

Company of Marie
Monfort Missionaries

ADMINISTRATIVE DIRECTORY



Rome 2022

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PRESENTATION

“The Community is founded on the communion of all members and the effective sharing of responsibilities. It is the co-responsibility which supposes reciprocal information, the participation of all in striving for the common missionary good of the Congregation”
(S 161.5).

Dear Confreres,

I am pleased to present to you the Administrative Directory 2022, updated in accordance with the Constitutions of 2019. This document is intended for the administrations of the Provinces, Vice-Provinces and Delegations.

Not forming part of the normative texts of the SMM, the Administrative Directory limits itself to explaining the steps and procedures shared at the administrative level throughout the Congregation.

It is to bring together, in a practical way, the responsibilities specific to the different levels. Indeed, although different, our administrative services are and must remain complementary.

It will be particularly useful to Confreres who occupy positions of responsibility, at all levels, to carry out their ministry of animation.

I thank the Confreres of the General Administration for their efforts in preparing this Document.

Fr. Luiz Augusto STEFANI, SMM
Superior General

Rome, 25 March 2022
Annunciation of the Lord

LIST OF ABBREVIATIONS

C	Constitutions
GS	General Statutes
EGC	Extraordinary General Council
CIC	Code of Canon Law (Codex Iuris Canonici)
CICLSAL	Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
LEW	Love of Eternal Wisdom
CDWDS	Congregation for Divine Worship and the Discipline of the Sacraments
CDF	Congregation for the Doctrine of the Faith
Ratio II	Together ... in the footsteps of the poor apostles. Formation for Montfortian Life - Volume II: Directives and Standards, Rome 2022.
PI	<i>Potissimum Institutioni</i> , CICLSAL, 1990.

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CHAPTER 1 - LEVELS OF ADMINISTRATION

I. MAJOR SUPERIORS

1.	The Major Superiors in our Congregation are: the Superior General, the Vicar General in the absence of the Superior General, the Provincials and Vice-Provincial (cf. CIC 620; C 195, 215 and 220).
2.	<p>The Vicar of the Superior General of the Congregation and the Vicars of Provincial Superiors are appointed by the respective competent Superiors with the consent of their Council (cf. C 229; C 204; S 229.1; S 204.1).</p> <p>a) They carry out their function during the absence of the Superiors who nominate them.</p> <p>b) In the spirit of our Constitutions, they must be members of the Council of the authority to which they belong.</p>

II. THE AUTHORITY OF MAJOR SUPERIORS

3.	In their own area of jurisdiction, the Major Superiors have, by virtue of their function, the power to take all acts and to make all decisions concerning government and discipline (cf. C 198 and 221).
4.	<p>For the right to participate</p> <ul style="list-style-type: none">- in the General Chapter, see C 237;- at EGC., See C 234;- in the Provincial Chapter, see C 211 and the statutes of the Entities.
5.	<p>The first term:</p> <ul style="list-style-type: none">- for the Superior General, it is six years (cf. C 223);- for Provincials and Vice-Provincials, it is what is determined

	by the Statutes according to the particular conditions of the Entity (cf. C 202).
6.	The following mandates: - for the Superior General, they are six years, always renewable; - for Provincials and Vice-Provincials, the duration depends on what is determined by the Provincial Chapters, however, the continuous length of mandate must not exceed twelve years;
7.	By Law Major Superiors are "ordinaries" (cf. CIC can. 134). They have certain powers for granting dispensation (cf. CIC can. 14 and 87; C 198d.e; C 221.d;) and they can delegate (cf. CIC can. 137).

III. MUTUAL RELATIONSHIP

Relationship of the Provincial with the Superior General

8.	Being "the highest ordinary authority of the Congregation", the Superior General "has authority over the provinces, communities and persons" (cf. C 220).
9.	By virtue of the principle of subsidiarity and co-responsibility (cf. S 161.8), the exercise of the authority of the Provincial Superior has limits. (e.g., admission to perpetual vows, borrowing capacity, etc., cf. C 156 and 250). a) In all cases which require the authorization of the Superior General, each request must be made on a separate sheet of paper to facilitate its study and classification. b) The request must provide the Superior General and the Council with all the information necessary for them to come, in full knowledge of the facts, to a decision on the matters submitted to them: object of the request, reasons, necessary or very useful documents, deliberative vote of the Council

	including the motivated objections, the opinion of the Bursar, if it is about financial matters.
10.	The minutes of the meetings of the Provincial Councils, bearing their numerical order, date and signature, must reach the general administration on a regular basis. They constitute a privileged information, i.e., necessary for the proper functioning of the administration.

Relationship of the Superior General with the Provincial Superior

11.	<p>a) Being by virtue of his function the animator and the link between his Province and the Congregation (cf. C 196), the Provincial Superior will normally be kept informed "at the source" of the intentions of the general government;</p> <p>b) Being a collaborator in the same religious life and community orientations, it is normal that the program of visits be prepared in consultation with him;</p> <p>c) Being a member by right of the General Chapter and of the EGC (cf. C 234), it is advisable that he receives the information, the convocations, the agenda, and relevant dossiers, at an opportune time for him to involve his Province.</p>
12.	Note: " <i>Servatis servandis and mutatis mutandis</i> ", all the above also applies to Vice-Provinceals.

IV. DELEGATIONS AND SUPERIORS OF DELEGATIONS

13.	A Delegation is a grouping of several houses under the authority of a Superior who enjoys delegated powers. It is dependent on another Entity to which it is attached: either a Province or the Congregation as such.
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14.	The powers of a Superior of Delegation are delegated, as appropriate, by the Superior General or by the Provincial Superior, with the consent of his Council (cf. AD22_Chapter 3). The delegation of powers will be as large as possible and the aim will be homogeneity throughout the Congregation (cf. C 218).
15.	The Superior of a Delegation (attached to the General Curia) is a member by right of the General Chapter (cf. C 237). With the consent of his Council, the Superior General can invite Superiors of Delegations to attend the EGC (cf. C 234).
16.	“Servatis servandis et mutatis mutandis”, what is written in this Directory concerning relations with other levels of authority or with the Confreres, and concerning procedures and formulas, also applies to Superiors of Delegations. It is always necessary to pay attention to the fact that the Major Superior of a Delegation is either the Superior General in the case of General Delegations, or the Provincial Superior in the case of Provincial Delegations. A list must be drawn up of those powers that are delegated and those which are retained by the Major Superior (cf. AD22_Chapter 3).

V. INTERVENTIONS OF THE SUPERIOR OF THE ENTITY IN THE LIFE OF HIS ENTITY

Relations with the Entity (cf. CIC can. 628, C 196-198)

17.	There is little laid down in the Constitutions. Experience proves the following to be worthwhile: a) In addition to the visit requested by the Constitutions (cf. C 197), the annual visit of local communities. The program of these visits must include the possibility for the Provincial
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	<p>Superior, the Vice Provincial Superior or the Superior of the Delegation to meet personally with all the Confreres;</p> <p>b) The various Committees or Commissions¹ allow participation in the decisions of the Entity. With the help of his Council, the Provincial Superior or the Superior of the Delegation is attentive to support them;</p> <p>c) A newsletter published under the responsibility of the Provincial Superior or Superior of the Delegation allows all members to know the various events which affect the life and activities of the Entity.</p>
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Animation of Vocations and Pre-Novitiate

18.	<p>a) The Superior will instruct one of the Formators to open a personal file² for each Candidate, which will be updated at the various stages of initial formation (cf. Module_01).</p> <p>b) The personal file that will accompany the Candidate admitted to the Novitiate must contain the following documents³:</p> <p>[01] A recent identity photo of the Candidate.</p> <p>[02] Basic information on the Candidate (curriculum vitae, family background, education, health) as complete as possible of the places and contexts in which he has lived.</p> <p>[03] Self-certification on the material available online and on social networks, related-to the Candidate.</p> <p>[04] Good health medical report.</p> <p>[05] Academic record (diplomas, etc.).</p>
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¹According to the terms commonly used by the General Council, a Commission is a body in charge of studying a theoretical or practical issue, whereas a Committee is a body in charge of carrying out a specific task.

² The “personal file” contains all the documents related to the person and placed in a file.

³ The number between square brackets [00] corresponds to the one of the list of the personal file (cf. Module_01)

	<p>[06] Certificate of Baptism, Confirmation and Free Status (cf. CIC, can. 645, § 1).</p> <p>[07] Letters of recommendation from the Parish Priest of the Candidate and other people significantly met by the Candidate (for example: a spiritual guide, a family member, co-workers). We do not hesitate to contact these people by phone, if necessary.</p> <p>[08] Testimony of the Local Ordinary or of the Major Superior or of the Rector of the Seminary (cf. CIC, can. 645, § 2), if the Candidate is a Priest or a Seminarian of a diocese or of another Institute of Consecrated Life, or of a Society of Apostolic Life (cf. Ratio II 211).</p> <p>[09] Result (s) of the psychological test (s) (cf. Ratio II 203).</p> <p>[10] Result of the investigation into the Candidate's financial situation with notification of the procedures (cf. Ratio II 263).</p> <p>[11] Request of the Candidate, addressed to the Superior of his Entity, to be admitted to the Pre-Novitiate, in which he also declares to have made the request freely and of his own free will.</p> <p>[12] Written report from the Formation in charge on the Candidate, with recommendation for entry into the Pre-Novitiate (cf. Module_02).</p> <p>[13] Notification of admission to the Pre-Novitiate.</p> <p>[14] Candidate's request, addressed to the Superior of his Entity, to be admitted to the Novitiate, in which he also declares to have made the request freely and of his own free will.</p> <p>[15] Valid civil document, in which the Candidate to the Novitiate declares to renounce any economic claim to the Congregation for the work left before entering the Institute, in the event of accident or illness, for services rendered to the SMM (see Module_09).</p> <p>[16] Written report from the person in charge of the Pre-Novitiate with a description of the progress and qualities</p>
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	<p>of the Candidate which make him suitable for admission to the Novitiate (cf. Module_05).</p> <p>[17] Extract from the minutes of the Council concerning the admission to the Novitiate.</p> <p>[18] Notification of admission to the Novitiate.</p>
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Noviciate

19.	<p>a) The norms of the Institute present in Constitutions 147, 148 and in Ratio II must be respected.</p> <p>b) The admission of a Candidate to the Pre-Novitiate and the Novitiate belongs to the Superior of the Entity with a consultative vote of his Council (cf. CIC, can. 641). It is also his responsibility to ensure that:</p> <ul style="list-style-type: none"> - acceptance is preceded by a thorough investigation of the Candidate's suitability (cf. S 140.1) to our community life and to our ministry (cf. CIC, can. 642); - the Candidate is free in his choice (cf. CIC, can. 643) and all the documents required in can. 645 appear in the Candidate's file. <p>c) A document mentioning the date of the beginning of the Novitiate must be duly signed by the Master of Novices. A copy of this document should be included in the Novice's personal file. A notification will be sent to the General Secretariat.</p> <p>d) For other aspects, the Superior of the Entity will apply the rules of Ratio II.</p> <p>e) For the departure and dismissal of a Novice, we will follow the indications of the Constitutions (cf. C 177). The personal file will contain:</p> <p>[19] The excerpt from the Council minutes regarding a possible resignation.</p> <p>[20] Notification of any resignation sent to the Novice Master.</p>
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Temporary Religious Profession

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| 20. | <p>a) The standards contained in <i>Ratio II</i> and in the general and local <i>Ratio Studiorum</i> will be faithfully applied (cf. C 155).</p> <p>b) The personal file of the Novice admitted to Temporary Profession must contain the following documents:</p> <p>[21] Notification of the beginning of the Novitiate dated and signed by the Master of Novices (cf. Module_08). A copy of this notification is sent to the General Secretariat and a copy to the Superior of the Entity of origin of the Candidate.</p> <p>[22] All written reports, self-assessments and documents produced during the year of the Novitiate (cf. Module_06; Module_07; Module_10; Module_12).</p> <p>[23] Formal request from the Candidate, addressed to the Superior of his Entity, to be admitted to Temporary Profession, in which he indicates the reasons and declares having presented the request freely and of his own free will.</p> <p>[24] Self-assessment on the Novitiate process (cf. Module_11).</p> <p>[25] Written report from the Master of Novices with his opinion on the admission of the Candidate to Temporary Profession (cf. Module_13).</p> <p>[26] Notification of admission to Temporary Profession.</p> <p>[27] Extract from the minutes of the Council concerning the admission of the Candidate to the Temporary Profession.</p> <p>[28] Original text of the Profession formula, handwritten and signed.</p> <p>[29] Photocopy of the Certificate of Profession taken from the “register of Professions”.</p> <p>[30] File “Newly Professed” (cf. Module_14).</p> <p>c) A copy of the personal file of the newly professed, the original of which is kept at the Secretariat of the Entity of origin, will be sent to the one in charge of the next stage of formation and to the Superior General (cf. C 152).</p> |
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Period of Temporary Vows

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| 21. | <p>a) The norms of the Constitutions and of <i>Ratio II</i> and <i>Ratio Studiorum</i> must be respected.</p> <p>b) For the departure and resignation of a Religious with Temporary Vows, the instructions of the Constitutions will be followed (cf. C 177-178, S 178.1). Information relating to the Council's opinion on the non-acceptance of renewal of Vows must be communicated to the General Secretariat. The Superior of the Entity of origin of the Religious ensures that the notification of resignation is given to the Superior General before the Religious leaves the house of formation.</p> <p>c)</p> <p>[31] For each year of Temporary Vows, the Religious' personal file must include the following documents:</p> <p>I) The Candidate's request, addressed to the Superior of his Entity, to be admitted to the renewal of Vows, in which he indicates the reasons and declares that he has presented his request freely and of his own free will. Self-assessment (cf. Module_15).</p> <p>II) Written report from the person in charge of the formation, in which he describes the progress of the Candidate and the qualities demonstrated which make him suitable to renew the Vows (cf. Module_16).</p> <p>III) Admission to the renewal of Vows.</p> <p>IV) Extract from the minutes of the Council dealing with the approval. A notification of admission will be sent to the person in charge of formation and to the Religious admitted to the renewal of Vows.</p> <p>d) The personal file must also contain the following documents:</p> <p>[32] Possible extract from the minutes of the Council concerning the dismissal.</p> <p>[33] Possible authorization with Indult of the Superior General.</p> |
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	<p>[34] Evaluation and self-evaluation of pastoral or work experiences (cf. Modules_06 and 07).</p> <p>[35] Application for admission to the Ministries of Readership and Acolyte.</p> <p>[36] Notification of admission to the Ministries of Readership and Acolyte.</p> <p>[37] Notification by the Superior of the Scholasticate of the attribution of ministries to the Superior of the Entity of origin of the Scholastic. A copy of this notification is sent to the General Secretariat (cf. Module_23).</p>
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Perpetual Profession

22.	<p>a) The formal request of the religious in temporary vows to be admitted to Perpetual Profession, addressed to the Superior General, must be sent within a reasonable period of time before Profession (six months). It must be accompanied by a presentation of the Candidate by the Superior of the Entity (cf. C 156; 148), the minutes of the deliberations of the Council, the report of the person in charge of formation in which the Candidate is recommended to the Perpetual Profession, and a copy of all the documents that were added to the personal file since the Temporary Profession⁴.</p> <p>b) The preparation required for Perpetual Profession will conform to the norms of Ratio II.</p> <p>c) The notification of Perpetual Profession must be sent for annotation to the baptismal register (cf. CIC can. 535 § 2) and to the General Secretariat to be included in the personal file.</p> <p>d) The Delegates of right of the Superior General qualified to receive Perpetual Profession are those recognized by the Constitutions (cf. C 150).</p>
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⁴A copy of all the documents of the personal file concerning the period before the First Profession has already been received by the General Secretariat at the time of the First Profession.

	<p>e) The personal file of a Religious admitted to Perpetual Profession must contain the following documents:</p> <p>[38] Formal and reasoned request for admission to Perpetual Profession of the Candidate, addressed to the Superior General. The Candidate must indicate at the same time that he made the request freely and of his own free will.</p> <p>[39] Self-assessment of the Candidate for Perpetual Profession (cf. Module_18).</p> <p>[40] Notification of the examination of the material available online and on social networks, relating to the Candidate (cf. Module_17).</p> <p>[41] Written report from the one in charge of Formation in which the Candidate is recommended for Perpetual Profession (cf. Module_19).</p> <p>[42] Presentation of the Candidate for Perpetual Profession by the Superior of the Entity (cf. Module_20).</p> <p>[43] Extract from the Council minutes dealing with the subject.</p> <p>[44] Notification by the Secretary General of the admission or non-admission to Perpetual Profession.</p> <p>[45] Original text of the formula of Perpetual Profession, signed by the professed.</p> <p>[46] A summary of the profile of the newly professed in perpetual vows.</p> <p>[47] Notification to the General Secretariat of Perpetual Profession (cf. Module_22).</p> <p>[48] Notification of Perpetual Profession for the transcription in the baptismal register (cf. Module_21).</p> <p>[49] Holographic testament⁵. The holographic will is the type of will governed by an article of the Civil Code. It must be written in full and by hand and dated by the testator and signed “below”. The violation of these formal requirements determines the nullity or annulment of</p>
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⁵If the Religious does not own any property, he will not be required to make a Will (cfr. C 88c).

