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1921 Regular Law of the Congregation (Partial transcript of Droit Religieux)

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Special Faculties and Indulgences.
The Congregation of the Holy Ghost and of the Immaculate Heart of Mary is a religious society, juris pontificii, of simple and perpetual vows, having as its distinctive object the evangelization of infidels, especially those of the black race, painful works, humble and toilsome ministry for which Holy Church has difficulty in finding apostolic laborers. (Const.2) It is therefore an institute devoted especially to the Apostolate.

Before explaining the Congregation itself it may be well to study the history of religious life and the Apostolate in general. Therefore this work will be divided into three parts:

1. Development of the religious life and the Apostolate down through the centuries.
2. History of our Society, its organization.
3. Its internal affairs.

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PART I

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Chapter I

The Religious State

The religious state is a state which affords efficacious means of attaining perfection. These means are the three evangelical counsels. The vows taken in religion make the practice of the counsels a permanent obligation, and hence make the religious a permanent state tending towards perfection.

We shall study that state as it is revealed, first in the Holy Gospel, second in the history of the Church, and thirdly in the Canon Law of the Church.

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Who is the Founder of the Religious State?

The religious state has as its founder and first model Jesus Himself. It is part of His law of love. The marvels of love realized in the new law were foreshadowed in the old law. We know that the counsels were practiced among the Jews, as a means of sanctification. We know for example that the sons of the prophets lived under the yoke of obedience. Some of the most celebrated characters of the old dispensation preserved their virginity, such as Elias, Daniel, and St. John the Baptist. These were however only foreshadowings of that which was reserved for the law of grace.

When did Jesus found the Religious State?

Jesus instituted the state in which Christians profess to tend to perfection when He showed how we can consecrate ourselves perfectly to the service of God by the practice of the three evangelical counsels.
This institution, precious because it came from our Saviour, rendered more attractive to generous souls because of the praise bestowed on it, ought to be fruitful of good forever under the living influence of the Holy Ghost.

1. Poverty was commended in the words of our Lord, "If thou wilt be perfect, go sell what thou hast and give to the poor."

2. Of Chastity our Lord said, "There are eunuchs who made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it." All cannot take this doctrine, but those generous souls who under the inspiration of the Holy Spirit do understand it, are invited to follow it and thus promote their eternal interests in the kingdom of heaven. This same counsel is again solemnly reiterated by St. Paul in the name of our Saviour.

3. Religious obedience is taught in the following short but clear words, "Come, follow Me." Every apprentice, says St. Thomas, needs a master and a model. In the new law, Jesus Himself is given to us as such by His Father. To be perfect we should strive to do as He did, and not only keep the commandment but also embrace the counsels.

The stability necessary for a state is hinted at in the words of Jesus when He tells us to sell all that we have. He surely does not that we are to begin again to lay up earthly treasures. The comparisons He uses in reference to chastity imply permanent chastity. Finally, the peremptory manner in which He offers to be our Master indicates that He expects us to serve Him forever.

In whom do we find the first model of the religious life as taught in the Gospels?

The first and perfect model of the religious life is Jesus Himself. Some are expected to imitate Him only in the observance of the commandments; for others, imitation of Him must consist in the practice of the evangelical counsels. This phase of the life of Jesus the Church perpetuates in the religious state.

Can you show how Jesus practiced the evangelical counsels?

This can be easily done:

1. He was ever a virgin and wished to be born of a virgin. He confided His mother to the care of the virgin apostle in preference to the others. In all the attacks launched against Him down through the centuries none dare to attack His morals.

2. Poverty was the distinguishing mark by which the shepherds were to recognize Him in the cradl. He was known as the son of a laborer. He had not where to lay His head during His ministry.

3. Of His obedience the gospels speak in the nearest terms: "He was obedient unto death, even to the death of the cross." To imitate Jesus in the practice of these counsels is what constitutes religious perfection. That is the purpose and grand ideal of the religious life.

Did Jesus immediately find disciples to follow Him in the practice of the religious life?

Yes, the religious life had disciples from the very beginning and you can see its influence on almost all who came in contact with our Lord. Above all others who imitated Jesus we must place Mary. Tradition holds her up as the great exemplar of evangelical perfection.
If the love of one virtue more than of others helped to fill the monasteries, it surely was virginity, made so lovely in the lives of Jesus and Mary.

After the B.V. Mary must be mentioned the Apostles. "Behold," cries out St. Peter, "we have left all things and followed Thee." The friends of Our Lord in Bethany and the holy women were of that nucleus of Christians who put all they possessed at the feet of the Apostles and led a life in common.

Was the Religious State fully organized from the beginning?

No, for Jesus was content to determine the various elements which should serve in the future for the formation of the numerous and diverse societies which would make the religious state illustrious down through the ages. He sowed the seed, the Church watched over it and cultivated, so that it bore fruit, some 30-, some 60-, and some 100-fold.

The Religious State in Church History

Now did the religious state develop in the Church?

The religious state was the normal development in the Church of the seed planted by Our Saviour Himself. The religious state was of divine origin, and the Church could not suppress it, nor impede its development, nor modify its essentials. But the alone will ever exercise complete control over that state, both as to the foundation of orders and congregations, of whose opportuneness she shall be the judge, and also the organization of such orders as already exist. Of any change that may be necessary, because of change of time, place, or circumstance, she shall always be the judge. What was necessary in matters of religious discipline yesterday may not be necessary today, or in time may have to cede to new regulations more adapted to the times. The fundamentals will ever remain the same, but the Church can always change the disciplinary regulations of religious life.

Nowhere do we see better illustrated the fruitfulness of God's work than in religious life. The Church never directly founded a religious order. She is content to give to the world Christ's doctrine in perfection and allow the Holy Ghost to develop it in the souls of men. First she encourages the individuals in whose souls the seed has taken root. When they form into a group she takes precautions to moderate their zeal, or to correct anything rash or impractical in their plans. Finally she receives with all kindness the prospective founders and assists them by her prudence and experience in the organization of a congregation.

Did the religious life develop rapidly?

No, the development of the religious life was slow in the beginning of Christianity, and for several centuries. It developed first among the women who were called virgins and then among the men who were called ascetics. Both were given a special rank in the Church between clerics and laymen.

What were the most primitive forms of religious life, and when did they develop?

The most primitive forms of religious life were ANCHORITISM and CENOBITISM. The anchorites were hermits who led a solitary life and the cenobites on the other hand, led a common life.
The modifications which were brought about in religious life down through the ages seem to have been brought about by the exigencies of the times. But the Church always insisted upon the evangelical essentials.

Have modern religious societies any peculiar characteristics? The modern religious societies founded within the last three centuries are distinguished from the old contemplative orders essentially by their greater external activity. At the present time the tendency is to multiply the foreign mission societies. To be able to be free for external ministry community discipline is becoming less rigorous.

Did religious life develop equally among women? Yes, with this difference that the female religious kept more closely to their monastic life when the monk was already getting out of the monastery and into ministry. It was not until the 16th century that the nuns began to modify their complete separation from the world. The Ursulines (1556) began to receive young women into their houses for educational purposes. The cloister however was still considered essential for the perfection of the nun. Therefore when St. Vincent de Paul founded his Sisters of Charity he broke from the old traditions of Sisterhoods. His step brought a veritable evolution in the religious life of nuns and the tendency was from that forward to establish congregations for external works of mercy.

What other classification can be made of religious societies? They are divided into: 1) Contemplative, 2) Active, 3) Mixed, according as the members are expected to sanctify themselves, by contemplation or by their active ministry work, or by a combination of both.

Are these three classes of religious societies found contemporaneously in the history of the Church? No, for all the religious of the first ages of the Church led a purely contemplative life. It was only exceptionally that they went out into the world. They helped others only by their prayers and mortifications. Little by little either because the faithful themselves came to the monasteries, or because providential circumstances demanded it, or because the Holy See ordered it, the rules of cloister became less strict. Only later, by a kind of gradual evolution, the mixed and active forms of religious life for the education of youth, the performance of works of mercy, the propagation of the faith in pagan lands. The intensity of religious life in the middle ages gave such impetus to the Mendicant Orders who led a mixed life, whereas the crusades gave the Church the military orders who represented the first forms of active religious life. Whilst in modern times the contemplative orders still exist, the mixed form of religious life is more prevalent.
The religious state according to Canon Law

How does Canon Law distinguish the different religious bodies? Canon Law recognized at present three general classes of religious bodies: Orders of Regulars, Congregations of Religious, and Pious Associations.

How are these three distinguished from each other? Order denotes a religious organization in which solemn vows are taken. Its members are called Regulars. The orders are mostly old organizations. The Church rarely recognized the vows of modern societies as solemn. Moreover the Orders enjoy numerous privileges which the Church does not care to extend to new societies. Religious Congregation denotes an organization in which simple vows are taken; whether they be temporary or perpetual matters not. NB: Societies which take no vows are not religious congregation and their members cannot claim the title of religious. They are however governed to some extent by the canon law for religious. Among these class you have such as the Sulpicians, Lazarists, etc. (C. Law 673, 681) Pious Associations are societies of laymen organized in the world to promote some pious cause. They are 1) Third Orders, 2) Congratinities, 3) Pious Unions or Societies such as Altar Societies. Here we have nothing to do with the Pious Associations.

What are the essentials required by canon law for the religious orders?

1. Public vows either simple or solemn which render permanent the practice of the evangelical counsels.
2. Definite approbation by the proper ecclesiastical authorities.

What has the Church determined in reference to the requisite approbation of religious societies?

The Church was content for a long time with giving tacit approbation. That at least always seemed necessary as an essential of the religious state. But to prevent indiscreet foundations, Innocent III in 1216 and Pius X in 1906 decreed that the Church would disapprove all religious societies which would not take steps to obtain the explicit permission of the Holy See. (Canon 492). No Bishop can allow a new congregation to be founded in his diocese until he first obtain the permission of the Holy See through the Congregation (Sacred) of Religious.

After that the Society has no permanent standing the Church until it has received several successive degrees of approbation which include:
1- Decretum Laudis. By this the society is raised to Pontifical Rank.
2- Decretum Approbationis. This is given to the Society after it has proven its worth by some time of trial.
3- Approbatio Constitutionum. This is sometimes given with the approbation of the Society itself.
4- Definitive Approbation.

Was anything determined about the rules when the old Orders were approved under the canon law of 1215? Yes, when Innocent III obliged every new order to obtain pontifical approbation he also determined that every new order would have to adopt one of the four forms of rule already approved. They form the
great religious rules, the only ones called rules: That of St. Basil for contemplatives, that of St. Augustine which was of a mystic character, that of St. Benedict which favors study and activity, that of St. Francis which insists on poverty and simplicity.

But even if an order or congregation follows one of these rules Rome requires it to have constitutions which then serve as by-laws and are the real form for the life of the members.

Modern congregations which do not follow any of the ancient rules have simply constitutions which must be approved by Rome to give stability to the congregation.

Does the Church admit still the distinction between anchorites and cenobites?
No, for since the Church has been requiring explicit approbation for every religious institute, she has approved only societies in which there is vita communis with rules and constitutions.

There are some monasteries where a kind of anchorite life is led but it is very much modified with at least some form of common exercises.

Religious Profession

What is the effect of religious profession?
By profession a person dedicates himself to the religious society. Hence he thereby not only gives himself to God but also to the society by a sacred contract.

Is the religious habit necessary for religious?
The Holy See usually insists upon having a description of the distinctive habit of a congregation when she approves of it. The Jesuits are, however, for a special reason to wear nothing but the ordinary ecclesiastical garb.

Are there many persons who live a religious life without being canonically recognized as religious?
Yes, there are many such especially members of third orders and of pious confraternities.

Does the Church recognize certain spiritual relationships among religious societies?
Yes, for in some families there are three orders. 1) The first order composed of men in religion. 2) The second order composed of women in religion. 3) The Third Order composed of men and women in the world sharing in the merits and graces of the first two. This is the case with the Franciscans, the Dominicans, and the Carmelites.

Another kind of spiritual relationship exists among societies which follow the same rule but have a different constitution.

