

CONGREGATION OF THE ROGATIONISTS  
OF THE HEART OF JESUS

# CONSTITUTIONS



Rome 2010

---

**ST. MATTHEW**  
**PHILIPPINE QUASI PROVINCE**  
#24 Calcutta St. Merville Park  
1709 Parañaque City - PHILIPPINES

**VISITOR** - Appointment and duties, 165.

**VOCATION** - Nature, 1; roots, 5; greatness of the gift received, 16; specific vocation, 24, 29, 61, 90, 91, 111, 169; vocation to chastity, 32; to fully realize our vocation, 45; communion that arises from the same vocation, 53; examples of fidelity, 60; anthropological, biblical, liturgical and pastoral aspects, 81; responsibility, 82; primacy of prayer to discover one's own vocation, 91; testimony, 93; vocational proposal, 94; discernment, 96, 97, 101; development, 107; perseverance, 121, 123.

**VOCATIONS** - Promotion, 3 § 2, 49 § 2, 69, - Union of prayer, 69; at the service of vocations, 92.

**VOTING** - Value of Law in elections and other affairs, 136.

**VOWS** - Observance of the vows, 47; profession of vows, 106; suitability, 108; practical training during the temporary vows, 111; spiritual benefit of those who professed the temporary vows, 112; perpetual profession, 113; vows of those who come from other institutes, 115; separation from the Institute, 124; exit from the Institute during the temporary vows, 126.

**WILL** – to be drafted before perpetual profession, 42; changes, 42.

**WORK** - Common law of labor, 40; Community Planning, 63.

## TABLE OF CONTENTS

<i>Presentation</i>	4
<i>Decree of the Apostolic see</i>	7
<i>Promulgation of the Constitutions and Norms</i>	8
<i>Sources and Abbreviations</i>	10
<b>PART I - CHARISMATIC IDENTITY OF THE CONGREGATION</b>	
Chapter I Identity	11
Chapter II Rogationist Spiritual Life	13
<b>PART TWO - ROGATIONIST CONSECRATED LIFE</b>	
Chapter I Religious Consecration	17
Chapter II Rogationist Religious Consecration	17
Chapter III Religious Profession	18
Chapter IV Vow of Chastity	19
Chapter V Vow of Poverty	20
Chapter VI Vow of Obedience	22
Chapter VII Vow of Obedience to the Rogate	23
Chapter VIII Fraternal Life in Community	23
<b>PART THREE – MISSION</b>	
Chapter I The Mission of Christ and of the Church	26
Chapter II The Rogate Source of Our Mission	27
Chapter III The Apostolic Works	28
<b>PART FOUR - FORMATION</b>	
Chapter I Permanent Formation	29
Chapter II Initial Formation	32
Chapter III Formation Steps	
Promotion of Vocations	33
Preliminary step to the Novitiate	
Novitiate	
First Profession and Temporary Vows	
Perpetual Profession	
Preparation to the Ministries	
Permanent Formation	
Chapter IV Separation from the Institute	41
<b>PART FIVE - GOVERNMENT AND ADMINISTRATION</b>	
Chapter I Service of Authority	43
Chapter II General Chapter	45
Chapter III General Government	
Superior General	47
General Councilors	
General Officers	
Chapter IV Circumscriptions	50
Chapter V Local Government	53
Chapter VI Administration	54
<b>CONCLUSION</b>	
APPENDIX I: <i>Help and Evangelization of the Poor</i>	57
APPENDIX II: <i>Declarations and Promises</i>	59
ANALYTICAL INDEX	87

## Presentation

In his message addressed to our XI General Chapter (2010) the Holy Father, Benedict XVI, drew attention to the special commitment entrusted to such assembly: "You intend to review and approve the constitutions and norms of your institute to adapt them especially to the new ecclesial sensibility stemming from the Second Vatican Council and codified in the current Code of Canon Law. Such a commitment is of particular importance, because it is about presenting to the whole religious family the reference texts to which everyone will have to conform their own experience of fraternal and apostolic life, to be an eloquent sign of the love of God and instrument of salvation in every environment. May God bless your plans! To be fruitful you must faithfully preserve the spiritual patrimony handed down to you by your founder, St. Hannibal Mary Di Francia, who loved Christ intensely, and was always inspired by him in carrying out a prudent vocational apostolate as well as courageous work in favor of his needy neighbors".

The mandate to review and update our legislation had been entrusted to the Congregation by the X General Chapter (2004), for the reason that I thus summarized in the presentation of the Chapter's document, *The Rogationist Rule of Life*: "The need to review our rules, in a span of several decades after obtaining their approval pursuant to the renewal brought about by the Vatican II, has emerged because of the socio-cultural changes of the context where we live and which we are called to face as well as due to the developments of the theology on religious life and the more recent teachings of the Church"<sup>1</sup>.

The Holy Father, in the Apostolic Exhortation *Vita Consecrata* has also stressed this need: "there is a pressing need today for every Institute *to return to the Rule*, since the Rule and Constitutions provide a map for the whole journey of discipleship, in accordance with a specific charism confirmed by the Church"(n. 37).

Having taken note of this need, the X General Chapter has wisely given to the Congregation and then to the General Government the appropriate indications on the content and methods of this updating. In concrete it has highlighted the need for such action to be the result of the participation of the individual confreres and of the religious communities in order to foster the necessary re-appropriation of our "rule of life".

With the work done during the entire six year term on two fundamental texts of the Constitutions and Norms we have become ever more aware that the legislation of the Institute, by its nature, constitutes the legal and practical expression of the charism entrusted by the Spirit to our

<sup>1</sup> *The Rogationist Rule of Life* (RRL). Document of the XI General chapter, Rome (December 2010), p. 6.

**SPIRITUAL LIFE** - Primacy, 9; journey of growth, 10; source, 14; nourishments of spiritual life, 17, 19, 117; renewal, 139; promotion, 165.

**SPIRITUAL READING** - fosters personal & community growth 119.

**SPIRITUALITY** - Primacy of the spiritual life, 9; Eucharistic life, 13; liturgical year, 19; spirituality of communion 51, 57, 80; spirituality centers, 69; prayer and action foundation of spirituality, 78; Constitutions, 145; keeping the spirituality of the Institute, 196.

**SUBSIDIARITY** - Unity and decentralization, 133; proper autonomy of the Circumscriptions, 169.

**SUPERIOR** - Importance of Superior for the quality of community life, 56; community meetings, 57; role of Superior, 88; formation community under the guidance of the Superior, 89; opinion of the Superior for admission of novices to profession, 106; accompaniment during the temporary Profession, 107; renewal of vows, 108; accompaniment of religious in practical training, 111; Divine superiors, 128; Supreme Pontiff our highest superior, 129; ordinary power, 130; communion with the Superior General, 131; profession of faith, 131; local powers, 132; voting in the Council, 137; presides over the life of the local community, 181.

**SUPERIOR GENERAL** – permission for renunciation of goods, 42; approval of the Ratio Institutionis, 75; role in the formation, 88; novitiate house, 98; clearance (*nulla osta*) for the appointment of master of novices, 100; clearance (*nulla osta*) for the appointment of the prefect of the clerics in formation, 109; appointment of responsible of formation for perpetually professed coming from another institute, 115; readmission to the Congregation, 127; ordinary power, 130 and 152; convocation of the General Chapter, 141; election, 143; Acts of the Chapter, 147; identity, 149; election and mandate, 150; interpretation of constitutions, 151; division of the Institute into parts, 153; establishment and suppression of houses, 154; resignation, 155; substituted by vicar-general, 158; acceptance resignation of councilors, 159; appointments, 160, 163, 164, 165, 166, 167, 178, 179; approval of resolutions of provincial chapters, 171; presides the provincial chapter, 172 and 173; approval of the Directory of Circumscription, 180; license for alienation of property, 194; competences and appointments, 181-184.

**TREASURER** - Election and duties of General Treasurer, 139, 142, 144, 161, 162; replacement of General Treasurer, 160; tasks of Provincial Treasurer, 176; Local Treasurer, 184, 185.

**VICAR GENERAL** - Election, 139 and 144; tasks and competences, 141, 158.

**VICAR PROVINCIAL** - Election, 177.

**VICE SUPERIOR** - Duties, 184.

**PROVINCE** - Nature, 130, 170; provincial chapter, 171-174; provincial superior, 175-176; provincial vicar, 177.

**PROVINCIAL CHAPTER** - Nature of the Provincial Chapter, 171; Presidency, 172; members, 173; powers, 174; the Provincial Chapter elects the Provincial Superior, 176; Provincial Chapter convened by the Provincial Vicar, 177.

**PROVINCIAL SUPERIOR** - Proposes new delegations as part of the province, 170; provincial chapter, 173; election, 174 and 176; powers, 175.

**QUASI PROVINCE** - Nature, 130, 170; appointment of Superior, 178.

**REGULAR OBSERVANCE** - We offer our life, 15; dispensations, 151; example of the Superior, 181; ordinary way to sanctity, 195.

**RELIGIOUS** – responsible of his formation, 82; vocation promoter, 94; suitability to profession, 108; formation process of the young religious, 110; coming from other congregations, 115; separation from the Institute, 122-126.

**RELIGIOUS CONSECRATION** - The religious consecration, 2; imitating Jesus' compassion for the crowds, 6; Mary, model of consecration, 20; deepening of baptismal consecration, 24; central objective of the formation, 74; communities, houses and schools of communion, 80; admission to perpetual profession, 113; annual renewal of the consecration to the divine Superiors, 128; value of Constitutions, 195.

**RELIGIOUS HOUSE** - Poverty and help to poor, 39; adequate privacy (*clausura*), 58; unlawful absence, 123; establishment & suppression, 154.

**ROGATE** - (See charism)

**ROSARY** - Daily Prayer, 20.

**SACRAMENTAL CONFESSION** - Regularity of sacramental confession, 16.

**SALVATION OF SOULS** - Our vocation, 1; Eucharistic life, 13; poverty unites us to Christ for the salvation of mankind, 39; we shall not spare ourselves, 48; importance of Rogate for the salvation of mankind, 65; assimilation to Christ who gives himself to the Father for the salvation of mankind, 84.

**SCHOOLS** - Community as schools of spirituality, 9; community as schools of prayer, 66, 80, 93; announcers of Rogate in schools, 69.

**SECRETARY-GENERAL** - Member of the General Chapter by right, 142, appointment, 163.

**SILENCE** - Community capable of listening, 53.

**SPIRITUAL EXERCISES** - Preparation to profession, 114; Means of personal and community growth, 119.

holy founder, Father Hannibal Mary; a charism he lived to the full as a way of holiness and has given us through his example and writings, including primarily the *Declarations and Promises*, and the first Constitutions.

A religious institute, in fact, since it lives in the context of a socio-cultural reality which goes its own way, needs to read the signs of the times in order to be "incarnated" in it, but at the same time it must safeguard and keep its ideal identity through fidelity to the charism received.

The Holy Father, therefore, reminded us the need that in such updating the spiritual heritage bequeathed to us by Father Hannibal be faithfully preserved. Through the competent Department, after approving the first Constitutions as coherent to the charism received from the Spirit, the Holy Father continues to verify that in the ensuing updating this consistency is preserved with that original gift, and then, with the approval which guarantees this continuity.

The legislative text that we now have in our hands, then, is the result of the will of the X General Chapter; it gathers the work of reflection and discussion made by all of us in the communities during the past six years, even with the help of experts; it was carefully revised by the XI General Chapter; it was finally submitted to the Apostolic See, after a few adjustments deemed appropriate or necessary.

As the Holy Father reminded us, our work of revision and updating of the legislation, in its drafting phase and even more so in its completion, aims at offering the entire religious family the reference texts to which everyone will have to conform their own experience of fraternal and apostolic life.

It would not make sense, in fact, to have revised our legislation just for itself, since by its nature it has a living, existential bond with the life and apostolate of the Congregation. Therefore "we need a journey of personal and community conversion to the value of the Rule"<sup>2</sup>, because it is an *expression of the consecration, a guarantee of the charismatic identity, a support of fraternal communion, a project for the mission*.

After updating our rule of life, therefore, we need to renew our personal and community relationship with it; we need to give again to the rule the space it deserves in our daily lives, by letting it become a guide and a stimulus for our own personal journey of holiness.

We know that, in general, there might be the risk, whenever we refer to a rule, that its regular observance, or as they say "to the letter", may mortify the "spirit" from which it originates, which is love, as the supreme rule of law. On the other hand we are aware that the spirit which animates the

---

<sup>2</sup> RRL 11.

rule needs to be incarnated in the letter, in its faithful and consistent observance.

The XI General Chapter wanted the Constitutions to be accompanied by two appendices: "Help and Evangelization of the Poor" and "Declarations and Promises." This second text, which we can define as the spiritual rule of the Institute, is attached to the Constitutions this year, on the centenary of its drafting. Through these two documents our Saintly Father Founder accompanies us as spiritual guide to the new way of sanctity which he first opened in the Church through the charism he received. In them, overcoming some details understandably related to time, we are able to capture the spirit or the soul of our legislation.

We are aware that today we live in a globalized world where the certainties of the past seem to be dwindling. Because of the continuous rapid changes, in very different fields, even religious, in which we are involved, we may be taken by the widespread desire to move forward without precise points of reference.

The rule of life does not take away the "freedom that we have in Christ Jesus" (Gal. 2.4) but, through its observance, it grants us to move forward in the way of life, anchored to the certainties that come to us from the Gospel, from the magisterium of the Church, from the charismatic leadership of our Father Founder, from the living tradition of our Congregation.

We are called, therefore, to receive these Constitutions and Norms from the hands of Father Hannibal and to accept his invitation, formulated in the last recommendations of the *Declarations and Promises*, to familiarize with them, to implement them faithfully, to love them as we love our Religious Family which wants to be reflected in them, to pray that the Lord may grant us to conform to them our lives and the mission that awaits us.

We believe that the coincidence of the gift of the renewed legislation on the occasion of the Eucharistic Year - the 125<sup>th</sup> anniversary of July 1<sup>st</sup> - is providential. The link is immediately evident. It is fitting in fact that the Rule of life be symbolically given to us by our Founder and divine Superior. Moreover, the Eucharist is the Word of God made flesh for our nourishment; He feeds us with His Body and Word, the memorial of our nuptial covenant which, for us Rogationists, is identified in the intelligence and zeal of the Rogate. Our rule of life intends to translate in the daily reality the zeal of the Rogate that we keep in our minds and our hearts.

Let us welcome the new Constitutions and Norms on the Feast of the Nativity of the Blessed Virgin Mary. Let us receive them from the Sacred Hearts, Our Divine Superiors. With their help, may the new Constitutions and Norms become for us every day, a manifestation of the evangelical word of the Rogate and, thus, "a lamp to our feet and a light for our path" (Ps 118, 105).

**PENANCE** - Sacrament of Penance, 16.

**PERPETUAL PROFESSION** - Testament (will) before perpetual profession, 42; admission, 106; suitability, 108; meaning, 113; preparation and requirements, 114; dismissal, 126; trial period before the readmission, 127; years of perpetual profession of the Superior General, 150.

**PIETY** - Marian, 20; example of the Superior, 181.

**POOR** - Promotion and help, 3, 29, 49; our roots, 5, 38; attentive to the needs of the poor, 6; example of the Founder of 8, 11, 21; evangelization, 12; St. Anthony evangelical laborer of the poor, 22; poor to follow Jesus, 37; to help the poor, 39; to live with and for the poor, 58, 78, 186; witnessing charity, 68; announcers of the Rogate among the poor, 69; educators, 70; at the service of the poor, 71; new foundations among the poor, 72; exercise compassion toward the poor during Novitiate, 101; sharing, 187.

**POPE** - See "Holy Father".

**POSTULATOR** - Appointment and duties, 166.

**POVERTY** - Consecration, 2, 27; the example of Mary, 20; configuration to Christ, 25; formula of vows, 30; follow Jesus the poor, 37; lifestyle, 38; basis of the existence of the congregation, 39; poverty and work, 40; use of goods, 188.

**PRAYER** - Mission that comes from charism, 3, 6, 29, 48, 49, 68; the Divine Office unites us to Christ's prayer, 18; Mary lived in prayer, 20; daily rosary, 20, fourth vow, 28; it supports our efforts, 34; Common Prayer, 50, 52, 58; memory of the dead, 60; primacy of prayer, 66, 91; pastoral care for vocations founded on prayer, 67; union of prayer for vocations, 69; priestly union of Prayer for Vocations, 69, joined to the prayer of Christ, 74; quality of formators, 87; schools of prayer, 93; formation nourished by prayer, 102, 103, 114, 120, 121, discernment, 122, 126.

**PREACHING** - license from the local superior, 132.

**PREFECT / FORMATOR** - Appointed by the Major Superior, 109.

**PREPARATION** - to the Novitiate, 96; objectives of the path of formation, 74; cultural, 81; spiritual, 110; to profession, 114; to mission, 116; to Ministries, 117.

**PROCURATOR GENERAL** - Appointment and duties, 164.

**PROFESSION OF FAITH** - Of the Local Superior, 131.

**PROFESSION OF VOWS** - Public Profession, 1; we offer our lives, 15; in the mystery of the Church, 26; formula of religious profession, 30; to love with a free heart, 33; free from earthly goods, 42; temporary profession, 106; suitability, 108.

**MARY - OUR LADY** - Congregation dedicated to the Immaculate Blessed Virgin, 7; devotion to the Immaculate our special card, 20; Mary, model of life, 85; Divine Superior, 128; let us praise the Lord with Mary, 196.

**MASTER OF NOVICES** - The house of the novitiate, 98; requirements and duties of the Master, 100; novices to trust his leadership, 101; initiation into religious life, 103; time of the novitiate, 104; evaluations and admissions, 106; formators continue the work of the Master of Novices, 109.

**MEDIA – MEANS OF SOCIAL COMMUNICATION** - Appropriate use, 58; announcers of the Rogate, 69.

**MEDITATION** – essential means for our sanctification, 17; instrument to live the asceticism of consecrated chastity, 34; meditation of Sacred Scripture, 119.

**MISSION** - Identity and Mission, 3; our roots, 5; for the edification of the Church, 24, 25, 29, 64, 129, 156; Rogationist Mission, 29; common mission, 41, 50, 53, 57, 60; mission that God has prepared for us, 45; energies of heart and mind in the service of mission, 47; missionary outposts, 62; Community as place and subject of mission, 63; primacy of prayer, 66, 92; Educators of the little ones, 70; Love for the Poor, 71; *Missio ad Gentes*, 72; configuration to Christ, 85; transmission of the charism, 94; Importance of the specific activities of our mission in education, 110; verify one's attitudes in reference to the specific mission, 111; Rogationist understanding and assimilation of the mission, 113; Preparing for the mission, 116; sense of belonging, 121; authority at the service of mission, 131; mission and operational decisions, 133; General Chapter and mission, 139; finality and mission of the Institute in the Constitutions, 145; Superior General and Mission of the Congregation, 149; Presence of the mission in various cultures, 168 - 170.

**NOVICES** - Suitability of the novice, 97; relationship with the Master, 98, 100, 101, 103; formation in a community, 102; time of the novitiate, 104; dismissal, 105; profession of vows, 106.

**NOVITIATE** - Preliminary Stage, 95, 96; purposes, 97; Novitiate House, 98; admission, 99; duration, 104; conclusion, 105; readmission, 127.

**OBEDIENCE** - Consecration, 2, 27; obedience of Mary Most Holy, 20; project of love of the Father, 44; making our own the sentiments of Christ, 45; listening to the word of God, 46; content of the vow of obedience, 47; community meetings, 57; obedience to the Holy Father, 129.

**OFFICERS** – see General Officers

**ORPHANS** - Father Hannibal, father of orphans, 68.

**PARISHES** - Announcers of the Rogate, 69.

**PATRONS** - Special Patron Saints, 7, 30.

I invite you, personally and as a community, to a constant and diligent reading and meditation of the Constitutions and Norms, welcoming their spirit and novelty, and trying to deepen all their dimensions, with the same attitude of Mary in meditating and pondering: "Mary, for her part, kept all these things, pondering them in her heart" (Lk 2, 19).

Rome, September 8, 2011

**Fr. Angelo A. Mezzari, R.C.J.**  
*Superior General*



CONGREGATION  
FOR INSTITUTES OF CONSECRATED LIFE  
AND SOCIETIES OF APOSTOLIC LIFE

Prot R. 106 -1/2010

**DECREE**

The Superior General of the Congregation of the Rogationists of the Heart of Jesus, in the name of the General Chapter, asks Your Holiness the approval of the Constitutions of the Institute.

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, having closely examined the Constitutions submitted, with the present Decree approves and confirms, according to the text written in Italian and presented with a letter dated July 21, 2011, a copy of which is preserved in the proper archive.

Notwithstanding any provision contrary to it.

Vatican City, July 25, 2011,  
Feast of St. James the Apostle.

+ João Braz de Aviz  
*Prefect*

+ Joseph W. Tobin, C.Ss.R.  
*Archbishop Secretary*

general expiration from office of the Councilors and General Officers before the CG, 159; elects the General Treasurer, 162; reception and adaptation of the resolutions of the CG in the Provincial Chapters, 174.

**GENERAL COUNCILORS** - Members of the general chapter, 142; election, 144; office, 152; duties, 156; requirements, 157; resignation from office, 159.

**GENERAL GOVERNMENT** – to regulate the sharing of goods, 41; ordinary Powers, 130; Governing, 149-167.

**GENERAL OFFICERS** - Assist the Superior General in the government of the Congregation, 152; elected by the Chapter, 159; appointed by the Superior General, 160, 163, 164. 165. 166. 167.

**GOVERNMENT OF CIRCUMSCRIPTIONS** - Governing, 168-180.

**HEART OF JESUS** – Qualifies our name, 1; Congregation dedicated to the Heart of Jesus, 7; our peculiar way of holiness in the Heart of Jesus, 14.

**HOLY FATHER** - Supreme Superior, 129.

**HOLY SEE** - Amendments to the Constitutions, 145; dismissing Councilors and Officers elected by the General Chapter, 159, Procurator General, 164; Postulator General, 166, alienation of property, 194; provisions, 195.

**HUMAN MATURITY** - human maturity of formators, 87; human maturity of the candidates, 96; human maturity of religious, 118.

**INCULTURATION** - Principles of inculturation, 75.

**JESUS CHRIST** - Community for the poor, 55; progressive conformation to Jesus Christ, 73.

**JULY 1<sup>st</sup>** - Memorial of Jesus divine founder, 12; renewal of consecration to the Divine Superior, 128.

**LITURGY** – it unites us to the prayer of Christ and the Church, 18; liturgical year, 19; it nourishes the Common Life, 52, 78; love for the liturgy, 87; active and conscious participation, 103.

**LOCAL GOVERNMENT** - Governing, 181-185.

**MAJOR SUPERIORS** - Definition and List, 135; religious profession, 30; modification of will, 42; role of Superiors, 88; admission to the novitiate, 99; appointment of novice master, 100; time of the novitiate, 104; dismissal of novices, 105; profession of vows, 106; appointment of the prefect of the clerics, 109; appointment of Spiritual Father, 109; extension of the span of temporary profession, 114; non admission to renewal of vows and perpetual vows, 126, ordinary powers, 130; competencies, 132; disputes between two Circumscriptions, 134; Superior of the Quasi Province 178.



**DIALOGUE** - Encourage dialogue with the Family of Rogate, 8, dialogue and discernment, 47; community a sign of dialogue with peoples, 51; dialogue and silence, 53; promote dialogue, 56; practicing dialogue in the community, 57; in the formation of the little ones, 70; spirituality of communion, 80; dialogue in the process of formation, 86; listening to the Superior, 181.

**DISMISSAL FROM THE INSTITUTE** - Description of the situations, 122-127.

**DISPUTES** - Among Circumscriptions, 134.

**DONATIONS** – Administrating of goods, 43; alienation of property, 194.

**EDUCATION** - Of the children and youths, 3 § 3; Fulfillment of the vow of Rogate, 49 § 3; witnesses of charity, 68; educators of children, 70; quality of formators, 87.

**EUCHARIST** - Commemoration of July 1st, 12; Eucharistic Life, 13; united to Christ in his offer to the Father, 32; religious community work of God, 50; Eucharist, the loving center around which we build communion, 51; Importance of the Eucharist for fraternity, 52; Eucharistic Heart of Jesus, 128.

**EVANGELIZATION** - Of the poor, 3 § 3, 12, 29 § 3, 49 § 3, 71; witnessing charity, 68; commitment to education, 70.

**EXAMINATION OF CONSCIENCE** – fidelity to examination of conscience, 16.

**FORMATION** - Formation of the clergy, 29; cultural education of children and youth, 68, 70; educated to missionary spirit, 72; process vital for the entire life, 73; general principles, 75; central objective, 74, 79; Community as place of education, 76; liturgical year, 77; Dimensions, 78; cultural education of religious, 81; one's primary responsibility, 82; stages, 83; formation process, 84; formative community, 89; formative paths, 91, formation of Religious Brothers, 116; Formation of Priests, 117; permanent formation, 118, 119; continuing formation, 120.

**FORMATION DIRECTORY**- Of the Circumscription, 75

**FORMATORS** - They show the beauty of following Christ, 86; requirements, 87; competence and responsibility of superiors, 88; formative Community, 89, formator and spiritual father, 109.

**FOURTH VOW** - Nature, 2, 28; public vow, 27; commitment assumed, 48, 62, 139.

**GENERAL ARCHIVIST** - Appointment and duties, 167.

**GENERAL CHAPTER** - Sharing of goods according to the principles defined in the General Chapter [=CG], 41; supreme power of the CG, 130; nature of the CG, 138; tasks and aims, 139; ordinary and extraordinary Chapter, 140; convening of the CG, 141; composition of CG 142; Acts of the Chapter to be brought to the attention of all, 147; convened by the Vicar General, 158;

**(Place Rogationist Emblem)**

## **Congregation of the Rogationists**

Curia Generalizia

Via Tuscolana, 167 – 00182 Roma

Tel. 06.7020751 – Fax 06.7022917

e-mail: segrgen@rcj.org

## **Il Superiore Generale**

### **Promulgation of the Constitutions and Norms updated by the 11<sup>th</sup> General Chapter (2010)**

Prot N. 282/11

To the Very Rev. Superiors  
of the Rogationist Circumscriptions,  
To the Rogationists Religious,

The 11<sup>th</sup> General Chapter, following the mandate of the previous Capitular Assembly (2004), undertook the updating of our legislation, the Constitutions and Norms.

In the General Council of September 17, 2010 I constituted a Committee with the task of drafting the final edition of the above mentioned texts, before presenting them for approval to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CIVCSVA). At the same time the legislation was subjected to the experts' advice.

After such verification and further examination by the General Council on March 8, 2011 I have submitted the new Constitution and Norms to the CIVCSVA for approval.

With the letter dated April 13, 2011 (Prot. R 106-1/2010), the Congregation has responded noting "that the text, carefully evaluated, is considered basically good" and yet presented us "some observations" and provided indications about appropriate changes or moving of articles from the Norms to the Constitutions, entrusting to the Superior General with his Council the mandate to "develop the aforesaid observations."

Later on, in dialogue with the CIVCSVA, we made a

discernment about the indications and observations received, for the resolutions to take in line with of the choices of the General Chapter and the dictate of the Code of Canon Law.

The Constitutions and Norms, with such adjustments, have been submitted for approval to the CIVCSVA on July 21, 2011 (Prot. No. 262/11) and approved by it with a decree on July 25, 2011 (Prot. No. R. 106 - 1/2010).