	<p>wills. The drafting of the holographic will does not require the intervention of the Notary. In fact, it can be drawn up independently by the testator at no cost. Each member of the Company of Mary should make his will every 6 years (cf. Module_26).</p>
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Ministries and Diaconal and Priestly Ordinations

23.	<p>a) The consultative vote of the Council for admission to ministries and orders must be registered; every reservation or negative opinion must be carefully explained (cf. CIC can. 1019 § 1; C 157). It is of the utmost importance that any reservations that the members of the Council may have, be noted down, as well as those of any one whom the Superior of the Entity deems advisable to consult.</p> <p>b) Before entering the Diaconate and the Priesthood, the Candidate must present to the competent Major Superior a written declaration signed by his own hand, in which he will certify that he intends to receive the Sacred Order spontaneously and freely and that he will devote himself forever to the ecclesiastical ministry, asking at the same time to be admitted to receive the Order (cf. CIC can. 1036). This declaration must be included in the personal file. The Dimissorial Letters of the Superior of the Entity will only be issued when all the required conditions have been verified.</p> <p>c) Each ordained person must receive from the Bishop who ordains a certificate of ordination (cf. CIC, can. 1053), which will be inserted in the personal file of the new Deacon / Priest.</p> <p>d) The notification of Ordination must be sent for annotation to the Baptismal Register (cf. CIC can. 535 § 2) and to the General Secretariat.</p> <p>The personal file of the Deacon and the Ordained Priest must contain the following documents:</p>
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	<p>[50] Request for admission to diaconal and priestly ordination with declaration of freedom and permanent commitment to ecclesiastical ministry.</p> <p>[51] Copy of the Dimissorial Letters sent to the ordaining Bishop (cf. Module_24).</p> <p>[52] Notification of diaconal and priestly ordination to the General Secretariat (cf. Module_25).</p> <p>[53] Notification of diaconal and priestly ordination for the annotation in the baptismal register (cf. Module_21).</p> <p>[54] Certificate of ordination from the ordaining Bishop.</p>
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Obediences and Transfers

24.	<p>a) The Major Superior has the personal power to give obediences and make appointments, within his Province and for the members of his Province (cf. C 205). The Superior of a Delegation has the delegated power.</p> <p>b) It is up to the Provincial Superior or the Superior of the Delegation to request jurisdiction from the local Ordinaries for the religious clerics of his Province (cf. CIC can. 969).</p> <p>c) In cases where the Constitutions require the consent of the Council for the appointment of formators (cf. C 145), obedience can only be given with the agreement of the Council. Consultation with the person concerned is essential.</p> <p>d) We must not derogate from the principle of a prior agreement between the Superiors concerned before making the appointment of a Confrere to work in another Entity. The conditions must be written in the act of sending the Religious (cf. C 173b and c). At the request of the Superior General, sending to another Entity will be regulated by a mutual Agreement (cf. Module_51).</p> <p>e) When the transfer to another Entity is final by decision of the Superior General with the deliberative vote of his Council, the Religious' file is transferred to the Superior of the receiving Entity. (cf. C 173a)</p>
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	f) For the updating of the files at the General Secretariat, the information concerning the list of the transfers made in a Province must be sent by the Provincial Superior.
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Special Cases

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| 25. | <p>The special cases are those who, for example, without reason and without authorization, live and work outside the community.</p> <p>a) On the one hand, the Superior of the Entity is asked to do everything in his power to avoid the emergence of such situations.</p> <p>b) When he has to deal with concrete cases, it is recommended that he does everything possible to clarify the situations.</p> <p>c) On the other hand, after numerous reminders and direct interventions by the Superior of the Entity with confreres in a marginal situation in the community, and if it appears, as the case may be, that an individual Religious will not return to regular life, it is recommended that the Superior, in agreement with his Council and with the help of the Superior General, tries to find the best solution.</p> |
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"Absentia a domo"

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| 26. | <p>References: CIC can. 665; C 74c</p> <p>The "absentia a domo" is the authorization given to a confrere to live outside the community, for one year with valid reasons, and more than one year because of illness, study or apostolate exercised in the name of the Institute".</p> <p>When the reasons are: illness, studies or apostolate in the name of the Congregation, the competent authority is the Major Superior according to CIC can. 665 and C 74c. The authorization may be granted for the entire time that the reasons set out above last.</p> |
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When the reasons are different:

- a) if the duration of the absence is one year or less, the competent authority is also the Major Superior with the consent of his Council.
- b) if the duration is more than one year, the competent authority is the Holy See (cf. CIC can. 665)

Legal Situation

The Religious remains subject to his Superiors and retains all his rights and privileges as well as all his obligations as a Religious.

The Religious always retains the right to return to a community house-before his leave of absence ends; in the same way the Superiors can recall him before the end of the period envisaged.

It will be clearly established in what way the isolated confrere will take part in the life of the community to which he is attached.

Procedure for absence of more than one year

The following documents must be sent to the General Procurator, who forwards the application to the Holy See:

- 1) The applicant's written application in which the reasons and duration of the requested absence will appear; this application must also indicate what kind of life he plans to live and the relations that will be maintained either with the community or with a member of the Congregation;
- 2) General information concerning the applicant: surname and first name, date and place of birth, dates of First and Perpetual Profession, main activity, country in which he exercises it;
- 3) Reasoned opinion of the Major Superior on the suitability and the opportunity of this permission;
- 4) Sufficiently detailed indications, drawn up by the Major Superior, on the external behavior of the applicant, and on his current situation;

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| | 5) Any other document considered useful for understanding the case (medical, psychological certificate, etc.). |
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“Religious Integrity”

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| 27. | <p>a) The Superior of the Entity must create in the Entity a culture of vocational fidelity and prevention of lack of religious discipline by facing with responsibility and transparency the situations of Confreres in difficulty and irregular situations.</p> <p>b) He must ensure that his Entity has a Commission for the protection of minors and vulnerable adults to promptly examine accusations and diligently deal with cases of abuse.</p> <p>c) He must, in collaboration with the Commission, draw up a Protocol for the Entity which takes into account the new directives issued by the Universal Church, by the Conference of Bishops of the country and by the Company of Mary.</p> <p>d) He must request each Confrere of his Entity to sign this Protocol which formulates clear guidelines for the safeguard and protection of minors and to prevent all forms of cases of abuse.</p> <p>e) He shall, upon learning of a Colleague's sexual misconduct, initiate without delay, a preliminary investigation aimed at bringing clarity and truth to the charge.</p> <p>f) He must, in the process of the investigation, appoint an Instructor and a Notary. He must also, during the course of the investigation, take precautionary measures concerning the one who is accused.</p> <p>g) He must report, in writing, to the Superior General, cases of alleged past and present sexual abuse of which minors and vulnerable adults are victims.</p> |
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Representation of the Congregation

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| 28. | <p>a) This official function involves activities which must be carried out with discernment.</p> <p>In particular with the diocesan and civil authorities of the places where the Confreres work, with the organizations that do business with the Congregation within the limits of the Entity.</p> <p>b) Two Major points of reference to these activities:</p> <ul style="list-style-type: none">- Safeguarding the internal government of the Province and religious discipline;- The orientation of apostolic work outside the community. |
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Death Notification

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| 29. | <p>a) The Superior of the Entity must ensure that the general government is informed without delay, by e-mail (e-mail) or by telephone, of the death of a Confrere. He must make known the status: Father or Brother, surname and first name (in full), exact day and place of death, and place of burial (this to avoid any confusion).</p> <p>b) It is also up to him to inform the communities of his Entity so that they offer the prescribed Masses.</p> |
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VI. ORGANIZATION OF GOVERNMENT OF THE ENTITY

Designation of the Superior of the Entity

30.	<p>For the designation of the government of the Entity, reference should be made to the Statutes of the Entity.</p> <p>If it is the "election" mode:</p> <p>a) Those who have an active voice (are electors): all professed members with Perpetual Vows, except those who are excluded by C 175 (cf. C 177b).</p> <p>b) Those who have passive voice (are eligible): all professed priests, having ten years of Perpetual Vows, except those excluded by C 175 (cf. C 200).</p>
31.	<p>To be valid, the choice for the designation of the Superior by election must be confirmed by the Superior General (cf. C 183). An official act of the Superior General confirming the election will be drawn up and kept in the Entity's archives (cf. CIC can. 179 §3).</p>
32.	<p>Entry into office of the new Superior</p> <p>a) On taking up his office, the Superior will make his "profession of faith" (cf. CIC can. 833) and will take an "oath of fidelity" (cf. Decision of the Apostolic See of February 1989) before the Superior General or his Delegate (see C 201; Modules_43 and Module_44). The same procedure is followed at the renewal of the mandate.</p> <p>b) There may be an appropriate delay between the designation of the Superior and his taking office.</p>
33.	<p>The First Acts of the New Superior</p> <p>a) To inform the Ordinaries of the places where the Confreres of the Entity work.</p> <p>b) To ensure that the new administration has the legal capacity to act on behalf of the Entity in accordance with the formalities prescribed by civil law.</p>

Resignation of the Superior of the Entity

34.	The resignation of a Superior, presented with the reasons justifying it, becomes effective only if it is approved by the Superior General with the deliberative vote of his Council.
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Appointments and Erections

35.	Principle: the Provincial Superior is the Major Responsible for the animation / direction of his Province (cf. C 196a). For the powers of the Delegated Superior see Chapter 3 of this Directory. The drafting of the various nominations is facilitated by Module_43.
36.	Choice and Appointment of the “Vicar” of the Major Superior “The Provincial Superior, with the consent of his Council, appoints the Vicar Provincial and determines the order according to which the Councilors replace the Superior when he is absent or unable to fulfill his mission” (S 204.1).
37.	Directors / Administrators of Montfortian works Preferably, the duration of the mandate should be fixed to avoid any inconvenience resulting from the change-over falls on the Provincial Superior and his Council.
38.	Provincial Bursar or Bursar of a Delegation a) He is appointed under the terms of C 209. For the Bursar of a Delegation see n. 97. b) For the roles and functions of the Bursar, see the Directory of the Administration of Temporal Goods.

39.	<p>Local Superiors</p> <p>a) The local Superior will be appointed after consultation with the members of the community concerned, according to the method provided by the Provincial Chapter or the Assembly of the Delegation and under the conditions of the duration of the mandate and its renewal set up by the Chapter (cf. C 189-190; 192).</p> <p>b) A term does not exceed three years (cf. C 192). According to a recognized and customary practice in the Congregation, the Superior General is consulted for any prolongation exceeding nine consecutive years.</p> <p>c) Each appointment of Superiors will be the subject of an official act (cf. Module_45). A copy will be kept in the Entity's Archives.</p>
40.	<p>Local Councillors and Bursars</p> <p>For the designation of the local Councillors and Bursars of a Province and a Delegation, see C 193-194.</p>
41.	<p>Formators</p> <p>Because of the importance of their role in the life of the Congregation,</p> <p>a) For the nomination of the Novice Master, the deliberative vote of the Council is required, as well as the consultation of the Superior General and his Council (cf. C 145; cf. Module_46).</p> <p>b) For the appointment of the one in charge of the house of formation, an appropriate consultation will be carried out beforehand (cf. C 183).</p>
42.	<p>New Foundations</p> <p>a) The establishment of a new foundation outside the territory of the Entity requires the approval of the Superior General and the agreement of his Council, after consultation with the EGC (cf. C 172).</p>

	<p>b) For the erection, modification or suppression of a Provincial Delegation (cf. C 170; Module_48) the Major Superior, at the request of the Provincial Chapter, makes a presentation to the Superior General and his Council. Erection is the responsibility of the Superior General, in agreement with his Council, after having taken the advice of the EGC.</p>
43.	<p>Houses (cf. Module_48)</p> <p>a) To constitute a juridical person, a house must have a minimum of 3 members (cf. CIC can. 115 §2).</p> <p>b) It is by nature permanent (cf. CIC can. 120).</p> <p>c) Its erection requires:</p> <ul style="list-style-type: none"> – The deliberative vote of the Council (cf. CIC can. 609); – The written authorization of the Local Ordinary (cf. CIC can. 609; C 171); – The conformity of the work that it carries out with the purpose of the Congregation. <p>If the change of orientation of the house affects the conditions stipulated in the act of erection, the authorizations required from the authorities concerned must be renewed by the Ordinary and Superior General (cf. CIC can. 612)</p> <p>d) The erection of a house requires the agreement of the Council of the Entity, and the authorization of the Superior General with the agreement of his Council, even if the cost does not exceed the financial capacity of the Superior and his Council (see C 74).</p>
44.	<p>Formation Houses</p> <p>The choice of the site of the house of the Novitiate and of the Scholasticate always requires the permission of the Superior General and the agreement of his Council, even if the chosen site is a house already erected.</p>
45.	<p>Suppression of a House</p> <p>a) To suppress a house, the Superior of the Entity, in agreement with his Council, presents the request to the Superior General</p>

	<p>who takes the deliberative vote of his Council (cf. CIC can. 616; C 171).</p> <p>b) Consultation with the Local Bishop is required (cf. CIC 616; C 171).</p>
46.	<p>Relations with Ordinaries</p> <p>a) Safeguarding:</p> <ul style="list-style-type: none"> – The freedom of the Major Superior with regard to internal government and the discipline of his Entity (cf. CIC can. 593); – The jurisdiction of the Major Superior who gives the power to hear the confessions of his religious (cf. CIC can. 969 §2); – The authority of the Local Ordinary with regard to the exercise of the ministry (CIC can. 678, §1); <p>the conditions of appointment to functions for a particular ministry or work are the responsibility of the Major Superior.</p> <p>b) It is up to the Major Superior to negotiate and sign collective contracts.</p> <p>c) The contracts must specify the terms and conditions, which will be discussed with the deliberative vote of the Council.</p> <ul style="list-style-type: none"> – The purpose of negotiation is to safeguard the objective of the Congregation (cf. CIC 678 §2). – The advantage of a limited-term contract, automatically renewable if there is no six-month notice, is to be able to revise and modify certain clauses, in particular the financial aspects. <p>d) In the case of commitments of indefinite duration, it is advisable that they are made in consultation with the Superior General.</p> <p>e) There will be a periodic evaluation based on the clauses of the contract, in the spirit of our Constitutions (cf. C 64).</p> <p>f) A copy of the signed contract will be placed with the Secretariat of the Province / Delegation.</p>
47.	<p>Parishes</p> <p>It is advisable:</p> <p>a) That there be a written contract, following the usual custom of the Local Bishops with Religious Congregations (cf.</p>

	<p>Module_51). It is advisable to look at the contracts from time to time, so as not to be surprised by their expiry;</p> <p>b) That the liberty of the Bishop and of the Superior of the Entity concerning the appointment of personnel and their replacement be guaranteed.</p>
48.	<p>Administration of Temporal Goods</p> <p>a) Concerning "Montfortian" goods, cf. Directory of Administration of Temporal Goods.</p> <p>b) Concerning "non-Montfortian" goods (cf. C 256), the authorization of the Major Superior with the consent of his Council is always required.</p> <p>c) It is advisable that the Superior of the Entity be kept informed of the "extraordinary" financial acts of a Confreere, Parish Priest, especially when it is a question of a loan (cf. C 252).</p>

VII. ORGANIZATION OF THE SECRETARIAT OF THE ENTITY

49.	<p>It is the responsibility of the Superior of the Entity to ensure the functioning of the Secretariat:</p> <ul style="list-style-type: none"> – To archive the various files and the minutes; – To follow up on correspondence; – To publish information within the Entity; – To act in liaison with the General Administration; – To record the history of the Entity.
50.	<p>For the proper functioning of the administration, it is particularly recommended:</p> <p>a) To respect the deadlines (cf. n. 51);</p> <p>b) To use for administrative correspondence, both for the content and for the form, the forms presented in chapter 4 of this Directory.</p>

	<p>c) To keep a (duplicate) copy of letters and documents that are sent to the General Administration.</p> <p>d) To send to the General Secretariat two copies of the books, articles, and publications produced by the Confreres.</p> <p>e) To regulate access to the records and archives of the Entity.</p>
51.	<p>Deadlines to be observed: To enable the General Administration to follow the progress of the Congregation, and to give exact information when it has to do so, it is advisable to send it at the latest, one week after the meetings of the Entities:</p> <ul style="list-style-type: none"> – Minutes of the Council of the Entity; – Notification of obediences; – Notification of entries into the Novitiate; – Notification of leaving from Temporary Vows (send a copy of the complete file to the General Secretariat); – Notification of First Professions; – Notification of Perpetual Professions; – Notification of Ordinations; – Notification of deaths; – Notification of changes of address and phone numbers, as well as telematic addresses (e-mail addresses).

VIII. SEPARATION FROM THE CONGREGATION

Principle

52.	<p>Commitment by Vows in the Congregation is a true bilateral, juridical, precise contract, distinct from any fraternal bonds that may exist (cf. C 173).</p> <p>The reciprocal rights and obligations between a professed member and the Congregation cease when there is an "exit" or dismissal.</p>
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Competence in canonical separation procedures

53.	<p>References: CIC can. 684-704; C 180 ff, S 60 ff.</p> <p>A / Holy See</p> <ol style="list-style-type: none">1) Indult of dispensation from Perpetual Vows (cf. C 180).2) Indult of exclaustation for more than three years (cf. CIC can. 686 § 1);3) Indult of imposed exclaustation (cf. CIC can. 686 § 3);4) Indult of secularization (passage to the secular clergy);5) Indult of laicization (dismissal from the clerical state).
54.	<p>B / Superior General</p> <ol style="list-style-type: none">1) Receives the files from the Superior of the Entity;2) Receives recourse from the accused;3) Deals with the Holy See. <p>With Deliberative vote of its Council:</p> <ol style="list-style-type: none">4) Readmission of a Novice or of a Professed member with Temporary Vows (cf. CIC can. 690; C 181);5) Authorization for a Temporarily Professed member to leave the Congregation (cf. CIC can. 688; C 181);6) Exclaustation up to three years (cf. CIC can. 686 § 1);7) Procedure of a prolonged exclaustation (cf. CIC can. 686 §1), imposed (CIC 686, § 3);

	<p>8) Procedures for dispensing from Perpetual Vows (cf. CIC can. 691);</p> <p>9) “compulsory” or “optional” dismissal (cf. CIC can. 695); N.B.: A dismissal is pronounced by a “collegial vote” (cf. CIC can. 699).</p>
55.	<p>C / Superior of the Entity</p> <p>1) "Monitions" (cf. CIC can. 1339 and 697);</p> <p>2) To begin the investigation into the existence of a crime (cf. CIC 1717 § 1 and 697).</p> <p>With a deliberative vote of its Council:</p> <p>3) Dismissal of a Novice (cf. C 177);</p> <p>4) Refusal to a renewal of Temporary Vows (cf. CIC can. 689; C 180);</p> <p>5) Refusal of admission to Perpetual Vows (cf. CIC can. 689);</p> <p>6) Reference (cf. CIC can. 694-703);</p> <p>7) To give evidence in the case of an optional dismissal (cf. CIC can. 697);</p> <p>8) Preparation of the file for dismissal (cf. CIC can. 697);</p> <p>9) Procedure of dismissal (cf. CIC 697 et seq.).</p>

Support

56.	<p>According to CIC can. 702 and C 182, it is left to the discretion of the Superior of the Entity and his Council to ensure equitable and charitable assistance to those who have left the Congregation, considering their spiritual, moral, social and economic good.</p>
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Dispensation from Temporary Vows

- 57.** References: CIC can. 688; C 177-178; S 178.1.
As regards the dispensation of Temporary Vows, for serious reasons, the Superior General, with the agreement of his Council, may authorize, by Indult, a Religious with Temporary Vows to leave the Institute. Such authorization entails, by law, dispensation from the Vows (cf. CIC can. 688-690; C 178).