CHAPTER II
THE APOSTOLATE IN THE RELIGIOUS STATE
PART I
THE APOSTOLATE IN GENERAL

What is the Apostolate?
The apostolate is the mission which Jesus gave His Church to announce the glad tidings to all men to unite all in one fold under one shepherd. Apostolate and mission mean the same thing etymologically, hence Apostle and Missionary are synonymous terms.
Jesus was sent by His heavenly Father upon a mission of mercy, to raise up fallen mankind from sin and misery. When He was about to leave this world He confided that mission to the Apostolic College and through it to that Church whose principal see is even yet called the Apostolic See. He said to His apostles, "All power is given Me in heaven and on earth, going therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." This is the mandate of the Church giving the very reason for her existence, i.e., to perpetuate the mission of Jesus.

What is the object of the Church's existence?
The Church's mission on this earth is to bring salvation to all souls for whom Jesus died. Those souls can be divided into two classes: 1) Those already in the fold, 2) those who have not yet been initiated in the mysteries of the Kingdom of heaven.

To the first class the sacraments must be administered and ordinary instruction imparted. To the second someone must be sent to announce the glad tidings. Of them St. Paul says, "How shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have never heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" (Rom. x)

Those are considered especially missionaries who are sent to the latter as the apostles went forth to strange lands to preach Jesus crucified. Because of the analogy between their work and that of the apostles they are sometimes called Missionary Apostolic.

This title may also have originated because they are entrusted with their mission by the Apostolic See to which finally the care of all the souls reverts. The Sovereign Pontiff himself is the only Bishop of the newly converted Christians in pagan lands. Those who represent him among those neophytes are his vicars and bear the title of Vicar Apostolic, both because they represent directly the Apostolic See and because their work is Apostolic.

Do the Holy Gospels contain any instructions for missionaries?
Jesus left special instructions for missionaries which have come down to us especially in the Gospel of St. Matthew, Chap. X. What is contained in that chapter may be reduced to an Apostolic code with the following practical canons:

1. "The disciple is not above the Master nor the servant above the Lord." Therefore every missionary ought to be content with what satisfied the Lord.

2. "Fear not", persecution for the Master was also persecuted and called a devil.

3. "Nothing is covered that shall not be revealed; nor hid that shall not be made known." Therefore be not discouraged if you seem not to succeed. The word of God will have its day.

4. "That which I tell you in the dark speak ye in the light, and that which you hear in the ear preach ye from the house top."

5. You vocation may expose you to death. What then are you to do? Abandon it? No, for the Master said, "Fear not them that kill the body, and are not able to kill the soul."

6. A missionary must have great confidence in God's providence, realizing that, "not one sparrow shall fall to the ground without your Father."

7. Defend always the rights of Christianity, for Jesus said, "Every
one that shall confess Me before men I will confess him before My Father who is in heaven."

8 When the duties of our vocation call us they may cause bitter feeling even among those we love best but Jesus told His followers to expect that "A man's enemies shall be they of his own household."

9 Jesus loves his missionaries so much that what is done for them He considers done for Himself. "He that receiveth you receiveth Me."

10 Forget not that the world will try to ensnare you. "Be therefore as wise as serpents and as simple as doves."

11 Persevere unto the end—"No one putting his hand to the plow and looking back is fit for the kingdom of heaven."

Are there any parables which can be referred in a special manner to missionaries?

Yes, all those parables which show us how Jesus would have us treat sinners:

1. Parable of the good Samaritan
2. Parable of the good Shepherd
3. Parable of the lost sheep
4. Parable of the Prodigal Son

The tender words of Our Lord to sinners have led many souls to lead an apostolic life for the conversion of sinners in preference to a contemplative life.

Is the field of labor for apostolic missionary congregations still extensive? Yes, it is very extensive and the mandate of Our Lord to go forth and preach is still of sovereign and universal importance. 7,000-8,000 million souls; no. of Catholics - 548 million (Incl. Eastern Cath)

What is the first and most universal means which all men can use to increase the number of missionaries? Jesus Himself told us--it is prayer. In His compassion for abandoned souls He cried out, "Pray ye therefore the Lord of the harvest to send forth laborers into His harvest."

Have not missionaries the right to expect the help of all Christians? Yes, for all are bound to do their part in this great work of charity especially by prayer, almsdeeds and mission organization.

II

THE APOSTOLATE OF THE MONKS AND RELIGIOUS

What are the religious relative to the Apostolate? They are the volunteers who for love of God and the good of immortal souls generously put themselves at the disposal of the Apostolic See to extend the Church here below and increase the number of the Blessed in Heaven.

Religious enter that state above all to assure themselves of their
own salvation. The burden of preaching the Gospel rests on the shoulders of the Pope and Bishops. But in fact Religious have always taken upon themselves a great part of that burden.

What part have religious taken in the propagation of the faith down through the ages?
Religious have always been a powerful influence for good by their exemplary lives. But both individual religious and entire orders did much for the propagation of the faith long before orders were founded precisely for that purpose.

Three periods can be distinguished down through the ages:
1. From the 5th century to the middle ages when civilization grew up around the monasteries as in Gaul, Ireland, and England.
2. In the 12th century a new form of religious life developed, devoted to spiritual and corporal works of mercy.
3. In modern times religious congregations have been multiplied just for the foreign missions especially of India and Africa, and the Ven. Libermann may be considered one of the pioneers in that noble work.

In what works of the apostolate do the lay brothers and nuns prove most useful to the missionaries?
They prove especially necessary for the corporal works of mercy which must be performed in the missions. The apostolate is essentially a sacerdotal work. Lay religious therefore can only serve in that which is accessory.

III
THE SOUL OF THE APOSTOLATE

Where does the apostolic Spirit come from?
The source of the Apostolic Spirit is the Holy Ghost Himself; under His direction it flourishes; without Him the missionaries' efforts are in vain.

What is the great law under which the Holy Ghost converts souls?
It is the law of suffering and sacrifice. The Apostolic vocation is a call to life of sacrifice for sinners.

What are the principal apostolic virtues?
The principal apostolic virtues are: Union with God, Zeal for salvation of souls; kindness, patience, evangelical detachment and mortification.

Who are the great models of the Apostolic life?
Jesus and Mary are the great models for those who devote themselves to the conversion of sinners.
Part II

HISTORY OF OUR CONGREGATION and
ITS GENERAL ORGANIZATION.

The history of our Congregation is divided into two parts: Its original foundation, and its transformation. It was in its restoration (transformation) that it developed its present world-wide mission work.

In the second part, the following subjects will be treated:
1. Original foundation and organization
2. Transformation
3. Development after the transformation
4. Actual Organization.

Chapter I

Origin and first organization of the Society (1703-1848)

I

The Founder

Who founded the original Congregation of the Holy Ghost?
The founder of the original Congregation of the Holy Ghost was Claude Francis Poullart des Places.

Where was he born?
He was born in Rennes, France, February 26, 1679 and was baptized on the following day.

What is known of his family and ancestors?
The des Places family was not originally of Rennes but from S. Brieue where they owned an estate in Bréhan–Vencontour. That is where the father of Claude was born. After studying law at the University of Nant Nantes he went to Rennes where he married Jeanne Le Menuet. The godfather of Claude was Claude de Marbeuf, President of Parliament.

Where was Claude Francis Poullart educated?
He received his early education at the Jesuit College in Rennes (1686-1694). He received his first holy Communion in their chapel which is now the parish church of Toussaint. He was very brilliant and was chosen from a great number of students when he was but 15 years of age to pass the Grand Act. He was as pious as he was brilliant and had a special devotion to the Blessed Sacrament and the Blessed Virgin Mary.

What gave great impetus to his own piety?
His special friendship with St. Vincent de Paul who was his fellow student in the Philosophy Course, and who had a remarkable devotion to the Blessed Virgin, was a wonderful influence for good over his youthful soul.
When did God first inspire Claude Francis with the desire of embracing the ecclesiastical state? At a retreat which he made in 1677 (17 years) he determined to consecrate himself to God.

Did he ever lose sight of this calling? Yes, he seemed to have lost sight of it for a time, when to please his parents he studied law at Montes and Paris. In fact he received his licentiate in Paris and began what seemed to be a worldly career.

What brought him back to his original purpose? He made a retreat under the Jesuit Fathers and during the retreat (21 years) determined to carry out his old desire of becoming a priest (1700).

Did this choice entail great sacrifice? Claude being the only son and the heir of a noble name and a large fortune shattered by his choice of the ecclesiastical state all the grand expectation of his parents whom he loved sincerely.

What were the fruits of his generous fidelity to grace? God blessed him with a wonderful spirit of prayer and love of virtue. From that day forth he excelled in virtue, humility, poverty, mortification, and fraternal charity.

Where did he study theology? His father wished him to enter the seminary of Rennes and thus to be near his family. But he, fearing to become too much attached to his family asked to be allowed to go on to the College of Louis the Great where he had studied philosophy under the Jesuits, He made a retreat and put on the ecclesiastical garb in 1701 (22 years).

Give the dates of his ordinations. He received the Tonsure August 15, 1702 and Minor Orders June 6, 1705.

It was during the retreat for Minor Orders that he wrote his "Reflections on Death." In 1707 he was ordained Deacon and on December 17 of the same year he was ordained Priest by the future Cardinal de Bissy, who afterwards became his truest friend and adviser.

When and where did he die? Claude Francis Pouliot des Places died in the odor of sanctity October 2, 1709 in his community in Paris.

Did he leave any writings? He left very few writings but enough to manifest the sublime heights of virtue he must have attained. The writings we still have are:

1. Reflections on the truths of Religion made during a retreat.
2. A Retreat
3. A plan of Life
4. Reflections on death
5. General and Particular Rule:
Have any steps been taken to have him canonized?
Circumstances have thus far prevented any definite steps from being
taken; but the reputation of his sanctity is vouched for by many
authentic documents of the highest value; and a cardinal already
recommended his sons to have the cause introduced.

PART II
FOUNDATION OF THE SOCIETY

What is the date of the Foundation of the Society of the Holy Ghost?
It came into existence on Pentecost Sunday, May 27, 1703. From the
Archives of the Congregation we quote the following extract: "On
May 20th Claude Fransé Poullart des Places, while still an aspirant
to the ecclesiastical state, established a community and seminary con-
sacrated to the Holy Ghost under the invocation of the Blessed Virgin
conceived without sin. He studied until his ordination and then gov-
erned his Society until his death which took place on October 2, 1709.

How did the foundation of the Society come about?
Claude first interested himself in a poor student whose tuition he
paid. Then he took under his patronage three or four students for
whom he rented rooms in the neighborhood of the college of Louis the
Great. The good he did in this way pleased him so much that he rented
a house intending to lead a kind of community life with them. This
formed the nucleus of his future Society.

What was the first public act by which these poor students bound
themselves together into a society?
They (12 in number) made a retreat with their young founder and then
attended Mass in the church of St. Etienne des Gres before the famous
statue of Notre Dame de Bonne Deliverance at the close of the retreat.
This was on May 27, 1703, Pentecost Sunday. (The date of the original
Society of the Holy Ghost.

To whom was the new society dedicated?
It was dedicated to the HOLY GHOST UNDER THE INVOCATION OF MARY CON-
CEIVED WITHOUT SIN. The holy founder wished to dedicate his work
exclusively to Mary Immaculate, such was the intensity of his love
for her. But his saintly friend Grignon de Montfort persuaded him
to dedicate it to that Spirit from whom emanates true sanctity and
apostolic zeal. The mystery of Mary conceived without sin was hovert-
A to have its place in the title of the society very appropriately;
for even as the Apostles prepared for the coming of the Holy Ghost
under Mary's maternal direction, so the members of this religious
society expected to receive light and grace from the Holy Spirit
through Mary's intercession.

Was the society a RELIGIOUS CONGREGATION from its very foundation?
The society was in its foundation only a society of seculars like
the Salesians, Lazarists, etc. But if the essential elements of the
religious state did not exist by rule, they were practiced (poverty,
chastity, obedience) and therefore with little change in the form
of life it could easily be transformed into a canonical religious
congregation.
Did the foreign mission spirit exist in the society from the beginning? Yes, it was implied in the very object of the society, which was to prepare priests to minister to the poorest and most abandoned souls. The founder himself desired to go among the uncivilized nations, and secular priests from the seminary were sent to China, Tonkin, Siam, Canada and Africa.

