

CONSTITUTIONS AND RULES
of the
Companions of the Cross

30 JAN 2020

A Word from Our Founder

Before Jesus returned to the Father, after his triumph over sin and death, he threw out the Gospel challenge to his followers: “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.” (Matt 28:19)

On the day of Pentecost, 3000 responded to the saving message when Peter preached it. In the beginning the Church grew quickly.

It has always been God’s intention, as I read it, that the Church grow, at least steadily, if not in spectacular fashion.

He has, and always has had, a variety of strategies to promote the advancement of the Gospel. He raises up great saints and mystics. He calls both men and women into communities of contemplative prayer. He initiates strong apostolates to challenge the current social order. He calls all the baptized into their proper positions. And, most of all, he inspires powerful ministries of evangelization which have the potential to draw multitudes of people into fervent commitment to him, to the Church, and to the Gospel, and he plants within them the burning fire of the Holy Spirit which transforms them and opens them up to being called into service.

As we know, too, he also gives vision to new communities to engage in the active work of the Kingdom. The Companions of the Cross is one of these.

Although finding our roots and home in the Archdiocese of Ottawa, the Companions of the Cross believe the vision the Lord has given them is something he wants them to share with the wider Church.

Finding our strength in the brotherhood that community affords us, we have a profound devotion to the Cross of our Lord Jesus Christ and the power and wisdom that flows from it. We surrender to the Lord, individually and personally, daily, in and through his Holy Mother. Our essential mission is to evangelize in the many apostolic works that we do, whether they be in parishes, other more specialized works, or with the poor and alienated. In our life together we try to live simply, detached from material things. Our prayer and ministry is, at times, characterized as being ‘charismatic’ and ‘Eucharistic’ in both style and focus. We are committed to cooperating with the bishops of the dioceses we are in, as well as always seeking to think according to the mind of the Church.

It is our fond and prayerful hope that the Companions of the Cross can play even a small part in the renewal of the Church as surely desired by the Lord and enunciated clearly at the outset of the Second Vatican Council by His Holiness, Pope John XXIII: “Send upon the Church again, O Lord, as at the beginning, the fullness of your Holy Spirit—a new Pentecost for our day.” And just as the entire assemblage of bishops responded “Amen”, so do we.

Come, Holy Spirit!

Our Roots

The Companions of the Cross trace their roots back to January of 1984 when four men began to meet on a weekly basis. The group comprised a priest, Fr. Robert Bedard, a seminarian, and two others who were planning to enter the seminary that September.

Initially, the primary purpose of the group was to provide mutual spiritual support. Nothing further was foreseen. Over the course of the next year, however, as the men remained faithful to their weekly gathering, a sense began to develop that God had additional plans.

As of May 1985, it seemed clear that they were to become a distinct community of priests. By this time, a vision for ministry had crystallized to the point that they felt they had a fairly good idea of what they were to say “yes” to.

The foundation of their ‘vision’ can be delineated as participation in the renewal of the Church through an effective evangelization founded on looking to the Cross—the power and wisdom of God. Concretely this entails: (1) trusting in the Lord and giving him permission to move as he pleases; seeking his wisdom, his ‘now’ word, and waiting upon it, with proper discernment, not making any major moves without it; (2) profound openness to the Holy Spirit, the power of God, and the various ministry gifts through which the Church is empowered; a strong conviction that God desires to touch and inflame the lives of all his people; (3) the renewal of the Church through the renewal of the person. Personal conversion, discipleship, empowerment, and ‘calling forth’ of individuals to ministry comprise the chief strategy for renewal. Social and institutional changes will flow more easily from a renewed people. Personal conversion is the necessary first step.

The components of this vision included: a fully Catholic spirituality imbued with an evangelical heart and Pentecostal fire; surrender to the Lordship of Jesus; adoration of the Blessed Sacrament; ministry gifts of the Holy Spirit; evangelization; consecration to Jesus through Mary; fidelity to the Magisterium; simplicity of lifestyle; some form of community; concern for the poor; ministry and hospitality to priests and seminarians.

The founder’s project was, in response to God’s call and initiative, to establish a community of priests to address their human and spiritual needs, and especially to provide for mutual support, in a common life and ministry, and thus to fulfil the intentions as formulated above.

In January 1988, after having reviewed the proposed statutes, Archbishop J. A. Plourde of Ottawa granted the Companions of the Cross recognition as a public clerical association of the faithful according to the norms of canons 302, 312 and following.

In June 1994, the Most Reverend Marcel Gervais, Archbishop, and diocesan officials met with the Companions of the Cross. There being sufficient evidence of a distinct charism, the Archbishop of Ottawa agreed to have the Companions move towards becoming a Society of Apostolic Life. After having received the nihil obstat from the Holy See, such status was granted on May 2, 2003.

Biblical quotations are from the New Jerusalem Bible and the Revised Standard Version.

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part one

IDENTITY

We are preaching a crucified Christ: ... a Christ who is both the power of God and the wisdom of God.

1 Corinthians 1:23-24

From the day of Pentecost the Church has recognized that her primary function, entrusted to her by her founder, was to reveal Jesus Christ and his gospel to those who did not know him.

Paul VI, *Evangelii nuntiandi* (8 DEC 1975), n. 51.

We must organize for justice. We must labour for peace. We must lobby for life. We must reach out and serve all those in need—the hungry, the lonely, the alienated, the sick, the imprisoned, the abandoned, the despairing, the addicted. The list is long. But, while all these are imperative to our mission from the Lord, one ministry stands first, head and shoulders above the rest: evangelization.

Fr. Bob Bedard, *Evangelization: A Challenge for the Catholic Church*.

Part I: IDENTITY

Introduction

Nature and Basic Purpose

C1 The Companions of the Cross is a clerical Society of Apostolic Life of diocesan right, founded in 1985 by the Rev. Robert Bedard of the Archdiocese of Ottawa.

