

THE REVISED DRAFT CONSTITUTION

AND

GENERAL DIRECTORY

OF

MISSIONARIES OF JESUS THE DIVINE MASTER

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LIST OF ABBREVIATIONS

M.I.D.M	Missionaries of Jesus the Divine Master
1Tim.	First Timothy
Mk.	Mark
Gn.	Genesis
Imit. C.	Imitation of Christ
Ps.	Psalm
Mt.	Mathew
Jer.	Jeremiah
Lk.	Luke
Rm.	Roman
Hb.	Hebrew

DOCUMENTS OF THE CHURCH

Can.	Canon Law
P.C.	Perfectatis Caritatis: Decree on up-date renewal of religious life
O.T.	Optatam Totius. Decree on the Training of Priest
A.A	Apostolicam Actuositatem: The Decree on the apostolate of Laity
L.G	Lumen Gentium: Dogmatic Constitution on the Church
S.C.	Sacrosanctum Concilium: The Constitution on the Sacred liturgy
R.C.	Renovation Causam: The instructions on the renewal of religious life
E.S	Ecclesiae Sanctae: Norms for the implementation of the decree of P.C
M.N	Mentis Nostrae: Pius XII

DECREE OF ERECTION

Having been empowered by Canons of 301 and 312 and 3, I the Rt. Rev. Frederick Drandua Bishop of Arua Diocese hereby issue the Decree of Canonical erection of the Masculine Association called “Religious Missionaries of Jesus the Divine Master”, in view of being erected in the future as a Religious Institute of Diocesan right. The members of this Association shall therefore begin to live as if they were Religious.

The aims of this Association are; the Personal Sanctification of the members, the Christian Education of youth in educational Institutions as its special Apostolate and general Apostolic activities for which its help shall be asked by me or by any other Bishop or Ordinary. It shall therefore be at the disposal of the Diocesan Bishop of Arua.

By this same Decree, I empower the Association to recruit members for the time being from among Priests principally. Other Candidates who wish to join the Association shall be taken as Seminarians of Arua Diocese and shall also be from Arua Diocese for the time being. They shall become members of the Association after Priestly Ordination.

By this same Decree, I confirm Rev. Fr. Dominic Tamale Anyanzo as the Moderator General of this Association in conformity with Canon 317. He shall have one or two of his Assistants who should be within Arua Diocese to organize the Association to take on a full shape. Preparation of its members to

carry out their special Apostolate should be planned by the Moderator General and his Councillors in consultation with me and the Chairman of the Diocesan Committee for further studies of the Diocesan Clergy.

Appointment after specialization shall be done by me in consultation with the Moderator General and his Councillors and Arua Diocesan College of Consulters. I entrust all the members of this Association to the Blessed Virgin Mary Mother of Christ and pray that through her intercession, this Association grows and contribute greatly to the spread of the kingdom of Christ.

GIVEN AT ARUA DIOCESAN CURIA ON 25 – 12 1994.

By: Msgr. Frederick Drandua
Bishop of Arua Diocese

THE DECREE OF THE APPROBATION OF THE CONSTITUTION

The Missionaries of Jesus the Divine Master, abbreviated MIDM is a “growing Institute” initially founded by late Bishop Caesar Asili, the first Bishop of Lira Diocese and later re-founded by me in Arua Diocese after his death. The Institute is of a Diocesan right, whose Generalate is at Ragem - Arua town. The members of this Institute commit themselves to the invitation of Jesus Christ, the Divine Master, who is the way, the truth and the light for the world. They are engaged in pastoral responsibility of Christian Education, which they carry out through Institutions of learning and can also respond to any need of the Church when requested and if possible.

In accordance with the Directives given by the Sacred Congregation for the Evangelization of peoples in a letter protocol No. 3873/83 and other dispositions of the Church, the Missionaries of Jesus the Divine Master worked hard to update to their Constitution. The Father General with the consent of his Council has now presented to me the final text of the said Constitution, requesting for its approval.

I have examined the text and found that the General and Particular observations made by the Sacred Dicastery have been taken into consideration. I therefore wish to recommend and urge all the members of the Missionaries of Jesus the Divine Master to observe faithfully this Constitutions and take it to be the rule of their life, next to the Bible.

Consequently, I hereby approve this text as the CONSTITUTION OF THE RELIGIOUS MISSIONARIES OF JESUS THE DIVINE MASTER.

May God bless all of you, Missionaries of Jesus the Divine Master, and may the Constitution lead you to the attainments of the goal of your vocation; perfection through the observance and exercise of the Vows of Obedience, Chastity and Poverty.

This Constitution is to remain in force until such a time when the Sacred Congregation for Religious and for Secular Institutes will give its final approval.

GIVEN AT ARUA DIOCESAN CURIA

By: Msgr. Frederick Drandua

Bishop of Arua Diocese

PREAMBLE

“I will make you the light of the nations so that my salvation may reach to the end of the earth” (Is. 49:6).

It is the will of God that all humanity be saved and come to the knowledge of the truth (1 Tim. 2:4). The saving act of God begun right from the time when our first parents transgressed the law of God (Gen. 3). This wonderful saving act of God has been in the history of every people and achieved its perfection in Christ the saviour.

Just as Christ was sent by the Father, so also he sent the apostles filled with the Holy Spirit to preach the Gospel to every nation (Mk. 16:15). This saving mission of Christ is continued in the Church founded by Him. The Church therefore receives from Christ, the mission of proclaiming and establishing the kingdom of God among the peoples.

The Missionaries of Jesus the Divine Master (MIDM) being part of the Church, shares in the ministry of the Church to the world through their service of promoting the apostolate of Christian Education and defence of the Christian doctrine.

The founder Rt. Rev, Caesar Asili, wrote the Constitution of the Missionaries of Jesus the Divine Master and he submitted it to the Holy See in 1983. The Holy See made its observations on the Constitution and sent it to him in 1984. The present text of the Constitutions has been revised according to the

General and Particular observations made by the Holy See. Further, the text has also been adapted to the revised Code of Canon law published in 1983. The Constitution is typed in a distinct way and is progressive in numbers, while the Directory norms follows the various numbers of the Constitution. Both texts are put together in the same book and in the same sections to facilitate easy study and comparison between the two sets. This shall therefore be the basic document of government of the Missionaries of Jesus the Divine Master.

Consequently, all members as individuals and all communities of the Institute are bound to conform to these Constitutions. May God bless us and give us the necessary light of grace to understand the full meaning of these Constitutions, so that we walk steadily towards the road of perfection as required by our religious call.

“THE NOBLE LOVE OF JESUS CHRIST THE MASTER SPURS US ON TO DO GREAT THINGS AND STIMULATES US TO DESIRE ALWAYS WHAT IS THE MOST PERFECT” (The Imitation of Christ 111,5).

Rev. Fr. Dominic Tamale Anyanzo

FATHER GENERAL M.I.D.M

HISTORICAL KEY NOTE ON M.I.D.M

The Community of the Missionaries of Jesus the Divine Master (M.I.D.M) was conceived and founded by Msgr. Caesar Asili, the first Bishop of Lira Diocese-Uganda. His holiness Pope Paul VI blessed its foundation stone along with that of the Religious Missionary Sisters of Mary Mother of the Church (MSMMC) in 1969, when he visited Uganda and opened a new chapter in the history of African Church by urging Africans to be Missionaries to themselves.

The Motto chosen by the founder for the Community is “ Illuminare Omnes Homines in Christi “ i.e. to enlighten all men in Christ. It captures the vision and purpose for which the Missionaries of Jesus the Divine Master came into being.

Bishop Caesar Asili saw the need for a Religious Clerical Missionary Institute in answer to the secular challenges of the modern times against the Christian faith. First, as a Supervisor of schools in the early 1960's, Rev. Fr. Caesar Asili witnessed and experienced the pungent effects of the Government policy of taking over the control of Schools from the Missionary founders. Christian religious teaching and morals weakened in the national education system, with foreseeable dire consequences for the ethical values and practices in the society. Marxist atheistic and materialism idealism was steadily and systematically growing among the educated elite who would be the leaders of society. The triumph of such irreligious ideas and values would mean moral decadence and corruption of treasured human values that would surely kill societal conscience.

It was to neutralize, reverse, correct and prevent such a dangerous development that the foundation of a religious teaching Institute was conceived, whose members are to throw their weight and influence in the education system at all levels and instill the healthy and health giving principles of Christ in the minds, hearts and integral lives of the educated youth whose influence in society is immense. This is the historical context that gives meaning to the foundation of M.I.D.M as the Clerical Religious Institute of Jesus the Divine Master (Teacher) entrusted with the Charisma

and Mission in the Educational field as its peculiar and proper mode of pastoral work and this Mission statement defines and gives reason for the existence of M.I.D.M.

Accordingly, Bishop Caesar Asili began to gather around himself some young men who were to be trained and formed for Missionary work. The Novitiate of M.I.D.M was officially opened on the 8th of June 1980 on the solemnity of Corpus Christi. This marked the beginning of the Religious life of the Association.

Like any other developed Religious Institute, the foundation of the Missionaries of Jesus the Divine Master has received criticism left and right, particularly from those who perhaps do not believe that the Spirit of the Lord works through any one he chooses. However, the confidence and trust Bishop Caesar Asili had in God made it possible for him to stir through these waves of criticisms. As he had said in his poem entitled “ We Two “ which he wrote in 1938 when he was still a Seminarian:

I cannot do it alone
The waves run fast high,
And the fogs close the chill around
And the light goes out in the sky, but I know we two shall win
In the end **Jesus and I**,

I could not stir it alone,
What of that ! Another sits in my baroque,
And pulls and stirs with me and I know
That we two shall come to the port
His child and He
Coward, Wayward and weak
I change with changing sky,
One-day eager and brave,
The next not caring to try,
But He never gives in,
Jesus and I,
Strong and tender and true,
Crucified once for me,
I know that Jesus will never change,
What I do or be,
We shall finish our course and get ay last, **His Child and He**.

All I am and do to glorify God.
1938, C.Asili

Such was the confidence and trust in Jesus Christ, which Caesar Asili had when he was still a Seminarian. He was able to face and endure many problems and hardships during his life as a Seminarian and later as Ordained Minister of the Church, because of his trust in God and devotion to the Blessed Virgin Mary. He instilled the same spirit in the members of this young Association, which also made it possible for some of them to persevere untold hardship and opposition especially after his death.

Bishop Caesar Asili presented the Constitution of M.I.D.M to the Sacred Congregation for the Evangelization of Peoples in 1983. The Sacred Congregation studied the Constitution and sent the result of its study in a letter Protocol No.3873/83, in 1984.

The Sacred Congregation thus observed: “ the Spiritual element of the text is good, like that of the Institute itself, in regard to both the religious basis and Apostolic or Missionary orientation and purpose.(General observation No.6). However the Sacred Congregation also gave recommendations that some items in the Constitution be clarified and elaborated.

However the untimely death of Bishop Caesar Asili on the 12th Octob1988 ,found him still making amendments on the Constitution in the light of those recommendations. This task consequently was taken up by the members of the Association to complete the project Bishop Caesar Asili had begun. The unexpected death of the founder was followed by a period of crisis for M.I.D.M, which still needed its founder for guidance and counsel. Soon after the death of Bishop Caesar Asili, opposition and hatred for M.I.D.M grew stronger. Since the canonical status of M.I.D.M is that of “ Public Association “, it then totally depended on the successor of Bishop Caesar Asili for its continuation or not.

Unfortunately, even before the new Bishop Joseph Oyanga took the vacant See, the extinction of M.I.D.M was underway. The new Bishop confirmed this in his letter 30th January 1991 (Protocol No.D11/91) to Rev. Fr. John Bazilele (M.I.D.M) where he said: “ Suppression begun immediately after the death of the founder. When I came to the Diocese in October 1989, this process was already under way.” As if the death of Bishop Caesar Asili was being waited, hardly had he rested in the tomb, when judgment was passed on

M.I.D.M without even giving the members a chance to defend the Association against the alleged accusation or defects.

So on the 25th June 1990, the Local Ordinary called the Priests working in the Diocese and in their presence verbally suppressed M.I.D.M, thus the wish of those who were against M.I.D.M was apparently fulfilled. Following the verbal suppression of M.I.D.M, option was given to the members either to remain in Lira Diocese as Diocesan Priests or go back to their home Dioceses. Just as the Disciples on the road to Emmaus after the death of their Lord {Lk.24:13-35}, some Priests and Brothers saw no future for the M.I.D.M. Some Priests decided to remain in the Diocese of Lira while others decided to go to other dioceses. All Brothers with the exception of Bro. Joseph Atube decided to take other walks of life while some joined other Religious Congregation.

The majority of the members of the “suppressed Association” found it difficult to give up totally the idea about M.I.D.M because of its good objectives let alone their personal call to it. So they approached Rt. Rev. Frederick Drandua Bishop of Arua Diocese, who willingly accepted them and incardinated them individually in Arua Diocese. He however allowed them to remain as a group; hence he gave two Parishes namely Otumbari and Arivu to be run by them, while some others were appointed to serve as teachers and formatters in the minor Seminary of the Diocese.

From October 1990 up to December 24th 1994, M.I.D.M operated in Arua Diocese as a Private Association. The Missionaries of Jesus the Divine Master was formally established in Arua on the 25th December 1994, when his Lordship, Msgr. Frederick Drandua issued the canonical approbation of the Constitution and erected the M.I.D.M a Public Association thus M.I.D.M was reborn. The Bishop however restricted the M.I.D.M to operate in Arua Diocese only, with a ban on recruitment from outside the Diocese as the Association was under his personal observation let alone the fact that the necessary facilities for formation were not yet in place.

In the Decree of Canonical Erection, His Lordship the Bishop confirmed Rev. Fr. Dominic Tamale Anyanzo as Moderator General of M.I.D.M. The formal erection of M.I.D.M led to the establishment of the administrative structure of the Association. In their first General Assembly of the re-born M.I.D.M held at Flaminion Tailoring School Ediofe on the 29th April 1995 by minute GA/03/95, four Assistants to the Moderator General were elected, thus the

General Council of M.I.D.M was formed.

In 1997, M.I.D.M acquired land at Ragem-Euata near Arua town.

The acquisition of the land at Ragem made it possible for the administration to initiate developmental project, namely the establishment of the Generalate/formation house. The successful establishment of the said house was a visible structural achievement that reflected the internal capacity building of M.I.D.M. This encouraged and prompted the Bishop to lift the restriction he had put with regard to recruitment of Aspirants for M.I.D.M. Thus, on the 3rd September 1999, he amended the Decree of Erection when he said “ by this same Decree I empower the Association to recruit aspiring Candidates not only within Arua Diocese but also outside Arua Diocese”(Protocol No. BFD/69/99). By the authority of the same letter, he allowed M.I.D.M to carry out formation of their Candidates in accordance with the approved Constitution.

CHAPTER ONE

THE RELIGIOUS MISSIONARY INSTITUTE

The Name of the Institute

1 The name of this religious Institute is “The Missionaries of Jesus the Divine Master” which is abbreviated M.I.D.M and popularly known as “Divine Master Missionaries”. It was founded as a pastoral teaching Institute to serve the church in her teaching mission and any other mission the apostolic See will entrust to it.

Charism

2 The Charism of the Missionary Institute of Jesus the Divine Master, is the imitation of Jesus Christ as the Divine Master, who is the Light, the Way, the Truth and the Life for the world. In order to imitate and manifest Christ the Master to world, the Missionaries first of all endeavour to know and understand Him by meditating daily on the Scripture, which is the basis and rule of life for all Christians. For Christ say “if you make my word your home you will indeed be my disciples” (Jn.8: 31).

2.1 Having learnt from Christ the Master, the Missionaries spur themselves on to imitate Him in their daily lives. They are to live as His disciples in the most perfect manner possible. They live not with their own lives but with the life of Christ the Master who lives in them (Galatians 2:20)

The Divine Master

3 Jesus the Divine Master came on earth with the mission of salvation. He manifested himself the Light, the Way, the Truth and the Life for the World (Jn.8: 12; 8:21; 8:31ff). The Missionaries of Jesus the Divine Master therefore participate in the mission of the salvation of the world by being;

(1) “Light” to the world in their teaching apostolate. They shall reflect Christ the light to the people and enlighten all people in Christ.- “ Illuminare Omnes Hominis in Christi “

(2) “The Way” leading people to God. Jesus the Divine Master made this clear when he said, “no one comes to the Father except through me” (Jn.14:6). Leading people to God therefore is the ultimate goal of their Missionary work.

(3) “The truth” Christ the Divine Master is the Truth who is apposed to evil/sin. In their apostolate, the Missionaries therefore make the truth of the Gospel known to the people, so that the truth will set them free from the bondage of sin (Jn. 8:22ff).

3.1 The Missionaries contemplate on the divinity of Christ their Master and imitate him daily in life. In the mission to teach, they sanctify all by the grace of Christ especially by the administration of the sacraments.

3.2 The Missionaries, with every effort strive to acquire the knowledge of their Divine Master’s teaching, who transfuses His life in them developing divine life in them and guiding them to eternal life. They too communicate this to others, enriching the minds of others with the knowledge of the Divine Master.