Did the members of the society go to the missions themselves in the beginning? No, the members did not oblige themselves to go to the missions. Its purpose was very similar to that of the Sulpician Fathers and remained that way for some time. But the society made no objection to its members offering themselves for the missions, and mission work would have become part of the work of the congregation by rule, had not the union with the society of the Venerable Libermann made the congregation essentially a missionary organization.

Did Fr. Poullart leave us a rule? Our venerated founder was called to his reward too soon to finish the outlines of a rule which he hoped to develop by experience. But his REGULATIONS PARTICULAR AND GENERAL give the general lines along which he intended to develop the rule and they served as a guide to his sons when they drew up a definite rule.

What were the original arms and device of the society? The arms adopted were symbolic of the title of the society, i.e., a dove (symbolic of the Holy Ghost) hovering over an image or the monogram of the Immaculate Heart of Mary. The Blessed Virgin was moreover constituted the "Tutela Domus" and honored in a special manner as such.

What were some of the noteworthy characteristics of the original organization? A tender devotion to Mary conceived without sin, and a profound attachment to the Holy See characterized the original organization. Both of these characteristics were extraordinary and most praiseworthy at that time. The doctrine of the Immaculate Conception was defined only 160 years later and was bitterly attacked at that time by the Jansenists. It took equally great courage to insist upon loyalty to Rome at that time when the most influential men of France were tainted with Calilicnism.

Do you know the celebrated maxim of Fr. Poullart? He often repeated: "Clericus divinarum rerum studiosus, sed exper sciens. casuum habet zelum, at clericanus doctus sine nietae, prop est ut fiat hactenus et Ecclesiae rebellis."

What was the condition of the society at the death of its founder? It had already made wonderful progress. The seminary contained 70 students after only 6 years of existence and with no means of support except what Providence declared to send. That a lesson for future members?
PART III
THE SOCIETY UNDER ITS FIRST SUPERIORS

Who succeeded Father Claude François Poullart des Places as Superior of the Seminary and Society of the Holy Ghost?
James Hyacinth Garnier was his immediate successor. He was from the diocese of Rennes and was one of the first to associate himself with the founder in 1705 as director of the Seminary and a member of the new society. He died in March, 1710, a victim to the terrible privations he had to endure during the severe winter of 1709-1710.

Who was the next superior and great organizer of the infant society? Louis Boulc was the third Superior of the society. He was born August 5th, 1684, in the diocese of St. Malo and entered the Holy Ghost Seminary as a deacon in 1709. In spite of his youthful years, his recent admission to the community and the fact that he was only a deacon, he was chosen as Superior. God preserved him in that office for 33 years during which time he more than justified the choice his confères made of him as their Superior. The society was founded but it was in its infancy and at the mercy of many uncertain events. It needed an organizer who could regulate internal affairs, defend it against external attacks and in a well-defined set of rules carry out the intentions of the founder. Father Boulc was the organizer sent by God, so much so that the members were now often called Boulciens and not Holy Ghost Fathers.

What does the society owe to its third Superior? Besides acquiring for the society a good name and standing the Church he brought about:
1. The completion of a very definite rule.
2. Its ecclesiastical approbation
3. Its legal recognition
4. A great impetus in the development of its work.

What was the occasion of drawing up a definite rule for the society? The holy rule, which existed to a great extent in the traditions left by the venerated founder was drawn up by Fr. Boulc in 1733 at the request of the government when the society demanded legal recognition. To obtain a charter from the state the statutes and rule of the society had to be approved by the Archbishop of Paris and presented to the government.

When did the society receive canonical recognition? The society was founded as is usually the case under diocesan auspices. It enjoyed the confidence of the Archbishop and clergy of Paris. When in 1726 it received letters patent from King Louis XV mention is made in the document of approbation already received from Cardinal Noailles of Paris. At the request of the civil authorities, Archbishop de Vintimille gave formal approbation to the society January 2, 1734.

Did the approbation which the society received occasion any persecution from the enemies of the society? The Jansenists brought on a bitter persecution of the society because of its friendship with the Jesuits, its loyalty to the Holy See and its tender devotion to Mary under the title of Her Immaculate Conception.
The society had to carry on a terrible struggle against the Jansenists all through the 18th century. None of its members ever went over to the sect. The doctrine of the Seminary was so sound that among all the priests trained at the Seminary not one of them became an "appellant." The purity of its doctrine, its loyalty to the Holy See, its devotion at the Immaculate Conception and its zeal for abandoned souls have ever been glorious characteristics of the society. Its theological course was so sound and learned (at a time when Jansenism was rampant) that the Fathers of the Society were invited to take over a number of the diocesan seminaries; among them that of Meaux and that of Verdun.

Is any credit due to Fr. Bouic for the improvement of the financial condition of the society?

Under the administration of Fr. Bouic the financial condition of the society became as good as the work of the society would allow; for the society undertook to educate for the secular priesthood only those students who were too poor to enter the diocesan seminary. Fr. Bouic acquired the property on which the Mother-House was built.

Who were some of the greatest benefactors during those trying times?

Among the greatest benefactors of the society in the 18th century were Cardinal de Fleury, minister of state, Cardinal de Bissy, Bishop of Meaux, Archbishop Lanquet de Gergy of Sens, Prince Louis of Orleans (son of the King), Sister Thais, a Carmelite nun who had been Countess of Rapelmonde.

Who succeeded Fr. Bouic?

Fr. Bouic died on Jan. 2, 1763 and he was succeeded by Fr. Francis Becquet on February 4. Fr. Becquet was born in the diocese of Ariens on March 14, 1705. He entered the Holy Ghost Seminary in 1726 and joined the society in 1735. He was a very learned man and when in the society was placed in charge of the seminary of Verdon; Fr. Becquet was one of its theological lights. He was said in the highest esteem by the Archbishop of Paris, Beaumont and Julign.

What does the Society owe to Fr. Becquet?

Under Fr. Becquet as the fourth Superior the construction of the Mother-House was completed and a chapel built. Under him we undertook to supply the French colonies with priests and he allowed even some of the members to go to the missions. Until that time the congregation trained secular priests and sent them where they were most needed without undertaking to supply any particular mission or to send out its own members.

In 1766 the Prefecture of St. Pierre and Miquelon and in 1768 the mission of French Guiana were confided to the society. It was on this occasion that Rome gave to the superior the title of "Superior General". Fathers Glicourt and Bertout were the first two members sent officially on the foreign missions. They set out for French Guiana but were stranded on the coast of Senegal, where Fr. Glicourt was appointed Prefect Apostolic in 1761. This was the beginning of an important transformation in the society which required in the next century a complete change in its organization.

Who succeeded Father Becquet?

Fr. Becquet died October 14, 1788 and was succeeded by Fr. John Duflos, as fifth Superior General. The latter was born July 10, 1726, in the diocese of Boulogne. He entered the Holy Ghost Seminary in the year 1742 and
in 1750 he joined the congregation. He was elected Superior General November 5, 1768.

What happened during Father Duflos's term of office?
Father Duflos was elected when France was on the verge of the terrible Revolution. November 2, 1789 he saw the seminary confiscated by the state; in August, 1792, the society was suppressed and then in Sept. of 1792 after the great massacre, he saw his confessors exiled and imprisoned. Not one of them ever proved disloyal to the Church.

When and where did Father Duflos die?
Father Duflos, worn out by cares and trials but faithful to his charge to the last, breathed his last February 28, 1805.

IV
ATTEMPTS AT REORGANIZATION(1805 - 1848)

In what condition was the congregation after the Revolution? Legally it continued to be suppressed and its members were engaged as individuals in various apostolic works for abandoned souls. Canonically it continued to exist.

Was there anyone at hand to succeed Fr. Duflos at his death? Fr. Bertout who had fled to England returned to take care of the dying Superior General and after his death took up the work of reorganization. The new Superior General[6th] was born in Malingha, May 3, 1758. He was admitted to the Community as an aspirant in 1777 and was sent when still a novice with Fr. Glicourt to Cayenne. After they were stranded on the coast of Africa he returned to France and finished his Novitiate. During the reign of Terror, after ministering to the poor people in disguise he was finally detected and had to flee to England. He returned to France in 1802 and became the assistant to the Superior General when he succeeded.

What does the congregation owe to Fr. Bertout? He saved it from total extinction and obtained a renewal of both the legal and canonical approbation of the society. The relations Fr. Bertout was obliged to enter into with the Holy See in reference to the missions in the French Colonies brought the congregation to the attention of the S.C. of the Propaganda which desired a copy of the rules. Fr. Bertout sent a copy of the rules to Rome and profited of the occasion to ask for a renewal of the approbation of the same. Cardinal Consalvi answered that the Popes found the rules very practical for the training of apostolic priests. But he requested that a clause be inserted in the rules expressing the dependence of the Congregation on the Holy See in matters pertaining to the Missions. This was done on the rules received Pontifical approbation February 7, 1844.

When did Father Bertout die? He died December 10, 1834. Both the French government and the Holy See expressed their sympathy to the Congregation on the occasion.
Who succeeded Father Bertout?
Father Fourdinier succeeded him as the 7th Superior General. He was born in the diocese of Boulogne Aug. 31, 1788. Through Fr. Bertout he came to Paris and later joined the Congregation. On Dec. 25, 1832 he was elected Superior General.

What were his plans in reference to the society?
He tried to reorganize the society in a most radical manner and to make all the members missionaries. His idea was one day to be carried out, but the time was not appropriate. He addressed a circular to all the clergy in the French colonies asking them to enter the society, by promising to modify the novitiate and the rules of poverty in their favor. He did not however succeed in this.

Who was Fr. Fourdinier's successor?
Fr. Warner was elected Superior general on Jan. 7, 1846. He was born in the diocese of Rennes on May 30, 1795. Sent to Bourbon by Fr. Bertout he gave first Holy Communion to one who was destined to be one of the first companions of the Ven. Libermann in the foundation of the congregation of the Immaculate Heart of Mary, Frederick LeVavasseur. After returning to Europe on account of his health, he joined the congregation in 1835. He had accepted the office of Superior General only on condition that he could resign to Fr. LeGon when the latter became free to accept it, which was April 28, 1846. He then became assistant to the Superior General and lived until 1865.

Who was Father LeGon?
When called upon to govern the society he was not yet a member of it; but the members had learned to know him and esteem him very highly during a sojourn of several years which he had made at the seminary. At the end of Fr. Fourdinier's administration the congregation was passing through a terrible crisis and none of the members felt able to guide its destinies. They called upon Fr. LeGon who was then Vicar-General of the diocese of Rennes to take their interests in hand and he consented to do so, on condition that the Papal Nuncio, the Archbishop of Paris and the Minister of Worship approved of the move. He took office on May 17, 1846.

What was the result of this experiment?
It almost proved fatal to the Congregation. Although a very capable man Fr. LeGon was a stranger to the internal affairs of the society. He proceeded to carry out the plans of Fr. Fourdinier which would have entailed an entire change in the spirit of the Congregation. In many points his plans were identical with those Fr. Libermann carried into effect a few years later. He proposed to receive as members only those who were willing to go to the missions; to have a novitiate of two years, to open a juniorate and seniorate, to establish community life on the missions, to make the Mother House the centre of administration upon which all the mission superiors were to depend. He introduced however two destructive elements; they were: relaxation of the obligation of poverty, and the establishment of a second order.

Fr. LeGon's efforts failed and he found himself obliged to resign in February 1848.
Who was the last Superior General of the original Holy Ghost Society? Fr. Monet was chosen as the 10th and last Superior General of the Society before it was united to the missionaries of the Immaculate Heart of Mary and given a new life and spirit by the Venerable Francis Mary Paul Libermann. From that time forth the Congregation of the Holy Ghost started upon a new career as a real religious Congregation.

Can you point out the gradual steps of the Holy Ghost society up to the adoption of its new form of life?

1. The first step towards making the members themselves missionaries was taken by Fr. Becquet when the Fathers were asked to take charge of the missions of St. Pierre and Miquelon off the coast of Canada in 1766, and in 1777 of the mission of French Guiana. Fathers Glicourt and Bertout were the first missionaries of the Holy Ghost.

