



CONSTITUTIONS

*of the
Catholic Foreign Mission Society
of America*

MARYKNOLL

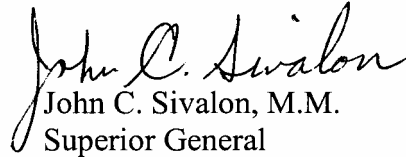
MARYKNOLL
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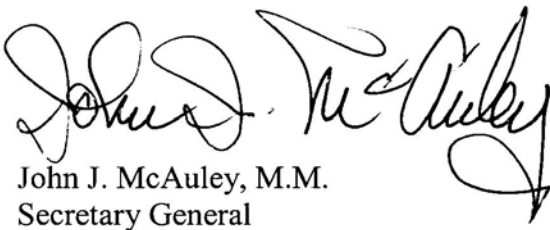
The *Constitutions* of the Catholic Foreign Mission Society of America, Inc., forms the Fundamental Code of Maryknoll Society, binding all members. The original *Constitutions* received provisional approval from the Sacred Congregation of Propaganda Fide in July 15, 1915. On May 7, 1930, after the First General Chapter in 1929, the definitive approval was granted by the same Congregation. The Ninth General Chapter carried out the Directives of the Congregation for the Evangelization of Peoples to revise and update the *Constitutions* in accord with the new Code of Canon Law promulgated in 1983. The revision received final approval in 1994.

The Eleventh General Chapter in session during October 2002 enacted a number of Constitutional changes which were submitted to the Congregation for the Evangelization of Peoples on October 28, 2002. These changes received formal approval from the Congregation for the Evangelization of Peoples on 12 February 2003, Prot. 5457/02.

Effective on this date of May 15, 2004, as Superior General and with consent of the General Council, I hereby formally promulgate the Revised *Constitutions* for all members of the Society.



John C. Sivalon, M.M.
Superior General



John J. McAuley, M.M.
Secretary General



CONGREGATIO
PRO GENTIUIVFEVANGELIZATIONE

PROT. 5457102

The Superior General of the Missionary Society of the Maryknoll Fathers and Brothers (Catholic Foreign Mission Society of America, Inc.), Very Rev., Fr. Raymond J. Finch, M.M., presented for the approval of the Holy See the modifications to some of the Articles of the Constitutions of the Society, duly discussed and approved by its General Chapter celebrated in October 2002.

This Congregation for the Evangelisation of Peoples, having attentively studied the proposed modifications and the reasons adduced, grants the requested approval of the modifications to the Constitutions, as presented to it in the letter of the Superior General dated 28 October 2002.

Everything to the contrary notwithstanding.

Given at the Office of the Congregation for the Evangelization of Peoples, Vatican City, 12 February 2003.

Very Rev. Fr. **John C. SIVALON**
Maryknoll Fathers and Brothers
P. O. Box 303, Maryknoll
New York 10545 -0303

U.S.A.

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**CONSTITUTIONS
of the
Catholic Foreign Mission Society
of America**

MARYKNOLL SOCIETY

PREAMBLE

REFLECTIONS

The Establishment of Maryknoll

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19).

1. On April 27, 1911, a resolution proposed by Cardinal Gibbons was approved unanimously by the Archbishops of the United States: "We heartily approve of the establishment of an American Seminary for Foreign Missions, as outlined in this letter. We warmly recommend to the Holy Father the two priests mentioned as organizers of this seminary, and we instruct them to proceed to Rome without delay for the purpose of securing all necessary authorization and direction from the Sacred Congregation of Propaganda Fide for the proposed work" (Cf. Appendix A - Minutes of the Meeting of the Archbishops, 1911).

2. Father James Anthony Walsh and Father Thomas Frederick Price went to Rome and, on June 29, 1911, they received the necessary authorization with the blessing of Pope Saint Pius X.

3. James Anthony Walsh taught the early Maryknollers that in seeking first the Kingdom of God they should search out the needy ones of the world, the needy in body and soul, and share with them the Gospel, the riches of their own Christian heritage. Father Walsh reminded his students, as St. Augustine had reminded his people, that Christ on the cross shed His blood for all peoples: "What He gave, He gave for all" (St. Aug., Homily on Hebrews 10:19--Bishop James A. Walsh, Sermon on the Precious Blood, July 2, 1933). "And, if they should fail to share that heritage with others less fortunate, then they would be in danger of losing their share of that heritage for which Christ paid His blood."

JURIDICAL NORMS:

4. The Constitutions shall be the Fundamental Code of Maryknoll containing the basic reflections and juridical norms necessary to define the aims, characteristics and means of the Society, as sanctioned and approved by the Holy See.

4.1. The Reflections are authoritative statements of the nature and vocation of Maryknoll.

4.2 The Juridical Norms are laws which shall be observed by all the membership. While of themselves they do not bind under pain of sin, members may sin, gravely or lightly, by violating them out of contempt or neglect.

5. Whenever there is a serious doubt concerning the meaning of the Constitutions, the Superior General with consent of his Council shall have recourse to the Congregation for the Evangelization of Peoples for an authentic interpretation. In particular and urgent cases when the doubt is less serious and not covered by the common law of the Church, the Superior General may interpret the Constitutions when there is no time for recourse to the Sacred Congregation.

6. The General Chapter alone shall be competent to make alterations or changes in the Constitutions and they shall take effect only after they have been approved by the Congregation for the Evangelization of Peoples.

7. Normally all Society legislation, regulations and policies shall be contained in, and confined to, the Constitutions and the Directory of the Society.

8. The Society Directory shall be the Supplemental Code of Maryknoll containing Society regulations and policies enacted by General Chapters and General Councils, as the detailed application of fundamental norms or principles already contained explicitly in the Constitutions. The binding force of the directive norms and instructions in the Directory shall be determined by the nature of the matter, its wording and format.

PART I THE PURPOSE AND NATURE OF MARYKNOLL

Chapter I THE PURPOSE OF MARYKNOLL

"Christ the Lord, in whom the whole revelation of the most High God is brought to completion, commanded the apostles to preach the Gospel to all humankind. The Gospel, promised through the prophets, was fulfilled in His own person and promulgated by His own lips. The apostles were to proclaim it as the source of all saving truth and moral discipline, and in so doing to communicate the gifts of God to peoples" (Vat. II, Constitution on Divine Revelation 7). This is the purpose of Maryknoll.

REFLECTIONS:

9. "This, then, is your vocation. You are a Maryknoller, an apostle, a missionary, an intimate follower of Christ...And you are given the inestimable privilege of being a bearer of this message" (Bishop James A. Walsh).

10. This is the purpose of Maryknoll restated by the General Chapter of 1972: "Maryknoll recognizes its own identity in the larger perspective of the Church's mission to evangelize all peoples. God's plan is that all peoples come to a conscious knowledge of Him and freely assent to His lordship. It is here that Maryknoll defines its purpose as the Glory of God. 'This is the glory of God: a person fully alive; and full life for all is the vision of God...This is the glory of humanity--to remain steadfast in the service of God' (St. Irenaeus)" (Maryknoll VI General Chapter, 1972, Chronicle Vol. I, p.14).

