me a living member of His Body, the Church. But above all I reaffirm my unconditional response to the special vocation by which Christ has made me His apostle to the nations: by this Final Promise I consecrate my entire self, now and always, for the work of the missions.

(seminarians and priests add:)

In the sacrament of Holy Orders I will be (*priests say have been*) configured in a special way to Christ the Priest. I fully intend to faithfully fulfill the obligations of priestly sanctity and of holy celibacy, in order to live fully the mystery of the One Whom the Father has consecrated and sent for the salvation of the world.

Moreover, convinced that the missionary vocation is meant to be fulfilled as part of a community, I ask to be accepted as a member of the Pontifical Institute for Foreign Missions, which God has raised up to be at the service of the missionary nature of the Church. I promise to dedicate myself to the work of the missions, therefore, in fidelity to this Institute, in a brotherly unity of intent with all its members, and in a particular way in communion with the local churches. I also promise obedience to the Superior General according to the norms of this same Institute.

May the Holy Spirit, Who sends me to evangelize the poor, confirm me in this resolve; may He help me to be poor in order to become all things to all people, to be chaste for the Kingdom of God, and to be faithful to my apostolic vocation until death. I ask this through the intercession of Mary, Mother of God and Queen of the Apostles. Amen.

ANALYTIC INDEX

N.B. - Numbers refer to the articles of the Constitutions (C.) or of the General Directory (D.).

- The topic in question is often represented in the course of the explanation by a capitalized initial letter.
- Bold numbers indicate an article of greater importance or one that treats that topic specifically.
- If a certain topic is not found, try looking at those which are synonyms or treat related topics.

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- proclamation of Christ and Christian Initiation: C. 29; D. 29
- in co-responsibility: C. 32; D. 32

EXCLAUSTRATION

- temporary: C. 62; C. 63; D. 63
- authority:
 - * C.E.P.: C. 63
 - * Superior General: C. 62, 2
 - * Regional Superior: C. 62, 1

FINAL RETURN from the missions

- circumscription of belonging after final return: C. 49, 2

FORMATION

- commitment of the society: C. 7
- purpose: C. 38; D. 38
- in the Church and in the community: C. 38; D. 38, 1, 2; C. 44; D. 44
- missionary: C. 38; D. 38, 1, 3; C. 41; D. 41; C. 43; D. 43
- integral and dynamic: C. 40; D. 40
- human: D. 40, 3
- spiritual: C. 42; D. 42
- doctrinal and cultural: C. 43; D. 43
- relations between youth and educators: C.39; D.39; D.42,2; D.43,3
- rule or regulation: D. 44, 3
- directory: D. 38, 4
- formation program: C. 46; D. 46
- continuing: C. 47; D. 47
 - * and vacations of the missionaries: D. 60, 1
 - * object of contracts with the Bishops: D. 59, 2b
 - * responsibility of the Superior General: D. 86, 3

GENERAL FUND OF THE Society

- patrimony of the Institute: C. 113, 3

- purpose: D. 113, 1
- constitution: D. 113, 2
- administration: D. 113, 3, 4; D. 1165 2; D. 118, 3
- distribution of goods: D. 1143 4

INCARDINATION

- in the Society: C. 48
- in the Church of origin: D. 48
- in a diocese: D. 54, 2

INCORPORATION

- in the Society: C. 48; D. 48

see BELONGING, PROMISE

INCULTURATION

- in the social and cultural environment: C.27; D.27; C.58; D.58,2, 3
- in view of first evangelization: D. 30, 4
- favoring the I. of the local Church: C. 31; D. 31

INSTITUTIONS

- dependent on the General Direction: C. 109; D. 109

Society

- Society of Apostolic Life: C. 8
- international: C. 10, 1
- family of apostles: C. 5; D. 8, 2
- relation with the Church: C. 14; D. 14
- right to acquire, possess, sell: C. 111; D. 111
- property and goods: C. 113; D. 113