C2 Comprising priests and candidates for the priesthood, the Society was canonically erected by the Most Reverend Marcel Gervais, Archbishop of Ottawa, on the second day of May, 2003.

C3 As Companions we strive by our life and ministry to exalt the Cross of Our Lord Jesus Christ and to proclaim Christ Crucified, who is God's power and wisdom (cf. 1 Cor 1:23-24).

C4 We participate in the ongoing renewal of the Church through a dynamic evangelization according to the spirit of our founder.

C5 We commit ourselves by a promise to the Society to live according to these Constitutions and Rules and to further its mission.

Companions

Community Living

C6 As Companions, we are called to embrace the common life. Community living is central to our vocation.

C7 We base ourselves on the model of Jesus and his disciples who lived together, ministered together, and supported one another.

C8 St. Paul teaches that while not all members of the Church have the same talents, together they can count on God to provide all the gifts needed for ministry (cf. Rom 12:4-8; 1 Cor 12:4-30). We are convinced that our ministry in the Church is made more fruitful by the fact that we live and work together.

C9 We live the common life in order to affirm, support, and challenge one another.

Local Communities

C10 The fundamental expression of our community life is the local community, which consists of members in permanent and temporary commitment who are not living in a house of formation.

C11 Local communities are the living cells of the Society. Every member has the right and duty to belong to a local community and to participate in its life and mission.

R11.1 A local community ordinarily consists of a minimum of four members, and a maximum of eight, under a local superior.

C12 As a brotherhood that desires to grow in the Lord, our life together consists principally in the day-to-day caring for one another and the fulfilling of our apostolic mission.

Commitment to Local Community

R12.1 As part of a local community, every member commits himself to the daily building up of his brothers by service, self-sacrifice, and mutual respect.

Necessity of Local Community

R12.2 We make every effort to avoid living away from a local community. Any temporary absence, for exceptional reasons, must be approved in advance by the local superior.

Local Community Activities

R12.3 In support of unity, every local community minimally holds meetings at least every quarter, in order to discuss openly both the personal and ministerial concerns of its members.

R12.4 Every local community engages in regular common prayer during the week, which includes the Liturgy of the Hours. Our times of common prayer will often include individual simultaneous vocal praise, and a time of discerning and sharing the Lord's word. In offering a sacrifice of praise to God, members are encouraged to express themselves freely and spontaneously, in openness to the Holy Spirit's leading.

R12.5 Every local community normally shares a set number of meals each week.

R12.6 Every local community is strongly encouraged to share a regular extended social time, on a monthly basis, if possible.

R12.7 All members who are in close proximity are to meet on a regular basis for prayer, teaching, discussion, and fellowship.

Hospitality to Priests and Seminarians

R12.8 The community is to be committed to hospitality, as far as its capabilities allow, providing a warm welcome and ministry to priests and seminarians.

Accountability

C13 Members of the community are accountable to one another. While respecting the privacy of every member, they call one another in love to their particular and mutual responsibilities.

R13.1 The members will typically notify their superior when an absence from a household event is anticipated, and will check in with him after an unanticipated absence. Likewise, in a spirit of respect for the local community, the superior shall endeavor to inform the members of his absences.

R13.2 If a member misses a community gathering or is late for it without permission, he should offer an apology at the next available opportunity.

C14 We are committed to affirming and fostering every member's unique qualities and gifts, while also respecting differences among individuals, so that the overall good and unity of the community is maintained.

Share Group

R14.1 Every member participates in a small share group.

R14.2 Every share group meets at least twice a month. This is a forum where members offer one another moral and spiritual support through personal sharing, listening and prayer with each individual.

R14.3 Matters mentioned in a share group are to be held in confidence, with due account

for the prescriptions of canon 220.

Commitment to Relationships

C15 Difficulties in relationships between community members are worked out in an open, honest and supportive climate. We are aware that the tendency to avoid relational difficulties rather than face and sincerely work at resolving them is an ever-present temptation that can undermine the love and unity we are committed to fostering.

R15.1 Concretely we are committed to the model of reconciliation given in Lev 19:17 and affirmed by Jesus in Matt 18:15-16. Essentially, this means that out of love and respect for one another we seek first to solve difficulties in relationships in a personal and direct manner. All forms of detraction and gossip are to be scrupulously avoided.

Lifestyle

C16 Mindful of the life advocated by the Gospel, we are called to live a simple lifestyle. We believe that the Church must take a prophetic stand in the midst of a culture almost totally secular in its goals and in a world so unhappily divided between the rich and the poor.

Apart from the obligations which derive from our proper law, the priests of our Society are bound by the common obligations of clerics, unless the nature of things or the context indicates otherwise.

Members are capable, in accordance with our proper law, of acquiring, possessing, administering, and disposing of temporal goods, but whatever comes to them in view of the Society is acquired for the Society.

R16.1 While acknowledging legitimate personal differences and the need for a healthy diversity in the use and ownership of goods, every member of the community strives to live a life unencumbered by a concern for the goods of the world. Always fostering a practice of detachment, he freely chooses to be a good steward of his material possessions and to grow in generosity.

R16.2 As Saint Ignatius teaches, “we ought to use [created things] to the extent that they help us toward our end, and free ourselves from them to the extent that they hinder us from it” (*Spiritual Exercises*, [23]).

R16.3 Members of the community, although not having assumed poverty as a public promise, are to follow a simple way of life and to avoid anything which could have an air of vanity (cf. *C.I.C.*, can. 282, § 1), and are encouraged to embrace poverty voluntarily in order to follow Christ more closely (cf. Vatican II, *Presbyterorum ordinis*, 17). In all aspects of life members are to eliminate any kind of affectation and luxury (cf. *ibid.*, 17; *Directory on the Ministry and Life of Priests*, 67).