11. Spirituality: The spirituality we seek is an abiding, deepening oneness with the Source of our being. In other persons, prayer and sacraments we encounter God. In Him our lives are integrated and

begin to overflow in apostolates to other members of our world family. Our spirituality is sustained and deepened through prayer, which must necessarily have priority in our lives.

12. Christ is present in our every act, every day, but He makes Himself especially present in the Eucharist, through the Word and through the Church. In the Eucharist we touch the source of our spirituality.

13. The Christian community cannot offer the Eucharistic sacrifice authentically if it has not first fulfilled the precept of love of neighbor. Without a real commitment to this precept, to unity and to justice, the Eucharistic celebration lacks genuine endorsement by those who participate in it (Maryknoll VI General Chapter, 1972, Chronicle Vol. I, p. 24).

14. Spirituality is personal, yet it is community-oriented. Group support is a source of growth and strength, and a help to the individual. There is need for a communal expression of faith. Community prayer enables us to grow in friendship with God, our fellow Maryknollers and with others. It allows us to share our life and faith with other people. It is also in community prayer that we encourage one another in personal prayer.

15. Our spirituality should serve others. The apostles asked Christ to teach them to pray. But it was not just words they were looking for; they sought His leadership, His experience of love and life; they wanted to know the whole Christ. The lay community and our fellow missionaries look for, in each one of us, a spirituality that is strong, visible and vigorous; one which encourages them. Our spirituality does not cut us off from others, but rather increases our unity, our solidarity with them (Maryknoll VI General Chapter, 1972, Chronicle Vol. I, p. 23).

JURIDICAL NORMS:

16. The general purpose of Maryknoll, the Catholic Foreign Mission Society of America, shall be the glory of God and the sanctification of its members through observance of the laws of God, of the Church, and of the Constitutions, through the fulfillment of their special missionary vocation.

17. The particular purpose of Maryknoll shall be participation in the missionary activity of the Church, whereby God's Kingdom might be everywhere proclaimed and established and the Church might be the universal sacrament of salvation, carried out by means of Christian witness, verbal proclamation of the Gospel, initiation into Christian community, and continuing formation of the Christian community with the intention of withdrawing when the Local Church has attained self-sustaining maturity.

18. As an essential and integral element of its missionary activity, the Society shall stimulate and facilitate the communication and exchange of values, experiences and services between the Local Churches and the Catholic Church in the United States for their mutual enrichment. More specifically the Society shall maintain a program of mission education and appeal:

- (a) Mission Education: To instill a knowledge of the peoples of other lands, their problems and aspirations for truth, freedom, justice and peace; to evoke Christian solidarity and cooperation with these peoples as cherished brothers and sisters; to foster a knowledge and love of Maryknoll and its missionaries.
- (b) Mission appeal: To offer the opportunity for participation in the mission work of the Church in general, and of Maryknoll in particular, through offerings of prayer, personnel and funds for the advancement of the missionary task.

19. The Society shall carry out its missionary activity under the authority and direction of the Catholic Church and within relationships linking it to other religious, civic and community organizations which are dedicated to the advancement of human welfare. In this light the purpose of Maryknoll shall be:

- (a) To serve as a missionary instrument of the Universal Church under the direction of the Congregation for the Evangelization of Peoples.
- (b) To establish the Church as a sign or sacrament of salvation where the Church is not yet present, or where it is not yet endowed with its own vitality and maturity, or where it is in need of restoration as a viable and efficacious expression of God's concern for all peoples.
- (c) To cooperate with developing Churches in fulfilling the demands of their domestic and foreign missionary responsibilities.
- (d) Following the norms of the Holy See and the respective Episcopal Conferences and diocesan Bishops:
 1. to cooperate with other missionaries and missionary institutes of the Catholic Church on all levels of planning and execution of missionary activity;
 2. to cooperate as far as possible with other Christian Churches and ecclesial communities in the planning and execution of missionary enterprises;
 3. to cooperate as far as possible with non-Christian religions and groups in the promotion of religious and cultural values.
- (e) To cooperate with all organizations and institutions, whether local, national or international, in activities which promote the true welfare and unity of all humankind to the extent that such cooperation is consistent with missionary activity.

Chapter II

THE NATURE OF MARYKNOLL

REFLECTIONS:

20. Maryknoll is a Society uniting individuals who have received the gift of apostleship. The Society strives to recruit persons willing to commit themselves, their talents and gifts, to creative and generous apostolic service. The Maryknoll ideal is that members work together as brothers, becoming a community marked by a spirit of mutual support and enthusiasm. We realize that the solitary individual can rarely do effective work in the apostolate. However, the gifts of individuals are enhanced and the work as a whole moves forward when persons join together in apostolic endeavors (Maryknoll VI General Chapter, 1972, Chronicle Vol. I, p.15).

21. Maryknoll's missionary activity is based in the mission of the Church which is sent into the whole world to proclaim the Gospel to every creature, to make the fullness of God's revelation in Jesus Christ known and available to all peoples. "For God, who reveals Himself at all times and in all places, and in many and various ways, has spoken of old to our fathers, and in these last days He has spoken to us by His Son" (Heb. 1:1). As members of the Church founded by Christ we take our mission from the mission of the Son: "As you have sent me into the world, so have I sent them into the world" (Jn. 17:18). In Him is the fulfillment of everyone's longings and the high point of God's universal revelation.

22. The missionary shares in the joy and the power of Jesus' ministry through his ministering, preaching, counseling and praying with people, and through the powerful ministry of the Sacraments. The missionary should be a living, life-transforming and life-restoring instrument of Jesus' presence in the

concrete lives of men and women. In doing all this he forms truly Christian, Christ-centered communities of love, of prayer, and of mutual support in the new life that Jesus brings to all who turn their lives over to Him through faith.

23. The missionary has the great joy and privilege to minister to people, not by his own power or the eloquence of his own words or the dynamism of his own personality, but by the power of the Holy Spirit. His is the overwhelming privilege of ministering to the people and of seeing the power of God at work transforming whole lives right before his eyes. He is anointed to proclaim the Gospel to the poor; to give release to those held in the bondage of sin, fear, hatred, bitterness, resentment, depression, alcoholism; to give sight to the blind; to set at liberty those who are oppressed by life, suffering, emptiness, alienation from God, deep sorrow and loneliness. He can proclaim to them that the prophecies are now being fulfilled in their very proclamation. "And Jesus, full of the Holy Spirit, returned ... into Galilee. And He came to Nazareth ..and opened the book and found the place where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to proclaim the Gospel to the poor. He has sent me to proclaim release to the captives, the recovering of sight to the blind, to set at liberty those who are oppressed'...and He began to say to them: 'Today this scripture has been fulfilled in your hearing'" (Luke 4:1 ff).