With this document, therefore, today, September 8, 2011, with the consent of the General Council,

### **I promulgate**

the Constitutions and Norms updated by the 11<sup>th</sup> General Chapter (2010), approved by the CIVCSVA, and order that they are published and enter into force on October 8, 2011.

*Rome, on the liturgical feast of the Nativity of the Blessed Virgin Mary.*

**Fr. Angelo Mezzari, RCJ**  
*Superior General*

**Fr. Fortunato Siciliano, RCJ**  
*General Secretary*

charity, 102; pastoral charity, 117 and 149, charity in the separation from the Institute, 122 and 125; to promote charity in the service of authority, 131; unity in charity in the celebration of the Chapter, 138 and 148; charity of the Superior General, 149; charity of the local Superior, 181; charity among religious, 181.

**CHASTITY** - celibate Life for the kingdom of heaven, 31, spousal love, 32; love with a free heart, 33; precious gift, 34, vigilance, 35; fraternal life, 36.

**CHURCH** – Edification of the Church, 1, 24; to be good workers in the Church, 3, in communion with the Church, 6, 10; to consider the needs of the Church, 39; witnesses to the compassion of Jesus in the Church, 61-64; missionary zeal, 72.

**CIRCUMSCRIPTIONS** - Sharing of goods, 41; the role of Superiors, 88; structure, 130; disputes, 134, nature and constitution, 168; the principle of subsidiarity, 169; typology, 170; legal capacity, 188.

**CLERICS** - Spiritual formation, 109; incardination, 115; specific formation, 117.

**COMMON ACTS** - Fidelity to the community acts for communion, 52.

**COMMUNICATION** – The lack of fraternal communication weakens Community, 52.

**COMMUNITY LIFE** - Sharing of property, 52; quality, 56 and 58; fostering authentic community life, 116; intensive periods of formation, 120; project of community life, 181.

**CONGREGATION OF THE ROGATIONISTS** - Identity, 1, Mission, 3; our spiritual family, 4; small caravan, 5, patron saints, 7; charisma, a new way of holiness, 9; main patron, 22; every religious by its consecration is a living part, 27; poverty as firm foundation, 39 and 78; growth, 72.

**CONSTITUTIONS – OBLIGATION** - A fundamental value for our consecration, 195.

**COUNCIL HOUSE** - Place of communion, 184.

**CULTURE** - Communion goes beyond cultural differences, 53; cultural formation, 68, 81, 83; efficiently promote a Rogationist culture through the Rogate Centers, 69; culture of vocations, 70; formation process, 78, 110; overcoming cultural differences, 80 ; cultural competence of formators, 87; general basic knowledge, 96, 117; cultural updating, 118; cultural formation of the Brothers, 119; cultural differences of Circumscriptions, 170.

**DECEASED** - Memory, 60; prayers, 112.

**DELEGATION** - Nature, 130, 170; Superior of Delegation, 179.

## ANALYTIC INDEX

*The numbers refer to the articles of the Constitutions*

**ADMINISTRATION** - Cession of the administration of goods before the profession, 42; ordinary administration of the Vicar General, 158; ordinary administration General Treasurer, 161; ordinary administration of the Vicar Provincial, 177; accounting of the local Treasurer, 185; administration regulated by law, 188; local administration in the common interest, 190; correct and transparent administration, 192.

**APOSTOLATE** - Spiritual Fatherhood of religious, 35; witness of charity, 68; announcers of Rogate, 69; personal responsibility in formation, 82; practical training, 111; Formation of Religious Brothers, 116; commitment of the Superior General, 149; powers of the Provincial Chapter, 174; coordination of the Superior, 181.

**AUTHORITY** - Exercise of authority, 47; communion of the Novice Master with Major Superiors, 100; authority as a service, 131; unity and decentralization, 133; supreme authority of the General Chapter, 138; authority of the Superior General on the whole Congregation, 152; authority of the Provincial Superior, 175; permission to contract debts, 193.

**BISHOP** - Written consent to establish houses, 154; consultation for suppression of a house, 154.

**BISHOPS' CONFERENCE** - Liturgy of the Hours, 18; alienation of property, 194; directives, 195.

**BROTHERS** - Equal rights and duties, 4; formation, 116; Cultural and professional formation, 119; Participation in the General Chapter, 173.

**CHARISM** - Identity and charisma, 1-8; primacy of spiritual life, 9; obedient to the divine command, 48; religious community work of God, 50; witnesses of Rogate, 61, at the service of the *missio ad gentes*, 72, the dimension of formation, 78; formator, 86; vocation promotion, 90; all are vocation promoters, 94; initiation into religious life, 103; continuity of formation, 118; creative dimension of the charisma, 139; the Circumscriptions spread the charisma, 168; Provincial Chapter promotes the apostolate according to the charisma of the Institute, 174; keeping the charisma, 196.

**CHARITY** - Path to the perfection of charity, 1; witnesses of charity, 6; generosity of Fr. Hannibal's charity, 11; Sacred Scripture nourishes charity, 17; in the footsteps of Fr. Hannibal's pastoral charity, 29; to achieve perfect love, 30; love with a free heart, 33; spirit of charity, 39; striving for the perfection of charity, 46; welcoming Confreres, 58; witness of charity, 68; charity of Christ, 80; charity in conversation, 101; formation supported by

## SOURCES AND ABBREVIATIONS

### Documents of the Church

CIC	= Code of Canon Law
DV	= Dei Verbum
FLC	= Fraternal life in community
FT	=Faciem Tuam
LG	= Lumen Gentium
MR	= Mutuae Relationes
NMI	= Novo Millennio Ineunte
OT	= Optatam Totius
PC	= Perfectae Caritatis
PdV	= Pastores dabo vobis
PI	= Potissimum Institutioni
PO	= Presbiterorum Ordinis
RM	= Redemptoris Missio
RRL	= Rogationist Rule of life
SaC	= Starting afresh from Christ
SC	= Sacrosanctum Concilium
VC	= Vita Consecrata

### Rogationist Documents and Literature

CSH	= Called to stay with him
RA	= Rogationist Anthology

## PART ONE.

### CHARISMATIC IDENTITY OF THE CONGREGATION

---

#### CHAPTER I. IDENTITY

##### **Article 1: Vocation**

The Congregation of the Rogationists of the Heart of Jesus is a Religious clerical Institute of apostolic life and pontifical rite<sup>3</sup>.

We, its members, are grateful to the Heavenly Father, from whom every perfect gift comes (cf. Jas 1,17), for calling us to become a living memory of the way of being and acting of Christ<sup>4</sup>, through the public profession of the evangelical counsels according to the charism of Rogate<sup>5</sup>, and in order to be, through the power of the Holy Spirit, an offering pleasing to God (Cf. Rom 12,1).

We want to dedicate ourselves with the new and special title to the building up of the Church and to the salvation of the world, by journeying towards the perfection of charity in the service of the kingdom of God<sup>6</sup>.

##### **Article 2: Consecration**

In virtue of our baptism we are inserted in the Church. We acknowledge that the Church has received from the Holy Spirit through our Founder, St. Hannibal Mary Di Francia<sup>7</sup>, the special charism which is *the understanding and zeal* of the word of Jesus, the Rogate: *The harvest is great but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest* (Mt. 9:37-38; Lk 10:2).

We live in chastity, poverty, and obedience in the spirit of the fourth vow of the Rogate, which commits us to live, witness, and spread this specific charism<sup>8</sup>.

---

<sup>3</sup> *Canonical approval of the Congregation*: Messina, August 6, 1926 (Monsignor Angelo Paino). Pontifical Approval (*Decretum Laudis*): Rome, February 15, 1958 (Pius XII).

<sup>4</sup> *Vita Consecrata* (VC) 22.

<sup>5</sup> Cfr. VC 9.

<sup>6</sup> Cfr. VC 9; cfr. *Code of Canon Law* (CIC) 573.

<sup>7</sup> Messina July 5, 1851 - June 1, 1927. He was beatified on October 7, 1990 and canonized on May 16, 2004 by Pope John Paul II.

<sup>8</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises (for the Rogationist Religious)*, S. Pier Niceto, August 15, 1910, 2<sup>a</sup>, in *Scritti, V, Regolamenti (1883-1913)*, 2009, p. 579.

4) When the offender, by constant transgressions, places himself in danger of losing his vocation or of weakening himself to the point of grave sin.

With all this, I declare that anytime should I fail, through human frailty or temptations of the devil, in these present Declarations and Promises, I beg my Superiors, even from now, to warn and caution me. Should it be necessary, they can hold against me these Promises and Declarations, subscribed by me, which remain in their power as a document, that when I consigned to them, I intend to consign into the same adorable hands of my Lord Jesus Christ. And in case that, in spite of reminders, admonitions and warnings of my Superiors on this document, I shall dare to contradict, to excuse myself, or even break these sacred agreements, I declare from this moment, that this cannot happen other than through my fault, because of the darkening of my intellect, for the temptations of the devil, or because of mere pride on my part; being of no avail the fallacious reasons, sophisms, or subterfuges with which I may try to justify myself.

Moreover, I repeat what I have said, in passing, in art. 28: that anytime I should fall into a transgression of the present Declarations and Promises, I will make these transgressions an object of my sacramental Confession.

#### **40<sup>th</sup> – DECLARATION**

##### ***About prayer to observe these present Promises; declaration of good intention***

Finally, feeling the great need of divine help in order to observe these holy Promises and to persevere faithfully in them to the last breath of my life, I ask my Superiors and my Confreres humbly and devoutly, to implore divine help for me from our Lord Jesus and the Most Holy Virgin, as also I myself intend to do in order to obtain it from the Divine Mercy. Or better, I will place this intention, even from now, in every celebration of the Holy Mass, as well as in every recitation of the Holy Rosary, even in every good work of Charity and of Religion, which I, by divine grace, will do in this Institute, and in every suffering which the Lord may permit.

I declare to recognize that the divine help can never be lacking to me, as long as I do not retract these intentions and I will persevere in my good will, the lack of which, all would fail and perish by my own fault alone: *God forbids!*

These Declarations and Promises were humbly written by me in San Pier Niceto, during the Novena in honor of the Assumption of the Most Holy Virgin Mary. They were completed exactly on August 15, 1910, (Monday) at 4:00 P.M. *Laus Deo et Mariae*.

Most unworthy priest, M. H. Di Francia

---

**37<sup>th</sup> – DECLARATION*****Accepting modifications to these Declarations and the Constitutions***

I now subscribe to these Declarations and Promises with my whole soul, having examined them and reflected on them attentively, for a long time. I recognize that the spirit of our Institute and of our rules and Constitutions is contained in them. I declare that even from this time, I am willing to accept any future addition or modification that might be made in these present declarations on the part of legitimate Superiors, with the purpose of improving them or rendering them more suitable to the observance, or more effective for the good of the Institute and all its members. For anything else not foreseen here, I will depend on holy obedience, the counsels and directives of Superiors, or the usages or customs of the Institute. With this same docility, I want to accept the Rules and Constitutions which will be proposed in the future by legitimate Authorities to be obeyed by the members of this Pious Institute.

**38<sup>th</sup> – DECLARATION*****Promise of keeping and reading these declarations***

I will keep close to me the copy that will be given to me of the present Declarations and Promises. I will read them gradually each day, at least an article at a time, with attention and reflection, conforming all my behavior to them. When they are read in public, I will be equally attentive and diligent to draw fruits from the reading.

**39<sup>th</sup> – DECLARATION*****Under what sin these Declarations oblige.******Acceptance of admonishment in case of non observance.***

As regards obligation in conscience, under pain of sin, concerning the observance of the present Declarations, I will follow what is said in this regard in all the constitutions of other religious Institutes, written even by Saints. They tell us that Rules by themselves do not place any obligation binding under sin. For example: silence is commanded at certain times, but it is understood as a prescription without penalty of sin; acts of mortification and life in common are also prescribed, and so on... but the intention in these commands is not to place an obligation under penalty of sin.

Nevertheless, I know that all the holy Writers, among them, St. Francis of Sales, St. Alphonsus de' Liguori, Doctors of the Church and Founders, teach that as regards the Rules, one may fail, even gravely, in the following cases:

1) If the rules are disobeyed in those points which coincide with Divine Law, natural law, or positive ecclesiastical law; as would be the obligation of good example, devout celebration of the sacred Mysteries, the observance of fast as prescribed by the Church.

2) When the Rules are disobeyed out of contempt.

3) When repeated transgressions of Rules cause scandals or noticeable disorder in the Community.

**Article 3: Mission**

The spiritual and apostolic identity of the Congregation is realized, according to the example and teaching of our Holy Founder, in the mission of:

1. praying daily to obtain good laborers of the Kingdom of God;
2. propagating everywhere this spirit of prayer and promoting vocations;
3. being good laborers in the Church by committing ourselves in the works of charity, in the education and sanctification of the children and the youth, especially poor and abandoned, in the evangelization, human promotion and help of the poor<sup>9</sup>.

**Article 4. The Congregation of the Rogationists**

We acknowledge and love the Congregation of the Rogationists as our spiritual family<sup>10</sup>. We live in it as Religious, Priests and Brothers, with equal rights and duties; we accept its spirit, embrace its ideals, accomplish its works according to the tasks entrusted to us and propagate its spirit, most of all with the sanctity of our life.

**Article 5: Our Roots**

The vocation and the mission of the Institute are born of the human, spiritual and apostolic experience of St. Hannibal Mary Di Francia who, under the guidance of the Holy Spirit, lived among the little ones and the poor of the Avignone quarter in Messina. Here his priestly ministry and the gift of the understanding and zeal for the word of Jesus: *The harvest is plentiful but the workers are few. Pray therefore the Lord of the harvest to send out workers into his harvest* (Mt. 9:37-38, Lk. 10:2), found the fertile soil where to blossom and produce abundant fruit: the little ones and the poor are evangelized and their prayer is raised to the Lord of the harvest.

From 'Avignone', as a *small caravan*<sup>11</sup>, our religious Congregation started its journey in the Church and in the world.

**Article 6: On the Way**

Grateful to the Lord for the charism and the spiritual and apostolic tradition handed on to us by our Holy Founder, we intend to live these gifts in docility to the action of the Holy Spirit, in communion with the Church and constant attention to the needs of the little ones and the poor.

Living with joy our religious consecration<sup>12</sup>, we assume as ours the *compassion* of Jesus for the tired and exhausted crowds. We want to be in

<sup>9</sup> Cfr. *Costituzioni*, 1926.

<sup>10</sup> Cfr. DI FRANCIA A.M., *Rules of the Pious Congregation of the Rogationists of the Heart of Jesus*, [11-10<sup>o</sup>], in *Scritti*, VI, *Regolamenti* (1914-1927), 2010, p. 76.

<sup>11</sup> Cfr. DI FRANCIA A. M., *Regulations for the Daughters of Divine Zeal*, Taormina, December 15, 1920, in *Scritti*, VI, p. 398.

the Church the living announcement of the unceasing prayer to the Lord of the harvest for the gift of good laborers and living witnesses of love for the smallest ones of the kingdom.

In order to know and guard in a better way the spiritual patrimony of the Institute<sup>13</sup>, we commit ourselves to deepen the life and writings of our Holy Founder as well as the Constitutions.

#### **Article 7 - The Patron Saints**

The Congregation has been dedicated by Father Founder to the Most Sacred Heart of Jesus and to the Most Holy Immaculate Virgin, whom he also proclaimed as *absolute, effective and immediate Superiors*<sup>14</sup>, and is placed under the special protection of St. Michael the Archangel, St. Joseph, the Holy Apostles and St. Anthony of Padua.

The educational and charitable works, with the starting of the devotion of the Bread St. Anthony<sup>15</sup>, are placed under the special protection of this saint, and therefore are also called *Anthonians*.

#### **Article 8: The Family of the Rogate**

In the *Work of Evangelical Rogation*, a name by which he used to define all his apostolic initiatives<sup>16</sup>, Saint Hannibal Mary Di Francia has involved in various ways a multitude of persons, sharing with them his zeal for the Rogate and his charity toward the abandoned little ones and the poor.

He founded two religious Congregations: the *Daughters of Divine Zeal of the Heart of Jesus* and the *Rogationist of the Heart of Jesus*; he started the *Anthonian Orphanages*; for the development of his works he stirred the Bishops and Priests in a *Sacred Alliance*<sup>17</sup> and instituted the *Pious*

<sup>12</sup> Cfr. VC 36.

<sup>13</sup> Cfr. CIC 578.

<sup>14</sup> Cfr. DI FRANCIA A. M., *Supplica e proclamation of the Eucharistic Heart of Jesus as absolute, effective, immediate Superior of the present and future Daughters of Divine Zeal of the Heart of Jesus*, Messina March 19, 1914, in *Scritti*, II, *Pregchiere al Signore* (1913-1927), 2007, pp. 38-40. ID., *Supplica to the Most Holy Virgin Immaculate ... absolute, effective and immediate Superior... of the Rogationists of the Heart of Jesus*, Oria July 2, 1912, in *Scritti*, III, *Pregchiere alla Madonna*, 2008, pp. 404-409.

<sup>15</sup> Cfr. DI FRANCIA A. M., *Il Pane di S. Antonio di Padova a vantaggio degli Orfanotrofi del Canonico Annibale Maria Di Francia in Messina, con preghiera efficace...*, 12<sup>a</sup> edizione accresciuta, Tipografia del Sacro Cuore, Messina 1906, pp. 96.

<sup>16</sup> Cfr. DI FRANCIA A. M., *Prayers to obtain good workers to the Holy Church*, Messina 1905, in *Scritti* I, p. 371.

<sup>17</sup> Cfr. DI FRANCIA A. M., *Prayers to obtain good workers to the Holy Church*, in *Scritti*, I, p. 372.

#### **33<sup>rd</sup> – DECLARATION**

##### ***Small directives whether inside or outside the House***

I will not receive in the House persons, friends, or acquaintances, without permission, at least presumed, of the Superiors, or against their dispositions. I will not leave the House without permission, except with prudent reasons. In going out of the house, I will not dissipate myself in frivolous company, or make visits without the agreement with the Superiors, or at least keeping them informed about everything.

In walking and in dealing with people outside, I will avoid vain curiosity, gossip, and all that may be of little edification. I will always strive to keep myself in the presence of God and I will maintain the true demeanor of a Priest and Religious.

#### **34<sup>th</sup> – DECLARATION**

##### ***Abhorrence of partisanships***

I will flee as a pestilence any partisan spirit, considering it as a principle of total ruin for the Institute. If I notice such a spirit beginning to appear, I will fight it with strong exhortation, good example, sacrifices, even recourse to the Superiors.

Should I be called to give my vote in some election or other affairs of our Institute, I will do so in the presence of God, according to the dictates of my conscience, first having offered fervent prayers, having made mature reflection, as much as time permits. I will never do that in a partisan spirit, or out of human respect, or personal gain. I will beg the Most Sacred Hearts of Jesus and Mary to free me and all my Confreres in Jesus Christ from such miseries.

#### **35<sup>th</sup> – DECLARATION**

##### ***Detachment and transfer***

I shall not be attached to any particular House of the Institute or to any person in the same. But, with holy liberty of spirit, I will seek only God, and the true good of the Congregation. I will be most prompt in accepting transfer to any House of the Congregation or to any office entrusted to me.

#### **36<sup>th</sup> – DECLARATION**

##### ***In case of sickness***

In case I should feel sick, or have need of medical care, I shall take good care that my infirmity be not a cause of relaxation. I will confide myself to the Charity of the Superiors and of the Confreres and I will try not to be exacting or impatient. Rather, I should remember that, even in case of sickness, a faithful servant of the Lord must observe holy poverty, should accept to suffer some deprivation or neglect as permitted by God, and give good example even more than when he is in good health, since a good soldier proves himself in battle.

**30<sup>th</sup> – DECLARATION*****Affection and interest to our own Institute. Secrets.***

I will nourish in myself a constant and lively affection for my own Institute. All its interests will be my interests. I will dedicate myself with holy zeal to make it known. I will help it to grow, as much as my poor efforts will allow me. I will do so by my poor services, sacrifices, my unworthy prayers, unceasing efforts for personal sanctification and that of my Confreres. I will pray the Supreme God for good vocations and as much as I can, according to conditions, I will try to attract vocations according to the Heart of Jesus. This I will also do for the other Institute of the Daughters of Divine Zeal.

I will guard jealously and with fidelity the secrets of the Institute and of the persons who belong to it. This even in case when, for just motives as mentioned above, I should leave the Institute.

**31<sup>st</sup> – DECLARATION*****Reporting***

Recognizing it as a rigorous rule of this Institute to refer faithfully to the Superiors all that in the Community may be spiritually and materially damaging even to one soul or to only one person, even defects of the Confreres, I protest and declare that I find this point of rule most proper, and moreover is essential even for other religious Institutes. Therefore, I promise to be most faithful in referring such to the Superiors. In referring, however, such failings, I will do so under the following conditions:

1). the defects should be relevant, or habitual, hidden, or unobserved, even though not serious.

2). If by one or two attempts I myself can remedy such faults which are hidden, not serious and unobserved, I will strive to do so with humble, fraternal correction. Not succeeding, I will refer the case to the proper authority.

3). I will make such reference in a spirit of Charity, with right intention, simplicity, and truth, never for personal reasons, resentment, and without exaggerating anything. Regarding the obligation of reference, I will not allow human respect to influence me or the vain fear of displeasing my Confrere or losing his affection or esteem, should my disclosure come to his knowledge or suspicion.

**32<sup>nd</sup> – DECLARATION*****Relationship with the different classes of persons in the Institute***

Since the Institute has different classes of persons: which is to say Priests, Lay-brothers, students, and orphans, so I declare that my relationship with these different groups shall be limited within the limits to which the holy obedience of my Superiors assign me.

I will not interfere, of my own will, in any affair that has to do with these persons, much less with their offices, without legitimate authorization.

*Union of the Evangelical Rogation*<sup>18</sup>; he solicited the help of innumerable benefactors for the material supports of his works.

The vitality of the charism and the power of the witnessing in the Church have given birth in time to various associations and lay movements. We have a particular responsibility to them: to form to charismatic sharing, to keep the unity of the spirit, to stimulate the dialogue and fraternal collaboration for a mutual enrichment and a greater apostolic fecundity.

**CHAPTER II. ROGATIONIST SPIRITUAL LIFE****Article 9 - The primacy of spiritual life**

With the approval of the Congregation and the declaration of the holiness of the Founder, the Church recognizes, in the spiritual and apostolic charism of the Institute, a new way of holiness<sup>19</sup> and the objective requirements to reach evangelical perfection.

With this certainty in our heart we prioritize spiritual life in our way of living, convinced that the more our Communities are evangelical schools of Rogationist spirituality, the more our apostolic fruitfulness, generosity and love for the poor and even our vocation appeal will be vigorous and fruitful<sup>20</sup>.

**Article 10 - In the following of Jesus**

The following of Christ, as is proposed in the Gospel, is our supreme rule of life<sup>21</sup>. Fascinated by the Divine Master, we left everything for Him (cf. Mt 4:18-22, 19, 21:27, Lk 5:11) and preferred Him to everything in order to participate fully in his paschal mystery<sup>22</sup>.

In spiritual life, through a journey of increasing faithfulness, we are configured to Christ on the model of the Apostles, living in full communion of love and service in the Church.

**Article 11 - At the school of St. Hannibal**

Our founder, Saint Hannibal Mary Di Francia, is our Master and model in following Christ on the path of holiness.

His prayer full of confidence enlightens our relationship with God. His meekness and humility mark our style of life among men. His participation in the *compassion of the Heart of Jesus* for the weary and helpless crowds,

<sup>18</sup> Cfr. DI FRANCIA A. M., *Prayers to obtain good workers to the Holy Church*, in *Scritti*, I, p. 373.

<sup>19</sup> John Paul II, *Message to the Superior General of the Rogationist Fathers*, May 16, 1997.

<sup>20</sup> Cfr. VC 93.

<sup>21</sup> Cfr. CIC 662.

<sup>22</sup> Cfr. VC 93.

which were like sheep without a shepherd (Mt 9:36), is the origin and source of our unceasing prayer to the Lord of the harvest. The untiring charity and generosity in the spirit of sacrifice which St. Hannibal has lived among the little ones and the poor, is the witnessing that inspires and characterizes our daily life.

#### **Article 12 – Jesus ‘Divine Founder’**

"It must be known and believed, now and forever, that this 'Pious Work' had Jesus in the Sacrament for its true, effective and immediate founder... In the works that God creates, He usually puts founders rich in his grace and his gifts, but in this Pious Work, which was to raise into an institution the divine command of his Heart's zeal, forgotten for centuries, we can say that without intermediation of a founder in the true sense of the word, Our Lord Himself from the Holy Tabernacle jealously wanted to be its true founder."<sup>23</sup>

In the annual Eucharistic commemoration of *July 1<sup>st</sup>* we make memory of this conviction of faith of the Father Founder, matured in the Eucharistic adoration and in the experience of evangelization of the poor and of the little ones of the of *Avignone Quarter*.

#### **Article 13 - The Eucharistic Life**

We recognize that the Eucharist is the sacrament in which Christ perpetuates his consecration to the Father for the salvation of humankind. We believe that it contains *the whole spiritual good of the Church*<sup>24</sup>. Here we find *all the loving center*<sup>25</sup> of life and the source of our spirituality<sup>26</sup>.

The Eucharist is where we invoke the gift of good workers more effectively<sup>27</sup>; it gives form, pace and development to all our activities.

We live the daily celebration of the Eucharist as the central moment of the day<sup>28</sup>, and commit ourselves to adore the Blessed Sacrament in which Christ has made his dwelling among us.

#### **Article 14 - In the Heart of Christ**

Father Founder identified the source of spiritual and apostolic life of the Rogate in the pierced Heart of Christ. By naming us as *Rogationists* of

<sup>23</sup> Cfr. DI FRANCIA A. M., *Regulations for the Daughters of Divine Zeal*, in *Scritti*, VI, p. 396.

<sup>24</sup> Presbiterorum Ordinis (PO) 5.

<sup>25</sup> Cfr. VC 95; DI FRANCIA A. M., *Regulations for the Daughters of Divine Zeal*, in *Scritti*, VI, p. 396.

<sup>26</sup> Cfr. Sacrosanctum Concilium (SC) 10.

<sup>27</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 4<sup>th</sup>, in *Scritti*, V, p. 582; GIOVANNI PAOLO II, *Ecclesia de Eucharistia*, 31.

<sup>28</sup> Cfr. CIC 663.2.

keep this promise in a most explicit and solemn manner. Should it be impossible for me to confess myself at the time (even though I hold that with good will, I can find a way to approach confession in the same day) I will concentrate at night with acts of sorrow and love at the Feet of the Sacramental Jesus, and the next day I will hurry to make my confession.

Besides this, I declare to acknowledge that going to confession, even two or three times a week, can be a great means of sanctification. With this truth well impressed in my soul, I will do everything possible to make use of Sacramental Confession even more often than once every fifteen days, except when it is motivated by scrupulosity. In such a case I will follow the counsels and directives of the Confessor and of all who have direction of my conscience.

#### **29<sup>th</sup> - DECLARATION**

##### ***Perseverance in the Institute. Real reasons to leave it, and how.***

Having entered this Pious Institute, by my own free choice, having been received in it with so much affection, and having united myself with this religious family, I feel it to be my duty to love it and to consider it as my spiritual family.