Procedure

1.1) Send to the Superior General a file thus constituted:

- a) Identity of the applicant: surname and first names, date of birth, date of First Profession, dates of renewal of Temporary Vows; lay or clerical state (date of ordination);
- b) Written application signed by the Religious of the requested Indult, setting out the reasons (under seal if the applicant prefers);
- c) Opinion of the Superior of the Entity and observations on the external conduct of the applicant during the years preceding the application.

1.2) Communicate to the petitioner the decision taken by the Superior General, with the consent of his Council (cf. Module_28). This decision is given to the Superior of the Entity in 3 certified copies.

- a) A copy intended for the Entity's Archives;
- b) A copy given to the applicant;
- c) A copy will be returned to the General Procurator after having been accepted and signed by the applicant.

1.3) To receive the acceptance of the Indult that the beneficiary will express in writing, before the Superior of the Entity as witness, at the time of official notification (cf. Module_29).

1.4) To obtain at the same time a written declaration in which the Religious recognizes that he has nothing to claim for all the services he has been able to render in the Congregation (cf. CIC can. 668 and 702).

1.5) To send back to the General Procurator the copy of the acceptance of the Indult signed by the beneficiary in the presence of the Superior of the Entity. The date of the acceptance will be retained as the date of leaving the Congregation.

Dispensation from Perpetual Vows

58. References: CIC can. 691 and 692; C 180.

The dispensation from Perpetual Vows reserved for the CICLSAL, upon presentation of the Superior General acting in agreement with his Council (cf. CIC can. 691; cf. C 180) must be motivated by very serious causes, in relation to the commitment that one wants to break up; they must be appreciated before God by the subject himself, by the Superior General, by the General Council and by the ecclesiastical authority which, ultimately, is the one which accepts or refuses the validity of the reasons presented.

Procedure

1. Information Necessary for the Study of the Case.

The Superior General must collect the information necessary to personally study the case, collect the opinion of his Councilors and transmit to the Holy See the request of the person concerned, with all the corresponding documentation and the opinion of his Councilors attached to his own opinion.

	<p>The file must contain:</p> <ul style="list-style-type: none"> – The explicit and written request of the Professed Member, – The reasons of the Provincial Council or the Council of the General Delegation, – The Religious' personal file, his conduct since his profession by vows, – The personal opinion of the Superior of the Entity. <p>This information will be facilitated by</p> <ul style="list-style-type: none"> a) the application of the Religious (cf. Module_30) following the indications provided by the Superior of the Entity; b) Reasoned personal opinion prepared by the Superior of the Entity (cf. Module_31). <p>Normally it is the Superior of the Entity who sends the entire file to the Superior General.</p> <ul style="list-style-type: none"> - In his reasoned opinion, the Superior must explain why we must or can support the request. It is not enough to say "I highly recommend ..." If he does not support the request, even more so he should specify the reasons. - The short account of the applicant's external conduct will not be limited to the list of jobs he has held or to an attempt at a psychological interpretation of his conduct. We will especially insist on the presentation of the personal and community conduct, to the external forum, of the Religious who asks for a dispensation from his Perpetual Vows. - Practical indications for the use of the Superior to help the applicant to formulate his request for leaving the Congregation and for dispensation from Perpetual Vows (do not give this information to the applicant). <ul style="list-style-type: none"> a) According to the current practice of the Holy See, the quality of the alleged motives takes precedence over the quantity. The reasons must be precise, concrete, externally verifiable facts. The petitioner can send the explanatory memorandum directly to the Holy See. b) According to current practice, the following are considered sufficient grounds: <ul style="list-style-type: none"> • Serious and frequent faults in the obligations of Religious Life...
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- Verifiable external behaviour; the exemption would be a real solution to the problems mentioned.

2. Study of the Case. When he has gathered the necessary information, the Superior General personally studies the file with all the elements he possesses. He seeks the advice of his Councilors after they have analyzed the various aspects of the case.

3. Transmission of the File to the Holy See. Having collected the various opinions, his own and that of his Councilors, as well as the information received, the Superior General **transmits the file to the Holy See.**

4. The Ecclesiastical Authority grants or refuses the Indult. It can also request additional information.

5. The response obtained from the Holy See will be officially notified to the petitioner. If the latter does not refuse the Indult at the time of notification, he is automatically exempted from his Vows as well as from all the obligations arising from his Profession (cf. CIC can. 692).

6. For the Indult to take effect, it is sufficient that it is not refused by the applicant at the time of notification (cf. Module_32). However, in order to be able to prove the fact in the external forum, the person who leaves will be asked for the **signed acceptance of the rescript as well as a declaration** in which he undertakes not to claim anything for the services rendered to the Congregation. When he gives the Indult to the Religious, the Superior of the Entity will have him sign this declaration releasing the Institute from any responsibility for the future. A deed authenticated by a Notary would be appropriate to protect the Congregation (cf. CIC can. 668 and 702; Module_33).

<p>7. The Superior of the Entity will send a duly completed copy to the Procurator General; the original will be kept in the Entity's Archives and a copy given to the beneficiary.</p>
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<p>8. The fact will be notified to the parish where the member was baptized.</p>

Passage to the Secular Clergy of a Religious Cleric

<p>59. References: CIC can. 693 and 266.</p>

<p>The transfer to the clergy is a process by which a Religious Cleric ceases to be part of the Congregation with the dispensation of vows (except the vow of chastity) and begins to be part of the secular clergy of a particular diocese. The Religious, Deacon or Priest, who wishes to pass to the diocesan clergy must find a bishop who agrees to receive him in his diocese (cf. CIC can. 265). This acceptance can be:</p>

<p>a) Immediate, if the bishop incardicates him immediately in his diocese;</p>

<p>b) 'Ad experimentum', if the bishop admits him on a trial basis for possible incardination in the diocese (cf. CIC can. 693). The Holy See provides for a probationary period that may not exceed 5 years. In both cases, an Indult from the Holy See is required.</p>

<p>If the acceptance is immediate, or if in the case of an "ad experimentum" acceptance, the bishop does not refuse him after 5 years, the Cleric is automatically incardinated in the diocese. In the case of an "ad experimentum" acceptance, if the bishop rejects the request for incardination before the end of the 5-year period, the Religious must return to the Congregation.</p>

Procedure

The request of the Religious, together with the file and the letter of the bishop, will be sent to the Superior General who, with the advice of his Council, will transmit it to the Holy See (CICLSAL).

1 - To request the Indult of a Religious Cleric, Deacon or Priest, the following procedure will be followed:

- a) Dispensation from Perpetual Vows;
- b) Application of the Religious;
- c) Reasoned opinion of the Superior of the Entity;
- d) Practical indication for assessing the reasons.

2 - Attach to the file the document by which the Ordinary of the place authorizes the possible beneficiary of the Indult to reside in his diocese and to exercise the ministerial functions proper to him. In this opinion, the bishop will specify whether he is willing to welcome the beneficiary "*ad experimentum*" or to welcome the beneficiary definitively by incardinating him "*pure and simpliciter*".

3 - The Superior General will communicate to the Superior of the Entity three copies of the response of the Holy See, one for the Entity's Archives, one for the bishop who authorizes the incardination and one for the beneficiary of the Indult.

4 - In the case of an Indult of secularization "*praevis experimento*", according to the CIC can. 693, the Superior of the Entity requests the Bishop to send to the CICLSAL as well as to the Superior General a notice mentioning the execution of the rescript and the date of its execution.

5 - In the case of a "*pure and simpliciter*" incardination, the Superior of the Entity ensures that the Indult is executed by the bishop and informs the Superior General, specifying the date of execution.

6 - The Religious declares to have received the acceptance of the Diocese and to accept the Indult (cf. Module_33).

Exclaustation

Exclaustation - Concept, Applicant's File and Situation of the Exclaustated

60. References: CIC can. 686 and 687; C 181.

Exclaustation is a temporary separation, for a fixed period, which places the Religious with Perpetual Vows in a new condition of life, relative to obedience and poverty. The Superior General, with the agreement of his Council, can grant for a serious reason an Indult of exclaustation to a Professed Member with Perpetual Vows, for a period of three years and not beyond. In the case of a Cleric, he must have obtained prior authorization from the Ordinary of the place where he is to reside. Extending this Indult or granting it for more than three years is the responsibility of the Holy See.

Exclaustation can be **voluntary** or **imposed**. Voluntary exclaustation is granted by the Superior General, acting with the agreement of his Council, for a maximum period of three years. An extension requires authorization from the CICLSAL (cf. CIC can. 686 §1). The request of the Superior of the Entity acting with the agreement of his Council will be notified to the Superior General and will be accompanied by the file giving the reasons justifying it. The exclaustated member must sign a declaration, valid under civil law, freeing the Congregation from any financial or other responsibility until his reintegration into the community (cf. Module_35).

Only the Holy See can impose an exclaustation on representation of the Superior General acting in agreement with his Council. A complete file must accompany the presentation of the Superior General (cf. CIC can. 686 §3).

The Applicant's File, which accompanies the presentation of the Superior General, must include the following documents:

- 1) Applicant's personal file: surname and first name, date and place of birth, dates of First and Perpetual Professions, status: Brother or Cleric, main activity, country where it is practiced;
- 2) Written request in which the applicant indicates: 1. the duration of the exclaustation; 2. the reasons justifying his request; 3. the state of life and activity that he will have; 4. the mode of relations with the Congregation.
- 3) Reasoned opinion, favorable or unfavorable, of the Superior of the Entity concerning this request for exclaustation;
- 4) Comprehensive account of the Applicant's conduct and current situation;
- 5) Any other useful document: testimony of the doctor, psychologist, etc.

Legal Situation of the Exclaustated Member

1 - The exclaustated is exempted from fulfilling the obligations incompatible with his new situation, but he continues to be a Religious, and he must observe his vows as well as the obligations of his Profession compatible with his new life. He is subject to the dependence and care of his Major Superiors and, if he is a Cleric, of the Ordinary of the place where he lives (cf. CIC can. 687; C 175).

2 - He loses his rights of active and passive voice in the Congregation, but he retains the essential rights which flow from his Profession, as well as the benefit of all the spiritual graces of the Congregation. He is also entitled to accurate information on the life / activity of the Congregation.

3 - It is therefore necessary for the exclaustated member to provide for his needs through his work, except in the event of this impossibility for reasons of health or age.

4 - The legal situation of the exclaustated member is identical for all the following cases:

- a) three-year exclaustation for a Religious Brother;
- b) three-year exclaustation for a Religious Cleric;
- c) exclaustation for more than three years;
- d) imposed exclaustation.

Voluntary Exclaustation for a Maximum of Three Years for a Religious Brother

- 61.** This is a temporary status of a Religious Brother with Perpetual Vows living outside a religious house of the Congregation, requested by himself for a serious reason and granted by the competent authority. It leads to a reduction in regular discipline, without however breaking the link as in the case of secularization, nor maintaining it fully as in the case of absence. The reasons must be serious, grave, just and genuine. This truth, this justice, this gravity, are assessed by the Superior General who concedes the Indult.

Cessation of Exclaustation

The exclaustation ends on the same day established by the Indult. If it is granted "for the duration of the cause," it ends with the cessation of the cause. The exclaustated member, if he wishes, can return to the Congregation before the expiration of the appointed time, and he must be readmitted.

Procedure

- 1) To send the Applicant's File to the Superior General (cf. N. 56)
- 2) To notify the Applicant of the response of the Superior General and his Council. A copy of this response must be deposited in the archives of the Entity.
- 3) To collect the acceptance of the beneficiary.
- 4) To specify in writing, if necessary, the legal situation of the exclaustated member, in particular with regard to his Religious Vows.
- 5) To return to the General Procurator a copy of the acceptance of the Indult signed by the beneficiary in the presence of the Superior of the Entity acting as witness. The date of this acceptance will be retained as the date of the entry into force of the Indult of exclaustation.

Voluntary Exclaustation for a Maximum of Three Years by a Religious Cleric

62.	<p>In the case of a Religious Cleric, in addition to all the provisions established for the Religious Brother, the Religious Cleric must - beforehand - obtain the consent of the Ordinary of the place where he will live when he is granted the Indult. This place is where he can or must exercise his ministry.</p> <p>Procedure (cf. AD22_n. 61)</p> <p>6) Send to the General Procurator the original of the document of acceptance by the local Ordinary.</p>
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Voluntary Exclaustation Requested for More than Three Years

63.	<p>The difference with the two previous cases is the duration. Also, keeping all proportions, concept, beneficiary, motives, termination are essentially the same, for the Religious Brother and for the Religious Cleric.</p> <p>Procedure</p> <p>1 - The provisions required in No 56, by adapting the demand to the new situation.</p> <p>l.a) the Applicant draws up a new written application;</p> <p>l.b) the Superior of the Entity issues a new reasoned opinion which corresponds to the current situation;</p> <p>l.c) the Superior of the Entity draws up another statement on the Applicant's conduct during the preceding exclaustation period;</p> <p>l.d) any other document useful for understanding the case;</p> <p>l.e) the file is sent to the Superior General who is responsible for carrying out the formalities with the Holy See.</p>
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	2 - To notify the response to the Applicant and obtain his acceptance, follow the guidelines already given (cf. AD22_n. 61).
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Imposed Exclaustration

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| 64. | <p>At the request of the Superior General acting with the agreement of his Council, exclaustration may be imposed by the Holy See on a Member belonging to an Institute of Pontifical Right (cf. CIC can. 686 § 3) to live outside a religious house of the Congregation for a time to be determined. It implicates the relaxation of regular discipline (cf. CIC can. 687). It creates a sort of intermediate situation between the voluntary exit that the subject does not want and the dismissal that the Congregation cannot make. In the case of a Religious Cleric, the Holy See will first require the consent of the Ordinary of the place where the excluded person will henceforth live.</p> |
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Beneficiaries

Some Perpetually Professed Members may be the obligatory and passive beneficiaries of such an exclaustration.

Duration and Conditions

This exclaustration is imposed “*ad nutum auctoritatis*”, i.e., for a time which duration depends exclusively on one who imposes it. The conditions also depend on the Holy See.

Reasons

They may be similar and of the same nature as those defined for the granted exclaustration but of a specific gravity such as to justify the imposition of the measure.

Consent

As long as it is imposed, it does not require the consent of the exclaustrated member.

	<p>The consent of the Superior General is given by the very fact that he has requested the Indult from the Holy See. It is essential that the Superior General accompanies his request with proof that he has obtained the consent of his Council.</p> <p>Charity and Equity</p> <p>Charity and fairness are important requirements of the healing and imperative aspect of the Indult. In practice, one asks to prove that before proceeding to the imposition of this measure and at the request of the Indult, one tried to reason the Religious, that he was warned of the possible eventuality of recourse to the Holy See, that the necessary time has been given to him to be able to present his reasons. All this must be included in the request made to the competent authority.</p> <p>Procedure</p> <p>If in the judgment of the Superior of an Entity, such an Indult must be requested, he will communicate with the general authority. The General Procurator will be responsible for indicating the required elements and for assembling the file.</p>
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Dismissal

Concept and Effects

65.	<p>References: CIC can. 696-703.</p> <p>Universal law recognizes that the Major Superiors of an Institute have the power to order the dismissal of a Religious in very serious cases; the procedures planned and to be followed are explicit. Our Constitutions only refer to “common law” (cf. C 184), recalling however that:</p> <p>a) The Religious who leaves the Institute cannot demand anything in strict law for the services rendered (cf. CIC can. 702 § 1)</p>
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b) The Congregation has a duty of care and evangelical charity towards those who leave the Congregation (cf. CIC can. 702 § 2). The solution is imposed by the formal and notorious refusal of a Religious to be reconciled with the requirements of his state (cf. CIC can. 696).

By the very fact of a legitimately founded and served dismissal, the Vows, rights and obligations arising from Religious Profession come to an end.

a) The Superior of the Entity and the members of the Council must pay close attention that the minutes of the official report contain all the details of the answers to the questions with precision; the "minutes" protect both the Religious and the Congregation.

b) The dismissal is automatic if there is a marriage contracted or attempted, a notorious abandonment of the faith (cf. CIC can. 694 §1).

The statement being made by certificate, notarial act, affidavit, the Superior of the Entity in agreement with his Council declares the dismissal (cf. CIC can. 694 §2).

Copy is sent to the General Administration.

c) In case of offences mentioned in the CIC can. 695 §1, the dismissal is sometimes compulsory (cf. Module_37).

Notice of the indictment is given by the Superior of the Entity, and the hearing of the replies is made in the presence of the Notary.

The dossier is submitted to the Superior General. The decision of the General Council is taken by secret ballot. The dismissal must be confirmed by the CICLSAL.

d) Dismissal is **urgent** in a case of serious scandal and grave danger for the Congregation (cf. CIC can. 703). As Major Superior, the Superior of the Entity has the competence to expel a Religious from the religious house and, if necessary, to initiate the dismissal procedure (cf. CIC can. 697). The dossier is to be forwarded to the Superior General.