JURIDICAL NORMS:

24. Maryknoll Society is a Clerical Missionary Institute of Apostolic Life of Pontifical Right in the Universal Church, subject to the Congregation for the Evangelization of Peoples, from which it gets its sanction and direction, and ultimately to the Sovereign Pontiff, distinguished by the following characteristics:

- (a) It shall be a Society of celibate secular priests and Lay Brothers who make a life-time commitment by Permanent Oath.
- (b) It shall serve as an embodiment and concrete expression of the missionary concern of the Catholic Church in the United States. The Society invites and promotes the participation of associates in its missionary effort. They offer a valid contribution to the missionary activities of the Society.
- (c) It shall not recruit members from mission areas, promoting instead the development of institutions of the Local Churches for implementing their own foreign missionary concerns.
- (d) It shall dedicate its personnel and resources primarily to missionary activity among peoples of different cultures outside the continental United States; consequently, its service is called foreign missionary work and requires professional competence in adapting to diverse ethnic and cultural demands.
- (e) It shall not regard itself as simply a source of personnel and means for the Local Churches, but of personnel and means committed to the special problems involved in bringing Local Christian communities into existence for the first time or in assisting them to be effective missionary signs in new or problematic circumstances.

25. The Society shall have great esteem and respect for the Congregation for the Evangelization of Peoples, to which it is immediately subject, as well as loyalty and obedience to the dispositions of the Holy See.

26. The Society shall be placed under the protection and Patronage of Mary, Queen of Apostles, and of the Holy Apostles Peter and Paul. It shall venerate in a special way St. Michael the Archangel, St

Joseph, St. Patrick, St. Boniface, St. Francis Xavier, St. Pius X, St. Theresa of Lisieux, St. Teresa of Jesus, St. Bernadette, and St. Theophane Venard.

27. The Feast of Sts. Peter and Paul, June 29th, shall be observed as the Society's Foundation Day in memory of the Co-Founders of the Society, Bishop James Anthony Walsh and Father Thomas Frederick Price, since it was on this day in 1911 they received from the Holy Father, St. Pius X, permission to establish the Catholic Foreign Mission Society of America.

PART II THE MEMBERS OF MARYKNOLL

SECTION A: MEMBERSHIP

REFLECTIONS:

28. "The unity of purpose which is a special characteristic of the Society calls for a unity of hearts and wills. All members ought to be united by bonds of love so perfect that they have but one heart and one soul, and are recognized by that as successors of those to whom it was said: 'By this shall all men know that you are My disciples...'" (Maryknoll Rule, 1914, p. 2, Art. 4).

29. Commitment-Celibacy-Oath: Maryknoll is a missionary community. This signifies that we, as members of Maryknoll, are asked to commit ourselves to Christ and to the service of His redeeming love for all peoples, through commitment to the specific community that is Maryknoll. We are brought together to be able effectively to share in the Church's communication of the Good News outside the limits of the continental United States.

30. Our commitment to Maryknoll is to a community. We pledge our lives to the fulfillment of mission within a community which likewise pledges itself to support us in every way toward the goal. The Society and each of its members must be conscious of its deep obligation to guarantee our common goal of effectively sharing in the Church's service to Christ's love. To communicate it to others we must live that service among ourselves and persevere in that vocation of service (Maryknoll VI General Chapter, 1972, Chronicle Vol. I, p.36).

31. Our Maryknoll commitment is within the context of a lifetime commitment to celibacy. The celibacy we choose has its inspiration in the celibate life of Christ. It also has its inspiration in the context of our life as apostles. Christ calls us to be apostles, to give ourselves wholly to the task of preaching His word in foreign lands. As apostles, we make ourselves totally available for the spreading of the Kingdom of God.

32. The celibate is a sign to peoples, "a vivid sign of that future world which is already present through faith and charity, and in which the children of the resurrection will neither marry nor take wives" (Vatican II, Presbyterorum Ordinis, No. 16). Our prophetic role and message is not one of isolation but of fruitful union in Christ to which all humankind is called. It is one of the meaningful ways of living out the death and resurrection of Christ. It is a dying to self that the life of Christ may fill the life of the celibate and of his community. When Christian celibacy is faithfully and humbly lived, the discipline which it requires can be joyfully sustained.

33. Our commitment to Maryknoll is by Permanent Oath which we arrive at by Temporary Oath. The Oath is a public sign of our commitment. It is a commitment to the mission work of Christ as entrusted to Maryknoll; it is a commitment to each other and it binds us to each other in a mutual response to mission. By our oath we commit ourselves to Christ, to the Church and to its duty to evangelize, to a life of fellowship, of sharing, of love, of service to and with the members of Maryknoll. It unites us and gives us a strength, a force which we could not have without a life-time commitment, solemnized by Oath (Maryknoll VI General Chapter, 1972, Chronicle Vol. II, p. 100).

34. Maryknoll is a community response to the missionary vocation of the Church. Individual talents and other gifts of the Spirit are brought together and shared for mutual, familial support and for close-knit cooperation in missionary activity. In forming a community its members recognize their dependence upon one another and the need for ordered collaboration. They especially recognize their need for reciprocal prayer. Thus they strive to become a living sign of the brotherhood in Christ which they are seeking to further among all peoples.

JURIDICAL NORMS:

Chapter I TYPES OF MEMBERSHIP

35. The membership of Maryknoll shall be composed of clerics and Lay Brothers in Permanent Oath, and Students and Lay Brothers in Temporary Oath.

36. Clerical members acquire permanent membership in the Society by Permanent Oath and are incardinated into the Society by ordination to the Diaconate. In addition to rights and obligations as Society members, they have those which flow from Sacred Orders and Church Law.

37. Maryknoll Brothers are celibate lay members of the Society. They acquire permanent membership in the Society by Permanent Oath and share equally in the common life of the Society which derives from its Constitutions and its work.

38. Student candidates for Orders and Brother candidates acquire membership by Temporary Oath. The Society thus joins under the same Spirit varying ministries, forms of service and personal endowments.

Chapter II ACQUISITION OF MEMBERSHIP

39. Membership in the Society shall be acquired by taking the prescribed Oath, the membership being temporary or permanent according to the Temporary Oath or Permanent Oath taken.

40. The Oath shall be taken publicly before the Superior General or his delegate and later signed by both parties, in the following Form:

"I, _____, son of _____, of the Diocese of _____, member (or candidate) of the Catholic Foreign Mission Society of America, in the presence of Almighty God, of the Immaculate Virgin Mary, Mother of God and Queen of Apostles, and of the Holy Apostles Peter and Paul, promise and swear that I will consecrate my whole life (or--that I will consecrate myself for one year) to the work of the missions committed, or to be committed in the future, to this Society, to observe the Constitutions, and to obey my legitimate superiors. So help me God and these His Holy Gospels."

41. The Permanent Oath shall be taken by all members upon completion of the required years of Temporary Oath taken annually.

- (a) The program of orientation and initiation shall be required before taking the first Temporary Oath.
- (b) The prescribed number of years for the Temporary Oath may be reduced to not less than two years, when deemed necessary by the Superior General with consent of his Council.
- (c) The candidate or member seeking membership, whether temporary or permanent, shall present his request to the Superior General not less than one month before the indicated Oath ceremony.

Chapter III RIGHTS AND OBLIGATIONS CONSEQUENT ON MEMBERSHIP

42. Members shall have a right to decent support and adequate provision for illness and old age. The Society, conscious of the need for mutual concern and support, shall strive to provide adequately for spiritual, physical and psychological well-being of all its members, and this responsibility shall be considered a just claim on the assets of the Society.

43. Permanent Members shall have a right to both active and passive vote in all Society matters except where excluded by the Constitutions. If the conclusion of the election process for major superiors indicates the preference for a candidate precluded by existing ecclesiastical norms, the Superior General shall seek the necessary dispensation from the Holy See prior to his confirmation or appointment.