Therefore, I declare that I want to persevere in it with fidelity and love. Although each member is free to leave before pronouncing the final vows, nevertheless I will flee from such thought, remembering the words of Our Lord Jesus Christ: «Whoever puts his hands to the plow and looks back, is unfit for the reign of God» (Lk 9:62), and what is said by Ecclesiasticus: «Be firm in the vocation to which you are called» (cfr. Sir 11:20).

Nevertheless, should there be real reasons for leaving the Institute, before perpetual vows, such reasons should be a great relaxation of the entire Community and not simply of one House, and never simply the sacrifices required in obeying the rules and the present Promises, nor the inconveniences of holy poverty, the hardships and the personal contradictions, the sacrifices required in dealing with others, the difficulties of bending to Holy Obedience, the pretext of health, and other similar excuses, all of which I consider a temptation of the devil. Rather, I will quickly manifest to my Superiors such temptations and adverse insinuations, so as to be free of them. I will guard myself against another grave and dangerous deceit of the devil: namely, seeking counsels from Priests of little perfection who understand very little about religious life, or from Priests who are prejudiced against this Institute and have no faith in it.

When there should be obstacles to my perseverance based on real motives of widespread relaxation in the whole Congregation, then, I will make no decision unless I have first prayed at length to the Most Holy Heart of Jesus and to the Most Holy Virgin, and consulted with holy and prudent Priests, preferably religious.



If I am appointed to hear the confessions of the Sisters of the other Institute, the Daughters of *Divine Zeal of the Heart of Jesus*, I will study first their Constitutions and the *declarations*, and having found that those same rules of the Institute urge penitents to make their confessions in brief, I will not hold them long, but I will take care of them as quickly as possible.

Understanding the great difficulties of fulfilling exactly the serious and tremendous office of sacramental confessions, besides applying myself to study, I will also have frequent recourse to the Most High God and to the Most Holy Virgin Mary, that they may give me grace, light, help, and virtue to carry out the office properly.

## 28<sup>th</sup> – DECLARATION

### **Receiving sacramental confession**

Treating of the great Ministry of the Holy Confession, which I must dispense with others, I must consider how important it is for me to approach this great Sacrament of Penance for the good of my own soul. Thus, according to our Constitutions, I will never neglect to confess myself. I will approach the sacrament at least every 15 days, first having prepared myself properly.

Ordinarily I will prefer a confessor of my own Institute; but for good motives, I may ask an outside priest to be my ordinary confessor, whomever the Superiors would wish to assign me.

Holding that the Sacramental Confession was instituted not only to forgive sins and to reconcile us with God, but also to serve effectively for the increase of spiritual life when a soul approaches it with proper dispositions, I will strive to bring to the feet of the confessor a heart which is humble, contrite, sincere, and determined.

I will kneel with profound humility, and after having said the *Confiteor*, with a sorrowful heart and humble voice, I will accuse myself of all my sins of thoughts, words, deeds, and of every smallest fault, including any failure to these present Declarations and to our Rules; together with any aggravating circumstances. I will not excuse myself in anything or hide anything, even venial sins. I will declare my fault in everything and never place the blame on others.

I will arouse in my heart the most vivid sorrow for my offenses committed against the Supreme Good, even though they be venial faults, considering how greatly displeasing to the Lord the sins of a priest even though venial, and, how dangerous these can be. I will firmly strive to correct myself as though this were my last confession and then I should die. I will treasure greatly the words, the admonitions and the counsels of the confessor, as if Jesus Christ Himself were talking to me personally.

I will not neglect to fulfill immediately the penance imposed on me. I will follow then with the thanksgiving after my confession. Despite going to confession every 15 days, and should I commit a fault of some gravity, God forbids, I will not go to bed without first having confessed myself. I intend to

*the Heart of Jesus*<sup>29</sup> he showed us a unique way of holiness, teaching us to "penetrate the most holy Side of Jesus, to live in that divine Heart, to feel His love, to espouse all His interests, to sympathize for all His pains, to participate in His sacrifice, to console that divine Heart with our own sanctification and by acquiring souls to him, especially by obeying the Divine Command coming from the divine zeal of the Heart of Jesus, when he said: The harvest is plentiful, but the laborers are few, pray therefore the Lord of the harvest to send out laborers into his harvest."<sup>30</sup>

### **Article 15 - We offer our life**

*Looking upon Him whom they have pierced* (John 19:37) and in contemplating his passion, we learn to submit our life to the *gentle yoke of God's wisdom* (cf. Mt 11: 29-30; Sir 51:26); with the profession of the evangelical counsels we relive the mystery of Christ crucified, who came into the world to give His life as a ransom for many (cf. Mt 20:28, Mk 10:45). Guided by the Holy Spirit we accept the demands of community life and of regular observance, with the inevitable struggles and sufferings of the daily duty<sup>31</sup>.

### **Article 16 - Conversion and Sacrament of Penance**

The greatness of the gift we received with the Rogationist vocation is accompanied by the awareness of being sinners always in need of the mercy and forgiveness of the Lord. Thus we keep alive the spirit of conversion, so that the heart, mind and longings be directed to God and His glory. We are faithful to the daily examination of conscience, and we approach frequently the sacrament of Penance<sup>32</sup>. In coming to the *throne of divine mercy* (cf. Heb 4:16) we are driven by true contrition for our sins and have firm confidence that God puts us again on the path to holiness and eternal life<sup>33</sup>.

<sup>29</sup> Cfr. NALIN G., GUERRERA D., *I nostri Nomi*, in Bollettino dei Rogazionisti, 2001, pp. 756-768 [NALIN G., GUERRERA D., *Our Names. Circular Letter to the Rogationist Family for the Centenary of the Approval and Proclamation of the Names of the "Opera" (Works)*, Rome 2001].

<sup>30</sup> Cfr. DI FRANCIA A. M., *Points of rule for the new spiritual Daughters of the Institute of the Divine Zeal of Heart of Jesus*, Potenza 8 agosto 1911, in *Scritti*, V, p. 723.

<sup>31</sup> Cfr. VC 24.

<sup>32</sup> Cfr. CIC 664.

<sup>33</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 28<sup>th</sup>, in *Scritti*, V, *Regolamenti (1883-1913)*, 2009, pp. 611-613.

### Article 17 - Daily meditation

The Daily meditation is one of the essential means for our sanctification<sup>34</sup> where we are attracted by the love of the Word, of the Father and of the Holy Spirit (cf. Jn 14:23).

The assiduous study of the Sacred Scripture, as a pure and perennial fount of spiritual life<sup>35</sup>, strengthens our faith and nourishes our charity. The contemplation of Christ's life, especially in His passion<sup>36</sup>, in His intimate pains<sup>37</sup> and in the passage of the Rogate, is the daily nourishment of our spiritual and apostolic life.

### Article 18 - Liturgy of the Hours and spiritual practices

The Divine Office unites us to the prayer of Christ and of the Church. We take care, therefore, that our mind and heart agree with the words we recite<sup>38</sup> and, by savoring *the sublimity of the divine words*, we assume as ours *all the interests of the most Sacred Heart of Jesus*, especially that of obtaining many holy laborers into the Lord's harvest<sup>39</sup>.

This is why we give importance to the Liturgy of the Hours and favor the communal celebration, especially of Lauds and Vespers.<sup>40</sup>

Priests and Deacons take on the commitment to celebrate daily the Liturgy of the Hours according to the proper and approved liturgical books. Permanent deacons will do so to the extent defined by the Episcopal Conference.<sup>41</sup>

### Article 19 - The Liturgical Year

We live the liturgical year as the fundamental itinerary of spiritual life<sup>42</sup>. To the events of grace of the Church's liturgy we add the marks of the Rogationist spirituality through the celebrations of the Congregation established in our proper liturgical calendar.

<sup>34</sup> Cfr. DI FRANCIA A. M., *Funeral eulogy for Mons. Francesco Paolo Carrano*, Trani 17 aprile 1915, in *Discorsi*, 1940, p. 156.

<sup>35</sup> Cfr. *Dei Verbum* (DV) 21; JOHN PAUL II, *Novo Millennio Ineunte* (NMI), 39; cfr. CIC 663,3;

<sup>36</sup> Cfr. DI FRANCIA A. M., *Regulation for the Little Poor of the Heart of Jesus*, Messina 29 aprile 1887, in *Scritti*, V, p. 81.

<sup>37</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 23<sup>rd</sup>, in *Scritti*, V, p. 607.

<sup>38</sup> Cfr. General Instruction of the Liturgy of the Hours, 19.

<sup>39</sup> Cfr. DI FRANCIA A. M., *Points of rule for the new spiritual Daughters of the Institute of the Divine Zeal of Heart of Jesus*, Trani 18 agosto 1911, in *Scritti*, V, p. 741.

<sup>40</sup> Cfr. CIC 663,3; *Fraternal Life in Community* (FLC) 14.

<sup>41</sup> Cfr. CIC 276,2.

<sup>42</sup> Cfr. SC 102.

As much as possible, I will propagate the sovereign devotion to the most Holy Virgin Mary under every title, including that of *Our Lady of the Evangelical Rogation of the Heart of Jesus* and *Our Lady of Divine Zeal of the Heart of Jesus* (whenever these two devotions are permitted). I will promote the great devotion to the Patriarch St. Joseph and the salutary one to the Angels and Saints, and among the Angels that especially of St. Michael the Archangel, of the Seven Angels of the Divine Presence (cfr. Tob 12:15; Rev 1:12), and of the Holy Guardian Angels. Among the Saints, I will promote devotion to the Holy Apostles, to the Holy Martyrs, to the Holy Patron Saints, and in a very special way, the worldwide devotion to our St. Anthony of Padua.

In all my preaching, I will strive to be most clear, so that anyone, even the unlearned and the ignorant will understand me. Although at times, some passages, because they are so elevated in style treating of supernatural things, may not be understood literally, but will be understood in their spirit, especially by the simple.

I will not preach without having first prepared myself by studying according to the occasion, by prayer to God and concentration, and by interior supplication to the Divine Majesty for the happy outcome of the Divine Word. I will invoke particularly the help of the Blessed Virgin Mary of the Good Counsel and of my own good Guardian Angel.

I will not be attached to any recompense for the preaching; but if any offering is given to me, I will consign it faithfully to my Superiors.

### 27<sup>th</sup> – DECLARATION

#### **Giving sacramental confession**

I will strive to render myself as available as possible in hearing sacramental confessions. I will exercise this great ministry with care and spirit of sacrifice.

For this purpose I will study Moral Theology as much as is permitted to me, especially with my attendance at the monthly moral case, after having studied it well. I will keep myself up-to-date regarding censures, cases reserved to the Ordinary, recent pronouncements of the Holy See concerning administration of the Sacraments, the discipline of fast, and such. I will give preference to the confessions of children and the most abandoned poor and sick. I will not prefer, just for human respect, the confession of prominent persons; although I will always show myself ready and kind in receiving everyone, whether rich or poor, lest those who rarely approach confession might be held back.

I will be circumspect regarding the confession of women, even though of young girls. I will never allow them to kiss my hand, nor will I look at their faces fixedly. I will not hold prolonged and useless conversation with them. I will keep in mind the well-known advice of St. Augustine: *Let conversation with women be brief and severe*.

*Knowledge inflates* (1 Cor 8:1), and that of the Apostle: *One must need to know unto sobriety* (Rom 12:3), and the one of the Psalmist: *They have become abominable in their study* (Ps 13:1).

If I have to apply myself to secular sciences or letters, I will always do so under holy obedience, and for some determined purpose which has to do with the glory of God and the salvation of souls. I will guard against giving myself with obsession to these secular studies, which may weaken the fervor and the holy study to acquire the Wisdom and the science of the Saints.

If, by the grace of God, I should have a taste for and an inclination to the fine arts, I will apply myself with equal diligence, insofar as obedience allows me, and always for the glory of God, the good of the souls, and the honor of the Institute; recognizing that the fine arts greatly confer to these holy ends. I recognize, also, that these talents have been given to us freely by God and we must give Him a strict account if we neglect them.

## 25<sup>th</sup> – DECLARATION

### **No vainglory**

When I have success, whether in study, in the fine arts, or any other thing, I will guard myself carefully against the demon of vainglory, ambition and self love. They make success appear a hundred times more fruitful than it really is. I will refer every success to God's glory alone (cfr. 1 Tim 1:17 volg), and to myself the reproach plus the conviction that what I do is a little thing and certainly it is my fault that I do not do more. If Jesus tells us that, after we have carried out all our duties, we must say that *we are useless servants* (Lk 17:10), what must I say of myself about that little good that I do whether spiritual, intellectual, or temporal, when it is certain that always I do less than what I should do. Then I shall say: *Why do I occupy this ground uselessly?* (cfr. Lk 13:7).

## 26<sup>th</sup> – DECLARATION

### **Preaching.**

Whenever my Superiors should consider it right to assign me for preaching, I will prefer always that which is more humble; for example: the evangelization of the poor and of the children, and catechetical instruction for the people. But whether it be this kind of preaching or not, I will take care that it is not myself that I preach but Jesus Christ Crucified (cfr. 1 Cor 1:23). The subjects and themes of my preaching, the instructions, eulogies, or sermons will always be moral. I will fight sin in all its forms; I will remind the people of the eternal truths, of the necessity of prayer. I will treat the mysteries of the love and sorrows of Our Lord Jesus Christ, the Holy Sacraments, and the Sacrament of the Eucharist. I will be a most zealous propagator of frequent and daily Communion, according to the decree of the Sacred Congregation of the Council. In preaching, I will make use of Holy Scripture, the teachings of the Fathers and the Doctors of the Church, and of the lives of the Saints.

## Article 20 – Mary Most Holy

The veneration of the Immaculate Mother of Jesus, Mary most holy, is the Institute's special identification card<sup>43</sup>. She is the sublime model of perfect consecration open to the will of the Father, ever ready in obedience, courageous in poverty and welcoming in fruitful virginity<sup>44</sup>. Father Founder, by contemplating in Mary Immaculate the *Mother of the Evangelical Rogation*, the one who kept in her heart the divine command of the Rogate (cf. Lk 2:19-51) and lived it in prayer and in the offering of her life, proclaimed her as our *real, effective and immediate Superior and heavenly Foundress*<sup>45</sup>.

At the school of this *most gentle Mother*, especially through the daily prayer of the Holy Rosary<sup>46</sup>, we are led to the knowledge of the mysteries of the life of Christ, to look with the eyes of her Son at the weary and helpless crowds like sheep without a shepherd, and to implore the workers for the Kingdom from the Lord of the harvest.

A peculiar form of Marian devotion of our Institute is the *consecration to Jesus the Incarnate Wisdom, through the hands of Mary*, according to the teachings of St. Louis Marie Grignon de Montfort. St. Hannibal Mary presents this devotion as a *secret of holiness, which opens a new horizon on our belonging to Mary Most Holy and on finding Jesus through her*<sup>47</sup>.

## Article 21 - Saint Hannibal Mary Di Francia, our Founder

The recognition by the Church of the heroic virtues of Saint Hannibal Mary Di Francia, commits us to proclaim the sanctity of his life with filial affection. Devotion to him encourages each of us to be faithful guardian of his spiritual heritage and to show the perennial vitality of the zeal for the Rogate and of the burning love for the little ones and the poor.

The annual celebration of St. Hannibal's liturgical solemnity is the occasion to commemorate his holiness and to propose it to the universal Church.

## Article 22 - St. Anthony of Padua

St. Anthony of Padua is the *main Patron* of the Congregation. Father Founder proclaimed him *outstanding benefactor*<sup>48</sup> and taught us to love and

<sup>43</sup> DI FRANCIA A. M., *Declarations and Promises*, 3<sup>rd</sup>, in *Scritti*, V, p. 581.

<sup>44</sup> Cf. VC 28, 112.

<sup>45</sup> Title given by Di Francia on July 2, 1906. Cfr. DI FRANCIA A. M., *Gl'Inni del 1° Luglio*, Messina 1940, pp. 155-158.

<sup>46</sup> Cfr. CIC 663,4.

<sup>47</sup> Cfr. *Letter to the Daughters of Divine Zeal*, Rome May 24, 1906, in TUSINO, T., *The Father's Letters*, Rome 1992, p. 206.

<sup>48</sup> Cfr. DI FRANCIA H. M., *Proclamation of the glorious Wonderworker Saint Anthony of Padua as the illustrious benefactor of the Institute of Evangelical Rogation and annexed Orphanage of*

venerate him with special devotion. In him we acknowledge the evangelical worker full of love for the young and the poor; we also consider him as a powerful supporter of our apostolic activities.

### **Article 23 - Angels and Saints**

The devotion to the Angels and Saints belongs to the spiritual heritage handed on to us by the Founder and consolidated in the tradition of the Congregation. We foster a particular devotion to the Patriarch St. Joseph, our secondary patron, to St. Michael the Archangel, to the Holy Apostles and to the Saints proclaimed as *Heavenly Rogationists*.

---

*the Poor of the Heart of Jesus*, Messina June 13, 1901, in *Scritti*, IV, *Preghiere agli Angeli e ai Santi*, 2008 p. 130.

Divine Heart. I will do everything possible that He may be known and loved in the world.

It is in the Most Holy Eucharistic Communion where I will more greatly unite myself with this Divine Heart, so as never to separate myself from it. Then I will say: Jesus is all mine, and I am all His. *I will hold Him fast and not let Him go* (Song 3:4). I will strive to live the Life of the Most Holy Heart of Jesus.

For this purpose, I will never neglect daily meditation, done in common or in private, centered on the mysteries of the life, Passion, and Death of our Lord Jesus Christ; and if I can, I will even add more to it.

Then, in a most special way and in conformity with the Rules of this pious Congregation of the *Rogationists of the Heart of Jesus*, I will give myself to the meditation of the intimate sorrows of the *Heart of Jesus*. This means to say that I will consider and reflect on the profound and hidden torments of the Most Sacred Heart of Jesus, from the first instant of his Incarnation, at the sight of universal sins, at the sight of human ingratitude, at the sight of the harm in the souls of the elect themselves, and especially at the sight of the eternal loss of so many souls!

I will submerge myself in this immeasurable abyss of the sorrows of the most holy Heart of Jesus, which surpass by far those of His most Holy Humanity and which very few people consider. I will unite myself to these sorrows of the Divine Redeemer so as to feel them in my heart; I will contemplate Him lost and submerged in the ocean of these unspeakable agony in the Garden of Olives.

To this meditation on the intimate sorrows of the Most Sacred Heart of Jesus, I will always associate the meditation of the interior sorrows of the Most Holy Virgin Mary, who alone penetrated, understood, and shared all the pains and mental sufferings of our Lord Jesus Christ.

From these meditations, I will draw courage and strength for every sacrifice, for the greater glory of God and good of all souls and for the infinite consolation of the Most Sacred Heart of Jesus.

### **24<sup>th</sup> – DECLARATION**

#### ***Study of sacred and secular sciences and fine arts.***

To render myself more useful to the Institute and to souls, as required by the right fulfillment of priestly ministry, I will love and cultivate study. I will apply myself particularly to the study of moral theology, dogmatic theology, Canon Law, ascetical and mystical theology, as well as to the study of Holy Scripture which will be my favorite study. I will read good books, those of the holy Fathers and scholarly writers, and Church History. I will avoid the study of modern subjects which contain no substance of spirit.

All these studies I will pursue to the best of my ability, especially those which are useful for the Ministry of Confessions, Preaching, and teaching, I will always apply myself to these studies solely for the glory of God and the good of souls, keeping always in mind the saying of the Holy Spirit:

immediate and legitimate consequence, that all of us who make up our least Institute, while elevating prayers and yearnings to the Most High God so that by all means He may fill the Church and the world with good evangelical worker, it is but right that we untiringly commit ourselves, with ardent zeal and sacrifices of our whole selves, to being active evangelical workers in the harvest of the Lord.

Granting this, I declare that I want to spare myself in nothing for the glory of the Lord and the good of souls. If I do not burn with continuous thirst for souls, I should consider myself unfaithful, lazy, and negligent. Therefore, considering these motives, I will excite within me a hunger and thirst of souls, with fervent prayers and constant effort, even doing violence to myself. Whether I feel this hunger and thirst alive within me, or whether I do not feel this way, either through my fault or without fault, I will not cease, by the grace of the Lord and the strength of a constant will, to work in the mystical harvest of souls. To this end, I will attend to my own sanctification, so as to labor fruitfully for the sanctification and salvation of others. I will so esteem the value of souls that for the salvation of one alone, I will consider worthwhile to dedicate my whole life, even though, it may be one of suffering, work, and sacrifice; keeping in mind the teaching of the Saints: namely, that Jesus Christ our Lord so loved one soul as much as he loves all the souls together and if in the world there was only one soul, Our Lord would have suffered His Passion and Death for this soul alone.

I will remember that many talents have been given to me together with the character and power of priesthood, and they all have been confirmed in me; others have been added with my entrance to the religious Congregation. If I do not use them all for the divine glory and salvation of souls, a most strict account will be demanded of me by the Just Judge, on the great Day of Judgment.

### 23<sup>rd</sup> – DECLARATION

#### ***Devotion to the Sacred Heart and meditation of his intimate sorrows.***

To constantly become more fervent in zeal for the divine glory and the salvation of souls, to understand and carry out more exactly our sublime mission, our Constitutions call us to a particular devotion to the Most Sacred Heart of Jesus and to daily meditation on the mysteries of love and sorrow of life, passion, and death of Our Lord Jesus Christ but in a most special way they invite us to the meditation on the *intimate sorrows of the Most Sacred Heart of Jesus*.

Having said this, I declare that nothing is more sweet, more loving and pleasing to my soul than the outstanding devotion to the Most Sacred Heart of Jesus.

I consecrate myself entirely to this adorable Heart and to all its most holy desires. I intend to make my own interests all the interests of this Divine Heart. I will glory in offering myself as a lover, son, slave, and victim of this

## PART TWO ROGATIONIST CONSECRATED LIFE

---

### CHAPTER I. RELIGIOUS CONSECRATION

#### **Article 24 - Deepening of the baptismal consecration**

The initiative of the Father, source of all holiness, compels us to deepen our baptismal consecration<sup>49</sup> by embracing the way of life that Christ lived and proposed to his disciples. We assume, therefore, the state of life of consecrated persons in the stable form of religious life. We give ourselves totally to God, loved above all else<sup>50</sup>, and we dedicate ourselves to the building up of the Church according to our specific Rogationist vocation and mission.

#### **Article 25 - Configuration to Christ**

The chaste, poor and obedient form of life is the most radical way of living the Gospel on this earth, because it was embraced by Christ, the God-Man, as an expression of his relationship as Only-Begotten Son with the Father and with the Holy Spirit<sup>51</sup>. Urged by the desire to conform ourselves fully to Christ, we recognize in him the source and model of every Christian life.

In following him, we choose freely to obey the will of the Father, to live in poverty, not keeping anything for ourselves, and in chastity, by becoming, in the world, witnesses of the future life.

We commit ourselves to live constantly united with the Father through prayer, to draw from the source of salvation and to respond to the command of the Rogate, always ready for the mission to bring to the poor the proclamation of the Kingdom.

#### **Article 26 - In the Church**

We are grateful to the Lord because, by virtue of the profession of the evangelical counsels, He has inserted us into the mystery of the Church with a new and special title<sup>52</sup>. The Church is our *mother and teacher*. We are proud to witness an affective and effective reception of and docility to the magisterium of the Church, by working constantly for unity and communion<sup>53</sup>.

At the school of St. Hannibal we have the greatest respect and the most unlimited subjection and subordination for the Holy Father. He is to us

---

<sup>49</sup> Cfr. VC 30.

<sup>50</sup> Cfr. *Lumen Gentium* (LG) 44.

<sup>51</sup> Cfr. VC 18.

<sup>52</sup> Cfr. LG 43.

<sup>53</sup> Cfr. VC 46.

as the very person of Jesus and with the same love we will love and obey him.<sup>54</sup>

## CHAPTER II: THE ROGATIONIST RELIGIOUS CONSECRATION

### Article 27 - Rogationist Consecration

The answer to Christ who calls to follow the way opened by Saint Hannibal Mary compels us to bind ourselves through a public vow in the observance of the three evangelical counsels of chastity, poverty and obedience and, through a forth vow, to obey to the *command of the Rogate*. Thus, through the ministry of the Church, we consecrate ourselves to God whom we love with all our heart, with all our mind and with all our strength (cf. Mk 12:29; Dt 6:4-5), and become living members of the Congregation of the Rogationists with rights and duties according to the universal and proper law.

### Article 28 - The Forth Vow

We are convinced that the obedience to the command of Jesus: *The harvest is great but the laborers are few. Pray therefore to the Lord of the harvest to send out laborers into his harvest* (Mat 9:38, Lk, 10:2), will bring great benefits to the Church and to all peoples<sup>55</sup>. We commit ourselves through a vow to incarnate and announce the Rogate so that all our life may be transformed into a perennial act of worship. All our intentions and actions will be directed to make this prayer become universal<sup>56</sup>. Each work of spiritual and temporal charity towards the neighbor is always for the greatest consolation of the Heart of Jesus (*Ad Maximam Consolationem Cordis Jesu*)<sup>57</sup>.

### Article 29 - The Rogationist Mission in the Church

The Rogationist vocation commits us to a threefold accomplishment:

§ 1 - We pray unceasingly and offer our life in each moment of the day as a *living sacrifice holy and acceptable to God* (cf. Rm 12:1) in order to obtain from the Lord of the Harvest good laborers for the building up of the Kingdom. Therefore, each common activity, in obedience to the Divine command of the Rogate, will start and end with the invocation: *Mitte Domine Operarios in Messem Tuam*, or similar.

<sup>54</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 15<sup>th</sup>, in *Scritti*, V, p. 595.

<sup>55</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 21<sup>st</sup>, in *Scritti*, V, p. 605.

<sup>56</sup> Cfr. Ibidem.

<sup>57</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 3<sup>rd</sup>, in *Scritti*, V, p. 581.

separated from communion with the Catholic Church, but also in so many Christian lands, in Catholic cities, and countryside. I will feel my heart pierced by so much harm affecting particularly the tender harvest which is the emerging generations. I will immerse myself in the intimate sorrows of the most Sacred Heart of Jesus for such continuous and secular misery, reminding myself of the most holy Word of Jesus Christ: *Rogate ergo Dominum messis, ut mittat operarios in mesem suam*. I will hold that for the salvation of peoples, of nations, of the society, of the Church, and especially of children and the youth, the evangelization of the poor and for every other spiritual and temporal good for the human family, no remedy can be more efficacious and sovereign than this command given to us by our Lord Jesus Christ Himself: namely, to beseech unceasingly the most Sacred Heart of Jesus, His most Holy Mother, the Angels and the Saints, so that the Holy and Divine Spirit, would Himself raise up, with all-powerful vocations, most elect souls, holy Priests, apostolic men, new Apostles of Faith, of zeal and of Charity for the salvations of all souls; and so that the Omnipotent God would want Himself to create these new elect apostles and souls of outstanding holiness for every class of society.

I will hold that the efforts undertaken by men and the very Prelates of Holy Church themselves in forming holy priests are of no value, and they will never form them unless God Himself forms them. This could not happen unless that sovereign remedy is adopted, the remedy so clearly pointed out by Our Lord Jesus Christ, unless one obeys with strong faith, zeal, and holy enthusiasm the Great Command coming out many times from the Divine Zeal of the Most Holy Heart of Jesus: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*.