INTERNATIONALITY

- of the Society: C. 10; D. 10

LEAVING the Society

- with dispensation from Superior: C. 64
- other reasons for leaving: C. 65

LEGAL REPRESENTATIVE

- appointment: C. 96, 5
- responsibilities: D. 97, 4a; C. 117

LOSS of clerical state

- C. 65, 3
- assistance: D. 54

MEMBERS

- requirements: C. 5; D. 5; C. 8; D. 8; C. 9
- sent for evangelization: D. 1,
- transfers: C. 57

MOVEMENTS in the Church

- participation in M.: D. 15, 5

OBEDIENCE

- part of vocation: C. 8
- characteristic of apostolic spirituality: C. 20; D. 20
- to civil authorities and laws: D. 20, 4

OFFICE

- of Historical Research: D. 97, 4b
- at the level of the General Directorate: C. 97

ORDINATION

- judgment of suitability: C. 45
- dimissorial letters: C. 50

ORGANIZATION

- community O. of the Institute: C. 12; D. 12
- economic and financial: C. 117; D. 117

ORGANIZATIONS - DEPARTMENTS

- collaboration with: C. 15; D. 15
- at the level of the General Directorate: C. 97; D. 97

OWNERSHIP of temporal goods

- right of the Institute: C. 1 13
- right of individual members: C. 114, 1
- income from offices and activities: C. 114, 2
- donations: D. 114, 1
- goods "intuitu missionis": D. 114, 2
- control of goods other than personal: D. 114, 3
- debts and expenses: D. 114, 4
- requests for financing: D. 114, 5
- last will and testament: D. 114, 6

POLICIES

political involvement

- behavior of the missionary: D. 25, 5
- possible cause of dismissal: C. 67, 3

financial

- those responsible: C. 116; D. 116, 1
- implementing: D. 117, 2
- extraordinary: D. 117, 4

POPE

- love for and obedience to: D. 14, 1
- memorial Mass for: D. 69, 1

POSTULATOR

- D. 97, 4d

POVERTY

- and renunciation: C. 19; D. 19
- attitude of : D. 19, 1
- and detachment: D. 19, 2; D. 26, 1
- and sharing: D. 19, 3; D. 26, 4
- formation for P.: D. 42, 1
- in the use of goods: D. 111
- of individual members: C. 114; D. 114

PRIORITY

- given to first evangelization of non Christians: C. 1, 1
- special attention to Asia: D. 1, 2
- to be verified: C. 3

PRAYER

- and obedience: D. 20, 3
- and celibacy: D. 21, 1
- to be apostles: C. 23; D. 23
- and missionary animation: D. 36, 1
- importance in formation: D. 42, 3
- for our deceased: C. 69; D. 69

PROMISE

- bond of the members: C. 8
- significance and value: C. 9
- judgment for admission to: C. 45
- incorporates into the Society: C. 48
- when and how P. to be taken: D. 48, 1, 2; C. 68
- ceremony for: D. 48, 3, 4
- rights and duties arising from: C. 51; C. 52; D. 52
- commanding by virtue of the P.: C. 53; D. 53
- dispensation from the P.: C. 64; D. 64; D. 67, 5
- initial P.: D. 46, 5
- formula for: see appendix

PUBLICATIONS and means of communication

- C. 37; D. 37
- internal: C. 85, 5

PURPOSE

- of the Society: C. 1
- and sanctification: C. 2

RE-ADMISSION to the Society

- C. 68

REGION

- and animation: D. 35, 6

- and continuing formation: D. 47, 3
- transfer of personnel: D. 55, 2
- subdivisions of R.: C. 72
- erection, suppression, modification: C. 732 3
- of mission: D. 72, 1
- of the Institute: D. 72, 2
- verifying use of temporal goods: D. 1 11, 2b

RELIGIONS

- dialogue: C. 27; D. 27, 1, 2, 3, 6

RESIDENCE outside the Society see EXCLAUSTRATION

RESIGNATION from an office

- superior general: C. 87, 2
- vicar general: C. 89
- assistant general: C. 91
- regional superior: C. 103
- vice regional and councillors: C. 103, 4
- regional directorate: C. 104
- members of the general treasury: D. 118, 2
- members of the circumscription treasury: D. 120, 2