44. Permanent members shall have a right to submit suggestions for the General Chapter, as individuals or as groups, provided group suggestions are signed by the members supporting them.

45. Members shall have the obligation of practicing evangelical poverty, chastity and obedience in the degree laid down by the Constitutions.

46. Members shall have the obligation of observing the Constitutions with exactness and fidelity as an expression of God's will and a means of personal sanctification.

47. Members who are Bishops, Vicars and Prefects Apostolic (the latter only during their term of office), are withdrawn from the authority of the Superior General of the Society, and are exclusively dependent on the Holy See in the exercise of their ministry.

Chapter IV ASSIGNMENT AND APPOINTMENT

48. Usually members shall be assigned to Regions by the Superior General and his Council; within Regions, members shall be assigned by the Regional Superior and his Council. However, at the request of a Regional Superior and his Council, the Superior General may assign members in and out of a local group within a Region.

49. Members shall be appointed as Society Officers and Regional Superiors by the Superior General with the consent of his Council.

Chapter V DISMISSAL, WITHDRAWAL AND LEAVE OF ABSENCE

50. Members, whether incorporated in the Society with Permanent Oath or with Temporary Oath, may withdraw from the Society only with the authorization of the Superior General with consent of his Council. If he should be a priest or a deacon seeking incardination into a diocese, he must have a Bishop willing to receive him. In case of temporary members, the Superior General, with the consent of his Council, has the power to dispense from the Temporary Oath.

51. Permission for a member in Permanent Oath to transfer to another Society of Apostolic Life is reserved to the Superior General with the consent of his Council; to transfer to an Institute of Consecrated Life, the permission of the Holy See is required (Cf. Canons 744 & 684:5).

52. The Superior General with the consent of his Council can grant a member in Permanent Oath an indult to live outside the Society for a period not exceeding three years. His rights and obligations not suitable for his new condition are suspended; and he remains under the care of the Superior General and his Council. If the member is a cleric, there is required in addition the permission of the Ordinary of the place in which he must dwell, under whose care and dependency he also remains (Cf. Canon 745).

53. For the dismissal of a member the provisions of Canons 694-704 are to be observed with appropriate adaptations being made. Once the decree of dismissal has been confirmed by the Congregation for the Evangelization of Peoples, the dismissed member may not be readmitted to the Society, nor may he claim any compensation for services rendered to the Society or to the missions.

54. Members who are in the process of incardination or transfer to another Institute and those who have obtained leave of absence from Society assignment cease to have active and passive vote in all Society elections.

SECTION B: FORMATION AND EDUCATION OF MEMBERS

REFLECTIONS:

55. Spiritual Formation: It is the experience of Maryknoll missionaries that people of every land and of every tongue are drawn to Christ primarily by example. Today, as always, people hope for, and they have a right to expect, the missionary to give the example of a Christian leader committed to the way of Christ and ready to serve his fellowmen. They respect and accept his cultural traits, but they recognize and reject a missionary who is like "sounding brass" (1 Cor., 13:1).

56. The overriding goal of all training must be a deepening faith in Jesus Christ and a love of humankind that inspires a self-effacing service. Maryknoll's program of Formation and Education aims at preparing him for the day when he must adapt to a new people and a new culture, integrating his personal spiritual life and his active apostolate in one and the same direction, namely Christ (Maryknoll VI General Chapter, 1972, Chronicle Vol. II, p. 116).

57. Formation and Education for Mission: Missionary activity in the strict sense is preaching the Gospel and planting the Church among peoples or groups who do not yet believe in Christ. This activity continues until a Local Church has been established, with its own individual way of life within the Universal Church, and sufficiently endowed with personnel of its own to be independent of the sending churches (Vatican II, Ad Gentes, Nos, 6,19,20,21,22).

58. Training for mission is a specialized preparation to provide the potential missionary with an understanding of his missionary vocation, as an individual and as a member of a community, and to develop in him attitudes, abilities and skills necessary for him in his apostolate. "This formation directs the missionary toward a real adaptation enabling him to fit into the local culture in the way Christ shared His life with the life of the people of His time in order to renew them and perfect them by the leaven of His presence" (Instruction on the Formation of Missioners, May, 1970).

59. The necessary components of a specialized missionary formation are found in the guidelines given in the Decree of Vatican II, Ad Gentes, in the Instruction on the Formation of Missioners, May 1970, and the Acts and Motions of the Maryknoll General Chapter of 1966.

60. Historically, the Maryknoll formation program has given primary emphasis to the pastoral role. To avoid the possibility of limiting the horizons and missionary vision of this apostolic activity, it is important that the Formation Program be shaped according to guidelines given by Vatican II in the Decree, Ad Gentes. At the same time, in view of the rapidly changing circumstances in the world, the Formation Program will have to retain a certain degree of flexibility, to be regulated by the Superior General and his Council with the Mission Regions and the Initial Formation Department.

JURIDICAL NORMS:

61. The Society shall assume responsibility for the missionary formation and education of its members and of those who aspire to membership. This training shall comprise personal integral growth, both human and Christian, as an individual and as a member of the community, as well as the theological, professional and humanistic studies especially adapted to the challenge of missionary work. The Society regards this formation and education as a life-long process.

Chapter I PRELIMINARY PROGRAMS

62. The Society shall appeal to American youth, organize and direct programs to stimulate and develop interest in the universal mission of the Church and the particular work of Maryknoll, and recruit its candidates from them.

63. A program of initial formation for admission to the Society shall be provided for all seeking permanent membership; a program designed primarily to bring the candidate to a deeper knowledge of himself and of the nature and purpose of the Society to which he desires to commit himself, normally terminating with formal membership in the Society by Oath.

64. The admission and dismissal of candidates for Society membership shall belong to the Superior General and his Council, who may delegate this authority to the Board of Admissions, the Director of the Orientation and Initiation Program, the Seminary Rector, or Director of the Brothers' Program.

65. The Program of Orientation and Initiation shall have a Director, and if necessary an Assistant Director, appointed by the Superior General and his Council and the content and duration of the Program shall be as specified in the Society Directory.

Chapter II INITIAL FORMATION PROGRAMS FOR CANDIDATES

66. Candidates for Orders shall attend a theological school of ministry, subject to approval by the Superior General with consent of his Council, which shall be a professional school of preparation for the Catholic priesthood approved by ecclesiastical authorities.

67. The Rector, and his Assistant, shall be named by the Superior General with the consent of his Council. He shall be responsible for the seminarians and is to insure the fulfillment of the personal, academic and pastoral requirements of missionary service, as well as the necessary foundation for ordained ministry, with special care given to supervision of the candidate's personal and spiritual development, according to the special requirements of the missions and the directives of the Holy See and the United States Episcopal Conference.

68. Candidates shall be admitted to Major Orders only when called thereto by the Superior General with consent of his Council, and only after they have taken the Permanent Oath binding them to the Society. The Superior General and other Major Superiors have the faculty to issue dimissorial letters for Orders.

69. Brother candidates shall follow a program of formation, approved by the Superior General with consent of his Council, that addresses itself to the personal, academic and pastoral requirements for missionary service.