	<p>e) The optional dismissal (cf. CIC can. 696 §1) is based on the proof of the accusations.</p> <ul style="list-style-type: none"> – The Superior of the Entity must provide proof, give two "warnings" and forward the dossier to the Superior General who takes a decision with the consent of his Council. – In reaching this decision, the Council proceeds collegially, by secret vote, "(cf. CIC can. 699). – A decision of dismissal must be approved by the CICLSAL. <p>Effects of Lawful Dismissal</p> <p>According to CIC can. 701, by lawful dismissal, the Vows as well as the rights and obligations deriving from the Profession come to an end by that very fact. If the Religious is a Cleric, he cannot exercise sacred Orders until he has found a bishop who, after a suitable probation (cf. CIC can. 693), receives him in his diocese or at least allows him to exercise sacred Orders.</p>
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Immediate Expulsion from the Religious House

66.	<p>In the event of a serious external scandal or a serious imminent damage to the Institute, a member can be immediately expelled from the Religious House by the Major Superior or, if there is a risk to wait, by the local Superior with the consent of his Council (cf. CIC can. 703).</p> <p>The Major Superior, if need be, will take care to initiate the procedure of dismissal according to the Law, or will refer the matter to the Holy See.</p>
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Declaration of Dismissal by the Act

67.	<p>We must consider as dismissed of the Congregation by the very fact:</p> <ol style="list-style-type: none">1) a Religious who has notoriously abandoned the Catholic faith;2) a Religious who has contracted marriage or attempted a marriage, even only civil (cf. CIC can. 694 § 1). <p>Procedure</p> <p>1 - In these cases, the Major Superior, acting with his Council, will make a declaration of the fact without delay, after having gathered the evidence, so that the dismissal can be legally established (cf. CIC can. 694 § 2).</p> <p>2 - The Superior sends a copy of the declaration to the General Procurator.</p>
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Mandatory dismissal by Law

68.	<p>The Religious must be dismissed for the offenses in question to the CIC can. 1397, 1398 and 1395 (cf. Module_37):</p> <p>1397 = homicide, kidnapping, sequestration, mutilation (cf. CIC can. 1336-1370);</p> <p>1398 = abortion;</p> <p>1395 = concubinage, external fault against the 6th Commandment, offense with minor;</p> <p>unless the Superior considers that the dismissal is not absolutely necessary and that there is means to provide otherwise and sufficiently for the amendment of the Religious as well as the reestablishment of justice and the reparation of the scandal (cf. CIC can. 695 § 1).</p>
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	<p>Procedure</p> <p>After having gathered the proofs of the facts and their accountability, the Superior of the Entity shall notify the accusation and the evidence to the Religious to be dismissed, giving him the right to present his defense. All acts, signed by the Superior of the Entity and by the Notary with the responses of the Religious drafted and signed by him, will be forwarded to the Superior General (cf. CIC can. 695 § 2).</p>
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Discretionary Dismissal for Other Reasons

69.	<p>Religious with Perpetual Vows (cf. CIC can. 696 § 1); Religious with Temporary Vows (cf. CIC can. 696 § 2).</p> <p>Procedure</p> <p>1 –Warning of the Superior of the Entity (cf. CIC can. 697). If, after hearing his Council, the Superior of the Entity considers it necessary to initiate the procedure of dismissal he:</p> <ul style="list-style-type: none"> - collects and completes the evidence; - sends a first written statement or in the presence of two witnesses with an explicit threat of dismissal and clearly indicating the cause of dismissal and giving full power to present a defense (cf. CIC can. 697 § 2); - issues a second warning if the religious persists (cf. CIC can. 697 § 2). <p>If the warnings remain ineffective and if the Superior of the Entity with his Council considers the incorrigibility of the member sufficiently established and his defense is judged insufficient, after a period of fifteen days which has elapsed in vain since the last warning, the Superior forwards to the Superior General all the acts signed by himself and by the Notary, with the replies of the Religious signed by the latter (cf. CIC can. 697. 3)</p>
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	<p>2 - Right of Defense (cf. CIC can. 698). The Religious' right to communicate with the Superior General and to send his defense directly to him always remains intact.</p> <p>3 - Decree of the Superior General (cf. CIC can. 699 § 1). The Superior General with his Council, which for validity must have a minimum of four members, proceeding collegially, will examine very carefully the evidence, the arguments, and the defenses; if following a secret vote the dismissal is decided, the Superior General will issue the Decree which, for its validity, must express at least in a summary manner the reasons in law and in fact.</p> <p>4 - Confirmation by the Holy See (cf. CIC can. 700). In the case of a Religious with Perpetual Vows, the Decree of dismissal has no effect unless it has been confirmed by the Holy See, to which the Decree and all acts must be conveyed. To be valid, the Decree must indicate the right of the dismissed Religious to lodge an appeal with the competent authority within ten days of receiving his notification. This appeal has suspensive effect (cf. CIC can. 700).</p>
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Summary of the Procedure

70.	<p>The Superior General sends to the Holy See all the documents as well as the result of the vote of the General Council.</p> <p>Documents to be sent:</p> <ul style="list-style-type: none"> a) curriculum vitae of the Religious; b) documented report of serious and repeated misconduct of which he is accused; c) account of what the Superiors have done to help him amend his conduct;
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	<p>d) copies of the canonical warnings made to the Religious (for the file, these monitions must have been made in writing and with acknowledgment of receipt);</p> <p>e) documents which prove that the Religious has had the possibility of defending himself;</p> <p>f) minutes of the decision of the Superior of the Entity and of his Council in which the incorrigibility of the Religious and his dismissal are declared;</p> <p>g) decree of dismissal issued by the Superior General with his Council proceeding collegially.</p>
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Laicization

Description

71.	<p>References: CDF, Letter to all Ordinaries / Superiors General on October 14, 1980 in Catholic Documentation, Dec. 1980, no.1798, p. 1178 or Enchiridion Vaticanum, vol. 7, pp. 550ss; CCDDS, Letter to Ordinaries / Superiors General June 6, 1997.</p> <p>Laicization is the dispensation from priestly celibacy and complete and definitive laicization that is to say from all the obligations arising from Priestly Ordination and from Religious Profession, including the dispensation from ecclesiastical celibacy. The Sovereign Pontiff is the authority who grants the Indult (cf. CIC can. 85; 291), while it is for the Major Superior to instruct the cause.</p> <p>The procedure comprises two steps which are separable: freeing from Vows and dispensation from the obligation of celibacy of a cleric.</p> <p>a) Freedom from Vows is achieved by dispensation from Perpetual Vows.</p> <p>b) The procedure to be followed for freeing from the obligation of celibacy is that of the Holy See.</p>
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Before presenting to the Holy See a request for complete and definitive laicization, the Superiors must help the priest, for a suitable period of time, to try to overcome the crisis he is encountering.

If, despite this assistance, the petitioner continues to request the dispensation and there seems to be no hope, all the documents relating to the case will be prepared, in accordance with this instruction, and sent to the Superior General.

According to No. 5 of the CDF's Letter, two types of cases are taken into consideration:

a) "those who should not have received Priestly Ordination" or "because the aspect of freedom or responsibility has not been sufficiently considered, or because the competent Superiors could not, in due time, judge in a prudent and sufficient manner whether the Candidate for Priesthood was fit to live forever in celibacy consecrated to God "(Letter cited, no. 5).

The sense of responsibility seems to be lacking when someone has acceded to sacred Orders against the advice of their spiritual director or in a state of ideological or moral crisis.

The Superior of the Entity, with the help if necessary of specialists, must examine carefully and with full responsibility if there is a cause prior to the ordination which explains or provokes the present difficulties of the Applicant.

b) "Those who have long abandoned the priestly life and who wish to regularize a situation which it is impossible for them to renounce".

Given the importance and significance of celibacy in priestly life, a Candidate should not make the decision to embrace priestly life until he is firmly convinced that Christ has granted him the gift of celibacy.

This being said, both the priest's fidelity to this gift of God and the good of the Church require that the process for a dispensation be carried out with all possible care and that it

	<p>cannot be regarded as the result almost automatic of some administrative process.</p> <p>The rescript moreover does not grant the "return to the lay state" but the "dispensation from celibacy" which involves the loss of the clerical state.</p>
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Starting the Process

72.	<p>The process begins with the Petitioner's formal request, duly signed and addressed to the Supreme Pontiff (cf. Module_38).</p> <p>a) The request must include the facts and arguments on which the Applicant relies in requesting a dispensation.</p> <p>The reasons for the exemption must appear to be based on arguments which are essential by their number and their solidity.</p> <p>b) The duly signed statement of arguments is attached to the request.</p> <p>Once the request has been received, the Superior of the Entity:</p> <p>a) judges whether the request appears to be justified according to the distinction given above. Letter from CDF;</p> <p>b) if so, he will suspend the Applicant “<i>ad cautelam</i>” from the exercise of Orders, unless he deems it necessary, to protect the Applicant's reputation or for the good of the community, the continuation of this exercise;</p> <p>c) he will judge if it seems appropriate, in view of the circumstances, to grant the Applicant the absence of the religious house;</p> <p>d) he will ensure that the process is initiated as soon as possible, by himself or by a suitable and experienced Priest</p>
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	<p>specially chosen for this and duly mandated by a written delegation (cf. Module_39);</p> <p>e) he will appoint a Notary to authenticate the deeds with his signature.</p>
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Instruction of the Process

73.	<p>The aim of the trial is to find out whether the arguments and facts raised by the applicant correspond to the truth and are sufficiently valid to justify the application. Therefore, the trial instructor should:</p> <p>a) ask clear and precise questions specially drafted for the specific case;</p> <p>b) hear if possible or request in writing the depositions of those who were the Superiors of the Applicant at the time of his formation;</p> <p>c) hear other witnesses proposed by the Applicant or called by the instructor;</p> <p>d) collect documents and evidence, among other things, collect information about the Petitioner at the time of the Final Vows and Priestly Ordination;</p> <p>(e) have recourse, if it deems it appropriate, to the collaboration of specialists; this will always be required in cases involving elements of a psychiatric nature.</p> <p>During all the acts of the process, the Notary must be present who, by his signature, will officially guarantee the authenticity of the acts and documents of the process.</p>
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The Functions of the Notary

74.	<p>The functions of the Notary are as follows:</p> <ul style="list-style-type: none">a) vouch for all acts of the trial (delegation of the instructor, oath and questioning of the Applicant, questioning of witnesses or specialists, "votum" of the instructor, the Superior of the Entity and the Bishop);b) attend all cross-examinations, carefully recording in writing the questions asked by the instructor and the answers given by the Petitioner or witnesses;c) vouch for all documents relating to the trial and especially for the accuracy of translations and typed transcriptions when necessary. <p>The Notary guarantees all this by his signature alone, or by the words "in conformity with the original" N/N, when it comes to translations or transcriptions.</p>
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Cross-examination of the Applicant (cf. Module_40)

75.	<p>After having made him take an oath, the cross-examination of the Applicant must include all the elements necessary or useful to carry out the investigation; it must be done by means of selected and precise questions specially drafted for this purpose, namely:</p> <ul style="list-style-type: none">a) general information concerning the Applicant: birth, information on his previous life, circumstances concerning his family, his character, his studies, the date and place of his ordination, the priestly ministries exercised, his current legal status in the ecclesiastical forum or in the civil forum;b) causes and circumstances of his defection, as well as the factors which could have vitiated the acceptance of priestly obligations;
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	c) any questions which seem necessary, relevant to investigate the concrete case in question.
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Cross-examination of Witnesses (cf. Module_41)

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| 76. | <p>Depending on the circumstances, witnesses must also be questioned concerning the case: parents, relatives, companions in religion, the Superiors of the Applicant, specialists, etc.</p> <p>a) Great importance must be attached to the testimonies of those who were the Superiors of the Applicant during his formation.</p> <p>b) Insofar as it can be useful to arrive at the truth, one should also have examinations made by specialists in medicine, psychology or psychiatry. Psychiatric expertise is required in cases with psychiatric elements.</p> <p>The testimony of witnesses and experts is not required to be given under oath to tell the truth. The cross-examination of witnesses or specialists can take place either before or after the cross-examination of the Applicant. What is important is what is useful in order to discover the truth of the arguments or facts put forward by the Applicant in his request.</p> |
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Documents to Be Provided

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| 77. | <p>The instructor must collect the following documents:</p> <p>a) Information about the Applicant at the time of his Final Vows;</p> <p>b) Information about the Applicant collected at the time of his Ordination;</p> <p>c) If such is the case, authentic document of the marriage contracted civilly or religiously; also make known the wife's canonical freedom status (divorced, released from a previous marriage) and her previous status (Religious woman),</p> |
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	<p>d) “votum” of the bishop of the place where the Applicant currently resides concerning the scandal to be feared or not, if dispensation from celibacy is granted;</p> <p>e) If the applicant was ipso facto dismissed on account of CIC can. 694, the prescribed “<i>declaratio facti</i>”.</p>
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Conclusion of the Case in the Entity

78.	<p>The instructor, after having examined the Applicant's arguments, his answers to the interrogation, the depositions of witnesses and specialists as well as the documents provided, must write a “votum” on the truth of the case; this means that he must express his personal judgment by indicating:</p> <ul style="list-style-type: none"> a) what the Superiors did to help the Petitioner; b) its judgment on the veracity of the facts and on the weight of the arguments put forward by the Applicant; c) his personal judgment on the scandal to be feared if the exemption is granted. <p>If the instructor is different from the Superior of the Entity, the Superior of the Entity himself must also write his “votum” expressing his personal judgment. To make a judgment, he can either examine the records of the entire trial for himself or rely on the “votum” of the instructor of the case.</p>
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Transmission of the Proceedings to the Holy See

79.	<p>Once the instruction has been completed, all the acts of the process of dispensation from celibacy are transmitted to the Superior General, who will forward them to the Holy See.</p> <p>The documents to be sent are:</p> <ul style="list-style-type: none"> 1) the formal and reasoned request of the Applicant;
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- 2) the written statement outlining the Applicant's reasons if he deemed it appropriate to make one;
- 3) the Applicant's "curriculum vitae";
- 4) "generalities" on the Applicant (by the Superior);
- 5) the cross-examination of the Applicant, where each answer is recorded after the corresponding question;
- 6) testimonies from witnesses and experts;
- 7) the "*votum*" of the trial instructor;
- 8) if the instructor is delegated, the document attesting to the delegation made by the Superior competent for the cause;
- 9) the "*votum*" of the bishop of the place where the Applicant lives concerning the scandal to be feared or not;
- 10) information obtained in view of Perpetual Vows;
- 11) information obtained in view of Ordained Ministries;
- 12) the document certifying the appointment of the Notary,
- 13) the "*votum*" of the Superior.

Practical Observations

- a) As far as possible: typed documents. If the file contains original handwritten documents, their typed transcription, authenticated by the Notary, is added.
- b) Normal format, sufficient margins on both sides, top and bottom.
- c) Documents duly signed, dated, bearing the seal.
- d) Do not paginate or tie sheets together.

The Superior General, after reading the documents, issues his judgment.

The Procurator General will officially transmit to the Congregation for the Doctrine of the Faith all acts, in triplicate, including his own "*votum*" and, if necessary, the indications underlining the most important aspects of the evidence.

Rescript of the Dispensation from Priestly Celibacy

- 80.** The rescript issued by the Holy See includes:
- a) exemption from all obligations deriving from sacred Orders and loss of clerical status (cf. above);
 - b) dispensation from Religious Vows;
 - c) if necessary, the absolution of censures incurred and the legitimization of the children.

The rescript enters into force at the time of its official notification to the beneficiary and this entry into force is not conditioned by the acceptance of the rescript on the part of the beneficiary (cf. Module_42).

Notification

The Major Superior who, himself or his delegate, has notified the rescript to the applicant, must immediately notify the place and date of the notification:

- a) to the Superior General with form duly completed and signed
- b) to the diocesan Curia of the place where the Applicant currently resides, informing them of the date of the rescript, protocol number; the date of notification of the rescript to the Applicant; the place of residence and activity of the Applicant.
- c) to the parish where the applicant's register of Baptisms is located for an annotation indicating the date of the rescript, protocol number and date of notification to the applicant.

Requirements to be Observed by the Beneficiary

81.	<p>There are prescriptions to be observed by the beneficiary:</p> <ol style="list-style-type: none">1 - Marriage without extravaganza;2 - Exclusion from pastoral responsibilities;3 - No charge in Seminaries or equivalent Institutions;4 - No managerial responsibilities in higher education Institutions depending on ecclesiastical authority;5 - No teaching of theology or discipline related to theology;6 - No charge of direction or teaching in primary or secondary level Institutions dependent on the Church, unless the bishop authorizes it being except the danger of scandal;7 - No course of Religion unless the bishop authorizes it;8 -To stay away from the places where its former condition is known.
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Dismissal (revocation) "Ipso Facto"

82.	<p>Reference: CIC can. 694 §1</p> <p>"<i>Ipso facto</i>" dismissal (revocation) takes place in the following cases:</p> <ol style="list-style-type: none">1. Abandonment of the Catholic Faith (e.g. To be part of another religious denomination);2. Marriage, or attempted marriage;3. Illegitimate absence of a Religious from a religious house for 12 consecutive months in accordance with canon law 665 §2, taking into account that the location of the Religious is not known.
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	<p>Procedure</p> <ol style="list-style-type: none">1. The Superior of the Entity collects the evidence.2. He presents the evidence to the Council.3. After his Council's approval for the dismissal, he presents the case with the evidence to the Superior General.4. The Superior General, who, with the consent of his Council, issues a declaration that the person concerned is automatically dismissed.5. The Decree of dismissal must be confirmed by the Holy See.
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Dismissal (revocation) for Unauthorized Absence

<p>83.</p>	<p>Reference: CIC can. 696-701</p> <p>For the unauthorized absence of a Religious from a religious house for more than six months, the following dismissal procedure is foreseen:</p> <p>Procedure</p> <ol style="list-style-type: none">1. The Superior of the Entity writes letters encouraging the person concerned to return and keeps copies of these letters in the event of dismissal.2. It collects written evidence, for example, letter of resignation, testimony from other people that the person concerned is out and will not return, etc.3. He consults his Council and keeps the minutes of this meeting (cf. CIC can. 697.1)
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4. If the person does not respond within 15 days to the letter mentioned in n. 1, the Superior issues the first canonical warning after 15 days or more. He repeats this action 3 times by regular mail, or by certified mail, or in the presence of two other witnesses who sign the letters.

5. With the consent of his Council, he collects all the documents and has them authenticated by an ecclesiastical Notary, and sends them to the Superior General, with a letter requesting dismissal (Revocation).

He displays a copy of each canonical warning in the community to which the member belonged. This action is only done when the location of the person is unknown, or if the person refuses to acknowledge the warnings.

6. The Superior General, with the consent of his Council, presents the case to the Holy See.

CHAPTER 2 - PARTICIPATION OF AUTHORITIES IN GOVERNMENT

I. PROVINCIAL CHAPTER

84.	The Provincial Chapters are complementary to the General Chapter: They must be sensitive to the same "current" situations and oriented towards the one and same future.
85.	The Provincial Chapter is a collegial assembly which strives to promote apostolic religious life in concrete situations and gives the orientations and standards necessary for the life of the Province according to the spirit of the Company (cf. C 210).
86.	The Provincial Chapter is not only interested in the problems of the Province, but it must also have the concern to prepare the General Chapter, and to implement its decisions (cf. C 212; S 212.1).
87.	The Acts of the Provincial Chapter must be approved by the Superior General with the consent of his Council. It is up to the Superior General, with the consent of his Council, to interpret the decisions of the Provincial Chapter and to repeal them, if necessary (cf. C 214; S 214.1).

