



CONSTITUTION

of the
Peace Makers of Christo
A Secular Institute

Approved by

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and
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Presentation of the constitution by the Bishop

All authority in heaven and on earth has been given to me. Mt. 28:18

My dear Brothers and Sisters in Jesus Christ. Peace be to all of you. With immense pleasure, I approve, promulgate, and present this Constitution prepared according to the norms of Canon Law and Second Vatican Council to Peace Makers of Christo, a Secular Institute.

With profound gratitude, I acknowledge the grace of our Lord Jesus Christ, the love of God, the fellowship of the Holy Spirit, and the guidance of Our Lady of Peace in framing this constitution. I highly appreciate and thank the team for the hard work of deep reflection and careful drafting.

This Constitution comprises the nature, purpose, spirit, and character of this institute and it includes principal norms of governance, the discipline of the members, formation, incorporation, and the object of the sacred vows. The spiritual and juridical elements are aptly harmonized.

It is the light, guiding us in the path Christ our Lord is calling us. This will lead us to attain the fulfilment of God's will in our life. This is the guiding principle and way of our life. This is the source of God's precepts and our total submission to them.

Let us thank God for calling us to this new way of life. Let us take these rules into ourselves joyfully and surrender ourselves to them. Let our thoughts, words, and deeds be guided by these rules.

God bless us

Yours in the Lord

+ Most. Rev. Dr. Barani Eduardo Hiiboro Kussala

CHAPTER - I
LIFE OF THE PEACE MAKERS OF CHRISTO
Article - I
PEACE MAKERS OF CHRISTO

1. In every age, the Gospel of Christ our Lord has been the source of life for the entire Church and the Good News of Salvation for the whole world. The Church led by the Holy Spirit comes to know Christ through the Holy Gospel and accepts His deeds and words with faith, which are spirit and life for those who believe.
2. We follow the Holy Gospel as the highest law in all the circumstances of life. Let us read attentively and meditate on the word of salvation. In the imitation of the Blessed Virgin Mary, let us carry the Holy Gospel into our hearts. The Holy Gospel will thus form our lives and help us grow in the fullness of Jesus Christ in all things.
3. Peace Makers of Christo (PMC) is a secular institution. It calls on its members – clerics, single laymen, and women – to discover the will of God, to be faithful to it, cherish it and accomplish it. PMC is subject to the Holy See and the jurisdiction of the local Ordinary, according to the norms of Church Law.

4. PMC commits its members to a common apostolic project: to establish the Kingdom of God within themselves, in their own milieu, and wherever Christ has his rights, and to strive to achieve these aims through their consecration in the midst of the world.
5. PMC also includes married and unmarried people as Associate Members. They commit themselves, according to their state in life, to the same ideals and apostolic mission of PMC as the clerics and the single laymen.
6. The charism of the Peacemakers of Christo is **WITNESS TO CHRIST.**
7. Following the paradigm of Christ who came to earth to do the Father's will in all things, members enter PMC for the sole purpose of better accomplishing the will of God as is made known to them in His Word, in the events of their lives and the decisions of lawful authority. For its part, PMC helps its members to rely on the action of the Holy Spirit who alone can form in them the filial attitudes of docility and availability to the will of the Father.

8. The members of the PMC recognize Our Lady of Peace as their mother and teacher in the faith and the apostolic mission. PMC has chosen for its patronal feast, Our Lady of Peace.

9. The PMC motto is: *“Living the Word of God with Blessed Mother Mary”*

CHAPTER - II

The Vocation and the Formation of the Members

Article - I

The vocation to Our way of life

10. God calls all the Christian faithful in the church to different states of life, so that the salvation of the world may be advanced by means of personal holiness.
11. Each person must respond to God's call in a spirit of free will, which is rooted in Baptism, so that the dignity of the human person may be in harmony with the will of God.
12. Let us work together actively to foster vocations, moved by the desire to carry out God's plan according to the charism. Let us take utmost care to discern and cultivate genuine vocations by the example of our lives, our prayers, and our words.
13. Let us actively promote various forms of pastoral apostolate for vocations, especially among groups closer to the spirit of our Institute, keeping in mind that better results are obtained when a member is assigned to promote and coordinate the apostolate of vocations.

14. In this way, may we as members of the Institute work with God who calls and chooses those he wishes and thereby contribute to the good of the Church.

Article - II
Admission to Our Life

15. Those who wish to embrace this way of life must be thoroughly examined and accompanied with care in the discernment of their vocation.

16. The Superior General/Provincials have to inquire carefully whether those seeking admission into our way of life conform to the requirements of universal law as well as our own. The following must be observed in admitting candidates:

1. The candidates are suitable for living the Gospel way of life in communion with brothers and sisters of the world;

2. The candidates enjoy the physical and mental health necessary to lead our way of life;

3. Candidates have to show by their lives that they firmly believe what Holy Mother Church believes and holds to be true and possess a Catholic instinct;
4. The candidates have to be endowed with the required human maturity, particularly affective and relational, and blessed with a generous will. It must be ascertained that they enter the institute with the sole purpose of sincerely serving God and for the salvation of people according to Church law and our constitutions;
5. The candidates should have educational qualifications according to the standards of their own region and show promise of being able to carry out their future duties effectively;
6. For the admission of diocesan clergy or those coming from another institute of consecrated life, a society of apostolic life or a seminary, or for re-admission of our own candidates, the prescriptions of universal law have to be observed.

17. Admission to the Institute starts a gradual process of formation which helps a member to be incorporated into the following steps:

1. Aspirancy
2. Probation
3. Profession before permanence
4. Permanent membership

18. Before being admitted, the candidate must:

1. Present a personal written request to the provincial
2. fill out the admission form
3. submit the following documents:
 1. candidate's curriculum vitae;
 2. certificates of baptism and confirmation, along with any other official document supporting his actual state of life;
 3. a statement to the effect that the candidate is free to join the Institute;
 4. a certificate confirming the candidate's sound physical, psychological, and moral health, made by competent persons;
 5. for candidates to holy orders, the other documents required for entrance to the seminary, as well as any other information deemed necessary by the Institute authorities;

19. In addition to the Superior General, the right to admit a candidate to the Institute and to Aspirancy belongs to the provincial with the consent of his council.
20. In the absence of a Province, this right belongs to the Superior General with the consent of his council.
21. Upon joining the Institute, the Aspirant signs a document whereby he promises to claim neither compensation nor financial remuneration from any stages of formation if he were to leave the Institute for any reason whatsoever.

Article - III

Aspirancy

22. All formation is first of all the work of God Himself acting within us through the Holy Spirit of Jesus. Cooperating with His grace and guidance, we accept in love our responsibility in our own formation. Our formation is a continuous process of growth and conversion that involves the whole person favoring the development of the human, Christian, spiritual, monastic, and prophetic dimensions. Our human and spiritual development is not only a personal good but also becomes a blessing to our institute and a source of fruitfulness in the Church.

23. The main purpose of Aspirancy in the institution is to know the candidate, his qualities, aptitudes, and dispositions. This period also allows the Aspirant to learn more about the Institute and to begin living the life of the Institute and its apostolic objectives, in order to deepen his vocation.
24. Aspirancy lasts from six months to one year according to the need and is decided by the provincial in consultation with his council.
25. At a suitable time, the Aspirant makes a written request to the Provincial to begin his Probation. The right to admit an Aspirant to Probation belongs to the Superior General/Provincial, with the consent of his council.
26. If the Aspirant is deemed suited to pursue his training in the life of the Institute, he may be admitted to Probation; in which case the Aspirant prepares himself through a preliminary retreat.
27. If following the guidelines provided for such cases, the Provincial believes that the Aspirant must be denied Probation and asked to leave the Institute, he is not obliged to give any

reason for this decision; he shall nevertheless take care to act with utmost charity.