2. Fr. Glicourt was named Prefect Apostolic of Senegal in 1779 by an extraordinary act of Providence after he had been dropped in Senegal by a wreck on his way to French Guiana.

3. In 1820 the French Minister of the colonies notified the government that the ecclesiastical affairs of the colonies were to be administered through the Congregation of the Holy Ghost.

In 1824 this was approved by Rome.

4. In 1836 Fr. Fourdinier had the following clause inserted into the rule: "Nunc sodalitii est insuper curan gerere missionum coloniarum gallicarum, tum per sodales, tum per sacerdotes ad id munus in suo seminario formates."

CHAPTER II
TRANSFORMATION OF THE CONGREGATION

I
The Venerable Libermann

Who was the founder of the Immaculate Heart of Mary society? Francis Mary Paul Libermann.

Who was destined by God to bring about a great transformation in the Congregation of the Holy Ghost? The Venerable Francis Mary Paul Libermann, who by every right may be called Refounder or second Founder of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary.

When and where was he born?
Jacob (after baptism Francis Mary Paul) Libermann was born in Saverne, Alsace, on April 12, 1802, the son of a Jewish Rabbi. In the tenderest years of his youth this delicate child lost his mother and had to suffer from a heartless step-mother. His father impressed with little Jacob's piety and keen intelligence prepared very early to train this son to be his own successor. He himself gave him lessons in the Talmud and later sent him to the rabbinical school in Metz.

How did he come to be converted to our holy religion? At Metz he lost all faith in the religion of his fathers and was gradually drifting into rationalism when God's grace took hold of his soul. His attention was first drawn towards Christianity when his own brother Samson was converted. In his attempt to regain him to Judaism he was himself drifting towards Christianity. A short time after this a
Hebrew book fell into his hands which happened to be a translation of the Holy Gospels in Hebrew. The final determination to investigate Christianity came after reading a book of J. J. Rousseau which was never intended to serve as an apology for Christianity. Accordingly he went to Paris to consult Mr. Druch, a friend of his family and a man well versed in Judaism, who had recently been converted to the Catholic religion.

When was he baptized?
He was baptized in Paris on Christmas Eve, 1826 and received his first Holy Communion on Christmas. He took at Baptism three very significant Christian names: Francis, Mary, Paul.

Where did he make his ecclesiastical studies?
He commenced them at the Seminary connected with Stanislaus College in Paris. He received tonsure June 9, 1827 at Notre Dame, Paris; Minor orders were conferred on him Dec. 20, 1828. He had been accepted in St. Sulpice towards the end of 1827 and was progressing splendidly when he was stricken with epilepsy. By this he became irregular and since the malady was considered incurable all his hopes of ever becoming a priest were apparently blighted. He was however kept by the Sulpician Fathers at their house in Issy, where he did wonders to elevate and keep high the standards of Christianity. His influence for good even as a mere student was marvelous.

In what other manner did he spread the good odor of sanctity?
By his spiritual letters his influence for good was felt far and wide. The beautiful soaring spirit of St. John the Evangelist seems to per- meate many of his letters, which were evidently the result of profound meditation on the writings of the beloved disciple. Those letters were prized as precious relics by some of his correspondents who later on became distinguished dignitaries in the Church.

In what way did his proficiency in the spiritual life especially mani- fest itself?
As a spiritual director his proficiency in the spiritual life was also made manifest. Although he was only in Minor Orders, the Sulpician Fathers recommended him to the Jesuits as Novice Master when they were about to open a Novitiate at Rennes. He was in charge of their Novi- tiate from early in August, 1827 until November 1829.

Was there anything manifestly providential about his early Christian experiences?
God usually prepares a soul which He has destined for some great work. Why then, we may ask, was this holy youth stricken with such a terrible malady just as he was about to enter forever the gates of the sanctuary (on the eve of the ordinations to the subdiaconate)? why was he allowed such a varied spiritual career? It was not an ordinary event for a poor sick convert to be called to direct souls of all classes. Evidently God was all the time preparing him for some great work.

How long was the Ven. Libermann afflicted with epilepsy?
The first symptoms of the disease appeared in Feb. 1827. A year later it came upon him with all its horrors. On Feb. 7, 1838 he suffered the last severe attack. His final cure he attributed to Our Lady of Loretto.
When did he receive Major Orders?
He received the Subdiaconate June 5th, 1841, just fourteen years after he was tonsured. Bishop Raees, Coadjutor of Strasburg, who had ordained him subdeacon, ordained him deacon the following August. Bishop Mieland of Amiens ordained him to the priesthood September 19, 1841.

Did he leave any other spiritual writings besides the four volumes of spiritual letters preserved by his sons?
The following is a list of the spiritual writings of the Ven. Libermann:
1. Memoirs on the three last years of the life of Mr. Francis Lieven, a holy deacon of St. Sublice (written in 1837-1838).
2. Instruction on prayer; on the interior life (1837-1838).
4. Instructions on the Spiritual Life, etc. (1841-1846).
5. Memoir addressed to the Bishop of Guadeloupe, Martinique, and Reunion.
6. Instructions to missionaries (1851).

What spirit permeates the writings of the Ven. Libermann?
That same sweet spirit of solid piety; that same tender affection and solicitude for the salvation of souls which characterized Poullart des Places runs through the writings of the Ven. Libermann.

When and where did he die?
He died in the odor of sanctity, Feb. 2, 1852 at the Mother House in Paris on the feast of the Purification which happened that year to fall on a Monday, the day dedicated to the Holy Ghost, thus uniting in death what he had blended so beautifully during his life, devotion to the Holy Ghost and the Immaculate Heart of Mary. His mortal remains have been preserved in Chevilly since 1864.

How far has the cause of his beatification advanced?
He was declared venerable by Pope Pius IX on June 1, 1876. His writings were all favorably passed upon by the Sacred Congregation of Rites and his practice of virtue was declared heroic on June 19, 1910. Since he is recognized by Rome as a religious Founder not as many miracles will be required as for ordinary holy persons.

What was the great work accomplished by the Ven. Libermann?
He founded the missionaries of the Immaculate Heart of Mary and through the instrumentality of his Congregation brought about the complete transformation of the Congregation of the Holy Ghost.

How did he come to found the Congregation of the Immaculate Heart?
The idea of founding this society was originally not his own but that of Frederick LeVasseur and Eugene Tisserand who in 1838 consulted him on the subject. They were both Creole seminarians, the former from Bourbon and the latter from S. Domingo. At home they had seen the wretched condition of the negroes who received no religious instruction and they wished to do something to better their condition. Mr. LeVasseur went to Rennes during the vacation of 1838 to consult Mr. Libermann and on Feb. 2, 1839, he had the cause of the poor negroes recommended to the prayers of the Confraternity of Our Lady of Victories in Paris.
What made the Ven. Libermann interest himself in this project of the two Creole seminarians so extraordinarily? He was given some clear light on the subject whilst at prayer on the feast of Ss. Simon and Jude, October 28, 1839. From that day forth his whole heart and soul were in the project. He immediately set out for Rome where he arrived on January 5, 1840. Lodged in a miserable garret, he drew up a memorandum to present to the Propaganda. While awaiting an answer he drew up a provisional rule and wrote his spiritual commentary on the Gospel of St. John. After satisfactorily completing his business in Rome he set out for a pilgrimage to Loretto. His cure and providential events which followed he ascribed to Our Lady's intercession. That is one of the reasons why Loretto has been so dear to his sons and why one of them undertook to defend it so nobly. The holy youth left Loretto on January 8, 1841, and was received into the seminary of Strasburg without having solicited admission. He was ordained priest by Bishop Mieland of Amiens who allowed him to open a Novitiate in his diocese of La Neuville.

What is the actual date of the foundation of the society of the Immaculate Heart? On Saturday, September 25, 1841, the Ven. Libermann said Mass at the Shrine of Our Lady of Victories at which the first members assisted. They were Messrs. LeVasseur, Tisserand, and Collin. That was the first Community Mass and the members proceeded at once to open the Novitiate at La Neuville. At the same shrine the Ven. Founder was given very soon his first African mission. In grateful memory of these events the Fathers of the Congregation have always fostered devotion to Our Lady of Victories and established the shrine and Confraternity in the missions and parishes confided to their care.

What was the Canonical status of the new society? It was established under diocesan auspices but before the time care to obtain formal approbation from Rome it was united to the congregation of the Holy Ghost.

Was the new society canonically a RELIGIOUS CONGREGATION from the very beginning? Although the members practiced the evangelical counsels from the first day they went into community, they did not take public vows and were not therefore religious according to canon law.

What were the first missions confided to the little society? The first mission confided to the society was that of the "Two Guineas", which extended from Senegal to the Orange River with no limits in the interior. This mission was thrown open to the society by Bishop Barron, one-time Vicar General of Philadelphia, who took up African mission work at the suggestion of the American Hierarchy to save the liberated slaves returning to Africa. Bishop Barron seeking missionaries went to the shrine of Our Lady of Victories where he very providentially met Fr. Libermann who was praying for a field for his zealous sons. The first real African missionaries of the society set out with Bishop Barron for Africa, Sept. 13, 1843. There were 7 Fathers and 3 brothers (laymen). Before long Bishop Barron had to leave Africa; all but one of the Fathers died and mission was confided directly to the society with the only surviving member in Africa as Superior.

*priests.  #subdeacon.
The honor of being the first missionary of the society belongs to Fr. James Laval, at one time a physician and then a secular priest who became a disciple of the Ven. Libermann and set out for Mauritius. The cause of his beatification was opened June 26, 1918.

Fr. DeVasques had set out for Bourbon in 1842 and Fr. Tisserand with two companions went to S. Domingo the same year.

How did the society happen to accept lay-brothers?
When the first missionaries were leaving Bordeaux for the mission of Guinea three laymen asked to be allowed to accompany them to the mission to assist the. Their names were Joh, Gregory, and Andrew, and they proved very useful and relieved the Fathers of work that would keep them from their sacred ministry. The Ven. Founder found this very practical and created a new class of members called Coadjutor or Lay Brothers.

#2 The union of the two Congregations

What do you mean by the union?
The ancient society of the Holy Ghost lost most of its pristine vigor in the struggle for existence it had to go through during the French Revolution. It had however a legal and canonical status which counted for much. The young society of the Immaculate Heart had a very similar end to that of the older organization, but it had no legal and canonical standing. Each had what the other needed; each lacked what the other could supply. By the disposal of a wise providence there were the two elements of one grand organization, which in fact did develop out of the union of the two.

How was the union brought about?
1. On June 10, 1849, the vigil of Pentecost, it was resolved unanimously at the Seminary of the Holy Ghost in the presence of Father Libermann to unite the two societies.
2. Early in July Fr. Lowenbruck was sent to Rome to take steps there to bring about the union.
3. August 24th, a meeting was held composed of delegates from both societies to draw up the conditions of union in dependence upon the decisions of the Holy See. The sub-title was to be changed from the Immaculate Conception to the Immaculate Heart; Poverty was to be practiced according to the custom already established at LaNeville; the second order was to be suppressed; constitutions were to be added to the rules.

When and how did Rome approve of this union?
At first, on Sept. 26, 1848 Rome decreed the following: "Quapropter vestrum nunc etiporti negotium istud unionis duas Congregationes vestarum..." But by a decree of Nov. 5, of the same year Rome allowed the title of the Immaculate Heart of Mary to be added to that of the Holy Ghost in the official title of the Congregation, thus manifesting the existence of a double constituent element in the newly organized society.
What became of the two Superiors of the original societies?
Fr. Monnet of the original Holy Ghost Congregation was appointed Vicar Apostolic of Madagascar October 3, 1848. He resigned the Superiorship November 22, and Fr. Libermann was elected as his successor, eleventh Superior General of the Holy Ghost Society but first Superior General of the Congregation of the Holy Ghost and the Immaculate Heart of Mary.

When did Rome ratify the changes in reference to poverty and the second order?
On July 10, 1850, the S.C.Prop. approved the change in the rules proposed, thereby making the practice of religious poverty obligatory and suppressing the second order.