The Nature of the Institute

4 The Missionary Institute of Jesus the Divine Master is Apostolic, Missionary and Clerical in nature and it also admits lay Brothers (Can.207). The Institute is of a Diocesan Right and is characterized by Community life. The Missionaries model their apostolic and missionary activities on Christ the Master sent by the Father to teach (Mt. 8:18-20).

4.1 The Missionaries of Jesus the Divine Master is a Clerical Institute with a Clerical nature. Therefore it is governed by ordained-Priest ministers.

4.2 The Missionaries undertake Missionary work wherever there is demand, however, such a Missionary work is to be in line with the aim and charism of the Institute.

The Aim of the Institute

5 The aim of the Institute is to seek first the kingdom of God (Lk. 12:31),

through personal Sanctification and that of others. The Missionaries therefore:

(1) Seek the kingdom of God by personal Sanctification through observance of the precept of love (love God and neighbour Mt. 22:37-39), and principles of the Gospel.

(2) Seek Sanctification of others by means of enlightening the minds of people, teaching all that Jesus commanded and inflaming their heart with Divine love and loving service (Mt. 28:20).

5.1 The daily activities are directed to: -

(1) Personal sanctification by observance of the Evangelical Counsel and principles of the Gospel that transcends culture, purifies them, strengthens them and elevates them, to strive to live a life of holiness.

- (2) *The Sanctification of others by illuminating their minds and by teaching all that Jesus commanded and inflaming the hearts of men with Divine love and loving service.*
- (3) *The upholding defence and service of the One, Holy Catholic and Apostolic Church.*
- (4) *Generous employment with consecrated devotion of all personal endowment towards the apostolate of Christian education and formation of the human society.*
- (5) *The study and correct evaluation of indigenous cultures to aid teaching Christian doctrine and liturgy.*
- (6) *The diffusion of Christian teaching through other ministries assigned them by the Ecclesiastical authority according to new needs of the church.*
- (7) *Cooperation with various church institutions in Christian formation of the youth.*
- (8) *Spiritual exercises, preaching missions and assisting as Chaplains, whenever needed, and personnel allows.*
- (9) *Maintaining unswerving and unconditional loyalty to the Vicar of Christ.*

5.2 *The field of activity of the Institute are: establishments of learning at all levels; Social Communication Media; Training Centres and Houses of religious and Priestly formation and other pastoral duties according to new demands of the Church.*

The members

6 The Members of the Missionaries of Jesus the Divine Master are Priests, Clerics and Brothers who in accordance with the Constitutions take vows of poverty, chastity and obedience and also pledge unswerving loyalty to the Vicar of Christ and place themselves at his disposal at any time and place and anywhere. They joyfully live community life with equal rights and duties except those deriving from Holy Order or those explicitly by ecclesiastical legislation.

CHAPTER TWO

THE SPIRITUALITY OF THE INSTITUTE

Life Style

7 The Spirituality of the Missionaries of Jesus the Divine Master, is the imitation of the life of Jesus Christ as the Divine Master expressed in the Holy Gospel, with profound Eucharistic and Marian devotion

7.1 The Missionaries draw inspiration for their teaching, spirit of prayer and recollection from Jesus the Divine Master himself.

7.2 The Holy Sacrifice of the Mass is the principal and central part of the life of the communities and of each consecrated member of the Institute, since it is the centre of the liturgical life of the Church and even of the entire Christian life. The Missionaries therefore, participate in it with the deepest reverence and profound recollection in their daily offering in the one victim to God (Can.663,2).

7.3 In the daily participation at this very important and unique moment of the liturgy of the Church (Eucharistic sacrifice), which unites interior prayer and external worship, the Missionaries evoke each day, the offering of themselves to God in union with the Eucharistic Sacrifice.

7.4 Guided by the Spirit of Christ as corporate body and as individual, the Missionaries strive daily to reproduce Christ the Master in them and in others.

7.5 Piety of faith and love of God hold the first place in the daily activities of the Missionaries. Time is set aside within the daily timetable for the daily spiritual exercises.

Eucharistic and Marian Devotion

8 Fervent Eucharistic and Marian devotion distinguishes them as Missionaries of Jesus the Divine Master. The Missionaries strives always to foster and increase this devotion in them promoting and instilling it in others especially the youth.

One Hour before the Blessed Sacrament

9 The Missionaries devote daily one continues hour before the Blessed Sacrament to show the most loving devotion and care towards this august Sacrament, the source of their apostolate zeal, strength, successes and perseverance in the mission and vocation.

9.1 In each community members should find appropriate time to have their personal contact with the lord in the Blessed Sacrament.

Fostering of Devotion

10 The Missionaries always manifest filial love and devotion to Jesus' Virgin Mother and St Joseph, endeavouring to imitate them and have them models (Can.663,4). They strive to foster confident devotions to the other saints of God.

10.1 The feast of Sts. Peter and Paul and the anniversary of the Pope's accession to the See of Peter shall be days of special prayers for the Vicar of Christ, the Supreme head and authority of the Institutes.

Prayer Life

11 In order that the Spirit of prayer is obtained in the life of the Missionaries it is absolutely necessary that the first place in their daily timetable be given to the exercises of community and private prayers, and all members value it and faithfully adheres to the practice without neglect (Can. 663,3;664)

11.1 It is through prayers that the Missionary encounter God hence centre his life and apostolic activities on his encounter with God through the Holy Spirit.

11.2 The daily encounter with God through prayer helps the Missionary to discern the will of God and identify His presence in the daily activities.

Community Prayer

12 “For where two or three meet in my name, I shall be there with them” (Mt. 18:20). The Missionaries are united in Jesus the Divine Master through Community Prayers, sharing the same Spirit, following the example of the first Christian community (Act. 2:42).

12.1 Common life in prayer is a source of strength for the Missionaries and a growth together in the love of God and neighbour. It is an expression of the mystical unity in Christ, one body, one spirit, one faith and one Lord. (Eph.4:3-6)

12.2 Each community sets up time table for prayers that ensures full participation of all the members of the community.

12.3 While traditional prayers of the Church like Rosary, Station of the Cross are maintained, various and creativity are needed to make the traditional prayers more involving.

Daily Prayer

13 To foster, deepen and maintain the interior life, the Missionaries daily strive to have: Divine office/Morning prayers, Thirty minutes of meditation, Holy Mass, Examination of conscience, Spiritual reading the Rosary, Evening prayer and Night prayer (PC 6).

Weekly Prayers

14 The Missionaries, weekly have Thursday Holy Hour of adoration in accordance with the Christian tradition, which attributes to each day of the week a special devotion and intentions. The adoration of the Blessed Sacrament is for the Missionary and community, a loving dialogue with the Lord. It fosters an attitude of thanks giving to God who is present in the events and activities of daily life
(P.O.18).

Monthly Prayer

15 The monthly Spiritual exercises for the Missionaries, consists of Spiritual recollection of two meditations Sacrament of reconciliation, Holy hour of adoration and concluded by Eucharistic celebration.

15.1 Each Community has the responsibility of organizing the monthly prayer in communities which are close to each other, may combine to have it together.

Yearly Prayer

16 The Missionaries are given five full days of Spiritual retreat annually in order to deepen their personal experience with God. Each Missionary

therefore has the right and duty to this period of prayer in order to reflect and see his life in the light of God and make resolutions.

16.1 The Solemnity of the kingship of Christ is also the feast of the Institute. The Missionaries therefore celebrate this feast with every special dignity and devotion it deserves.

Sacrament of Reconciliation

17 The Missionaries of Jesus the Divine Master because of their special union with the Church, strive (incessantly) to pursue the path of Penance and Renewal (Can.664), they therefore, value the Sacrament of Reconciliation by which the fundamental gift of conversion to the kingdom is restored and strengthened in members of the Church who have sinned.

17.1 Superiors in every way encourage frequent celebration of the Sacrament of Reconciliation and make it possible for the Missionaries to go often to confession at least every two weeks. They are however not to hear the confession of their subject unless the members spontaneously request them to do so (Can.630).

17.2 Frequent use of this sacrament deepens self-knowledge, strengthens Christian humility, provides spiritual direction and increases grace.

17.3 The Sacrament of Reconciliation contributes to daily growth in virtue and is highly beneficial to the common good of the whole community.

Suffrages for the Dead

18 “ All members of the faithful can gain indulgences partial or plenary, for themselves, or they can apply them by way of suffrages to the dead” (can 994).

Aware of this, the Missionaries strive very much to cultivate with piety and promote a living communion with all the faithful departed, by offering prayers and sacrifice for them (ls. 49-50).

18.1 At the notification of the death of a confrere, every Priest of the Institute celebrates one holy Mass for his eternal rest; they fulfil the same obligation at the death of the Supreme Pontiff.

18.2 Every year each community (or Communities combined) to commemorate the 12th of October, the day on which the founder Bishop Caesar Asili died. On this day Eucharistic sacrifice and other prayers are offered for his soul and the intention of the Institute.

18.3 A list of the dates on which the members of the Institute died is sent to each communities and the anniversaries of the dead confreres, will be remembered in all communities by offering prayers.

Burial place.

19 All the deceased Missionaries including Novices are to be buried where they reside or work or in other places designated by the Major Superior.

CHAPTER THREE

THE APOSTOLATE

Testimony of the Consecrated life

20 Apostolate of the Missionaries of Jesus the Divine Master consists firstly in the testimony of the prayers and life sustained with prayers and penance, they strive to proclaim the good news first of all by their lives as individual witnesses and as a community in the performance of their daily activities (PC 24).

20.1 The missionaries strive to cultivate humility and simplicity in their lives as they bear witness to the Gospel; it is in virtue of humility that they find their greatness (Mt, 18:4).

20.2 By teaching all that Jesus command and practicing what they teach, the Missionaries give testimony to their consecrated life.

Christian Principles

21 Each and every member of the Missionary Institute of Jesus the Divine Master strives to lead a life dominated by Christian principles namely self-control, capacity for good choice and in carrying them out, autonomous of personality, sense of responsibility, initiative for good, prudence in action, endurance, generosity in sacrifice and in doing good.

21.1 Our lives once controlled by Christian principles will lead to grace and attraction to our moral lives and love of God. (PC 24)

21.2 The Missionaries take challenge of continual deepening of their knowledge of both old and new thing such as new ways of Christian education and ways of improving good principles of living to the youth, in order to build christen character.

21.3 They always have it in their mind that the Divine Master Missionary Institute came into existence in order that by means of apostolate of Christian education, and mass media, they may form the ideal human beings for contemporary life.

Politics

22 In order to ensure their pastoral responsibility and enlightening all people in Christ the Missionaries of Jesus the Divine Master adhere to church discipline on politics which prohibits priests and religious from participating in partisan politics, because temporal leadership can easily become source of division hence undermine their pastoral concern for all.

Services to the Truth

23 In their apostolate the missionaries of Jesus the Divine Master, tell the truth in honesty and fidelity, spread the fire of love be artisans of the present and future new order of grace, proclaim the word not only at the Eucharistic table but every where and uphold the gospel truth in all spheres of their apostolate.

23.1 They avail themselves of all means such as classrooms, mass media, the press and other suitable means to reach the above aim.

Christian Education

24 The specific Apostolate which the Missionaries are engaged in is the pastoral responsibility of Christian Education which they carry out through any Institute of learning and be Teachers, Tutors, Professors, Chaplain,

Spiritual directors and respond to any need of the Church whenever possible and as the need may be.

24.1 By Means Of Education, the Missionaries strive to fulfil the command of Jesus the Divine Master to this discipline to go out to teach the people (Mt.28: 20).

24.2 In their active apostolate, an apostolic spirit permeate their entire life, and their apostolic work be animated by religious spirit that emanates from their intimate union with God which they continue to consolidate and foster daily.

24.3 Their apostolic task of teaching is exercised in the name of the Christ through her mandate and carried out in communion with the church.

24.4 The MIDM is Priest /Teacher/Educator of all grades of society, because of the important role of Chaplains in Institutions; Superiors are to see to it that by its presence the Institute roots itself deep into Institutions of learning, formation and mans media in order to grow and ramify and spread good seeds far and wide, deep into human society.

24.5 The Mission of Teaching requires that they must enrich the Church through the gift of communicating Christ, the way the truth and life.

Preparation for the Apostolate

25 In order to be able to carry out the Apostolate properly and effectively, the General Council prepares members through various ways, taking into consideration the individual capabilities and qualities which is developed and directed towards the best result.

Professional Teachers

26 To be able to carry out the specific Apostolate, the General Council is to ensure that members are prepared to obtain Diploma in Education, besides other discipline. This makes them be professional Teachers, Tutors and Professors.

26.1 The Missionaries strives to educate their subject with love, courage and professionalism.

Chaplaincy

27 In order to carry out the duties of Chaplains in any institution of learning or formation houses, members of M.I.D.M are to be well formed to inspire, stimulate, encourage, and guide the youth. They should establish healthy relationships between individuals and religious, so as to enlighten the growing generation and society with Christian principles and correct way of living.

27.1 The responsibility of chaplaincy demands that members are to be formed:

- (1) To be resourceful initiators responsive to situations, skilful in knowing when to appropriately initiate action. But above all their greatest service to the youth ,is to make themselves available for their spiritual growth..*
- (2) To act as spokesmen between their community and the church as an institution..*
- (3) To be guide and teacher in social matters and on University/ college campus, to organise a team of competent people to work for the chaplaincy.*
- (4) To be constant researchers, ever seeking new form/ methods and means of communication to present the Gospel in accordance with the working conditions and environment of the time.*

(5) *To be old enough to impart not only knowledge but also Christian wisdom, and young enough for the milieu to understand problems, and be able to penetrate the community he serves.*

27.2 *The Superior keeps in mind that not every chaplain is fit for every kind of college or University condition or in any institutionalized milieu. The required special formation must be given to achieve a certain aptitude suitable to be chaplains spiritual Director, teachers, mission preachers, directors of mass media etc.*

Start, Extent and End of Apostolate

28 To begin or extend an apostolate, the General Council ensures that it is in accord with the apostolate of the Institute, and there are the necessary personnel for it. To end an apostolate, permission must be obtained from the Provincial Father.

Mass Media /Social Communication

29 JESUS CHRIST YESTERDAY AND TODAY AND THE SAME FOREVER. The MIDM sent by the Divine Master to teach feel obliged to announce the word also with the help of the Media of social communications and to instruct through it the human family.

29.1 *To spread the Word of God through media, MIDM equip themselves well with the proper skills required for this important apostolate.*

29.2 *The MIDM should specialise to utilize this media of Social Communications to render great services to mankind, since they greatly contribute to man's instruction as well as to the spread and support of the Kingdom of God, thus employing it to the plan of the creator not only to promote the welfare of Christians but also the progress of the entire human family.*

29.3 *They help the laity engaged in this area and instil a human and Christian spirit into this Media, so that they may measure up to the great expectation of mankind and to God's design.*

29.4 *They adopt for themselves a proper moral out- look on the use of the media especially with respect to what is aired in modern times.*

29.5 *They are involved through this media to form and spread an all round good public opinion since public opinion always exercise the greatest power and authority in every sphere of life both private and public, for man who is endowed by God with the gift of reason and summoned to pursue a lofty destiny, is alone affected by the moral order in his entire being.*

CHAPTER FOUR

THE VOCATION OF DIVINE MATER

MISSIONARIES

Vocation

30 The Vocation of the Religious Missionaries of Jesus the Divine Master consists in that God in his loving goodness separates him from the rest of mankind, sets him aside for his own purpose, he does not belong to the world though he is in the world, calls him by his own grace, so that he may reveal his son in him, so that he may evangelize (Jer.1:5; Jn.15:16).

30.1 *The vocation to be a Divine Master Missionary is a personal call from God that brings the one called and who accepts it out of love for Jesus and in obedience to God, to a*

continuous relationship with God by a whole hearted commitment that makes no attempt at compromise or reservation.

Method to obtain Vocation

31 In order to obtain vocations for the Institute and for the universal church, the Missionaries first of all pray to Jesus the Divine Master, who requested his disciples to ask the Lord of harvest to send labourers to for His harvest (Lk. 10:2). Secondly, they carefully with prudence search for suitable candidates and recruit them for the Institute. They are then to undergo through formation in the spirit of the Charism of M.I.D.M.

31.1 The Missionaries encourage Vocations for the Institute by making themselves to be known and be available, especially to the youth.

31.2 Each Community fixes dates to pray for vocation in a month and on Mission Sunday, they offer special prayers for vocation for the universal Church.

Promotion of Vocation

32 The Divine Master Missionaries manifest the zeal of an apostle to the extent of fostering Vocations. They make serious effort to provide and foster religious vocation with due care to provide for the continuous growth of the Institute, to serve the needs of the church. (O.T. 2 -3)

32.1 In their sermons, private talk or apostolate, they often deal with topics on Religious Vocation such as the Evangelical Councils and religious vocation.

32.2 *They encourage vocations for their Institute by making themselves known and available, by praying and searching prudently for suitable candidates. This is the method used by the Divine Master.*

32.3 *The Missionaries make it their concern to guide the development of true vocations in the youth, to recognize the invitation from God so that they respond positively by offering themselves most willingly and generously to His service.*

32.4 *They keep in mind that their own exemplary religious life is the best recommendation and most effective way of invitation to the youth to follow up their Institute. (O.T 2; P.C 24).*

Vocation Animation

33 In every Province, the Provincial Father in consultation with his Council, appoints a member of the Institute for the specific task of recruiting candidates for the Institute.