28. The Aspirant, too, is free to leave the Institute if, after reflection, prayer, and consultation, he realizes that the Lord does not call him to this lifestyle.

Article - IV

Probation

29. Probation is the period preparatory to the First Profession. Its special purpose is spiritual formation according to the requirements of secular consecration.

30. In order to be validly accepted to Probation:

1. One must have reached 18 years of age;
2. One must not be bound by Profession to another institute of consecrated life or a society of apostolic life;
3. One must not be bound by the sacrament of matrimony.

31. Once validly accepted to Probation, the Aspirant must read and sign before two witnesses – one of whom is the Provincial or his delegate – the following declaration:

On this day, in complete freedom without any compulsion, I..... begin my period of Probation in the Peace Makers of Christo Institute as a member in the strict sense, in order to share in the Institute's mission in the Church, in the midst of the world. I commit myself seriously to work at my sanctification through the use of those means placed at my disposal by the Institute.

May God come to my assistance.

32. In order to be valid, the probation must comprise two years and may be prolonged by the Superior General /Provincial and his council, but not beyond a further two years.

33. The Probationer may freely leave the Institute if, after reflection, prayer and consultation, he realizes that the Lord does not call him to such a lifestyle. Likewise, the Superior General/Provincial, with the consultation of his council, may dismiss him for any grave reasons; in which case he is not obliged to give the reason for this decision. Nonetheless, he shall take care to act with the greatest charity.

Article - V
Profession

34. When the time of profession has been completed and the suitability of the probationer has been ascertained, the first profession of vows is made for a period determined by the provincial and his councils with the probationer himself, to be renewed freely until permanence of profession.
35. For admission to the first Profession, the Probationer submits a written request at a suitable time to the Provincial, who, following his council's consent, may admit him; in which case the Probationer may make his Profession on the anniversary date of his Probation. He prepares himself for this by a preparatory retreat.
36. By Profession, the Probationer:
 1. professes the vows of obedience, poverty, and chastity according to the Constitution;
 2. commits himself to strive for evangelical perfection according to the spirituality of the Institute, and to exercise apostolic charity under the guidance of his superiors.

37. Vows are taken annually and are always renewable upon expiration. Nonetheless, from his first Profession, the member must have in his mind and heart the intention of giving himself totally and conclusively. Superior General / each province determines the official date for renewal of vows.

38. Admission to the Profession is as follows:

1. for the first Profession, by the Superior General/Provincial/their delegates according to established procedure, following the Probationer's formal request;
2. for subsequent professions before permanence, by the Superior General/Provincial according to established procedure, following the Professed Member's formal request;
3. at all professions prior to permanence as well as at professions conferring permanence, a Formula of Profession must be signed by the Professed Member, the Superior General/Provincial of his delegate, and by two witnesses. The formula is then sent to the Superior General;
4. for profession granting permanence, the written assent of the Superior General and his council is required;

5. for professions subsequent to permanence it is sufficient to signify to the Provincial the intention of renewing one's vows; a document of acceptance from the Provincial is not required. As with preceding professions, a Formula of Profession must be signed by the Professed Member and the witnesses and returned to the Provincial who then forwards it to the Superior General.

39. To be valid:

1. the first Profession must be preceded by a Probation period of at least two years.
2. the candidate must be admitted by the competent authority.
3. the profession must be made in formal terms;
4. prior to permanence, the Profession must be received and signed by the Provincial or his delegate;
5. Subsequent to permanence, it is sufficient that the member each year signs the formula prescribed by the Constitution before two co-signing witnesses, and that it is returned to the Provincial to be forwarded to the Superior General.

40. For renewal of vows, certain circumstances may justify anticipation or postponement from the official renewal date, but never by more than one month prior to or one month following the official date. In both cases, the official date always remains the same. In case of anticipation, the renewed vows take effect only upon the official expiration of the preceding Profession; in case of postponement, the preceding Profession continues until the effective date of renewal, provided the member has the intention of renewing his Profession.

41. If, after nine years of Profession, permanence is not granted to the member, he must leave the Institute.

Article - VI

Permanent membership

42. After five years of Profession, the Institute grants permanent membership to the Professed Member:

- a) if he is at least twenty-four (24) years of age;
- b) if he requests it from the Provincial;
- c) if the province council recommends him to the General council;
- d) if the General council admits him to permanence.

43. Permanence in the Institute is conferred in the following terms:

The Peace Makers of Christo Institute, glad to give thanks to God withwho has livedyears of Profession in the Institute, commits itself to consider him henceforth as a permanent member, that is, as one who is incorporated definitively to the Institute.

44. If the Professed Member requesting permanence is a cleric already, he may remain incardinated into the Institute.

45. For candidates to the priesthood who desire incardination in the Institute and who are called by the superiors for the needs of the Institute and of its mission, it is only after permanence that they can be called to Holy Orders.

Article - VII

Ongoing - Formation

46. The goal of our ongoing-formation is the development of a mature fatherly and childlike priestly personality who strives in a spirit-filled manner for conformity with Christ.

47. The ongoing program of formation is existential in the history of salvation. This context and the light of faith in Divine

Providence should help the individual to understand his personal history and generously respond to God's call and his life's task. Along the way, he should develop his ability to make and carry out decisions. This maturing process is embedded in a similar process of life within the community.

48. Our ongoing formation is oriented on the principles of Christ himself. The formal principle of the entire education is the covenant of love with God the Father. A pronounced pedagogy of own ideals, trust, and movements contributes to continuous self-education; it creates with the support of a family-like atmosphere natural-supernatural attachments to persons, places, and ideas, and awakens and develops the free personality.

49. All stages of ongoing formation serve the purpose of clarifying and solidifying the vocation of each member, of preparing himself for the work of the institute, and of making the selection.

Article - VIII

Departure

50. A member may leave the Institute at the expiration of his vows, regardless of the number of years of Profession, for any serious

reason made known to the competent authority. If the member is a priest incardinated in the Institute, he is bound by the Code of Canon Law: before leaving the Institute he must find a bishop willing to incardinate him into his diocese or at least welcome him in his diocese for a trial period.

51. So that the member may not eventually find himself incapable of exercising sacred ministry. Likewise, for just and reasonable motives, the Provincial, with the consent of his council, may refuse admission to the Profession to a member who does not have permanence. In this case, the member must leave the Institute.
52. If exceptionally and for serious motives a Professed Member must leave the Institute before the expiration of his vows, he requests an indult of departure from the Superior General. This indult comprises dispensation from one's vows.
53. The dismissal of a Professed Member who does not have permanence requires serious motives:
 1. lack of the spirit proper to the Institute;
 2. cause of scandal to others;
 3. inability to correct certain faults
 4. instability in one's vocation

5. Contempt for the spiritual exercises specified by the Constitutions.

When such a situation arises,

1. two warnings with the threat of dismissal are given by the Provincial, in writing in the presence of two witnesses.
2. If after a second warning the member has not amended himself, the Provincial submits the case to his council.
3. If a majority of the Province council pronounce themselves by secret ballot to be in favor of the member's dismissal, the latter cannot renew his vows in the Institute.
4. If the Province council decides that the member must leave before the expiration of his Profession, the case is forwarded to the General council. If the General council decides on dismissal, the Superior General issues the decree of dismissal with the confirmation of the patron Bishop of the institute, which however does not take effect before confirmation by the Holy See.