Chapter III
DEVELOPMENT OF THE NEWLY ORGANIZED CONGREGATION

Personnel and Houses of Formation

Did the personnel of the Congregation increase much after the Reorganization?
The personnel of the Congregation increased with wonderful rapidity from the time of the reorganization. In 1843 the Congregation had 43 members, of whom 34 were originally members of the Congregation of the Immaculate Heart. In 1883 there were 663 members; in 1912 there were 1729 members, not including aspirants.
Who did much in the early days to organize the houses of formation? Mr. Frederick LeVavasseur gave very much attention to the houses of formation.

When and how were the different provinces formed?

1. In 1846 we had three houses: the Mother House in Paris, a novitiate and scholasticate at Notre Dame du Gard, and a house at Bordeaux for the missionaries leaving for or returning from Africa and the missions.

2. In 1854 a circular was sent out announcing the establishment of several more houses in France and a Seminary in Martinique and Guadeloupe. Then a French province was fully organized.

3. The Congregation had missions in the English Colonies therefore it was important to get English-speaking members. In 1848 the Ven. Founder opened correspondence with the Foreign Mission College of All Hallows which finally led to the opening of a house at Blanchardstown and the establishment of Blackrock College 1860 and Rockwell 1864.

4. In Germany a house was opened in 1863 at Kaiserwerth in the Diocese of Cologne. In 1864 two more houses were opened. During the Kulturkampf 1872 the Congregation was expelled from Germany and re-admitted in 1895.

5. To serve our missions in the Portuguese Colonies a house was established under the title of Jornalense Seminary in 1867. Other houses were established later.

6. Before the reorganization, the Holy Ghost Fathers were invited to the United States of America in 1847 by the Bishop of Cincinnati. One Father set out for the U.S.A. but never reached his destination. Finally in 1873 the suppression of the German province put an end to the society of the Superior General a number of Fathers, some of whom were sent to the United States to open a house near Cincinnati.

7. In 1904 the community of St. Alexander de la Goutine in Canada. But originally the Holy Ghost society had sent priests to Canada in the 16th century.

8. In 1900 the society began to open houses in Belgium, and in 1904 in Holland.

9. In 1891 a house was opened in Switzerland, but the residence there has been changed several times.

10. In 1907 an apostolic school was opened at Castlehead, England, and a work was taken over in Peasley Tross. In 1950 a vice-province was created in England.

There were three communities in 1848 and 243 in 1914. This does not include mission stations.

#2 French Colonies and Foreign Missions

What were the first missions confided to the original Congregation of the Holy Ghost?

The spiritual welfare of all the French colonies was confided to the Congregation of the Holy Ghost and it was thus the congregation obtained legal recognition from the French government. At first, secular priests trained at the Holy Ghost seminary were sent to the colonies but later some of the members themselves went.
What is the extent of our apostolate in the foreign missions since the reorganization?

Our apostolate since then has been world-wide; wherever there were abandoned souls to be saved; and all our provinces and houses of education were established especially with the hope that they would be a means to assist the society in her mission work, either as center from which the society could develop or as means of recruiting vocations or resources for the missions or works that could be called abandoned. The Congregation is essentially a missionary Congregation.

Give the chronological order in which our missions were established.

1860 Haiti
1863 Chandernagor (French Indies) closed in 1867
1863 Zanzibar, Trinidad
1864 Sierra Leone (This part was the original mission of Bishop Barron)
1866 Messamades
1868 Bagamoyo
1869 Guadeloupe
1872 Portuguese Congo, St. Pierre and Miquelon (given up in 1933 and taken again in 1912)
1879 French Guiana, Rio Congo
1879 Kimbasia, Mayotte and Nokai-be, Pendicherry, India (closed in 1867)
1881 Muilla
1882 Louango
1883 Belgian Congo, Lino& (later called Upper French Congo)
1884 San Benito (later called Spanish Guinea)
1885 Para De Beler, Brazil (closed in 1897, opened again in 1898)
1886 Lower Niger, Botshioulad
1887 Erection of the Vicariate of Louango
1888 Erection of the Vicariate of the Upper Congo
1889/1897 Killima-Njaro
1899/1891 Ubangi-Chari
1899/1901 Erection of the Prefecture Apostolic of French Guinea
1902/1907 Amazon Mission
1904/1907 Australia (later closed) Kita French Sudan
1904/1907 Erection of the Prefecture of the Lower Niger
1907/1906 Erection of the Vicariate of the Upper Congo
1908 Erection of the Vicariate Apostolic of Diego Suarez
1904 Canada
1907 Kundou
1909 Erection of the Prefecture Apostolic of Ubangi-Chari
1910 Erection of the Prefecture Apostolic of Tefe, S. American
1911 Erection of the Prefecture Apostolic on North Kafanga
1912 The French colonies again placed under the Congregation
1920 Erection of the Vicariate of Fr. Guinea
1924 Erection of the Vicariate of Southern Nigeria.

In 1930 the Congregation had 1184 mission stations.

43 Superior General since 1643

What place does Ven. Liberace hold among the Superiors General of the Congregation?

He was the eleventh Superior General from the founding of the original Holy Ghost Society. In the process of his canonization Holy Mother Church is according to him all the privileges of a founder. He did wonders in the few years of his priestly life. He left the Congregation a form of spirituality that is distinctively its own.
Whosoceeded Ven. Libermann as Superior General?

In accordance with the death-bed recommendation of the Ven. Founder Father Schwindenhammer was chosen the next Superior General. Ignatius Schwindenhammer was born at Ingersheim Alsace Feb. 13, 1815. He studied in Salaman and later at the seminary of Strasbourg where he met the Ven. Founder in 1840. He was ordained in 1844 and became the subdirector of the Archconfraternity of our Lady of Victories. The following year he entered the Novitiate at LeNeville and made his Apostolic consecration March 19, 1844.

What do we owe to Fr. Schwindenhammer?

He held two general chapters to solve the difficulties which were arising as the congregation grew. Experience proved that many of the points of the rule would have to be changed; the finances, the customs, the relations with the Holy See, the ordo of the Congregation. These and a large number of the other matters had to be permanently regulated. Father Libermann did not live long enough to determine these matters and therefore Fr. Schwindenhammer had a very strenuous tenure of office. He studied the life and customs of the Jesuits, the Dominicans, and the Redemptorists, and sent out many circulars to the houses of the Congregation concerning the affairs that came to his attention.

Who was the 13th Superior General?

Fr. Frederick LeVavasseur was elected to succeed Fr. Schwindenhammer. He was born on the Isle of Reunion (Bourbon) Feb. 28, 1811 and came to Paris in May, 1829 to study medicine. In 1830 he gave up the studies of medicine and entered the Seminary. At St. Sulpice he was acquainted with Fr. Libermann, the invalid Seminarian. He was the first with Mr. Tiercerand to conceive the idea of founding an order for the spiritual welfare of the negroes. After passing some time at the novitiate in LaNeville he set out for Reunion; but he was recalled to the Mother-House to assist in the general administration. He was elected Superior General August 28, 1851, but died five months later, on January 16, 1852.

For what was Fr. LeVavasseur known in the Congregation?

Father LeVavasseur was especially known for keeping the attention of the younger members constantly directed towards the negroes of Africa.

Who succeeded Fr. LeVavasseur?

Father Ambrose Emonet, a native of Savoy, (born on March 26, 1826), succeeded Father LeVavasseur on August 28, 1862. After passing with highest honors through the seminary of LeRoc'h he entered the Congregation in 1846, and was ordained in 1851. He was appointed professor of theology in the senior scholasticate; and in 1854 he was sent to Martinique as Superior of the Seminary the Ordinary was opening. Several attempts were made by the Bishop to have Father Emonet appointed Ordinary for one of the French Colonial Bishoprics, but he absolutely refused to take the office. In 1859 he was given the title of provincial. In 1870 he was appointed official canonical visitor of the communities in the West Indies and South America. In 1871 he was made Prefect Apostolic of Cayenne. In the midst of his arduous labors he was called home to France at the death of Father Schwindenhammer. At the general chapter he was appointed assistant to the new Superior General, Father LeVavasseur, and became Superior General himself on August 28, 1862. In May, 1895, he was stricken with paralysis and was therefore obliged to resign. On October 28, 1896, he went to his eternal reward.
What does the Congregation owe to Fr. Emanet?
Distinguished for his amiable character he nevertheless administered the affairs of the society with a strong hand and continued to carry out the program of Fr. Schwindenhammer.

Who was elected as the 15th Superior General?
Most Rev. Alexander LeRoy was elected Superior General May 24, 1896; he was born in the diocese of Coutances, Jan. 19, 1854, entered the scholasticate in 1875, was ordained Aug. 10, 1876, and made his consecration Aug. 26, 1877. His first appointment was to the college in Reunion. That college was closed and he was called back to France to teach at Cellule, until 1880 when he was sent to Pernicherry. In 1881 he embarked for Zanzibar. For ten years he labored there and then was called back to France to be consecrated Vicar Apostolic of Gabon. On the occasion of his episcopal silver jubilee the Holy Father promoted him to the rank of Archbishop.

What are some of his accomplishments in behalf of the Congregation?
1. He closed some of the colleges in France and was thereby enabled to concentrate all the strength of the Congregation in the Foreign Missions.
2. In the missions he insisted on the necessity of preparing and using native catechists as much as possible to make up for the dearth of missionaries and native clergy.
3. He nobly defended the rights of the Congregation when all the religious orders were being expelled from France.
4. He took over anew the spiritual care of the French colonies even where there were already fully organized dioceses.
5. He obtained definite approbation of the Constitutions.
6. He called forth a general Chapter after the great World War to take up with the delegates the problems and dangers arising from that terrible international conflict.
7. He undertook by his lectures to give the Congregation and the Missions some publicity. He wrote also on the same subject to interest the Christian world in the African Missions. He resigned in 1926.

Who was elected as the 16th Superior General?
Archbishop Louis LeHunsec was elected Superior General in 1926. He was born Jan. 6, 1879, and was ordained in 1901, consecrated Bishop on May 3, 1920.

CHAPTER IV
ACTUAL ORGANIZATION OF THE CONGREGATION

Its end and the means taken to attain that end.

what is the end of the Congregation?
The end or distinctive object of the Congregation is to train religious to work for abandoned souls and take up those abandoned works for which the Church finds it difficult to find ministers. The general object of the Society is that of every religious society, namely, the sanctification of its members.
Among the many classes of abandoned souls the negroes claim the services of the members of our congregation in a very special manner.

What means does the Congregation take to attain this end? To enable its members to carry out their arduous ministry without detriment to their own sanctification she offers to all the advantages of religious life. To recruit vocations and to obtain means to carry out missionary works and support houses of formation the Congregation takes up works that are not strictly speaking abandoned, in fact even prospering works. It is for such reasons she takes charge of parishes and colleges. They thus indirectly promote the primary end of the society.

What is the nature of the Congregation? It is a religious institute devoted to the Apostolate. As such it is ranked among the many societies of Clerics-Religious. While therefore it is destined to work among abandoned souls, it cannot take up any such works if they are incompatible with Religious Life. Only in exceptional cases can works be accepted in which a Father would be obliged to live alone without the company of a confrere. If such a work is taken up there must be some hope of giving the Father in charge a confrere some day. Rome alone can dispense us from the obligation of living in Community.

What spirit ought to animate the members of the Congregation? A spirit of abnegation, generosity, and zeal should animate the members to enable them to carry on successfully the arduous works of the Congregation.

Who are the patrons of the Congregation? They are mentioned in detail in the Constitutions.

What is the emblem and what is the device of the Congregation? Both the emblem and the device of the Congregation differ somewhat from that of the original Holy Ghost Congregation. The emblem consists of a dove hovering not over the Immaculate Conception image but over the Immaculate Heart, and the devise is "Cor unum et anima una."

#2 Dependence of the Congregation

What rank does the Congregation hold among the religious organizations recognized by canon law? In the canon law the Congregation is classified as: Congregatio religiosa, juris pontificii, non exempta. Being non exempta the members are subject to the Ordinary in exercise of the sacred ministry. The original Congregation of the Holy Ghost was diocesan until 1824 when it became subject to the S.C. Prop. in matters pertaining to the missions. In 1855 it became Congregatio juris pontificii.