I will unceasingly dedicate all my days and all my actions to this Prayer, also known as the *Evangelical Rogation of the Most Sacred Heart of Jesus*. I will have a great solicitude and zeal, according to the norms of our Constitutions, so that this divine mandate of Our Lord Jesus Christ, so little appreciated until now, would be known and fulfilled everywhere; so that in all the world, all the priests secular and religious, all the Prelates of Holy Church up to the Supreme Pontiff, and all the virgins consecrated to Jesus, all pious souls, all clerics and seminarians, all the poor and children, all, all will pray the Almighty God to send, without delay, numberless and perfect workers, either men or women, and the Priesthood and the Lay state, for the sanctification and salvation of all souls, not even one excepted. I will be ready, with the Lord's help, to make any sacrifice, even by giving my blood and my life, so that this *Rogation* would become universal.

## 22<sup>nd</sup> – DECLARATION

### ***We have to be Laborers ourselves. Zeal for the salvation of souls.***

From the appreciation and untiring meditation and study on this Divine Word, from the unlimited obedience to this Divine Mandate, and from the faithful execution of the same, I recognize that there must follow, as an

When the special intention depends on the decision of the Superiors, I will put all other my other intentions in the general fruit of the Mass. I will also put these intentions "*sub conditione*" in the special fruit, according to the common probable opinion that, the value of the Mass being infinite, such can be applied for as many intentions as one desires. These intentions are, ordinarily the same ones as I will put in the recitation of the Divine Office as specified above in this present article.

I have also learned that this Institute has as its rule to apply the priceless value of the special fruit of all Masses celebrated by its priests for all its spiritual and temporal needs or for the Holy Souls in Purgatory; and it intends to present all Masses to the Most High God for this purpose. For this reason offerings for Holy Masses will not be sought. Stipends or offerings of Masses, for the most part, should be given to others. Thus I will strive not to receive stipends or offerings of Masses for the Institute. I will refuse them, if possible. When it is impossible to refuse them, I will accept them but I will consign them to the Superior, specifying the name, surname, intention, and all.

As to the celebration of other sacred or liturgical services, I will give them great importance, since they are services to the Most High God. I will take care to fulfill them exactly, always referring myself to Holy Obedience regarding the special office to be carried out, never having any pretense of self-love or wanting this or that office as something better, considering this defect as a kind of profanation of holy things. I will also study the rubrics, as much as possible, for every sacred rite.

## 21<sup>st</sup> – DECLARATION

***Rogate ergo Dominum messis, ut mittat operarios in messem suam. Appreciation of this command and zeal in executing it.***

I declare to value highly the divine Word of Jesus Christ our Lord which form the distinctive character of this humble Institute: those divine words which Jesus Christ our Lord spoke many times, when seeing the crowds of Judea abandoned like sheep without a shepherd, he exclaimed: "Truly the harvest is abundant but the workers are few". *Rogate ergo Dominum messis, ut mittat operarios in messem suam* (Mt 9:37-37; Lk 10:2). I will always consider these words as directed to the members of this Pious Institute, in a very particular way, as received directly from the adorable lips of Jesus Christ. With this spirit I will consider myself fortunate to be called to the propagation of these divine words to which I intend to dedicate my life and all of myself.

I will often consider the opportunity of this holy mission in our time and the importance of the Vow of obedience to this Divine Command to which the members of this Pious Institute are called. I will consider the Church of Jesus Christ as the great field covered with harvest, namely the people of the world and the numberless multitudes of souls from all social classes and conditions. I will always consider how the major part of this harvest perishes for lack of laborers, not only in the lands of unbelievers, and countries

§ 2 - Compelled by the zeal for the Gospel, we commit ourselves with the help of the Divine grace to proclaim in the Church the need of the prayer to obtain good laborers for the harvest of the Lord. We promote among the people of God the obedience to the command of the Heart of Jesus; with all the possible means we cultivate the listening to God's call to become good laborers of the Kingdom and we make ourselves available for the formation of the Clergy.

§ 3 - Following the footsteps of Saint Hannibal, we are compelled to a particular pastoral charity and to the untiring and paternal gift of our whole self to the little ones of the Kingdom<sup>58</sup>. In the works of spiritual and temporal charity towards the neighbor, we find the *legitimate and immediate consequence*<sup>59</sup> of the mission we assumed with the vow of the Rogate. We dedicate ourselves to the human social and religious promotion of the boys and youths, especially poor and needy to educate them in the faith and prepare them professionally. We commit ourselves to take care of the human promotion and evangelization of the poor, and we commit ourselves to bring the message of the Rogate to all people (*ad Gentes*).

## CHAPTER III. RELIGIOUS PROFESSION

### Article 30 - Formula of the religious profession

Aware that our consecration takes place in the Church and for the Church, we make our profession in the hands of the Major Superior or his delegate, with the following formula:

I ....., consecrated to the Father on the day of my baptism, in response to the love of the Lord Jesus who called me to follow him more closely and led by the Holy Spirit who is light and strength, in complete freedom, in the presence of my brethren and in the hands of N. N.<sup>60</sup> ..., make the (annual / perpetual) vows of chastity, poverty, obedience and of zealously fulfilling the command of the Compassionate Heart of Jesus: *Pray therefore the Lord of the harvest to send out laborers into his harvest*, according to the Constitutions of the Rogationists. I entrust myself with my whole heart to this religious Family, so that by the grace of the Holy Spirit, the help of the Blessed Virgin Mary, of the Patron Saints of the Congregation and of St. Hannibal Mary Di Francia, our founder, I may achieve perfect charity in the service of God and of the Church.

<sup>58</sup> Cfr. POSITIO, *Relazione di P. Valentino Macca*, vol. I, p. 4.

<sup>59</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 22<sup>nd</sup>, in *Scritti*, V, p. 606.

<sup>60</sup> Insert the title: Superior General, Provincial Superior, Delegate of the Superior, etc.

## CHAPTER IV. VOW OF CHASTITY

**Article 31 - Following Christ in celibacy**

Christ, led by the Holy Spirit, gave himself to the Father<sup>61</sup> and to humankind with total love; by living in perfect chastity, He showed the fullness of the freedom of the children of God. Following his example, through the vow of chastity, we commit ourselves to lead a celibate life for the kingdom of heaven. By living in perfect continence in celibacy we want to be in the Church a sign of the future life and show the powerful fertility of those who love with an undivided heart<sup>62</sup>.

**Article 32 - United to Christ's spousal love for his Church**

In our vocation to *chastity for the kingdom of heaven*<sup>63</sup> we express the spousal love of Christ for His Church<sup>64</sup>. United by this special bond with Christ, the slain Lamb, in the mystery of Easter and of the Eucharist, we become *spiritual sacrifices acceptable to God* (Rom 12:1 ff.) so as to obtain from the Lord of the harvest good workers for his kingdom.

**Article 33 - Loving with a free heart**

With the profession of chastity, we put all our being at the service of the Kingdom of God, to show it as already present through faith and charity. Grateful for having received as a gift a superabundance of life, which not everyone is given to understand (cf. Mt 19:12), we free constantly our hearts from all exclusive ties and open ourselves to communion with God and with brethren, to make our life spiritually and apostolically fruitful.

**Article 34 - Living the asceticism of consecrated chastity**

Chastity for the Kingdom is a precious gift which we carry as a *treasure in earthen vessels* (2 Cor 4:7). Meditation and prayer support our efforts. We foster the virtue of chastity by living in a balanced way and with self-control, with psychological and emotional maturity. Beyond the mere vow, we aim at the refinement of the virtue, in order to witness before the world that the heavenly goods can satisfy the human heart.

**Article 35 - Human affectivity and spiritual paternity**

The experience of spiritual paternity in the apostolate is an expression of the fruitfulness of a chaste life lived with love. Therefore, we

<sup>61</sup> Cfr. VC 21.

<sup>62</sup> Cfr. CIC 599.

<sup>63</sup> Cfr. Ibidem.

<sup>64</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 5<sup>th</sup>, in *Scritti*, V, p. 586.

As regards Holy Mass, on which special value is placed in our Institute, I will consider this most Sublime Mystery that for what it really is. I recognize and acknowledge my unworthiness to ascend the altar. I intend that my whole life shall be a continuous preparation and a continuous thanksgiving for the celebration of the tremendous Sacrifice and for the reception of the Holy Eucharistic Communion. With all this I make as a rule, as it is also seriously prescribed by our Constitutions, to precede by a proximate preparation at least for some minutes, on my knees.

Before Mass I will avoid unnecessary conversation or distraction and strive to observe perfect silence. When celebrating the tremendous Sacrifice, I will pronounce the words distinctly with a devout voice and without haste from the "Introit". As much as possible, I will be recollected before the Divine Presence. I will not look at the people turning towards them. Above all, I will take care to observe the rubrics exactly, which I will review from time to time. Before celebrating Holy Mass, I will take care to examine the *Ordo* carefully as to prepare the Missal diligently, so as not to commit mistakes by leaving out some parts or changing others. Should I commit some fault in this, even though involuntary, I will accuse myself to the Superior and ask for a penance. I will be attentive that the Sacrifice of the Holy Mass proceeds according to order. If the server rushes the words, or if he is distracted, I will admonish him even severely. On this point I will not be indifferent.

After Holy Mass, I will make a thanksgiving of at least twenty minutes retiring to the side in the Church or in the sacristy, although at times I may have to give myself to works of Charity or of Ministry.

I will never accept coffee or anything else before thanksgiving, expressing the refusal with holy simplicity and for public good example: "We do not take anything unless we conclude the thanksgiving of the Holy Mass."

I will make one part of my thanksgiving indispensably by mental prayer, and another part either by mental prayer or by reciting the canonical hours. In making my thanksgiving after Mass, I will recollect myself intimately before the Divine Presence of God. I will make acts of adoration, offering, contrition, thanksgiving, and most fervent acts of love. I will offer my fervent supplication to obtain all the graces for myself, for the Congregation, for the Holy Church, and for all; especially so that the Sacred Heart of Jesus may fill the Church with Saints in all social classes and particularly among the diocesan and religious clergy. If it is granted to me by the Divine Goodness, I will celebrate Holy Mass, daily, at any cost. I will do everything possible not to neglect it, even when traveling. However, should it happen, that for reasons of health or for unavoidable motives of travel, I should be forced to omit Mass, I will remain tranquil. I will humble myself before the Lord, and I will conform myself peacefully to God's Will. If, without grave inconvenience, I can receive Holy Communion, I will do so. I will leave the special fruit of Holy Masses to my Superiors, that they may dispose of them daily, as they think best; except the obligation in conscience I assumed before I entered the Institute.



3.- Never without consulting holy and prudent men.

4.- Not without first informing very humbly the Superior because of whom I think I have the duty to appeal (except if I have the certainty that informing him would not be useful but create worst consequences).

5.- Not without having given time to mature the examination of the matter and to implore help and enlightenment from heaven through fervent prayers.

6.- Always with the proper form of compassion and respect for the Superior accused.

7.- I will never cease to pray the Lord that the result be according to his divine Mercy and Will, for the true good of all and specially of the Superior about whom the appeal or petition is being done.

The second thing that I have still to add to this article 19 is that if the Lord as punishment for me, should dispose that I be elected or constrained by Holy Obedience to some office of authority and would imposed on me jurisdiction over others, I protest even from now that I will consider myself as servant of all and as the last, even though I will feel it as my duty to be the first in the observance, in the exercise of religious virtue, in the sacrifices to be fulfilled and in the example that I must give in all. Should this happen, I will exercise my office *with fear, and awe* (2Cor 7:15), praying constantly that the Lord will give me His lights and help. I will keep in mind the rules of the holy writers regarding prudence, discretion and charity in carrying out the office; as well as those regarding the zeal and the strength to be used in avoiding or repairing offenses to God, removing abuses, opposing relaxation even in small things, impeding scandals and restraining the obstinate.

## 20<sup>th</sup> DECLARATION

### **Recitation of the Divine Office, Celebration of the Mass. Sacred rites.**

If as a priest, I have understood till now the obligation and duty of special attention, devotion and recollection in the recitation of the Divine Office and in the celebration of the Divine Mysteries, now that I belong to a Pious Institute which aims, in a particular manner, at the increase of the Catholic Priesthood, with the Lord's grace, I propose to redouble. my attention, devotion, fervor, and recollection in the recitation of the Holy Divine Office and in the celebration of the Holy Mass and other liturgical or sacred services.

As regards the Divine Office, I will recite it slowly, with a devout heart, savoring the sublimity of those divine expressions, of those divine prayers and readings. I will do everything possible not to postpone any part of the canonical hours to a late time. In the recitation of the Divine Office, I will place the intention of honoring the Saint of the day, of obtaining many good Workers for the Holy Church and divine mercies for our Institute, of praying for the Holy Souls in Purgatory, for the conversion of sinners, and for all the interests of the Most Sacred Heart of Jesus. Should the breviaries become worn out, I will request the Superior to get better ones.

educate our spiritual sensitivity to guard our affectivity so as to live it always in the full splendor of God's love and grace.

### **Article 36 - Fraternal life in Community**

We put special care in living fraternal life in Community, by *learning to carry one another's burdens* (Gal. 6:2). We foster *the spirit of family*<sup>65</sup> by establishing fraternal relations of friendship which are of great help to live chastity with fidelity. Our common life, nourished at the sources of the divine grace, grants serenity to the minds, comforts and renews our apostolic efforts<sup>66</sup>.

## CHAPTER V. VOW OF POVERTY

### **Article 37 - Following Jesus the poor**

Accepting the invitation of Jesus who says: *Go, sell what you possess and give it to the poor* (Mt 19:21), with the vow of poverty we give up the right to use and avail autonomously of material goods<sup>67</sup>. By following Jesus, who *though he was rich he made himself poor* (2 Cor 8:9), we free our hearts from all attachment to earthly goods; leading a sober and hard working life<sup>68</sup>, we live as poor in fact and in spirit. In this way we become witnesses of the first *beatitude* (cf. Mt 5:3) which declares God as the only real wealth for man<sup>69</sup>.

### **Article 38 - Poverty as a lifestyle**

Mindful that our origins are among the poorest of the Avignone quarter of Messina, we live the evangelical poverty not only personally, but we make sure that the whole religious family should give witness to poverty<sup>70</sup>. Let the houses of our Communities be outstanding by simplicity and modesty in the buildings and furnishings.

Our lifestyle, food, clothing and furnishings, are testimony of our spirit of poverty and trust in Divine Providence.

### **Article 39 - Sons of Father Hannibal**

Evangelical poverty is a *very precious pearl*<sup>71</sup> and the firm foundation of the very existence of the Congregation. At the school of our Holy Founder

<sup>65</sup> Cfr. FLC 30.

<sup>66</sup> Cfr. FLCC 59.

<sup>67</sup> Cfr. CIC 600.

<sup>68</sup> Cfr. VC 21.

<sup>69</sup> Cfr. Ibidem.

<sup>70</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 5<sup>th</sup>, in *Scritti*, V, p. 583.

<sup>71</sup> Ibidem.

we learn to regard it as the source of heavenly treasures, because it unites us to Christ crucified for the salvation of humankind.

We love holy poverty in all its inconveniences, and if we lack something, we accept the deprivation in peace. Thus we learn to keep our hearts free from all attachment.

In the management of the Works we avoid any quest for profit and accumulation of goods, we take into account the needs of the Church and we are always ready to help the poor with spirit of faith and charity<sup>72</sup>.

#### **Article 40 - Common law of labor**

In the daily commitment to work, according to our office, we associate ourselves with Christ, who, by working with his own hands at Nazareth, gave the work a high dignity. Thus we learn to submit ourselves to the common law of labor (cf. Gen 3: 19; 2Thes 3:10), from which, in the spirit of evangelical poverty, we ordinarily get the means of sustenance for us and for our works.

#### **Article 41 - Sharing material and spiritual goods**

The awareness of forming one family with our Confreres and to work for a common mission, teaches us to share also the goods that the divine Providence grants us. For this reason, according to the principles defined by the General Chapter and the rules set by the General Government, we implement the sharing of goods among the Confreres, the Houses and the Circumscriptions. *It is not that others should have relief while you are burdened, but it is a matter of equality* (2Cor 8:13).

#### **Article 42 - Freedom from earthly goods**

Before making the religious profession, we cede the administration of properties to those whom we prefer and freely dispose of their use and usufruct. Before the perpetual vows we make a will that is valid also in the civil law.

To modify the will and to make any act related to personal temporal goods the permission of the Major Superior is required<sup>73</sup>.

The ownership of assets and the ability to acquire others is preserved even after the profession, except for what is prescribed about their use and administration. However a Rogationist can also renounce his property through an act *while still living* (*inter vivos*), gratuitously, with the permission of the Superior General and the consent of his Council. Such permission can be granted only after the perpetual profession<sup>74</sup>.

<sup>72</sup> Cfr. CIC 634, § 2; Perfectae Caritatis 2.

<sup>73</sup> Cfr. CIC 668, 1 & 2.

<sup>74</sup> Cfr. CIC 668, 4.

lion whispered to me by Lucifer, who rebelled against the Supreme Divine Authority and who is in the habit of causing confusion in Communities by arousing in the subjects the spirit of rebellion and pride. I will not grumble, nor criticize, nor put in contempt my Superiors, nor ever consider them lower than me, in virtue, knowledge or experience.

Given also the case that, according to our Rules, and as practiced in some religious Institutes, for the exercise of humility and obedience, authority could be placed in the hands of a simple *Lay-Brother*, I declare that I will listen to him, obey him, and be subject to him as to any other Superior, with the same spirit of subordination, respect, and humility.

I will maintain trust in my Superiors, and at times, I will confide to them my trials and temptations, as a son to his father, with holy simplicity; holding with faith that in this way the Most High God will incline in my favor and grant me his consolations. I will make myself little before my Superiors, regardless of the talents the merciful Lord may have given to me, and as a child I will place myself in their hands so as to conform to that heavenly teaching: *Unless you become as little children, you shall not enter the kingdom of heaven* (Mt 18:3).

With this I intend that my Superiors have no reserve regarding my miserable person. They may command and direct me with complete liberty and I will glory in listening to them and in obeying them remembering the words spoken by Jesus Christ to His disciples and to all those who legitimately are placed in the Church in a position of authority to direct us: *Whoever listens to you listens to me. Whoever rejects you rejects me* (Lk 10,16).

With this spirit, I will receive from my Superiors and those in authority, directions and instructions, admonitions and commands, reproofs and reprimands, even penances, as if Jesus Christ Himself were speaking to me through their mouth and acting through their actions.

I will look around me, and seeing with me fellow Priests, Lay-Brothers, young students, I will tremble lest I give them even the least bad example in this matter which is so important and essential. I will strive, rather, to strengthen the authority and government of my Superiors at every possible moment, even though it should be through my own abasement and humiliation.

I will use towards my Superiors those signs of respect, even external, which are customary in our Institute, whether at first seeing them, or in answering them, or in receiving orders from them, and the like.

There remain two things to add as a conclusion to this important art. 19. The first is that, if for any right reason it would happen that I would have to appeal from a lower Superior to a higher, in all the levels of the hierarchic ladder from the one correcting to the Holy Father, I declare that I will never do appeal or petition unless with these conditions:

- 1.- For a truly grave and important cause.
- 2.- With right and pure intention for the common good.

of obedience is made to the person of the Superiors, according to their respective hierarchy.

#### 19<sup>th</sup> – DECLARATION

***Obedience, respect, love, trust, submission to one's own Superiors of the Institute. Ways of appealing. The case of being imposed to be Superior.***

As a conclusion and seal of all that has been said in the articles 15, 16,17, 18, I declare in this article 19 that all the practice of Holy Obedience with submission, subordination, esteem, and affection, I intend to summarize as the immediate norm of all my actions, in the Obedience, respect, esteem, subordination and holy filial love to the Superiors and Moderators of this Institute. Firstly to the Superior General and then to whomever is invested with authority and jurisdiction, as his representative.

I will have towards such Superiors the heart of a subject and dependent, but at the same time, the heart of an affectionate son in Jesus Christ. I will form within me the highest concept of this dependence and subordination, holding it as the foundation of the existence of the Institute and of my religious life.

I will glory in this dependence, in honor of the highest order established by the Supreme God in the creation of the human family and, of Society, that man cannot find the way of salvation nor the truth without dependence on another man. I will glory in it also in honor of Our Lord Jesus Christ, who out of love for us, became subject to His creatures, and taught and established dependence upon the authority of men, ecclesiastical and civil, so that human pride may remain humble according to the saying of the Psalmist: *Put legislators upon them, O Lord; and let the nations know that they are but men* (cfr. Ps 9:21). And also according to the saying of the Apostle: *Every High Priest is taken from among men* (Heb. 5,1).

I will consider as false all my other subordination and affection towards the Holy Father, to the Sacred Roman Congregations, to the Prelates of Holy Church and to the Ordinary, if I do not conform to perfect subordination, and I do not nourish a sincere and filial affection towards my immediate Superiors. As a matter of fact, if the Apostle John, - speaking of love for the neighbor to whomever pretends to love God without loving others - thus says: "If you do not love your neighbor whom you see, that is, whom you have always before your eyes, how can you pretend to say that you love God Whom you cannot see?" (cfr. Jn 4:20). Thus, I will say to myself: how can I be submissive, obedient, and loving towards the Holy Father and the Prelates of the Church, from whom I am a long distance away and whom I do not see, when I do not esteem those who are my immediate Superiors, whom I have with me always; nor I esteem them, nor obey them, nor listen to them, nor I love them, nor I want to be subject to them? I shall consider any inclination of resisting the orders of my Superiors and Moderators as a principle of rebel-

#### **Article 43 - Administration of properties**

Everything that we earn through personal work or because of the Congregation belongs to the Congregation. What we receive as salary, pension, welfare, insurance, for whatever reason, is acquired by the Congregation<sup>75</sup>.

§ 1 - Donations and gifts received *both personally or while still living or by reason of death (intuitu personae inter vivos or mortis causa)* from outsiders, become the property of the Congregation.

§ 2 - Donations and gifts received *while still living or by reason of death (inter vivos or mortis causa)* from 1<sup>st</sup> or 2<sup>nd</sup> degree, including collateral, relatives are the property of the religious who will avail of them according to the universal law and aforesaid art. 42.

#### CHAPTER VI. VOW OF OBEDIENCE

#### **Article 44 - Obeying to the loving project of the Father.**

In contemplating Jesus, who became obedient to the Father even unto death on the cross (cf. Phil 2:8), we learn that the true freedom of God's children is their total obedience to the Father's plan of love.

By following the obedient Christ, we offer our will to the *Divine Superiors* and commit ourselves by vow to obey the lawful Superiors when they command according to the Constitutions<sup>76</sup>.

#### **Article 45 – Identifying ourselves with the sentiments of Christ**

By the vow of obedience we follow a path of genuine liberation to fully realize the vocation and the mission which God has prepared for us<sup>77</sup>. In the humble searching and faithful fulfillment of the will of God we make our own the feelings and interests of Christ towards the Father, who is the Lord of the harvest, and towards the weary and helpless crowds, who are like sheep without a shepherd, so as to become, with Him, holy workers of the Gospel (cf. Mt 9:35-38 and Luke 10:1-9).

#### **Article 46 - Listening to the Word of God**

Through the vow of obedience, we experience and proclaim the blessing proclaimed by Jesus for *those who hear the word of God and observe it* (Lk 11:28).

By placing ourselves at following of Christ with inner freedom so as to tend to the perfection of charity, we join ourselves intimately to Him who was

<sup>75</sup> Cfr. CIC 668, 3.

<sup>76</sup> Cfr. CIC 601; *Faciem Tuam* (FT), 8.

<sup>77</sup> Cfr. VC 91.

not ashamed to assume *the condition of a servant* (Phil 2:7) and who *learned obedience through what he suffered* (Heb. 5:8)<sup>78</sup>.

#### **Article 47 - Opening to the Spirit through the Superiors**

The spirit of obedience commits us to make available to the Institute and its mission all our energies of the heart and mind as well as our gifts of nature and grace<sup>79</sup>.

We recognize in the Superiors the expression of God's paternity and the exercise of authority received from God at the service of discernment and communion<sup>80</sup>.

Through fraternal dialogue we discover God's will, thus our obedience becomes free, prompt, faithful and joyful.

At the school of Christ, *made obedient unto death, even death on a cross* (cf. Phil 2:8), our trust in the Father does not cease even when obedience becomes difficult<sup>81</sup>.

By the vow of obedience we assume the obligation to obey the lawful Superiors in all that relates directly or indirectly to the observance of the vows, Constitutions and Norms<sup>82</sup>. We are bound *sub gravi* to obey in virtue of the vow when the legitimate Superiors command explicitly in virtue of holy obedience.

### CHAPTER VII. VOW OF OBEDIENCE TO THE "ROGATE"

#### **Article 48 - Obedient to the Divine Command**

Deeply grateful to the Lord for allowing us to share in the charism of Rogate, we commit ourselves with a fourth vow to obey the command of Jesus: *The harvest is plentiful but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into his harvest* (cf. Mt 9: 35-38 and Luke 10:2).

Therefore, we will not spare ourselves in anything for the glory of the Lord and the salvation of souls; we dedicate ourselves with ardent zeal and sacrifice in raising prayers to the Lord and spreading everywhere the spirit of this prayer<sup>83</sup>. We commit ourselves to be *good workers in the Lord's*

<sup>78</sup> Cfr. FT 7; DI FRANCIA A. M., *Declarations and Promises*, 5<sup>th</sup>, in *Scritti*, V, pp. 584-586.

<sup>79</sup> Cfr. FT 9.

<sup>80</sup> Cfr. VC 92; FT 12-15.

<sup>81</sup> Cfr. FT 26.

<sup>82</sup> Cfr. CIC 601.

<sup>83</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 21<sup>st</sup> e 22<sup>nd</sup>, in *Scritti*, V, pp. 604-607.

#### **17<sup>th</sup> - DECLARATION**

##### ***Esteem and respectful filial affection to the Important Persons of the Ecclesiastical Hierarchy. Wishes for our Sacred Alliance.***

I declare that I will regard the Ecclesiastical Hierarchy as holy and heavenly. Therefore, I will have immense respect for and submission to all the Prelates of Holy Church, especially Cardinals and Bishops. I will consider the former as Princes of the Church and the latter as Apostles, successors of the Twelve Apostles, High Priests of the Church of Jesus Christ, vigilant sentinels of the mystical Israel.

I will always speak well of the Prelates of Holy Church. Should there be discovered in someone, some evident defect, I will excuse him and try to cover for him. Most of all, though unworthy, I will pray the Supreme God for all the distinguished Prelates of Holy Church, and particularly for the Cardinals and the Bishops who govern.

Since this humble Congregation has the very singular grace and the outstanding privilege of the *Sacred Ecclesiastical Alliance* of the most illustrious Prelates of Holy Church as also of the Clergy both religious and diocesan, so I declare I will take this Sacred Alliance very much to heart as much as I am able. I will do everything possible to increase its number for the greater advantage of the Church and of our Institute.

As a conclusion to this article, I declare that in the prayers of this *Evangelical Rogation of the Heart of Jesus*, of which I make a Vow in this Congregation, I will add, as a particular intention, the prayer that the most Sacred Heart of Jesus will always send holy and learned Cardinals and Prelates to His Church, and holy and learned Bishops filled with the most outstanding virtues to all the dioceses.

#### **18<sup>th</sup> - DECLARATION**

##### ***Love and obedience to the Bishop of the diocese and perfect obedience in all that he has the right to command.***

In a special way, more than all other Bishops, I declare that I will honor, love, respect, and obey, with humble submission, the Ordinary of the Diocese, upon whom this Institute and its members in whatever House, should have canonical dependence.