33.1 *The Vocation Animators are religious of good character and of high integrity, prudent, active and pious capable of putting themselves in direct contact with the youth and other prospective candidate by personal approach and correspondence until they join the Institute.*

33.2 *They ensure that prospective Candidates posses the pre-requisite elements and qualities required for the Institute .Such qualities are: signs of true call to religious life, right intention, intelligence, good character, piety and good health corresponding to the exigencies of the life of the Institute i.e. men with no traits of hereditary malady or illness.(AG.23; OT 2)*

Vocations Animators

34 The Vocations Animators keep the Secretariat for Vocations and formation well informed of the family background of the candidates and inform the candidates about church norms regarding seminaries and vocation to the religious life.

34.1 A written report on each Candidate and their family be submitted to the Secretariat periodically.

Meetings

35 The Vocations Animators meet regularly under the Chairmanship of the Major Superior responsible for the Secretariat for vocations and formation, in order to review and re-assess their work for correct and better actions.

35.1 In their first annual meeting, they decide the number of times they will hold meetings during the fiscal year

Secretariat

36 The Father General in consultation with the General Council appoints the following to constitute the Secretariat for Vocations and formation: Chairman from among the Major Superiors i.e. a member of the General Council, a Director of Novices, and Vocations Animator. They perform the following duties:

(1) Coordinate the works of religious discipline, intellectual formation and good education of the candidates.

(2) Give general and particular directives for scrupulous observance of directives of the Church in all relevant matters, the Constitutions and the prescription of the Superiors.

36.1 This delicate office requires that all members of the Secretariat be men with educational, organizational and formation ability.

36.2 For all major decisions of his office, the Chairman seeks the consent of the Father .General.

36.3 The Chairman convokes the meeting of the Secretariat at least once year and visits all the houses of formation.

36.4 At the end of every scholastic year he sends a complete written report to the Father General and be ready to give the required information.

Special Centres

37 The Institute establish centres or devise other means when necessary to cater for men of mature age but still suitable for the aim of the Institute who wish to join it, for one cannot make such a response without the inspiration and strength of the spirit (P.C. 24).

Permanent Deacon

38 A Candidate may be admitted to be formed as religious and be ordained a permanent Deacon, if he fulfilled all the conditions for admission and qualify for the aim of the Institute.

38.1 A qualified professional teacher and also a technician may be admitted to be formed and ordain permanent Deacon.

38.2 A permanent Deacon is entitled to all privileges and duties arising from Sacred Orders received besides those of membership.

Vocation to Brotherhood

39 The Vocation to the religious Brotherhood of the Missionaries of Jesus the Divine Master constitutes a state of life which itself is total dedication to the profession of the evangelical counsels to serve the pastoral works of the Church (P.C10)

39.1 Brothers are consecrated to God for the mission of evangelisation, which they carry through the exercise of their profession.

39.2 The Brothers of the Missionaries of Jesus the Divine Master are “Ministers” of Jesus Christ, sent to teach (Mt.28: 19-20).

Their apostolate is a true Ministry rooted in the Sacraments of baptism and confirmation, and in the Missionary consecration with the same dignity as that of their confrere “Priests” rooted in the Sacrament of Holy Orders.

39.3 The formation of Brothers aim at making them good Educators and experts in religious and Catechetical work, professional men, with technical knowledge useful for various activities by the Institute.

39.4 Aspirants to Brotherhood are to have the basic academic qualification namely Secondary School Certificate.

39.5 Professional/Technical or any other training useful for the apostolate preferably precedes admission into the novitiate.

39.6 Professional /technical training for brothers is determined by superiors according to the choice, interest and talent of a particular brother and the needs o the Institute.

39.7 Candidates for the Missionary Brotherhood of Jesus the Divine Master passes through preliminary a period of Potulancy to ensure a human and spiritual preparedness and maturity prior to admission into the novitiate so that they can later respond to Gods' call with sufficient and appropriate responsibility and freedom. (R.C 4c)

CHAPTER FIVE

FORMATION RELIGIOUS

PART ONE

Fundamental orientation

40 Formation is a life long process of growth and development, which must be handled with great care, for it is a process of building character in the life of consecration to the Lord. Therefore, Major Superiors with their Council are to appoint and prepare people who are capable for his works.

Objectives.

41 Formation and formatters are to aim at the following:

(1) To help a Candidate to open up and be disposed to the Holy Spirit in order to grow in knowledge and union of Christ he master thus enabling him to respond faithfully to Him.

(2) To help a candidate grow in self-knowledge, leading to the acquisition of self-mastery and development of solid personal maturity. (Rm.13:5;OT.11)

(3) To help candidates to appreciate the natural and supernatural gift at the same time to acknowledge his short comings so as to improve on the overall development of his personality.

(4) To help candidates to render operative all the gifts he has received from God for his growth and for the community and the church at large.

The overall objective of formation is therefore to help the candidate to develop, as a whole person, and particular attention should be given to God-given talents of the individual candidates.

41.1 Candidates should be taught to keep discipline in all aspects of the formation because it is the best and effective way to achieve the above objectives.

41.2 All Candidates strive to learn well the official language of the Institute namely, English or any other as may be decided upon by the General Chapter. This will facilitate communication between members and serve as a unifying factor among confreres besides its utility for apostolate and communication with others.

Vigilance and Care in admission

42 Mindful of their own responsibility to their own Institute and to the service of the Church, Superiors responsible with vigilance and care admit only those who in addition to required age, exhibit the health, fitness of character and sufficient degree of maturity necessary for entering into the specific life of the

Institute. This good health, character, and maturity should be attested to, even calling in experts if need be.

SECTION TWO: ASPECTS OF FORMATION

First aspect

43 The First aspect of formation must aim at developing and nourishing the interior life of the Candidates. This is achieved by: -

- (1) Participation in the liturgical life of the church,
- (2) Study of principles of Ascetics,
- (3) Integration of the spirit of prayer and work,
- (4) Development of the spirit of the institute with that of the Divine master, constantly before them as their model and Master,
- (5) The study of theology and of Holy Scripture for a deepest knowledge of God for personal sanctification and for the teaching apostolate.

Second aspect

44 The Second aspect of formation, which aims at intellectual preparation of the Candidate comprise of:

- (1) A solid doctrinal instruction in philosophy, theology (A.A, 29), and other specialized studies or courses relevant to the apostolate,
- (2) Humanistic and Scientific training which enables the candidate to undertake a higher studies to perfect his knowledge useful for the mission,
- (3) Study “the Principles and Technique which, according to the needs of place and time are relevant to the Ministry of Teaching, Sanctifying and ruling the people of God” (Can. 255),

(4) Study of the prevailing conditions, social problems, local cultures, current needs of the church in order to judge wisely and assist effectively in the education of the youth of the time and construction of social structure.

44.1 In the intellectual formation, the individual talents or capacities and all good qualities are to be carefully noted, encourage, developed and directed towards best results for the future apostolate.

44.2 Other excellent educational and intellectual formations prevailing in the society of the time in which the Missionaries carry out their apostolate is fostered.

Ecclesiastical Studies

45 In so far as the good of the Institute or indeed that of the universal Church requires, Superiors must send members of outstanding in character, intelligence and virtues to Ecclesiastical Universities or faculties (Can, 819)

Seminarians

46 “Seminarians before taking up Sacred studies should be equipped with humanistic and scientific training which in their own Countries enables young people to undertake higher studies” (O.T, 13)

46.1 All Aspirants to Priesthood will diligently engage in philosophical and theological studied, “in such a way as to unfold their minds to the mystery of Christ” (O.T, 14).

PART THREE: STAGES OF FORMATION

Aspirancy

47 This is the first phase of formation. During this phase, the Institute through various ways introduce candidates to religious life and prepare them advance to the second phase of formation namely postulancy.

47.1 For candidates to Brotherhood, the period of Aspirancy lasts two years and for those who are already priests, it lasts six months. It may however be prolonged by no more than three months.

Admission of Aspirant

48 The Institute admits any young Catholic man with no Canonical impediment who is moved by right intention and judged to be fit as Aspirant. It is the duty of the Provincial Father with his Councillors to admit Candidates. Only those whose complete freedom and honesty of purpose for such a great a role in the Church as future Religious Priests or Brothers, have been established according to the conditions laid down, can be admitted (O.T 2).

48.1 Aspirants to be Missionaries of Jesus the divine Master are those who have made a written application and have been accepted by the Vocation Animator.

48.2 Church law regarding impediments and irregularities are strictly observed in the admission of the candidates.

48.3 During their long vacation or any suitable time judged by the Superiors, Aspirants from secondary Schools and colleges are gathered and given courses on religious matter, e.g. necessity of prayers in the lives. The superior decide the place and the duration of the course for them.

48.4 A competent member of the Institute is assigned to assist and guide the Aspirants to acquire Christian formation, leading them to a further acquisition of the needed interior life and develop the generosity reflected in pure hearts for self-dedication.

Requirements

49 The Institute through the Vocation Animators demands the Candidates to present the following documents before admission:

- (1) The birth certificate testifying that the Candidate has completed 15 years of age,
- (2) Certificate of Baptism and Confirmation,
- (3) Recommendation letter from his Parish Priest, Headmaster or Principal of his college or School and that of the Chaplain and in case of Diocesan Cleric from his Ordinary,
- (4) School Certificate, Diploma, Degree or Testimonials attained.

An up to date health certificate from a Medical officer or Doctor declaring normal good health of the Candidate.

Postulancy

50 This is the introductory period in which a Candidate to the religious Missionary Institute of Jesus the Divine Master is helped to reach the level of human and spiritual maturity which enable him to live according to the discipline and regulations of the Institute before joining Novitiate. The aim of Petulancy is to test and formulate a tentative judgement on the aptitude and vocation of candidates, to verify the extent of knowledge of religious life so far acquired, (R.C.4, 11)

50.1 *Postulants are placed under a Postulant Director in an appropriate place designated for it or in one of the houses of MIDM for strict observation of discipline and regulation of the Institute.*

50.2 *Postulants, who are Seminarian, continue with their studies as Postulants in years of philosophy. They attend conferences or instructions on religious life during holidays.*

50.3 *The Director strives to secure assurances of fitness of the candidate, that the candidate be a man endowed with human and emotional maturity to give hope of his capability to undertake properly the obligations of the religious state and that both in the Novitiate and the religious life he will be able to progress toward fuller maturity and sanctity (PC5).*

50.4 *Throughout this period, their dispositions, and spirit of piety, sincerity, patience, and charity are carefully studied and fostered. They are to be encouraged to make genuine efforts to overcome their noted defects and predominant passions, to acquire self-discipline, watchfulness over self – humility and self-denial, to project the correct image of themselves as true Religious Missionaries of Jesus the Divine Master, and as the faithful followers of Jesus.*

54.5 *The period of Potulancy last one year for Candidates to Brotherhood and three months for those who are already priests. It may however be prolonged by no more than three months by competent authority.*

Novitiate

51 The Novitiate is the first initiation into religious life and the way of life of the Institute, its purpose is to give novices a greater understanding of their divine vocation and of their Vocation to our Institute (Can, 646). It fosters Spiritual and pastoral formation of the Novices with enlightenment of Scripture.

51.1 Each Novice has the personal role to play during formation in the community of novices. He fulfils all the programmes of the Novitiate that enables him to grow and advance in religious life.

Admission to the Novitiate

52 The Provincial Father with the consent of his Council admits to the Novitiate only those who exhibit good intelligence, health fitness and sufficient degree of maturity necessary for entering this specific life and capable to fulfil the Mission of the Institute (Cans.641: 642).

Conditions of admission

53 To be admitted to the Novitiate, a Candidate must freely express his desire to join the Novitiate by submitting a written application to the Father General and he is admitted without prejudice to the provisions of canons: 643,644,645 and 684.

53.1 A Person is invalidly admitted into the Institute:

- (1) Who has not completed his 16th year of age.*
- (2). Who is married for as long as the marriage endures.*
- (3). Who is obliged by a bond of incorporation in some other Institute of Consecrated life.*
- (4) Who has conceal:*
 - (a) His admission into some other consecrated life.*
 - (b) That he is seriously burdened with debt.*
 - (c) That he is liable to furnish an account to a judge making a legitimate inquiry.*

53.2 Superiors should not admit into the Institute recently converted persons, until their constancy is established.

Programme

54 The work programme of the Novitiate aims at:

- (1) Direct preparation of novices for conscious, responsible and free consecration to God in the Institute of M.I.D.M
- (2) Studying the sacred scripture, with particular attention to the dynamic aspect Jesus the Divine Master- the teacher, and the study of the constitution, which will prepare novices for the Religious life. Its aim at making them know Jesus the divine Master intimately, love him and respond generously to the divine call,
- (3) Making Novices acquire interior life and live according to the life chosen in accordance with the guidance of the constitution.

54.1 Novices are taught to observe and use all means of supernatural order to achieve Religious and clerical perfection. Such means are: the Sacraments, Prayers, mortification and other similar practices, which are essential and daily one continuous hour spent before the Blessed Sacrament which help to transform their lives.

54.2 The balancing of the period of activities and period of retreat given to prayer, meditation and study which characterise the formation of the novices and stimulate them to remain faithful to it throughout their religious life be fostered in every way.

54.3 At this stage the Novices are encouraged to develop and show up spirit of energetic apostles of Christian education, stable and very jealous in the pursuance of the objectives of the Institute and gives to steady intellectual work

54.4 Novices are trained in Sacred eloquence (homiletics) and Public Speaking polished by practice and application by giving well- prepared sermons, lectures or talk on given topic or freely chosen topics.

Duration

55 The Novitiate last one year, without prejudice to the prescriptions of canons 647 and 648.

Duties of Novices

56 During formation period, the novices perform the following duties: -

(1) They strive to understand the mystery of Salvation and make faith to be the foundation and inner principle of their entire personal lives, so as to get strength to embrace their vocation with joyful heart and personal dedication (O.T.14);

(2) They give great importance to the daily celebration of the Eucharist, which is the centre and of the spiritual life, they recite or sing in common morning prayers, vespers as evening prayer and compline at the end of the day. Devotions which owe their origin to the customs of the Church or the institute be accorded due reverence (S.C.15);

(3) They keep in honour the dignity of work, which they can exercise, genuine charity and are partners in the work of bringing Divine creation to perfection. Through this homage of work offered to God, they are associated with the redemptive work of Jesus the Divine Master, who conferred as eminent dignity on labour when at Nazareth, he worked with his own hands (S.S.67);

(4) In pursuit of human development, Novices study and form stable character with the ability to make carefully weighed decisions and a sound judgement of events and people. It is imperative for them to learn self-control, develop strength of character and those good qualities such as sincerity, constant love of justice, fidelity to one's promise, courtesy in deed, modesty and charity in speech (O.T.11);

(5) They comply with the directives of the Novice Master with regard to all communications with outsiders, be it through letters, personal contacts, magazine, radio, mobile phone etc;

(6) They faithfully observe the timetable and regulations of the Novitiate, for the love of God and neighbour and by means of forming their character and of using their time well;

(7) Everyday the Novices have a period for reading and meditating on the Sacred Scripture. They also have other periods for some readings from the lives of saints and history of the church. At any time, they have free access to the Master of novices with whom they have to cooperate actively, so that they may faithfully respond to the grace of their divine vocation (Can. 652, 1 and 3).

Privileges

57 The Novices partake of all the privileges and spiritual favours of the Institute and in case of death; they are entitled to the suffrages prescribed for the members of the Institute.

End of the Novitiate

58 The Novice and the legitimate authority of the Institute play a role in ending the Novitiate. One of the following four takes place at the end of Novitiate: -

(1) Before the end of Novitiate, a Novice who accepts the call of God and decides freely and with full knowledge to take the vows, submit a written application in good time to the Father General for admission to the religious Profession. The Master of Novices after consulting his collaborators gives his vote for or against each novice to the Father General, who after hearing his Council may reject or admit the Novice to the Religious profession.

(2) A Novice may after serious consideration freely decide to leave the Institute.

(3) For a justifiable reason a novice may be dismissed after a deliberate vote of the General Council and after the Novice has been given a hearing (Can.653);

(4) For good justifiable reasons arising from individual need of the Novice or from the Superior, the time of Novitiate may be prolonged by the Major Superior for a period of not more than six months and then make a decision (Can.653, 2).

58.1 The year of Novitiate accomplished with the anniversary of the beginning of the Novitiate and Religious profession can there be validly made on the following day.

Novitiate outside Novitiate House

59 The Father General in consultation with his Council can permit a candidate or novice to make Novitiate in any house of the institute, under an approved religious who take place of novice Master, with a guarantee of authentic formation. (Can. 647,2)

59.1 Poor health, age, unfavourable climatic conditions, lack of adequate personnel to care for formation, are some of the reasons for a candidate to make Novitiate outside the official Novitiate house.

The Novice Animator

60 The Father General with the consent of his Council appoints the Novice Director, a perpetually professed Priest of the Institute.

60.1 The following qualities are required of a Novice Director namely: he must be man mature in age, well versed in spiritual matters; one who knows how to instruct the Novices completely in the ways of good interior and exterior life; one who is prudent with the ability to correct and making himself available and acceptable to all and able to assist in the spirit of Christ.