What rights has the Congregation in virtue of being juris pontificii?
1. As a congregation juris pontificii it is not subject to the Ordinaries in its internal administration.
2. It cannot be suppressed except by the Holy See.
3. The text of the rule and constitutions cannot be changed except with permission of the Holy See.
4. Certain transactions must be submitted to the Holy See for confirmation.
5. It is autonomous in its internal administration.
Holy Ghost Week

celebrated every First Monday

and lasts that for seven days

than Double II Class

Holy Ghost

-End of May
Has the Congregation a Cardinal Protector?
The Cardinal Prefect of the Propaganda is the Protector of the Congregation.

Are both the rules and constitutions approved?
The Congregation has a rule approved by Rome in 1824, 1848, 1856, and definitely in 1909. It has also constitutions approved in 1876 and in 1909. The text of the rule comes down from the original Holy Ghost society. The Congregation was allowed to keep its rule even with its constitution in spite of the legislation forbidding rules when constitutions became necessary and even then forbidding any rules but the four great rules as a foundation for the constitutions. The privilege was granted because of the antiquity of the rules. The constitutions are a modification of the provisional rules drawn up by the Venerable Liber Mann while he was in Rome preparing for his foundation.

Do we enjoy any extraordinary exemptions?
The Congregation has its own order, it enjoys special privileges as to faculties for Confessions of its members, and in reference to dimissorial letters for Major Orders.

#3 Different Classes of Members

How many classes of members are there in the Congregation?
There are two permanent classes, Fathers and Confraternity or Lay Brothers. The Lay Brothers came into the congregation with the congregation of the Immaculate Heart of Mary.

Have we any other categories who participate in the privileges of community life?
We have in the course of training Scholastics, Novices, Postulants, who all participate in the grace and privileges of the Congregation. The congregation has in some of its communities laymen or priests who are called "agreges." They are not members and the status of these men is determined in each case by custom or contract. They enjoy however the privileges of members in reference to confession, assistance at Mass, the last Sacraments, and interment. The canon also allows certain privileges to those who live in religious communities as servants.

Has the Congregation any second order?
In time point the Congregation is fully in accord with the canon law of 1918 which discontinues second orders. The original Holy Ghost order had a second order but the Ven. Liber Mann asked Rome to suppress it in 1909. The relation of the society with certain orders of nuns has been very agreeable. Our works require the cooperation of nuns very often. But the Congregation has no canonical relations with any of them.

Has the Congregation charge of any society similar to the third Order?
The Archconfraternity of the Holy Ghost is a society which should be spread by every loyal member of the Congregation inasmuch as it was in his power. Moreover devotions to the Holy Ghost should hold a special place in our missions, parishes and colleges. That should serve as a efficacious means of drawing souls to the service of the Holy Ghost in our Congregation either by becoming members of the Congregation or by assisting it.
Has the Congregation spiritual affiliations with any other religious society?
The Congregation partakes of the spiritual treasure of the Apostolate of Prayers, of the Trinitarians and of the Chartreux.

#4 Government of the Congregation

How is the Congregation governed?
To facilitate administration the different works of the Congregation are grouped together into Provinces and Districts. A district is usually only a group of mission works. To become a province the group of works must have its own houses of formation to supply a personnel.

At the head of each Province there is a Provincial Superior; at the head of each District there is a Principal Superior, each of whom have sufficiently extensive powers. At the head of each community there is a Local Superior; and at the head of certain works and of residences there are directors.

Over all the works and all the members the Superior General exercises ordinary jurisdiction and the General Chapter extraordinary power. Every member always has full liberty to have recourse to higher superiors and for this purpose the constitutions allow him the privilege of sealing letters to higher superiors before giving them to the immediate superior; but the rule is to go to the immediate superior who has competence in the matter in question and then through the medium of the immediate superior to have recourse to higher superiors only in the extraordinary case. The ordinary superior of each member is his immediate superior who governs with the aid of his functionaries and under the direction of higher superiors.

Exception is made for the sub-master of Novices who according to canon law is under the Novice-Master.

What other forms of administrative supervision is prescribed by the constitutions?
The constitutions prescribe visitations of the communities and works by an ordinary visitor of the provincial administration or sent by the Superior General. The canon law also provides for the visitation by the Ordinary of the diocese for certain matters. Extraordinary visitors are also sent by the Superior General for a definite purpose.

Among the members what order of precedence is followed?
The first rank and presidency belongs to the one who at that place has ruling power; superior general, assistants general, provincial superiors, or principal superiors, local superiors or those who officially replace any of these. According to custom the superior by right sedes the place of honor to any notable guest. "Honoris causa" the order of precedence is among members: Bishops, Ecclesiastical superiors, counselors, procurators and secretaries, general-Provincial assistants in the province--first assistant in the community--finally priority of Apostolic Conscription. The rank of precedence holds especially in the refectory and in the chapl; but is a matter of politeness to always respect dignity, charge, age and age of a confere.

What means are taken in each province, district, and community to safeguard discipline? The Constitutions prescribe for the maintenance of discipline Provincial and Local Chapters; while the General Chapter takes up disciplinary matters that are more properly a part of the governing machinery of the Congregation.
ADMISSION

What means should be employed to recruit members for the Congregation? Every means should be taken to make the Congregation and its mission work known in the different dioceses and seminaries and schools by conferences, lectures, sermons, and articles in papers and reviews. Biographical notices of the death of any of our conferees or of our missionaries can be made to render invaluable service to the Congregation in this respect. Every member should consider it an obligation.

What is the first essential for admission?
Signs of a vocation are necessary for admission to the Congregation.

What is meant by vocation?
A vocation may be defined as an act by which God manifests to us His will for some very special purpose, either to do some special work for Him or to embrace some particular state.

How do we distinguish vocations?
We speak of a sacerdotal vocation and a religious vocation. The Christian who is called to neither of these states is said not to have a vocation but to be destined by God to lead a good Christian life.

Who are invited to embrace the religious life?
All Christians are invited to do so, but only a chosen few get the extraordinary grace to heed the invitation.

How can we recognize this special call from God?
Sometimes, but rarely, God manifests His will by extraordinary signs but usually He does this in the ordinary course of His Providence by interior grace or through some external event such as a sermon, etc...

By what signs is the will of God made manifest?
There are negative signs showing the lack of vocation and positive signs indicating vocation from God.

The negative signs that show that a man probably has no vocation are the impediments to the religious life determined by canon law and those determined by the constitutions of each society. The impediments making the admission to a novitiate invalid unless a dispensation is procured are according to canon law distinct from those which make it only illicit.

INVALIDAE AD NOVITIATUM ADMITTUNTUR:
1. Qui sectae non catholicae adhaeruerunt.
2. Qui sectam ad novitiatium requisitam non habent. (15 years)
3. Qui religionem engrediuntur vi vel causae aut delicto induci.
5. Qui obstringuntur vel obstricti fuerunt vinculo professionis religiosa.
6. Hi quibus immiseretur poena ob gravi delictum comissum de quo accusati sunt vel accusari posseunt.
7. Episcopus residentialis vel titularis.
8. Clerici qui ex instituto Sanctae Sedis jurejurando tenentur diocesi vel missioni.
ILICITE SED VALIDE ADMITTUNTUR:
1. Clerici in sacris constituti inconsulato Ordinario loci
2. Aere alieno gravati. In lat. 
3. Negotiiis saecularibus implicati
4. Fili necessarii parentibus.
5. Qui sunt irregulares si quaestio est de novitiis clericis.
6. Orientales in latinibus religionibus.

Our constitutions add the following impediments:
1. Illegitimate birth.
2. Age under 15 or over 36.
3. Hereditary disease or corporal deformity.

All the above impediments show to a certain extent signs of no vocation.

The positive signs of vocation are twofold: 1) The requisite qualities, 2) A right intention.
Requisite qualities are physical, intellectual, and moral. They are enumerated in constitution 142. The great variety of our works and the climates of the many countries allow us to be somewhat lenient in matters of health as long as no real infirmity is liable to develop. From an intellectual point of view, good moral qualities are taken into consideration in those who are of mediocre talent. A right intention even without very decided attractions is the principal matter to be considered in the candidate for admission to the Congregation.

Has any one who has all the signs of a vocation a right to be admitted? Those signs only give the subject the right to apply for admission; the superiors are always free without doing an injustice to reject him.

If a person has no signs of vocation is it laudable to pray for a vocation?
It is laudable to pray for that great grace both for ourselves and for others.

Is it necessary to take counsel in the choice of a vocation?
Yes, a person should consult his confessor and parents but should not allow purely natural motives to influence him.

Once we know our vocation is there any obligation to follow it? The choice of the religious is essentially a matter of counsel. The Lord said, "Qui potest capere, capiat." But to neglect such a grace must surely expose a soul to danger. There are three cases in which a person may be obliged to enter the religious state under pain of sin: 1) If he has made a vow to do so; 2) If in the world he is evidently exposing his soul to eternal damnation; 3) If God has manifested His will in this matter in an extraordinary way.

What may be the consequence to infidelity to the grace of vocation? It chooses a way less sure to salvation when the most direct way is pointed out to it. It renounces, in turning from the religious life all the blessings contained therein, it rejects thereby graces without measure, it refuses to be protected in the shadow of God's own sanctuary. The Saviour warned us in the case of the rich young man of the possible consequences of rejecting the grace of vocation.
What is a sacerdotal vocation?
A sacerdotal vocation is a call to the priesthood of Jesus Christ, to minister to immortal souls bought by the precious Blood of the Saviour, to administer the sacraments and to offer up the holy Sacrifice of the Mass. It is a choice grace but at the same time it imposes a very onerous charge.

How are candidates finally made sure of their vocation?
The Bishop who ordains is the last to judge that. But no one should dare to approach for ordination who is not willing to live up to the high standard of morality set up for the priests by the Church.

What are the principal qualities to be cultivated by every aspirant to the priesthood?
Every priest should excel in virtue and sacred science.
As to sacred science: Every priest should be able to adapt his instructions to the intelligence of all classes. If a cleric wishes to specialize in profane science it should never be to the detriment of sacred science.
As to virtue: The faithful may pardon a priest for not being very learned if he makes up for that defect by being very virtuous. They expect him to practice at least what he is bound to preach.
Among the different vices which render a man most unfit for the sanctuary the least taint of lust is the worst. Avarice, anger and gluttony are also very dangerous for a priest.

What other good qualities should a priest have who is destined to devote himself to the apostolate among the infidels?
The apostolic vocation is not strictly a special vocation but it concerns rather arduous kinds of priestly ministry. For this reason it requires more robust health and greater virtue. Because of the Congregation's apostolate among the abandoned souls the constitutions require elevation of character, great energy of will, delicacy of conscience, solid virtue, sincere zeal, great generosity and self-renunciation and finally intimate union with God.

What official precaution does the Church take to obviate any imprudence in the admission of candidates to religious life?
The Church strictly forbids under pain of severest canonical penalty the conferring of the habit on anyone before testimonial letters have been obtained according to the canon law.

b) PROBATION
Where is the time of probation spent?
It is spent in the Novitiate. However under certain conditions a candidate may be required to spend some time as a postulant. Those who go through our junior scholastinates or houses of formation are considered as postulants.

Did the Holy See grant any extraordinary privileges to our junior scholastinates?
To encourage vocations the Holy See allowed the Congregation to give the habit to those who spent some time in the junior scholasticate, according to the ordinary laws of the Church the habit is not given until a subject is admitted to the Novitiate.
Do those who take the habit assume any obligation?

Upon taking the habit before entering the Novitiate, the subjects are expected to make their "oblation." This oblation imposes certain obligations and certain privileges.

The obligations may be summed up in the duty to take extraordinary care to persevere in the Congregation.

The privileges consist in a certain participation in the spiritual treasury of the Congregation and gratuitous formation on condition of perseverance in the Congregation.

What is the Novitiate?