R16.4 Members strive to arrange community houses and their personal rooms in such a way that even the poor feel welcome visiting them. In their lifestyle choices, members are conscious of the need not to compromise their witness to the Gospel.

R16.5 We strive to maintain our households and personal rooms in a reasonably neat and orderly fashion.

R16.6 Every definitively incorporated member is to have made a last will and testament, and is to provide the Secretary General with an up-to-date copy.

Contractual Agreement for Members

R16.7 Upon definitive incorporation into the community, members enter into a

contractual agreement with the community.

R16.8 A certain percentage of every member's income and of significant gifts, as well as revenue from personal patrimony, will be given over to the community.

R16.9 The amount of this contribution is determined by the General Superior, with the consent of his Council, every three years, based upon guidelines set by the assembly, after consultation with the community. In special cases, arrangements shall be made with the General Superior.

R16.10 The community provides every member with retirement security and health benefits.

Clerical Dress

R16.11 We wear the community cross as a symbol of who we are.

R16.12 Ordinarily, in ministry situations, ordained members of the community wear clerical dress, preferably black, with Roman collar, to identify themselves clearly as priests and as a sign of respect and reverence for their office and consecration in the Church. When appropriate, members are also encouraged to wear it in other public situations.

R16.13 The General Superior, with the consent of his Council, and in consultation with the Director of Formation, will establish a dress code for non-ordained applicants and members in temporary commitment.

Personal Health

R16.14 The Companions of the Cross believe that the human body is dignified and needs to be maintained. Every member makes his best effort to be vigilant in the fostering of a healthy lifestyle regarding diet, exercise, sleep, and recreation.

of the Cross

The Cross

C17 The arms of Jesus stretch out from the Cross, the sign and instrument of our salvation. Through the Cross, Jesus, and we with him, triumph over all that oppresses the human spirit, especially personal sin. Strengthened and nourished by the cross, we rejoice.

C18 The Cross is not to be taken as a source of grief alone. We wish to put to death the old man so that the new man may live—Jesus Christ in us.

C19 We see the Cross as a sign of contradiction to the values and principles of the world.

C20 We embrace the Cross as the symbol of Christ Crucified, who is the power and wisdom of God (cf. 1 Cor 1:23-24).

God's Power and Wisdom

C21 The Companions of the Cross seek to live in total reliance on God's power and God's wisdom.

C22 We are aware of our limitations. We acknowledge the words of Jesus: "Apart from me you can do nothing" (John 15:5). We identify easily with St. Paul when he refers to himself and his fellow believers as "weak" (cf. 1 Cor 1:27). Yet, it is precisely through humbling ourselves and embracing the Cross that God will draw near to us and carry out his plans through us, even if they are vast. We readily reaffirm the words of the archangel Gabriel to Mary: "For with God

nothing will be impossible” (Luke 1:37).

C23 It is God’s power that we need. As we surrender our lives and everything we do to him, give him full permission to do with us as he wills, make ourselves completely available to him, and are committed totally to his purposes, we clear the way for him to accomplish his will.

C24 When the Gospel is authentically proclaimed, we should often expect to see confirming signs and wonders (cf. Acts 4:29-30) to give convicting power to the word, which will serve to accomplish God’s will including that deepest of all his desires—the conversion of the human heart.

C25 God’s general wisdom is mediated to us by the entire Church. Therefore, we are determined to think with the Church and to be loyal to the Magisterium.

C26 God’s particular wisdom guides his people, both as individuals and as a body of believers, and is communicated to those who seek it, provided they have the intention of carrying it out before they know what it is. Saint Paul writes to the Colossians: “[We] have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding” (1:9). We rely on the wisdom of God.

R26.1 We desire to be directed by God’s will for us. We will seek it relentlessly, and be committed to making no major moves without first discerning God’s will for us, even if this involves extensive periods of waiting on him (cf. Ps 37:7).

The Lordship of Jesus

C27 Jesus Christ is Lord! Christ crucified has been exalted by the Father to be Lord of all Creation. In response, every member is to declare himself personally under the total Lordship of Jesus Christ, and to live out this commitment in conscious daily submission to him as Saviour and Lord.

Mary

C28 Near the cross stands Mary, the Lord’s mother and our mother. We wish to venerate and honour the Blessed Virgin Mary as Queen, and to imitate her as the model of Christian discipleship.

C29 True devotion to Mary ultimately leads us to glorify Jesus Christ and the Father in the Holy Spirit. It should be expressed in approved exterior practices as well as one’s interior disposition.

R29.1 As a sign of our interior union with Mary, we make a public consecration to Jesus through Mary at our annual community retreat.

R29.2 Members seek to practise and encourage true devotion to Mary, the Mother of God and the Mother of priests, especially through individual and communal prayer of the Rosary.

R29.3 Where and when possible, members are encouraged to celebrate the optional Marian memorials in the General Roman Calendar as well as the memorial of the Blessed Virgin Mary on Saturday, both in the Liturgy of the Hours and in the Eucharistic Liturgy.

Spiritual Life

C30 The Companions of the Cross are to be men of unremitting prayer and total dependence on God. Our life of prayer includes a firm commitment to times of communion with God, both as individuals and as a community.

Private Prayer

C31 Every member spends an extended time in private prayer each day. This time will

include meditation, as well as seeking and discerning the direction of the Lord for his life.

R31.1 Members are encouraged to keep a private spiritual journal, to assist them in discovering and remembering the ways in which God is working in their lives.

Private Yearly Retreat

C32 Every member makes a retreat for one week each year in order to pray and reflect upon his life and vocation.

Sacrament of Reconciliation

C33 Every member is encouraged to make frequent use of the Sacrament of Reconciliation.

Spiritual Direction

C34 Every member has a spiritual director with whom he is to meet and consult regularly. His director can be chosen from within or outside the community.

Fasting

C35 As a way of uniting themselves to the sacrifice of Christ on the Cross, members are encouraged to fast every Friday, as their health and circumstances allow.