70. The Director of the Brothers Formation Program, appointed by the Superior General and his Council, shall be responsible for the program of formation with special care given to the supervision of the Brother candidate's personal and spiritual development.

71. Candidates for Orders and Brother candidates in Temporary Oath shall be given opportunities for cross-cultural experience and training in the mission regions of the Society as circumstances permit.

72. Candidates for Orders and Brother candidates in Temporary Oath shall be assisted by the Society in undertaking additional graduate studies in fields where they have demonstrated special talents and in accord with the needs of the Society.

Chapter III CONTINUING FORMATION/EDUCATION

73. The Society, on both Central and Regional levels, shall make available to all its members programs of continuing formation/ education.

74. On the Regional level, the Society shall provide its members with comprehensive programs of language and acculturation.

PART III
THE ORGANIZATION AND GOVERNMENT OF MARYKNOLL

SECTION A: CENTRAL ADMINISTRATION

REFLECTIONS:

75. Christians seek fellowship with one another for prayer and support and growth in their new life. They seek Christ-centered communities where they can be renewed and be strengthened and grow, and where they can feel His presence in a more intense way. "For wherever two or three are gathered together in my name, there am I in their midst" (Matt. 18:20).

76. The mutual relationship between superiors and the membership is maintained by the reciprocal exchange of service and obedience. This relationship should not be merely a cold, legalistic conformity to norms and canons; rather, this relationship is to be lived out in the reality of life by actual people, and many human virtues are involved; such as: patience, compassion, courtesy, fellowship, sobriety, impartiality, broadmindedness, humor.

JURIDICAL NORMS:

Chapter I
GENERAL GOVERNMENT OF MARYKNOLL

77. Since the Society is an institute of missionary activity of the universal Church, it is subject to the Congregation for the Evangelization of Peoples from which it gets sanction and direction, and ultimately to the Sovereign Pontiff.

78. Within the Society the highest authority resides in the General Chapter, and between General Chapters it is exercised ordinarily either by the Superior General, or by the Superior General and his Council, according to the Constitutions; and within the Regions of the Society it is exercised, with the limits determined by the Constitutions, by Regional Superiors appointed by the Superior General with consent of his Council.

79. Every Society House shall have a Superior and a House Council who shall possess the proper authority to govern according to the Constitutions.

80. Members of the Society are subject to two different jurisdictions: in pastoral matters to that of the diocesan Bishop; in Society matters to that of Society Superiors.

Chapter II
THE GENERAL CHAPTER

81. Every six years the Society shall convene a General Chapter to reexamine the aims, characteristics and means of the Society with a view to renewing or redirecting its energies, and to elect the Society Officers, the Superior General and Assistants General, who together constitute the General Council of the Society between General Chapters.

82. The General Chapter shall exercise the highest governing authority within the Society. However, during the assembly of the General Chapter, the incumbent Superior General and Assistants General shall administer the routine affairs of the Society.

83. At least one year in advance, the Superior General and the Council shall announce the date and place of the next General Chapter, inviting the membership to submit suggestions for the agenda.

84. The members of the General Chapter shall be determined on the basis of representatives with respect to both geographical Regions and membership, and shall be comprised of both ex-officio members and delegates:

- (a) The Superior General, Council Members, Regional Superiors and the Superior of the Retirement Community shall be the only ex-officio members of the Chapter. They have active and passive vote according to both the norms of the Constitutions and those of the universal law of the Church.
- (b) Election of delegates belongs only to members with Permanent Oath. In the case of elected delegates to Chapter, the numerical ratio shall be one delegate for every 20 Regional Members or part thereof, up to a maximum of four elected delegates for a Region. In the case of the Retirement Community, the number of delegates shall be three and shall be the Superior of the Retirement Community and two delegates elected at large from anywhere within the Society.
 - (i) Other groupings of members of the Society are determined by the Superior General and his Council according to the norms of the Society Directory.
- (c) Representatives elected by members in Temporary Oath can intervene in the Chapter, without right of vote, with the authorization of the President of the Chapter, and participate in the discussions, with the exception of those sessions during which elections are held.
- (d) The General Chapter may invite to the Chapter individuals who may be either members of the Society or persons who do not belong to the Society but are knowledgeable in matters under consideration. They are present only in a consultative capacity and cannot be present in the Chapter when matters are treated that concern the internal life of the Society.

85. Representatives elected by members in Temporary Oath or individuals invited by the General Chapter are not members or delegates of the Chapter in the strict sense. They are present in a consultative capacity only.

86. Decisions of the General Chapter, except for the election of the Superior General and Assistants General, shall be taken according to the vote of the majority of the members of the General Chapter who have the right to vote and are present. The binding force of the decisions shall be determined by the General Chapter itself.

87. The incumbent Superior General, prior to the election of Superior General, or in his absence the Vicar General of the Society, shall furnish to each member of the General Chapter a full report in writing of the spiritual and material state of the Society, signed by the Superior General and the members of his Council.

88. The rules of procedure and the order of business shall be determined by the General Chapter itself, within the following provisions:

- (a) The President and Presiding Officer of the General Chapter shall be the incumbent Superior General or, in his absence, the First Assistant. The President shall take an oath of secrecy prescribed for elections, shall sign the report of the election prepared by the Secretary, and shall sign all the official minutes of the General Chapter.
- (b) The Secretary of the General Chapter shall be elected by the members from among themselves by secret ballot. The Secretary shall be responsible for the official minutes of the important transactions of the General Chapter, as well as an accurate and complete report of the elections, all of which shall be signed by the President, the Secretary and two Scrutators, and shall be kept carefully in the archives of the Society.
- (c) Two Scrutators shall be elected by the members of the General Chapter from among themselves by secret ballot, and they shall pledge themselves under oath to fulfill faithfully their office and to keep secret, even afterwards, knowledge as to how individuals voted. They also shall sign the official minutes of the General Chapter, as well as the report of the elections prepared by the Secretary.
- (d) The Steering Committee shall consist of four members elected by and from members of the General Chapter: one from among the Extended Leadership Board and three from among all voting Chapter Members. The Committee will decide which of its members shall preside as Chairman.
- (e) The Committee to Examine the Superior General's Report shall be comprised of three members elected by and from the members of the General Chapter, but the Superior General or any member of his Council may not form part of the Committee. The Committee shall be presided over by its senior member and shall, before the election begins, report the result of its examination to the General Chapter.

89. In the election of the Superior General and Assistants General the electors are free to reach an understanding among themselves with regard to the members to be elected. Each elector, however, shall abstain from seeking votes, either directly or indirectly, for himself or for others.

90. To be elected Superior General, an eligible member must have an absolute majority of all valid votes. If, after the third ballot, no one shall have obtained an absolute majority, there shall be a fourth ballot in which only those two shall be eligible who in the third ballot obtained the largest number of votes and who shall abstain from voting on this ballot. If in this fourth ballot the number of votes is equal for both, lots shall be drawn and the indicated member shall be declared elected by the President. If, on the third ballot, it is necessary to break a tie in order to choose the two members eligible for the fourth, this shall be done according to the procedure outlined above for the fourth ballot.