II. PROVINCIAL COUNCIL

88.	COMPOSITION of the Council. See the Provincial Statutes.
89.	ROLE of the Council (cf. C 164 and 203): a) Co-responsible with the Provincial, in the government of the Province (cf. C 203):

	<ul style="list-style-type: none"> - to "update" in the medium and long term the apostolic project and the religious life of the Province; - to "deliberate" on important matters (cf. CIC can. 627 and all the references hereafter). <p>b) Work team (cf. C 203): participation and solidarity.</p>
90.	<p>FUNCTIONING of the Council.</p> <p>It is up to the Superior of the Entity</p> <ul style="list-style-type: none"> - to plan the agenda, - to provide the Councilors with adequate documentation, - to ensure the sharing of work, - to ensure the drafting of minutes, a copy of which must be sent to the general government (Do not forget: date, signature, indication of attendance, and serial number).
91.	<p>The VALIDITY of the Acts of the Council (cf. C 185):</p> <p>a) For the deliberative acts to be valid,</p> <ul style="list-style-type: none"> - all members of the Council must have been convened, - an absolute majority must be present (cf. CIC can. 127, §1 and 166; C 187). <p>b) For Consultation purposes, the Provincial may, if need be, consult his Council in writing, or by other means of communication (cf. C 186).</p>
92.	<p>The Provincial's right to vote in the Council (cf. CIC can. 627).</p> <p>In the Congregation, the particular law based on a legitimate custom establishes that the Provincial is part of the Council and votes with and like the other members.</p> <p>The decision of the commission dealing with the Interpretation (05/07/1985) in no way affects this legitimate procedure.</p> <p>Acquired right (cf. CIC can. 4) and legitimate custom (cf. CIC can. 27 and 28) retain their full value (cf. CIC 5 § 2 and 6 § 1 and 2).</p>

93. MATERIALS to be submitted to the Council

a) for CONSULTATION

NOTE. When the consultative vote is required, the Provincial must consult his Council, but he is not obliged to comply with their recommendations (cf. CIC can. 127 § 2.2 °; C 185).

Consultation with the Council is required for:

- obediences and apostolic tasks (cf. C 205);
- designation of the Provincial Treasurer (cf. C 209);
- admission to the Pre-Novitiate (cf. C 141); to the Novitiate (cf. C 141); to the First Vows (cf. C 141); to the ministries of Reader and Acolyte (cf. C 157);
- authorization of long-distance journeys (cf. C 205);
- extension of Temporary Vows (cf. C 154);
- authorization to attend a Civil University (cf. S 158.4).

b) for DELIBERATIVE vote

NOTE. When the deliberative vote is required, the Provincial, if he acts, can do so only according to the vote expressed, but he is not obliged to act (cf. CIC can. 127 § 2. 1 °; C 185).

The consent of the Council, without referring to the General Council, is required for:

- ordinances and applications of the Statutes (cf. C 207, 208, 209);
- program of ongoing formation (cf. S 158.2);
- ongoing formation;
- finances: annual accounts (cf. C 254, 262, 263); management of the property of a third party (cf. C 256); financial and borrowing capacity (cf. C 258, 259, 260);
- contracts: pastoral commitment (cf. C 206); parishes (cf. S 63.4);
- Provincial Chapter: convocation and organization (cf. C 213; S 213.1); designation of delegates (cf. C 211); invitations of consultants (cf. S 211.1);
- prolonged absence outside the community (cf. C 74c);

	<ul style="list-style-type: none"> - procedures: dismissal of a Novice (cf. C 177). <p>The consent of the Council, with prior delegation from the Superior General to the Provincial Superior, is required:</p> <ul style="list-style-type: none"> - to permit a Religious to renounce part of his patrimony (cf. C 90; S 90.1); - to modify his last will or testament (cf. C 88d). <p>The consent of the Council, with recourse to the general government, is required:</p> <ul style="list-style-type: none"> - to erect or suppress a house (cf. C 171); - to admit to Perpetual Vows (cf. C 156); - to approve the program of studies and formation (cf. C 155); - to appoint the Master of Novices (cf. C 145).
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CHAPTER 3 - MISSION AND DELEGATED POWERS OF A DELEGATION

I. SUPERIOR OF DELEGATION

- 94.** The duration of the mandate of the Superior of the Delegation and the possibilities of renewal are fixed by the Superior who gives the Delegation, who also provides for the case of termination of office by death or resignation. For General Delegations, this mandate will be three years (cf. C 217). The Superior cannot remain in charge for more than three consecutive terms. The Superior of a Delegation attached to the General Curia is an ex-officio member of the General Chapter (cf. C 218). For the other Delegations, the modalities of representation in Provincial Chapters are regulated by the Provincial Chapters.

Powers

The Superior of Delegation, in his Delegation, has the powers which are delegated by a Major Superior. The powers of the Superior of the Delegation are delegated by the Superior General - or the Provincial Superior as the case may be - with the consent of his Council.

The delegation of powers will be as broad as possible and we will aim at homogeneity throughout the Congregation.

Mission

The Superior of Delegation has for mission:

1. to represent the Major Superior of the Entity;
2. to animate and direct the Delegation so that it can fulfill its mission; to this end, he convenes his Ordinary Council and the Extraordinary Assembly and uses their services, in accordance with universal law and the Constitutions (cf. CIC can. 627 §§ 1 and 2);
3. to enable people to flourish personally and religiously;

4. to be a bond of unity between the communities of the Delegation;
5. to ensure the coordination of the various activities;
6. to ensure the link between the Delegation and the Congregation.

Function

Is part of the mandate of the Superior of Delegation to

1. Convene the Ordinary Council and the Extraordinary Assembly in accordance with the standards of universal law and the Constitutions;
2. Set up the Institutions useful for the good government of the Delegation; in this regard, it is encouraged to set up Commissions or technical Bodies for a better service of people and the common good. These Commissions or Bodies are always consultative;
3. Organize and chair the meetings of the Delegation;
4. Make visits at least every three years;
5. Be present at all important events of the Delegation;
6. Encourage observance of the Institute's own rules and traditions;
7. Grant Priests the faculty of hearing the confessions of their Religious (cf. CIC can. 969 § 2);
8. Approve the programs and specific regulations of the Delegation;
9. Dispense from certain disciplinary points of the Constitutions, for a certain time and for just reasons;
10. Dispense, in individual cases and for just cause, from the obligation of the Divine Office, totally or partially, or to alter it;
11. Grant permission to publish a work;
12. Fix or change the seat of the House of the Delegation, after having consulted the Extraordinary Council of the Delegation or, in its absence, the Confreres of the Delegation.

II. COUNCIL OF THE DELEGATION

95.	<p>The members of the Council of the Delegation will be appointed by the Major Superior. The term of office will be the same as that of the Superior of the Delegation (cf. C 219).</p> <p>Function and Mission</p> <p>The Council of Delegation is a co-responsible, but not collegial, team which helps the Superior Delegate in the government of the Delegation. The Council has for mission to promote apostolic religious life, to update, in the Delegation, the general orientations of the Congregation, to study and resolve particular problems. The Council of Delegation is organized according to the norms of universal law (cf. CIC can. 627) and of proper law (cf. C 185-187).</p>
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III. SUPERIOR OF DELEGATION WITH HIS COUNCIL

96.	<p>A) It is the responsibility of the Superior of the Delegation, after an advisory vote of his Council:</p> <ol style="list-style-type: none">1. to give Confreres the obedience to move from one house to another;2. to entrust them with an apostolic task;3. to allow them to travel abroad (except for n. B.9).4. to approve or modify the financial and borrowing capacities of a local community. <p>B) After the deliberative vote of his Council, the Superior of the Delegation can:</p> <ol style="list-style-type: none">1. Appoint the Superiors of the local communities, having consulted the Confreres of the community concerned and receive their profession of faith;
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	<p>2. Make prescriptions and ordinances for the Delegation, in accordance with the Constitutions and the Statutes;</p> <p>3. Resolve the practical difficulties and problems concerning the application of the Statutes specific to the Delegation;</p> <p>4. Authorize a Confrere to live outside the community, but not more than one year for valid reasons; beyond one year for reasons of health, studies or apostolate carried out on behalf of the Institute (cf. CIC can. 665 § 1);</p> <p>5. Present to the Superior General a Candidate for Perpetual Profession, after having verified that all the conditions required by law have been fulfilled;</p> <p>6. Annually approve the report of the financial administration of all the bodies that depend on him;</p> <p>7. Authorize a colleague to accept a charge of administering a property for somebody else, for example those of executor, tutor, manager of a secular responsibility requiring accountability;</p> <p>8. with the prior permission of the Major Superior, accept a new pastoral commitment comprising a contract;</p> <p>9. with the prior permission of the Major Superior, send a Confrere abroad for study or pastoral reasons.</p>
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IV. BURSAR OF THE DELEGATION

97.	<p>The Bursar of the Delegation, who must be distinct from the Superior of the Delegation, is appointed by the Superior of the Delegation, after consultation with his Council, for the administration of material goods (cf. C 252). His mandate is for three years, renewable.</p>
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V. OTHER POINTS

98.	<p>a) It is up to the Superior of the General Delegation (cf. C 141), with an advisory vote of his Council, to accept Candidates for the ministries of Reader and Acolyte, and he has the power to confer these ministries on them; to name the Confreres responsible for the promotion of vocations and the Pre-Novitiate; to admit a Candidate to the period of Pre-Novitiate and Novitiate, and to Temporary Vows, on report of the one in charge for formation;</p> <p>b) It is up to the Major Superior (cf. CIC can. 1019) to grant the Dimissorial Letters to Perpetually Professed members for the reception of the Diaconate and the Presbyterate, according to the norms of common law. This power is delegated to the Superiors of the General Delegations.</p> <p>c) The Superior of the General Delegation, with the consent of his Council, annually approves the report of the financial administration of all the instances that depend on him.</p>
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CHAPTER 4 - MODULES OF FORMS AND GUIDELINES

01. LIST OF DOCUMENTS OF THE PERSONAL FILE FORM

Entity [name of Entity]

List of Personal⁶ File of

Name:

Surname:

- ☐ [01] Recent photo.
- ☐ [02] Basic information (curriculum vitae, family, education, health).
- ☐ [03] Self-certification on online material and on social networks.
- ☐ [04] Medical report of good health.
- ☐ [05] Academic record (diplomas, etc.).
- ☐ [06] Certificate of Baptism, Confirmation and Attestation of Celibacy.
- ☐ [07] Letters of recommendation.
- ☐ [08] Information on previous formation experiences⁷.
- ☐ [09] Result (s) of the psychological test.
- ☐ [10] Inquiry on financial situation.
- ☐ [11] Pre-Novitiate: application for admission by the Candidate.

⁶Cf. Administrative Directory, Module_01: It is recommended to archive the documents according to the numbering of this list. If a voice contains several documents, it is advisable to assign it the same number. The presence of the documents in the folder is indicated by ticking the square ☐ .It will be useful also to create a digital archive.

⁷If the Candidate is a priest or seminarian of a diocese or another Institute of Consecrated Life, a Society of Apostolic Life.

- ☐ [12] Pre-Novitiate: report of the person in charge of vocational animation.
- ☐ [13] Pre-Novitiate: notification of admission.
- ☐ [14] Novitiate: request for admission by the Candidate.
- ☐ [15] Novitiate: declaration of exemption of the SMM from all responsibility.
- ☐ [16] Novitiate: report of the Responsible for the Pre-Novitiate for admission.
- ☐ [17] Novitiate: extract from the minutes of the Council concerning admission.
- ☐ [18] Novitiate: notification of admission.
- ☐ [19] Novitiate: extract from the minutes of the Council concerning a possible resignation/dismissal.
- ☐ [21] Novitiate: notification of entry into the Novitiate⁸.
- ☐ [22] Novitiate: reports, self-evaluations and documents produced.
- ☐ [23] Novitiate: application for admission of the Candidate to Temporary Profession.
- ☐ [24] Novitiate: self-evaluation.
- ☐ [25] Novitiate: report from the Master of Novices for admission to Temporary Profession.
- ☐ [26] Novitiate: notification of admission to Temporary Profession.
- ☐ [27] Novitiate: extract from the minutes of the Council relating to admission to Temporary Profession.
- ☐ [28] Novitiate: original text of the Profession formula.
- ☐ [29] Novitiate: photocopy of the Certificate of Profession from the "Register of Professions".
- ☐ [30] Novitiate: "File of the newly Professed Member".
- ☐ [31] Scholasticate: for each year of Temporary Vows, include: I) Application for admission of the Candidate to the Superior of his Entity and Self-evaluation; II) Report of the person in charge of the period of Temporary Vows; III) Admission to the renewal of Vows;

⁸The notification is sent to the General Secretariat and to the Superior of the Entity of origin of the Novice.

IV) Extract from the minutes of the Council dealing with the admission⁹.

- ☐ [31] [(Specify year) 1st year of Temporary Vows (I; II; III; IV)
- ☐ [31] [.....] 2nd year of Temporary Vows (I; II; III; IV)
- ☐ [31] [.....] 3rd year of Temporary Vows (I; II; III; IV)
- ☐ [31] [.....]
- ☐ [31] [.....]
- ☐ [31] [.....]
- ☐ [32] Scholasticate: extract from the Council minutes concerning the resignation.
- ☐ [33] Scholasticate: authorization with Indult of the Superior General.
- ☐ [34] Scholasticate: evaluation and self-evaluation of pastoral or work experiences.
- ☐ [35] Scholasticate: application for admission to the ministries of Lectorate and Acolytate.
- ☐ [36] Scholasticate: notification of admission to the ministries of Lectorate and Acolytate.
- ☐ [37] Scholasticate: notification of the institution of the ministries of the Lectorate and the Acolytate¹⁰.
- ☐ [38] Scholasticate: application of the Candidate for admission to Perpetual Profession.
- ☐ [39] Scholasticate: self-assessment.
- ☐ [40] Scholasticate: Notification of examination of material on online and on social networks.
- ☐ [41] Scholasticate: report from the person in charge of formation, for admission to Perpetual Profession.
- ☐ [42] Scholasticate: presentation to Perpetual Profession by the Superior of the Entity.

⁹A notification of admission is sent to the person in charge of formation and to the Religious admitted for renewal.

¹⁰A copy of this notification is sent to the Secretary General

- [43] Extract from the minutes of the Council of the Entity dealing with the subject.
- [44] Scholasticate: notification of admission to Perpetual Profession.
- [45] Scholasticate: original text of the formula for Perpetual Profession.
- [46] Scholasticate: synthetic profile of the newly professed in Perpetual Vows.
- [47] Scholasticate: notification to the General Secretariat of Perpetual Profession.
- [48] Scholasticate: notification of transcription of Perpetual Profession in the register of Baptisms.
- [49] Scholasticate: Last will /Testament.
- [50] Application for admission to Diaconal and Presbyteral Ordinations with declaration of freedom and permanent commitment to ecclesiastical ministry.
- [51] Copy of Dimissorial Letters.
- [52] Notification of Diaconal and Priestly Ordinations to the General Secretariat.
- [53] Notification for the transcription in the register of Baptisms of Diaconal and Priestly Ordinations.
- [54] Certificate of Ordination by the Bishop who ordains.

02. GUIDELINES FOR THE REPORT OF ADMISSION TO THE PRE-NOVITIATE [BY THE PERSON IN CHARGE OF THE ANIMATION OF VOCATIONS]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate)

Date of Birth: Place:

PRE-NOVITIATE ADMISSION REPORT

1. FAMILY HISTORY

- ☐ Basic data of parents, brothers and sisters.
- ☐ General description of the family environment.
- ☐ Experiences of male and female friendships.

2. PSYCHOPHYSICAL HEALTH

- ☐ General state of health.
- ☐ Allergies, diseases, addictions.

3. EDUCATION AND WORK

- ☐ Schools attended.
- ☐ Level of education achieved.
- ☐ Professional qualifications and work experience.

4. CONTACTS WITH THE COMPANY OF MARY

- ☐ Montfort Missionaries known (when, where and under what circumstances).
- ☐ Experiences in the Montfortian community (when and where).

5. HUMAN DIMENSION

- ☐ Signs of human maturity.
- ☐ Evidence of sufficient self-knowledge.
- ☐ Attitudes in the interpersonal relationship.
- ☐ Control of material published on social networks and online

6. SPIRITUAL DIMENSION

- ☐ Life of prayer and sacraments.
- ☐ Active participation in the life of the local Church.
- ☐ Affinity with Montfortian spirituality.

7. INTELLECTUAL DIMENSION

- ☐ Considerations on learning ability and intellectual capacities.

8. APOSTOLIC DIMENSION

- ☐ Indications of interest for the Montfortian mission.

9. OPENING TO RELIGIOUS VOCATION

- ☐ Some choices in discontinuity with the worldly mentality.

10. SUMMARY OF THE DISCERNMENT PROCESS

- ☐ Duration of the discernment process.
- ☐ Frequency of meetings with the Formator.
- ☐ Openness and *docibilitas*.
- ☐ Final opinion of the Formator.

Place, date

Signature
(In charge of the animation of vocations)

03. GUIDELINES FOR SPIRITUAL AUTOBIOGRAPHY [TO BE USED IN THE PRE-NOVITIATE AND NOVITIATE]

□ A spiritual autobiography is a rereading of one's own life trying to locate the common thread of the divine plan, the traces of God's passage and therefore the voice of his calling. This proofreading has two characteristics:

1. Narrative-biblical, that is to say the story is enriched by biblical references.
2. Pascal, that is to say in every event, in particular the most difficult and the most painful, we recognize the luminous and mysterious presence of the love of the dead and risen Christ.

□ There is no fixed pattern for the development of a spiritual autobiography. Since it is a personal story, everyone chooses to express oneself as one sees it fit. However, the following guidelines must be observed:

1. Relations with family
2. People who are important for their own growth
3. People admired as witnesses and role models.
4. Special moments of peace or joy.
5. Special moments of sadness and desolation.
6. Crisis experiences.
7. Relationship with God.
8. The vocational choice for Consecrated and Missionary Life: its appearance; the first steps; the motivations.
9. Strengths, gifts and talents.
10. Weak points and growth challenges.

04. GUIDELINES FOR SELF-ASSESSMENT AND APPLICATION FOR ADMISSION TO THE NOVITIATE [BY THE CANDIDATE FOR THE NOVITIATE]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate for the Novitiate)

Date of Birth : Place :

SELF-ASSESSMENT AND APPLICATION FOR ADMISSION TO THE NOVITIATE

INTRODUCTION

☐ A global assessment of my Pre-Novitiate journey.

1. GROWTH IN THE HUMAN DIMENSION

- ☐ Self-knowledge and acceptance.
- ☐ Work on my character and my personality.

2. GROWTH IN THE SPIRITUAL DIMENSION

- ☐ Sacramental life and personal and community prayer.
- ☐ Assimilation of Montfortian spirituality.