Communal Yearly Retreat

C36 The community gathers as a whole once a year for some days of teaching, discussion, reflection, prayer, and companionship.

Anointing of the Sick

C37 The local community takes special care to see to it that the Sacrament of the Anointing of the Sick is administered to the sick and elderly members of the Society.

for the Church, in the World

The Cross and Our Ministry

C38 From the side of Christ, as he slept the sleep of death upon the Cross, there flowed blood and water, which is the wondrous sacrament of the whole Church. We are determined to pick up our cross daily and follow the Lord, uniting ourselves to the Passion of Christ and to his work of redemption.

C39 The Cross is a victory over the forces of evil. It is the inspiration and rallying point of the Companions of the Cross. We look to it as the sure sign of hope for the world, the prelude to the resurrection.

C40 By a divine act of the love of God, human history has been redeemed through Christ crucified. And so, every member of the Companions of the Cross willingly embraces the Cross, for his own salvation and that of the world.

Evangelization

C41 We are called to participate in the ongoing renewal of the Church, having evangelization as our fundamental priority.

C42 The works that we do are varied, but they are always coloured with the proclamation of the kerygma. We evangelize continually. We believe that, when the proclamation of the Gospel is made clearly, and the hearer responds positively to the person of Jesus Christ, the Holy Spirit moves to change and transform the person from within.

Mission of the Society

C43 Reflecting on the goodness of creation, the dignity of the human person, and the needs of the Church, we are called by God to be involved in many and varied apostolates. Our Mission is limited only by our desire to maintain community life and our faithfulness to the ministry of evangelization.

Parish Ministry

C44 It is in the local parish community that most people experience the Church. We consider this environment to be one of the primary places for our ministry.

C45 As parish priests we work for the building up and renewal of the local Church in harmony with its bishop, clergy, religious, and laity.

Specialized Ministry

C46 We also engage ourselves in other specific works such as teaching, preaching, spiritual direction, chaplaincy, missions, retreats, and workshops.

The Poor

C47 The cry of the poor must not be ignored. The Companions of the Cross desire to minister to them, including those in the inner core of our cities: the desperate, those in bondage, the addicted, the abused, the hungry, the homeless, the lonely, the isolated, the alienated, the abandoned, the underemployed, the runaways, the street people.

C48 While conscious of our own poverty and brokenness, we are ready to answer the call to minister to these blessed ones with whom Christ identifies.

C49 While helping to alleviate their material needs, we wish to bring them, through the

Church, to Jesus Christ and, thus, to a peace that the world cannot give.

The Alienated

C50 Jesus instructed his disciples to go to the lost sheep of the House of Israel (cf. Matt 10:6). In our day, many Catholics, especially the youth, are alienated from the Church. The Companions of the Cross desire to be involved in the Church's efforts to redress this situation.

Means of Achieving Our Mission

C51 The Companions of the Cross realize that the situation of our world is constantly changing. We are committed to discerning contemporary realities and providing authentic pastoral solutions.

C52 We desire to be faithful to the wisdom of the Church throughout the ages, and, at the same time, to embrace the freedom of the Spirit in living out our mission.

The Holy Spirit

R52.1 We believe that "the miracle of Pentecost should continue in history," (Pope Paul VI, 17 October 1974) and, hence, we desire to be completely and fully empowered by the Father through the Holy Spirit, and to receive all the spiritual gifts, or 'charisms', that he may wish to bestow on us, including the Corinthian gifts (cf. 1 Cor 12:8-10).

R52.2 The community makes no claim to any special spiritual endowment, and we realize that these charisms are not ends in themselves. Rather, they are given for the common good (cf. 1 Cor 12:7). In this light, we desire the greater gifts (cf. 1 Cor 12:31), the greatest of which is love.

The Eucharist

R52.3 The sacrifice of the Cross is perpetuated in the celebration of the Eucharist. We desire to be at the service of dynamic and more fruitful celebrations of the Sacred Liturgy by helping the people of God to enter more whole-heartedly into this act of worship of Christ to his Father in the power of the Holy Spirit. We celebrate the Eucharist daily when possible.

R52.4 As one way of remaining better connected to the mystery of Christ that the Eucharistic Liturgy makes present, we encourage adoration of the Blessed Sacrament.

R52.5 We also encourage times of communal prayer with exposition of the Blessed Sacrament.

Lay Involvement

R52.6 We desire to be united with lay people in fulfilling the mission of the Church. We wish to affirm the importance of their baptismal call and to promote their gifts for the apostolate.

part two

MEMBERSHIP

It is by your love for one another, that everyone will recognise you as my disciples.

John 13:35

All must be reminded that fraternal communion, as such, is already an apostolate; in other words, it contributes directly to the work of evangelization.
SC Institutes of Consecrated Life and Societies of Apostolic Life, *Fraternal Life in Community* (2 FEB 1994), n. 54.

Love is a decision, a decision that God blesses.

Fr. Bob Bedard, *Companions of the Cross*.

Part II: MEMBERSHIP

Formation

General Principles

C53 The Companions of the Cross are committed to a formation that is adapted to the purpose and character of the society. We direct our formation efforts to fostering holiness and the two essential aspects of our vocation: community life and priestly ministry.

C54 We recognize that formation begins prior to a man's arrival in the Society, that his initial formation with the Society is of a special character, and that formation is an ongoing part of every member's life.

C54 The Companions of the Cross believe that formation is primarily a work of the Holy Spirit and of the individual whom they wish to assist.

C56 Our formation is to be as integral as possible: spiritual, pastoral, human, intellectual, systematic, and personalized (cf. Congregation for the Clergy, *Directory on the Ministry and Life of Priests* [1994], n. 74).