91. As soon as the Superior General shall have been elected, notification signed by the President of the General Chapter and by the two Scrutators shall be sent to the Cardinal Prefect of the Congregation for the Evangelization of Peoples. The Superior General himself shall announce this in a special circular to each member of the Society. The new Superior General and his Council shall take office one month after the close of Chapter. Meanwhile the out-going Superior General and his Council continue to govern, in force of the Constitutions.

92. The Assistants General shall be elected one by one, using exactly the same procedure as that called for in the election of the Superior General as detailed in Art. 91.

93. A complete record of the business of the General Chapter, together with a report of the actual state of the Society, shall be drawn up under the direction of the Superior General. This report shall be

sent to all members of the Society, or at least to the Superiors of the different Regions or Houses, to be communicated by them to their subjects.

Chapter III

THE SUPERIOR GENERAL AND THE GENERAL COUNCIL

94. Between General Chapters the highest governing authority and responsibility within the Society shall rest with the Superior General, aided by his Assistants General who together with him shall constitute the General Council of the Society.

95. The Superior General and his Assistants General shall be elected by the General Chapter and shall hold office until they are re-elected or retired from office at the next General Chapter.

96. If the Superior General should die, resign or be rendered incapable of fulfilling his office, the Assistants General shall bring the matter to the knowledge of the Congregation for the Evangelization of Peoples. The Vicar General shall succeed him in office and fill out his term until the next General Chapter.

97. If the Vicar General ceases to hold office for any reason, the Superior General with his remaining Assistants General shall first choose a new Assistant General, and then proceed to elect a new Vicar General from among the Assistants General.

98. If an Assistant General should cease to hold office for any reason, the Superior General and his remaining Assistants General acting collegially by secret vote shall choose a new Assistant General.

99. The Superior General and his First Assistant shall be priest members of the Society in Permanent Oath for at least five years.

100. The Superior General, within the limits imposed by these Constitutions, exercises the highest authority and responsibility for the administration of the Society, providing leadership for the development of the Society and its work in accordance with the spirit and directives of the General Chapter, while coordinating the initiative of the members so that the mission response of the Society may be ordered and constructive and the welfare of all members promoted. While subsidiarity should be operative at all levels of Society government, the competency of the Superior General shall extend to whatever is fitting for the execution of his office.

101. The Assistants General shall be members of the Society in Permanent Oath.

102. The Vicar General of the Society shall be that Assistant General who was elected First Assistant by the General Chapter. When the Superior General is absent or temporarily prevented from discharging his office, the Vicar General shall take his place, according to the extent of power the Superior General sees fit to grant him.

103. The Secretary General shall be appointed by the Superior General and his Council to record the minutes of meetings of the General Council which, if approved, are signed by the Superior General and the members who were present. Official documents and communications of the Superior General shall be signed by the Superior General and the Secretary General. The term of office of the Secretary General is at the discretion of the Superior General and the General Council.

104. The Assistants General shall harmoniously aid the Superior General in promoting the good of the Society and the work entrusted to it, exercising authority only as delegates of the Superior General. Besides the cases prescribed in the universal law of the Church, the following matters are those in which they shall have a deliberative vote:

- (a) Admission, dismissal, withdrawal, transfer or leave of absence of candidates and members, whether in Temporary or Permanent Oath, as well as advancement of members to Orders.
- (b) Placement of candidates and assignment of members to Society Regions.
- (c) Approval of the appointment, recall or acceptance of resignation of Society Officers, Regional Superiors and Assistants, Local Superiors, Seminary Rectors and their Councils, Directors and Assistant Directors of Society Departments, Offices and Programs.
- (d) Audit and approval of Society financial statements of income and expenses, assets and liabilities, budget of income and expense.
- (e) Investments, loans, contracts, acquisition or alienation of properties, major construction.
- (f) Erection, modification or suppression of Society Regions, Society Houses and Houses of Education and Formation, as well as the acceptance or cessation of Society missions and mission work commitments.
- (g) Election of an Assistant General when such is necessary outside of a General Chapter.
- (h) Choice of place for holding the General Chapter.
- (i) The formation of a terna for the nomination of a Bishop, Vicar or Prefect Apostolic, when invited to provide such by the Holy See.
- (j) The handling of all grave and extraordinary affairs which require the approval of the Holy See.

105. The Superior General and his Council meet regularly on all important matters whether the voting of the Assistants General is deliberative or merely consultative. The majority of the General Council members shall be present for a valid quorum.

106. The Assistants General shall keep secret the transactions of the General Council, and in a serious case of violation of this secrecy, shall be punished according to the gravity of the fault, not excepting removal from office.

Chapter IV

EXTENDED LEADERSHIP BOARD

107. The Extended Leadership Board (ELB) is an extended General Council, consisting of the members of the General Council, the Regional Superiors, the Superior of the Retirement Community, and when a Brother is not a member of the General Council, a Brother representative, and two additional representatives elected from among the Local Superiors of Asia. It has broad consultative and deliberative responsibility as determined by General Chapters and specified in the Society Directory, its authority, and the manner in which it is exercised, being the same as the General Council in the matters so specified.

Chapter V
SOCIETY DEPARTMENTS, OFFICES AND PROGRAMS

108. Supportive Society Departments, Offices and Programs shall be established as required by the needs of the Society in carrying out its missionary purpose and work, and as required by the needs of the Superior General and his Council in fulfilling their responsibility for administering the spiritual and temporal welfare of the Society. The Director of a Department, Office or Program shall be appointed by the Superior General with the consent of his Council.

SECTION B: REGIONAL ADMINISTRATION

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When He saw the crowds He had compassion for them because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples: 'The harvest is plentiful, but the laborers are few'" (Matt. 9:35-37). "And He called to Him His twelve disciples and gave them authority over unclean spirits to cast them out, and to heal every disease and every infirmity" (Matt. 10:1). "These twelve Jesus sent out....'Preach as you go, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons'..." (Matt. 10:5-8).

REFLECTIONS:

109. The above words are all taken from the great missionary discourse which occurs in Matthew's Gospel. In Matthew 10 we see both Jesus' own ministry and the mission on which He sends His followers. They are to share essentially in the same mission and the same powers that He Himself exercises.

110. The effort to accomplish this purpose in the many activities of foreign mission work is what sanctifies Maryknoll members and makes them grow in holiness. Maryknoll has a particular identity. As the Catholic Foreign Mission Society of America, under the Holy See, it goes out from the Catholic Church in the United States to establish Local Churches and to collaborate with them in missionary activity.

JURIDICAL NORMS:

Chapter I
REGIONS OF MARYKNOLL

111. The Society shall be comprised of Regions normally determined on the basis of geographical, cultural, political, national and ecclesiastical unity of the area in which its members work.

112. The establishment, modification or suppression of Mary-knoll Regions shall be under the authority and responsibility of the Superior General with consent of his Council.

113. Within a Region the missionary activity of the Society shall be harmoniously coordinated with the Local Church by means of a written agreement between the Society and the diocesan Bishop

indicating mutual rights and responsibilities and in accord with the directives of the General Chapter. The diocesan Bishop shall conduct all business relating to the Society with or through the Regional Superior, or the delegated Local Superior, without prejudice to right of recourse to the Superior General.

114. The retired and permanently incapacitated shall be members of the Retirement Community wherein they shall exercise all their voting rights.