Duties of the Novice Director

61 Free from any other duty which can impede him from assiduous and diligent care which he aught to give to the Novices, the Novices Director performs the following duties: -

(1) He is responsible for the internal government of the Novitiate. No one interferes in his office except the Father General or a Major Superior delegated by him as a visitator.

- (2) He teaches the Novices in what consists of the life of the religious Missionaries of Jesus the Divine Master, the spirit of the institute, the nature and aim of the institute to which they aspire;
- (3) He explains the matter and obligation of the vows, the common rule, the reception of the sacraments and ways of making meditation of mental prayer;
- (4) He teaches the Novices to be involved in apostolic activities according to the aim of the Institute, and train them to seek in all things the will of God in prayer and reflective reading and study of the Sacred Scripture.
- (5) He discerns and tests the Vocation of the Novices and gradually helps them to lead the life of perfection, which is proper to the Institute.
- (6) He ensures that Novices faithfully followed the timetable made for them because this is essential for the beginners in religious life;
- (7) He writes to the Provincial Father if he judges that a Novice for serious reasons ought to be discontinued and wait for the decision. In case the good of the Novice requires immediate action, he takes action after hearing the Superior of the house or family Council who in this case act as Delegate of the Provincial father.
- (8) He gives written reports every four months, to the Provincial Father about the state of the Novitiate and progress of the Novices individually.

61.1 *The Novice Master takes into great consideration private talks with each Novice asking him questions relevant to how they make meditation, and other exercises spiritual, teaching the virtues they ought to strive after; and is a special way how to behave in the diverse kinds of temptations and how to explain them to their spiritual Director.*

61.2 *He trains the Novices to practice the Evangelical counsels, the virtues of poverty, charity and obedience and of victory over-self, giving them chance to prove the progress they make in Spiritual life.*

65.3 *He trains them to be too delicate in matters of food, dress and rooms, but to hold on to the spirit of sacrifice to meet inconveniences and fatigue without discouragement according to the example set by their Divine Master.*

61.4 *He guards himself against excessive rigour, which disperses and wastes energy and from excessive benignity, which indulges nature and weakens the soul. He diligently corrects defects but not suffocates good initiatives and inclinations and to the contrary perfects and fortify them.*

Assistant Novices Director

62 For the reasons of the number of Novices or other just reasons, an Assistant Novice Director may be appointed by the Father General with consent of his Council.

62.1 *The same requisite qualification for Director Novices is required for the Assistant Novice Director for everything regarding the direction of the Novices as a helper. (Can. 651.2).*

PART FOUR: PROMOTION OF DISCIPLINE

63 The overall formation of a Divine Master Missionary aims at perfection and the surest way to this is regularity in the performance of the least order

prescribed by the Constitutions, rule or by the Superiors. Promotion of discipline during formation is therefore very necessary, for it enables Candidates to achieve the required perfection for Religious life and apostolic work.

63.1 Discipline is therefore promoted:

(1) Through self-discipline.

Candidates learn gradually to regulate their own lives and acquire the habit of using their freedom sensibly and acting on their own initiative with vigour in a common endeavour.

(2) Through the development of the attitude of mind, whereby they accept authority of their Superiors from an inner conviction with supernatural motive

(3) By maintaining an atmosphere of devotion to prayer, silence and concentration with anxiety that there is mutual sharing of burdens, that it furnishes from the start a foretaste of the life which as future Missionaries of Jesus the Divine Master they lead, so that their vocation also rest on solid foundation..

(4) By adherence to the guiding principles of Christian education conscientiously, supplemented by the principles of sound psychology and pedagogy.

(5) Through courses given to them during their formation. These courses, wisely directed to the candidates make them to develop the spirit of true apostolic men with stable minds capable of making important decisions and shrewd judgement of men and affairs, making the most of their own abilities with firm excellent character,

(6) By being Sincere (men of deep faith), tireless in pursuit of justice and apostolate, true to one's vocation and very much committed to it, courteous in dealing with people, and kindly and unpretentious, they promote discipline in themselves. The above mentioned qualities

moreover occupy a high place in common estimation which disposes men favourable towards the minister of God,

(7) By refraining from too many and frivolous letters. And if letters must be written, they should exhibit good manners so that the readers be edified rather than scandalised, and hold the writer with respect and be impressed by the writer,

(8) By maintaining the policy of sincerity and prudence, avoiding disputes and unbecoming assertions which injures charity especially when others fail to agree with their points of view,

(9) By avoiding unnecessary complaints, detraction and uncharitable talks in conversations, and also avoid tribal or national preferences, for their Divine Master called them all without making such differences,

(10) By being tolerant of one another's defects and in patience, always forgiving one another in the spirit of Christ, making none to suffer through uncharitable acts or speech,

(11) By practicing dynamic group living and spirit of oneness and peace without ill-mannered criticism. They should not be oversensitive and avoid ill interpretation of their confreres action or remark,

(12) By avoiding jealousy, quarrels, rivalries and contentions which are destructive to true peace. They also avoid worldly vanity, but maintain orderliness and neatness always and everywhere,

(13) Their modesty and cordiality must be very edifying: they must avoid too much unnecessary familiarity with men especially women,

(14) As good Religious, they should avoid useless visits which often result in injury to the Soul and cause loss of the spirit to which one has been called by God. However, while on

visits when permitted, they should avoid wastage of time in useless, idle talk but observe great prudence especially in talks with世俗s,

(15) All should avoid excessive anxiety with regard to their health, nevertheless, they report promptly to the Superior any illness or indispositions they undergo and Superior promptly take the necessary measures for the recovery,

(16) To attain perfection the surest way is regularity in the performance of the least order prescribed by the Constitution, Superiors or rules: and expressed permission of the Superior is required to absent oneself from common duty.

CHAPTER SIX

INCORPORATION INTO THE INSTITUTE

Religious Profession

64 By Religious profession members make a Public Vow to observe the three Evangelical Councils, they are Consecrated to God through the Ministry of the church, and are incorporated into the Institute with rights and duties defined by law (Can. 654).

Temporary Profession

65 Admission of Candidates into the Institute by Temporary Profession takes place immediately at the end of the novitiate. The Father General with consent of his Council admits the Candidate. The temporary vows are made once for three years after which perpetual vows are taken. The Father General or his Delegate receive the vows. (Can. 653; 656, 5).

65.1 *The formula for the Religious profession which constitute membership of the religious Missionaries of Jesus the Divine Master is as follows:*

“ For The love and greater Glory of God and with firm will to consecrate myself to God and to follow Christ our Master closely and more generously all my life, with my Brothers as witnesses and in your presence Very Reverend Father General N.N (or his delegate).

I NN. Vow to Almighty God (perpetual) Chastity, Poverty and Obedience (for three years) according to the Constitution of the Missionaries of Jesus The Divine Master. I give myself entirely to the Mission of this religious community, in the teaching and other services of God and the church by the grace of the Holy Spirit and the prayers of our Blessed virgin Mary, I also do make a solemn pledge of unswerving fidelity to the Vicar of Christ so do accept me Jesus Our Divine Master”.

65.2 *The rite of Religious profession is drawn in order to achieve greater unity, sobriety and dignity; and the profession is made during Mass.*

65.3 *The formula of Religious profession is pronounced by each Candidate; Individually.*

65.4 *The document of the Religious profession is dated and signed in duplicate by professed, Father General or his Delegate and two Perpetual professed members as witnesses, are inserted in the register of Religious profession and kept in the archives of the Institute. One copy of document is kept in the Achieves of the Provincial.*

65.5 *For good reason, the Major Superior may anticipate the temporary profession by not more than fifteen days to the end of the year of the novitiate.*

69.6 *Before admission, a Candidate submits his application to the Father General in due time and it is accompanied by the evaluation of the, Local Superior and the Community where he lives.*

65.7 *The Major Superiors are responsible to see to it that final profession is preceded by an adequate period of Spiritual renewal.*

65.8 *Through the definite incorporation, the Members Consecrate their lives to God by the Sacred bonds of Vows and are fully aggregated to the Institute*

Contract

66 The Religious Consecration constitutes a contract, which bind both the Candidate taking the vows and the Institute receiving the Vows. Therefore the Consecrated cannot withdraw from the Institute without first obtaining from the legitimate authority a dispensation from the Vows made, nor can the Consecrated be dismissed except for extreme cases provided for and only after the necessary dispensations have been obtained.

Document of Relationship

67 A Candidate at his first Religious Consecration sign a document declaring that his relationship with the Institute is not that of an employee but that of relationship; therefore, in case of departure or dismissal he has no right to remuneration for services rendered while a member of the Religious Institute (Can.702).

Insignia of the Institute

68 At the ceremony of the First and Perpetual Profession, Candidates are given the following insignia of the Institute:

(1) The newly Consecrated Brothers receive the crucifix with red ribbon

- (2) At the Perpetual Profession, all Candidates receive the Bible as a sign of the most solemn pledge of fidelity and answer to God's call and Mission to Teach the Good News to the rising generation of all nations;
- (3) All Candidates receive the Holy Rosary (not to wear) but to recite it as a sign of their filial devotion to Mary Mother of God;
- (4) All Candidates receive the book of the Constitution.

Validity of Temporary Profession

69 For the validity of Temporary profession, it is required:

- (1) That the Candidate making it has completed the eighteenth year of age;
- (2) That the Novitiate has been made validly;
- (3) That the admission has been granted freely and in accordance with the norms or laws by the competent Superior, after a vote of his council;
- (4) That profession is explicit and made without force, fear or deceit;
- (5) That lawful Superior received the profession personally or through his Delegate (Can.656).

Scholasticate

70 The Formation of members after first profession is to be continued and be perfected, so that the newly professed may test their fidelity to God and more fully lead the life characteristic of the Institute and carry its Mission more effectively. (Can.659)

70.1 *The period of Scholasticate lasts no more than three years following a definite program drawn with the attention given to the needs of the church, and to the conditions of the persons and the times, as demanded by the purpose and nature of the Institute.*

70.2 *The Scholastics resume their theological studies or professional training as the case may be, while those already priests, professionally qualified take up their apostolic assignments under an experienced Moderator.*

70.3 *Throughout this period, the members earnestly strive to further their spiritual, doctrinal and technical development, and Moderators in so far as they are able, should provide them with the means and the time to this end.*

70.4 *At the appropriate time during their higher ecclesiastical training, Scholastics are instituted in the Ministry of Reader and Acolyte*

Anticipation

71 Perpetual profession can for a just reason be anticipated but not by more than three months. (Can. 657,3).

Validity of Perpetual profession

72 The following are the conditions required for a valid Perpetual Profession

- (1) Attainment of the age of twenty-one years;
- (2) Prior temporal profession carried out for at least three years
- (3) Admission made freely and on the part of the Father General with consent of his Council;
- (4) The act of profession is expressed freely without violence, grave fear or coercion (Can .658).

On-Going Formation

73 In order to cope with the changing world and pastoral demand of the time, the Missionaries constantly receive on- going formation for the betterment of their witness and service to the Gospel.

The formation aims at the following:

1) To help the members of the institute to lead the life proper to the institute, and be more fully and faithfully to its, Charism and mission.

2) To give the Missionaries “an opportunity of increasing their knowledge of pastoral methods, and theological science, at the same time strengthening their spiritual life and sharing their pastoral experiences with their brother priests”
(P.O 19)

3) To up date their professional, technical and theological training so as to respond effectively to the need of the time, because they are the “way” leading people to God and the “light” to enlightened all in Christ,(Jn. 8: 21,8:12).

73.1 To achieve the above aims, Supervisors in collaboration with the individual members and the community concern, organise courses at regular intervals on professional, pastoral matters and spiritual renewal for a holier life

73.2 The Missionaries are to be diligent in continuing their Spiritual, Doctrinal and practical formation throughout their lives. Superiors are to ensure that they have the assistance and the time to do this (Can.661).

CHAPTER SEVEN

CONSECRATED LIFE

The Religious Habit

74 The religious habit is an outward sign of the consecration, a witness to poverty, a constant reminder of church's existence and influence, and a serious witnessing to Christ. (Can.669).

74.1 The habit of the Missionaries of Jesus the Divine Master is simple and modest full length ankle, white or black cassock with cape and Roman collar.(PC 17)

74.2 The Brothers wear Cassock with white sash and crucifix with red cord. The crucifix is a constant reminder of Christ victory through the cross.

The use of Habit

75 The professed members wear Religious habit in its entirety at all religious liturgical celebrations and may wear Clerical suit or other decent distinguishable clerical dress for travelling.

75.1 Novices wear plain white Cassock.

75.2 The professed and Novices may wear other decent dress in keeping with the rule of religious modesty and public decency for out door recreation and other laborious tasks.

75.3 Pure secular dress without any recognizable exterior sign may be permitted for a particular reasons by the competent superiors e.g for those to whom the use of clerical habit would constitute an impediment or obstacle in the normal exercise of their assigned activities which should be undertaken under certain determined circumstances, Even in this

case it shall be in some way different from the forms that clearly secular (SCRAS 1.22, 1.1, 1970),

75.4 The Missionaries of Jesus The Divine Master make it a point of their lives to be always recognizable by their clerical attire to those who may need their religious services or assistances from whom they were constituted Priests, Religious and Missionaries of Jesus The Divine Master.

75.5 No General Chapter has any power to abolish the Religious habit, nor shall it be left to individual judgement of members to wear lay dress, it is forbidden to avoid astonishing the faithful,

(Es. I N.25 B.D.C.6, 279). In these matters, the directives or ruling of the Apostolic see is to be followed.

The Vows in General

76 Following the example of Christ who freely chose to accept a life of Chastity, Poverty and Obedience in order to be perfectly at the disposal of His Father, the Religious, in order to be “freemen” as apostles should be, consecrate himself to God by profession of the vows; dedicate himself to God as an act of love and publicly affirm God’s right to be loved above all things. The Church received this divine gift from the Lord and will always retain it with this Grace (L.S 43).

76.1 We Consecrate ourselves totally to God and to the church through a vowed life of practicing the evangelical counsels of Chastity, Poverty and Obedience, which expresses our most generous and open response to the Lord’s invitation. It is the Lord who calls us, transforms and strengthens us with his Spirit and sends us to convey his name to the Nations. (Ls, 94:1-5; Jev.l:5).

76.2 *The Vows of religion bring us face to face with the great Christian mystery of Salvation: that one must die with Christ in order to rise to a newness of life with him*

76.3 *All the Members must observe in their entirety and faithfully, not only the Evangelical Counsels but also to live in accordance with the Constitution of the Institute in such a way that they tend to perfection of the proper state of life. (Can.5 98,2).*

76.4 *The difficulties we are experiencing in living the vows must not lead us to questioning the value of consecrated life, for consecrated life has not only proved a help for the church but a precious and necessary gift for all people of God. (Vita Consecrate, 3).*

The Vow of Chastity

77 The Evangelical Counsel of Chastity, a gift of God taken in view of the kingdom of heaven, is a sign of future life source of fecundity in an individual's heart. It obliges the recipient before God and the Church to observed Chaste life in celibacy (Can.599), excluding all interior and external acts and manners of living contrary to the vows. The Missionaries therefore, strive to imitate the angelic purity continuously.

77.1 *The Evangelical Counsel of Chastity is a gift but not for all. “ it is an exceptional gift of Grace” (PC.12) and according to the Words of the Lord: “it is not everyone who accept what I have said ; but only those to whom it is granted----(Mt,19:1-12). As recipients of this gift, the Missionaries strive to live the Chaste life faithfully, by dedicating themselves wholeheartedly to the divine service and the works of the apostolate, (PC.12).*

77.2 *This special gift of Chastity free the heart from all other inferior love, and increase the love of God and love for all. By this vow, the Missionary avail himself to love Christ and*

the people of God, thus establishing a spiritual family, which embraces everybody rather than that of husband, wife and children.

77.3 Through voluntary Chastity, the Missionary bear witness to Christ. For ecclesiastical celibacy is ordinarily justified as consonant with the Ministry of Souls and the duties of the Alter, "imitamini quod tractatis"- "be ye original as the immaculate Host which your consecrated hands touch".

77.4 The Missionary by the vow of Chastity is set apart and belong to the realm of consecrated things for life, and ever remain different and apart from other man for the Lord has made him strong and solitary. He is to be a man of mystery to the end of his life.

77.5 By their way of life they always testify to the resurrection in the world to come (Lk.20:36), by which way of life they also become all things to all men. (MN).

Preservation of Chastity

78 The best means the to preserve Chastity are;

(1) Leading a life of fervent prayer, nourishing their spiritual life at the twofold table of the sacred scripture and the Eucharist and through devotion to the Blessed Virgin Mary.

(2) Practice of mortification and custody of senses (PC12).

(3) The practice of genuine Brotherly love between members of the Community and faithfulness to the Sacrament of Reconciliation.

78.1 They are to be aware of the dangers to their Chastity, which are present in contemporary Society, keeping in mind that the vow of Chastity gives that greater and psychological maturity, and fuller share of that happiness promised by the Gospel.

Preservation of Continence

79 The Missionaries “are to behave with due prudence in relation to persons whose company can be danger to their obligation of preserving continence or can lead to scandal of the faithful” (Can.277,2).