C57 We foster vocations respectful of the individual's freedom, because "there cannot be vocations unless they be free; that is, unless they be spontaneous offerings of oneself, conscious, generous and total" (John Paul II, *Shepherds After My Own Heart* [1992], n. 36).

C58 The General Superior, with the consent of his Council, and in consultation with the Director of Formation, admits a man to each stage of the formation process (applicancy, temporary commitment, permanent commitment), as well as annually invites individuals to continue their applicancy, and invites members to renew their temporary commitment upon its expiration.

The Director of Formation

C59 Every member, in his own capacity, promotes Society formation. In order to facilitate this, the General Superior, with the consent of his Council, appoints a Director of Formation who is accountable to the General Superior.

C60 The Director of formation is to be a man of prudent judgement, discernment, and prayer. He is to have a deep knowledge and love of the community's charism and the ability to communicate it.

R60.1 The Director of Formation is a priest in permanent commitment; he is appointed for a period of three years, renewable.

R60.2 The Director of Formation is responsible for developing and implementing the formation programme, which requires the approval of the General Superior, with the consent of his Council, before being implemented. He is also responsible for those who are in the stages of initial formation.

R60.3 The General Superior, with the consent of his Council, and in consultation with the Director of Formation, appoints members in permanent commitment to assist the Director of Formation, according to the norms of the formation programme.

The Director of Admissions

R60.4 The Director of Admissions is responsible for fostering new vocations to the

community. His role includes the promotion of the community to potential members, the nurturing of these potential vocations through regular contact with them, and the recommendation of those men who wish to apply to the Society.

R60.5 The General Superior, with the consent of his Council, appoints a member in permanent commitment as Director of Admissions.

Pre-applicant

C61 A pre-applicant is one who is becoming acquainted with the Society in order to begin discerning his joining. He may participate in those meetings of the Society to which he is invited by the General Superior, the Director of Admissions, or a local superior.

R61.1 The period of pre-applicancy consists of a minimum of three months of regular contact with the Director of Admissions, who is responsible for recommending the pre-applicant to the Director of Formation for applicancy.

Initial Formation

C62 Initial formation is that time in which a man, wishing to join the Society, is welcomed into, introduced to, and grows in the community's life and ministry.

C63 After the period of pre-applicancy, the stages of initial formation are applicancy and membership in temporary commitment.

C64 The individual after the period of pre-applicancy lives in the house to which he is assigned, in writing, by the General Superior, in consultation with the Director of Formation.

Applicant

C65 The stage of applicancy is a unique time in the process of joining the Society. During this period the individual learns about the Companions of the Cross and begins more serious discernment with the Society concerning his vocation.

C66 The period of applicancy normally consists of twenty months, consecutive or not, of which twelve months are required for validity, as determined by the Director of Formation, in consultation with the applicant. However, if a priest has been an associate of the Society for several years and has had regular contact with the community, the General Superior, with the consent of his Council, may reduce his period of applicancy to twelve months.

The provisions of canons 644-645 shall be followed when admitting priests into the Society.

C67 Before a man is accepted as an applicant, the Director of Admissions shall verify whether there are any impediments to his becoming a priest or member of a society of apostolic life. He shall also determine the applicant's suitability to pursue formation for life in the Companions of the Cross and priestly ministry as a member of the Society.

The following are invalidly admitted to the period of applicancy:

1) One who has not yet completed the seventeenth year of age; 2) a spouse while the marriage lasts; 3) one who is currently bound by a sacred bond to some Institute of Consecrated Life, or is incorporated in some Society of Apostolic Life, without prejudice to can. 684; 4) one who enters the Society through force, fear or deceit, or whom the Superior accepts under the same influence; 5) one who has concealed his incorporation in an Institute or Consecrated Life, or Society of Apostolic Life.

Before candidates are admitted to the period of applicancy they must produce proof of baptism and confirmation, and of their free status.

Member in Temporary Commitment

C68 Upon becoming a member in temporary commitment, a man enters the Society in a more definitive manner. During this stage, he continues to deepen his commitment to the Society and confirm his own vocational discernment.

C69 A member in temporary commitment is bound to live according to the Constitutions and Rules of the Society.

C70 A member in temporary commitment engages in all aspects of the formation programme, and ordinarily also in full pursuit of formation for the ministerial priesthood.

The formation of those who are being prepared for sacred Orders is governed by the universal law of the Church and our own programme of studies, approved by the General Superior, with the consent of his Council.

C71 The period of temporary commitment lasts a minimum of three years with a maximum of eight years. In certain exceptional cases, however, the General Superior, with the consent of his Council, and with the recommendation of the Director of Formation, may reduce the minimum to two years.

C72 The General Superior, with the consent of his Council, and upon recommendation by the Director of Formation, invites members in temporary commitment to renew their commitment each year, in the context of a Eucharistic celebration. The commitment is for a period of one year at a time.

R72.1 The annual temporary commitment is to be understood as extending until the date of the subsequent renewal of the annual temporary commitment. At the discretion of the General Superior with the consent of his Council, the date may be anticipated, but not by more than four months.

C73 The following form of promise is to be used in making temporary commitments: "I, _____ (n), relying upon the grace of God, the intercession of the Blessed Virgin Mary and the support of my brothers, freely promise before you, _____ (n) (*General Superior or his delegate*), to follow the Constitutions and Rules of the Companions of the Cross, for the period of one year, for the greater glory of Christ and his Holy Cross."

Member in Permanent Commitment

C74 Upon entering into permanent commitment to the Society, a member is bound by the obligations, and enjoys all of the rights and privileges afforded to him in the Constitutions and Rules.

R74.1 A member makes his permanent commitment to the Society in the context of a solemn Eucharistic celebration before he is ordained to the diaconate.

C75 Upon ordination to the diaconate, a member is incardinated into the Society.

R75.1 A member in temporary commitment who has been ordained before his arrival to the Society, and thus retains incardination elsewhere, ordinarily becomes incardinated into the Society upon entering into permanent commitment. However, for exceptional reasons, the General Superior, with the consent of his Council, may allow him to retain his original incardination.