54. Dismissal of a Professed Member after permanence requires grievous reasons, specifically:

1. scandal against the natural law;
2. manifest infidelity to one's commitment by vows in the Institute:

- i. known infidelity to consecrated celibacy;
- ii. refusal to participate in supporting the financial burden of the Institute according to minimum amounts specified by legitimate authority;
- iii. refusal to obey an order given in the name of the vows.
- iv. Whenever such a situation arises, two warnings with the threat of dismissal are issued by the Provincial, in writing or in the presence of two witnesses. Following the second admonishment, if the member does not amend his ways, the Provincial submits his case to the council.
- v. If the majority of the Provincial council pronounce themselves, by secret ballot, in favor of the member's dismissal, the case is submitted to the General Council. If the latter decides on dismissal, the Superior General issues the decree of dismissal with the confirmation of the patron Bishop of the institute, which, however, does not take effect before confirmation of the dismissal by the Holy See.
- vi. Dismissal always comprises dispensation from vows made in the Institute.

55. If the dismissed member cannot support himself by his own means, the Province council shall decide on the aid to be offered as a charitable gesture.

56. Whenever a question of dismissal arises, both the Provincial and the Superior General are obligated to resort to all possible means suggested by prudence and Christian charity to bring the member back onto the right path; they must also offend neither justice nor charity, and ensure that the member leaves the Institute with the least feeling of resentment.

57. In case of dismissal or departure:

1. The cleric incardinated in the Institute must find himself a bishop who would incardinate him according to the recognized procedure.

CHAPTER – III

OUR SPIRITUAL LIFE

Article - I

Order of Spiritual Life

58. We as members of PMC would like to make a covenant of love with God the Father. And the covenant of love we live need to be constantly animated and deepened. We strive to constantly walk in the presence of God by *seeing God everywhere in faith, carrying on a loving dialog with God, and making sacrifices for God out of faith and love.* The apostolate likewise urges us to strive for sanctity.
59. Religious exercises are a condensed form of this striving. They are a means and expression of our loving dialog with God, as well as a safeguard. These exercises assume many forms in the spiritual life and striving of both the individual and the community.
60. The institute supports the spiritual life through its cultivation of the spirit of the official and free community, through the daily order of the community, and through religious exercises done in common.

61. The center and root of our priestly life and activity is the daily celebration of the Eucharist. As often as we re-present the sacrifice of the new covenant in our midst, we renew our covenant of love and integrate ourselves in the liturgy. The daily Mass should become the lived Mass of our daily lives, so as to give our everyday lives the form of Christ whom we meet throughout the day and night.

62. As priests of the Church, we cultivate the praise of God by reciting the liturgy of the hours. Through a loving use of Sacred Scripture, we seek to encounter the God of the covenant.

63. As chosen people who are nonetheless unfaithful to the covenant over and over again, we regularly receive the sacrament of reconciliation.

64. The spirit of the institute and the loving contact with God are cultivated through daily meditation, the monthly day of recollection, and the annual retreat.

65. Our love for the Blessed Virgin Mary is expressed in the spiritual life of the individuals and the community through a variety of Marian exercises such as renewing the consecration,

praying the rosary, visiting a shrine of Mary, reading about Mary, etc.

66. The internal law of the institute more precisely prescribes the religious exercises, which secure and cultivate the spiritual life of the institute.
67. In the spirit of magnanimity, mutual responsibility, and active obedience, the individual gives his superior a monthly accounting of the obligatory exercises determined by internal law.
68. Through his life and striving in the covenant of love, the individual strives to attain the full unfolding of the divine plans. Such a striving leads to the constant prayer that God sends the grace of contemplation to many of our members so that our community can fulfill its task.
69. Each member of the PMC develops a life of intimacy with the Lord through daily prayer and consecrates oneself to the will of the Father through the following spiritual exercises:
 1. Silent Meditation,
 2. Reading and Contemplating the word of God,
 3. Celebrating the Holy Eucharist,

4. Frequent visits to the Blessed Sacrament,
5. Silent thanksgiving adoration

70. *Living the life of Christ* who is our Guru (Master). The same lifestyle is also ours as we walk along with our Blessed Mother as Jesus walked with her to the HEAVENLY FATHER.

71. *Listening to the voice of God* and living the present moment, by turning inwardly to Him at least once every hour, and by taking advantage of every opportunity to intensify this union with God.

72. *We, the temple of God* – *1 Cor 3:16*: God dwells in each one of us and we need to respect everyone and try to experience Him in others; at the same time, we need to respect ourselves and know God the Father more closely.

73. *We are PEACE makers*: Christ brought peace to the world and we as His instruments need to have peace first in ourselves and then share the same Peace of Christ with our neighbors.

Article - II
FEATURES OF OUR SPIRITUALITY

74. The source of life and center of this spirituality is the covenant of love made by the founder on October 10, 2015, Rev. Dr. Barani Eduardo Hiiboro Kussala, the Bishop of the Catholic Diocese of Tombura – Yambio along with the Rev. Fr. Chavala Kishore Babu the co-founder. Our participation in this new divine initiative and our reliving of its historical peacemaking development help us to grow into God's salvific covenant with man and establish us as a family of God in his Church. The personal covenant of love ultimately has its roots in the baptismal covenant; its purpose is to let our whole lives be formed by the seal of this sacrament.

75. In the Home shrine, we consecrate ourselves to Blessed Mother. We try to experience God the Father every moment of our lives, through our Blessed Mother. We cultivate a deep attachment to her. She urges us to acquire the attitudes which were her own:

1. childlike surrender to God the Father,
2. following Jesus unreservedly even to the cross,
3. openness to the Holy Spirit,
4. heartfelt and service-minded love of others and
5. taking part in the redemption of the world.

76. We want to give witness to Christ, through our Lady of Peace, in the plan of God for these times. *She is the permanent companion and helpmate of Christ in his entire work of redemption*; she has the office and task to be the sublime image and motherly educator of the new man in the new society in Christ.

77. In the spirit of sanctity, we bring Our Lady of Peace's contributions to the power of grace by faithfully fulfilling our duties and generously responding to God's plans. We thus work together with the Blessed Mother who does not want to fulfill her mission for our times without covenant partners.

78. The covenant of love with God the Father should mature organically into a lived covenant of love with God the Father: *With Mary in Christ through the Holy Spirit to the Father*.

1. In Christ, we encounter the Son who became man of the Virgin Mary and who by obedience unto death completed the work of the Father. He is the face of the Father turned towards the world and intercedes for us.

2. With Mary, we praise the Father of mercies who reveals himself to those who are small and uses them to do great things. He is the source of life and the origin of love. As creator and father of all men, he does all things out of love, through love, and for love. He is the first image of all fatherhood on earth. He, the one "who sits on the throne" (Rev 4,9; Is 6,1), guiding the destinies of the Church and world as well as our personal history in life in accordance with a plan of wisdom, love, and omnipotence.

79. Through our dependence on God as his creatures and the constant acknowledgment of our guilt and failings, we cultivate the awareness of our childlikeness before God. In every circumstance of life, we gratefully offer the eternal Father our childlike love and adoration and give witness to his fatherhood in our attitude to others. We collaborate in building a world and history that leads through Christ in the Holy Spirit to the house of the Father.

80. In the covenant of love with the Handmaid of the Lord, we too want to speak our "YES" to the will of the Father, who in Christ reveals his plan of salvation once and for all times and makes known the ways of its realization in time

81. Practical surrender in Divine Providence allows us to recognize the wishes and will of the God of the covenant in the voices of the order of being of creation and redemption, in the events of the times and of life, and in the voices of the soul.
82. God the Father invites us, his covenant partners, to freely join in his plans. Our childlike total surrender to the plan of God is the driving force behind our life in the covenant of love with Him. It gives us sheltered security in God and urges us in daring faith to historically creative deeds.
83. Through this total surrender and through this covenant of love with God the Father, we are called to participate in the mission of the Church in a unique way and help support the mission.
84. We, as chosen instruments of God, want to place ourselves entirely at his disposal. He gives us the confidence that he will manifest his victory through our helplessness and use us to carry out his mission.