79.1 They strive to be faithful to the Vow and shun everything that endangers it.

The Vow of Poverty

80 Voluntary Poverty embraced in imitation of Christ is always held in a very high esteem and be observed strictly by the Missionaries as a sign of following Christ in whose poverty they participate; who was rich but became poor for our sake so that through His poverty we might become rich (2 cor.8:9). It “entails a life which is poor in reality and in spirit, sober and industrious, and a stranger to earthly riches. It also involves dependence and limitation in the use and disposition of goods” (Can.600). By their profession, the missionaries respond to the call of Jesus. “If you wish to be perfect, go and sell what you own and give the money to the poor and you will have treasure in heaven. Then come follow me” (Mt.19:21). Therefore the Vow of poverty has meaning only in so far as it relates the Missionaries to Christ.

80.1 The Divine Master Missionary voluntarily embraces poverty in imitation of Christ and lives with full trust in God. While he is provided with necessities of life and needs to fulfil his apostolate he rid himself of all unnecessary anxieties of life and entrust himself to the providence of his heavenly Father who never fails his children who lovingly trust and hope in him (Mt.6:25).

80.2 *The motive that inspires the Missionary to love Poverty is his desire to resemble Jesus Christ. He totally detach his heart from worldly goods, ready bearance of any privation to joyful spirit and aspire whole- heartedly to the much higher and nobler riches and fuller dedication to the apostolate.*

Right to Property

81 The Missionary keep the right to the property of his patrimonial and inherited goods; but not its use or personal administration.(Can.688).

81.1 *By the Vow of Poverty, the Missionary renounces the right to dispose of anything of estimable value without the permission of the Superior. He is subject to his Superior in the use of properties. (PC13).*

81.2 *All Properties, even if acquired by personal industry or activity, donations, salaries, pensions etc, obtained after Religious Consecration, pertain to the Institute, and no property of the community is considered personal and cannot be given away without the permission of the Superior.*

81.3 *The family Council determine the amount of money given to each Missionary for his current expenses and the Missionary is accountable to the Superior and the family Council.*

81.4 *The Missionary may receive from the Superior whatever is necessary for strictly personal needs and disposed of it in the Spirit of poverty.*

Administration of Properties

82 “Before their first Profession, members are to cede the administration of their goods to whomever they wish and they are to make dispositions concerning the use and enjoyment of these goods. At least before Perpetual Profession, they are to make a will which is valid also in civil law. To change

these dispositions for a just reason and to take action concerning temporal goods requires the permission of the Major Superior" (Can.668)

82.1 *The Novice freely designates in writing the administrator and the beneficiary of his property prior to his first profession; he will do the same for any possessions he may subsequently acquire.*

82.2 *The document of designation must be legally valid in the Country where the property is located; it is to be forwarded to the administration and to the beneficiary, with the copies to the Treasurer General and Provincial Treasurer of the Province where the property is located.*

Collective witness to Poverty

83 Taking into account the circumstance of the individual places, the Institute is to make a special effort to give, as it were a collective testimony of Charity and Poverty. The Institute is to do all in its power to donate something from its own resources to help the needs of the Church and support of the poor. (Can.640).

83.1 *It is on the basis of our Religious poverty (apostolic dimension), and because of the witness to charity to which our vocation calls us, that we share in common not only our lives and effects, but also our material goods. The communities therefore make their poverty in the concrete situation of the people among whom they live.*

83.2 *Our Profession of poverty should be reflected in our life style – the manner of our life corresponding to this profession, such as housing, hospitality, simplicity of our dinning table with regard to food like that of Founder and the choice of ways and means suited to the milieu.*

83.3 Our Poverty and sharing is service to the poor, in that by our lack we enrich others. Nothing should be our own so that all things may be common in Christ. The bond of solidarity should unite communities, renouncing their own advantage, for the each other.

The Vow of Obedience

84 The Profession of obedience is to offer the intelligent dedication of one's own will as a loving Sacrifice to the all- intelligent Will of God. By this offering, the Missionary is more firmly united to the saving Will of God following the example of Jesus Christ, who came to do the Will of his Father (In,4:34), and was obedient unto death. (Phil.2:8). The Missionary moved by the Holy Spirit submits himself in faith and love to his legitimate Superiors, who represents God, when they give commands for the right cause of the Institute; and be guided by them to the teaching mission of all brethren in Christ just as Christ in submission too His Father taught the most perfect way. (Can, 601; PC.14).

84.1 The singleness of purpose of every Missionary of Jesus the Divine master in the service of Almighty God is to accept the tasks that obedience lays upon them and the readiness to take up orders or requests at a moments notice from the superiors. Theirs is to be the obedience, which speaks of victory to do the will of their divine Master.

84.2 The Missionaries, in sprit of faith and love for God's will, are to be humble obedient to the Superiors following their Constitutions. Obeying orders and performing duties entrusted to them. They employ all their intelligence and will in the knowledge that they are contributing to the building up of the mystical Body of Christ in accordance with God's plan in active and responsible obedience.

84.3 *They prepare themselves well for the Obedience required of the Missionaries (and of Priest in general) and train themselves to live simply and in a spirit of self-denial, so that instinctively they emulate Christ the Divine Master upon the cross.*

Responsibility.

85 The Superiors make God's will by means of Obedience, clear to the Missionaries and this however does not take away personal responsibility of the Subject and that of the Superiors. In their search for what God wants of them, all may express their aspirations and their point of views. The Missionary however respect and accept the authority of the Superiors in taking the final decision even after a dialogue, for it is ultimately the Superior's responsibility "to decide and to prescribe what is to be done" (PC14), except in the extremely rare cases of commands which are contrary to the law of God or of the Church or to these Constitutions, in which case the subject has full right of recourse to the Major Superior.

85.1 *The authority, which Superiors receive from God through the Ministry of the Church, is exercise in a spirit of service with the desire not to be ministered to but to serve. In fulfilling their office they are to be docile to the Will of God, exercise simplicity in their way of relation and thus govern those subject to them as children of God, by their reverence for the human person, they are to listen willingly to their subject, without prejudice however to their authority to decide and to command what is to be done. (Can.618).*

85.2 *In full obedience, the Missionaries pull up their entire personal God given resources under the leadership of superiors, to achieve the aim of the institute and drive themselves mercilessly to accomplish what God plans for them. In their apostolate, they should labour even against all odds to realise the aim of the institute wherever obedience calls them.*

85.3 *Their singleness of purpose in the service of God is seen in their supernatural approach to the duties of their state in life. They therefore never sit themselves to study or to writing or teaching without first invoking the divine aid- Holy Spirit by dedicating it to almighty God and to his greater glory.*

85.4 *They keep in mind that the type of men needed for Missionary Institute of Jesus The Divine Master, are those obedient and humble persons who with, formation achieve perfect control over themselves, healthy, learned, calm, prudent, joyous energetic generous and alert to play that major role in a Christian reconstruction through the teaching apostolate. (L.G. 4,11).*

Unswerving Obedience to the Vicar of Christ.

86 The Missionaries always strives to maintain unswerving Obedience and loyalty to the Vicar of Christ. They place themselves at his command as a corps of strong and well-disciplined and educated generous men, ready to go anywhere to teach and to do any task asked of them by their Superiors.

86.1 *Through the excellent organized educational system they strive to accomplish their mission with earnestness and efficiency. (L.G 25)*

86.2 *As a Consecrated obedient new generation of learned but holy Religious, dedicated Teachers, they are at the disposal of the Church to defend Christian doctrine and the Church by their words and writings.*

CHAPTER EIGHT

ORDINATION TO SACRED ORDERS

Priesthood

87 The Lord appointed certain men as Ministers, in order that they might be united in one body in which “all the members have not the same function” (Rm.12:14). These men hold in the community of the faithful the Sacred power of Order, that of offering Sacrifice and forgiving sins, and they exercise the priestly office publicly on behalf of men in the name of Christ. (PO.2). Priesthood therefore, with its mediatory character is a specific vocation which no one can take upon himself, except those called by God. (Heb.5:4)

Holy Order

88 “In order lawfully to confer the Orders of Priesthood or Diaconate, it must have been established, in accordance with proofs laid by law, that in the judgement of the competent Major Superior, the Candidate possess the requisite qualities, that he is free of any irregularity or impediment, and that he has fulfil the requirement set out in Cans.1033-1039. Moreover, the documents mentioned in Can.1051 must have been carried out” (Can.1024).

88.1 The Candidate for Holy Order make a written application in his own hand signed by him to the Fr. General through the Provincial Father, asking to be admitted to the Order of Deaconate or Priesthood. (Can, 1036)

88.2 The Provincial Father gives all the necessary information gathered in order to obtain a certain amount of moral certainty about the qualities of the Candidates for the Holy Order and having drawn it up, sends it to the Fr. General together with the Candidate's application and any other relevant information or document that may be useful.

88.3 *Only those who are in Perpetual Vows can be admitted to the Order of Deaconate or Priesthood. (Can. 1037)*

88.4 *The Provincial Father on behalf of the Fr. General request the Local Ordinary to confer the Holy orders upon the Candidates of the Institute.*

The Testimonials

89 The Major Superior gives the testimonials in the same document to testify that the Candidate: -

- (1) Is a Professed religious and belongs to the Religious family perpetually, and is within the circumstances under the jurisdiction of the Bishop.
- (2) Has made the studies required by law.
- (3) Is baptized and confirmed and must give the testimonials of his Installation as lector and Acolyte and of Ordination to Diaconate received.
- (4) Is of a good character, enjoys good reputation and has no impediment.
- (5) Enjoys good health according to an up-date medical report.
- (6) Made his spiritual exercise before Ordination as prescribed law (Can 1039).

89.1 *The Institute keep a register in which Ordinations received are diligently entered.*

89.2 *Before a candidate is promoted to Deaconate, he must have received the Ministries of Lector and Acolyte, and exercised them for at least six months and Deacons “after completing the curriculum of studies and before being promoted to the priesthood are to spend an appropriate time, to be determined by the major Superior, exercising the Diaconal order and taking part in the pastoral ministry”. (Can. 1032.2; 1035).*

Age requirement

90“The Priesthood may be conferred only upon those who have completed their twenty- fifth year of age, and possess a sufficient maturity; moreover, an interval of at least six months between the Deaconate and the Priesthood must have been observed. Those who are destined for the Priesthood are to be admitted to the order of Deaconate only when they have completed their twenty third year” (Can.1031).

Dismissorials.

91 For Dismissorial letters, the Church law prescribed in Can.1019 is followed

CHAPTER NINE

THE COMMUNITY OF DIVINE MASTER MISSIONARIES

Make up of Community

92 The community of religious Missionaries of Jesus the Divine Master consists of three or more Missionaries united in Christ in observing a common life with equal rights and share responsibilities except those deriving from holy orders.

92.1 Every Missionary belongs to a local community. The Provincial Father in consultation with his Council may permit for specific and grave reason a member to undertake duties alone temporarily but even in such cases the Missionary is assigned to the adjacent Community to which he goes from time to time wherever duties do not impede, so as to participate in the community life of his institute.

92.2 *By Community life, the missionaries bear witness to the presence of Christ, who said “where two or three meet in my name, I shall be with them”, (Mt.18:20).*

Sign and Unity

93 The Community of Divine Master Missionaries is a sign and factor of unity for which Jesus the Divine Master prayed, “May they be perfect in unity so that the world may believe that you, the Father sent me” (In.17:23). The Missionaries therefore, live a common life, in prayer and share the same spirit after the example of the early Church in which unity of one Heart and Soul prevails (PC, 15)

93.1 *The unity of our Religious community owes its origin from God the Father. By our active, personal united striving to fulfil the divine will. With the support of the Holy Spirit, we are constituted into the body of Christ; living with him and fulfilling the apostolate entrusted to us*

93.2 *The realization of unity is made possible when the Missionaries commit themselves whole heartedly in the pursuit of the ideal of the Institute. Such commitment will foster unity and peace in the community and a true fellowship and brotherhood is expressed.*
(P. C 15)

Sign of love

94 United in Christ, the love which the Missionaries bear to another is to resemble in the same manner the love and union which exists in the Holy Trinity: in this way they bear a clear witness to the saving love of their Divine Master Christ who said “by this love you have for one another, everyone will know that you are my disciples,” (in. 13:35)

94.1 *By our Community life we bear witness to the loving presence of God. Each Missionary, therefore, makes every possible effort to live love in action, by being kind, patient and tolerant with one another,*

94.2 *Members of the Community take care and concern for one another. Being members of Christ, they live together as brothers and give pride of place to one another in esteem, and carrying one another's burdens (P.C 15).*

Life in the Community

95 Community life provides an essential support to the Missionaries in living out their life according to the evangelical counsel. Each Missionary therefore, strives to give life to the Community by participating in the common acts of the Community, wherever it is possible, they support one another in trial and difficulties and rejoice in one another's success. Should they differ on any subject each strives to see the other's point of view and give his own with calmness and moderations.

95.1 *All the Members of a Community actively participate and contribute to the life of the Community by taking part in the Spiritual exercises, Social activities and family Council Meetings where revision of life in the light of the Constitution is done.*

95.2 *Community life is expressed in and nourished by communal prayers, especially by hearing the word of God, celebrating the Eucharist, the Sacrament of unity.*

95.3 *Members also participate in the life of the community by: eating and having recreation together, playing indoor and outdoor games together.*

95.4 All Members of the community put their resources such as salaries, grants and other earnings together in support of the community. Thus sustainability of the community is the responsibility of all the members

Family Meetings

96 Every community meet monthly for the Family Council, important or useful conclusions arrived at during such meetings or revision of life are minutes and copy be send to the Secretariat, especially if it can benefit the members of other Community.

96.1 All Members of the Community take part in the Family Meetings and have the right to express their opinions. Superiors, however retain their own authority to decide and prescribe what is to be done. (PC.14)

96.2 during these Meetings, members of the community evaluate among other things; how the environment for prayer is maintained and furthered in the community and how love of God and one another is best being communicated in the various apostolate.

Head of the Community

97 A Superior who is the representative of God is the head of each Community. By virtue of the position he holds, the Superior plays a very important role in creating, animating and maintaining a good Community spirit.

97.1 The Superior in every local community promote fidelity to the mission of the Institute, of the Church as laid down; review every aspect of the life and activities of the Institute and foster fidelity among members to the Constitution.

Place of Domicile

98 Members of the Community are to reside in their own religious house and observed the common life; they are not to stay elsewhere except with explicit permission of the Superior (Can.6651).

98.1 Members of the community in the spirit of concern for one another and also exchange of information should inform the Superior or their confreres in the community, as the case may be of their absence and whereabouts. This helps the smooth running of the community.

Visitors to the Community

99 Visitors can be admitted in our houses whenever it is required by hospitality, however some parts of our houses should be reserved for members alone. (Can 667).

99.1 Our hospitality is not to inconvenience the privacy of members or disrupt the duties and time table of the community. Members are to avoid keeping Visitors for too long and are entertained in the visitors/Dinning room.

CHAPTER TEN

DIVINE MASTER APOSTOLIC/MINOR AND MAJOR SEMINARIES

Establishment

100 The Father General in consultation with his own Council and the Provincial Father concerned, establish the Seminary of the Institute in accordance with Church norms in all its juridical aspect as a Seminary.

100.1 The scope of the Apostolic Seminary is to nature the seeds of the Apostolic vocation in those young men who sought and have been accepted for the Institute, in order to be formed to follow Christ the Divine Master with loving single heartedness and generosity.

100.2 The apostolic Seminary life is maintained within practical and sound psychological principles.

Seminary Personnel

101 The Personnel of the Apostolic Seminary consist of the following:-

- (1) The rector
- (2) Vice Rector
- (3) Spiritual Director
- (4) Dean of Studies
- (5) Other Teaching staff members as required.

101.1 The Personnel charged with duties of teaching and forming future members of the Institute, be only those excellent members who are solidly founded in virtues, and religious way of life, sound in Christian doctrine and capable of teaching and forming.

101.2 in assignment of duties, priority should always be given to the houses of formation. Superiors are not to hesitate to take those Missionaries adorned with excellent virtues away from other tasks which cannot match with this noble task of capital importance, which can be replaced by no other. They should seek out these capable religious wherever they may be within the institute.

The Rector

102 Father General after consultation with his own and the Provincial Council appoint Rectors of Seminaries

102.1 Rectors of the Seminaries are to remain in office ad natum of the Fr. General.

102.2 to ensure continuity of good formation, those found to be accomplishing their assignment fruitfully are not to be removed nor transferred to easily to other duties or offices; for too frequent changes of Personnel, can prove detrimental to the good formation of future members. The Major Superiors are responsible in conscience for this.

Prime duty of Rectors

103 It is a prime responsibility of the Rectors to ensure that the Candidates for the Religious life receive good formation with exactitude to ignite and fan their apostolic spirit and activity, and promote the various forms of the apostolate. They ensure that Candidates are imbued with that truly Catholic/Missionary spirit by which they can transcend the borders of their own dioceses and nations, and to concern themselves with the need of the whole church, and be ready to go and teach and defend the Christian doctrine anywhere they are sent, especially where the need is greatest (Can, 257).

103.1 The Rector and his collaborators i.e. Staff- members, besides teaching have the duty of inculcating the spirit and way of life of the Institute into the Candidates. Monthly they should meet, to examine, assess and plan effective formation.