C76 The following form of promise is to be used in making permanent commitments: "I, _____ (n), relying upon the grace of God, the intercession of the Blessed Virgin Mary and the support of my brothers, freely promise before you, _____ (n) (*General Superior or his delegate*), to follow the Constitutions and Rules of the Companions of the Cross, for the rest of my life, for the greater glory of Christ and his Holy Cross."

Members called to Episcopal Ministry

C77 Members in permanent commitment may be asked by the Holy Father to serve as bishops. We embrace the opportunity to be of service to the wider Church in this manner, while at the same time acknowledging the difficulty this poses to the chosen brother in terms of support. Although they are no longer under the canonical governance of the community, we recognize that our fraternal bond remains.

R77.1 Bishops chosen from our members and residing in the area of one of our local communities will be invited to live in one of our community households. However, if this proves unmanageable, the Society will examine other ways to support the bishops in the areas of shared ministry and community life.

R77.2 The Society will consult with a bishop chosen from among our members, and assigned to an area not proximate to our local communities, on how best to support him in the areas of shared ministry and community life. Recognizing that circumstances may preclude us from establishing a local community around him, we shall nonetheless strive to provide support. This may include inviting one of our members in permanent commitment to reside with the bishop and support him in his ministry.

Ongoing Formation

C78 At every age and in all conditions of life, members in permanent commitment strive to apply themselves to their ongoing formation.

C79 The General Superior, in consultation with his Council and the Director of Formation, is to ensure the ongoing formation of all Society members. Associates of the Society

C80 An associate of the Companions of the Cross, although not a member of the Society, is any ordained man who desires to embrace, within his own particular circumstances, the spirituality of the Society, and has been lawfully recognized as such.

R80.1 The General Superior, with the consent of his Council, enrolls those wishing to be associates. The privilege of associate status can be removed by the General Superior, with the consent of his Council, at any time if he deems the associate's behaviour to be incompatible with the ideals of the Society.

R80.2 Associates may attend certain Society functions, upon invitation by the General Superior or a local superior.

Separation

General Principles

C81 We recognize that separation from the Society can, at times, be difficult and painful for all parties involved. All disengagements from the Society are met with a spirit of charity, understanding, and prayer.

C82 Anyone who leaves the Society or who is lawfully dismissed from it can claim no compensation for services rendered or for future considerations. However, in equity, the Society will assist him in making a transition to a new form of life.

C83 In decisions concerning the separation of members from the Society, the General Superior, with the consent of his Council, is the competent authority, in accordance with the Constitutions and Rules.

Departure

C84 An applicant is free to sever ties with the Society at any moment. The General Superior, in consultation with his Council and the Director of Formation, can at any time ask him to leave.

C85 A member in temporary commitment wishing to depart from the Society should leave at the end of the period of his commitment, unless otherwise permitted by the General Superior, with the consent of his Council.

C86 A member in permanent commitment who, after discernment and prayer, desires release from his promise, is to submit the matter to the attention of the General Superior and his Council, who shall arrange for further discernment and prayer. If the member still seeks departure from the Society and has found an Ordinary willing to accept him, the General Superior, with the consent of his Council, may grant the indult of departure. In the case of a transfer to another Society of Apostolic Life or to an Institute of Consecrated Life, the provisions of can. 744 shall be observed.

Permission of Absence

C87 In particular situations, a member in permanent commitment may, in writing, request a leave of absence from the Society. If it is deemed to be in the best interest of the member or the Society, the General Superior, with the consent of his Council, is to grant such permission in writing for a period not exceeding three years. If, after this leave of absence, the member is unable to reintegrate into the Society, then the formal departure process is to be considered.

R87.1 A member in this situation remains under the care of the General Superior or his delegate but lacks active and passive voice. The consent of the Ordinary of the place where he must reside is also required, and the member remains under the care of the Ordinary and dependent upon him, according to the norm of can. 745. If a permission of absence is to be extended for a serious reason, the matter will be referred to the Society's Ordinary, the Archbishop of Ottawa, who can grant the extension.

Non-Renewal

C88 A member in temporary commitment may for just reasons be excluded from the renewal of temporary commitment in the Society, or from making permanent commitment, if the General Superior, after consulting his Council and the Director of Formation, deems that it would not be in the best interest of either the member or the Society for that person to continue membership. This action would result in separation from the Society at the expiry of the time of commitment.

R88.1 When a member in temporary commitment is excluded from the renewal of commitment or from making permanent commitment or has been refused dimissorials by the diocesan bishop, the other requirements of law being observed, the General Superior, or the Director of Formation, shall encourage the member and assist him in making a transition to a new state in life.

Dismissal

C89 In the dismissal of members in permanent commitment, the requirements of the Code of Canon Law shall be observed. Likewise, particular care shall be given to safeguarding the rights of the individual, as well as the life and character of the Society.

C90 A member in permanent commitment who has been threatened with dismissal may request that suitable due process procedures be invoked within the Society before the decision is finalized.

R90.1 The General Superior, with the consent of his Council, creates and implements the policy that allows for due process in the case of threatened dismissal of a member in permanent commitment. This policy shall provide for a process that includes formal mediation.

part three

GOVERNANCE

Anyone who wants to become great among you
must be your servant, and anyone who wants
to be first among you must be slave to all.

Mark 10:43-44

When we lose ourselves for our brothers
and sisters, then we find ourselves.

SC Institutes of Consecrated Life and Societies of
Apostolic Life, *Fraternal Life in Community* (2 FEB 1994), n. 24.

As the Companions of the Cross, we have to be ready
to sacrifice ourselves in the cause of unity. Whatever
the cost, we have to be willing to pay it.

Fr. Bob Bedard, *Companions of the Cross*.