SECRETARIAT - SECRETARY GENERAL

- office at the level of the General Directorate e: C. 97
- appointment and term of office: D. 97, 1
- responsibilities: D. 97, 2

SEMINARY

- pre-theology seminaries: D. 46, 5, 7, 8, 9
- commitment of the Society: C. 46
- requirements for admission: D. 46, 1
- formation team: C. 39; D. 39
- rector: C. 39; C. 45
- spiritual director: C. 39
- dependent on: C. 109
- period of spirituality: D. 46, 2, 3

SERVICES

- of general interest: C. 115; D. 115
- financial and general S.: C. 120

SPECIALIZATION

- in inter-religious dialogue: D. 27, 3
- in inculturation: D. 31, 3
- in various fields of missionary activity: D. 47, 4

STATUTES REGIONAL

- C. 107; D. 101, 1; D. 105, 2a, b; D. 110, 1; D. 111, 2a

SUPERIOR

- responsibilities: C. 13; D. 13; C. 71, 4
- and continuing formation: D. 47, 2

major

- who is a major superior: C. 71, 3
- approves the Rule of the formation community: D. 44, 3
- is to be informed about formation communities and students: D. 45, lc

General

- admits to the Final Promise: C. 48
- establishes circumscription of belonging: C. 49, 1
- grants dimissorial letters: C. 50
- signs contracts: D. 50; D. 60, 1; D. 86, 4
- can command by virtue of the Promise: C. 53
- determines the electoral college: D. 55, 1
- decides assignment: C. 56
- permits exclaustation: C. 62, 2
- can dispense from the Final Promise: C. 64
- can dismiss from the Institute: C. 66, 2
- memorial Mass for S.G.: D. 69, 1
- erects, suppresses and modifies Regions and Delegations: C.71,3
- convokes the General Assembly: C. 76
- can convoke an extraordinary General Assembly: C. 75
- is member by right of the General Assembly: C. 77, a
- gives a report of his administration: D. 79, 3
- his election: C. 81; C. 87
- makes the profession of faith and takes the oath: C. 81, 2
- his authority: C. 86; D. 86
- presides over the General Council: C. 93
- convokes and presides over the Plenary Council: C. 98
- calls for, confirms and approves elections: C. 101, 1
- appoints a delegate in case of resignation or removal of a Regional Directorate: C.

104

- appoints the Delegate Superiors: C. 108
- assigns member to institutions directly dependent on the General Directorate: D. 109,

1

- appoints the members of the General Finance Council: D. 119, 1

Regional

- and missionary animation: D. 35, 8
- determines community of belonging: C. 49, 2
- permits exclaustation for one year: C. 62, 1
- gives official warning of dismissal: D. 67
- authority and responsibilities: C. 71, 1; C. 100; D. 100
- is a major superior: C. 71, 3
- is member by right of the General Assembly: C. 77, a
- his election: C. 101; D. 101
- cases of disability, resignation, transfer, removal: C. 103,

- convokes Regional Assembly: D. 105, 1
- erects and suppresses local communities: C. 110, 1
- appoints local superiors: C. 110, 2

Delegate see DELEGATE

of Circumscription

- can remove a missionary from a diocesan office: D. 59, 3
- assistance to missionaries on vacation: D. 60, 4
- decides cases of extraordinary visits to homeland: D. 60, 5
- convokes and presides over assembly for electing delegates: D. 78, 2
- gathers members after General Assembly: D. 83, 2
- is member of the Plenary Council: C. 98
- keeps members informed about financial situation: D. 112, 3
- appoints the members of the treasurer's office: D. 120, 1
- appoints the members of the Circumscription Finance Council: D. 121, 2

local

- authority: C. 71, 2; D. 72, 4
- appointment or election: C. 110, 2
- length of term: C. 110, 3
- helped by councilors: D. 110, 2

TEMPORAL GOODS

- general principles: C. 111; D. 111
- co-responsibility e co-participation
 - * in providing and administering G.T.: C. 112; D. 112
 - * of the superiors and those responsible: D. 112,
 - * of the individual members: D. 112; 4
 - * of the local communities: D. 112, 2
 - * of the circumscriptions: D. 112, 3
 - * of the General Directorate: D. 112, 5