The Vice Rector

104 The vice Rector is appointed by the Fr. General after consultation with his own and Provincial Council. He ensures the execution of the directives of the Rector, and so ensures an all round training order and discipline. He reports periodically to the Rector the general and particular running of the

Seminary; he however does not take measures on important issues without consulting the Rector.

104.1 He has to be accessible, impartial, firm and kind, master of himself and, exceed in good example.

104.2 Prefects assist the Vice- Rector. These Prefects may be Priests or Scholastics who can follow the Seminarians regularly and attend to them.

Spiritual Director

105 The Father General appoint the Spiritual Director after consultation with his own and Provincial Council. He strives to be exemplary in the proper virtues of the state of life of the Missionaries of Jesus the Divine Master and it is duty bound to keep himself up-to-date in Ecclesiastical studies inherent to his office.

105.1 He attends to the Spiritual needs of all but most specially the sick, with Christ like charity, patience and discretion and practical piety,

105.2 He keeps strict secrecy over all the confidences. Nothing come out to light, neither by word of mouth nor by writing nor any other way about the interior life of which he is the only Competent authority.

105.3 He should always be available for the Priestly formation of the Scholastics and Religious formation of the Brothers, giving them a weekly conference.

Dean of Studies

106 The Father General appoints the Dean of Studies after having sought the views of the Professors of the Seminary, where he is to exercise his work. He directs the course of studies and proposes their order and discipline, he also directs the works of the Professors and of the Seminarians when at studies, school and during practical.

106.1 In every Staff meeting, he gives a full picture of the course of studies accomplished, and points out even weaknesses he might have noticed during the course of studies.

Directors and Staff Members

107 In order to ensure good formation in Seminaries, the Directors and Staff members should be carefully chosen from among the best members and efficient Educators of the Institute. They should be men of solid piety with suitable pastoral experience and well prepared for the job.(O.T.5).

107.1 The responsibility of shaping the future of Divine Master Missionaries rests on the Directors and staff-members of the Seminaries and other houses of formation.

107.2 They should be aware that, the expression of their way of thinking and acting has influence on the ultimate formation of the candidates,(O.T.5)

107.3 All the members of the Institute should regard the Seminary as the “Heart” of the Institute and ungrudgingly give it their personal support.

CHAPTER ELEVEN

GOVERNMENT OF THE INSTITUTE:

THE GENERAL CHAPTER

Origin of Authority

108 Authority has its origin in God, who willed it through His Son Jesus Christ, the Divine Master, who came not to be served but to serve (Mt.20:280). Subject to his Holiness, the Pope, Vicar of Christ, on earth, the duly elected members of a General Chapter constitute the Supreme legislative authority in the Institute.(Can.618).

Authority as Mission

109 The authority entrusted to Superiors is a Mission given to them by Christ. They exercise authority in a spirit of service to their brothers in Christ, just as Christ ministered to his brothers in submission to the Father and laid down his life for Salvation of many (P.C 14), consequently, authority is an expression of love and service which is rendered to the Institute as a whole and its individual members, so as to help them live the Will of God as expressed in the Constitution.

109.1 Ordinary authority is vested in the person of the Superior and his Council. The Superior is ultimately responsible for any decision. Since the Institute is Clerical nature, Priestly ordination is required for the office of Superior and vice-Superior.

109.2 Superiors should be docile to God's will in performing the task laid upon them, exercising authority in a spirit of service, and should govern their subjects as God's

children and with respect for them as human persons, fostering in them a spirit of voluntary submission. (P.C14).

109.3 The Missionaries should bear in mind the teaching of their Master namely “the greatest among you must be your servant” (Mt.23:11), and “if any one wants to be first, he must make himself last of all and servant of all”(Mt.9:35)

112.4 Guided by the spirit of faith and of love for god’s will, all Missionaries should show humble Obedience to their Superiors. (PC.14).

109.5 In decisions which involve the future of a Community or of the Institute as a whole, Superiors should in appropriate manner consult members and give hearing to them, so that their decisions expresses the involvement and concern of all the members. (P.C140).

Term of office

110 Superiors constituted for a definite time in office are not to continue in office of governance for too long a period of time without an interval. (Can.624).

Removal of a Superior

111 The Major Superior with the consent of his Council can remove Superiors from office for very serious reasons. (Can. 624.3).

111.1 The following reasons can justify the removal of a Superior;

- (1) Serious scandal to the faithful;*
- (2) Failure to perform duties,*
- (3) Involvement in financial fraud*
- (4) Lack availability in the community.*
- (5) Disobedience to Ecclesiastical authority or Major Superior.*

Supreme Authority of the Institute

112 The General Chapter is the Supreme Authority of the Institute. It is by its very nature and composition an expression of the interests of all the Missionaries in a collegial way for the good of the Institute and the entire Church it is founded to serve.(Can.631).

Duties of the General Chapter

113 Faithfully to the Founder's inspiration and with the spirit of service, the General Chapter has the following duties to perform:

- (1) To foster appropriate renewal in accordance with the nature of the Institute.
- (2) To protect the patrimony of the Institute (Can, 578).
- (3) Stimulate all members to take part in the pursuit of the common good; strive to promote dynamic unity within the institute and give the orientation and directives necessary for the apostolic and religious life of the institute of the time.
- (4) To elect the Father General and his four Assistants, who governs the Institute according to the Constitution of M.I.D.M
- (5) To make or revise the Constitution and Directory as the need may arise. Changes in the Constitutions can be made for serious reasons and will require the vote of the two thirds of the Delegates.

Composition of the General Chapter

114 The General Chapter is constituted as follows;

A- Ex- Officio Members namely

- (1) The Father General
- (2) The Four Assistants General
- (3) The Treasurer General
- (4) The Provincial Fathers

B- Delegate members: directly elected from each Province The Father General with deliberative vote of his Council decide the number of Delegates in each electorate group for each Chapter

114.1 In determining the number of Delegates to the Chapter, the General Council keeps in mind the following:

- (1) *The number of Delegates elected must always be greater than the number of members by Right (Ex- officio Members).*
- (2) *The Delegates reflect an adequate representation of all the members of the Institute.*
- (3) *There should be an effective representation of Brothers. The names of Brothers eligible for the Chapter will be put on a separate list, which will be voted upon by all the members with active vote.*

114.2 In election of Delegates, members should avoid selfish interest based on groupings tribalism, nationalism and any form of abuse. They are to have nothing but God and the good of the institute before their eyes and elect those whom, in the lord, they know to be worthy and fitting. (Can. 626).

Consulters/ Observers

115 The Father General with the advice of his Council may invite three members of the Institute to assist at the General Chapter as Consulters; other observers and experts may be invited by the Preparatory Committee. The invited Consulters and Expert Observers have no right to vote.

115.1 The head of General Secretariat and other departments of the Institute are invited to give reports on their works during the appropriate sessions of the General Chapter.

Convocation of the General Chapter

116 The Father General with the deliberative vote of his Council convenes the General Chapter, every five years. He announce the fourth coming General Chapter “one year” before opening date, by a letter signed by him and counter signed by his Assistants General, addressed to each member of the Institute.

116.1 The letter should indicate precisely where, when and how the votes are to be conducted and the number of Delegates to be elected by each electorate group or Constituencies from all the areas where the Missionaries carry out their work of apostolate; and the opening date of the ballot papers of election of Delegates be indicated.

116.2 The Father General also invites all the Missionaries to pray individually and in communities for all the success of the preparatory work and of the General chapter.

116.3 The day of the announcement of the General Chapter gives right to all the members of the Institute to elect Delegates to the General Chapter. All members in Perpetual vows have passive and active vote, whereas members in Temporary vows have only active vote.

116.4 The Father General and his Council should have all the works to be undertaken by the General Chapter prepared. They should set a Preparatory Committee for the purpose and take the advice of experts.

116.5 The Preparatory Committee collect all the necessary information and agendas to be discussed by the Chapter, and draws the plan of work for the Chapter,

116.6 The Preparatory Committee consult members of the Institute in every possible ways, thus making them plays their role in the General Chapter.

Election of Delegates

117 To qualify for a Delegate for a Constituency, a member must have lived and worked in the area of Constituency no less than four years, to ensure his knowledge of the area. The Provincial Fathers prepare the list of eligible Candidate with the right to active and passive vote.

117.1 The Provincial Fathers send the list to the Father General and to all the electors within a month from the date of announcement of the Chapter.

117.2 Every elector has the right to vote on the Provincial list to which he belong even if at the moment he is out of the Province.

117.3 A member for serious personal reasons judged to be valid by Major Superiors, can renounce his passive vote. The Provincial Father strike his name off from the list but the member retain his right to active vote.

117.4 A group of Missionaries in community houses in a Territory legitimately constituted but too few to form a Province is given option to be place on the list of the Province of origin.

117.5 The election of Delegates to the General Chapter is done secret. Each elector place a “yes” after the name of his own choice from the list, without signature or whatever sign, and place it in an addressed envelope written on it “General Chapter Proceedings,” addressed to his own Provincial Father, with the address of the sender.

117.6 Upon receiving the ballot paper, the respective Provincial Fathers countersigns it with the date and preserve it until the date for the opening of the ballot papers.

117.7 Members who are on Suspension or are irregular have no right to participate in the election.

Opening Date of Ballot Papers

118 On the day stated for the opening of the ballot papers, the Provincial Father or his Vicar if he is absent or in any way impeded, in the presence of his Councillors or any other confreres if his Councillors are not available, with the list of electors before him, take all the envelopes bearing names of senders, place them on one side and the votes are counted.

118.1 The list of the votes must correspond to the list of the voters, and if the number of votes are more than the voters, it is invalid and must be redone.

118.2 The elected Delegate is the one who received the simple Majority votes. His substitute is the one who received the highest number of votes after him

118.3 If two or more received the same number of votes, the oldest in profession is elected. In case of equality in Profession, the oldest in age win.

118.4 The result of the election is published and the list of all members for the election is sent to the members contemporaneously with the votes received.

118.5 The list should contain the order and number of votes received, the number of Candidates plus the elected members, which the Province present as Delegates to the General Chapter,

118.6 The minutes of the outcome of the election is compiled in two copies both signed by the Provincial Father and his assistants. A copy of it is preserved in the Provincial Achieves, the other is sent to the Father General.

118.7 The minutes of the election should bear the following;

- (1) The date of the opening of the ballot papers*
- (2) The names of all electors according to electoral groups*
- (3) The number of valid and invalid votes if any.*
- (4) The names of all candidates voted for in every electoral group.*
- (5) The names of Delegates and their Substitute from every electoral group.*

118.8 Each delegate inform himself well of the needs situations, difficulties and problems of his constituency so as to be able to sound the opinion of those he represents and his personal view point in the General Chapter.

Substitute

119 An elected Delegate who cannot participate in the General Chapter for valid reasons recognized by the Provincial Father is replaced by his Substitute.

Commencement of the General Chapter

120 The General Chapter opens on the day established in the letter of convocation with co-celebration of Holy Mass to the Holy by the Chapter Members, presided over by the outgoing Father General.

120.1 The out-going Father General with the approval of the majority members present can postpone the opening for a few days if some Members of the Chapter delay but not beyond one week.

*120.2 Two thirds of the General Chapter members form the quorum
(Can, 119, 2)*

120.3 The first session of the General Chapter presided over by the outgoing Father General decide on the legitimacy of the General Chapter and of each member of the Chapter present. He reads out the letter of the convocation of the Chapter, the results of election of the Delegates and conducts a roll-call of the single members.

Election of Chapter officials

121 The General Chapter elect a Chairman and a Secretary for the Chapter, and three Tellers. The five elected members constitute Chapter Officials.

121.1 A Chairman and a Secretary are elected among the current Chapter Members, by secret voting. The first two receiving the highest number of votes become the Chairman and Secretary respectively of the Chapter for the whole of its duration. They assumed the office of the out-going Father General and his Assistants, terminating the ordinary duties of the administration of the Institute by the Father. General.

121.2 Three Tellers are elected, also from among Chapter Members by secret voting. The first three receiving the highest number of votes, become Tellers. They are responsible for everything concerning activity of voting.

121.3 The Chairman of the General Chapter in consultation with Chapter official nominate a Steering Committee from among Chapter members.

121.4 The elected Secretary General, enlist if need be the help of a Secretariat to assist him in his work, so that the day minutes come out with speed and accuracy.

The Law of Procedure

122 The Chairman of Preparatory Committee of the General Chapter presents the “Law of Procedure” to the Chapter Assembly for discussion. The Assembly discuss and approve it and it will guide the Chapter through out its Sessions.

Official Reports

123 In due time Official Reports are presented to the Assembly by Heads of Departments and other organs of the Institute, about the Institute.

123.1 The first report is from the out-going Father General. He reports on the working of the Institute as a whole during his term of office. The General Council must have approved his report.

123.2 The report, also approved by the General Council, is from the Treasurer General. He reports on the finances and temporal goods of the Institute since previous General Chapter.

123.3 The Provincial Fathers present report from the Provinces, signed by the Provincial Council to the Chapter Assembly.

123.4 Other topics prepared by the Preparatory Committee are also presented for discussion.

123.5 After reports, especially the first two reports have been presented, the Session is adjourned to allow Capitulars time to examine them before they are discussed and adopted by the Chapter.

123.6 Topics concerning Pastoral Ministry of the Institute and formation of members should be given priority.

123.7 Decisions on topics are taken either by unanimous open consent or by a Majority vote in secret ballot.

Election of Father General

124 The Chapter decides the date of elections of Father General. On the appointed date Holy Mass to the Holy Spirit for enlightenment is offered. The Bishop of the principal house lead the assembly in this Eucharistic celebration and after, he presides over the Election of Father General. (Can.625,2).

To be elected Father General, two –thirds of the votes are required for the first three ballots. If they are inconclusive, a simple majority vote is sufficient for the fourth ballot. If even at the fourth voting no majority vote is reached, then they vote over the two who in the fourth ballot had the highest votes. The two candidates have passive vote in the fifth voting. The one who receives the highest number of votes is considered elected. In case of a tie the oldest in profession wins, if a tie is profession also, then the oldest in age is elected.

124.1 At the moment for voting, each General Chapter member write the name of the Candidate of his own choice on the ballot-paper, bearing the following words. I ELECT REV.FR.....

*FOR THE OFFICE OF VERY REVEREND FATHER
GENERAL OF THE MISSIONARIES OF JESUS
THE DIVINE MASTER, and then place it in the urn.*

124.2 *If a Chapter Member is ill and cannot come into the ballot hall, two of the three Tellers go to bring his ballot- paper and place it in the urn with the others.*

124.3 *At the end of the voting, the scrutiniizers in front of the assembly count the ballot-papers, if the numbers of both the ballot- papers and the voters correspond; the Tellers announce the names written on every ballot- paper and have them counted.*

124.4 *The Secretary General of the Chapter notes the names from the ballot papers and the number of the votes received by each Candidate.*

124.5 *If the number of vote's caste is more than the number of legitimate electors, the voting is invalid, and voting must be repeated.*

124.6 *If a member receives the required number of votes, the Chairman of the General Chapter communicate the result in the following formula*

*REV. FR..... RECEIVED THE NECESSARY NUMBER OF VOTES. I THEREFORE
DECLARE THAT HE IS ELECTED FATHER GENERAL OF THE MISSIONARIES OF
JESUS THE DIVINE MASTER.:*

DATE.....

CHAIRMAN.....

SECRETARY.....

124.7 *If the elected is present, he is asked whether he accepts his election, and if he is absent, his acceptance is sought by speedy means, meanwhile the General Chapter is suspended.*

124.8 *The elected can for grave or personal reasons refuse acceptance of the office of Father General or he may request an allowance of a period to think it over for at most twenty four hours. If he does not accept his election, the General Chapter proceed to fresh election, until one is elected and accepts his election,*

124.9 *The above decree of election of the Father General is signed by the Chairman and counter signed by the Secretary-General of the General Chapter and endorsed with the seal of the Institute, is preserved in the Acts of the General Chapter of the Institute.*

124.9 *The Father General is eligible for re-election but not for a third term consecutively. To be re-elected for a second consecutive term of office, the Candidate must obtain two thirds of the votes of the Chapter members in first, second or third ballot, otherwise he forfeits his right to re-elections.*

124.10 *The Father General can be re-elected more than two terms with a special permission from competent authority, when situation dictate.*

124.11 *To be a legitimate Candidate for the office of Father General, the Candidate must be a Priest between the age of 40-75 years, with the following qualities:*

- (1) He must be a man of prayer*
- (2) He must be a man of love, fully committed to the affairs of the Institute.*
- (3) He must be prudent, active, courageous and available for the members of the Institute*

Election of Assistants

125 The four Assistants General are elected successively in distinct secret votes after the election of Father General, They must be at least ten years in Perpetual Vow. The election proceeds thus: for the first three ballots two-thirds votes obtained suffices for election. At the fourth ballot, simple

majority votes obtained suffice for election; in case of a tie priority in profession and seniority in age will decide.

125.1 The qualifications for the office of Father General holds also good for his Assistants: for they must be able to contribute generously with sound judgement in assisting him effectively

125.2 The Father General appoint one the four Assistants as his Vicar after having consulted him, and this must be a Priest.

125.3 Assistants General are eligible for re-election but not for a third term consecutively. They must obtain absolute majority votes on the first or second ballot for re-election.