Part III: GOVERNANCE

Spirit and Style

C91 Trusting in the Holy Spirit to guide our elections and appointments, and in a spirit of faith and love, we look upon the will of God as being mediated by our superiors.

R91.1 The exercise of the ministry of authority is to be animated by a spirit of service, as Christ came with the authority of the Father in order to serve and not to be served (cf. Matt 20:28).

R91.2 The leadership of the Society, in fulfilling its mandate from the community, is to listen to the members of the Society and to the movements of the Holy Spirit, and to employ sound discernment principles in making its decisions.

R91.3 As much as possible, members who will be directly affected by decisions made by the government should be consulted prior to the implementation of the decision.

R91.4 The entire Society shall be consulted periodically; the form and the precise frequency of such consultation shall be determined by the General Superior, with the consent of his Council.

Organizational Structure in the Society

C92 The Society has two distinct levels of organization: general and local.

C93 The general level consists of the General Assembly and General Administration (the General Superior, his Council, the Secretary General, and the Treasurer General).

C94 The local level of government consists of the local superior, his council, and the local treasurer.

C95 Members are ordinarily part of a local community. The members of local communities, those assigned to houses of formation, and those who, for exceptional reasons, are temporarily outside any local community, together make up the Society.

C96 Members who, for exceptional reasons, are temporarily outside any local community, come directly under the authority of the General Superior or a superior appointed by him.

C97 In light of the fact that we exercise our ministry within the hierarchical communion of the Church, we will respect, trust, and collaborate with the diocesan bishop in our service to the local Church in which we are ministering.

C98 We are subject to the diocesan Bishop in matters concerning public worship, the care of souls, and other works of the apostolate, with due regard to canons 679–683.

The Laws Governing the Society

C99 The Society recognizes three levels of internal legislation: Constitutions, Rules, and Policies.

C100 The Constitutions are approved by the General Assembly, and are ratified by the Archbishop of Ottawa.

The authentic interpretation of the Constitutions is reserved to the Archbishop of Ottawa. The General Superior, with the consent of his Council, may give a practical interpretation whenever it is necessary.

R100.1 At least a two-thirds majority of the General Assembly is required for the modification or authentic interpretation of an article of the Constitutions, along with the approval of the Archbishop of Ottawa.

C101 The Rules of the Society are determined by the General Assembly.

R101.1 At least a two-thirds majority of the General Assembly is required for the approval or modification of the Rules. Any change in existing Rules which is approved by the Assembly is effective immediately.

C102 The Policies of the Society are determined by the General Superior, with the consent of his Council. Policies may be applicable to all or certain parts of the Society. They concern such matters as community life, formation, financial administration, and general administration.

C103 We agree to obey the orders of all legitimate superiors in matters pertaining directly or indirectly to the Constitutions and Rules.

C104 The General Superior may dispense local communities and individuals from disciplinary prescriptions of the Constitutions and Rules for an indefinite or limited period. Superiors of local communities may occasionally dispense the local community and individuals under their jurisdiction. Nevertheless, no superior can dispense from constitutive laws, especially those which pertain to the structures and government of the Society, unless an exception is expressly stated.

C105 We provide for a process of conciliation followed, if necessary, by a process of mediation in regard to recourse against an order from the General Superior.

C106 We provide for a process of conciliation followed, if necessary, by referral to the General Superior in regard to recourse against an order from a local superior.

R106.1 The General Superior, with the consent of his Council, establishes the policies for the above-mentioned processes of recourse.

General Government in the Society

C107 The role of the General Government is to foster the good of the Society, its unity and its charism, to protect the rights of the Society and its members, and to promote an ongoing evaluation of its fidelity to its charism and mission.

The General Assembly

C108 The General Assembly is the highest authority within the Society while it is in session.

C109 The General Assembly is a collegial body, formed up of the following members:

- a) **members by right** : 1) the General Superior; 2) the Coordinators; and the following individuals, if they are not already Coordinators: 3) the Secretary General, who acts as Secretary of the Assembly; 4) the Treasurer General; 5) the Director of Admissions; and 6) the Director of Formation.
- b) **elected members**: A number of members in permanent commitment elected as Delegates by secret vote, according to the norms given in the Rules. The number of Delegates should exceed that of the members by right.

The principal function of the General Assembly is: a) to protect the spiritual patrimony of the Society; b) to foster appropriate renewal in accord with that spiritual patrimony; c) to elect the General Superior and his Coordinators; d) to deal with matters of greater importance; e) to issue norms which all are bound to obey.

C110 The General Superior convokes the General Assembly every six years and presides over it.

C111 For serious reasons, and in consultation with his Council, the General Superior may convoke an extraordinary General Assembly. In such a case, however, the Assembly considers only the matters for which it was convoked and normally holds no elections.

R111.1 The General Superior, in consultation with his Council, fixes the place and opening date of the Assembly. The date of a regular Assembly may be anticipated or postponed, but not beyond six months.

R111.2 The Secretary General of the Society also serves as secretary of the General Assembly and carefully records its proceedings which are kept in the community archives. He oversees the publication of any documents related to the Assembly.

R111.3 The General Superior submits to the General Assembly a report on the situation of the Society, while the Treasurer General presents another report on its financial state; the report of the Treasurer General should be previously approved by the same General Superior, with the consent of his Council.

C112 The General Assembly elects the General Superior and the Coordinators by separate ballots. The Archbishop of Ottawa or his delegate presides over the election of the General Superior.

C113 Voting is by secret ballot, with each member having one vote.

R111.1 In all votes and elections held in the General Assembly, the required majority shall be based on the number of valid votes cast.

C114 On the first three ballots, a two-thirds majority vote is required to elect the General Superior and each Coordinator. On the fourth and subsequent ballots, an absolute majority suffices.