Chapter II REGIONAL SUPERIOR AND REGIONAL COUNCIL

115. The Regional Superior shall be a major superior of the Society, whose authority is regulated by the Constitutions, appointed by the Superior General with consent of his Council for a term of three years, after a consultative vote by the members of the Region according to procedures established by the General Chapter. He may be reappointed for a second term but not for a third consecutive term.

116. The Regional Superior and his First Assistant shall be priest members of the Society in Perpetual Oath at least three years.

117. The Regional Superior or delegated Local Superior shall be the official representative of the Society in its relations with the diocesan Bishops and the National Hierarchy, and shall have responsibility for the administration of Society affairs. He shall protect the rights and shall represent the interests of the members in the Region. In accordance with the terms of contracts between the Society and the diocesan Bishops, his function shall be to stimulate and coordinate the mission efforts of the members in the Region and to promote their personal and corporate development. The Regional Superior shall see that Maryknollers fulfill their duty of cooperating with the diocesan Bishop in serving the people of God and building up the Local Church.

118. The Regional Superior shall be aided by at least two Assistants who, together with him, shall constitute the Regional Council. The Region may increase the number of Assistants, but not beyond four.

- (a) The First Assistant, called the Assistant Regional Superior, shall be appointed according to the procedures established by the General Chapter. When the Regional Superior is absent or temporarily prevented from discharging his office, the Assistant Regional Superior shall take his place, according to the extent of power the Regional Superior sees fit to grant him. If the Regional Superior dies, resigns or ceases to hold office, the Assistant Regional Superior shall succeed him in office and fill out the remainder of his three-year term.
- (b) The other Assistants, called Assistants to the Regional Superior, shall be appointed or replaced, according to the procedure established by the General Chapter.

119. The Assistants shall harmoniously aid the Regional Superior in promoting the good of the Region and the work entrusted to it, exercising authority only as delegates of the Regional Superior except in those matters in which a deliberative vote is prescribed by the Constitutions, the Society Directory and the Regional Directory; in all other matters their vote shall be consultative only. They shall have a deliberative vote in the following matters:

- (a) The assignment of members within the Region.
- (b) The presentation to the diocesan Bishop of suitable personnel for offices and other charges.
- (c) The preparation of the Regional Directory.

- (d) The distribution of the funds of the Society or of the Region, and the examination of the reports concerning the use made of these funds.
- (e) The sending of members outside the Region for specialized training in view of service within the Region and for temporary work.
- (f) Any urgent decisions normally reserved to the Superior General with his Council on a grave matter affecting the Society or the life or welfare of its members. A decision made under such circumstances must be ratified by the Superior General and his Council before it becomes permanent.

120. The procedure for the assignment of members from one Department or Office to another within the United States Region is a mandate of the Superior General with the consent of his Council.

121. The Regional Council shall meet on all important matters whether the voting of the Assistants is deliberative or merely consultative.

SECTION C: FINANCIAL ADMINISTRATION

"All the faithful of Christ are invited to strive for the holiness and perfection of their own proper state. Indeed they have an obligation to so strive. Let all men have care that they guide aright their own deepest sentiments of soul. Let neither the use of things of the world, nor attachment to riches, which is against the spirit of evangelical poverty, hinder them in their quest for perfect love" (Vatican II, Constitution on the Church, 42).

REFLECTIONS:

122. Obedience to one's commitment in Maryknoll further implies responsibility and accountability to our benefactors, and demands that we exercise good stewardship in the use of our resources for the mission of the Church. Obviously, this obedience to one's commitment in pursuing the aims of the Society by wise stewardship applies to superiors as well as to subordinates.

123. The material aspect of missionary poverty is important. The Church is above all the Church of the poor, and we are her ministers. We live with many people who are very poor, and we have to ask ourselves how we can meet their needs without trespassing on their human dignity. We cannot forget that Jesus "emptied Himself to assume the condition of a slave" (Ph. 2:7), so that men might become rich "out of His poverty" (2 Cor. 8:9). Imitating Him asks much of us. We should strive for evangelical simplicity in our housing, food, personal possessions and general way of life; always keeping in mind the real demands of charity, health, hospitality and efficiency in our work.

JURIDICAL NORMS:

124. Poverty, in spirit and fact, voluntarily embraced in imitation of Christ shall be observed as both individual and corporate witness of the Society's purpose and a condition for its development.

125. The Society shall aim to form foundations whose income shall be applied to regular operating expenses.

126. The Society shall depend for its sustenance mainly upon voluntary contributions which may be used to meet current expenses or may be invested in movable or immovable properties.

127. The properties of the Society shall be those given to the Society, or acquired directly or indirectly by the Society. Such properties shall be held under a title which insures their possession and use to the Society, ownership being safeguarded before civil law.

APPENDICES

Letter of H.E. Cardinal Gibbons to the American Hierarchy
CARDINAL'S RESIDENCE
408 N. CHARLES STREET
BALTIMORE, MD
March 25, 1911

TO THE MOST REVEREND ARCHBISHOPS
OF THE UNITED STATES:

VENERABLE BRETHREN: At the request of His Excellency, the Apostolic Delegate, I submit to your consideration a plan to establish an American Foreign Missionary Seminary.

That such a Seminary is needed, and urgently, seems daily more evident. The prestige of our country has become widespread; and Protestants, especially in the Far East, are profiting by it, to the positive hindrance of Catholic Missions. I understand that even the educated classes in China, misled by the almost complete absence of American Catholic priests, believe that the Church of Rome has no standing in America.

Conscious that we are still short of priests in many dioceses, I would cite the words of Cardinal Manning referring to the foundation of Mill Hill.

"It is quite true that we have need of men and means at home; and it is BECAUSE we have need of more men and more means, by a great deal, than we as yet possess, that I am convinced we ought to send both men and means abroad...If we desire to find the surest way to multiply immensely our own material means for works at home, it is by not limiting the expansion of Charity and by not paralyzing the zeal of self-denial."

The experience of the Church certainly bears out His Eminence's conclusion. Today it is said that little Holland supplies the foreign missions most generously, and that, as a result, vocations are more than sufficient for the home-land. Many priests and nuns from Holland are attached to dioceses in England and America.

The priests of the United States number more than 17,000, but I am informed that there are hardly sixteen on the foreign missions. This fact recalls a warning which the late Cardinal Vaughan gave in a kindly and brotherly letter addressed to me twenty-two years ago, urging us American Catholics not to delay participation in foreign mission, LEST OUR OWN FAITH SHOULD SUFFER.

We have made some progress since then. The older religious orders have sent out a few men; and several European congregations, through branches in this country, are beginning to increase the number of apostolic workers. The two chief foreign-mission-aid societies--that of the Lyons Society for the Propagation of the Faith especially--have also taken a stronger hold on the faithful. Substantial proof has been given at the centers of these organizations that there are many Catholics, priests and laics, throughout the country who are anxious to cooperate in foreign mission effort.

Yet, we must confess that, as a Catholic body, we have only begun, while our Protestant fellow countrymen, fewer and weaker than we, have passed the century mark in a foreign mission work and are

represented today in the heathen world by some thousands of missionaries who are backed by yearly contributions running up into the millions.