Whether our Congregation be diocesan or not, whether be in one residence or another, I intend to honor all the rights which Pontifical Bulls or Canon Law confer to Bishops on the Congregations in general, or on our Houses and their members in particular. I shall consider them as binding motives for my perfect obedience, esteem, respect, love, and trust. Within these limits and in the exercise of these rights and the duties which follow, I will consider the Ordinary as Major Superior or Superior General of the Congregation. Thus, in everything that which I am bound to obey him, I intend to obey and honor him even in preference to the Superiors of the Institute; and such also in conformity to the Rules of this Institute whose vow

The sufferings and sorrows of the Holy Father shall be my sorrows and sufferings.

In preaching, in confession, in conversation, I will instill in others, these sentiments of unlimited submission to and filial affection for the Vicar of Jesus Christ. In my prayers, especially in the Holy Mass, in my thanksgiving, in the recitation of the Divine Office, in prayer, in the Rosary: my very first intention shall be the Holy Father and all his holy intentions. Should the Roman Pontiff promulgate encyclicals or deliver discourses, and I have the good fortune to hear them or read them, I will study to obey exactly what he recommends and exhorts. For me, the person of the Holy Father shall be sacred and venerable. Should, I, on some occasion, have the privilege of seeing the Roman Pontiff, I will consider it my immense good fortune should I be able to kiss his venerable Feet, or the very ground on which he walks.

I declare all this:

1. Because I recognize to be the will of the Lord Jesus Christ, that His Vicar should be honored, loved, and obeyed. The Lord considers all this as done to Himself.

2. Because all this is our rule and the dominant spirit of this humble Institute.

3. Because I feel this profoundly and intimately.

4. Because I recognize that this submission and perfect subordination to the Roman Pontiff brings tremendous blessings from God to an Institute and to every soul. While, on the contrary, the weakening of this submission and subordination to the Holy Father, under the pretext of distinction between “*ex cathedra*” and “*not ex cathedra*”, between the person and the sacred character of the Pope, is the beginning of grave failure for the individuals and the ruin of communities.

## 16<sup>th</sup> DECLARATION

### ***Esteem and perfect subordination to the Sacred Roman Congregations***

From this unlimited submission and obedience to the Vicar of Jesus Christ, I intend that there must follow a perfect submission of my intellect, heart and will, and the highest esteem and respect for all the Roman Congregations, their decisions, deliberations, opinions, and all their acts and decrees.

Whatever a Sacred Congregation shall say, decree, decide, or manifest shall be for me as an infallible pronouncement. For which reason I will not allow theological distinctions to be made regarding the major or minor value of what the Sacred Congregations will say or decree. Rather I will accept all, with that holy simplicity such as a child accepts the explanations and injunctions of its teacher. In every case, I will hold that it is the Holy Spirit Who works through the Sacred Congregations, assisting them and governing them. I will conform, promptly and with firm conviction, all my opinions and beliefs to the opinions and judgments of the Sacred Roman Congregations.

*harvest*<sup>84</sup>, vigilant in guarding and proclaiming with the sanctity of our life and our apostolic zeal this precious gift, in which are enclosed all the *interests of the Sacred Heart of Jesus, and among these, the supreme interest to obtain good workers to the holy Church*<sup>85</sup>.

### **Article 49 - Accomplishing the vow of Rogate**

To fulfill this vow we commit ourselves to direct and offer to the *Lord of the harvest*, our life and all the works that form the spiritual and apostolic heritage of the Institute:

§ 1 - Praying daily to obtain *good laborers of the Kingdom of God*;

§ 2 - Propagating everywhere this spirit of prayer and promoting vocations;

§ 3 - Being good laborers in the Church by committing ourselves in the works of charity, in the education and sanctification of the children and the youth, especially poor and abandoned, in the evangelization, human promotion and help of the poor.

## CHAPTER VIII. FRATERNAL LIFE IN COMMUNITY

### **Article 50 - The religious Community, work of God**

The religious Community, before being a human accomplishment is a gift of the Spirit<sup>86</sup> who summons us to live the same charism, under the same rule and for the same mission. In the Community we live the new commandment of Jesus: “*Love one another as I loved you* (Jn 15:12), which is what distinguishes true Christians, is the main commandment for this Institute, as well as that of *loving God above all things, with all our heart and with all our soul and with all our strength*<sup>87</sup>.”

At the school the first Christian community where all together were assiduous in listening to the teachings of the Apostles, in the common prayer, in the participation to the Eucharist, in sharing in the goods of nature and grace (cf. Acts 2: 42-47), we learn to live as brothers by assuming the weaknesses, problems and difficulties of each other, till the total gift of self<sup>88</sup>. We commit ourselves to follow *the necessary and irreplaceable ascetic*

<sup>84</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 22<sup>nd</sup>, in *Scritti*, V, pp. 606-607.

<sup>85</sup> Cfr. *Letter to the Little Poor of the Heart of Jesus*, Messina July 2, 1888, in TUSINO, T., *The Father's Letters*, Rome 1992, p. 74.

<sup>86</sup> Cfr. FLC 8.

<sup>87</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 9<sup>th</sup>, in *Scritti*, V, p. 591.

<sup>88</sup> Cfr. FLC 21.

*path for any liberation, capable of making a group of persons into a Christian fraternity*<sup>89</sup>.

#### **Article 51 - Community and spirituality of communion**

The Eucharist, present in the chapel of each House<sup>90</sup>, is the *loving center*<sup>91</sup> around which we build our fellowship and communion. At the school of the Eucharist we make our community a prophetic sign in the Church through the constant growth in the *spirituality of communion*<sup>92</sup>.

The Communities, where we meet as brothers different by age, personal qualities and experience, are signs of dialogue and fraternal coexistence among peoples<sup>93</sup>.

Therefore, we commit ourselves to cultivate the virtues which are at the foundation of all social life, in particular: the reverence of truth, without which peace and common good are impossible; sincerity in personal relationships; justice implemented with mercy; respect of others' opinions, and goodness expressed in real concern for all the confreres. Jesus reminds us: *By this shall all men know that you are my disciples, if you have love for one another* (Jn 13:35).

#### **Article 52 – Treasuring the moments of communion**

Aware that the lack of fraternal communication and sharing of spiritual goods can weaken the brotherhood and promote individualism<sup>94</sup>, we are careful to find and value the moments of community life. Thus we learn to share in simplicity and fraternity the gifts of the Spirit that they may belong to all and serve to the common up building (cf. 1 Cor 12:7). This is why we attach great importance to the common life nourished at the sources of the Gospel and of the Liturgy, especially the Eucharist. Our fidelity to the common acts of prayer and of living together expresses and strengthens concretely our fraternal life in community.

#### **Article 53 – A listening Community**

To favor the reciprocal acceptance and listening, we give due importance to the moments of silence and recollection. Silence increases our ability to listen, which makes more genuine our encounter and dialogue, so that the different ideas are compared more fruitfully and humbly, generating respect, understanding and creativity. The communion that comes from the same vocation and mission, by transcending all individual and cultural

<sup>89</sup> FLC 23.

<sup>90</sup> Cfr. CIC 609.

<sup>91</sup> Cfr. DI FRANCIA A. M., *Regulations for the Daughters of Divine Zeal*, in *Scritti*, VI, p. 396.

<sup>92</sup> Cfr. VC 51.

<sup>93</sup> Cfr. *Starting afresh from Christ* (SaC) 18.

<sup>94</sup> Cfr. FLC 32.

to me just for visiting home, or my relatives, I will submit completely and with holy indifference to the judgment and decision of my Superiors.

I will be moderate in writing to my family or in expecting letters or messages from them. If I have to write to them, my way of writing shall be edifying in a way that is becoming to a priest or a religious; and never marked by too much familiarity. I will never write letters, or receive messages except through my Superiors, as I have declared in art. 5, paragraph 4.

If my family or relatives visit me, I will notify my Superiors, in case they want to be present when I am with them. My conversation with them, in any case, will be moderate, edifying, insinuating good conduct, and encouraging reception of the Sacraments. In general, other than recommending them to the Lord, especially my parents and close relatives, I will strive not to have too much relationship with them. I will let the divine words of Our Lord Jesus Christ resound in my ears: *If anyone comes to me without turning his back to his father and mother, his wife and his children, his brothers and sisters, indeed his very self, he cannot be my follower* (Lk 14,26), as well as the other saying of the Holy Spirit: *Listen, Daughter, give ear to my words: forget your own people and your father's house* (Ps 44,11).

Instead I will regard as my true family and relatives all my brethren to whom I am linked by bonds stronger than those of flesh and blood. With Jesus, my Lord I will say: "My father, my mother, my brothers, are all those who do the will of God" (cfr. Mt 12:50).

#### **15<sup>th</sup> - DECLARATION**

***Unlimited filial love, subjection, esteem to the person of the Holy Father and to his orders, advises and desires, even personal ones.***

With this fifteenth article and with the following other four, I come now to make declarations and promises which I recognize to be of greatest importance. Although they are included in article 5, about the promise of holy Obedience, however, it is better to specify them in these five articles.

Firstly as a Christian, by the grace of the Lord and son of the Holy Church, as a humble priest of the Catholic Church, and as belonging to a Congregation which has for its primary object the increase of priests, I declare that I will always have the greatest respect, the most unlimited submission and subordination to the Supreme Roman Pontiff. I will look on him and regard him, to the very last breath of my life, as the same person of Our Lord Jesus Christ, and with the same love I will love and obey him.

The interests of the Holy Father shall be the fervent interests of my own heart; his words, even those not pronounced "ex cathedra" or spoken only in simple conversation, shall be for me as pronouncements leading to eternal salvation.

The opinions and the way of thinking of the Holy Father shall guide my opinions and my way of thinking, according to which and because of which, I will modify my own judgments and opinions.

*House, let your conduct be reverent* (Qoh 4:17). I shall not enter in haste or inconsiderately, but with dignity, calmly, and recollected. I will sign myself with holy water. Then I will genuflect making an act of adoration to the Blessed Sacrament.

When I have to pass before the Holy Tabernacle, I will be careful to genuflect calmly and with recollection. Anytime that I am in the Church and on my knees, I may place my hands on a chair or pew before me, and hold my head in my hands for a better recollection. But I will not lean my body on the chair or bench. I will not turn my eyes here and there, nor be restless or agitated. I will speak with no one, nor allow anyone to speak to me, except for a very just reason, always in a whisper, without losing composure and very briefly.

If I must pray in common, I will do so calmly and in a gentle reverent voice. If I have to sit, when such is permitted by common rule or because I can no longer kneel, I will sit modestly and with composure. In order that my exterior deportment in Church be well regulated, I will seek to be interiorly recollected before the Divine Presence. I will offer to the Lord: praise, thanksgiving, supplication and love. I will try to keep from all distractions.

#### **12<sup>th</sup>- DECLARATION**

##### ***Acceptance of offices, especially of the humble and painful ones.***

In obedience to my Superiors, I promise to accept any office they wish to give me, even if they be humble and painful offices. Rather, I declare myself more content when they give me offices which are lowly and difficult. I promise to fulfill any office given to me with exactness, attention, and at any cost or sacrifice. If there be obstacles by reason of health or other just motives, I will present them humbly and simply to my Superiors and leave myself at their disposition.

#### **13<sup>th</sup> - DECLARATION**

##### ***Schedule and common acts***

I acknowledge that for the smooth running of the Community it is necessary that everything be done on time and that everyone be present to the common acts. Thus I promise that I will be precise in the schedule when the bell rings, starting from the rising in the morning as well as to the common acts of prayer, refectory, spiritual reading, vocal prayers, strolling outside, recreation, sleeping. I will never exempt myself by my will without the explicit or even presumed permission.

#### **14<sup>th</sup> – DECLARATION**

##### ***Relationship with relatives.***

I declare that having entered this Pious Institute, I intend to live totally detached from family and relatives, whether parents, brothers, sisters, or people from my native land. I will resist anxiety to return to my family, even though for a short time. If there should be occasion or motive which appears

differences, strengthens the gift of fraternal life in community, promotes the mutual acceptance and allows everyone to make fruitful his talents<sup>95</sup>.

#### **Article 54 - Joy of being together**

Joy is a sign of the presence of the Risen Lord in our midst and a testimony of *how good and pleasant it is when brothers dwell in unity* (Ps 133:1). Being together with our brothers in the name of the Lord makes effective the obedience to the Rogate (cf. Mt 18:19-20) and is a way of communion.

We are aware that the joy of fraternal life in community is an effective vocational announcement because it fascinates and appeals.

#### **Article 55 - Community for the poor**

The Rogationist community stands out because we live *with* and *for* the poor. It is sensitive and open to the forms of poverty emerging in the area; it welcomes the poor who knock at its door and continually tests its availability for those in need. Mindful of the command and exhortation of our Lord Jesus Christ, *give to anyone who asks you* (cf. Mt 5:42 and Luke 6:30), and the other, *Quod superest date pauperibus* (cf. Lk 11:41), the *Pious Institution of the Rogationists will be generous, as much as possible, to the poor, the afflicted, the destitute*<sup>96</sup>.

#### **Article 56 - Guidance of the Superior**

The role of the Superior is essential to give meaning and quality to community life. To him is entrusted the demanding task of a constant presence, capable of animating, proposing, helping, promoting dialogue and making balanced decisions. Led by the Superior, our Community is harmonious in fraternity and efficient in the service and apostolic ministry<sup>97</sup>.

#### **Article 57 - Meetings and Community systems of participation**

In fraternal life each member is called to co-responsibility and participation in the mission by practicing dialogue and discernment. Community meetings and the various bodies of participation are places and moments of growth in the spirituality of communion and in seeking the will of God. That is why we participate responsibly in a spirit of cooperation and obedience, offering to the Superior the best conditions to take the necessary decisions for the good of the fraternal life and of the mission<sup>98</sup>.

<sup>95</sup> Cfr. CIC 602.

<sup>96</sup> Cfr. DI FRANCIA H. M., *On evangelization of the poor and helping them in their needs*, Messina 1925, Appendix to the Constitutions of 1926, in *Scritti*, VI, p. 628.

<sup>97</sup> Cfr. FT 20; FLC 50.

<sup>98</sup> Cfr. FLC 50.

**Article 58 - The quality of community life**

The quality of community life is manifested primarily in a simple and sober style of life and finds its best expression in our daily prayer, in our respect and acceptance of each Confrere. Therefore, we open ourselves to mutual understanding and forgiveness and to fraternal correction, by accepting with love the Confrere in difficulty.

We share the moments of relaxation and we are vigilant in the appropriate use of the means of social communication<sup>99</sup>.

In every house, in the places reserved for religious, we keep the proper *religious privacy (clausura)*<sup>100</sup>.

**Article 59 - Community close to the sick and elderly brothers**

Fraternal life is also expressed in the attention to the elderly and sick Confreres. Let them feel our closeness, by providing all the useful and necessary treatment for the recovery of their health and helping them to live the present situation as a moment of grace in which the Rogationist vocation reaches its fulfillment. By being associated with the crucified Christ, they plead with great effect for the good workers of the Kingdom from the Lord of the harvest.

**Article 60 - Beyond death**

We keep alive the memory of our deceased Confreres. We remember them in prayer and offer the prayers established by the norms. We hand down the memory of their example of fidelity to the Rogationist vocation and mission.

---

<sup>99</sup> Cfr. CIC 666.

<sup>100</sup> Cfr. CIC 667, § 1.

will seek to form in myself a heart which is tender, affectionate, and loving with all persons of the Institute; I will ask of the most Holy Heart of Jesus, for this spirit of charity towards all my brethren. I will love them, show them compassion; I will pray for them, desire and obtain their good as it were my own personal good as much as I can. I will be careful not to permit antipathy within me or resentment against anyone; much less against someone who may be contrary or offensive to me. Regarding all this I promise that:

1. I will not easily believe that I have been offended, holding that the imagination or self-love make me exaggerate some small things and look at them in the wrong way.

2. If someone actually offends me, I will not hold him in contempt. Rather I will have compassion for him and be pleasant to him. I will recommend him to the Lord, and do everything possible to return him good rather than bad. Together with this holy Love, I will show the most sincere respect for all members of the Institute, high or low, superiors or equal, or also employees, considering them in God the Supreme Good Who has created them, redeemed them with His most precious Blood, Who keeps them, Who has chosen them and has given Himself to each and every one of them, Who nourishes them so often with His divine Body and precious Blood, and has destined them to be His eternally. Therefore, I will guard against saying any offensive word, even to a youngster.

Following the custom of this Institute, I will address priests with the title "Your Reverence", others with the proper title of respect, and others in some more familiar way.

**10<sup>th</sup> – DECLARATION*****Way of dealing with people***

For the good example which all of us are obliged to give, for the honor of the Institute, for my own spiritual benefit and that of the others, I will be vigilant and circumspect in my dealings with people whether inside or outside the Institute. I will deal with prudence, respect, and charity with all of them. I will guard against giving bad example to anyone. I will be vigilant not to show anger or to gossip, or offend anyone, following the advice of the Apostle: *Give no one offense that they may not condemn our ministry* (2 Cor 6:3). I will show patience and kindness to all, especially with annoying persons, the poor, and the infirm. If I am offended, I will ignore or overlook the offense, as recommended by the book of the Ecclesiasticus: *"The wise man overlooks offenses, but the foolish man quickly shows his anger"* (Prov 12:16).

**11<sup>th</sup> – DECLARATION*****Conduct in the Church***

I recognize that the place where I must more greatly show good example to all is the House of the Lord, that is, the Church, whether it belongs to the Institute, even private or it is public. Before entering the House of the Lord, I will keep in mind the saying of the Holy Spirit: *When you enter the Lord's*



Similarly, before members of the community or, more so, before outsiders, I will guard carefully not to complain about personal things, or food, or service, and not even about things or inconveniences of the Institute, even in the presence of my own brethren, when such things could arouse surprise and little edification in those who hear.

However, it is lawful to report to the Superiors; but only with humility, meekness, and simplicity, and when it is worthwhile to do so.

I will love cleanliness without fastidiousness or exaggerated delicacy, as far as it can be reconciled with beloved Evangelical Poverty, abhorring the intention or pretense of appearance.

### 7<sup>th</sup> DECLARATION

#### **Way of accepting reminders, admonitions and corrections**

Whenever the Superiors give me reminders or admonitions regarding failings which they might find in me, I promise from now with all my soul to accept with humility of heart these reminders and admonitions. I will avoid making excuses and arguing about the subject, but with humble and simple heart, I will admit my failings and seek to amend. In case I am not aware of having committed a fault attributed to me, I will consider no less than having committed and not recognizing them because of the darkness of my mind caused by my self-love. Therefore, I will doubly humble myself in my heart. If, however, with upright intention, it should be evident to me that I have not committed that fault, either I will remain silent because of humility or prudence, or I will justify myself calmly and simply, only once or twice. Then, if I had to submit myself to any penance provided by the Rule or imposed by the Superiors, I will readily do it in good spirit.

### 8<sup>th</sup> DECLARATION

#### **Never yearning to be superior**

I resolve never to yearn for any position as superior and to resist humbly and prudently if it may be conferred on me, and to accept it when I am obliged by holy obedience. In such a case I will adjust my conduct according to article 19 of these promises.

### 9<sup>th</sup> DECLARATION

#### **Mutual love, compassion, not feeling resentments or being offended, respect and esteem for all.**

I declare that I have learned, to my great delight, that in this Institute, great value is placed on mutual love and respect; and that the precept given by Our Lord Jesus Christ, *Love one another as I have loved you* (Jn 15:12), which form the distinctive mark of all Christians, is the primary rule of this Institute, as that of *loving God above all things with all your heart, with all your soul and with all your strength* (cf. Mt 22:37; Mk 12:29-30).

Having said this, I will devote myself, with the help of the divine grace and my own goodwill, and I promise to be most attentive to this holy love. I

## PART THREE - MISSION

---

### CHAPTER I. IN THE MISSION OF CHRIST AND OF THE CHURCH

#### **Article 61 - Witnesses of Jesus' Rogate**

Grateful to the Lord for the gift of the Rogationist religious life, we are called to be witnesses, in the Church and the world, of Jesus, who, rich in compassion for the ripe harvest (cf. Jn 4:35), says: *Pray therefore ...* (Cf. Mt 9:38 and Luke 10:2).

Our Communities, marked by the Spirit with this vocation, are communities of apostolic life, consecrated to live and spread the charism of Rogate.

#### **Article 62 - Consecrated to the apostolic service**

The first apostolic service is our very existence, transfigured by the evangelical counsels<sup>101</sup>. In fact, it intends to be a prophetic witness to the new life in Christ. *The more we live in Christ, the better we can serve him in others, by going even to the farthest missionary outposts*<sup>102</sup>. Our mission within the Church is lived in offering ourselves to God through the profession of the evangelical counsels in the obedience to the divine command of the Heart of Jesus - *Rogate!* - expressed in the Fourth Vow.

Our consecrated life, therefore, is more apostolic as much as it is more intimately adhered to the Gospel; the more fraternal is our community, the more ardent is our involvement in the mission.

#### **Article 63 - In the Community dimension**

All the fruitfulness of religious life depends on the quality of fraternal life<sup>103</sup>. The Community is the place and subject of the mission. In the Community we plan the apostolic activity so that it may be the result of a shared feeling and expression of fraternal communion. The mission, on the other hand, influences and characterizes fraternal life in community which is also expressed in the convergence of intents, projects and works<sup>104</sup>.

#### **Article 64 - In communion with the Church**

Consecrated life is configured as full participation in the life and mission of the Church. In fidelity to the spirit of the Founder we live in

<sup>101</sup> Cfr. CIC 673.

<sup>102</sup> VC 76.

<sup>103</sup> Cfr. JOHN PAUL II to the Plenary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL), November 20, 1992; FLC 54 and 71.

<sup>104</sup> Cfr. FLC 58-59.

communion with the Pope and bishops, we adhere to their magisterium with mind and heart<sup>105</sup>, and carry out our pastoral service in tune with the journey, the needs and directives of the local Church.

## CHAPTER II. ROGATE THE SOURCE OF THE MISSION

### Article 65 - Zeal for the Rogate

Marked by the seal (cf. Rv 7: 3-4) of the words of Jesus when he said: *The harvest is plentiful but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into his harvest. Go ...* (Lk 10:2 ff.), we are called to proclaim the importance of the divine command for the life of the Church and the salvation of humanity. The full acceptance of the teaching of Jesus compels us not only to raise supplications and sighs to the Almighty so that He may fill the Holy Church and the whole world with good evangelical workers, but also not to spare ourselves in anything in order to be also evangelical laborers in the harvest the Lord<sup>106</sup>.

### Article 66 - Primacy of prayer

The very name "Rogationists" determines the first mission that belongs to each of us so as to respond to the cry of the harvest which lies before us: first of all to pray: *Rogate ergo*<sup>107</sup>! The prayer for good workers is at the heart of the mission. It pervades, inspires and sanctifies the whole life. As Rogationists we are called to be men of prayer, and our Communities to be houses and schools of prayer<sup>108</sup> for good workers.

### Article 67 – Committed to spreading it

The command of Jesus, received and guarded daily in our heart (cf. Lk 2:19-51), urges us to be convinced and effective announcers of the Rogate, to spread it among the people of God and to promote a pastoral care for vocations based on the prayer to the Lord of the harvest.

### Article 68 - Witnessing of charity

Our commitment to the assistance and evangelization of the little ones and the poor stems from Jesus' compassion for the crowds and is the legitimate consequence of the divine command. According to the teaching and testimony of Father Hannibal who, while begging day and night for workers for the harvest, used to make himself the father of the orphans and

<sup>105</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 15<sup>th</sup>, 18<sup>th</sup>, in *Scritti*, V, pp. 594-598. CIC 678.

<sup>106</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 22<sup>nd</sup>, in *Scritti*, V, p. 606.

<sup>107</sup> Cfr. John Paul II, Message to X General Chapter, 4.

<sup>108</sup> Cfr. NMI 33.

I declare to love mortification, penance, and regular observance. Regarding mortification, penance and regular discipline. And concerning mortification and penance, besides acts of interior humility and continuous sorrow for the sins of my past life, I will hold no resentment if I am in some way neglected and passed over. Rather, I will consider myself worthy of worse treatment and keep silent. If I have to ask for something necessary to me, I will do so with calmness and holy simplicity. As to the mortification of appetite in eating and drinking, which I hold very important, I will first of all, keep strictly all fasts and abstinences commanded by Holy Church. Should there be obstacles because of health or other reasons, I will submit them to my Superiors with holy simplicity and truthfulness, and follow their judgment. The same holds as to the use of meals in common. In any case I will not allow myself to be attached to pleasure of food. I will follow the customs of the community regarding other mortifications and penances. For example: the abstinences on the First Fridays of the month, or other circumstances of the year, the practice of small acts of self-denial or good works on the month of May, June, or other novenas; the vigils of one hour or more in preparation for some feasts or special celebrations of the house. Also the silence prescribed by the rule, the service of the poor and sometimes the washing of their feet, the discipline in common or in private, if the use has been introduced, the cilice once or twice a week, for the length of time determined if that would be prescribed by our Rules; even though for just reasons, such penances may be substituted with some other.

If penances are imposed on me for any of my failures, I declare myself ready to put these penances into practice.

Regarding regular discipline, I intend to recognize its importance. Therefore my being part of a community and my conduct in it, will not be with the same freedom as of those living in the outside world, in one's family, or among seculars. I will live with the care and attention required by Rules and by a religious Institute, by the present Promises and Declarations which I accept and subscribe. This also calls for good example to be given to one another, especially to the little ones and the simple ones among whom we live.

As such, therefore, I will observe holy silence according to the rules and the customs of the House. When speaking, I will choose words which are prudent and sensible. I will speak in Italian (except when it will be better understood by children and the poor by using a little of dialect). I will not gossip about anyone, nor make uncharitable criticism; I will not allow myself bursts of anger, I will not reprove anyone over whom I have no jurisdiction, except when relevant circumstances require the contrary.

When children, lay-brothers, or outsiders are present, I will be very careful not to speak of worldly things, useless things, depressing or scary stories or of little edification, or vain, or idle gossip, or newspapers stories of murder, suicides, and other similar things that feed and excite curiosity.

Having said all this, I promise to keep always before me the excellence and importance of chastity, and ask daily and fervently that the Most Sacred Heart of Jesus, the Immaculate Virgin Mary, the Angels and Saints, and my Guardian Angel would guard me completely immune from the slightest stain against Holy Chastity.

Then there will ever sound in my ears those words of the Psalmist: *Who makes his ministers angels* (cfr. Ps 103:4 volg; Heb 1:7). As a priest, I will consider that I have been made an Angel of the Holy Ministry through Chastity; and as a religious, I will hear resound in my heart those words of the Holy Canticle: *Who feeds among the lilies* (Song 6:2), that is, that Jesus feeds among the lilies who are precisely the chaste souls; and so I will be with the divine help which will never fail me, as long as I have goodwill.

And now, before God the Supreme Good, before the Most Holy Virgin Mary, the Angels, the Saints, and before my conscience, I affirm, declare, and promise that I will strive to observe internal and external Chastity with all my strength and to the very last breath of my life.

*Internal:* which is to say, keeping my mind and my heart free from images, suggestions, and temptations, and in loving more and more this angelic virtue.

*External:* which is to say, I promise to keep custody over my eyes and senses. I will not treat women with familiarity, nor look at their faces fixedly. If I have to treat with them, I will look at them indirectly. My words will be such and no more than the necessary, even when speaking with young girls; nor will I allow them to kiss my hand. I will be most attentive in avoiding every occasion even the least.