The Novitiate is a close and time-determined by canon law for the formal examination of one's vocation in a particular order or congregation to forestall an imprudent profession and possible future defection. The trial or examination is mutual; the candidate for profession is given an opportunity to learn whether he is able to keep the constitutions, bear the austerities and do the work of the congregation; the Congregation is given the opportunity of learning whether the novice has the qualities, the health and all the other requisites of a good member. Down through the ages the probation of the Novitiates of all orders has turned chiefly upon the obedience and capability of bearing the burden of religious life.

Is the Novitiate important?

The Novitiate is of supreme importance to the subject, to the congregation, and to the Church, which considers it its official school of perfection.

Under what conditions must the Novitiate be made to be valid?

For the Novitiate to be valid it must be made:

1. In a canonically erected Novitiate.
2. In the habit or garb approved for the Congregation. (c 553-557)
3. For one continuous year.

The continuity of the year is broken and the Novitiate must be recommenced:

a) if the novice is sent away by the Superior or leaves;
b) if without permission of the Superior he leaves the house without the intention of returning;
c) if even with the Superior's permission he has spent more than thirty (continuous or otherwise) days outside the Novitiate. The thirty days are not counted by hours but by nights spent away from the Novitiate house.

d) The superiors may allow for a sufficient reason an absence of a total of 30 days outside the Novitiate without interrupting the Novitiate. If the absence amounts in all to no more than 15 days that time does not have to be made up at the end of the Novitiate unless the superiors see fit to order it.

The Novitiate should be a special house or erected in such a way in another community to cut off the novices from all intercourse with the professed members. No professed member may have any intercourse with a novice except with the permission of the Novice Master and the superior. Novices are not allowed to wear the blue stock on their collars.

How does the Church wish to have the year's Novitiate begun?

The year of novitiate should begin with a retreat of ten days and a general confession if the confessor thinks it prudent. (c 541)
What should be the principal occupation of novices?

a) They must be trained by the Novice Master to know and keep the rules and constitutions.

b) He will exercise them in the practice of all those Christian and religious virtues which they will have to practice after profession. To accustom them to deny and overcome themselves the Novice Master will see to affording them suitable trials, such as privation of certain objects, occupations not to their liking, humiliations, penances, reproofs in private or in public.

The novices must also be made to follow all the customs of the congregation especially in reference to poverty and community life and the traditional interpretation of the constitutions to acquire the spirit of the Congregation and verify in their lives the motto, "Cor unum et anima una."

What are the powers of the Novice Master?
The canon law is very explicit on this subject. Canon 561 says, "The Novice Master alone has the right and duty of providing for the proper training of the Novices; he alone is charged with the direction of the Novitiate, so that none under any pretense may interfere in those matters except such superiors as are permitted to do so by the constitutions and the Visitors; as to the general discipline of the house the master together with the novices is subject to the superior."

In what virtues should novices be especially exercised?
The Novices should be exercised in those virtues especially which form the foundation of Christian perfection, namely: humility, obedience, charity, and patience.

How can the fervent novice be identified?
There are two kinds of fervor of very different value, sensible fervor, and spiritual fervor. Sensible fervor may make spiritual life more pleasant, but it may be dangerous if we rely much on it because we never know how long it will last. Real spiritual fervor however coming from determination of will is the greatest asset of a novice. It is recognized by the alacrity with which a novice performs the duties imposed on him whether they be according to his liking or not or entirely against his taste. It can be recognized also by the care which he exercises to please God whether he is seen by man or not.

Should any attention be paid in the novitiate to trials and temptations?
Trials and temptations are necessary for the proper formation of a novice and they are rarely wanting in the Novitiate. Divine Providence sends these trials as a most efficacious means of perfection. The devil often visits novices with the most violent temptations, because he is conscious of the strength a novice can acquire during the novitiate to carry on the good fight for Christ. The Novice Master is bound to fill up the measure of trials both to exercise the novice in virtue and to learn his defects. Pope Pius X was convinced that most defects from religious life are due not to want of vocation, but to a lack of sufficient formation and trial in the Novitiate.
What devotional practices should novices prefer?
They should prefer above all those devotional practices which are particularly approved by the Church and which are used in our communities. There is nothing to prevent them from paying particular attention to a devotion to which they have a particular attraction, provided they first consult the Novice-Master. Such devotions often serve as a great help to spiritual advancement later in life. But singularity must be avoided as well as every practice that in any way interferes with community life or ordinary duties.

Is it permitted to take up a special course of studies during the Novitiate?
The canon law forbids the novices to exercise the sacred ministry or to take up special studies ex professo. However for diversion or to prevent forgetting what was studied before it is permitted to spend a short time each day studying Latin or Greek, preferably from the works of the Fathers of the Church.
Conferences and instructions on religious law, asceticism, liturgy, the missions, chant, the Holy Chalices, and the life of our Lord should make up the principal studies of the Novitiate.

Do Novices enjoy any privileges?
1. Novices are considered as ecclesiastical persons and enjoy the privileges of canons.
2. They can gain all the indulgences granted to their congregation or to all religious in common.
3. They enjoy all the indulgences and spiritual favors granted to their congregation. They have a right if they die to have the same prayers said for them as the constitutions prescribe for professing members who die.
4. In danger of death they may make their profession even when outside of the Novitiate. Postulants wanting in age or time of probation have the same privileges. This profession lapses if health is recovered.

Can the Novitiate be prolonged beyond the year or the time prescribed by the Constitutions?
If there arises doubt regarding the fitness of the Novice for profession the higher superior (provincial) can prolong the novitiate but not beyond six months. At the end of that time the novice must either be admitted to profession or dismissed.

What memories should the religious try to cherish of the Novitiate? He should ever look back upon it as a time of extraordinary grace and blessing.

#6 Profession and Apostolic Consecration

What is the immediate object of the time of formation?
The immediate object of the novitiate is to prepare for Religious profession. The entire period of sacerdotal formation is crowned by the Apostolic Consecration which places the scholastic priest in the rank of Fathers.

What is the religious profession?
Religious profession is a sacred contract by which a Christian voluntarily gives himself to God in an order or congregation approved by
the Church, by making the vows of poverty, chastity, and obedience into the hands of a legitimate superior who accepts them in the name of God, of the institute, and of the Church.

The profession places a person in a permanent state called the religious state, the end of which is the exclusive service of God.

How ought we to make this gift of ourselves to God?
The gift of ourselves which we make at profession should be joyful, sincere and unconditional.
Joyful, because "God loveth a cheerful giver."
Sincere, "for an unfaithful and foolish promise displeaseth God."
Unconditional—to hold back anything robs our sacrifice of the grand merit of a holocaust.

Can you sum up in a few words the duties of a religious?
A religious binds himself to die to the world and to live for God.

Ought not the professed religious expect more trials than the novice?
For many reasons the professed religious should expect more trials than the novice. He is expected to work without ceasing at his own perfection and that implies frequent cross-bearing. He becomes by profession an object of envy and hatred to the devil and therefore must expect many vexations from that source.
The cross received at profession is symbolic of this and should serve as a perpetual reminder to the religious that he crucified himself on profession day with his Jesus.

Ought the life of a professed member be more fervent than that of a novice?
There is no doubt that the religious should be more fervent than the novice; for the novice is only giving the religious life a trial whereas the professed has already obliged himself most solemnly to live up to its high standards habitually. Moreover custom should have confirmed the religious in the practice of virtue.
However a professed religious cannot expect to have that sensible fervor which the novice has from constantly studying the advantages of religious life. True fervor among professed religious consists above all in constant clotting along the path of virtue in spite of its monotony.

Does religious profession create mutual obligations on the part of the Congregation and the professed member?
The profession is a bilateral contract entered into between the Congregation and the member, in accordance with the Constitutions. On its side the Congregation extends to the professed member all the spiritual and temporal benefits allowed by the Constitutions.
On both sides are rights and obligations. We should not be forever proclaiming our rights and minimizing our obligations.

Are there several kinds of profession?
Profession, which is always simple and never solemn in the Congregation, is either temporary or perpetual.
The first or temporary profession is made for three years and is in the eyes of the Church a kind of continuation of the Novitiate with however the obligation of the religious life for the purpose of confirming the subject in regular discipline. It gives the subject a chance to come into actual contact with the difficulties of the religious life before binding himself irrevocably. It gives the Congregation also an opportunity to learn the character of the subject in the actual field of labor.

During the period of temporary profession the member can, if judged not worthy to pronounce perpetual vows, be dismissed by the legitimate superior. The member is as free to return to the world at the expiration of temporal vows as he was during the novitiate.

The temporary profession can be extended another three years if at the end of the first three years the member is yet not 21 years of age, or if the superior judges that necessary for other reasons. After that the member must make perpetual vows or return to the world.

Sickness contracted during the temporary profession may not be made a reason for refusing permission to make perpetual profession unless the member concealed his condition at the time of the first profession.

At the final profession perpetual vows are made. It completes the holocaust made by the generous soul to its God and is compared by St. Thomas to a second baptism.

What conditions must be observed in the renewal of vows?

1. It is never allowed to let any time pass without having vows. At the expiration of vows they must immediately be renewed.

2. Ordinarily however they ought not to be renewed until the expiration of the first vows. A superior for a good reason however can allow the renewal of temporary vows to be anticipated a month e.g., when a scholastic would have to leave for a hospital a week before his first vows are expired.

3. Ordinarily at the expiration of the first profession the member should either make perpetual profession or return to the world.

4. The renewal of the profession and the taking off perpetual vows must be as explicit as the first profession.

5. It must be without grave fear or violence.

6. In making the profession the rite prescribed by the constitutions should be observed.

Can the profession ever be invalid?

Yes, because it is a sacred contract and the Church can lay down conditions for its validity which if they are not observed may render the contract invalid. These conditions in this case are:

1. Required age, 16 for temporary—21 for perpetual profession.

2. The member must be admitted by the proper authority.

3. It must have been preceded by a valid novitiate.

4. The Profession must be made without fear, violence, or fraud being brought to bear on the subject.

5. It must be made expressly and not implied in any other act.

6. The Superior empowered by the constitution to do this must either receive the profession himself or have delegated the person who received it.

7. For validity of perpetual profession the temporary profession must have preceded it according to the law.
If the profession is invalid there are several ways in which it can become valid:

1. If the impediment making invalid is an external impediment it must be made valid either by "sanatio" from the Holy See, or by a new profession made after the impediment has been discovered and removed.

2. If the profession was invalid because of a defect of consent it becomes valid by giving the consent provided the institute has not withdrawn its consent.

3. If there is serious doubt about the validity of a profession and the religious refuses to take steps to make it valid recourse must be had to the Holy See.

Are all the professed equally religious?
All the professed of a congregation are true religious but not all by the same title. The perpetually professed are personally and intimately more known as members than those who have only temporary vows.

What practice is recommended to keep up the fervor of our profession?
It is recommended to renew each day preferably at thanksgiving after Communion or Vespers the vows and resolutions taken on profession day.

HOLY ORDERS AND
APOSTOLIC CONSECRATION

How are the years employed which follow immediately upon profession of clerics?
It is a continuation of the formation period until perpetual vows or even apostolic consecration, for those preparing for Holy Orders.

Where is the time of formation after profession spent by the Clerics?
It is spent in what was formerly called the house of the professed, now called in canon law house of studies and called in the communities of the congregation "Senior Scholasticate." Certain observances are prescribed there under pain of being refused Orders.

What are the studies prescribed for clerics preparing for the sacred ministry?
Before ordinations religious congregations should according to canon law give the professed clerics a two year course of philosophy, and a four year course of theology in both of which the principles of St. Thomas must be taught.

The canon law prescribes also an examination annually for a period of five years after completing the theological course.

What are the prescriptions of the Church in view of ordinations?
Besides the completion of the time of studies the Church requires the candidate to take regular examinations in view of ordinations. She is also very strict about the testimonial letters required.

Under what title are the members of the Congregation ordained?
The perpetual vows detach a member from his diocese; then he can be ordained under the title proper to religious, i.e., titulus mensae communis.
What should the senior scholastic always keep before his mind? He should always keep in mind the nobility of the mission he is preparing for. He should live for Jesus in the tabernacle and for abandoned souls.