3. GROWTH IN THE INTELLECTUAL DIMENSION

- ☐ Care for reading and studies.

4. GROWTH IN THE APOSTOLIC DIMENSION

- ☐ Practice of the virtues of an apostolic man such as availability, spirit of initiative, creativity, love for the poor, the art of working as a team.

5. GROWTH IN THE RELIGIOUS DIMENSION OF LIFE

- ☐ Evangelical breaking-off with certain habits of the past.
- ☐ Fraternal life in community.

CONCLUSION

- ☐ Relationship with the person in charge of my formation and the formation team.
- ☐ Improvements in points of attention reported at the start of the Pre-Novitiate.
- ☐ Points to which I draw the attention of the formators to help me grow more.
- ☐ Preparation for a multicultural experience in the case of an International Novitiate
- ☐ Request addressed to the Superior of my Entity to be admitted to the Novitiate, in which I declare that I have made the request freely and of my own free will.

Place date

Signature
(Candidate for the Novitiate)

05. GUIDELINES FOR THE REPORT OF ADMISSION TO THE NOVITIATE [BY THE ONE IN-CHARGE OF THE PRE-NOVITIATE]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate for the Novitiate)

Date of Birth : Place :

ADMISSION REPORT TO THE NOVITIATE

1. GENERAL INFORMATION

- ☐ Place and duration of the Pre-Novitiate.
- ☐ Overview of the year.
- ☐ Signs of affinity with the Montfortian charism.

2. GROWTH IN THE HUMAN DIMENSION

- ☐ State of physical and mental health.
- ☐ Signs of human maturity appropriate to age.
- ☐ Capacity for free choice and autonomy.
- ☐ Good distance from:
 - a) the family
 - b) previous occupation
 - c) money and material goods
 - d) past relationships and friendships
- ☐ Detachment from bad habits (eg., addictions, disorders, amoral behavior, etc.).
- ☐ Signs of responsible reliability.
- ☐ Realism in the face of struggles and difficulties
- ☐ Exercise of the cardinal virtues.

- Loyalty and honesty to oneself and to others.
- Willingness to know oneself, in one's gifts as well as in one's limits, in sincerity and truth.

3. GROWTH IN THE SPIRITUAL DIMENSION

- Adequate maturity in the life of faith, at the sacramental, doctrinal and moral level.
- Signs of the person of faith, hope and charity.
- Signs of growth in the life of prayer, of the sacraments, of the liturgical life lived by Mary
- Docility to the Word of God
- Love of silence and interiority.
- Signs of love for Christ, in community and at the service of others.
- Interest in the figure and spirituality of the Founder.

4. GROWTH IN THE INTELLECTUAL DIMENSION

- Signs of careful and critical openness.
- Informed and balanced moral judgment.
- Completion of preparatory studies.

5. GROWTH IN THE DIMENSION OF THE APOSTOLIC LIFE

- Cordial openness to the virtues proper to an apostolic man such as availability, spirit of initiative, creativity, love for the poor, the art of working as a team.
- Signs of a genuine desire to give one's life for the Kingdom of God.

6. GROWTH IN THE RELIGIOUS DIMENSION OF LIFE

- Sufficient capacity to live some breakdowns with past habits.
- Attitude towards fraternal life in community. Perceptible signs

7. PREPARATION OF THE NOVITIATE

- Active participation in the training process.
- Willingness to dialogue, with an open mind.

- ☐ Preparation for a multicultural experience in the case of an International Novitiate
- ☐ Opinion of the formator and the formation team for admission to the Novitiate.

Place, date

Signature
(Responsible for the Pre-Novitiate)

06. GUIDELINES FOR THE EVALUATION OF APOSTOLIC OR WORK EXPERIENCES [BY THE DIRECTOR]

COMPAGNIE DE MARIE

Entity

Name:

Surname:

(Pre-Novice / Novice / Scholastic)

1. GENERAL INFORMATION

- ☐ Date of the beginning of the experience:
- ☐ Date of conclusion of the experience:
- ☐ Place of experience (community, institution)
- ☐ Activities entrusted:
- ☐ Name and surname of the one in-charge:
.....
- ☐ Role of the one in-charge:
.....

2. THE APOSTOLIC EXPERIENCE

- ☐ How did the Pre-Novice / Novice / Scholastic participate in the activities? (e.g. dedication, self-forgetfulness, sense of collaboration with others, zeal for the Kingdom, motivation, physical endurance, etc.)
- ☐ Apostolic aptitudes and gifts shown? (For example, the gift of speaking about Jesus Christ, the ability to pay attention to others, friendship with the poor, etc.).
- ☐ Community involvement
 - a. Fraternal relationships
 - b. Participation in community prayer
 - c. Apostolic sharing

d. Other remarks

☐ Observations at the spiritual level

- a. Faithfulness to prayer
- b. A look of faith on situations
- c. Coherence of life
- d. Apostolic motivation
- e. Other remarks

☐ General notes on the apostolic experience

- a. Positive points
- b. Aspects to be developed
- c. Problematic attitudes

☐ Frequency of personal meetings with the Pre-Novice / Novice / Scholastic to reflect on the experience

☐ Sign of ability to live as an Apostle in SMM.

N.B. It is recommended to discuss the evaluation with the Candidate.

Place, date

Signature
(In charge of accompaniment)

07. GUIDELINES FOR SELF-ASSESSMENT OF THE APOSTOLIC AND WORK EXPERIENCES [BY THE PRE-NOVICE / NOVICE / SCHOLASTIC]

COMPANY OF MARY

Entity:

Name:

Surname:

(Pre-Novice / Novice / Scholastic)

1. GENERAL INFORMATION

- ☐ Date of the beginning of the experience:
- ☐ Date of the conclusion of the experience:
- ☐ Place of experience (community, institution)
.....

2. THE APOSTOLIC EXPERIENCE

- ☐ What activities have I participated in and what was my role?
- ☐ How did I experience these activities? (For example, in carrying out activities, what was easy and what was not evident in dealing with others?)
- ☐ At the apostolic level, have I perceived a link between my activity and the advent of the Kingdom, the mission of the Church and the mission of the Congregation?
 - a) What questions did this experience arouse in me?
 - b) What signs of the Spirit have I seen?
- ☐ From a spiritual point of view:
 - a) How did this work experience influence my prayer and my union with Jesus?

b) After this experience, what attitudes of apostolic life does the Lord ask me to develop?

☐ At the community level:

a) How did I integrate the life of the community?

b) How did I experience my participation in community prayer?

c) What type of sharing have I had in community? With the Local Superior? With the one in charge of my accompaniment?

3. GENERAL ASSESSMENT:

☐ How do I assess this experience in the light of my journey of formation?

☐ What did I learn about myself? What progress can I still make?

Place, date

Signature

(Pre-Novice / Novice / Scholastic)

08. NOTIFICATION FORM TO BE FILLED UP AT THE BEGINNING OF THE NOVITIATE [BY THE NOVICE MASTER]

To the General Secretariat

I, the undersigned,
Master of Novices at

Declare that

the Novice Cleric / Brother

.....

born on at

diocese Country

belonging to the SMM Entity

1. has duly made an explicit and free request to be admitted to the Novitiate;
2. has been accepted by the Superior of his Entity with the deliberative vote of his Council;
3. began the Novitiate in
on

I also declare that

the requested documents are placed in the personal file of the Novice.

Done at on

Signature
(Master of Novices)

**09. DISCLAIMER FORM OF EXEMPTION FROM ANY
RESPONSIBILITY OF THE SMM**

**DISCLAIMER OF EXEMPTION OF ANY RESPONSIBILITY
OF THE COMPANY OF MARY**

I, the undersigned
Born in on

Agree to the early exit or unfavorable outcome of the Novitiate according to my unfitness for living the Religious Life in the Company of Mary and

DECLARE

a) to exonerate and release the Company of Mary from all civil, criminal, and objective liability for any accident or injury suffered (including death or permanent disability) during the period of the Novitiate,

b) to waive all claims for compensation and reimbursement presently or that I could claim in the future against the Company of Mary and its Legal Representative. Therefore, I exempt the Congregation from all liability and from any type of legal and / or arbitral proceedings, compensation for damages, except within the mandatory limits of the law,

c) to renounce any economic claim to the Congregation for Labor before entering the Institute, in the event of accident or illness, for services rendered in the Congregation of the Company of Mary,

d) to have read and understood this disclaimer before signing it; knowing that by signing this, I waive certain legal rights.

Done at, on

.....
Signature of Candidate

10. GUIDELINES FOR SELF-EVALUATION AFTER SIX MONTHS OF NOVITIATE [BY THE NOVICE]

COMPANY OF MARY

Entity:

Name:

Surname:

(Novice)

Date of birth: place:

Baptized: place: diocese:

Confirmation: place: diocese:

SELF-ASSESSMENT AFTER SIX MONTHS OF NOVITIATE

Introduction. I take time to reread my personal experience of the Novitiate in the light of the Word of God. I had a unique experience in my personal life for six months. When I left my home, when I accepted to have this experience, I certainly did not know exactly what to expect.

1. I had to face many challenges to live this experience well. I take the time to name them and see how I am dealing with them.
2. I had many significant experiences during these first months of the Novitiate. Here are the ones that will be with me forever and the reasons why they really marked me.
3. I thought I knew myself, but during these first months of Novitiate, through interactions and experiences, I discovered more about myself.
4. Here are the main things that I have learned / discovered for the time being and that I would like to keep in order to live my vocation well.
5. What are the steps and habits I have learned that will help me live out the Three Vows? What are the challenges or struggles for each of these three Vows?

6. Looking at myself in the experience of fraternal life in community, here are the points on which I must work more.
7. What points should I draw the attention of the formators to help me grow more?
8. The texts of the Word of God and of Montfort which accompany and inspire me.

Place date

Signature
(Novice)

11. GUIDELINES FOR SELF-ASSESSMENT FOR ADMISSION TO FIRST PROFESSION [BY THE NOVICE TOWARDS THE END OF THE NOVITIATE]

COMPANY OF MARY

Entity:

Name:

Surname:

(Novice)

Date of birth: place:

Baptized: Place: diocese:

Confirmation: place: diocese:

SELF-ASSESSMENT FOR ADMISSION TO FIRST PROFESSION

Introduction. I come back to myself in an atmosphere of prayer and openness to the truth.

I must come back to the points of attention indicated at the end of the Pre-Novitiate and to the expectations I had at the beginning, but above all to the evaluation after six months of the Novitiate.

I assess the various phases and events of the year, trying to identify the steps of integration (awareness of reality - acceptance of a call for change - decision / commitment) and the challenges that remain. I begin to answer questions.

I. Points to be dealt with

1. Man of faith and consecrated by Baptism and Religious Life.
2. Man who lives in an apostolic (and international) Congregation.
3. The man following the obedient Christ

4. The man following the chaste Christ
5. The man following the poor Christ
6. Man sent for the advent of the Kingdom.

For each of the six points, answer the three following questions:

- a) Which experiences and which formation processes have particularly marked me?
- b) What challenges did I encounter and how did I overcome them, especially after the evaluation of the six months of Novitiate?
- c) What commitment do I have to make?

II. Also answer each of the following questions:

7. Since the Pre-Novitiate in which areas have I noticed the strongest growth? Why?
8. On the path to virtues, what new habits have I assimilated? In what virtue would I like to put a greater focus in the future? Why and in what areas?
9. In the context of the needs and projects of the Congregation, to which ones do I feel most called?
10. On which points should I draw the attention of formators and Superiors to help me grow more?

Place date

Signature
(Novice)

12. GUIDELINES FOR THE REPORT AFTER SIX MONTHS OF NOVITIATE [BY THE MASTER OF NOVICES]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate for temporary profession)

Date of Birth : Place :

Baptized: Place: diocese:

Confirmation: place: diocese:

EVALUATION AFTER SIX MONTHS OF NOVITIATE

1. The richness that as a Novitiate team we have discovered in the Novice.
2. Signs in which we see his faith and his passionate love for Christ radiate.
3. Signs in which we see him living charity towards his neighbor.
4. Signs of opening and *docibilitas*.
5. Signs in which we see him living his vocation with joy and freedom.
6. Some good initiatives that we have seen.

7. Some challenges he should be aware of in order to become a Montfortian:

- a. Human dimension
- b. Intellectual dimension
- c. Spiritual dimension
- d. Apostolic dimension
- e. Dimension of a Montfortian Religious Life

8. Are there any attitudes in him that raise questions?

Place date

Signature

(Master of Novices)

13. GUIDELINES FOR THE REPORT OF ADMISSION TO FIRST PROFESSION [BY THE MASTER OF NOVICES]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate for temporary profession)

Date of birth: place:

Baptized: place: diocese:

Confirmation: Place: diocese:

FIRST PROFESSION ADMISSION REPORT

0. GENERAL INFORMATION

- ☐ Summary of personal and family history
- ☐ Relationship with family
- ☐ Social origin and living conditions
- ☐ Natural inclinations
- ☐ Physical and mental health
- ☐ Relationship with the Master of Novices
- ☐ Docility, responsibility, flexibility, readiness to listen

1. GROWTH IN THE HUMAN DIMENSION

- ☐ Signs of growth in self-knowledge and acceptance.
- ☐ Assimilation of the virtues linked to chastity, poverty and obedience
- ☐ Work on his character and personality.
- ☐ Self-discipline, order and cleanliness, work management, leisure and rest.
- ☐ Development of talents and personal virtues in the service of the mission.
- ☐ Interpersonal relationship.

2. GROWTH IN THE SPIRITUAL DIMENSION

- ☐ Level of spiritual and religious maturity
- ☐ Sacramental life and prayer, personal and community life.
- ☐ Love and taste for the Word of God.
- ☐ Capacity for silence and meditation.
- ☐ Filial relationship with Mary.
- ☐ Assimilation and practice of Montfortian spirituality.
- ☐ Sensitivity to apostolic, personal and community prayer.

3. GROWTH IN THE INTELLECTUAL DIMENSION

- ☐ Interest and constant application in reading and personal study.
- ☐ Assimilation of the fundamental elements of Religious and Montfortian Life.
- ☐ Initiation into the life and writings of the Founder and into the history of the Congregation.

4. GROWTH IN THE APOSTOLIC DIMENSION

- ☐ Practice of the virtues of an apostolic man such as availability, spirit of initiative, creativity, love for the poor, the art of working together.
- ☐ Assimilation of the 4 notes of the Montfortian mission.

5. GROWTH IN THE RELIGIOUS DIMENSION OF LIFE

- ☐ Initiation into the poor, obedient and chaste form of life of Christ.
- ☐ Fraternal relations within the community and outside the community.
- ☐ Sense of belonging to the Company of Mary.

6. CONCLUSION

- ☐ Judgment of suitability.
- ☐ Recommendations for the journey ahead.

Place..... date

Signature
(Master of Novices)

14. FORM FOR THE FILE OF THE NEWLY PROFESSED MEMBER [BY THE MASTER OF NOVICES]

COMPANY OF MARY

Entity:

Name:

Surname:

Date of Birth:

Place of Birth:

a) parish:

b) city:

c) province:

Nationality: Citizenship:

Baptized: on, at, diocese of:

Confirmation: on, at, diocese of:

Father's surname: name:

Mother's surname: name :

Novitiate: from to place:

Temporary Profession: on place:

Primary studies (place and years):

Secondary studies (place and years):

University studies (place and years):

Qualifications:

University diplomas (place and date):

Spoken languages:

Languages understood:

15. GUIDELINES FOR THE SELF-EVALUATION FOR RENEWAL OF TEMPORARY VOWS [BY THE PROFESSED MEMBERS]

COMPANY OF MARY

Entity:

Name:

Surname:
(Candidate)

Date of birth: place:

SELF-EVALUATION FOR RENEWAL OF TEMPORARY VOWS

INTRODUCTION

- ☐ Overview of the year.
- ☐ Physical health.

1. GROWTH IN THE HUMAN DIMENSION

- ☐ Self-knowledge and acceptance.
- ☐ Integration of my sexuality
- ☐ Work on my character and personality.
- ☐ Self-discipline, order and cleanliness, work management, leisure and rest.
- ☐ Development of talents and virtues in the service of the mission.
- ☐ Interpersonal relationship.

2. GROWTH IN THE SPIRITUAL DIMENSION

- ☐ Sacramental life and prayer, personal and community life.
- ☐ Love and taste for the Word of God.
- ☐ Filial relationship with Mary.
- ☐ Practical assimilation of Montfortian spirituality.

3. GROWTH IN THE INTELLECTUAL DIMENSION

- ☐ Interest and involvement in studies.
- ☐ Integration of Montfortian themes.
- ☐ Interest in other branches of science.
- ☐ Knowledge of the life of the Congregation, of the Church and of the world.

4. GROWTH IN THE APOSTOLIC DIMENSION

- ☐ Sensitivity for apostolic prayer.
- ☐ Consolidation of the specific virtues of the apostolic man such as availability, spirit of initiative, creativity, love for the poor, the art of working as a team.
- ☐ Purification of the apostolate of the worldly spirit (e.g., desire for personal recognition; exhibitionism, clericalism, etc.).
- ☐ Assimilation of the four notes of the mission in Montfort's way ("à la Montfort").

5. GROWTH IN THE RELIGIOUS DIMENSION OF LIFE

- ☐ Integration of the identity of a Montfortian Consecrated Person.
- ☐ Fraternal relations within the community and outside the community.
- ☐ Consolidation of the feeling of belonging to the Company of Mary.

CONCLUSION

- ☐ Relationship with the Superior and the formation team.
- ☐ Improvements made to the points of attention reported in the last report.
- ☐ Points to which I draw the attention of formators and Superiors to help me grow more
- ☐ Application for admission to the renewal of Vows

Place, date

Signature
(Professed Member)

16. GUIDELINES FOR THE REPORT FOR THE RENEWAL OF TEMPORARY VOWS [BY THE PERSON IN CHARGE OF FORMATION]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate)

Date of Birth: Place:

RENEWAL OF VOWS REPORT

INTRODUCTION

- ☐ Overview of the year.
- ☐ Signs of deepening of the Montfortian charism.

1. SIGNS OF GROWTH IN THE HUMAN DIMENSION

2. SIGNS OF GROWTH IN THE SPIRITUAL DIMENSION

3. SIGNS OF GROWTH IN THE INTELLECTUAL DIMENSION

4. SIGNS OF GROWTH IN THE APOSTOLIC DIMENSION

5. SIGNS OF GROWTH IN THE RELIGIOUS DIMENSION OF RELIGIOUS LIFE

- ☐ Vow of poverty.
- ☐ Vow of obedience.