TESTAMENT, Last Will and

- D. 114, 6

TRANSFER to other Institutes

- to a Society of Apostolic Life: C. 65, 1
- to an Institute of Consecrated Life: C. 65, 2

TREASURER'S OFFICE

general

- description: C. 118
- members, appointment: C. 97; D. 97, 3; D. 118, 1
- term of office: D. 118, 2
- responsibilities: D. 118, 3, 4, 5, 6, 8
- financial report of the entire Institute: D. 119, 7
- administers General Fund of the Institute: D. 113, 3; D. 115, 2

Circumscription

- depositing or notifying location of last will: D. 114, 6
- composition, responsibilities: C. 120
- appointment of members and term of office: D. 120, 1, 2
- tasks: D. 1210 3
- financial report of the region: D. 120, 4

TREASURERS

in general

- implement the financial policy: D.116, 2
- technical competence: D. 1 17, 2

in particular see TREASURER'S OFFICE

VACATION

- collaboration during V. for animation: D. 35, 8
- object of contracts: D. 59, 2
- periodically in country of origin: C. 60; D. 60
- purposes of V.: D. 60, 1
- frequency and length: D. 60, 2
- possible programs during V.: D. 60, 4
- assistance to missionaries on V.: D. 60, 5

VICAR GENERAL

- can convoke General Assembly in certain cases: C. 76
- his election: C. 82, 1, 2
- authority, responsibilities, tasks: C. 88
- requirements, resignation: C. 89
- can preside over General Council: C. 93

VICE REGIONAL

- takes place of absent Regional at General Assembly: C. 79
- requirements for appointment or election: C. 99
- election: C. 102
- election confirmed by General Directorate: C. 102
- responsibilities and authority: D. 102, 1, 2
- length of term: D. 102, 3
- organizes election of new Regional in certain cases: C. 103;2
- substitution of V.: C. 103, 4

VISIT

- canonical V. of Superior General: C. 86, 3
- V. of the Regional Superior: D. 100, 4

VOCATION

- respecting the requirements of a V.: D. 4
- as response to the call of Christ: C. 8; D. 8
- assistance given to one experiencing V. crisis: D. 6, 3

ABBREVIATIONS

Sacred Scripture

Act Acts of the Apostles
Col Colossians
Cor Corinthians
Heb Hebrews
Eph Ephesians
Phil Philippians
Gal Galatians
Jn John
Lk Luke
Mk Mark
Mt Matthew
Pt Peter
Rm Romans
Tm Timothy
Ts Thessalonians
Tt Titus

Church Documents

AG Ad Gentes – Decree on the Missionary Activity of the Church
CA Cum Admotae - Faculties of Superiors
CD Christus Dominus - Decree on the Pastoral Office of the Bishops
EN Evangelii Nuntiandi – Apostolic Exhortation of Paul VI on the Evangelization of the Modern World
ES Ecclesiae Sanctae - Application of some Decrees
GS Gaudium et Spes – Pastoral Constitution on the Church in the Modern World
LG Lumen Gentium – Dogmatic Constitution on the Church
MET /2 1997 Constitutions of MET
NAE Nostra Aetate – Declaration on the Relations of the Church with Non Christian Religions
OT Optatam Totius - Decree on Priestly Formation
PC Perfectae Caritatis - Decree on the Renewal of Religious Life
PO Presbyterorum Ordinis - Decree on the Ministry and the Life of Priests
RF Ratio Fundamentalalis – Document of the Sacred Congregation for Catholic Education on Priestly Formation
SC Sacrosanctum Concilium – Constitution on the Sacred Liturgy
SCael Sacer Caelibatus - Encyclical of Paul VI on Priestly Celibacy
UR Unitatis Redintegratio - Decree on Ecumenism

C.E.P. Congregation for the Evangelization of Peoples

C. Article of the Constitutions

D. Article of the Directory – always written in italics