What is the crowning act of the Senior Scholasticate? The crowning act of the senior scholasticate is the apostolic consecration by which the priest passes from the ranks of the students to the community of the Fathers. It consists in a ceremony used by our Congregation and many of the religious missionary societies, to express the complete abandonment of the young priest into the hands of his superiors to be used for any mission.

#7 Departure, Dismissal

Ought it be necessary to foresee in the law as something ordinary the departure of members? No, no more than sin should be spoken of in the laws and rules for religious profession. Our Savior said, "No man putting his hand to the plough and looking back is fit for the kingdom of God."

What is the mind of the Church on this subject? In the eyes of the Church the departure of a religious from his congregation to the world is considered a misfortune which she bitterly deplores and against which she takes the strictest precautions. It is for this reason that the Church made so many impediments to valid profession and made such definite laws concerning perpetual profession.

Why does a professed member leave his institute? He leaves either to enter another order or to return of his own volition to the world, or because he is dismissed by the legitimate authority. Promotion to the episcopacy does not place a religious outside his order.

What do you think of passing from one order to another or one congregation to another? By passing from one congregation to another a person does not abandon the religious state and therefore he cannot be accused of infidelity of his promises to God. However this act is usually to be discouraged unless there are very good and very evident reasons for doing so; for as St. Thomas said, "Besides possibility of casting a slur on the congregation left, the person in question ought to find it easier to sanctify himself there where he contracted the first habits of perfection."

Is it ever permissible to return to the world? One case may arise where a religious would be bound to return to the world, namely, if his parents fell into extreme necessity, and the congregation would not undertake to help the, no one else would, and there is hope that in the world the religious will find means of aiding them. That would be a limit reason for leaving the religious life, at least temporarily. But in this case even the religious should first expose the case to his superiors and abide by their judgment, because he himself may be swayed by too much sentimentality.

To leave however at the end of temporary vows is not infidelity to religious promises. That is the privilege which the Church allows those in temporary vows. Even though that would not be infidelity to religious life it may be infidelity to grace and one's vocation.
What is the status of those who leave a religious society?
The permission to leave a congregation temporarily is called "ex-
claustatio." The permission to leave forever is called "saccllarization".
Whoever receives and "indultum exclaustatio" from the Holy See
remains bound by his vows and other obligations of his profession com-
patible with his state, not however to those points of the Constitution
which are merely disciplinary measures. He must leave off the reli-
gious habit and he is subject to the Bishop of his diocese instead of
his superior in virtue of his vow of obedience. He enjoys however the
spiritual favors and indulgences granted to his congregation. In our
Congregation which juris pontificii, the General Council cannot
allow exclaustatio to a member for more than six months.
When a professed religious receives and "indultum saccllarizationis"
and leaves his congregation forever: 1) He is not off entirely from
his Institute, and must lay aside its habit and must follow the use
and office of the secular clergy; 2) He is freed from his vows without
prejudice to the obligations attaching to Major Orders; 3) If he ever
wishes to return to his Congregation he must make his novitate over
and start at the bottom of the seniority list. Moreover he can only
be received back by permission from the Holy See; 4) While secularized
the law excludes ex-religious from all honorable offices.

Is the "indultum saccllarizationis" obtained from the Holy See always
sufficient justification before God to satisfy the conscience of the
one who abandons the religious state?
The religious will always have to account before God for having asked
for the "indultum saccllarizationis". If his reasons given were not
as he represented he will still be held to account for his departure.
In fact, indults are very often merely an expedient to avoid greater
evil.

What is to be said of the reasons usually alleged for obtaining sec-
cularization, e.g., poor health, difficult work, etc.? Considered from a supernatural point of view such difficulties are
rather a call to greater perfection than to defection. God's greatest
graces are given to fight the greatest difficulties. Difficulties and
crosses are to be expected by those who profess to follow Jesus and we
know that He told us to take them up and carry them.

What is meant by dismissal from religious life?
By dismissal a religious is sent away from the congregation to which
God seems to have called Him. By exposing himself to dismissal a reli-
gious exposes himself to eternal perdition.
Dismissal may come about in several ways:
1. A religious may be dismissed during the probation under temporary
vows because he is lacking the necessary qualities. This is very
often merely a case of no vocation; and such a departure from the
congregation is in no way disgraceful.
2. A religious may be dismissed for grave faults of which he was
warned but to no avail. In such a case there is a grave moral
guilt on the part of the religious. This may take place during the
time of temporary vows or perpetual. If the vows are tempo-
rary, they cease to bind in so far as one in Minor Orders
becomes a layman. If he has perpetual vows he remains bound by
them until expressly dispensed.
The religious who is not freed from the obligation of his vows at his dismissal remains bound to return to his congregation and the congregation is bound to receive him back for a three year's trial if he has given evident signs of complete amendment. Should there be serious reasons against his coming back or being received back his case must be submitted to the Holy See.

Ought a good religious take very great care not to expose himself to the loss of his vocation?
A good religious ought to love his vocation as he loves God who out of His infinite goodness called him to His own. He should prefer the last place in religion to the highest rank in the world.
APPENDIX

USAGES AND CUSTOMS IN THE CONGREGATION

The constitutions may be complete in themselves without entering into the minutest details about the manner of observing them. The way in which they are to be observed in daily life and normal circumstances is handed down to us in the usages and customs of the Congregation. There is much similarity in the rules and constitutions of all congregations but the real distinctive spirit of the institute is more clearly manifested in its usages and customs.

In an edition of the constitutions of 1876 the customs were incorporated in the constitutions themselves. But this seemed to tend to minimize the value of the rules rather than to perfect them and their observance. It was decided therefore in 1909 when the constitutions were prepared for approbation by the general chapter, to separate the customs and submit merely the constitutions for approbation, leaving for later publication customaries and directories of the Congregation, the provinces and the various works.

The principal points of the Customary as found in the old constitutions and the minutes of the General Chapters held from 1883 to 1890 are:

1. At the closing Benediction of the annual retreat before the "Tantum Ergo" is chanted, all the members (professed) renew the engagements of their profession. The formula for this is found at the end of the book of rules which each one should take to the retreat.

2. In each member's cell or room there should be a crucifix, with a picture of the Sacred Heart and the Immaculate Heart; if possible each should have there also a picture of the Venerable Founder and the Venerable Founder.

3. Each Father says once a month a Mass for the intention of the Superior General on the date indicated in the "Bulletin", on the occasion of his apostolic consecration. All members not priests and novices receive communion for that intention on the first Saturday of each month. Every year a novena is made for the Superior General ending on the anniversary of his election. The formula for this is in the manual of prayers.

4. The daily prayers in common are determined by the Manual of Prayers which all should use.

5. Other prayers said in common are: a) At the announcement of the death of a conferee a novena of "De Profundis" is started at the next common exercise. Other suffrages are prescribed by the constitutions. b) A Novena is said when a conferee from the community goes on a sea voyage. Formula found in the Manual.

6. At Benediction on Sundays and Feasts of the B.V. Mary the "O Cor Mariae" is sung. Except on the most solemn feasts two prayers are usually sung at Benediction, that of the Holy Ghost and that of the Immaculate Heart of Mary.

7. At the solemn Mass January 1, the "Veni Creator" is sung.

8. Every Father ought to say from time to time at least the Mass of the Holy Ghost on Mondays and that of the Immaculate Heart of Mary on Saturdays.

9. November 2, the community cemetery is visited. The graves should be well taken care of; each grave having a neat cross with the name of the dead conferee and the date of his death.
10. At night prayer before the "De Profundis" the names of those whose anniversary of death is on the morrow are read from the necrology. After night prayer a "Thought from our Venerable Father" is read. This is found printed in the necrology for each day.
11. A short visit is made by each of the communities after the principal meal; also before and after taking a walk.
12. Members should read frequently and habitually the rule and constitutions, the lives of our Founders, the letters of the Venerable Libermann and the accounts of the lives of our departed missionaries.
13. February 2, the anniversary of the death of our Venerable Founder should be celebrated with extraordinary solemnity. Preparation should be made for this celebration by reading the life of the Venerable Founder in the dining room. On October 2, the anniversary of the death of the Venerable Claude Francois Poullart des Places, the same will be done.

Regular observances:
1. The furniture of the room or cell should consist at most of a bed, table or a desk, a wardrobe, several chairs and the books necessary for one's charge. Moreover an account must be given of those books.
2. After the two principal meals there is recreation, a half hour of which must be spent with the community, unless a confrere is excused by the Superior.
3. All objects of luxury such as silk habits or gold ornaments are considered inappropriate. A keepsake in gold can be kept if special permission is granted. Eyeglasses with gold frames are tolerated.
4. When going away from a community a confrere ought always leave the address at which he can be reached.
5. If any one has permission to receive any title decoration it should usually not be used.

SPECIAL FACULTIES AND INDULGENCES

Faculties reserved to the Superior General:
1. To present members of the Congregation for ordination "titulo mensae communis."
2. To have perpetual vow members ordained beginning of 4th year of theology provided they continue the study of theology.
3. To dispense from the "Interstitia".
4. To give dispensation of one year for those under age for priesthood.
5. To present members for ordination out of the ordination time provided the ordaining prelate is willing to ordain them.
6. To authorize members to say Mass at sea even without assistant.
7. To authorize several stations of the cross in one community of several categories.
8. To permit members to eat meat on sea voyages.

All the Fathers have faculties:
1. To bless marriage.
2. To erect stations of the cross under ordinary conditions.
3. To bless solemnly and attach ordinary indulgences to religious objects.
4. To give apostolic blessing with plenary indulgence to the faithful at the hour of death.
5. To enjoy a privileged altar every time they say Mass for a Member or a priest.
6. To celebrate Mass two hours before sunrise or one hour after noon.

SPIRITUAL TREASURY OF THE CONGREGATION

Our spiritual treasury comprises besides the merits of our own members:
1. An affiliation with the Order of Trinitarians.
2. A mutual affiliation with the Order of Chartreux.
3. A special union with the Archconfraternity of Our Lady of Victories.
4. A spiritual union with the Archconfraternity of St. Joseph.
5. A mutual union with the Apostleship of Prayer.

INDULGENCES

The special indulgences we can gain are first of all those granted to all religious and then those granted especially to our Congregation.

The indulgences which all religious can gain are:

A) Plenary Indulgences:
1. The day of taking the habit---on condition of Confession and Communion.
2. The day of solemn profession---same conditions.
3. The principal feasts of the Congregation---same conditions.
4. In articulo mortis.
5. On the day a religious priest says his first Mass; and all religious who attend his Mass---ordinary conditions.

B) Indulgences of the Roman Stations:
1. All religious who visit their own chapel and pray for a time, on the days when the Missal marks the stations.

C) Partial Indulgences:
1. Six years and six quarantines on the last Sunday of the month
   If Religious makes half hour mental prayer each day of the month on condition of confession and communion.
2. Five years and five quarantines every day if they recite 5 Paters and 5 Aves before the altar in their chapel.

The indulgences especially granted to the members of the Congregation:

A) Plenary Indulgences:
1. On the day of taking and the renewal of vows.
2. On the day a missionary makes his Apostolic Consecration.
3. They day our missionaries set out for their missions.
4. At the end of our annual eight day retreat.
5. At missions and retreats preached by members of the Congregation
6. On all our patronal feasts: Pentecost, Imm.Heart of Mary, St. Joseph, Ss. Peter and Paul, St. John the Evan, and all the Apostles, St. Francis Xavier, and St. Peter Claver.
7. In articulo mortis all the members who invoke with their hearts if they no longer can with their lips, the Holy Names of Jesus, Mary, and Joseph.
8. Every time Mass is said by confreres for a departed member.
9. Every time Mass is attended and Holy Communion offered for a departed confrere.
B) Special indulgences:

1. To our blue profession scapular are attached all the indulgences of the Immaculate Conception scapular, i.e., for saying at each visit 5 Paters and Avee for the intentions of this scapular, you gain toties quoties all the indulgences of Rome, Jerusalem, and Compostello which include many plenary indulgences.

2. Wherever in any of our communities an altar is erected in honor of "Mater Amabilis" all the indulgences are attached to it that are attached to that shrine in Rome, in memory of a miracle performed at the shrine in favor of a member of our Society.

FINIS