CHAPTER - IV

CONSECRATED LIFE IN THE WORLD

85. Through our baptismal covenant, we are called to follow the call of God to perfection. We are chosen and intensified in his royal priesthood. By the grace of God, each of us as a priest wishes to share in the life of the suffering, dying, and transfigured Lord, and to take up the cross foreseen for him by the Father.
86. In consecration, we selflessly choose to observe the counsel of Christ to follow him in obedience, poverty, and chastity, and adopt the form of consecrated life proper to the institute, which should help us live out our vocation. In this way, we want to imitate the undivided devotion of Christ to the Father and his kingdom and his total disposability for all men.
87. In keeping with the secular character of our institute, our consecrated life takes place "in the world but not of the world." Following the example of Mary, we strive for every-Minute sanctity.

ARTICLE - I

OBEDIENCE

88. Jesus, the Servant of the Lord, emptied Himself, becoming obedient even unto death on a cross, and because of this, He was exalted as Lord over all. In this way, freeing us from slavery to sin, He revealed to us that human freedom is a journey of obedience to the Father's will and that obedience is a journey in which true freedom is gradually attained.
89. Listening to the Word made flesh, the Church, docile to the action of the Spirit, through the obedience of faith responds to the loving plan of the Father, who has revealed Himself in the Son and made known to us the mystery of His will.
90. Mary, through her fiat, not only mothered Christ in the flesh but also mothers His members. Like her, we participate in the Church's mission through our consecrated obedience, becoming coworkers with God Himself and supporters for the weak members of Christ's Body.
91. We concretely experience God's governance through the will of legitimate authority in the Church and world, which helps and mediates our recognition and following of God's will. The

individual, therefore, binds his will in faith to the will of his authority as an instrument of the provident Father who governs us. Because in childlike obedience, we try always and everywhere to fulfill the will of the Father in imitation of Christ, who said, *"My food is to do the will of him who sent me and to complete his work"* (Jn 4,34).

92. God frees us of our sick self-will and unfolds our power to love, fosters a healthy ability to make decisions and carry them out, and leads to that freedom of the children of God which reaches out for the ideal of Christ: *"I always do what pleases the Father"* (Jon: 8,29). Therefore, our obedience should be magnanimous, in which we attentively and willingly respond to God's wishes.
93. Our obedience should be family-like, in which we place ourselves at the disposal of our superiors and obey out of love, but in which we also develop a creative co-responsibility and exercise reverent frankness. This obedience is always accompanied by the willingness to be educated.
94. Our obedience should be effective of the will and intellect. At times, the obedience of the intellect will be blind, but only after the individual has exercised reverent frankness and his personal

conviction has been transfigured by the insight of faith that God also leads through human error. One has the freedom to act according to one's conviction once the obligation of obedience has expired.

ARTICLE - II

OUR OBLIGATIONS TOWARDS OBEDIENCE

95. Through the promise -consecration and in accordance with the family structure of our institute, the individual attaches himself in the spirit of obedience to his superiors, the law, and the customs of the family.
96. The member has an essential co-responsibility to fulfill what his superior asks. If the superior binds the individual in obedience, the superior bears a heightened responsibility for what he has ordered and for its consequences, especially when the member has frankly expressed an opposing position.
97. Special care and discretion should be taken to protect the good name and reputation of the superiors. If an individual finds himself in duress, however, over what is being asked of him in obedience, he has recourse to vent his emotions and voice his criticism in ways designated by the law and customs.

98. The permanent and regular way we express the bond of obedience is through the accounting given by the individual to his superior about his religious exercises, his use of goods, and his apostolic work as determined by the laws and customs of the Church and country.
99. The practice of obedience within our family is a way by which we express and practice our obedience to the Holy Father. In principle and practice, we also want to respect the authority bestowed by God on the bishops and on all those who hold offices within the Church.

ARTICLE - III

OUR WAY OF POVERTY

100. Jesus, the Most High Son of God, though rich, chose to be poor in this world so that we might be enriched by His poverty.
101. Jesus received everything from His Father; so we also look to our Father in heaven to care for all our needs. Freed from concern about providing for ourselves, we are able to seek the Kingdom in joy, being wholly available for God and others.

102. Beholding the goodness of the Father's world, we reverence all things as gifts to be used for His glory and the benefit of all His children. Regarding nothing as our own or as given for ourselves alone, we use the gifts of nature and grace and all temporal goods with gratitude, sharing with others who are in need. At the same time, we make a moderate effort to care for our health to remain useful for our apostolic service.

103. Mary's nobility should shine through the way we live: in a simple, modest, and interiorly animated demeanor, in a reverent use of the things of this world, in an effort to keep things clean and in good order even in times of greater poverty. Like Mary, we gladly help and give.

104. Love for our Redeemer, who poured himself out for us, and for his Mother urges us to imitate their poverty. We strive for inner freedom from inordinate attachment to possessions and sensual pleasures, to life and limb, to honor and good name.

105. We place our work and goods entirely at the service of our mission and make the acquisition and use of goods dependent on apostolic necessity. Christ showed the greatest preference for the poor and made himself poor. This is the reason why members of

the Institute strive to embody this example through a life of moderation and sharing.

106. With gratitude and childlikeness, we value the goods of creation given to us by God. In manifold ways, they reveal to us God's love, wisdom, and power. In so doing, we want to grow in the love of God and serve our fellow humans. To attain this, however, we must also know how to correctly renounce the things of this world.
107. In the attitude of poverty, we want to grow by giving up, again and again, things we do not really need and occasionally even giving up things necessary to our state in life. As an ideal, we strive for the attitude of a "child" who expects everything from God, gives all things to him, and thanks him for all things.
108. We make moderate, but not anxious efforts to secure our financial existence and trust in Divine Providence with the faith-filled conviction that he will give us everything we need.
109. In order to realize this way of poverty, the official member maintains a healthy and moderate standard of living, which will differ according to time and nation. This leaves room for the individual to magnanimously decide on their own for a more

austere way of poverty. But if circumstances require, the community like the Mother of Jesus accepts a very poor way of living as a gift from Divine Providence.

110. Everyone is responsible for the simplicity of the community's and individual's way of life and the radiation of this impression to others. Those who buy and administer goods in the name of the community have a particular responsibility in this regard. They should always keep in mind the needs of apostolate, cultivation of the spirit, the obligations of social justice, and love of solidarity.

111. Through our spirit of poverty, we want to foster solidarity with the poor. Our simple lifestyle is meant to help us in serving the poor and contribute to the erection of a new social order.

112. As an expression of our secularity and as a protection for personality and its development, the member retains his right to own, acquire, and use the property. The last two rights are restricted; however, in accordance with the institutes' own law.

1. A member may only transfer his major assets to the community by last will and testament.
2. Everything the individual earns through his activity is surrendered to the community. In return, the member

receives in the community a family which commits itself to providing for his formation, living expenses, and equipment for the apostolate, and to taking care of him in illness and old age.

3. The community gives each member a fixed monthly amount to provide for his personal needs.

ARTICLE - IV

OUR LIFE IN EVANGELICAL CHASTITY

113. God our Father, through the precious gift of the Holy Spirit given in the Church, has espoused us to His Only Begotten Son. In consecrated chastity, we “love Him in complete surrender” Who gave Himself entirely for us.