125.4 The result of the elections is made known immediately after acceptance. The Chairman of the General Chapter communicates the name the new Father .General and his Councillors to the Vicar of Christ, imploring his apostolic blessings over the new General Council and the entire Institute. He also communicates the same to the Sacred Congregation for the Religious and Secular Institute. All the Missionaries of Jesus the Divine Master also are informed.

Swearing in office

126 The Chairman of the General Chapter swears in office the newly elected General Council at the beginning of a Holy Mass using the formula appropriately provided. (Can 8833). The new Father General then presides over the Liturgical celebration. He addresses the entire members of the Institute and concludes the Mass with a hymn of thanksgiving. (Te Deum)

Term of office

127 The General Council is elected for a period of five years term of office, at the end of which another General Chapter is convoked.

127.1 If the office of Father General falls vacant within two years after General Chapter, a new General Chapter is convened, and if it falls vacant within one year of the end of the normal five years term, the Vicar General takes over as interim with the title of Acting Father General. Should it fall vacant more than one year or less than three years before it is normally due to end, a Special Consultative Council consisting of the General Council and Provincial Fathers, either elect the Vicar General as acting Fr. General or even decide to convene a General Chapter.

127.2 if an Assistant General dies, resign or for grave motive cannot continue in office, a special consultative council convened and elect a new Assistant for the remaining term of office.

127.3 A former Father General or former Assistant may be elected to office after a period spent out of such office.

Removing of Assistant

128 The Father General in agreement with his Council can remove a Councillor from office for grave reasons such as; constant disobedience to the Father General and lack of cooperation; and violations of oath of secrecy. The removal has to be ratified by the Bishop.

Chapter Resolutions

129 The action plans of the Chapter are published and promulgated at once. Members of the Institute are obliged to follow and implement them after their

promulgation. The next General Chapter may confirm, revise or abrogate them.

129.1 the minutes of the General Chapter, recorded by the Secretary of the Chapter is countersigned by the Father General, Chairman of the General Chapter and the Secretary himself, copies of the minutes are then sent to all the houses of the Institute.

End of the Chapter

130 The decision to close the General Chapter is taken by the Chairman of the General Chapter after having consulted Chapter Members by Secret Vote.

130.1 This official declaration of the closure of the General Chapter terminates the direction of the Institute by the General Chapter: newly elected Father General and his Assistants General take over the administration of the Institute.

Special Consultative Council

131 The Father General in agreement with his Council convene meetings of Special Consultative Council. Ex-officio members of this Council are: the Father General who presides; the Assistants General and the Provincial Fathers or their Delegate.

131.1 The Special Consultative Council ensures and promote unity within the Institute and develop all elements that foster fellowship between provinces.

131.2 In view of fostering collaboration, the Special Consultative Council check how the directives of the Chapter have been implemented and, if necessary gives its orientations a practical form.

131.3 The Agenda for the meeting of the Special Consultative Council is drawn up by the General Council and should be based on points brought up by the Central Government and the Provinces and also on the reciprocal information made available.

CHAPTER TWELVE

THE ORDINARY GOVERNMENT OF THE INSTITUTE

The General Council

132 The Ordinary Government of the Institute is vested in the Father General and his four Assistants General, who constitute the General Council of the Institute.

132.1 The Assistants General help the Father General in the Government of the Institute and give Deliberative and Consultative votes according to the law of the Church and prescriptions of the Constitution. Any decision of the Father General against the Deliberative vote of the General Council would be invalid. (Can.127)

132.2 When the Constitutions require the advice of the Council (Consultative vote), the Father General acts invalidity if he does not hear his Council. He is not in any way bound to accept their vote even if it is unanimous; nevertheless, without what is in judgement, an overriding reason, he is not to act against their vote, especially if it is unanimous one. (Can.127,2).

132.3 The General Chapter designate the residence of the General Council.

Duties of the General Council

133 The General Council in governing the Institute performs the following duties:

- (1) Stimulate members to be faithful in following the Constitution.
- (2) Promote unity within the Institute.
- (3) To foster and to uphold the Apostolic mission being carried out by individual members, Communities and Provinces.
- (4) To constitute, within the Institute the final recourse for every individual members, community or Province. (Can.631,1).

133.1 In order to discharge its functions well, the General council can organize itself in a co-responsibility for matters of a general order, such as mission apostolate, procurator's office, Financial administration, secretariat for formation etc..

133.2 To ensure greater efficiency, the General Council may departmentalize its works, basing the appointment on the type of works to be done

133.3 The General Council follows closely the development of religious and apostolic life of the Institute. When they judge that certain procedures are in conflict with the spirit of the Institute, they give those concerned the opportunity of explaining the situation. Where a divergence of opinion persists, the General Council decide,

133.4 The General Council implement programmes set fourth by the General Chapter.

The Father General

134 The Father General as the Founder's successor is the highest Ordinary authority of the Institute. He has the overall authority over the entire

Missionaries of Jesus the Divine Master, discharge this mission and exercises his authority in accord with the Constitution and Universal Church law.

134.1 The Father General is the visible sign of unity in the Institute. He safeguards unity; foster a living faith and mutual understanding among the members of the institute.

134.2 Every member of the Institute has a right to have free access to him for whatever reason.

134.3 Strictly personal letters from any member of the Institute to the Father General bears this phrase on the envelope “Entirely personal”.

134.4 All the Missionaries obey his directives.

137.5 All those holding posts of responsibility in the Institute keep him well informed of the spiritual and material life of the entire Institute and individual problems of members which may ultimately affect the whole life of the Institute.

134.6 He maintained equity and charity in the government of the Institute with balanced firmness and kindness.

134.7 The Father General may nominate and appoint his own personal Secretary, however, the appointee must possess these qualities required in a Major Superior.

Duties of Father General

135 The Father General is the head of the government of the Institute. He performs several duties and it is his responsibility to give general directions and sometimes specific guidelines for the whole Institute.

135.1 He endeavours to keep the members of the Institute loyal to the Constitution and promote both spiritual and temporal development of the Institute.

135.2 *He maintains good relationship with the Apostolic See, the Local Church or Hierarchy and other external authorities.*

135.3 *He pays personal regular visits to the communities and possibly personal contacts with individuals as well, this visit may sometimes be done through other Major Superiors delegated by him. (Can. 628,1).*

135.4 *He conducts personal meetings with Provincial and Local authorities of the Institute, Councillors, Vocation Animators and Secretariat for formation.*

135.5 *He from time to time gives exhortations and corrections wherever needed through conferences or circular letters.*

135.6 *He ensures the studies needed for the members of the Institute with the needed learning for their apostolate: erudity and not superficiality in the intellectual preparations for the apostolate be fostered and encouraged and firmly promoted.*

135.7 *He gives a Quinquennial report signed by him on the state of the institute to the Apostolic See.*

Monthly Meetings

136 The Father General calls a meeting of the General Council monthly or at any other time to deal with ordinary affairs or urgent and important matters of the institute. At such meetings take decisions through Deliberate votes, with a given Majority of three (Can.127) or through Consultative vote.

The Vicar General

137 The vicar General assists the Father General in the government of the Institute in accordance with the constitution, and substitute him in the direction of the Institute when the later is in any way impeded to exercise his duties.

137.1 He execute the decision already taken by the Father General and by the General Council as directed.

137.2 For extraordinary matters after having acted in accordance with the advice of the General Council, he nevertheless, communicate the matter and decision taken immediately to the Father General.

Secretary General

138 The Father General is appoint the Secretary General in consultation with his Council. He resides at the Generalate.

138.1 He helps the Father General and the General Council in dealing with the paperwork concerning the administration of the Institute and participate regularly at all sessions of the General Council meeting, taking all the minutes but had no right to vote,

138.2 He notes with exactness the personal state of each member: the admission of novice's time of temporary and perpetual vows, and of their Sacred Ordination.

138.3 He register every time in the diary the most important events of the Institute.

138.4 He keeps in good order the Archives of the Institute and supervise those of the Province.

138.5 He preserve in strict secrecy whatever comes to his knowledge by reason of his office even after he has left the office.

The Treasurer General

139 The Father General appoints the Treasurer General in consultation with his Council. He takes care of all the goods of the Institute, stipulates contract, and enters, and carries out all the temporary business of the Institute according to the dispositions of Father General and his Council.

139.1 The appointment of Treasurer General is based on the technical knowledge or at least experience in financial matters and moral qualities of the Candidate.

139.2 In force of his office the Treasurer General performs the following duties:

(1) He carries out all the acts of ordinary administration, but for all extraordinary business, he seeks the consent of Fr. General and his Council.

(2) He control the economic administration of the Institute, regulate and solicit economic relation, and in agreement with Father General and his Council, gives the norms for a good administration

(3) He keeps exact record of income and expenditures and the reasons for them.

(4) He checks the records of ordinary and extraordinary administration which provincial treasurers are requested to submit.

(5) He present the state of administration to the Fr. General and his Council thrice a year and at any time requested.

(6) If Father General entrust to him the registration of Mass stipends, he carries it out with diligence and exactitude, indicating time of the Masses already celebrated and those to be celebrated.

139.3 The Treasurer General does not ordinarily take part in Council Meeting, however when there are discussion on the administration of temporal goods, he must be present to give explanation and suggestion but without a right to vote.

CHAPTER THIRTEEN

GOVERNMENT AT THE PROVINCIAL LEVEL

Province

140 The Communities of the religious Missionaries of Jesus the Divine Master can be divided into Provinces, and a Major Superior who has Ordinary power and Council of advisers governs each Province. Each Missionary by profession, belong to the Province that admit him into the Institute.

Erection of Province

141 The power of canonical erection of province belongs to the legitimate authority of the Institute namely the General chapter or Fr. General with the consent of his council. (Can.621).

141.1 A Territory, which has ten or more communities is erected into a Province, and a Territory with less than ten communities is annexed to the nearest Province unless for good reason it is judged fit for a separate Province.

141.2 A Province may cover more than one ecclesiastical circumscription.

141.3 The establishment of the headquarter of the Province depend directly on the Father General with the advise of his Council.

141.4 A Province is headed by a Provincial Father - a Priest, who governs the Province with authority conferred upon him by the Constitution.

Appointment of Provincial Father

142 The Father General appoints the Provincial Father with the consent of his Council for a period of three years of office. He may be re-elected, presented and re-appointed for a further period of three years but not a third term of office.

142.1 By secret vote, members of the Province elect three Candidates and out of the three one is appointed Provincial Father..

142.2 A candidate for the office of Provincial must be in his perpetual vows and have qualities required for the office of a major superior.

Duties of Provincial Father

143 In Governing the Province, the duties of the Provincial Father includes the following:

- (1) To ensure the interests of the Institute that all the different Communities in the Province maintain religious spirit and observe the Constitution.
- (2) To help the Local Superiors in everyway.
- (3) To ensure the availability of Spiritual Directors confessors for houses of formation, and regulate Spiritual exercises, annual retreats for members.
- (4) To assign members duties and to various Communities.
- (5) To give exhortation and corrections as he judges opportune.

(6) To promote in his confers perseverance, love of vocation and apostolate of the Institute,

143.1 The Provincial Father has a paternal care of the health of the members of his Province. At fixed time as decided by the General Direction, they regularly have their vocation.

Powers of Provincial Father

144 The Provincial Father has power to:

- (1) Receive Religious Vows.
- (2) Anticipate or prolong the time for the Temporary or Perpetual Vows.
- (3) Admit members by Deliberative vote to final Vows.
- (4) Forbid Cleric members from advancing to Holy Orders for canonical reasons etc. in consultation with Fr. General.
- (5) Authorize expenditures within proper bonds of the financial limits of the Province as established by the General Chapter.
- (6) Approve balance sheets presented by the Provincial Treasurer.
- (7) Appoint Local Superior after consulting his Council.
- (8) Convoke ordinary and extraordinary Provincial Council.

144.1 The Provincial Father informs the Father General of all acts and decisions of the Provincial Council and all principal events in his Province that may in any way have effect on the life of the Institute.

Visits by Provincial Father

145 The Provincial Father make regular visits to all the Communities in the Province and ensure personal contact with the individual as well.

145.1 At least once every year, he pays visit to each Community, staying for a convenient time with the members, to acquaint himself with the members' problems individually and of the Community as a whole and help them out.

145.2 During his visit to the Communities, he also meet the Ordinary of the place.

Provincial Council

146 The Provincial Council is composed of the Provincial Father and four Council members elected from among the members of the Province, who are in Perpetual Vows.

146.1 The four who receive the highest votes in secret votes are elected.

146.2 One of the four is nominated and appointed Secretary of the Provincial Father after consulting the Councillors.

146.3 The duty of the Provincial Council is to assist the Provincial Father to ensure a good government. They express their views frankly about their observations, and once the Provincial Father has taken a decision, they take it properly and defend it even if one's thinking is contrary.

146.4 All the acts of the Provincial Council are diligently written down and preserved in the Provincial Achieves by the Provincial Secretary.

146.5 Each individual Councillor may write yearly to the Fr. General expressing personal opinion about what he thinks useful about the religious discipline, progress in virtue and fruits of the apostolate and any other observation he may feel to make about the Institute.

Provincial Treasurer

147 The Provincial Treasurer is chosen and appointed by the Provincial Father with the consent of his councillors, from among the members of the province for three year term of office. The appointment may always be re-confirmed.

Duties of Provincial Treasurer

148 The Provincial Treasurer has the following duties to perform:

- (1) He administers the goods of the Province under the immediate direction and in the name of the Provincial Father following the regulations established.
- (2) He supervises the economic administration of the houses and other moral bodies of the Province pertaining to the Institute.
- (3) He visits Communities and inspects the books of account of the Local Bursar and advises them accordingly.
- (4) He present to the Provincial Father the state of administration in duplicate, one copy be forwarded to the treasurer General of the Institute, the other for his file. This is done three times a year and every time on request by the major superior concerned.
- (5) He makes a financial report, three times a year to the members of the Province along with due recommendation.

CHAPTER FOURTEEN

GOVERNMENT AT LOCAL LEVEL

Local Superior

149 Each community of Missionaries of Jesus the Divine Master is governed by Local Superior, who has authority of service overall the religious in the Community, to him they should show obedience, respect and love.

149.1 A Perpetually professed Priest may be named Local Superior. However such a member should be endowed with virtuous life, great charity and active capable of carrying out or bridging the current affairs in the spirit of Christ.

149.2 He must have passed many years as a good subject of the Institute, and capable of guiding the Community in the way of life of the Institute.

Appointment of Local Superior

150 The Local Superior is appointed by the Provincial Father in agreement with his Council after discreet consultations with the members of the local Community interested.(Can.625,3)

150.1 The local Superior is appointed for a three years term of office renewable for another period of three years

150.2 A Local Superior return to the ordinary rank for at least one year after two consecutive periods of service.

150.3 In a Parish Community, the Local Superior may be the Parish Priest, who is appointed by Local Ordinary on presentation of the Major Superior.(Can. 682,1)

Duties of Local Superior

151 The duties of the Local Superior includes the following:

- (1) He governs the community according to the tenets of the Constitution and the directives of the Major Superior. He assigns duties to the members of his community.
- (2) He has the authority to make all the expenses of ordinary administration through the Bursar of the community.
- (3) He has the faculty to dispense his subject temporarily from certain disciplinary aspects of life in single cases and for just reason: what he does for his subjects, he can also do for himself. He should not however concede or dispense too easily especially in what concerns the evangelical counsels.
- (4) He ensures that all fulfil their practical Spiritual exercises and other duties not disregarding that which regards order and policy of the house.
- (5) The local Superior has the precise duty to inform the Provincial Father about all the happening of the house, of the subject and not in a general way but conscientiously in a particular way and circumstances, so that the Major Superior may also write to make the Father General aware.
- (6) The Local Superior convoke and preside over family Community Meeting (P.C.14). he consult regularly his Councillors and when circumstance permit, he seek also the views of the confreres especially those competent and interested in the affairs in question.

Local Council

152 The members of the Local Community elect Local Councillors, in secret vote, if it is a large Community; the approval of the Provincial Father and his Council is required.

152.1 Any Perpetual professed member may be elected a Councillor and the first elected Councillor becomes the Secretary of the Local Council,

152.2 The numbers of the councillors is left to the discernment or discretion of the Local Superior, taking into account the membership of the community. In order to assure decisive voting, the total number of councillors plus the Local Superior should be an odd number.

152.3 The term of office of Local councillors is the same with that of the Local Superior i.e. three years, renewable for another term of office.

152.4 The Local Councillors remain in the function for six months in the interim of a change of Local Superior.

Right of the Local Superior

153 The Local Superior has the full right to resign if circumstances require it. Resignation becomes effective upon acceptance by the competent authority. He however remains in the office until the Provincial Father consults the members of the Community and names a replacement.

Local Bursar

154 The Provincial Father name the Local Bursar after consultation with the Local Superior for a period of three years. He is entrusted with the following responsibilities:

- (1) He preserve well all the temporal goods of the community and deal with all the expenses according to the directives of the Local Superior.
- (2) At the end of every month he communicates the financial situation of the house to the Superior and members of the community.
- (3) Every six months, he gives an entire and clear report of the state of administration and sends two copies signed by the Local Superior and himself to the Provincial Treasurer.