- ☐ Vow of chastity.
- ☐ Fraternal life in community.

CONCLUSION

- ☐ Relationship with the Superior and the formation team.
- ☐ Improvements made to the points of attention reported in the last report.
- ☐ Recommendations and points of attention for the future.
- ☐ Final decision of admission to the renewal of Vows.

Place, date

Signature
(In charge of formation)

17. SELF-CERTIFICATION FORM FOR CONTENT PUBLISHED ONLINE AND ON SOCIAL MEDIA [BEFORE ENTERING THE PRE- NOVITIATE AND BEFORE MAKING PERPETUAL PROFESSION]

I, the undersigned

Name:

Surname:

(Name and Surname of the Candidate)

Date of birth: place:

I CERTIFY

that I am active on the Internet and on the following social networks
(indicate which ones):

- ☐ Website
- ☐ Blog
- ☐ Facebook
- ☐ Twitter
- ☐ WhatsApp groups
- ☐ Instagram
- ☐ Others

and that the content available online:

- do not contradict the doctrine of the Church in matters of faith and morals;
- respect what is indicated in the guidelines for the protection of Minors of the Entity and / or the Congregation;
- [Before Perpetual Profession] respects what is indicated in the guidelines for the protection of minors of the Entity and / or the Congregation;
- they do not offend individuals, groups or institutions.

Place date

Signature

(The Candidate)

18. GUIDELINES FOR THE SELF-ASSESSMENT OF THE CANDIDATE FOR PERPETUAL PROFESSION

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate for Perpetual Profession)

Date of Birth: Place:

Baptized on: place: Diocese:

Confirmation on: place: Diocese:

0. GENERAL VIEW

- ☐ The beginning of the vocational journey and the meeting with the Montfortian Missionaries.
- ☐ The strengths and challenges encountered during the various stages of formation.
- ☐ Personal support for my own formation.
- ☐ Physical health

1. GROWTH IN THE HUMAN DIMENSION

- ☐ Self-knowledge and acceptance.
- ☐ Ability to improve my qualities, combined with the serene acceptance of my limits.
- ☐ Management of my inconsistencies.
- ☐ Affective maturity.
- ☐ Ability to deal with unforeseen events, to question oneself, to integrate failures.
- ☐ Work on my own character and personality.

- Self-discipline, order and cleanliness, work management, leisure and rest.
- Development of talents and personal virtues in the service of the mission.
- Relationship with others.

2. GROWTH IN THE SPIRITUAL DIMENSION

- Progress in faith, hope and charity.
- Experience of “God alone” and as a disciple of Wisdom.
- Filial relationship with the Virgin Mary.
- Sacramental life and personal and community prayer.
- Love and taste for the Word of God.
- Practical assimilation of Montfortian spirituality.
- Sensitivity for apostolic prayer.

3. GROWTH IN THE INTELLECTUAL DIMENSION

- Attitude towards studies.
- Integration of studies into the human, spiritual and missionary journey
- Contribution of studies to the deepening of the different aspects of Montfortian spirituality.
- Knowledge and deepening of the spirituality of St. Louis Marie de Montfort.

4. GROWTH IN THE APOSTOLIC DIMENSION

- Awareness of the primacy of evangelization.
- Integration of the traits of the Montfortian Missionary, in particular: freedom not to attach oneself to a place or a habit, proximity, preference for the poor, attention to the needs of the Church, avoiding the search for comfort, ability to work with others, Marian spirituality.
- Identification with the charism in its characteristic elements.
- Ability to live the wisdom of apostolic man with balance, reconciling different needs and commitments.

- ☐ Growth in love for the Church and “*sentire cum Ecclesia*”.
- ☐ Cordial obedience to the authority of the Pope and the Pastors of the Church.
- ☐ Identification of my apostolic gift within the Montfortian mission.
- ☐ Knowledge and appreciation of the mission of the Company of Mary.

5. GROWTH IN THE RELIGIOUS DIMENSION OF LIFE

- ☐ Identification with the charism in its characteristic elements.
- ☐ Conformation to Christ poor, obedient and consecrated for the Kingdom.
- ☐ Aptitude to live fraternal life in an apostolic community.
- ☐ Integration of the four notes of the Montfortian charism
- ☐ Sense of belonging to the Company of Mary.

6. CONCLUSION

- ☐ In the context of the needs and projects of the Congregation, on what do I feel most challenged?
- ☐ Application for admission to Perpetual Profession

Place date

Signature
(Candidate for Perpetual Profession)

19. GUIDELINES FOR THE ADMISSION TO PERPETUAL PROFESSION REPORT [BY THE IN CHARGE OF FORMATION]

COMPANY OF MARY

Entity:

Name:

Surname:

(Candidate for Perpetual Profession)

Date of birth: place:

1. GROWTH IN THE HUMAN DIMENSION

- ☐ Knowledge and self-acceptance acquired during the years of formation.
- ☐ Development of my own qualities and talents in the service of the mission.
- ☐ Inner freedom and the ability to control less mature aspects.
- ☐ Maturity and emotional freedom.
- ☐ Ability to deal with the unexpected, to be able to accept criticism and overcome trials, to integrate setbacks.
- ☐ Care-for my formation.
- ☐ Signs of the progressive choice of true Wisdom and the renunciation of the wisdom of the world (see LEW 78-83).
 - Absence of the continuous search for the esteem and praise of men (cf. LEW 75, 78, 82).
 - Lack of human respect and complacency which pushes to conformism to gain the approval of others or to avoid their rejection (cf. C 33.100).
 - Freedom from the constant search to please oneself and the world, to please God (cf. C 33.107).
 - Freedom to act in pursuit of one's own interest (cf. C 38.122; 38.119).

2. GROWTH IN THE SPIRITUAL DIMENSION

- Important turning points for growth in the faith.
- Attitude to remain in the things of the Father (cf. LEW 98).
- Filial relationship with the Virgin Mary in the practice of Montfortian Consecration. Evangelical Marian devotion, neither extravagant nor contrary to the Gospel and to the spirit of Montfort.

3. GROWTH IN THE INTELLECTUAL DIMENSION

- Mature attitude towards studies: interest, seriousness, constancy, humility, depth, avoiding notionism and the pursuit of prestige.
- Integration of studies into the human and spiritual journey and the ability to evaluate and discern in the light of evangelical wisdom (cf. LEW 92).
- Good knowledge of spiritual realities (cf. LEW 93).
- Integration of studies in the process of preparation for the apostolic mission.
- Knowledge and deepening of the spirituality of the Founder.

4. GROWTH IN THE APOSTOLIC DIMENSION

- Awareness of evangelization as an option of life, lived by Saint Louis-Marie de Montfort.
- Integration of the traits that make up the Montfortian missionary, in particular: the freedom not to become attached to a place or a habit; proximity to simple and poor people, avoiding bourgeois attitudes and the search for higher social classes;
- Clear and progressive signs of apostolic zeal and passion for the glory of God and for the salvation of humanity (cf. LEW 100, 102) vs. lukewarmness, laziness, lack of interest and initiative in the service of God and of his people, fears;
- Attention to the needs of the Church, avoiding the search for comfort (cf. PI 9 and 11);
- Ability to work with others and build good relationships;

- Sensitivity to make known the Blessed Virgin Mary and her role in the history of salvation.
- Ability to live the wisdom of the apostolic man with balance, reconciling the different needs of fraternal life in community.
- Growth in love for the Church, in “*sentire cum Ecclesia*”, in cordial obedience to the authority of the Pope and the Pastors of the Church.
- Ability to advance the mission of the Company of Mary in its different forms (e.g. preaching, evangelization, dissemination of spirituality), in particular communicating the truth in an adequate manner, with a word that comes from the abundance of the heart and experience (cf. LEW 95-97).
- Identification of his apostolic gift in the forms of Montfortian mission.
- Attitude to fully live the life and mission of the Company of Mary.
- Knowledge and appreciation of the mission of the Company of Mary.

5. GROWTH IN THE RELIGIOUS DIMENSION OF LIFE

- Identification with the charism in its characteristic elements. Signs of commitment in poverty, of obedience and apostolic chastity, putting all his energy at the service of the Reign of Jesus through Mary.
- Maturation of the features of the "liberos", true children of Mary.
- To follow Christ Wisdom on the path of evangelical chastity (cf. LEW 54). Signs of a transparent and stable response to the love of Jesus Wisdom with an undivided heart, capable of universal and unconditional love, despite the weaknesses common to any human journey.
- To follow Christ Wisdom on the path of evangelical poverty (cf. PI 7), in the footsteps of the poor Apostles. Signs of a harmonization of the choice of a poor life, first before God, "a Father who never fails" (cf. L 2) and of closeness to the poor.
- To follow Christ Wisdom on the path of evangelical obedience (cf. PI 10). Signs of obedience and docility to the Founder, in his loving reference to the Rule of Life, letting himself be taken "by the hand" by the Lord, through the Superiors and confreres of the community.

- Fraternal life in community. Signs of a warm and indistinct welcome, of acceptance of reciprocal diversity, of sharing of spiritual and material goods.
- Signs of consolidation of the sense of belonging to the Company of Mary.

6. FINAL CONSIDERATIONS

- Participation in the formation process.
- Relationship with the Superior and the team of formators.
- Summary of strengths in different dimensions of the person.
- Summary of points to improve in the different dimensions of the person.
- Suggestions for ongoing formation.
- Recommendation to Perpetual Profession.

Place date.....

Signature.....
(In charge of formation)

20. FORM OF PRESENTATION TO PERPETUAL PROFESSION [BY THE SUPERIOR OF THE ENTITY]

COMPANY OF MARY

Entity:

Subject: Presentation for admission to Perpetual Profession

After the meeting of the Council of the Entity

Held at on

After studying the report presented by the one in charge of formation and the Candidate's request and after discussing the case with the Councilors of the Entity
with the consent of my Council, I present the Candidate

Name:

Surname:

for admission to Perpetual Profession.

I enclose the documents concerning the Candidate:

- self-assessment and personal request for admission to Perpetual Profession,
- opinion of the person in charge of his formation,
- extract from the minutes of the Council for admission, with the deliberative vote,
- any other document added to the personal file after the First Profession.

The proposed date for Perpetual Profession is:

(SEAL)

Place, date

Signature.....

(Superior of the Entity)

21. NOTIFICATION FORM FOR THE BAPTISM REGISTER

COMPANY OF MARY

Entity:

Address :

Name:

Surname:

(Professed Religious / Deacon / Priest)

son of

(Father's surname and name)

and of

(Mother's surname and name)

born on

baptized on in the parish

he made his Perpetual Profession in the Congregation of Montfort Missionaries

At on

(Place and date)

he was ordained ☐ Deacon ☐ Priest in the Congregation of Montfort Missionaries

at on

(Place and date)

by the Bishop

[STAMP]

Signature

(General Secretary)

[Coupon reserved for the Parish Priest, to be completed and returned to the sender]

The undersigned

Parish Priest of

certify having transcribed this notification in the baptismal register.

[STAMP]

Place and date

Signature

[Space reserved for the Secretary General of the Institute]

Certificate of receipt, date

Signature

22. PERPETUAL PROFESSION NOTIFICATION FORM

To the Secretary General

Subject: Notification of Perpetual Profession

The undersigned,
(Superior of the Scholasticate / Superior of the Entity / Secretary of the Entity)

wishes to inform you that the Confrere

Name:

Surname:

in the hands of the Reverend Father

.....
(Superior who received the Profession)

made **Perpetual Profession**

the day at
(day / month / year) (place)

Made in

Signature
(Superior of the Scholasticate / Superior of the Entity / Secretary of the Entity)

23. LECTORATE / ACOLYTE INSTITUTION NOTIFICATION FORM

To the Secretary General

Subject: Notification of the institution of the Ministry of Lectorate / Acolyte

The undersigned,
(Superior of the Scholasticate/ Superior of the Entity / Secretary of the Entity)

would like to inform you that the Confrere

Name:

Surname:

Received from

.....
(Surname and Name of the person who entrusted the Ministry)

the Ministry of the **Reader / Acolyte**

the day at
(day / month / year) (place)

Made in

Signature
(Superior of the Scholasticate / Superior of the Entity / Secretary of the Entity)

24. FORM FOR DIMISSORIAL LETTERS

COMPANY OF MARY

from, smm
(Name and Surname of the Superior of the Entity)

Subject: Dimissorial Letters for Ordination to the Diaconate / Priesthood

To His Excellency Mgr.

Bishop of the diocese of

As the Superior of the Entity of the Montfort Missionaries of the Province / Delegation of and by virtue of the powers granted by law (cf. CIC, can. 1019, 1021), I send you the Dimissorial Letters for the ordination to the Diaconate / Priesthood of,
Perpetually Professed Religious of the Company of Mary.

(Diaconate): As far as we can judge, this Religious has the competence and qualities necessary for the Diaconate. There is no canonical obstacle to receiving this Sacred Order.

For this reason, with the agreement of my Council, I grant to
the authorization required and I ask you to entrust the Diaconate to him.

(Priesthood): this Candidate, Religious with Perpetual Vows, has completed the prescribed studies, has obtained all the documents in accordance with the CIC, can. 1050 and fulfils all other requirements for Priesthood Ordination. He has received the Diaconate on (date):

For this reason, with the consent of my Council, I authorize him to contact you to be ordained Deacon / Priest.

Done at on

(STAMP)

Place and date

Signature
(Superior of the Entity)

25. NOTIFICATION FORM FOR DIACONATE / PRIESTHOOD ORDINATION

To the Secretary General

Subject: Notification of Ordination to the Diaconate / Priesthood

The undersigned,
(Superior of the Scholasticate / Superior of the Entity / Secretary of the Entity)

wishes to inform you that the Confrere

Name:

Surname:

was ordained **Deacon / Priest**

by the hands of His Excellency Mgr.

Bishop of the diocese of

Date in the Church of
(day / month / year) (place)

Made in

Signature
(Superior of the Scholasticate / Superior of the Entity / Secretary of the Entity)

26. HANDWRITTEN FORM OF WILL¹¹

I, **Louis GRIGNION** born in **Montfort la Canne on 31 January, 1673**, tax code **LSSGRN73F31A869V**, member of the Company of Mary of the **Province of France**, I make, with this document, my will as follows.

IF THIS IS NOT THE FIRST WILL, the following text must be added to the text:

I revoke all deeds, codicils, and wills made earlier to the Final Vows that I express here and any other testamentary disposition that I may have taken up to that date and I declare that only this document contains my last wishes.

I acknowledge and formally declare that, by virtue of my Vow of Poverty, all my properties, rights, pensions, annuities, personal bank accounts, personal insurance policies, which I may have acquired for my work, on the occasion of my work, or for my work, as well as all personal **properties** and movable and immovable properties for my use at the time of my death, belong and revert as of right to the Company of Mary **Province of France** of which I have been a member since August 15 1693, like my universal heir of all my patrimony and in equal parts.

I bequeath the **house of Vouvant to Nicolas de POITIERS, Philippe de NANTES, Louis de La ROCHELLE.**

I bequeath **the money from the sale of religious articles to Nicolas de POITIERS to pay his pension/accommodation.**

I designate **René MULOT** as executor of my last Will expressed here and my successor as Director of missions.

¹¹In red the parts to be personalized and adapted.

Anything that a recipient mentioned above is or believes to be unable to accept will revert to the Company of Mary **Province of France** as my universal heir.

Done at **Saint Laurent sur Sèvre, April 27, 1716.**

With faith, **Louis Grignon**

27. ASSET TRANSFER FORM

Regarding the “transfer of the administration, use and usufruct” of heritage assets, the following two points are highly recommended:

I - Inventory declaration of all Titles and Values forming part of the assets of patrimony:

- 1
- 2
- 3

II - Transfer of administration, use and usufruct

I, the undersigned, for all the time that I will be bound by Simple Vows in the Company of Mary, the Montfort Missionaries

2.1. I concede the administration of my heritage assets mentioned above to:

2.2. I assign the use of my movable and heritage property mentioned above to:

2.3. I allocate the annual income of my assets
such title (s)

To :
such title (s)

To :

2.4. In the event that I should, for serious reasons, appoint another administrator or other beneficiaries, I will first obtain the authorization required according to the norms of our Constitutions.

Done at, On..... of the month of, 20...

Signatures: (Religious)

(Witness)

(Superior of the Entity)

28. NOTIFICATION FORM FOR DISPENSATION FROM TEMPORARY VOWS

Generalate
Rome

To the Brother (Scholastic)
Professed Temporary Vows of the Province

By virtue of the faculties granted to me by the CIC can. 688, and in accordance with our Constitutions (cf. C 179), and with the consent of the General Council dated

I grant you, according to your request, the Indult to legitimately leave our Congregation on

This Indult will take effect with this official notification, unless you then refuse to accept it.

You will then be exempted by law from your Vows and from all the obligations arising from your Profession (cf. CIC can. 688 and 692).

Done in Rome, on

(Seal)

Superior General

29. FORM FOR THE RECEIPT OF AN INDULT AND DISPENSATION FROM TEMPORARY VOWS

I, the undersigned, freely accept the Indult to leave the Congregation of Montfort Missionaries, which includes the dispensation of Temporary Vows and other obligations resulting from these Vows that I have made in the Congregation of Montfort Missionaries.

I freely leave the Congregation of Montfort Missionaries.

I recognize that I have nothing to claim for all the services that I have been able to render in the said Congregation. (cf. CIC can. 668 and 702).

Done at on
(Place / date)

Signature
(Applicant)

Done in the presence of:

.....
(Witnesses and Superior of the Entity)

30. FORM FOR REQUESTING AN INDULT BY A RELIGIOUS WITH PERPETUAL VOWS

I, the undersigned,
Religious with Perpetual Vows of the Company of Mary / Montfort
Missionaries since

After having weighed in conscience and in front of God the gravity of
the step which I am taking and its reasons, request an Indult to leave
the Congregation and the dispensation of the obligations of my
Perpetual Profession.

REASONS for which I made my vows:

.....
.....

HOW did I experience them (manner, circumstances, etc.)?

.....
.....
.....

REASONS for which I now wish to leave the Congregation:

.....
.....