A Seminary, such as that contemplated, if established with the good will of the entire American Hierarchy, can hardly fail to draw, emphatically, the attention of American Catholics to the cry that comes from one thousand million souls who as yet have not heard Christ's message. "It is time," to use the words of the Apostolic Delegate, "that the American Church should begin to move in this direction."

With pleasure, therefore, acting on His Excellency's request, I submit the following outline of the plan, secured after conference with those immediately interested:

1. It is proposed to establish an American Foreign Mission Seminary for the training of secular priests.
2. This Seminary, like those of Paris, London (Mill Hill), Milan, et al., would be necessarily independent of any diocese, and directly under Propaganda, which would control its status, rules, etc., and apportion its fields of labor.
3. It would be national in its character, organized and sustained by priests of the United States, guided, of course, by the best traditions of similar institutions abroad. It would appeal to young men reared in this country.
4. For financial support, it is already assured of a sum sufficient to begin humbly; and of a yearly income, from certain well-established sources, netting several thousand dollars, for running expenses. A few burses also have been promised, more burses practically guaranteed, and there is good ground to hope that a number of others may be secured.
5. It is proposed to begin the work on a small scale, near some established house of Catholic philosophy and theology. It would seek its PERMANENT home well removed from the heart of city life, gradually securing its own professors, and developing an exclusively apostolic atmosphere. No definite location is suggested, although preference has been expressed by the organizers for a center reasonably convenient to the more populous Catholic zones, and, if possible, not too far removed from those states in which a knowledge of foreign missions has already been cultivated.
6. It is expected that apostolic schools will be needed to serve later as feeders to the Seminary.

7. Two priests are immediately concerned in this undertaking, to which they are willing to devote their lives: Rev. James Anthony Walsh, of Boston, and Rev. Thomas Frederick Price, of North Carolina. Father Walsh is a priest of the Boston Archdiocese. He was ordained in 1892, and the late Reverend Archbishop Williams appointed him, more than eight years ago, Diocesan director for the Propagation of the Faith. Under his Grace, Archbishop O'Connell, Father Walsh has been confirmed in this position, which he still holds. He also directs the Catholic Foreign Mission Bureau, editing THE FIELD AFAR and issuing other publications bearing on the subject of foreign mission. Father Price has spent twenty-five years in difficult mission work. He is the Superior of the Apostolate of Secular Priests of North Carolina and Editor of the magazine TRUTH.

8. His Excellency, the Apostolic Delegate, has advised that these two priests, having secured the encouragement of the Hierarchy, shall, with the permission of their Bishops, visit without delay, the most important foreign mission seminaries, and apply in person to Rome for the authorization necessary to start. Returned with proper credentials, they would aim to carry out, with the approval of the individual Bishops, the following plan:

- (a) To secure spiritual aid, asking prayers and Communion from seminaries, religious houses of men and women, institutions, etc., etc.

- (b) To spread a knowledge of the missions, by means of conferences and illustrated talks, and by an output of mission literature.
- (c) To seek material support, chiefly by increasing the subscription list of THE FIELD AFAR, which has already a wide circle of interested and generous readers among the clergy and laity.

It is my purpose to ask the Most Reverend Archbishops at our next meeting:

- (1) If they will commend the proposed idea.
- (2) In the event of their favorable consideration, if they will fix, or at least suggest, one or more desirable locations from which a choice might be made, both for a provisional and for a permanent Seminary.

I would therefore ask the Most Reverend Archbishops to discuss with their suffragans this proposed schema, that the views and suggestions of all the Bishops of the country may be obtained and a common understanding arrived at, and our common desire and the united commendation of the Hierarchy be made known to Rome and to the Catholic body of the United States.

Faithfully yours in Christ,
J. CARD. GIBBONS

Feast of the Annunciation, 1911

MINUTES OF THE MEETING OF THE ARCHBISHOPS, 1911

THE annual meeting of the Archbishops of the United States was held at the Catholic University, Washington, D.C., Thursday, April 27, 1911, at 10:00 A.M.

FOREIGN MISSION COLLEGE

This resolution was presented to the assembled prelates, and passed unanimously, as follows:

"We heartily approve the establishment of an American Seminary for the Foreign Missions as outlined in the letter sent by His Eminence Cardinal Gibbons to the Archbishops.

"We warmly commend to the Holy Father the two priests mentioned as organizers of this Seminary, and we instruct them to proceed to Rome without delay, for the purpose of securing all necessary authorization and direction from the Propaganda for the proposed work."

COMMENDATION OF POPE PIUS X

DILECTIS filiis Sacerdotibus Thomae Price and Jacobo Antonio Walsh ob grande opus intentis erigendi in America Seminarium pro exteris missionibus, gratulantes ex animo et fausta quaeque ac salutaria a Domino adprecantes; necnon dilectis pariter benefactoribus, qui ad hoc opus perficiendum eos adjuvabunt, grati et benevolentis animi testem, Apostolicam Benedictionem peramanter impertimus.

Ex Aedibus Vaticanis die 30, Junii, 1911

Pius P.P. X

LETTER OF COMMENDATION FOR THE CATHOLIC
FOREIGN MISSION SEMINARY OF AMERICA
issued by the

Most Reverend Archbishops of the United States, in council assembled, April 27, 1912

To our Right Reverend Brethren in the Episcopate, to the Reverend Clergy, and to the Catholic Laity of the United States:

We commend to your special patronage our newly established Foreign Mission Seminary and its Reverend Directors, James A. Walsh and Thomas F. Price, who are preparing to receive their first students the coming fall.

This Seminary, which will be known as the Catholic Foreign Mission Seminary of America, is designed to meet a need of the Church universal: the preparation of Catholic American priests to labor among the heathen, who, it is well to recall, number yet more than two-thirds of the human race.

The new work is a national one. The present Directors, authorized last spring by the American Hierarchy, received later, at Rome, the most cordial approbation of our Holy Father, and have since established their center at Hawthorne, N.Y.

The time is undoubtedly ripe for this movement and the opportunity should be seized without delay. Political changes in heathen countries, especially in the Far East; interference with the sources of supply in France; the emergence of our own country from a missionary status; and the admitted prosperity of the American Church as a whole--these are all strong reasons compelling not only our attention but our practical interest.

Nor will the Church at home suffer in consequence of this movement.

We need more priests here, but "the arm of God is not shortened," and we believe that the sacrifice of self-exiled American youth will arouse extra vocations for our own country.

We believe that this Seminary will be a distinct help to our clergy and laity, keeping before us all the sublime ideal of the apostolate. In any age when material comforts are fast running towards luxury, it is well to strike this note of whole-hearted immolation for Christ and for souls.

Other countries, not so well off as we, are already far ahead of us in this work for the heathen.

Holland, small as she is, counts within her borders some twenty foreign mission houses; Belgium has long been well supplied; Germany is forming an ever-increasing, and even now considerable, army of missionaries; and the Catholics of England, though few, are already provided with a national seminary for foreign missions. France, crippled as she is, is struggling to keep up her generous supply.

We urge, then, and with insistence, that a whole-hearted cooperation be given to the priests who are zealously striving to set on foot what is bound to be, with God's help, a most important spiritual enterprise--one that cannot fail to bring upon the Church in this country many needed graces from Him who came to save all.

(Signed) JAMES CARD. GIBBONS