114. Jesus, who is the revelation of the Father’s love for all humankind, is the witness of the faithfulness of God. Responding to God’s passionate call of love, Jesus made himself a total gift to God; at the same time, Jesus’ life is wholly surrendered for the sake of all. He is God’s unique love poured out in us, and he helps us love everyone without exception, just as he did.

115. As a response to a call from the Lord to live the fullness of love, consecrated celibacy is the sign of a reality transcending earthly

values. It is in fact a sign of the Kingdom to come, which is already present as a challenge to a world wrapped up in itself. Members are called to live a disinterested and universal love in total availability to God and others. They commit themselves by vow to live in celibacy and observe perfect continence.

116. Members develop in themselves this grace of consecrated chastity through which they witness to the world that Christ is their first love, that all love is rooted and fulfilled in him, and that he alone shapes in them a universal and faithful heart. The sincere and pure affection that members have for each other and everyone supports them in their struggle for an ever-growing fidelity.
117. When ordained a deacon, each candidate pledges celibacy before God and the Church in accordance with Canon Law (**can. 1037**).
118. We secure our virginity through a comprehensive education for love, a mature childlike attitude before God and Our Lady, fatherly-apostolic service towards others, natural and supernatural at hominess in our community of fathers, a relationship of trust to our superiors, and observation of the law and customs of the community.

119. The formula of the Profession is as follows:

In the name of our Lord Jesus Christ, in order to respond more perfectly to the grace of my baptism and to better create peace and brotherhood in Jesus Christ, I commit myself by vows to live the evangelical counsels of obedience, poverty, and chastity until.....according to the Constitutions of the Peace Makers of Christo Institute.

May God come to my assistance.

CHAPTER - V
ASSOCIATE MEMBERS IN THE INSTITUTE
ARTICLE - I
ASSOCIATE MEMBERS

120. Peace Makers of Christo offers sacramentally married couples and unmarried persons who desire to live their baptismal faith, a way to Christian perfection and evangelical witness in their own milieu, by being associate members of the Institute. While taking into account their state of life, the Institute offers:

1. an apostolic project common to all in the Institute;
2. team life;
3. a spirituality centered on a life of active charity;
4. a commitment to evangelical radicalism;
5. sharing in the life and governance of the Institute.

121. Associate Members of the Institute live in all things the spirituality of the Institute and are committed to every article in these Constitutions pertinent to this spirituality.

122. To bring peace and be witness to Christ: Such is the apostolic objective common to all members of the Institute, regardless of their status.

123. Associate Members of the Institute fully participate in the team life of the Institute.
124. Associate Members share in the life and governance of the Institute at every level, except for those particulars and restrictions stated in the Constitutions regarding them.

ARTICLE - II

COMMITMENTS OF ASSOCIATE MEMBERS

125. Associate Members of the Institute commit themselves to a new way to the ideal of Christian perfection proposed in the Gospel, as well as to live this commitment in the secular mission entrusted to them by the Church through the Institute. They live their sacramental marriage commitment, provide witness to the Gospel values in their family and social milieu, and consecrate themselves totally to the Lord. The unmarried persons live their life in their own way and witness to Christ through the Institute.
126. This offering is made to the Institute by a commitment to follow the obedient, poor, and chaste Christ according to their state in life.

127. The Associate Members' commitment to obedience, poverty, and chastity draws its inspiration from all that has been said regarding the consecration of members in the strict sense, except for the following:

1. Regarding commitment to obedience, Associate Members and the Institute authority take into consideration those obligations inherent to the state of matrimony, which is the prime commitment of their lives.
2. Regarding commitment to poverty, the Institute authorities and the Associate Members take into account the duties of justice and charity between spouses towards their children and other family members.
3. In the practice of commitment to chastity, and in response to Christ's special call to love in charity, Associate Members commit themselves to live conjugal chastity and sacramental fidelity in such a way as to render greater glory to God and help the world grow in the true meaning of love. This sacramental fidelity thus becomes an ecclesial sign of God's love for humankind.
4. Considering that it is a couple's love that is presented as an offering to God through commitment to conjugal

chastity, in the event of the death of one of the spouses, the other spouse may continue his commitment in the Institute if the decision is made not to remarry.

128. The Formula of Commitment of Associate Members is the following:

*In the name of our Lord Jesus Christ, in order to respond more fully to the grace of my baptism, to bring peace, and to witness Christ, I commit myself as an Associate Member to live the commitments of Obedience, poverty, and chastity Untit.....according to the Constitutions of Peace Makers of Christo.
May God come to my assistance.*

INCORPORATION OF ASSOCIATE MEMBERS

ARTICLE - III

Formation of Associate Members

129. The formation of Associate Members takes into account the general dispositions regarding formation, in Part One of the Constitutions (Art. 57 to 70).

130. The Provincial and his council ensure that the Associate Members receive the help necessary to nourish their conjugal

spirituality based on the Word of God and the teaching of the Church.

I. Admission

131. The admission of Associate Members to the Institute puts them in a process of gradual formation leading to definitive association with the Institute. This process comprises the following stages:

1. Aspirancy
2. Probation
3. Commitment prior to permanence
4. Permanence

132. To be admitted into Peace Makers of Christo Institute, the candidate must be free of any tie that is incompatible with the obligations he or she is about to take. Moreover, the candidate must be directed by the right intention, be capable of fulfilling the spiritual and apostolic life commitments as proposed by the Institute, and possess sufficient maturity in his marriage commitment.

133. The candidate must fulfill the ordinary formalities of the Institute and produce the documents required for admission. Before admission, the candidate must:

1. make a written personal request to the District Director;

2. complete the Institute's admission form;
3. append the following documents:
 - i. curriculum vitae
 - ii. certificates of baptism and confirmation
 - iii. copy of the marriage certificate and any other official document justifying one's state in life
 - iv. certificates of sound physical, psychological and moral health given by competent persons
 - v. written permission of the bishop, if the candidate is a permanent deacon.

II. Aspirancy

134. Admission to and duration of Aspirancy for Associate Members in the Institute follow the guidelines set in Articles 59 to 65 of these Constitutions.

III. Probation

135. Probation for Associate Members refers to the formation period during which they consciously prepare to freely commit themselves to follow Christ according to the spirit of the Beatitudes and the evangelical counsels.

136. To be accepted into Probation, the Associate Members must:

1. live individual in the sacramental of the baptism of the Lord

- 2 live in the sacramental state of matrimony;
- 3 not be bound by commitment to another institute.

137. Once accepted into Probation, the Aspirant must read and sign in the presence of two (2) witnesses – one of whom is the Provincial or his delegate – the following statement:

On this day, in complete freedom, I begin my period of Probation in the Peace Makers of Christo Institute as an Associate Member, so as to share in the Institute's ecclesial mission in the midst of the world. I commit myself to work seriously at my sanctification by using those means offered me by the Institute.

May God come to my assistance.

138. The duration of the Probation period and eventual separation from the Institute at this stage are specified in Articles 69 and 70.

IV. Commitments

139. At the end of the Probation, the Associate Member makes a written request to the Provincial to make his commitment to the Institute as an Associate Member. The right to admit belongs to the Provincial, after the consent of his council.

140. If the Probationer is admitted, he or she thereafter enjoys within the Institute a status corresponding to that of the Professed Members, except for stipulations to the contrary, in the Constitutions.

141. By making a commitment to live a life of obedience, poverty, and evangelical chastity according to the Constitutions, the Associate Members commit themselves to strive for evangelical perfection according to the spirituality of the Institute and to exercise apostolic charity under the direction of authority.

142. Commitments are annual and always renewable. However, from the first Commitment, the Associate Member must, in his or her heart and mind intend to give himself or herself totally and irrevocably to Jesus Christ.