Since in these Institutes of the Heart of Jesus, other than the Congregation of the *Rogationists*, there is also that of the *Daughters of Divine Zeal of the Heart of Jesus*, - even though such Congregations are separate and that of the women does not depend on that of men; and nevertheless there are relationships of spiritual assistance of the one Congregation to the other - I promise, from my heart, not to approach the female Institute, or in any way hold relationships with persons of such Institute. In case, I should be obliged by obedience, I promise to use all possible prudence either in modesty of looks or words, or in not prolonging necessary dealings beyond the established or convenient length of time, or avoiding unnecessary conversation; also referring everything to my Superiors, after having done my visit or dealings.

To safeguard Holy Chastity, besides using the above mentioned means and precautions, I will love mortification, either of my self-love as well as of the senses, according to what I will express in the article which follows these declarations.

## **6<sup>th</sup> DECLARATION**

***Mortifications, penances, regular discipline***

the poor, we place ourselves at the service of the neediest in the world contemplating in their faces the icon of the poor and suffering Jesus.

We direct our apostolate to the marginalized and we do all we can for their human and Christian promotion, to the children and young people for their formation, cultural education and insertion in society. In this apostolate we commit ourselves to spreading the prayer for the workers of the harvest as an effective instrument of evangelization and vocational discernment.

## **CHAPTER III. THE APOSTOLIC WORKS**

### **Article 69 - Announcers of Rogate**

Obedience to the divine command commits us to witness and spread it in the Church by any means. In keeping with the spirit and work of Father Hannibal we propose it to the Church through the *Union of Prayer for Vocations* and particularly to the ordained ministers through the *Priestly Union of Prayer for Vocations*.

To spread among the people of God the prayer for the workers of the harvest, and effectively promote a Rogationist culture we establishing specific agencies such as *Rogate Vocational Centers*, *Spirituality Centers* and *Houses of Prayer*; we prepare and assign personnel to promote the Rogationist pastoral care for vocations; we use all the means of communication, from the announcement and preaching by word to the printing and the modern media. We bring the Rogate in the different environments of our apostolate: among the poor, in the schools, in parishes and shrines, among the benefactors.

We give particular care and attention to the promotion of vocations to the ordained ministry and to consecrated life, which by their nature are essential to build the Kingdom of God

### **Article 70 – Educators of the little ones**

Following the example of Father Hannibal, who from the beginning of his mission has identified the value education at the basis of evangelization, we dedicate ourselves with passion and expertise to the education of children, especially the poor and abandoned. Education, as a fundamental right of every person, allows us to be agents of mercy in the harvest of those who have no voice, by offering them the opportunity to introduce themselves as protagonists in society. In addition, we commit ourselves to a culture of vocations which is expressed in educating children and young people to become aware of being personally loved and called by God. Thus we contribute in forming balanced and mature persons, open to dialogue, respectful of others and of creation, who enter society as honest citizens, with a good human, religious, professional preparation and a Rogationist sensitivity.

### Article 71 – At the service of the poor

The love of Christ present in the poor (cf. Mt 25: 31ff) led Father Hannibal to share the plight of the marginalized. Though he was rich he became poor in the Avignone quarter so as to bring Christ to the poor and the poor to Christ. Enlightened by the Rogate he recognized in them the first *Rogationists*, because *God hears the cry of the poor* (cf. Ps 86:1-7), and dedicated himself completely to their human and social development.

As heirs of the evangelical witnessing of our Founder, we consider love for the poor a characteristic of our mission<sup>109</sup>. Therefore, we dedicate ourselves, where we are present, to the rescue and evangelization of those in spiritual and material needs. We commit ourselves, in a world torn apart by social discrimination and exclusions, to promote life and to eliminate the causes of poverty.

### Article 72 – At the service of missions

Father Hannibal, who personally wanted the grace to go to missions<sup>110</sup>, has proposed this holy ideal<sup>111</sup> to his children by explicitly speaking of mission to other peoples (*missio ad gentes*)<sup>112</sup>. He also felt the urgency to announce the Rogate to all peoples.

Following the example of the Founder and in answer to the missionary commitment that the Church asks in particular to the religious, we look at all the peoples of the earth as to a field ripe for harvesting (cf. Jn 4:35) and we prefer the places where poverty and neglect affect especially the children.

We recognize that the *missio ad gentes* favors the spreading of the charism, the renewal and the growth of the Congregation<sup>113</sup>. Therefore we educate ourselves to the missionary spirit in the various stages of formation.

<sup>109</sup> Cfr. DI FRANCIA A. M., *Declarations and Promises*, 3<sup>rd</sup>, in *Scritti*, V, p. 581.

<sup>110</sup> Cfr. TUSINO T., *The Father's Soul. Testimonials*, Rome 1988, p. 44.

<sup>111</sup> Cfr. DI FRANCIA A. M., *Rules for the Daughters of Divine Zeal*, in *Scritti*, VI, p. 532.

<sup>112</sup> *Ibidem*.

<sup>113</sup> Cfr. *Redemptoris Missio* (RM), 2.

Obedience to my way of thinking; *faithful and constant*: which is to say, fulfilling orders and tasks received without omitting or neglecting them, little by little. The same is true regarding points of the constitutions and rules.

5. Finally, I declare that I want to do nothing or almost nothing without obedience. Hence, if I have to go out, if I need a dispensation from certain point of rule, if, through necessity, I have to drink or eat outside of meal times, if I have to entertain guests, or for any other reason, I will always obtain permission from my Superiors or from whomever takes their place; unless I have sought some of these permissions on a monthly basis and they have been granted to me. In so far as receiving and writing letters or messages, or reading newspapers, I will do all, through the Superiors, and if I will be in charge of any House, I will not exempt myself from depending all these things from the oldest Confrere, and so that it would be granted by the Major Superior.

I will pray the adorable Heart of Jesus every day so that He may render me perfectly obedient.

### CHASTITY

As regards Holy Chastity, what shall I say and what promises will I make for such an outstanding religious virtue and vow? Ah, I recognize that this is that precious virtue which Jesus Christ the Lord brought to earth to give as an endowment to His elect Ministers and to those fortunate souls whom, in His mercy, He calls to a most intimate union of love by way of the religious life.

I recognize it as a most special grace lifting up souls to the company of the Angels and to a mystical marriage with the Immaculate Lamb. Not all understand this word (cfr. Mt 19:11), only those chosen from among thousands (Song 5:19) by the Most High Who calls them to the Priesthood or to religious life.

I recognize this virtue and vow as one of the most holy duties of a priest or a religious. To fail willingly, even venially, in this virtue or professed vow, is the beginning of a ruinous relaxation of all the other virtues, the darkening of the intellect, the weakening of spiritual strength, of a greater boldness on the part of the devil in redoubling his temptations, and placing oneself in a danger of the total ruin of his soul.

Therefore, if I am not chaste in soul and body, of mind and heart, neither will I be humble, or obedient, or truthful, nor will I be observant, nor a religious or Christian!

I recognize that a religious sinning against chastity, would render himself unworthy to remain any longer in the Congregation: he would merit to be expelled. And the Congregation which tolerates within its fold a member who has become so corrupt, or a Congregation in which God is offended even secretly by this sin, will already have deteriorated in the sight of the Most High. God would hold back His blessings, the devil would begin to dominate, the good principles would be perverted, and all would go to ruin.

a moment, so I recognize that, without faithful and perfect obedience, a religious House cannot exist, for there the natural and supernatural means for its existence would be lacking.

I firmly recognize that Holy Obedience is a virtue of perfect sanctification and of perfect union with God, because by obeying the Superior and the rule, one fulfills the Will of God perfectly.

I recognize that holy religious Obedience is the most certain, secure, and direct way to arriving to great perfection. A religious house where all the members obey religiously is the kingdom of God on earth. I recognize that humble obedience is the perfect imitation of our Lord Jesus Christ, Who proclaimed constantly that He was doing His Father's Will (cfr. Jn 4:34; 14:31), and was obedient even to the death of the cross (cfr. Phil 2:8). An obedient soul, following this way, transforms herself into the likeness of Jesus Christ.

Instead I recognize that disobedience is an imitation of the pride of Lucifer, who said: *I will not serve* (cfr. Jer 2:20), and a kind of transformation into his likeness, so that even good actions become bad if forbidden by Obedience; while, on the contrary, the most indifferent actions acquire great merit if done out of Obedience or with the spirit of Obedience. Presupposing all this, I will keep always before my mind the saying of the Holy Spirit: *The obedient man shall speak of victories* (Prov 21:28). Therefore, I will strive with all my strength, even doing violence to myself, to obey in all and for all things my Superiors and our Rules or Constitutions. I will be even more attentive to these resolutions if I will be in charge of others.

In order that my obedience be done in the Lord, and be of practical use to myself and the Institute, I declare:

1. To renounce, from this moment on, my will, without restriction, placing it in the hands of my legitimate Superiors, according to their level of authority.

2. Never to be obstinate in my judgments or opinions. When obeying exteriorly, I also intend to obey interiorly, conforming my judgments and my way of seeing things to that of my Superiors.

3. That my obedience shall be for supernatural motives: which is to say, to see the Person of Christ Himself in the person of my Superiors. I will obey for God's love, so as to please the Sacred Heart of Jesus, to save and sanctify myself and to give good example to others. Therefore, I promise this obedience not only in things which please me, but also in those which displease me holding that in this, is found a true merit of Obedience; and that the Kingdom of God is acquired by holy violence (cfr. Mt 11:12).

4. That my obedience be *prompt*: which is to say, without delay and putting aside any other occupation; *cheerful*: which is to say, with internal and external pleasure, at least as regards my will, keeping before my mind the words of the Apostle: *God loves a cheerful giver* (2Cor 9:7); *complete*: which is to say, fulfilling the commands of my Superiors in everything and uniting to them the assent of my judgment and will; *simple*, without rationalizing or misunderstanding, or twisting the intent of the orders of Holy

## PART FOUR - FORMATION

### CHAPTER I. PERMANENT FORMATION

#### Article 73 – A Vital Process

Formation is a vital process of permanent conversion to God, during which we also learn the art of searching for the signs of his presence in the realities of the world.

Considered as the time of childbearing of the new man, the formation process lasts for the whole life, and represents as a progressive conformation to Jesus Christ.

Therefore we nourish our awareness of being always on the road, in need of improvement, as people who, by nature, are in a process of continuous evolution and in a world which is also perennially changing.

Thus the *initial formation* links up with the *permanent formation*, creating a willingness to let ourselves be formed all the days of our life<sup>114</sup>.

#### Article 74 - Following Christ

The central objective of our formation process is the preparation and accompanying of the person to the total consecration of himself to God in the following of Christ who calls us to unite ourselves to his prayer to obtain from the Father the good workers for the abandoned harvest<sup>115</sup>.

In the progressive assimilation of the sentiments of Christ, we learn to involve our whole person (cf. Mt 22, 37) in order to offer it to God with a commitment that extends to the entire life.

#### Article 75 - Formation Principles and inculturation

The general principles of the Rogationist formation, presented by the Constitutions, are defined and regulated by the *Ratio Institutionis*<sup>116</sup>, approved by the Superior General with his Council.

In the spirit of inculturation, the Circumscriptions prepare their *Directory of Formation*, keeping in mind the cultural and geographical local needs, in order to harmonize the values of unity with the rightful differences.

#### Article 76 - Community as place of formation

The formation process takes place in the Community which supports its members, by keeping alive in them the purpose and values of consecration for the entire life<sup>117</sup>.

<sup>114</sup> Cfr. VC 69.

<sup>115</sup> Cfr. VC 65.

<sup>116</sup> Cfr. CIC 242.

<sup>117</sup> Cfr. CICLSAL, *Essential elements of Church teaching on Religious Life*, Vatican City (1983) 47d; PI 26-28.

In the Community we learn to live with those whom God has placed at our side, accepting their differences, good qualities and limitations<sup>118</sup>. In particular, we learn to share the gifts we received for the building up of all, because *to each is given a peculiar manifestation of the Spirit for the common good* (1 Cor 12, 7).

#### **Article 77 - Living the Liturgical Year**

In the process of continual conversion and progressive conformation to Christ, in the liturgical year we relive the mysteries of the life of the Son of God with his sentiments in order to restart every day of our life from his Passover of death and resurrection.

In the different stages of life thus we learn to let ourselves be formed by the rhythms of the liturgical year<sup>119</sup>.

#### **Article 78 - Dimensions of formation**

The formation process aims at orienting the person to seek and love *God with all the heart, with all the mind and with all the strengths and the neighbor as ourselves* (cf. Lev 19:18, Mt 22, 39). This is the dynamism that constantly inspires our journey of growth and fidelity, in the human, fraternal, apostolic, cultural and Rogationist dimensions.

In the footsteps of our Founder we learn every day to live the Gospel among the little ones and the poor. Having been born in the poverty of the Avignone quarter, where the charism of the Rogate became life and history of the Founder and of the Congregation, we base our spirituality on prayer and action, nourished by God's Word and Liturgy.

#### **Article 79 - Radical following**

Trustful in the Word of the Lord, *put out into the deep* (cf. Lk 5:4), we work with commitment at promoting vocations and at their formation, keeping always in mind the high ideal of the radical following of Christ and the profound demands of sanctity<sup>120</sup>.

#### **Article 80 - Spirituality of Communion**

We live the personal and community dialogue in the friendliness and love of Christ, to overcome differences in age, culture and mentality, and embracing diversity as enrichment.

<sup>118</sup> Cfr. VC 67.

<sup>119</sup> Cfr. SC 102; VC 95; *Called to Stay with Him. The primacy of spiritual life*. Document of the IX General Chapter, Rome 1998 (CSH) 48.

<sup>120</sup> Cfr. SaC 18.

and love, contemplating it in the adorable Person of Our Lord Jesus and the most Holy Virgin Mary and as it is practiced with holy enthusiasm by the Saints. I will regard holy poverty as a font of inestimable heavenly treasure, and firmly hold that, as long as this Institute is evangelically poor and glories in Holy Poverty, it will stand firm and unshakable, and will progress from day to day. But if it relaxes in its love for the practice of Holy Poverty, it is destined to failure and dissolution, as it happened miserably with many religious Institutes. Therefore, I will be most attentive not to fall into neglect of holy poverty, lest my own bad example be the sad beginning of relaxation by others on such an important religious virtue and vow. Rather with God's help and my own goodwill, I promise in case of theoretical controversies and discussions or in case of the interpretation of some point of rule, to lean always on the more strict side, favoring holy evangelical poverty. As regards the practice of poverty, I promise to embrace it in all its aspects, as signified by the following:

1° As long as the Rules of this Institute permit retention of radical ownership of property, I will retain it with holy detachment, ready to renounce it when, in the future, the Rules of this Congregation, discussed by the General Chapter and approved by the authority of the Superiors, should oblige to a renunciation.

2° I will not retain anything of the fruits deriving from capital but will consign everything to the Superiors, authorizing them even legally, to the collection of any income, should such be required of me. In the same way, I will not keep stipends or money for Masses or for preaching, or other offerings, but will quickly give everything to the Superiors or their substitutes.

3° I will not consider as mine either room or furniture, books or clothing, linens or anything, but I will abide perfectly with common life; I will receive all as charity from the Institute and thus I will never say: "my room, my clothes, my things"; instead: "the room in which I live, the clothes and things which I use."

4° I promise to love Holy Poverty with all its inconveniences, out of love for my Lord Jesus, who was poor and suffering. Therefore, I will adapt myself if something is lacking to me and which I cannot have, and suffer that privation in peace. Rather, I will rejoice to have a poor room, poor clothes, a poor bed, poor meals, or any such thing.

5° If I will be appointed in any House, I will not hold anything without depending from the Superiors, and, if needed, even from the oldest Confrere in the House.

6° I will always pray to the Lord to grant me the spirit of Holy Poverty.

#### **OBEDIENCE**

Regarding holy obedience I declare that this virtue forms the very life and existence of every religious Institute. Just as the natural order exists only because the elements obey the laws established by the Divine Will, and in the event that they should disobey those laws, all creation would dissolve in

I will love and respect the poor of Jesus Christ, with a spirit of faith and charity, considering them as suffering members of the Mystical Body of Jesus, Our Lord, keeping always before me how much Jesus Christ held up the poor, declaring as done to Himself whatever was done to them (cfr. Mt 25:40). I will deplore the fact that an ignorant and perverse world rejects and despises them, which so many Christians themselves also do. I will hold them as great, nobles and as princes before God, remembering the divine words: *Precious shall their name be in God's sight* (Ps. 71,14).

Even when they are troublesome, I will make this love endure, having compassion for them, helping them and urging others to do the same, according to their need. I will serve and support them according to my ability and, much more, I will try to evangelize them and bring them closer to God.

I will also be active and compassionate with the infirm and the dying, remembering that the greatest joy is given to the Divine Savior Jesus Christ, by those who perform such works of charity. The most perfect observance of the precept of loving the neighbor as oneself is the most effective means of my own sanctification.

#### 4. DECLARATION

##### ***Intentional extension of these works of Charity to the whole world through the propagation of the Evangelical Rogation of Jesus' Heart.***

I declare that from these precepts of charity I have formed the goal of my entire priestly Ministry and religious life in this Institute. Therefore, I promise that, under the guidance of holy obedience, I shall not spare myself in anything for the spiritual and temporal wellbeing of my neighbor. In order to extend, if possible, this charity to all the world, so as to embrace intentionally and universally the greater spiritual and temporal benefits of my present and future neighbors, I will consider the *Evangelical Rogation of the Heart of Jesus* as the most efficacious means, which forms the special mission of this Pious Institute; therefore, I will not only offer up supplications to the Almighty for this purpose, especially in the great Sacrifice of Holy Mass, in Prayer, in the recitation of the Divine Office, in visit to the Blessed Sacrament, in the recitation of Holy Rosary, but I will strive with greater possible zeal to propagate this holy Prayer.

#### 5. - DECLARATION

##### ***Observance of Poverty, Obedience and Chastity***

I recognize that the essence of the religious life consists in poverty, obedience, and chastity which form the three religious vows.

##### **POVERTY**

With what concerns Holy Poverty, I declare to acknowledge it as the most precious pearl and as a solid foundation not only of my vocation but also of the existence of the entire Institute. Consecrating myself to this Institute, I intend to consecrate myself to evangelical poverty with great fervor

Called by our specific consecration to be a sign of the *spirituality of communion* in the Church and in the world, we commit ourselves to make our Communities *homes and schools of communion*<sup>121</sup>.

#### **Article 81 - Cultural and Rogationist formation.**

An adequate philosophical, theological, spiritual and pastoral formation, combined with a basic cultural formation, marks our project of formation respectful of the different cultures.

We integrate our cultural itinerary with a specific qualification in the field of the theology of prayer and of vocation in its various anthropological, biblical, liturgical and pastoral aspects as well as in the socio-educational and psycho-pedagogical fields, so as to acquire a deeper *understanding and zeal* of the Rogate.

#### **Article 82 - Each religious is responsible for his formation**

The primary responsibility for the journey of growth belongs to each of us who are called to give always new responses to his own vocation<sup>122</sup>. We feel personally committed to seek the necessary help to carry out the process of formation in its various stages and dimensions, to make ourselves actively involved in the life and apostolate of the Congregation.

#### **Article 83 - Stages of formation**

Formation is a unique and continuous process. It starts from the moment when the person comes to life and ends with his meeting with the *Lord of life*. It unfolds continuously through various stages or steps of the *initial and permanent* formation.

By its nature formation is integral, thus covering all the aspects of the life of the consecrated persons; it demands the harmonious blending of the various human, cultural, spiritual and pastoral dimensions.

## CHAPTER II. INITIAL FORMATION

#### **Article 84 - Formation process**

Formation begins in the natural family and develops in the ecclesial community and in the civil society.

The process of formation begins with the candidate's entrance in the Institute, *passes through every stage of personal maturity, from the psychological and spiritual to the theological and pastoral*<sup>123</sup>; continues throughout the whole life in the permanent formation. In this way we let

<sup>121</sup> Cfr. VC 46. 51; NMI 43.

<sup>122</sup> Cfr. *Potissimum Institutioni* (PI) 29.

<sup>123</sup> VC 65.

ourselves be *formed by the daily life, by our own community, and by our brothers*<sup>124</sup>, in order to bring gradually to completion the assimilation to Christ who gives Himself to the Father for the salvation of humankind.

#### **Article 85 - Trinitarian and Marian dimension**

Consecrated life is a confession of the Trinity. God the Father calls us to the Rogationist religious life in the Church through Christ in the Spirit. The Son invites us to follow him by asking us a total involvement requiring us to abandon all things (cf. Mt 19:27), so as to live in intimacy with him, to follow him wherever he goes (cf. Rv 14: 4) and to announce the gospel of the Rogate. The Holy Spirit, through an endless journey of purification, configures us to the chaste, poor and obedient Christ leading us to accept his mission as ours.

In response to the call of the Father in Christ through the Spirit, we encounter, as a model of our life, the Virgin Mary, who welcomes the Lord in faith, accompanies Him through her attentive service, follows Him to the Cross, and announces Him in the resurrection and in the expectation of the Spirit<sup>125</sup>. In Mary, humble handmaid of the Lord, we find also a powerful mediatrix of grace.

#### **Article 86 - Formators**

Formators, as experts in the journey of seeking God, commit themselves, in a climate of fraternal dialogue, to accompany the youths in formation, by supporting them in their difficulties, but most of all by showing them the beauty of following the Lord Jesus in the testimony of the charism of the Rogate<sup>126</sup>. They offer a solid doctrinal and practical nourishment according to different stages of formation of each young man, verify and gradually evaluate the accomplished progress, and diligently assess the capabilities required by the Church and by the Institute<sup>127</sup>.

#### **Article 87 - Qualities of formators**

Formators at all levels, must have the proper qualities: human maturity and capacity of intuition and acceptance; a developed experience of God and prayer; wisdom that comes from the attentive and prolonged listening to God's Word; love for the liturgy and understanding of its role in the spiritual and ecclesial formation; necessary cultural competence; availability of time and good will to dedicate oneself to the personal care of individual persons; love and attachment to the Congregation<sup>128</sup>.

<sup>124</sup> Cfr. SaC 15.

<sup>125</sup> Cfr. VC 17-22, 66; PI 19-20.

<sup>126</sup> Cfr. VC 66.

<sup>127</sup> Cfr. PI 30.

<sup>128</sup> Cfr. PI 31.

the innermost of my heart, always dwelling in the depth of my soul so as to stimulate me to love Him, who asks my love, attracts me to Himself, desiring to make me one only thing with Him, and is so afflicted by every infidelity on my part which is not atoned for. I will listen to Jesus with the ears of the soul; to Jesus who asks for souls, souls, and sacrifices out of love for Him and for souls. The very mention of the name of Jesus must be for me an awakening of His Divine Presence and of all the motives which I must have to love Him as His creature, as His redeemed one, as His priest, as His own under all the titles, and I will bow my head in pronouncing and hearing pronounced that sweetest name of Jesus.

Next to Jesus and in Jesus, I will love with the same love His Most Holy Mother Mary, whose devotion, I perceive to my great consolation, forms a special badge of this Pious Institute.

3. - *Devotion and Piety* - I will strive to be interiorly pious and devout rather than appear so only exteriorly. I shall be diligent in celebrating the feasts and novenas of our Lord and of the Most Blessed Virgin Mary, either privately, by my intention during the celebration of the Holy Mass and in praying the Divine Office; or applying therein also the common intentions, whenever I would be unable to participate. I will nourish a very great affection and devotion for the Angels and the Saints. In the first place, for the Patriarch Saint Joseph, Saint John the Baptist, Saint Michael the Archangel, the Holy Angels, Saint Ann and Saint Joachim, the Holy Apostles, the Holy Martyrs, the holy Patron Saints, the Rogationist Patron Saints, and the other Saints who are more greatly honored in our Institute, especially St. Anthony of Padua. With great pleasure I have perceived that in this Institute, there is a particular compassion for and devotion to the Souls in Purgatory. I will cultivate in myself and in others this devotion and this compassion. I will be active in offering suffrages and asking others to do the same for those Holy Souls.

With equal pleasure I have seen the pious and salutary custom in this Institute, which is to associate with the many Pious Societies of Our Lord, of the Most Holy Virgin Mary, of the Angels and Saints; so as to win their protection and great spiritual advantages; as well as the affiliation with various Religious Orders and Sacred Congregations, so as to share their great benefits. Therefore, I will enroll myself and ask others to do the same, and sustain, as much as I can, this holy enterprise. I will especially seek to join in the beautiful and Holy *Slavery*, according to the spirit of blessed Louis M. Grignon (of Montfort).

4.- Finally, as essential exercise of the interior life, I will give attention to the *love for the neighbor*, striving to form myself with a heart which is tender, compassionate, and affectionate towards all, and especially towards the persecutors out of the love of Jesus Christ my Supreme Good. I will love the children, with a pure and tender love and I will procure for the salvation of as many as I can and I will ardently desire the salvation of all the children of the world.



## 2<sup>nd</sup> DECLARATION.

### ***Vocation and choice of this Institute because it is consecrated to the evangelical Rogation of the Heart of Jesus.***

I declare that I have felt a special devotion for this Pious Institute, which I chose not only because it is consecrated to the most beautiful spiritual and temporal works of charity, that is, the saving of abandoned orphans and the evangelization and assistance of the poor and the underprivileged classes; not only because of my specially right intentions; but also because it is perhaps the only Institute in the Church which is consecrated to the sublime mission revealed in the divine words of the Gospel: *Rogate ergo Dominum messis, ut mittat operarios in messem suam*. Thus the Institute obliges itself by vow of obedience to this mandate of the Divine Zeal of the Heart of Jesus, that is, by daily prayer for obtaining good workers for holy Church and by untiring and active propagation of the same throughout the world, under the title of Evangelical Rogation of the Heart of Jesus.

I declare, therefore, my conviction that by the faithful obedience to this divine mandate and by the universal propagation of this Evangelical Rogation immeasurable benefits can come to the whole Church and to all God's people. Besides, it can also incline God's merciful gaze on this least Institute, so that each one of its members, young and old, may strive with greater goodwill and with the help of the divine Grace to correspond to this special vocation.

Granting this, I acknowledge and declare that my vocation to this Institute and the admission by the Superiors of the same, has been a particular merciful grace of God unmerited on my part. For this reason I declare myself indebted and thankful to the Divine Goodness and to the charity of my Superiors.

## 3. DECLARATION.

### ***Practicing religious virtues and interior life: humility, love for God and neighbor with corresponding works for the children, the poor and the sick.***

To correspond with such divine mercy, always with the help of God's grace and that goodwill which depends on me, I am determined to dedicate myself completely to the exercise of the religious virtues, especially those that constitute the *interior life*, which are:

1. - *Humility of heart* - by which I will always keep in mind that I am nothing and the very last and also the least among the members of the Congregation.

2. - *Continual exercise of the Divine Love* - having before my mind no other purpose, as reason for my actions and for my very existence, other than Jesus alone: to love Jesus, the Supreme Good, as much as He deserves, to desire Jesus, to please Jesus in all, to possess Jesus with the most fervent love, to unite my will with that of Jesus my Lord, in the most perfect way. I will contemplate Jesus with the look of the most lively faith in

## Article 88 - Role of the Superiors

The first and primary educator is the Superior General of the Institute and, in the Circumscriptions, the respective Superiors. They have the jurisdiction and responsibility of the whole formation process.