Done in
on

Applicant

31. GUIDELINES FOR THE REASONED OPINION OF THE SUPERIOR OF THE ENTITY

- a) Curriculum vitae of the Applicant;
- b) Opinion of the competent authority at the time of Perpetual Profession;
- c) Opinion on the external conduct of the Applicant in the Congregation: relations with Superiors, fidelity to the obligations assumed;
- d) Possible psychological or pathological problems;
- e) Other useful information;
- f) Personal point of view of the Superior

Done in

On

Handwritten signature

32. FORM OF NOTIFICATION OF RECEIPT OF THE INDULT FROM THE RELIGIOUS

Indult no Applicant:

Today, on I received the official notification of the Indult to leave the Congregation issued in my favor.

Signature of the Applicant

Done before-me,
On

Superior of the Entity / witness

33. FORM FOR THE DECLARATION OF FREE ACCEPTANCE OF THE INDULT

I, the undersigned, freely accept the Indult to leave the Congregation which includes the dispensation from Perpetual Vows and other obligations inherent in these Vows that I have made in the Company of Mary / Montfort Missionaries.

I recognize that I have nothing to claim for all the services I have been able to render in the said Congregation (cf. CIC can. 668 and 702).

Applicant

Done before me

Witness

At on

Signature

Superior of the Entity

34. FORM FOR RECEIVING ACCEPTANCE IN A DIOCESE

I received from Mgr

Bishop of

immediate acceptance into his diocese on the sole condition that canonical authorization to leave the Congregation of Montfort Missionaries be granted to me.

I, the undersigned, freely accept the Indult of leaving the Congregation which has been granted to me in order to be incardinated in the said diocese as a secular priest.

I also recognize that I have nothing to claim for all the services that I have been able to render in the said Congregation.

Done at on

Signature

35. EXCLAUSTRATION – APPLICANT’S DECLARATION FORM

I, the undersigned, having requested an Indult of exclausturation (prolonged absence, life outside the community) from the Congregation of Montfort Missionaries of the Province / Delegation of and having received this Indult,

I undertake, from (precise date) not to act, in any capacity whatsoever, in the name of the Montfort Missionaries, and to renounce from the same moment any power to represent the said Congregation.

I renounce any legal action against it, its officials or its members, and I release it from all responsibilities with regard to my actions or my conduct during this period.

This liberation from responsibilities will cease by my return to community life or by an appointment of the Superior of the Entity.

Done at on

before us witnesses:

(Signature of Applicant)

36. EXCLAURATION - FORM FOR ACCEPTANCE OF AN INDULT FOR "SOLICITED" EXCLAURATION

Hereby, the undersigned

accepts the Indult issued in my favor on
which grants me the exclauration or temporary exit from the
Company of Mary / Montfort Missionaries for a period of
..... from today,
within the meaning of CIC can. 686.

Signed at:
on

Beneficiary

Before me, Superior of the Entity

Superior of the Entity

37. MANDATORY DISMISSAL FORM (CF. CIC 694)

a) Dismissal Decree

Company of Mary
Montfort Missionaries

Following the meeting of the Provincial Council of the Province of of the Montfort Missionaries, held in on,

I declare, in accordance with canon 694, §2, and with the agreement of the members of the said Council, that

.....
is legally dismissed from the Congregation for having

- notoriously abandoned the faith
- contracted / attempted a marriage, even only civil.

Proof of the fact is established

Made in on

(Seal)

.....
Provincial Superior

b) Notification

A certified copy of the Dismissal Decree will be sent as soon as possible to the Superior General, along with a copy of the complete file.

38. LAICIZATION- EXAMPLE OF FORMULA FOR REQUESTING DISPENSATION FROM PRIESTLY CELIBACY

Most Holy Father,

I Professed Priest of
the Congregation of Montfort Missionaries, humbly request your
Holiness the dispensation from Priestly Celibacy.

Born in on

I made my first commitments in the Congregation
on and I was ordained priest
at on

The reasons which lead me to make this request and which are
explained at length in the appendixes are:

1

2

Place and date

(Signature of the Notary)

(Signature of Applicant)

39. LAICIZATION - EXAMPLE OF A DOCUMENT FOR THE OPENING OF THE LAW SUIT AND THE APPOINTMENT OF A NOTARY

I Provincial Superior of,
Montfort Missionaries, Major Superior of
.....

applicant, after having carefully weighed the circumstances and the reasons given in the request, after having recognized that it was within my competence in relation to this cause of dispensation from the Priestly Celibacy of the Father, in accordance with the rules of procedure given by the Congregation for the Doctrine of the Faith on October 14, 1980:

1 - delegate the Father
to instruct the present cause of dispensation from Priestly Celibacy,

2 – name of the Father

Notary of the cause

Place and date

(Signature of the Notary) (Signature of the Provincial Superior)

40. LAICIZATION - GUIDELINES FOR INTERVIEWING THE APPLICANT

1 - Details / header of the Interrogation Records;

2 - General information;

3 - Reasons.

Placeand date

(Instructor's signature) _____

(Applicant's signature) _____

(Signature of the Notary) _____

41. LAICIZATION - GUIDELINES FOR EXAMINING WITNESSES

Different copy adapted to each witness, but some questions are common to all:

1. Knowledge of the applicant;
2. When has the Applicant decided to change direction?
3. What credibility to give to the Applicant?
4. Was the Applicant's abandonment of the priesthood foreseeable?
5. Do you think the exemption should be granted?

Place and date

(signature of witness)

42. LAICIZATION - FORM FOR THE RECOGNITION OF NOTIFICATION OF THE INDULT OF COMPLETE LAICIZATION

Protocol No

I, the undersigned, declare that I have officially received the notice that a rescript, dated was issued in my favor, granting me complete secularization, that is, dispensation from all obligations arising from Sacred Orders and Religious Profession, including the obligation of ecclesiastical celibacy.

I acknowledge at the same time, by this declaration, that I will not be able to claim anything from the Congregation of the Montfort Missionaries, which I am leaving definitively, for the services rendered by me in any capacity whatsoever during the time of my stay in community.

Finally, I release the said community from any financial or other responsibility towards me and release it from the obligation of justice to provide for my subsistence.

In witness whereof, I sign

.....
(Signature of the beneficiary of the Indult)

Place and date

.....
Superior witness

43. INSTALLATION CEREMONY OF THE SUPERIOR OF THE ENTITY

(Suggestion)

1. Entrance song... (to be determined)
2. Montfortian Readings, eg. PM 8, 9, 10, 12; RM 19, 21, 24, 26a; MA 94, 95, 98, 99, 100.1
3. Reading of the Gospel: John 15, 8-17 (or another passage)
4. Homily (on the meaning of this celebration)
5. Dialogue between the Celebrant and the new Superior (*)
6. Profession of faith by the Superior of the Entity and oath of fidelity
7. The Confreres may be invited to show their acceptance of authority by a special gesture (sign of peace, a few words, etc.)
8. It would be appropriate for the new Superior to officially address the Confreres.
9. The Magnificat or another song could conclude

(*) DIALOGUE BETWEEN THE CELEBRANT AND THE NEW SUPERIOR

CELEBRANT:

In the presence of God and before your Confreres, are you ready now, Father NN., to accept the office of Provincial / Delegate Superior that is proposed to you and to stand in solidarity with your Confreres today and in the future?

ANSWER :

With the help of the Holy Spirit and with your assistance - *in the absence of the Superior General*: with the help of my Major Superiors - I accept.

And I promise to devote myself to the interests and needs of all my Confreres, for the glory of God, for the good of the Church and for the growth of all.

May God help me. May his Gospel inspire me and keep me prepared to serve better and better.

PRESENTATION OF SYMBOLS

Father N.,

As a Major Superior,

"Be ready always to give an answer to every man that asks you a reason of the hope that is in you" (1 Peter 3:15).

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" (Romans, 15:13).

Father N.,

So that you may be a model of Hope for your Colleagues, live the Word of God.

Receive the Bible and the book of our Rule.

May these books be for you signs of your vocation to the charge of Provincial /Delegate Superior, in the midst of your Confreres, here in the Province / Delegation of...

44. PROFESSION OF FAITH (CF. CIC CAN. 833 § 8) AND OATH OF FIDELITY (CF. C 201)

I (Name and Surname),

I believe in one God, Father, Son and Holy Spirit.

I believe that this God, in his own reality, is one God.

By an effect of his grace, I have been called in union with you, my Brethren, to share in eternal life, in the darkness of faith here below, and in the light of the afterlife.

Before you, my Brothers, I affirm my faith:

I believe in the Father who begets his Son from all eternity,

I believe in Jesus Christ, his only begotten Son Our Lord, who dwelt among us, who suffered for us, who took upon himself the sins of the world, who died on the cross, who rose from the dead, who is ascended to heaven and who will return in glory,

I believe in the Holy Spirit who enlightens us and gives life. He teaches us all things and he guides the Church.

I also confess before you my Brothers the central mystery of our spirituality: the Incarnation of the Son of God in the womb of the Virgin Mary.

I believe that Mary remained a virgin, that she is the Mother of God made man, that she was preserved from all stain of original sin, that she was raised to heaven in body and soul.

I believe that Mary, Mother of the Church, continues in heaven her maternal role in favor of the members of the Church of Christ, for she collaborates in the birth and development of divine life in the soul of the people of the redeemed.

I believe in the Church, one, holy, catholic and apostolic, founded by Jesus Christ on the rock of Peter. Founded on the Apostles, it transmits through the successor of Peter, and through the bishops in communion with him, the ever living Word of God.

Firmly also, I adhere and I remain attached to all and each of the things concerning the doctrine of faith and manners, both those which are solemnly defined by the Church, and those which are affirmed and proclaimed by its ordinary Magisterium, as they are proposed by the Church, particularly with regard to the mystery of the Holy Church of Christ, its sacraments, the sacrifice of the Mass and the primacy of the Roman Pontiff.

By assuming the office of Provincial / Delegate Superior, I promise to serve the Congregation in conscience, in the spirit of our holy Founder, Louis-Marie de Montfort. In agreement with the Superior General, and in collaboration with the other Provincial / Delegate Superiors, I will endeavor to keep our spiritual heritage, to develop it, to intensify it.

And for all this, help me and assist me God, Father, Son and Holy Spirit, Mary, our Mother and our Queen, and St. Louis-Marie de Montfort, our Founder. **AMEN.**

Done this day in the year.....

by Fr,

in the presence of the Superior General or his Delegate.

Signed:

(Superior General or his Delegate)

(Superior of the Entity, smm)

Witness:

Witness:

[other formula]

I

believe in one God who is Father, Son and Spirit. I believe that this God who is unique in his nature has no equal. By his grace, I am called with you, my Brethren, to share in eternal life: here on earth in the darkness of faith and after death in eternal light.

I thank the Lord that we can together bear witness to the splendor and oneness of God, even though we cannot fully penetrate either the mystery of God or that of our life.

Before you, my Brothers, I confess my faith:

- in the Father, who from all eternity begot the Son,
- in Jesus Christ, the Son of God: he lived among us, he suffered for us, he took upon himself the sins of the world; he died on the cross, rose from the dead, ascended into heaven. He will return in glory,
- in the Holy Spirit who enlightens us, animates us, gives us life, protects us and leads the Church

Before you, my Brothers, I also confess the fundamental mystery of our spirituality:

- the Incarnation of Our Lord Jesus Christ.
- I believe that Mary has always remained a virgin, that she is the Mother of the Son of God made man, that she was conceived without sin and that she ascended to heaven in body and soul. I believe that Mary, Mother of the Church, continues to watch over the brothers of her Son and that she collaborates in the blossoming of divine life in souls redeemed with his blood.

I believe in the Church, one, holy, catholic, and apostolic, founded by Christ on the rock of Peter. This Church is founded on the Apostles and transmits to us, through Peter's successor and through the bishops in communion with him, the ever-living Word of God.

Firmly also, I adhere and I remain attached to all and each of the things concerning the doctrine of faith and manners, both those which are solemnly defined by the Church, and those which are affirmed and proclaimed by its ordinary magisterium, as they are proposed by the Church, particularly with regard to the mystery of the Holy Church of Christ, its sacraments, the sacrifice of the Mass and the primacy of the Roman Pontiff.

By assuming the office of Provincial / Delegate Superior, I promise to serve our Congregation in all consciousness, in the spirit of our Founder Saint Louis-Marie de Montfort. In fidelity to our heritage, I want to exercise my function among you in a spirit of brotherhood and collaboration.

I want to assure <Father Superior General>, <Father Provincial>, of my loyalty and my dedication.

May the Father of Mercy, the Redeemer Son and the Comforting Spirit come to my aid. May Mary our Queen and Mother, and St. Louis-Marie de Montfort, our Founder, come to my aid. **AMEN.**

Done this day in the year

by Fr ,

in the presence of the Superior General or his Delegate.

Signed:

(Superior General or his Delegate)

(Superior of the Entity, smm)

Witness:

Witness:

45. FORM FOR THE APPOINTMENT OF A SUPERIOR, DIRECTOR OF WORK OR FORMATOR

Entity

Place, date, on.....

The Father has reached the end of his mandate as Superior / Director of the house (residence, work),

As Provincial Superior of the Province, after consultation with the members of the community, in accordance with our Provincial Statutes, I hereby appoint Father

.....
Superior / Director for a first / second term of three years.

Done at , on

(seal)

.....
Superior of the Entity

Notification:

cf. Notification of obediences: Module_47

46. NOMINATION FORM FOR A MASTER OF NOVICES (CF. C 145)

Province.....

Country.....

Subject: Appointment of the Father / Brotheras Master of Novices

Reverend Father Superior General,

During the meeting of the Provincial Council held on,
I presented the Father / Brother
to the post of Master of Novices.

REASONS:

INFORMATION:

- a) curriculum vitae
- b) academic titles
- c) special skills for formation
- d) pastoral experience
- e) results of community consultation

Deliberative VOTE of the Council:

- a) favorable because
- b) reservations / negative because

With the consent of my Council, I ask for your approval of the appointment of Father / Brother as Master of Novices.

Done at, on

(Seal)

Major Superior

47. FORM FOR NOTIFICATION OF OBEDIENCES TO THE GENERAL SECRETARIAT

Entity.....

Country.....

Subject: OBEDIENCES

Father / Brother:

Current obedience:

New obedience:

In quality of :

Given by:

Remarks

.....

Provincial/Delegation House of:

Date:

.....

(Secretary)

48. HOUSE OR DELEGATION ERECTION FORM (CF. C 172)

a) Act of Erection

Entity.....

Country.....

I, the undersigned, Provincial Superior of the Province of, after having considered with the members of the Provincial Council, the personal and religious well-being of the Confreres as well as the needs of the ministry, have decided to erect the house (delegation) of, under the name of

By virtue of our Constitutions (C 174), with the agreement of the Provincial Council and the approval of the Superior General, and after agreement with the Ordinary, I declare erected by this act, with all rights and responsibilities that follow the house (delegation)

Done in on

(seal)

.....
Superior of the Entity

b) Notification

To be sent at the earliest, to the General Secretariat, along with the exact address and telephone number.

49. GUIDELINES FOR A REQUEST TO THE SUPERIOR GENERAL

Company of Mary
Montfort Missionaries

Entity:.....

Country :.....

Reverend Father Superior General,

I respectfully submit the following request to you:

1. - OBJECT :

2. - REASONS:

3. - INFORMATION:

4. - CONSULTATION of the local authority (as the case may be):

.....

5. - Deliberative VOTE of the Council of the Entity:

.....

Reluctance or negative votes:

6. - Opinion of the Treasurer of the Entity (if applicable):

.....

7. Following supporting documents:

Done at on

(Seal)

..... ..
Superior of the Entity

50. PARISH CONTRACT FORM

CONTRACT between:

The diocese of
and the Entity of of the Congregation of
Montfort Missionaries concerning the parish of
located at

We, the undersigned,,
Local Ordinary of the diocese of, on the one hand;
and,
Provincial Superior of the Montfort Missionaries of the Province of
....., acting with the consent of my Council dated
....., a copy of which is attached, on the other hand;

have agreed upon the clauses of this contract and decided that they
must be observed by us and our successors until the expiration of this
contract.

The bishop of entrusts to
the Montfort Missionaries of the Entity of, who accept
the charge, the temporal and spiritual direction of the parish of... ..
....., located

CLAUSES:

- 1-Description of the territory
- 2 - Description of tasks
- 3 - Staff involved and rules to follow for transfers
- 4 - Salary and security conditions
- 5 - Adequate habitat for Religious and Community Life
- 6 - Specific questions

This contract is valid for five years from the day it takes effect.

It will be considered automatically renewed for five years unless six months before the expiry date either party signifies its willingness to terminate / renegotiate it.

No modification or repeal of a clause will be made without the consent of both contracting parties.

This contract is drawn up in two authentic copies, duly signed, one of which is given to each party.

This contract was made and signed at
On, 20 ..., and drawn up in two copies.

(Seal)

.....
Bishop

(Seal)

.....
Superior of the Entity

51. AGREEMENT BETWEEN SMM ENTITIES OF A CONFRERE IN MISSION

Rome,

At the request of the Superior General and with the agreement of the two Superiors involved
the Superior of the Entity of origin:.....
appointed the Montfortian Missionary
for a mission in the Entity of
For mandate of from to

We agree, with the consent of the interested party, as follows:

1. Religious and Community Life

The Montfortian Missionary
participates in the ordinary life and in the mission of the Entity of destination. A full member, he takes part in consultations in the community and the Entity and can become Local Bursar or Superior. The community guarantees him financial, moral and religious support.

2. Legal Membership and Voting Rights

In accordance with our Constitutions (cf. C 173-174 and S 174.1), the Confrere sent to another Entity continues to legally belong to the Entity in which he made his Profession; but, for the entire duration of his transfer, he will have an active and passive voice in the Entity where he exercises his mission (and no longer in that to which he legally belongs).

Any agreement to the contrary

3. Details on Financial Support and Vacations

The Confrere
depends on the Entity of destination and the local community for its day-to-day expenses, including insurance and vacation travel expenses.

Extraordinary expenses will be borne by

Vacation will be taken every, for a period of weeks.

4. End of Mandate:

In the last year of the mandate, after consultation with the Confrere concerned, the Superior General and the Superiors of the Entities involved consult one another in view of :

- either its renewal for a number of years to be defined,
- either for another assignment,
- or the return of the Colleague to one of the communities of his Entity
- or the final transfer from one Entity to the other (cf. C 173b)

If special circumstances require a review of the Confrere's commitment before the expiration of the mandate, the Superior General will take the necessary steps with the person concerned and inform the Superiors of the Entities concerned. If the Superior of the entity of origin needs the Confrere for another service, he will ask the Superior General early enough.

.....
Superior General

.....
Confrere on mission

.....
Superior of the Entity of origin

.....
Superior of the Entity of destination