143. While it is understood that the Commitments of Associate Members are not a public profession of evangelical counsels, Articles 74 to 77 apply to Associate Members also, by replacing « Commitments » for « Vows » or « Profession », and « Committed Associate » where the text has « Professed ».

V. Stability

144. After five years of Commitment, the Institute grants permanence to Associate Members:

145. Permanence in the Institute for the Associate Members is conferred on the following terms:

The Institute of Peace Makers of Christo, glad to give thanks to God with ----- who has lived----- years of Commitment in the Institute as an Associate Member, commits itself to henceforth consider him (her) as permanently associated to the Institute.

ARTICLE - VI

EVENTUAL SEPARATION FROM THE INSTITUTE

146. An Associate Member is free to leave the Institute at the expiration of his annual Commitments, for a serious motive made known to the competent authority.

147. Likewise, for just and reasonable motives and after customary warnings (Art. 88), the Provincial with the consent of his council, may refuse admission to the renewal of Commitments to an

Associate Member who does not have Stability. The member must then leave the Institute.

148. Dismissal of an Associate Member after Stability requires serious reasons, namely:

1. scandal against the natural law;
2. notorious infidelity to commitments as an Associate Member of the Institute:
 - i. infidelity to married life,
 - ii. refusal to share in the financial burden of the Institute according to the minimum amount specified by legitimate authorities,
 - iii. refusal to obey an order given in the name of commitment to obedience.

149. When such a situation arises, two warnings with the threat of dismissal are made by the Provincial, in writing or in the presence of two witnesses.

150. If, following the second warning and further lapses, a majority of the Province council votes by secret ballot for the dismissal of the Associate Member, the case is submitted to the General council. If the latter decides on dismissal, the Superior General notifies the member concerned of his dismissal, and this, in writing.

151. Dismissal of one of the spouses does not deprive the other of his right to remain an Associate Member of the Institute.
152. Throughout these steps, the authorities concerned shall be careful to safeguard the terms of Article 91.

VI. Sick and deceased Associate members

153. It is a service of charity for the Institute to provide all its sick Associate Members with the material and spiritual help they need. The Institute helps them deepen their Christian understanding of suffering.
154. When an Associate Member is in danger of death, his Team Leader or Sector Facilitator advises the member as delicately as possible regarding the seriousness of his condition, helps the ailing member make the sacrifice of his life, and ensures that he or she receives the sacraments.

CHAPTER - VII
GOVERNMENTANCE OF THE INSTITUTE

155. The Almighty Father, who is the Lord of life and history, directs the destiny of mankind. He guides the life of each one of us and governs our team life. He wants to give all of us a share in his government. We would like to serve him in obedience and freedom.
156. The heavenly Father directs our team life through the Holy Spirit and in a special way through Our Lady of Peace, the Patron Queen of our Institute, and through her instrument.

ARTICLE - I
OFFICES IN GENERAL

157. As a living member of the pilgrim people of God and as official cooperators of the hierarchy, we recognize willingly and in the light of faith the magisterial, priestly, and pastoral authority, which the Holy Father and the episcopate as representatives of Christ, the Head of the Church have over our institute.

158. We cultivate the awareness that authority within our team life shares in the fatherly authority of God and the authority of the founder and the hierarchy of the Church. It is in keeping with the Team-like structure of the institute that for us authority has a pronounced fatherly character.

159. Those invested with a function of government ultimately receive their power from God through the Church. They strive to acquire the moral authority needed to fulfill well their function to unite, educate, give life, and lead. They should therefore always act as instruments dependent on God in practical faith in Divine Providence, and selflessly and creatively serve individuals and communities as transparencies of the Good Shepherd.

160. This also includes the effort to recognize the will of God in the voices of the soul of individual members and to encounter the individuals with a readiness to listen and talk.

161. For their part, the members recognize the authority of those in functions of government and support them through family-like obedience so as to build a disciplined community and living family.

162. We orient ourselves to the governing wisdom of the founder. He modeled the exercise of his authority on the way God governs the world and left us his principle as a binding task: *We are authoritarian in principle, but as democratic as possible in the practice of this authority.*

163. Just as God shares his government of the world with free secondary causes, the authority of the institute recognizes, *protects, and fosters within the institute initiative, self-responsibility, and frankness.* In noble reserve, it allows all those who have the immediate responsibility to do and be responsible for what they have been called and enabled to do. Any help and guidance on the part of the authority follow the principle of the subsidiary: it diligently respects the responsibility of the members and the member communities.

164. Just as the superiors consider themselves responsible for each member and member community, so do the members and communities bear responsibility in solidarity for one another and the superiors and are ready to actively support them. In the spirit of the founder, *each one* considers himself *responsible before God for the office entrusted to him and through it for the whole as if he himself were the founder of the whole work.*

165. Superiors, councils, and major chapters are invested with the power of government in accordance with the law.

ARTICLE - II

THE STRUCTURE OF THE ORDER

166. Our institution is made up of priests, each of whom is incorporated into a circumscription and assigned to a team life.

167. The circumscriptions are ordinarily provinces and regions, united together in a life -giving relationship under the authority of the Superior General.

168. Every circumscription is made up of a group of priests gathered in local team life and has its own exclusive territory, which must be determined in the decree of the establishment.

169. Every circumscription that is canonically established by a formal decree of the Superior General acquires juridical personality.

170. A province is the primary and immediate unit of the order, governed by the provincial superior. It has its own structures to

develop the vitality of the institute's charism so that it can give effective apostolic witness and benefit the life of the institute.

171. A region is a part of the institute in which the priests, placed at the service of the Churches and of other pastors in the work of evangelization, gradually begin to implant the institute. It is governed by a regional superior, who has ordinary vicarious power.
172. It is the responsibility of the Superior General with the consent of his council to decide on the establishment, union, division, alteration, or suppression of circumscriptions, observing the required law.

ARTICLE - III **OFFICES IN SERVICE**

173. Within the Team, the members of the Institute live out their life of attachment to the will of God and of service to the Church. What gives the Team its character is a concern for carrying out God's will together, abiding by the objective and the spirituality of the Institute, by acting according to the charism of the institute.

174. It is in this spirit that those involved in the service of authority constantly endeavor to discern what God expects from the whole as well as from each one, regarding the Church and the Institute, along with the concrete situations of those in the Institute. The role of authority is therefore one of mediation, and authority must ensure that the members are aware of carrying out not their own will, but the will of God.

175. Attuned to the will of God and to the members, authority remains attentive to those channels through which the will of God is made known. It is only after such patient and charitable searching that authority makes decisions required for the benefit of each and every one. As the link of charity and unity, they have at heart to promote in the Institute an atmosphere of trust and collaboration in which all feel at ease to take up their share of responsibility in view of the apostolate.

176. In a spirit of total availability and responsible obedience, members apply all their resources and initiative to carry out their professional and apostolic tasks.

177. Conscious of the respect due to persons, they do not content themselves with simply executing orders received, but they strive

to engage in a frank and open dialogue with authority. This is a condition essential to the exercise of authority as a service.

178. While maintaining their right of appeal to higher authority in case of conflict, members nonetheless keep in mind that they must submit to the decisions of authority in order to respect the common good and the will of God.

ARTICLE - IV

THE GENERAL GOVERNANCE OF THE INSTITUTE

179. The General Assembly meets every six (6) years for the election of the Superior General and councilors. It is an instrument of the union and solidarity of the entire institute gathered together in its representatives and enjoys supreme authority in the institute.
180. The General Assembly has the following as **Ex officio members**: The Superior General, the General councilors, Provincials of officially erected Regions, particular Regional Superior, Directors of Region-in-formation, The Superior General who convened the last General Assembly, General Procurator, the Secretary General and the Director of Administrative Services. The following are **Elected delegates**: the delegates of the provinces and the regions elected

by the Professed Members and Associate Members delegates elected by the committed Associate Members.