## Article 89 - Formation community

The initial formation, in its various stages, is the task and fruit of the work of a formation community which incarnates and witnesses the religious Rogationist life.

Under the guidance of the Superior the members of the formation community act harmoniously and in coordination respecting the role of each person, deeply aware of their responsibilities. They constitute, among themselves and with the young men in formation, a family marked by the unity of purposes and action. Equally important is the sharing, collaboration and cohesion among those responsible of the various stages of formation, on the Circumscription and General level<sup>129</sup>.

## CHAPTER III. FORMATION STAGES

### PROMOTION OF VOCATIONS

## Article 90 - Vocation Animation

The Rogationist, by identity and charism, is a vocation animator. Grateful to the Lord of the harvest because he has called us to work in his field, we accept the Rogationist vocation as a special gift and we live it with joy and enthusiasm, so that others may be attracted and respond to God's call<sup>130</sup>.

## Article 91 - Primacy of prayer

As children of St. Hannibal, *called to be worshipers and implorers for the Kingdom*<sup>131</sup>, we acknowledge, in the pastoral care for vocations, the primacy of insistent and trusting prayer to the Lord of the harvest so that he may send out laborers to his harvest.

We commit ourselves, through preaching and catechizing, to propose paths of vocational discernment and formation based on prayer, as a means and place of discovery and acceptance of one's vocation.

<sup>129</sup> Cfr. PI 32; *Optatam totius* (OT) 5.

<sup>130</sup> Cfr. SaC 16.

<sup>131</sup> Cfr. PAUL VI, *Address at the Audience granted to the Chapter Fathers*, in Castelgandolfo September 14, 1968, IV General Chapter (1968), *Dichiarazioni e Decreti*, p. 313.

The vitality of our Institute depends on the fidelity by which we respond to our specific vocation<sup>132</sup>.

#### **Article 92 – At the service of vocations**

In the Church we live the mission of praying for vocations especially in the places where good laborers are lacking, trusting in the Lord who can raise up children to Abraham even from stones (cf. Mt 3:9).

We work in full communion with the local Church in the youth and vocation ministry. We do all we can to promote all vocations. We give particular attention to the vocations of special consecration to the Church and to our Institute.

#### **Article 93 – Testimony of Life**

The invitation of Jesus, *Come and see* (Jn 1:39) is the main way of promoting vocations. It presents the fascination of the person of the Lord Jesus and the beauty of the total gift of oneself for the Kingdom.

We all have the duty to propose with courage, by word and example, the ideal of following Christ. The testimony of our life joyfully given to God and to others, the climate of fraternal love and community, the sharing and communication are the best attraction for all those whom God calls.

For this reason our communities intend to be true workshops of faith, schools of prayer, places for searching, reflection and encounter, for communion and service.

The first positive encounter is the one determining the free, prompt and generous “yes”. The patient daily correspondence to the requirements of one’s vocation will then follow.

#### **Article 94 - All are vocation promoters**

Superiors and those assigned to the office of vocation animation are the immediate responsible for vocations. However, in their contact with the youths, every community and each religious are called to carry out the evangelical pedagogy of the following of Jesus and the transmission of our charism<sup>133</sup>.

Proposing vocation means renewing our own choice, making memory of it, and revisiting that light which has guided our vocational journey.

### THE STEP BEFORE THE NOVITIATE

#### **Article 95 - Beginning of the journey**

<sup>132</sup> Cfr. VC 64.

<sup>133</sup> Cfr. SaC 17.

## APPENDIX 2

### DECLARATIONS AND PROMISES

( for the Rogationist Religious)<sup>220</sup>

I.M.I.A.

San Pier Niceto, August 10, 1910

*Declarations and Promises of the Religious of the Pious Institute of the Rogationists of the Heart of Jesus since they enter therein as aspirants.*

I, the undersigned ....., from ....., in entering this Pious Institute of the Rogationists of the Heart of Jesus as aspirant – postulant in order to be thus admitted, by the grace of God and of the Superiors, first to the Novitiate and then to religious Profession, declare and promise all that follows:

#### **1<sup>st</sup> DECLARATION.**

##### ***Entering without other finalities***

I entered this community without any thought of personal convenience, but through a call which I felt in my heart to give myself more completely to the service of God, for my own greater sanctification and for the greater good of souls. I felt drawn to do this by means of regular observance, discipline, the exercise of religious virtues, and the sacred bond of religious profession. All this aided by God's grace and my own goodwill.

<sup>220</sup> DI FRANCIA, A. M., *Declarations and Promises (for Rogationist Religious)*, San Pier Niceto August 15, 1910, 2<sup>nd</sup> Edition, in *Scritti, V, Regolamenti* (1883-1913), 2009, pp. 578-619. In view of giving a definitive settlement of the Constitutions and the Rules, Father Hannibal, in 1910, decided to write for Rogationists these declarations and promises in which he outlines especially the particular spirit of the Institute. Therefore he points out its principles of asceticism and discipline, training and apostolate. Due to unfounded internal tradition the document has been gradually handed down popularly as: *The forty declarations*. This present version was intended for those who asked to be admitted as aspirants.

*To comfort and stimulate any kind of almsgiving and of charity towards the neighbor, let us remember the beautiful and moving words of the Prophet Isaiah: "Share your bread with the hungry, and shelter the homeless poor; clothe the man you see naked, and do not turn from your own kin. Then will your light shine like a beautiful dawn, and your wound will quickly be healed over. Your integrity will go before you and the glory of the Lord behind you. Then you will cry and the Lord will answer; call and he will say 'I am here'. When you open your heart to the hungry and console the afflicted, your light will rise in the darkness and your shadow become like noon. The Lord will give you relief for ever and your soul will be filled with splendors. He will give strength to your bones and you shall be like a watered garden, like a spring of water whose water never runs dry" (Is 58:7-11).*

*But the charity made of donations and help to the poor, pleasing more than any other to Highest God and which has the most wonderful promises and heavenly blessings, is the almsgiving to those who belong directly to the Lord: priests in poverty and religious communities of men and women in dire need. We cannot but be moved and extend our hand to those who belong to our Lord Jesus Christ and with a great and unlimited trust in the divine promise, when we read these words of the Prophet Malachi: "Bring the whole tithes into the storehouse, that there may be food in my house, and try me in this. Shall I not open the floodgates of heaven to pour down blessings upon you without measure? For your sake I will forbid the locusts not to destroy your crops; and the vine in the field will not be barren, then all nations will call you blessed, for you will be a delightful land of delights" (Mal 3:9-12).*

*But temporal charity has to be accompanied by the spiritual one. The abandoned poor need to be evangelized. Some of them did not approach the sacraments out of negligence, and do not know the basics of Christian Doctrine. They are to be gathered at least on Sunday or feast days, and before giving them a corporal help, they are to be instructed about catechism, taught the Creed, the Our Father, the Hail Mary and made to pray for a while. During feasts let them come to the Holy Communion.*

*Let us remember that our Lord, as a sign of his Divinity and of his being the promised Messiah, after mentioning the great miracles of his omnipotence, added the greatest miracle of his mercy: the poor are evangelized.*

*To evangelize the poor without helping them is an incomplete job. One aspect is to be united with the other in order to render an infinitely acceptable service to the adorable Heart of Jesus, and he will obtain for us the abundance of his blessings. Therefore let this spirit of twofold charity never fade.*

The step preliminary to the entrance to the novitiate, *which can be prolonged without fear*<sup>134</sup>, is intended to lead the candidates to the necessary and progressive maturity which allows them to freely and knowingly assume the obligations of the Rogationist consecrated life. It is to be done in the way prescribed by the *Ratio Institutionis*.

#### **Article 96 - Immediate preparation**

The last period of preparation to the novitiate has the purpose of acquiring an assessment on the candidate's aptitudes and vocation<sup>135</sup>.

The Superiors verify and clarify everything that is needed to decide on the opportunity and time of admission to the novitiate. In particular the degree of human and Christian maturity, the basic general education, the affective balance and capacity of living in the community are verified<sup>136</sup>.

### NOVIATE

#### **Article 97 - Novitiate**

The novitiate is the time of initiation into the Rogationist religious life and it aims at ascertaining the intentions and suitability of the novice<sup>137</sup>. In the Novitiate, the novice verifies the authenticity of his vocation, experiences the lifestyle of the Congregation and forms his mind and heart according to the spirit of the Institute, in the light of the Founder's teachings and examples.

#### **Article 98 - Novitiate House**

The erection of the Novitiate House, its suppression or transfer is done with written decree of the Superior General with the consent of his Council<sup>138</sup>. The Novitiate to be valid, must be done regularly in a house designated for that purpose. In special cases, the Superior General, with the consent of his Council, may allow a candidate to do the novitiate in another House of the Congregation under the guidance of a suitable religious, who takes the place of the Master of novices<sup>139</sup>.

#### **Article 99 - Admission to the Novitiate**

The Admission to the Novitiate is a competence of the Major Superior, with the advice of his Council. The assessment for admission is

<sup>134</sup> PI 43.

<sup>135</sup> Cfr. CIC 597, 2.

<sup>136</sup> Cfr. PI 43; CIC 642.

<sup>137</sup> Cfr. CIC 646.

<sup>138</sup> Cfr. CIC 647, 1.

<sup>139</sup> Cfr. CIC 647, 2.

based on positive elements proving the suitability of the candidate, taking into account first of all the canonical requirements<sup>140</sup>.

#### **Article 100 – Master of Novices**

A religious priest, rich in experience of God and expert in Rogationist life, endowed with human balance and able to understand the heart of the young, is appointed as Master, in charge of the formation of novices.

He should be at least 30 years old and with 5 years of perpetual profession. He is appointed by the Major Superior with the consent of his Council, upon authorization of the Superior General.

His fundamental task is to be a teacher of life, a faithful witness, a spiritual guide through a direct and regular dialogue<sup>141</sup>. To him alone, under the authority of the Major Superiors, is reserved the direction of the novices<sup>142</sup>. In the formation itinerary he refers to the *Ratio Institutionis*. In carrying out his sensitive task, he will constantly update himself through study and participation in specific formative experiences. When needed the Master may be given collaborators who must submit to him regarding the direction of the Novitiate and the program of the formation<sup>143</sup>.

#### **Article 101 - Novices**

The Novices entrust themselves confidently to the guidance of the Master, commit themselves to an active collaboration with him, in order to respond faithfully to the grace of the divine vocation<sup>144</sup>. With his constant and fraternal support, in harmony with the gifts received, they develop the theological as well as the most esteemed human virtues, like sincerity of spirit, gentleness of character, charity in conversation, in a constant longing for perfection which has Christ as its center. They practice the typically Rogationist virtues of love and compassion towards the little ones and the poor.

#### **Article 102 - Formation in the Community**

The formation of the novices is carried out in a community founded on faith, sustained by love and nourished by prayer, where the evangelical simplicity, respect, mutual acceptance and friendship create a fraternal atmosphere of trust and openness that promotes the formation in the spirit of the beatitudes and in the practice of the evangelical counsels.

<sup>140</sup> Cfr. CIC 641-645.

<sup>141</sup> Cfr. PI 30 and 52.

<sup>142</sup> Cfr. CIC 650, 2.

<sup>143</sup> Cfr. CIC 651, 2.

<sup>144</sup> Cfr. CIC 652, 3.

## APPENDIX 1

### HELP AND EVANGELIZATION OF THE POOR

(Appendix to the 1926 Constitutions)

*Keeping in mind the command and the exhortations of Our Lord Jesus Christ: "Give to anyone who asks" (Mt 5:42) and "Give to the poor all that is surplus" (Lk 11:41), the Pious Institution of the Rogationists will be generous - according to its possibilities - towards the poor, the afflicted and the marginalized.*

*Make sure that cooked meals for the poor (caldaia per i poveri) should never be lacking in all the Houses of the Institution. Without any preoccupation - after having provided everything for the interns - the poor, miserable and needy who come shall be given a meal and some money according to their age and the ailments caused by their extreme poverty. All this is to be done with utmost joyfulness, keeping in mind the saying of the Apostle: "God loves a cheerful giver" (2 Cor 9:7).*

*The same is to be said when people can be helped with clothes and sheets or with other forms of charity, never taking away anything from what is necessarily used by the interns. Such almsgiving is to be done with the spirit of faith, trusting the infallible promise of Our Lord Jesus Christ: "If you give one you will receive a hundredfold" (Mt 19:28) and "give and gifts will be given to you; a full measure, packed together, shaken down, and overflowing, will be poured into your lap" (Lk 6:38).*

*If on one side we have to look for ways and means of livelihood for us and for the Institutions, on the other side we should honor the other word of the Divine Redeemer: "It is better to give than to receive" (Acts 20:35). This faith in the word of Our Lord Jesus Christ calls to our mind what he himself declared: "All that you will do to one of the least ones, it is done to me" (Mt 25:40).*

*A form of charity which should be utterly important for us is hospitality. This is to be accomplished with the most exquisite kindness and loving holy thoughtfulness. Guests are to be accepted totally for free if poor; and care should be taken so that nothing be lacking for them for the time they are hosted. Let us keep in mind the word of St. Paul: "Because of his hospitality Abraham merited to host the Angels" (Heb 13:2). So as to make hospitality possible let each House have rooms separated from the Institute because it is not regular for the guest to be in touch with the interns: this is not to be allowed. There will be one or two Brothers or also a Priest who will directly take care of the guests.*

## CONCLUSION

---

### Article 195 - Obligation of the Constitutions

The Constitutions have a fundamental value for our consecration. We believe that the observance of the Rule is our ordinary way of holiness.

Therefore, although the Constitutions do not oblige under pain of sin, unless it is a matter concerning the vows or the precepts of God and of the Church, we commit ourselves to observe them faithfully, aware that he cannot be excused from guilt, who neglects them out of contempt, causing scandal.

In all that is normative of the religious life and is not contained in the proper Law, we follow the observance of the universal Law, the provisions of the Apostolic See, of the Episcopal Conferences and local Ordinaries that concern us directly or indirectly.

### Art 196 - Let us praise, bless and thank the Lord

*My soul proclaims the greatness of the Lord (Lk 1:46)!*

In the words of the Most Holy Virgin we praise, bless and thank the Lord for the great work he has done for us in the overflowing generosity of his love.

We thank the Lord for the gift of our holy Founder, St. Hannibal Mary Di Francia. We commit ourselves to follow faithfully his example of life and to guard the charism and spirituality of the Institute, in the awareness that by this fidelity is born and nourished the holiness and apostolic fruitfulness of every Rogationist.

### Article 103 - Initiation to Rogationist religious life

Under the guidance of the Master and his collaborators the novices are helped to cultivate human and Christian virtues; they are introduced in a more challenging path of perfection through prayer and asceticism, and are led to contemplate the mystery of salvation and to the prayerful reading of the sacred Scriptures. They are introduced to the active and conscious participation in the liturgy, trained in the demands of the life consecrated to God and to men, in Christ, through the practice of the evangelical counsels, and formed to love the Church and its pastors<sup>145</sup>.

To identify themselves ever more with the charism of the *Rogate*, they are instructed on the nature and spirit, purpose and discipline, history and life of St. Hannibal and of the Congregation, also with moments of apostolic and charitable service<sup>146</sup>; they are initiated to contemplating the compassion of the Heart of Jesus for the weary and helpless crowds, which were like sheep without a shepherd, so as to become effective workers in the Lord's harvest.

### Article 104 - Duration of the novitiate

The Novitiate lasts for twelve months to be spent in the house intended for it<sup>147</sup>. The Major Superior may allow the group of novices with the Master, for certain periods of time, to stay in another house of the Congregation indicated by him<sup>148</sup>.

The time of Novitiate is devoted to the work of real actual formation, so novices are not to be occupied with studies and functions not directly finalized to such formation<sup>149</sup>.

An absence exceeding three months, continuous or interrupted, renders invalid the Novitiate. The absence of more than fifteen days must be made up<sup>150</sup>.

### Article 105 - Conclusion of the novitiate

The novice may freely leave the institute, and, on the other side, may be dismissed by the competent Major Superior<sup>151</sup>.

Having completed the Novitiate, if the novice is judged suitable, he is admitted to the temporary profession, otherwise he is dismissed. If some doubt about his suitability remains, the Major Superior may extend the probationary period, but not beyond six months<sup>152</sup>.

---

<sup>145</sup> Cfr. CIC 652, 1-2.

<sup>146</sup> Cfr. CIC 648, 2.

<sup>147</sup> Cfr. CIC 648, 1.

<sup>148</sup> Cfr. CIC 647, 3.

<sup>149</sup> Cfr. CIC 652, 5.

<sup>150</sup> Cfr. CIC 649, 1.

<sup>151</sup> Cfr. CIC 653, 1.

<sup>152</sup> Cfr. CIC 653, 2.

## THE FIRST PROFESSION AND THE TEMPORARY VOWS

### Article 106 - Profession of the vows

At the end of the Novitiate the novice makes the temporary religious profession assuming, through public vow, the obligation to observe the three evangelical counsels and the obedience to the Rogate<sup>153</sup>.

The profession is renewed annually until the perpetual vows are made. With permission of the Major Superior, the first profession can be anticipated but not by more than fifteen days.

§ 1. The validity of temporary profession requires that:

- 1 - the novice be at least 18 years old;
- 2 - the Novitiate has been validly completed;
- 3 - the admission has been freely done by the Major Superior with the consent of his Council;
- 4 - the profession is expressed and done without violence, grave fear or deception;
- 5 - the profession is received by the lawful Superior, personally or through a delegate<sup>154</sup>.

§ 2. To be admitted to the first profession, to the renewal of vows, to the perpetual vows, to ministries and holy orders, the handwritten and signed application is to be addressed to the Major Superior. In the application, the candidate declares to be aware of the obligations that he is going to assume and to embrace them spontaneously and freely<sup>155</sup>.

§ 3. The admission is made by the Major Superior with the consent of his Council, upon receiving the report of the Novices' Master and the opinion of the Superior of the Community with his Council.

### Article 107 - First profession

The first profession opens a period of consecrated life in which the religious, supported by the Community and accompanied by the Superior and by the Spiritual Father, continues the process of maturing in view of the perpetual profession and develops the various aspects of his vocation.

---

<sup>153</sup> Cfr. CIC 654.

<sup>154</sup> Cfr. CIC 656, 1-5.

<sup>155</sup> Cfr. CIC 657, 1; 1036.

### Article 194 - Alienation of properties

With regard to the alienation of temporal goods the Norms of the Apostolic See, of the National Episcopal Conferences and of the proper law are to be followed.

For the validity of an alienation or any transaction by which the patrimonial position of the Congregation may suffer detriment, if the sum exceeds that which the Apostolic See has determined for each region, as well as to alienate votive donations made to the Church or objects which are precious by reason of their historical or artistic value, besides the permission of the Superior General with the consent of his Council, the permission of the Holy See is also requested<sup>219</sup>.

---

<sup>219</sup> Cfr. CIC 638, 3.

**Art 189 - Administrative competence**

The movable and immovable properties of the Congregation are administered by the Treasurers under the direction of their respective Superiors, according to the powers given by the law.

**Article 190 – Collaboration among Houses and Circumscription**

In its temporal administration every community feels the responsibility and constant interest for the development of the Congregation.

Thus the Community avoids all forms of luxury, excessive gain and accumulation of goods<sup>217</sup>. It actively collaborates with the Circumscription and the General Government, in the fraternal spirit of sharing of goods.

**Article 191 - Validity of the administrative acts**

All the Confreres, each according to his own office, can perform administrative acts in the name and on behalf of the Congregation, exclusively within the limits of their competences and authorizations, according to the universal and proper law.

Beyond these limits, they act illegally or invalidly and are personally responsible. Those who do not hold administrative office can bind the Congregation only when they receive a mandate to carry out transactions of the same Congregation.

**Article 192 - Honest and transparent administration**

It is unlawful for any administrator, under strict obligation of conscience (*graviter onerata conscientia*), to hide from Superiors, either directly or indirectly, the real economic situation.

It is under strict obligation of conscience to administer and use the proceeds from donations, gifts and offerings, according to the mind of the donors (*ad mentem oblatorum*).

**Article 193 - Debts**

While trusting the Divine Providence, let Superiors abstain and not allow to incur debts, if they do not have the certainty that the ordinary revenues, or income are sufficient to pay the interest and to pay off the capital, within a period that is not too long, through normal amortization<sup>218</sup>.

In the application to obtain the consent from the competent authority to contract debts and obligations, existing debts and obligations are to be declared, otherwise the authorization is invalid.

---

<sup>217</sup> Cfr. CIC 634, 2.

<sup>218</sup> Cfr. CIC 639, 5.

**Article 108 - Suitability for the religious profession**

At the expiration of his profession, the Religious who asks for it, if deemed suitable, is admitted to the renewal or to the perpetual profession. If he does not apply, he has to leave the Congregation<sup>156</sup>.

The suitability is judged by the competent Superior with the consent of his Council.

At the expiry of temporary profession, if there are just causes, the Major Superior, after hearing his Council, may exclude the candidate from the next profession<sup>157</sup>.

A physical or mental sickness, even contracted after profession, which, in the opinion of experts, makes the Religious unfit for the life in the Institute, is sufficient reason for not admitting to the renewal or to perpetual profession, unless the illness has been contracted through the negligence on the part of the Institute, or through work performed in the institute<sup>158</sup>.

If, during the temporary vows, the Religious becomes insane, even if he is not able to make the new profession, he cannot be dismissed from the Congregation<sup>159</sup>.

**Article 109 - Formator and Spiritual Father**

Religious in formation carry on their journey towards perfection, with the help of Formators who continue the work of the Novices' Master.

They are entrusted to the Formator / Prefect<sup>160</sup> appointed by the Major Superior, with the consent of the Council, upon approval (*nulla osta*) of the Superior General.

In the formation House the presence of the Spiritual Father is to be guaranteed. He is appointed by the Major Superior, as a guide and facilitator of the spiritual and vocational journey of the religious in formation. Each religious, however, is free to approach other priests appointed by the Major Superior for that office, except what is provided in the Code of Canon Law<sup>161</sup>.

**Article 110 - Formation journey**

The deepening of the life of faith, of the spirit of St. Hannibal and of the Institute, a solid spiritual, doctrinal and practical preparation to dialogue with cultures, orient the young religious to integrate faith, culture and life. Formation must be systematic, suited to the receptivity of the members

---

<sup>156</sup> Cfr. CIC 688, 1.

<sup>157</sup> Cfr. CIC 689, 1.

<sup>158</sup> Cfr. CIC 689, 2.

<sup>159</sup> Cfr. CIC 689, 3.

<sup>160</sup> Each Circumscription can find an alternative to the title of *Prefect*. The important thing is that, at least in the Studentate, to maintain its prerogatives of *magister spiritus* [cf. *Mutuae Relationes* (MR) 11].

<sup>161</sup> Cfr. CIC 239, 2; 630.

and lead, according to the possibilities, to the achievement of the proper ecclesiastical and civil degrees<sup>162</sup>.

Throughout the entire initial formation, along with studies, due importance must be given to the pastoral activities proper to our mission.

Religious in formation may have temporary missionary experiences within the Congregation.

#### **Article 111 - Practical Training**

Practical Training is a formative experience to be carried out during the period of the temporary vows. It consists in the direct practice of the apostolate of the Congregation in a Community, in order to know and verify one's own attitudes in relation to the specific mission, for a more complete human maturity and for strengthening and loving one's own Rogationist vocation.

The young religious are accompanied by the local Superior and by the Community to carry out the apostolic service as an expression of their will to follow Christ more closely and as a fruit of intimate union with God<sup>163</sup>.

#### **Article 112 - Spiritual benefits**

Confreres in temporary vows enjoy the same spiritual benefits and privileges (prayers and suffrages) as the perpetually professed religious, except for what is provided by the proper law.

### PERPETUAL PROFESSION

#### **Article 113 - Admission to Perpetual Profession**

Perpetual profession expresses the total and final consecration to God in the Congregation.

They are admitted to perpetual profession those Religious who during the period of temporary vows have shown to be called, to have a solid human and Christian formation and to have acquired sufficient psychological and emotional maturity.

Perpetual profession presupposes a tested practice of the evangelical counsels, of fidelity to the Church and to Congregation, and an adequate understanding and assimilation of the Rogationist spirit and mission.

#### **Article 114 - Requirements and Preparation**

Perpetual profession is done after a period of temporary profession of not less than three nor more than six years. For just reasons, the Major Superior may extend it, but not beyond the ninth year<sup>164</sup>.

<sup>162</sup> Cfr. CIC 660, 1.

<sup>163</sup> Cfr. PI 18, 62.

The House Council is a place of communion, sharing of responsibility and cooperation for the government of the Community and of the House.

The Councilors are appointed from among the perpetually professed religious of the House. The Vice Superior and the Treasurer are Councilors by virtue of their office.

#### **Article 185 - Treasurer**

The local Treasurer is appointed by the Superior of the Circumscription, with the consent of his Council, from among the perpetually professed religious: he administers the goods of the House according to the directives of the Superior and submits the accounting of the administration according to the law<sup>214</sup>.

### CHAPTER VI. ADMINISTRATION OF GOODS

#### **Art 186 - Our properties**

Grateful for what the Providence grants us, as wise and prudent stewards, we use the properties of the Congregation aware that they are Church's properties<sup>215</sup>. Therefore they must be administered and used with care and fidelity, as means to promote the Kingdom of God, to ensure the sustenance and formation of the Confreres and to enhance the apostolic and charitable works of the Institute, especially in favor of the little ones and the poor.

#### **Article 187 - Trust in the Providence**

In administering the properties of the Congregation we take inspiration from our Holy Founder, placing an unlimited trust in the Providence, in the sharing with the poor, avoiding any worry and attachment to money.

We commit ourselves to help the poor in a stable and most appropriate way according to the places.

#### **Article 188 - Legal power**

The Congregation, the Circumscriptions and the Houses as juridical persons, by law, have the capacity to acquire, possess, administer and alienate temporal goods<sup>216</sup>. Our administration, enlightened by the vow of poverty, is regulated by the universal and proper law.

<sup>214</sup> Cfr. CIC 636, 1-2.

<sup>215</sup> Cfr. CIC 635.

<sup>216</sup> Cfr. CIC 634.



**Article 180 - Directory of Circumscription**

The Directory of Circumscription is an internal set of regulations in which the articles of the Norms are adapted to the local realities. It is approved by the Superior General with the consent of his Council.

**CHAPTER V. LOCAL GOVERNMENT****Article 181 - Superior**

The Superior presides over the life of the Community, as a spiritual and fatherly guide of the religious, as the animator of the fraternal communion and as the trustworthy steward of the properties of the House.

He learns gentleness and love from the Divine Superiors, and leads all in the religious observance and piety.

He eagerly fosters especially the spiritual good of the Religious entrusted to his care; he works so that peace and love reign among the religious; he welcomes them with kindness, listening and dialoguing with them, giving them the opportunity to speak to him with trust; he promotes the unity of minds in truth and charity practicing fraternal correction when necessary.

Through the local Councils he does his best to make the works flourish according to the finality and spirit of the Congregation, and coordinates the activities and apostolate of the House, stimulating the responsible cooperation of all the Confreres through the project of community life<sup>211</sup>.

**Article 182 - Appointment of the Superior**

The Superior is appointed by the Major Superior with the consent of his Council among the perpetually professed priests, after appropriate consultation is carried out in the way provided by the Norms<sup>212</sup>.

In the government of the House the Superior is assisted by the local Council.

**Article 183 - Term of office**

Superiors are constituted for a limited time and do not stay for long in offices of government without interruption<sup>213</sup>.