154.1 The local Bursar, especially of a large house is not changed too frequently.

CHAPTER FIFTEEN

ADMINISTRATION OF TEMPORAL GOODS

Goods/ Properties

155 The Missionaries of Jesus the Divine Master as a Institute is a moral body that has the right of acquiring, possessing and administering temporary goods for carrying out its Mission. (Can.634, 1)

155.1 The Institute can acquire temporal goods from the work of the members and also donation from charitable people or Institutions. All members therefore collaborate in the acquisition of the needed temporal goods for the upkeep of the Institute.

155.2 The temporal goods acquired, should be administered faithfully and completely both from financial stand point and from point of view of justice and charity.

155.3 The Church laws and the particular Constitutions of the Institute regulate the temporal administration of goods. Consequently, every administrative act falls within the competence of the one who discharge it or authorized by one who is empowered to do.

15454 As a collective witness to Poverty and Charity, the Institute make a special effort to donate to the needs of the Church and to the poor. (Can.640).

Administrative Bodies

156 The responsibility of administering temporal goods of the Institute rest on the administrative bodies at different levels within the Institute. They depend on their respective Superiors and keep in close touch with them and maintain good relationship with the missionaries, at whose service they are.

156.1 The Father .General together with his Council and Treasurer General are co-responsible for the administration of the Institute's funds and properties.

156.2 The Provincial Father with his Council and Provincial Treasurer are co-responsible for the administration of the Province and its properties.

156.3 The Local Superior, the Local Bursar and the members of the Community are co-responsible for the administration of funds and properties of the Local Community.

156.4 A member of the Institute who administers funds or property belonging to the Institute or to the Diocese or any other undertaking make a regular audit and inventory on them, and keep a complete separate account for each of them.

156.5 Unless a Religious has permission of the Provincial Father, he is not to undertake the administration of other people's property e.g. he may not be an executor, a guardian or a manager of a business which would require auditing.

156.6 Debts authorized in writing by a competent authority of the Institute invoke the Institute. Any one who contracts debts without authorization from a Religious Superior, be personally responsible for the debts he contracted

156.7 Premises to be built or re-built is the financial responsibility of the Province and of the community, in consultation with the General Council.

Ownership

157 The Institute as a moral body is the sole owner of the Temporal Goods of the Institute. Therefore, prior to temporal vows, the prospective members give to the Institute in writing of whatever personal property (estate) if any or to other person of his choice, the administration, use of and revenue accruing from his personal property. (Can.668)

157.1 After religious consecration, the Religious depend on his Institute for any needs, and whatever further properties he may acquire belong to the community of which he is now a full member.

157.2 In order to safe guard the property of the Church and of the Institute, the laws in force in the Countries where the Institute is registered is observed.

157.3 The Institute is a legal Person, with the nature of a private corporation. As a legal charitable organisation, it has a Board of Trustees, whose members consists of the Father General as Chairman, Treasurer General as Secretary to the Board, Procurator General and two other senior members of the Institute.

Financial Regulations

158 The Supreme authority of the Institute i.e. the General Chapter draws up regulations for the financial operation by the Institute such as:

- (1) The transfer and sale of properties.
- (2) The investment of Capital
- (3) Borrowing money and contracting Debts.

(4) Fixing the scale of contribution to be made to the common fund at various levels.

158.1 The General administration has a right to financial contribution from each Province, for the up keep and functioning of the General administration. The way in which these contributions are made is decided upon and reviewed at each General Chapter.

158.2 The Provincial Administration has a right to financial support from each Community and organizations within the Province. The Provincial Council draw the necessary regulations on this point which is approved by the Treasurer General and the General Council.

158.3 Payment between Provinces for example is agreed upon by the Provinces Concerned

158.4 For Validity of an alienation which exceeds the value set by the Episcopal conference, the consent of the Ordinary of the place must first be confirmed.

158.5 The Father General reserves to himself the faculty to dispense some Mass offerings according to his judgement in consultation with his Council according to the scope and of the goods offered.

158.6 Treasurer General, the Provincial Treasurer and the Local Bursar should preserve diligently and good order the writings and the instruments, the registers of entry and expenditures and all regarding their administration in the files and Achieves

158.7 All Bank accounts of the Institute at different levels is operated by three joint signatures: the Father General, Treasurer General and one member of the General Council chosen by the members of the General Council in secret vote; The Provincial Father, the Provincials Treasurer and one member of the Provincial Council chosen in secret voting by the Councillors; the Local Superior, the Local Bursar and one member of the community. In a community where there are three members, all are signatories.

158.8 All Bank accounts are operated under the name “Missionaries of Jesus the Divine Master” (Name of the place).

Financial and Borrowing Capacity

159 The General Chapter is the competent authority that fixes the financial capacity and borrowing capacity whenever the Chapter is held.

- (1) Financial capacity means the power to execute an act of financial administration that goes beyond the provisions made in the budget but which does not require recourse to higher authority. It does not imply to borrow,
- (2) Financial borrowing capacity means the power to contract debts by borrowing without having recourse to a higher authority.

159.1 To execute an act of financial administration that exceeds either of these Capacities, recourse must be made to a higher competent authority of the Institute, and in certain cases, to the Holy See, especially when it exceeds the value set by Episcopal Conference in accordance with the norm of Church law in force

Solidarity Fund

150 To emphasize the unity and fellowship of the whole Institute, a “Solidarity Fund” is established to make it possible for Provinces to assist one another, and to cover the expenses incurred by undertakings which concern the Institute as a whole e.g. General Chapter, General Council and other meetings, non Provincial foundation.

150.1 The way in which contributions to this fund is made and the manner in which it is administered, is decided by each General Chapter.

Secretariat for Finance

161 The Father General in consultation with the Special Consultative Council, appoint three members of the Institute to form the Secretariat for Finance. The chairman for the Secretariat is a Major Superior from the General Council.

161.1 since this is a technical body, the members of this body should be people with technical knowledge or at least experienced in financial matters. It is a consultative body to the General council in financial matters.

161.2 The General Council always take into consideration the opinion and advice of the Secretariat in matters of finance especially in cases of extraordinary expenditures and assumption of debts.

161.3 The activity of the Secretariat is to audit the books of Treasurer General and Provincial Treasurer and reports of financial nature. It examines financial programmes; verify administration of the Treasurer General's office and advice accordingly .The Secretariat meet twice a year

CHAPTER SIXTEEN

RELATIONSHIP

The Institute and Diocese

162 In accordance with Church law, the Institute is subjected to the jurisdiction of the Ordinaries in whose Diocese the houses of the Institute are established.(Can.595)

162.1 The relationship between the Institute and the Local Ordinary is determined by a written bi lateral agreement, signed by the Father .General and the Ordinary concerned.

The agreement, among other things include: the apostolate of the members of the Institute in the Diocese with clear terms of reference and job description, sustenance of the Missionaries, travelling expenses, remuneration and medical assistance. These contract are liable to be revised if need arises in agreement with both parties.

162.2 Superiors strive to keep relationship with the Local Ordinaries, where the Missionaries carry out their apostolate.

162.3 The Ordinaries maintain a spirit of collaboration with the religious Superiors, that the Missionaries faithfully held on the spirit of the Institute and not engage them in activities, which impede the faithful observance of the disposition of their religious life.

162.4 The Local Ordinaries and Superiors see to it that difficulties that may arise between them is resolved by dialogue and in paternal spirit.

Religious and Ecclesiastical Authority

163 The Missionaries have it clear in their minds that in carrying out their apostolate, they operate under two authorities distinct in jurisdiction or spheres of power, namely his Religious Superior and the Local Ecclesiastical authority.

163.1 The Missionaries show respect, obedience and reverence to both authorities in their respective spheres of jurisdiction without making the competency of their authorities an object of controversy or much less of despise or ridicule.

163.2 The Missionary avoid spirit of division and causes of conflict.

163.3 in accordance with the Church Law, the affairs of the Institute that comes directly under the jurisdiction of the Religious Superiors are: - all that regards the government of the Institute and Religious life in accordance with the Constitution, and in this the

Ordinary does not interfere except where provided for by Church law; while directives on religious education, instructions on moral, pastorals and ecclesiastical discipline falls within the competency of the Ecclesiastical authority.

163.4 Colleges and other Institutions of learning established by MIDM with the consent of the Ordinary belong to them as far as international discipline and administration is concerned.

163.5 If the Provincial Father believes that the Spiritual welfare of a subject requires a change of place and office, he present the case frankly with confidence to the ecclesiastical Superior. However, in case of disagreement, admittedly the prevalence is that of the Ecclesiastical Superior and Provincial can appeal to Father General

163.6 if an Ecclesiastical Superior finds out that a Missionary is grievously failing in his duty, he informs the Provincial Father to take necessary disposition and inflict the deserved penalty. The Provincial Father in such cases agrees with the Ecclesiastical Superior. But if each one of them takes a different disposition or stand from the other, that of the Ecclesiastical prevail

163.7 For very serious cases, both Ecclesiastical and Religious Superiors have equal rights, after informing the other, to proceed to remove the guilty Missionary from his place or office , giving the motive of his disposition: when there is recourse to the Apostolic See then the decision by either is suspended until the Apostolic See decide.

163.8 The Religious Superior approve and sustain with the confreres the project and initiatives of the Ecclesiastical Superior, defend and support his authority and ensure that the confreres always hold devote respect and prompt obedience in all that falls within his sphere of jurisdiction.

CHAPTER SEVENTEEN

DEPATURE FROM THE INSTITUTE

Cessation

164 Cessation of membership may occur at the end of Temporary vows, through dispensation from Temporary or Perpetual vows, by incardination in a Diocese, by definite transfer to another Institute or by laicisation and dismissal.

165 Dispensation from Vows :

(1) Temporary vows

The Father General with the consent of his Council may grant dispensation from temporary vows for grave reasons. The indult however, must for validity be confirmed by the Bishop in whose Diocese, the Missionary concern reside. (Can. 688, 2)

(2) Perpetual vows

Dispensation from Perpetual vows may be granted for very grave reasons weighed before the Lord. The petition is to be presented to the Father General, who will forward it to the Bishop with his opinion and that of his Council. The Bishop in whose diocese the Missionary concerned grants the indult. (Can.691)

165.1 *Some of the grave reasons for petitioning an indult to leave the Institute are:*

- (1) Conviction that one has lost one's vocation and can not longer live the life with integrity.*
- (2) The lifestyle of the member is no longer congruent with the nature and the end of the Institute.*

Incardination

166 A Clerical member of the Institute in order to be incardinated in a Diocese must first find a Bishop who will incardinate him in his Diocese or at

least receive him there on probation. If he is received on probation, he is by virtue of the law itself incardinated in the Diocese after five years, unless the Bishop has rejected him, (Can.693).

167 The Dismissal of Members

(1) The Father General with the consent of his Council may dismiss a member in Perpetual Vows, who persistently fails to live the life of the Institute and for the reasons mentioned in Can. 696, 1.

(2) “A member is considered automatically dismissed if he has notoriously defected from the Catholic faith or has contracted marriage or attempted to do so even civilly, in these cases, the Major Superior with his council, after collecting evidence, must without delay make declaration of the fact so that the dismissal is juridical established” (Can.694)

(3) A member must be dismissed for offences mentioned in Canons 1395; 1397 and 1398, namely murder, grave wounding, abduction, concubinage and abortion; unless for the offence mentioned in Canon 1395, namely offence against the sixth commandment, the Superior judges that dismissal is not absolutely necessary, and sufficient provision can be made in some other ways for amendment of the member, the restoration of justice and reparation of scandal.

(4) A temporary professed member can be dismissed even for less grave reasons determined by the Constitution. (Can.696,2)

Exclaustration

168 The Father General in agreement with his Council can for very serious reasons allow or direct a Religious to live temporary outside the Institute for not more than three years. In the case of a Cleric, the indult requires the prior consent of the Ordinary of the place where the Cleric must reside. The Local Ordinary can extend the indult (Can 686).

Some of the reasons for Exclaustration are:

- (1) Violation of the Vows.
- (2) A business undertaking
- (3) Derogative witness to Religious life, causing scandal.
- (4) Grave family obligation resulting from sickness or death of a parent or other wholly departed relatives which cannot adequately responded to within the Institute can be a reason for granting an indult of exclaustration. (Can. 686, 3).

Status of the Exclaustration

169 “Members who are exclaustrated are considered as dispensed from those obligations which are not compatible with their new condition of life. They remain dependent on and under the care of their Superiors and particularly in the case of a Cleric of the Local Ordinary. They may wear religious habit, unless the indult specifies otherwise, but they lack active and passive vote”. (Can 687).

Procedure of Dismissal

170 To effect the dismissal of a member, the Major Superior in agreement with his Council carefully follow the below procedures, laid down by Church Law;

- (1) The Major Superior is to collect or complete the evidence.
- (2) The Major Superior is to warn the member in writing or before two witnesses, with explicit caution that dismissal will follow unless the member reforms. The reasons for dismissal are to be clearly expressed and the member is to be given every opportunity for defence. If the warning has no effect, another warning is to be given after an interval of at least fifteen days;
- (3) If this latter warning is also ineffectual, and the Major Superior with his Council judges that there is sufficient proof of incorrigibility, and that the defence by the members is insufficient, after fifteen days from the last warning have passed in vain all the notary are to be forwarded together with the signed replies of the member to the Father General.

169.1 In all the cases, the Member always retains the right to communicate with and send replies directly to the Father General.

Collegial fashsion

171 “The Father General and his Council are to proceed in collegial fashsion in accurately weighing the evidence, the Council must comprise at least four members if by a secret vote it is decided to dismiss the Religious, a degree of dismissal is to be drawn up which for validity must express at least in summary form the reasons in law and in fact” (Can.699, 1)

Degree of Dismissal

172 The Bishop in whose Diocese is located the house to which the religious belong, confirms the degree of dismissal. For validity the degree must indicate the right of the person dismissed to have recourse to the competent authority within ten days of receiving notification of the degree”

Effects of Dismissal

173 “By lawful dismissal both the vows and the Rights and Duties deriving from profession automatically cease. If a member is a Cleric he may not exercise Sacred Orders until he finds a Bishop who will after a suitable probation, receive him in his Diocese or who will at least allow him to exercise his sacred orders” (Can.701).

No Remuneration

174 Those who leave legitimately or are legitimately dismissed from the Institute cannot demand anything from the Institute for activities accomplished. However, equity and evangelical charity towards the separated is to be observed. (Can.702).

Expulsion from the Institute

175 “In a case of grave external scandal, or of extremely grave and imminent harm to the Institute, a member can be expelled forthwith from the house by the Major Superior with the consent of his Council. The Major Superior, if need be, is to introduce a process of dismissal in accordance with the norms of law or refer the matter to the Diocesan Bishop”(Can.703).

Re-admission into the Institute

176 The Father General in agreement with his Council can re-admit a religious who has left the Institute legitimately after Novitiate or after Profession, without repeating the Novitiate. The Candidate seeking re-admission has to undergo probationary period before Temporary or Perpetual profession. In determining the probationary period, the Superiors should take into consideration the time spent in religious life before the legitimate departure, the time spent outside, the maturity and background of the Candidate. (Can.690,1).

CHAPTER EIGHTEEN

SOME PRACTICAL RULES

177 A life of Holiness

- (1) Each and every member of the whole community of the religious Missionaries of Jesus the Divine Master should strive to lead a life interiorly and exteriorly holier than the laity: in virtue and good works. They ought to excel them by giving also good example.
- (2) Our Spirituality is Eucharistic and Marian devotion. We should therefore consider daily celebration of the Eucharist as the centre of our religious and Apostolic life. Through it we are sanctified and others are in turn sanctified through us. We should always foster our devotion to Mary Mother of God by our daily recitation of the holy Rosary.

(3) We should always strive to spend some time each day in personal prayer, in order to have that interior familiarity with God. Let us pray the Divine Office attentively without neglect.

(4) God has reconciled us with Him in Christ, and we need that grace of conversion of heart to purify us in our service to God. We should therefore willingly and frequently embrace the Sacrament of Reconciliation so as to get the grace for the conversion of our hearts.

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(1) “Behold I establish you a minister and a witness” () A Missionary of Jesus the Divine Master is Christ’s express ambassador. He is a living symbol of God not merely by the word he teaches but also by the very holiness of his daily life.

(2) He is the Sacrament of Jesus Christ among men, Jesus Christ diffused in class, in houses of formation, in Mass Media, and Jesus Christ in the whole of his apostolate, and everywhere.

(3) He strives to be learned teacher and preacher of the Word. Therefore, profound study is the first consideration in his formation for the apostolate after piety.

(4) His obligation to go out and teach is a call to action. So he should maintain habitual interior contact with God's Words and works in Sacred Scripture, the Sacraments, and the events through which he speaks and works

(5) The Missionaries of Jesus the Divine Master. should be conscious of the danger of imitating the worldly conduct. In the exercise of their ministry, they should by no means adopt the habits of the people in the world in speech, conduct and comportment. Their dignity must be centred and be based on Christ, their Divine Master.

CONCLUSION

The present Constitution and Directory are a genuine expression of the principles, ideals and life-style of the Missionaries of Jesus the Divine Master. Members of the Institute are therefore called upon to accept this Constitutions out of love and greater Glory of God, for which they have committed themselves to, in their Religious Profession. It is a reliable and excellent means for each member, to follow Christ the Divine Master more closely.