181. The delegates are elected keeping in mind the composition of the General Assembly, in which the number of Professed delegates may not be inferior to that of the ex officio members. Regarding the number of Associate Members delegates, it shall be one-third that of the Professed delegates.
182. The Superior General and the General Councillors remain members of the Assembly until the end, even if they are not re-elected.

ARTICLE - V

SUPERIORS AND OFFICE IN GENERAL

183. The task of the superior is to provide the community with a fatherly-personal center and to show each individual member the love, loyalty, and concern of the Good Shepherd, of our father and founder, and of the community. Within and from the area of his jurisdiction, he must care for the unity and fullness of life of the institute. He supervises the fulfillment of tasks in view of the goals of the community. He represents the institute to those outside the community and is interested in keeping a living

contact with the representatives and currents of the local and universal Church.

184. The superior shows his concern with a particular love for those who hold isolated posts, are sick or elderly, and all who bear a heavy cross. He also takes special care that the community is near the confreres in their hour of death. He has the right to bring the viaticum and to preside at the funeral of the members of his community. Believing in the communion of saints, he keeps alive the attachment to the confreres who have gone before us to eternal bliss.

185. Corresponding to the specific mission and structure of the institute:

1. The government of the community is centralized. The major superiors exercise the ordinary power of government and are ordinaries. The Community superiors have limited power of government.
2. The superiors have the rights and powers bestowed by canon law on superiors of communities of apostolic life through the following canons without prejudice to Constitution No. 105b: can 443 §3, 2%; 463 §1, 9%; 911 §1; 934 §1, 1%; 957; 967 §3; 968 §2; 969 §2; 974 §3; **1196, 2%**; and **1245**.

186. If a superior other than the general superior leaves office before the end of his term, a successor should be named or entrusted with the office within a set time.

ARTICLE - VI

THE SUPERIOR GENERAL

187. The superior general exercises the highest fatherly authority over the entire institute, the member communities, and the members.

188. The superior general is elected by the General Assembly for a twelve-year term. His term of office ends when the next general superior is elected.

189. The superior general's task is to lead the community in light of the signs of the times for the realization of the institute's God-given mission; to keep alive the spirit of the founder; to attend to an animated fulfillment of the community's obligation, and to care for the well-being of the individuals and the community at large.

190. Among other things, the superior general has the right:

1. To assign tasks to each member.
2. To temporarily transfer or permanently incorporate

members into a different member community.

3. To grant dispensations in accord with the law.
4. After the end of his term to participate in General Assembly.

191. At least once during his term of office, the superior general must conduct a visitation of all official communities. He may do this either in person or through a perpetual member duly delegated by him.

192. If the superior general leaves office before the end of his term, a general Assembly must take place within three years to elect his successor and a new general council.

ARTICLE - VII

THE PROVINCIAL SUPERIOR

193. The provincial superior leads the province as a community of life, work, and finances and cares for the realization of its mission. He is accountable directly to the general superior.

194. The provincial superior is appointed with his councilors to a six-year term; the appointment is made by the Superior general with the consent of his councils after prior consultation with the

perpetual members of the province. He can be appointed to a second six-year term. A third consecutive term does not normally follow; in such a case a 2/3 majority is needed.

195. The provincial superior has, among other things, the right:

196. During his term of office, the provincial superior must conduct at least two visitations to the communities of the province—either in person or through delegates from his councils.

197. Regional superiors are subject to the same determinations as provincial superiors.

ARTICLE - VIII

SUPERIORS OF THE COMMUNITY

198. A minor superior leads the community entrusted to his care and works to make it a living Christ community. He cares for the physical and spiritual well-being of the members. He bears responsibility for their apostolate and can assign tasks in accordance with the law and customs of the family.

199. Minor superiors are appointed to a three-year term by the competent major council. They can be appointed again at the end

of the three years, but not for a third consecutive term without the agreement of the general council.

200. The delegation superior leads the delegation community and represents the institute in external matters within the territorial confines of the delegation.
201. The Community superior is responsible for regular group meetings and receives the monthly accountability report of the members.

ARTICLE - IX

THE COUNCILS IN GENERAL

202. Major superiors and the delegation superiors have official councilors assigned to them; with them, they form a council and govern.
203. The general council has six councilors, provincial councils have four councilors, and other area councils have at least two councilors.
204. The term of office of councilors ends when the successor is appointed for the superior they have served. Councilors can be reappointed.

205. The superior calls the council together for regular meetings. All-important affairs of the community should be included in the deliberations.
206. Councilors should be fully informed of all available knowledge pertinent to the matters discussed.
207. At least the absolute majority of the council members must be present at a council meeting.
208. In a matter where councilors of a major council have the right to cast a deciding vote, the council decides as a college. The decision is valid if it is made during a council meeting, is supported by an absolute majority of the validly cast votes, and two-thirds of the council members participated in the vote. Absent members can cast their vote as specified by internal law.
209. In a matter where the councilors of a major council have a consultative vote, the superior must take into consideration the vote of at least two-thirds of his councilors before making his decision and, if possible, do so during a council meeting.
210. All matters within the council are confidential. It is the superior's prerogative to publish decisions and to release information.

211. One of the councilors is appointed the first councilor. He is a regent: when representing the superior, he has his powers. In the absence of the superior, he represents him in all matters and acts in his spirit.
212. If the first councilor is also absent, the councilor with the greatest personal precedence represents the superior. He carries out the normal affairs of government. For acts which require the power of government, he must be specifically delegated.
213. If a superior leaves office before completing his term, the first councilor is the administrator until the new superior is appointed.
214. The treasurer must be consulted in all financial questions for which the council alone has competence.

ARTICLE-X
THE ADMINISTRATION OF GOODS AND
ADMINISTRATIVE OFFICE

215. The provinces and regions are autonomous economic units. But there is a common economic structure and a common style of administration, as established in internal law by the chapters as the highest authority.

216. The general council has the right and responsibility of oversight over the entire institute and the right to approve all larger economic and juridical matters as determined by law.

The general council provides for independent oversight of juridical persons (foundations, works, organizations, etc.) for which the community is the majority or principal founder or owner, in accordance with the guidelines of the Apostolic See.

217. The general council is primarily financed by the assessment paid by the areas. The amount is determined by the general council after consulting the major superiors.

218. The level of the assessment should be such that the general council can fulfill its tasks of government and inspiration, as well as those tasks which the community desires to resolve in centrally.

219. Each area's liability under civil law is limited to the property of the local community. If the community has more than one area or juridical corporation in a country, only the affected juridical corporation is liable. Liability or surety across national boundaries can only exist if this has been specified in a written contract.

220. The general council and the general chapter determine the rules and limits concerning how much community property the councils, superiors, and members may freely administer.
221. The **treasurer** administers the financial property of an official community. He exercises his office under the direction of the superior.
222. The treasurer has the right and the obligation to consult with the superior and the council in all-important financial matters.
223. Each member is co-responsible for the possessions of the community. The treasurer administers them on a full-time basis and with professional competence, allowing the members to devote themselves to their apostolic work with all the more peace of mind and freedom.
224. Within the bounds of his competence, the treasurer legally represents the institute as a financial unit to the outside world and acts in its name.
225. Major superiors and their councilors should not simultaneously hold the office of treasurer.

226. The **procurator general** concerns himself with the affairs of the institute with respect to the Apostolic See. He is appointed by the general council to a six-year term.