**Article 184 - House Council and Councilors**

The Superior is assisted by at least two Councilors appointed by the Superior of the Circumscription with the opinion of his Council.

<sup>211</sup> Cfr. CIC 618-619.

<sup>212</sup> Cfr. CIC 625, 3.

<sup>213</sup> Cfr. CIC 624, 2.

Perpetual profession can be anticipated for a just reason, but not by more than three months<sup>165</sup>.

For the validity of perpetual profession, beyond what is said in 106, § 1, 3-5, the candidate shall be at least 21 years old<sup>166</sup>.

Before the profession the religious will have an adequate period of immediate preparation in an environment suited for prayer and reflection. This period ends with an appropriate course of spiritual exercises.

**Article 115 - The vows of those who come from dioceses or other institutes**

Diocesan clerics, with the profession of perpetual vows loose, *ipso jure*, their incardination in the diocese of origin<sup>167</sup>.

A perpetually professed of another institute, in order to be accepted in our Congregation – according to the universal law – must pass a probation period of at least three years in a suitable house and under the guidance of a prudent Religious, designated by the Superior General<sup>168</sup>.

**Article 116 - Formation of the Religious Brothers**

Religious Brothers, after their first profession, continue their formation for at least three years in a House suitable to promote a genuine community life, open to the apostolate which will constitute the field of the future mission and, according to the personal attitudes and the needs of the Congregation, attend courses of higher education and of professional specialization.

**PREPARATION FOR MINISTRY****Article 117 - Ecclesiastical studies**

The specific formation of candidates to the ordained ministry follows the guidelines and standards established by the Church<sup>169</sup> and by the Congregation, and aims at preparing the priest as educator and pastor, according to the Heart of Christ.

The candidates are directed towards this goal by accepting the demands of pastoral charity, which leads them to form a compassionate heart towards the weary and helpless crowds, like sheep without a shepherd<sup>170</sup>.

<sup>164</sup> Cfr. CIC 655; 657, 2.

<sup>165</sup> Cfr. CIC 657, 3.

<sup>166</sup> Cfr. CIC 658, 1.

<sup>167</sup> Cfr. CIC 268, 2.

<sup>168</sup> Cfr. CIC 684, 1-2. 4.

<sup>169</sup> Cfr. CIC 1026-1039.

<sup>170</sup> Cfr. *Pastores dabo vobis* (PdV) 22.

Before starting the course of ecclesiastical studies, the candidates are to attain that level of culture which, in each country, gives access to higher education.

This is followed by a proper philosophical formation, which allows them to reach a solid understanding of man, of the world and of God.

During theological studies, which are the most important stage of the cultural formation, the candidates to priesthood, study carefully the Catholic doctrine of the divine revelation and deepen it in order to make it the food of their spiritual life and to be able to announce it<sup>171</sup>.

#### PERMANENT FORMATION

##### **Article 118 - Continuity of formation**

The evolutionary nature of the person and the quality and fruitfulness of our apostolic religious life require that formation continue throughout the entire life<sup>172</sup>.

We strive, therefore, to grow in human maturity, to conform ourselves more deeply to Christ and to rekindle fidelity to the charism, so as to answer to the ever new needs of the Church and of the world.

We commit also to keep ourselves constantly docile to the sanctifying action of the Spirit; to update diligently our theological and pastoral preparation as well as our professional and apostolic competence, and to read carefully and creatively the signs of the times.

Superiors, as much as possible, provide suitable opportunities as well as the time and means needed for this purpose.

##### **Article 119 - Personal growth and community**

Among the means that promote personal and community growth we privilege the ordinary ones, such as: fraternal life in community, study and meditation of the Sacred Scripture, practice of spiritual direction, daily meditation, spiritual reading, monthly recollection, annual retreat, revision of life, diligent study of Church documents and careful choice of the personal reading.

The confreres who are priests continue their sacred studies even after their ordination, following the solid doctrine based on the Sacred Scripture, Tradition and Magisterium of the Church<sup>173</sup>.

The religious Brothers after the perpetual profession continue their cultural and professional formation.

##### **Article 120 – Intensive periods of formation**

As part of the permanent formation, Superiors provide periodic initiatives of formation with a Rogationist mark and offer, especially after long

<sup>171</sup> Cfr. OT 16; CIC 252, 1.

<sup>172</sup> Cfr. CIC 661.

<sup>173</sup> Cfr. CIC 279, 1.

1. elect the Provincial Superior and his Council;
2. verify the situation of personnel and works, find ways to promote the religious life and apostolate according to the charism of the Institute;
3. deal with the most urgent matters;
4. receive and adapt the deliberations and orientations of the General Chapter;
5. prepare or review, when requested, the Provincial Directory, within the powers granted to that level.

##### **Article 175 - Provincial Superior**

The Provincial Superior is a Major Superior; he has immediate authority over each House and Religious of the Province, and exercises it with ordinary power, according to the universal and proper law.

##### **Article 176 - Election of the Provincial**

The Provincial Superior is elected by the Provincial Chapter and confirmed by the Superior General<sup>210</sup>.

He must be a priest with at least 35 years of age and 10 years of perpetual profession.

In the government of the Province he is assisted by the Councilors and by the provincial Treasurer.

##### **Article 177 - Provincial Vicar**

The Provincial Vicar is elected by the Chapter among the Provincial Councilors; he should be a priest and have at least 10 years of perpetual profession. He:

1. replaces the Provincial Superior when he is lawfully impeded;
2. assumes complete responsibility of the Province, takes care of the ordinary administration and convokes the Provincial Chapter in accordance with the law, when, for whatever reason, the office of Provincial Superior becomes vacant.

##### **Article 178 - Appointment of the Superior of the Quasi Province**

The Superior of the Quasi Province is the priest appointed by the Superior General, with the consent of his Council, after proper consultation (*apta consultatio*). He is a Major Superior and is assisted by a Council appointed by the Superior General.

##### **Article 179 - Superior of the Delegation**

The Superior of the Delegation is a priest appointed by the Superior General, with the consent of the Council, after proper consultation (*apta consultatio*). He is assisted by a Council, appointed by the Superior General.

<sup>210</sup> Cfr. CIC 179; 625, 3.

**Article 170 - Kinds of Circumscription**

Ordinarily the Circumscriptions are: Provinces, Quasi Provinces and Delegations. For these or any other eventual juridical Circumscriptions the internal structure and participation to the Chapter are defined in the decree of erection, as provided in the proper law.

1. The *Province* (complete structure) unites in a wider community several local Communities. It is canonically erected when there are the necessary and sufficient conditions to promote, in a determined juridical circumscription, the life and mission of the Congregation with its proper autonomy according to the Norms.
2. The *Quasi-Province* (incomplete structure) is similar to the Province and has its own geographical and cultural configuration. It is constituted as a Quasi-Province because for various reasons it is unable to have an adequate autonomy.
3. The *Delegation* (initial structure) is constituted by the Superior General, with the consent of his Council upon proposal of the Provincial Superior with the consent of his Council. It is constituted when, within a Province, distances or other reasons, prevent the Provincial Superior from having an adequate care of some local communities which, despite having a certain degree of unity among them do not have, however, the requirements to be erected into Quasi-Provinces.

**Article 171 - The Provincial Chapter**

The Provincial Chapter expresses in its composition the participation and concern of the Religious in the life of the Province. It deliberates on matters pertaining to the Province, except for the competence entrusted by the Constitutions and Norms to other bodies of Government.

The deliberations of the Provincial Chapter have the force of law after the approval of the Superior General, with the consent of his Council.

**Article 172**

The Provincial Chapter is presided by the Superior General or his delegate, appointed with the consent of his Council, with the same rights as the other participants.

**Article 173**

Members of the Provincial Chapter are:

- the Superior General or his Delegate, the Provincial Superior and his Council;
- perpetually professed Religious, priests and brothers participating in the modalities set by the previous Provincial Chapter and approved by the Superior General.

**Article 174 - Powers of the Provincial Chapter**

It is for the Provincial Chapter to:

periods of apostolic work, a prolonged pause of community life, prayer, reflection, updating and physical and spiritual strengthening.

**Article 121 - Belonging and persevering in the Congregation**

Perseverance in the Rogationist vocation is a very precious gift which we try to deserve each day and which we ask constantly in prayer.

"Although our Institute is that small, the purpose to which it tends and the mission to which it is consecrated is such that it should make us happy to belong to it! I am not talking of the poor, the orphans, but of the banner *Rogate ergo Dominum messis...* what a mercy, what a gift! What an honor to be called to receive, propagate and point out this word to all Christianity, as if to say: Peoples, here is the remedy for all evils! This mission is too sublime, I feel annihilated."<sup>174</sup>

## CHAPTER IV. SEPARATION FROM THE INSTITUTE

**Art 122 - Separation from the Institute**

Special reasons, related to the will of the religious or the greater good of the Congregation or specific circumstances, may recommend or require the separation from the Institute.

This implies a great responsibility both on the part of religious as well as of the Institute. The decision is to be taken in the light of God, obtained through prayer and counseling in a climate of prudence, charity and discernment, and must be carried out according to the universal and proper law.

**Article 123 - Unlawful absence**

The religious who unlawfully absents himself from the religious house, with the intent to evade the authority of the Superiors, is to be immediately sought out by them, and helped to return and persevere in his vocation<sup>175</sup>.

**Article 124 - Legitimate Separation**

With regard to the cases of transfer to another Institute or to the diocesan clergy, of separation at the end of the vows, exclaustation, voluntary departure from the Congregation or dismissal, the procedure specified by the laws of the Church are to be followed<sup>176</sup>.

<sup>174</sup> Cfr. *Speech of the Founder during the investitures and professions of Rogationists*, Messina April 21, 1907, in TUSINO, T., *Rogationist Anthology from the Writings of the Father Founder*, ad usum privatum, Rome 1985 (RA), pp. 514-515.

<sup>175</sup> Cfr. CIC 665, 2.

<sup>176</sup> Cfr. CIC 684-704.

**Article 125 - Obligation of justice and charity**

Those who legitimately leave the Institute or are legitimately dismissed, according to the previous article, cannot claim anything from the Institute for any work done in it. The Congregation, however, has to observe evangelical equity and charity toward a member who separates himself from it<sup>177</sup>.

**Article 126 – Departure or dismissal during the period of temporary vows**

A religious who with right conscience, matured in prayer, reflection and dialogue with the Spiritual Father, thinks that he cannot persevere, at the expiration of his temporary vows, may freely leave the Congregation<sup>178</sup>.

At the expiration of temporary vows the Major Superior, with the opinion of his Council, for a just cause, may not admit a religious to the renewal and to the ensuing perpetual profession<sup>179</sup>.

If the departure or dismissal from the Congregation for compelling reasons and causes were to occur during the time of the vow, the provisions of the Universal Law are to be observed<sup>180</sup>.

**Article 127 - Re-admission into the Congregation**

He who at the end of the novitiate or after his profession, legitimately left the Congregation, may be readmitted by the Superior General, with the consent of his council, without the obligation of repeating the Novitiate. The Superior General, however, will establish a period of probation before the temporary profession of vows, and the duration of the temporary stage before the perpetual profession in accordance with the universal Law. The probation time before the temporary profession must be not less than three months and the duration of temporary profession must not be less than one year<sup>181</sup>.

---

<sup>177</sup> Cfr. CIC 702, 1-2.

<sup>178</sup> Cfr. CIC 688, 1.

<sup>179</sup> Cfr. CIC 689, 1.

<sup>180</sup> Cfr. CIC 688,2.

<sup>181</sup> Cfr. CIC 690, 1.

He keeps the Superior General informed on the acts of the Apostolic See which concern or may concern the Congregation.

**Article 165 - Visitor**

The Superior General, with the periodicity provided by the Norms, visits the Congregation, personally or by entrusting the task to a Visitor, a perpetually professed priest, appointed by him with the consent of his Council. The purpose of the visit is to promote the spiritual and apostolic life of the Congregation<sup>208</sup>.

**Article 166 - General Postulator**

The General Postulator is the perpetually professed priest whom the Superior General, with the consent of his Council proposes to the Apostolic See for appointment. He takes care of the Postulation of the causes of canonization of the Congregation.

**Article 167 - General Archivist**

The General Archivist is the religious appointed by the Superior General, with the opinion of his Council, to handle the central archive of the Congregation.

**CHAPTER IV. CIRCUMSCRIPTIONS****Article 168 - Nature and constitution**

The unity and communion of the whole Congregation are the supreme goods to be maintained and pursued with full commitment.

In order to disseminate and implement in a better way the charism and mission in different places and cultures, the Congregation is divided into parts or Circumscriptions. These constitute the immediate parts of the Institute, under a Superior, and are canonically erected by the Superior General with the consent of his Council<sup>209</sup>.

**Art 169 - Principle of subsidiarity**

While enjoying the appropriate independence in exercising the powers granted to them by the proper law, the Circumscriptions express the principle of subsidiarity, according to their shared roles and responsibilities. Thus the network of relationships constitutes the fabric of life of the Congregation and becomes the basis of a real communion between confreres, making possible the acknowledgment of the variety of forms in expressing the common vocation and mission.

---

<sup>208</sup> Cfr. CIC 628, 1.3.

<sup>209</sup> Cfr. CIC 621.

with the law, when, for whatever reason, the office of Superior General becomes vacant.

#### **Article 159**

The Councilors and General Officers elected directly by the General Chapter may resign from their office before the General Chapter: due to resignation accepted by the Superior General with the consent of his Council, or because of prolonged inability or dismissal from office decided by the Superior General with the consent of his Council and the approval of the Apostolic See.

#### **Article 160**

If the office of a General Councilor or the Treasurer General becomes vacant, the Superior General appoints a replacement with the consent of the Council after consultation with the Superiors of Circumscription.

### GENERAL OFFICERS

#### **Article 161 - General Treasurer**

The General Treasurer, elected among the perpetually professed religious, administers the properties of the Congregation under the direction of the Superior General. He has the power to make acts of ordinary administration. He performs his duties with honesty and professionalism; his term of office is six years and he may be reelected<sup>207</sup>.

#### **Article 162**

The General Treasurer is elected by the General Chapter among the Religious who have reached 35 years of age and 10 years of perpetual profession.

#### **Article 163 - General Secretary**

The General Secretary is appointed by the Superior General with the consent of his Council, among the perpetually professed priests; he has the task of compiling, preserving and keeping in an orderly way all documents and acts concerning the Congregation.

#### **Article 164 - General Procurator**

The General Procurator, appointed by the Superior General with the opinion of his Council, takes care of the matters of the Congregation in relations to the Apostolic See, upon mandate and in accordance with the Superior General.

<sup>207</sup> Cfr. CIC 636, 1-2.

## PART FIVE GOVERNMENT AND ADMINISTRATION

### CHAPTER I. THE SERVICE OF AUTHORITY

#### **Article 128 - The Divine Superiors**

*"All present and future Rogationists will always hold the Eucharistic Heart of Jesus and the Immaculate Blessed Virgin, as immediate, absolute, actual Superiors [...]. This ineffable grace of the double divine, celestial, absolute superiority, effective and immediate, invisible to the senses, but visible in all the legitimate external directions is to be held as a holy secret of the Institute."*<sup>182</sup>

For this reason, every year we renew the consecration to the Divine Superiors on the Feast of the Name of Jesus and on July 1.

#### **Article 129 - Obedience to the Holy Father**

A qualifying aspect of the ecclesial communion is the adhesion of mind and heart to the Magisterium of the Pope and Bishops, lived in loyalty and clearly witnessed before the People of God<sup>183</sup>.

We serve the Lord in the Church, according to the consecration and mission received, in obedience to the Supreme Pontiff, our highest Superior, also because of the vow of obedience<sup>184</sup>.

#### **Article 130 - Structure of the Congregation**

The Congregation is divided into the General Curia and Circumscriptions. Circumscriptions are differentiated into Provinces, Quasi Provinces, Delegations and local Communities.

The supreme authority of the Congregation is exercised in an ordinary way by the Superior General and by the General Chapter<sup>185</sup> in accordance with Article 139<sup>186</sup>.

Provincial Chapters are granted particular powers within the Province, under the proper law<sup>187</sup>.

The General, Provincial, Quasi Provincial and Local Government is exercised with ordinary power by a Superior assisted by his Council.

<sup>182</sup> Cfr. *Small Regulation according to the two proclamations* [1913], in RA, pp. 359-360.

<sup>183</sup> Cfr. VC 46; CIC 678.

<sup>184</sup> Cfr. CIC 590,2; DI FRANCIA A. M., *Declarations and Promises*, 15<sup>th</sup>, in *Scritti*, V, pp. 595-596.

<sup>185</sup> Cfr. CIC 622.

<sup>186</sup> Cfr. CIC 631, 1.

<sup>187</sup> Cfr. Art. 171; 174.

**Article 131 - Authority as a service**

Authority in the Congregation is exercised in the name and in imitation of Christ as a service to the brethren (cf. Mk 10: 43-45), to search for and carry out the will of the Father. This service is aimed at promoting charity, coordinating the efforts of all, animating, orienting, deciding, and correcting for the full accomplishment of the mission.

According to the tradition of the Institute, the Communities are guided by a religious priest who, by the grace of priestly ministry and pastoral experience, supports his brothers and directs their action. At the beginning of his mandate, he is required to make the profession of faith<sup>188</sup>.

Superiors at all levels of government share in the one and same authority and exercise it in communion with the Superior General, for the benefit of the entire Congregation. Thus, while promoting the good of the individual communities, they are solicitous for the unity, the growth and the improvement of the entire Congregation.

**Article 132 - Powers**

It is the responsibility of the local Superior to allow religious to preach in the Churches and oratories of the religious Houses<sup>189</sup>.

It is the competence of the Major Superior to grant dimissorial letters for the diaconate and priesthood<sup>190</sup>, and authorize his religious to publish writings that deal with religion and morals<sup>191</sup>.

**Section 133 - Unity and decentralization**

The common mission which we share calls us to participate responsibly at the various levels in the choices of the entire Congregation. Therefore, those who exercise the service of authority favor this participation in the ways provided by law.

The decentralization of the Congregation conjoins together the unity of the Institute and the proper autonomy of its parts, according to the principle of subsidiarity, through an appropriate distribution of responsibilities and powers.

**Article 134 - Disputes**

If a dispute arises between religious or Houses, the first instance judge is the Superior of the Circumscription. If it is a dispute between two Circumscriptions, the Superior General is the first instance judge<sup>192</sup>.

---

<sup>188</sup> Cfr. CIC 833, 8.

<sup>189</sup> Cfr. CIC 765.

<sup>190</sup> Cfr. CIC 1019, 1.

<sup>191</sup> Cfr. CIC 832.

<sup>192</sup> Cfr. CIC 1427, 1-2.

consent of the diocesan Bishop is also required; for the suppression his consultation is sufficient<sup>204</sup>.

**Article 155 - Resignation**

If the Superior General feels that he should resign from office, after informing his Council, he will present his reasons to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, to which pertains whether to accept or not the resignation<sup>205</sup>.

In the same way if the necessity should arise for the Superior General to be deprived of his office, the Councilors will refer the case to the Holy See, submitting themselves to its decisions. Meanwhile they will observe strict confidentiality on the matter.

**GENERAL COUNCILORS****Article 156 - General Councilors**

The Superior General, in the service of leadership and governance of the Congregation, is supported by the Councilors who constitute the General Council of the Congregation.

In full communion with the Superior General, they share his concern for the common good of the entire Congregation, the formation of its members, the union and solidarity between the different Circumscriptions, the promotion of the mission in the Church and in the world.

The General Councilors carry out the tasks of their office in harmony of purpose and fraternal sharing; they are obliged to diligently keep confidential all that is related to their office<sup>206</sup>.

**Article 157**

To the office of Councilors are elected priests with at least ten years of perpetual profession, outstanding in their virtue, doctrine and competence in the duties entrusted to them.

**Article 158 - Vicar General**

The Vicar General is elected by the Chapter among the General Councilors; he shall be a priest and have at least 10 years of perpetual profession. He:

1. substitutes the Superior General whenever he is lawfully impeded;
2. assumes complete responsibility of the Congregation, takes care of the ordinary administration and convokes the General Chapter in accordance

---

<sup>204</sup> Cfr. CIC 609, 1; 616, 1.

<sup>205</sup> Cfr. CIC 187; 189.

<sup>206</sup> Cfr. CIC 127, 3.

The Superior General is the father of the Congregation. He animates, governs and administers according to the universal and proper law.

Inspired by the pastoral charity of Christ, the Good Shepherd, he leads the Congregation so that it grows in holiness and fidelity to the mission according to the teachings of the holy Founder, and its apostolate may reach the greatest expression and effectiveness. He is outstanding in love for the Church and for the Congregation, in charity, prudence, and proven ability to govern.

#### **Article 150 - Election and term**

The Superior General is elected among the priests; he must have at least ten years of perpetual profession and be at least forty years old; he holds his office for six years and may be re-elected, but not beyond the second consecutive term<sup>199</sup>.

#### **Art 151 - Interpretation of the Constitution**

The Superior General cannot authentically interpret the Constitutions<sup>200</sup>; but he can exempt an individual religious, a Community, an entire Circumscription and even the whole Congregation from the observance of some disciplinary point for a limited time (*ad tempus*)<sup>201</sup>.

#### **Article 152 - Authority over the entire Congregation**

The Superior General has ordinary authority over the entire Congregation, over all the Circumscriptions, over every House and Religious. He exercises his authority in conformity with the universal and proper law<sup>202</sup>.

In the government of the Congregation he is assisted by the General Councilors, by the General Treasurer and by the other General Officers.

#### **Article 153 - Subdivision of the Congregation**

It is the competence of the Superior General, with the consent of his Council, after an appropriate consultation (*apta consultatio*), to divide the Institute into parts, establish new ones, unite those already constituted, change their delimitation or suppress them<sup>203</sup>.

#### **Article 154 - Erection and suppression of a House**

It is for the Superior General, with the consent of his Council, after consultation or upon proposal of the Superior of the Circumscription concerned, to erect or suppress a House. For the erection, the written

<sup>199</sup> Cfr. CIC 624, 1-2.

<sup>200</sup> Cfr. CIC 587, 2.

<sup>201</sup> Cfr. CIC 86; 90.

<sup>202</sup> Cfr. CIC 622.

<sup>203</sup> Cfr. CIC 581.

#### **Article 135 - Major Superiors**

Major Superiors are: the Superior General, the Provincial Superiors, the Superiors of Quasi Provinces, their Vicars<sup>193</sup> and those who are expressly appointed as such by the Superior General with the consent of his Council.

In order to be validly elected or appointed Major Superiors one should be priests with at least 10 years of perpetual profession and 35 years old.

#### **Article 136 - Elections and Voting**

For the validity of Chapter Acts, the presence of at least two thirds of the members is required. All, however, must be regularly summoned.

With regard to elections and other matters, has the force of law all that pleased the absolute majority of those present, when no different majority is provided. When it comes to other matters, in the collegial acts, if after two ballots the votes are equal, the President can break the tie with his vote<sup>194</sup>.

The absolute majority is achieved when it is more than half of those present.

#### **Article 137**

In all the procedures of a Council at all levels, the Superior presides it and votes.

### CHAPTER II. GENERAL CHAPTER

#### **Article 138 - General Chapter**

The General Chapter expresses the participation and concern of all the Confreres. It has the supreme authority in the Institute and must be composed in such a way to represent the entire Congregation so as to be a real sign of its unity in charity<sup>195</sup>.

#### **Article 139 - Tasks and objectives**

The essential task of the General Chapter, in a dynamic and creative fidelity to the charism, mission and tradition of the Institute, is to promote the renewal of spiritual life and the updating of the apostolic activities of the Congregation.

Its primary responsibility is:

1. to elect the Superior General, the Council, the Vicar and the General Treasurer;

<sup>193</sup> Cfr. CIC 620.

<sup>194</sup> Cfr. CIC 119, 2.

<sup>195</sup> Cfr. CIC 631, 1.

2. to guard the spiritual and material heritage of the Institute<sup>196</sup>;
3. to make a diligent revision of the religious life so as to solicit the Confreres to a fervent and renewed commitment to sanctification;
4. to renew and consolidate ever more the apostolic zeal for what is required by the fourth vow, in accordance with the orientations and directives of the Church;
5. to establish Norms for the entire Congregation<sup>197</sup>.

#### **Article 140 - Ordinary and extraordinary Chapter**

The General Chapter can be ordinary and extraordinary.

The ordinary Chapter is always elective and is convened every six years, the term of office of Superior General, and during the six years term when, for whatever reason, the office of the Superior General becomes vacant.

The extraordinary Chapter is convoked during the six years term for serious reasons, when the Superior General deems it necessary, with the consent of his Council.

#### **Article 141 - Convocation of the Chapter**

The General Chapter is convoked by the Superior General a year before its opening. In the absence of the Superior General, the Vicar General, or whoever, shall convene the Chapter as soon as possible so that it may be celebrated not beyond six months of the vacancy.

#### **Article 142 - Composition of the Chapter**

In the spirit of sharing and co-responsibility, we set the participation to the General Chapter according to the following criteria:

1. Members participate in the Chapter by right and by election;
2. Members by right are: the Superior General, the General Council, the General Treasurer, General Secretary, the Superiors of Circumscription and the last former Superior General;
3. Members by election are chosen according to the criteria established in the Norms. They must be more in number than the members by right.

#### **Article 143 - Election of the Superior General**

For the election of the Superior General<sup>198</sup> it is required:

1. the majority of two thirds of the votes for the first three scrutinies;
2. the absolute majority for two more scrutinies if nobody has obtained the majority of two-thirds;
3. if even the two previous scrutinies have been inconclusive, a vote is to be taken among the two candidates who obtained the highest number of

<sup>196</sup> Cfr. CIC 631, 1; 578.

<sup>197</sup> Cfr. CIC 631, 1.

<sup>198</sup> Cfr. CIC 625, 1.

votes or, if they are more than two, among the two senior by profession. If the profession is the same, among the two senior by age .

#### **Article 144 - Election of the Councilors**

For the election of the General Councilors, the Vicar General and the General Treasurer it is required:

1. the absolute majority for the first three scrutinies;
2. if the third scrutiny have been inconclusive, a vote is to be taken among the two candidates who obtained the highest number of votes or, if they are more than two, among the two senior by profession. If the profession is the same, among the two senior by age;
3. after this scrutiny, if there is still a tie, the most senior by age is elected.

#### **Article 145 - Amendments of the Constitutions**

The Constitutions express the fundamental elements of the charismatic identity, spirituality, purpose and mission of the Institute. Therefore, two-thirds majority of votes is required to propose modifications to the Apostolic See.

#### **Article 146 - Amendments of the Norms**

The Norms are of great importance for the organization of the Communities and for the regulation of activities. To cancel, modify or establish new articles of the Norms the absolute majority of votes is required.

#### **Article 147 - Acts of the General Chapter**

The General Chapter determines which of the Capitular Acts is to be brought to the knowledge of the whole Institute. It also points out which rules shall immediately come into force with the promulgation made by the Superior General.

#### **Article 148 - Responsibilities of the Chapter members**

The Chapter members are accountable to the Church and to the Congregation; they prepare themselves adequately to discharge their office; they are animated by zeal for the development of the Institute, guided by an enlightened prudence in the study of problems and finding solutions, serenely free in expressing their opinions and judgments, always in fraternal charity.

### CHAPTER III. GENERAL GOVERNMENT

#### THE SUPERIOR GENERAL

#### **Art 149 - Identity and Mission**