227. A **secretary** appointed by a major council has the task of recording the official minutes and acting as a notary in ecclesial matters.

ARTICLE-XI

TERMINATION OF OFFICE

228. A person's office normally terminates with the end of the term or upon reaching the age limit.

229. An office-holder can only validly resign an office in the community when he does so voluntarily and in writing.

If the office holder was elected by a chapter, his office is terminated upon resignation; if he was appointed, however, the resignation must be accepted or rejected by the competent authority within one month.

230. An office-holder can only be removed from an office in the community by the next higher major council and for serious reasons.

231. Former office-holders must carefully guard the confidentiality of their time in office. They should prudently communicate to their successor the things important to the discharge of duties.

CHAPTER - VIII
THE APPOSTOLATE

Article - I

Apostolic Objective

232. By its mission, our institute is an apostolic community. The life and work of each member and of the whole community should be apostolic.

233. Our apostolate shares in the mission of Christ who was sent into the world to reveal the love and mercy of the Father, to seal the new covenant in his blood, and, as head of creation, to bring mankind home to the Father. Through baptism, confirmation, and priestly ordination, we are joined to Christ in a deep communion of being and action. In the strength of his Spirit, he sends us as priests of his Church.

234. We fulfil the commission of Christ after his example. Through the consecration, we share in his charismatic mission as he lived it before us and entrusted it to us. This gives the specific tasks of our institute its character and leaves its mark on our apostolic spirit and style.

235. The apostolic life of the individual and of the community is entirely in the service of the Church and world on the newest shores of the times. In accordance with these goals, we work in a universal field of apostolate distinguished by the following areas of apostolic efforts:

1. A broad range of apostolic tasks in the Church and world:
 - I. in our work, we respectfully support the uniqueness of other individuals and organizations;
 - II. we impart to them the wealth "of his spiritual legacy to the Church"
 - III. we provide assistance to them, when requested, in education and spiritual cultivation; and strive for the cooperation and confederation of all apostolic forces in dependence on the hierarchy.
2. We are entrusted with a central responsibility for the whole work. On the one hand, we should defend the autonomy of the branch communities while cultivating, on the other hand, the spirit of unity around the mutual solidarity of all branches and members.

ARTICLE - II
APOSTOLIC SPIRIT AND STYLE

236. To accomplish the apostolic work that God wants to realize through us, we become his instruments:

1. We strive to live and act as instruments of God. This implies taking active co-responsibility for the salvation of the world detached from our own will and totally dependent on the will of Our Lord and Master, even while trusting not in earthly power and possessions but in his victorious strength.
2. For this task, we place ourselves at Mary's disposal with the prayer: guide us as you have guided Jesus to His Father. We proclaim the person of the Blessed Mother and her mission in salvation history and lead others to her. As we do so, we place special emphasis on the harmonious unity of nature and grace found realized in Mary.
3. We surrender our entire life to the Father through Her, including our prayer, sacrifice and suffering as contributions, and pray that she unfolds her educating formative power as the Great Missionary.

237. The fundamental attitude of our apostolate is priestly fatherliness. Through the *love, concern, and loyalty of a shepherd*, our apostolate becomes *selfless service to the life of others*. In this way, we strive to educate all men in faith and love so that they may become apostolically effective in the evangelization of the world.

238. *We have our hands on the pulse of the times and our ears on the heart of God's* living contact with the events and currents of our times, to discern God's call in them and to respond to them with a timely apostolate that both overcomes their weaknesses and forms their greatness.

239. Each of us shares in the common mission of the institute. We, therefore, place great value in solidarity and a disciplined community.

240. So that our effort on behalf of others remains fruitful, we strive for the harmony and mutual enrichment of apostolate, community life, and interior life and sanctity.

241. Loyalty to the founder demands of us loyalty and dependence on the hierarchy of the Church, especially towards the Holy Father.

The fundamental attitude of *Dilexit Ecclesiam* should always live in our midst.

ARTICLE - III

RIGHTS AND OBLIGATIONS

242. The following applies to the mutual relationship between the member and the institute:

1. The institute prepares its members for the community's specific apostolic tasks through appropriate education and formation.
2. The individual without prejudice places himself or herself with all his or her energy at the disposal of the community in the service of its mission.
3. The competent superior determines which apostolic task is assigned to the members¹. In accordance with the institute's own law, he makes use of the right conferred by by-laws to demand an accounting of the assigned tasks.
4. The community supports the individual in the fulfillment of his tasks. It helps him, among other things, to fully realize his personal responsibility and to unfold his creative energies in apostolic service,

always by depending on the competent authority and with due consideration for others.

243. Concerning the mutual relationship between the institute and the diocese, the following applies:

1. When the bishop gives the institute permission to be apostolically active in his diocese, the institute is given the right to work there in accordance with its specific aims.
2. In agreement of the competent superior, the diocesan bishop can entrust a parish or other diocesan task to the institute, as well as appoint members of the institute to offices within the Church. In the case of the entrustment of a parish as well as appointments to offices within the Church, canons 520 and 682 of Canon Law are observed.
3. The exercise of apostolate in the service of the diocese on the part of a member incardinated into the institute takes place in accordance with canons **680, 681, and 682**. The members strive to support the position and authority of the bishop as father of the diocesan family.

ARTICLE - IV

TEAM LIFE

244. The Team is a grouping together of members of the Institute, for the purpose of meeting together regularly. The Team is the requisite place for living and for listening to the Word of God, the place for an ongoing reading of the signs of the times, and for discernment of the will of God. The Team is a place of choice for exercising hospitality and for undergoing love, and spiritual and apostolic formation.

245. For the Team to truly be a place of spiritual growth and mutual support, members of the Team must attend their Team meetings even in the midst of all-absorbing activities. This regular contact with their teammates allows members to deepen their spiritual attitudes and carry out the Institute's apostolic objectives.

246. Within a given Sector, Teams group together members and Associate Members residing in the same geographic area. Recognizing in one another members of the same Church family, all members must fraternally welcome each other and help one another grow in the ideal of life proposed by the Institute. In fact, the interchange between single members and couples who have

committed themselves to evangelical radicalism is a source of mutual challenge and appreciable mutual help.

247. A Team is composed of at least three members, one of whom is the Superior. The Team is under the immediate authority of the Regional Superior.
248. The Team Superior sees to the good order of the Team and ensures that its objectives are met.
249. The Team Superior advises competent authority on the state and functioning of the Team.

ARTICLE - V
CONCLUSION

250. The authentic interpretation of the *Constitution* is reserved to the Patron Bishop. The General Assembly, with the consent of two – third of the vocals, may add to, change, or derogate from the *Constitutions*, according to the needs of the times, so that a certain continuity of appropriate renewal may be fostered. However, these changes must be approved by the Patron bishop. (CIC, 16&1; 576,583,587&1)

251. Outside the General assembly, the Superior General with the consent of his council has the right to settle doubts or to fill in the lacunae that may occur in the law. These solutions remain in force until the subsequent General Assembly.

252. Since the laws cannot be made for every particular case, in all our actions let us keep before our eyes the Holy Gospel, the Charism of the founder, and the example of the saints.

253. Let us strive to observe these *Constitutions* and all that we have promised. With the help of Our Lady of Peace, let us yearn with an ardent desire for the things that have been promised to us.

254. While pursuing all these things, let us cast our eyes upon the Redeemer so that, knowing His good pleasure, we may strive to please Him with pure love. Observance of the *Constitutions* will help us not only to observe the promise that we made but also to fulfill the divine law and follow the gospel councils. As our labors for Christ Jesus abound, so will our consolation. We will be able to do all things in Him who strengthens us, for He who is the wisdom of God and Gives abundantly to all will grant us understanding in everything.