There shall be a maximum of five ballots in the election of the General Superior, and a maximum of four ballots in the election of the Coordinators; if the final ballot results in a tie vote, there shall be an additional run-off ballot in which the two candidates receiving the highest number of votes are the only eligible candidates. They do not vote on this ballot. If more than two candidates received an equal number of votes on this final ballot, the names of the two who are senior by perpetual commitment shall be retained. If, on the run-off ballot, there is a tie, the senior by perpetual commitment is elected.

C115 If the newly elected General Superior accepts the office, the President of the election declares him canonically elected. From this moment on, the newly-elected General Superior assumes his office and presides over the rest of the General Assembly.

Once the General Superior accepts his election, he is bound to make a profession of faith, according to the formula approved by the Holy See.

R115.1 The General Assembly may make further specifications regarding this voting procedure in its rules of order.

The General Superior (Moderator)

C116 The General Superior is to be a man of integrity, virtue, prayer, prudent judgement, discernment, and fairness.

C117 The General Superior leads the community in following its proper statutes, in listening to the Lord, and in discerning the direction in which the community is to proceed. He faithfully serves the community by exemplifying the society's charism.

C118 The General Superior must be a priest who has been in permanent commitment for at least five years.

C119 The General Superior may be reelected for a second term, but not for a third consecutive one. In counting the number of consecutive terms served, serving more than half the length of a term shall count as serving a term.

C120 The General Superior's authority extends to all local communities and works of the Society, as well as to all its members.

C121 It pertains to the General Superior or his delegate to receive members' temporary or permanent commitments.

C122 The General Superior or his delegate is responsible for official visitations, both ordinary and extraordinary. The aim of this visitation is to support and encourage the members, evaluate the situation, and identify challenges and anomalies. A special visitation can pertain to works of the Society, specific categories of members, or to particular situations that have to be addressed.

R122.1 An ordinary visitation of each local community shall be conducted at least biannually.

C123 Should the office of General Superior become vacant, or should the General Superior become permanently unable to exercise his office, the Assistant General Superior assumes his duties until the next General Assembly. In these circumstances, the Assistant General Superior, in consultation with his Council, must convoke a General Assembly to be held within six months for the purpose of electing a General Superior and a new General Council.

C124 If a General Superior resigns when a General Assembly is not in session, the resignation is submitted to the Archbishop of Ottawa.

C125 The determination that a General Superior is so disabled that he must be replaced is made by his Council, acting collegially; their findings must be submitted to the Archbishop of Ottawa for verification.

The Assistant General Superior

C126 The General Superior, with the consent of his Council, appoints one of the Coordinators as Assistant General Superior, within one year of the General Assembly at which they are elected. When the General Superior is absent or hindered from exercising his office, or when the post becomes vacant, he is replaced by the Assistant General Superior. When replacing the General Superior temporarily, the Assistant General Superior has the same powers as the General Superior for the management of ordinary matters and for business which cannot be delayed. He will exercise his authority in keeping with the decisions and known policies of the General Superior, whom he shall keep informed.

C127 Should the office of Assistant General Superior become vacant, or should the Assistant General Superior complete the term of a General Superior who is deceased, has resigned or is permanently unable to exercise his office, a new Assistant General Superior, or a Pro-Assistant General Superior is appointed for the unexpired term. The appointment is made by the General Superior or Assistant General Superior, as the case may be, with the consent of his Council.

C128 If the General Superior and Assistant General Superior are both absent or hindered from exercising their office, the Coordinator who is senior by permanent commitment will replace them as Pro-Assistant General Superior.

The General Council

C129 The Coordinators assist the General Superior in the government and administration of the Society. As a group, together with the General Superior, they represent the Society. They remain in office until the election of their successors.

R129.1 The Coordinators are four in number.

R129.2 A Coordinator may be reelected for a second term, but not for a third consecutive term. In counting the number of consecutive terms served, serving more than half the length of a term shall count as serving a term.

R129.3 A Coordinator must be a clerical member who has been in permanent commitment for at least three years.

R129.4 When they are to meet to give their consent to the General Superior as his Council, a quorum of the Coordinators is required. The consent of a majority of the Coordinators present and voting is required for a proposal to pass.

R129.5 For a reasonable cause, the General Superior and his Council may meet by teleconferencing or electronic or other communications facility permitting all participants to communicate adequately with one another during the meeting. A person participating in the meeting by any such means shall be deemed to have been present at the meeting. If a meeting requires a vote which is secret, the vote is valid only if a communications facility that can provide for such secrecy is utilized. The General Superior and his Council shall endeavor to meet in person whenever possible and at least once a year.

R129.6 Should the number of Coordinators be permanently reduced to less than three, the General Superior shall arrange for new elections throughout the Society to complete the number of Coordinators. The newly elected Coordinators serve only for the remainder of the current term of the Council. They are eligible for subsequent election at the General Assembly according to the provisions of R129.2.

C130 If the General Superior, after hearing the Coordinator and with the consent of his Council, considers it opportune to remove him from his office, he must present in writing his motives to the Archbishop of Ottawa and follow his instructions.

A Coordinator may, for serious reasons, ask for resignation from his office. The General Superior, with the consent of his Council, may accept his resignation.

C131 The General Superior, with the consent of his Council, appoints the General Officers (Secretary General and Treasurer General).

C132 A General Officer's term of office corresponds to that of the General Council under whose administration he was appointed. When a new Council takes office, he remains in charge until confirmed in office or replaced by a new appointment; in either case this action is taken within one year.

R132.1 A General Officer must be a clerical member who has been in permanent commitment for at least one year.

C133 If the General Superior, after hearing the General Officer and with the consent of his Council, retains it opportune to remove him from his office, he must present in writing his motives to the Archbishop of Ottawa and follow his instructions.

A General Officer may, for serious reasons, ask for resignation from his office. If the General Superior, with the consent of his Council, accepts his resignation, he shall appoint another one, also with the consent of his Council.

C134 A local community is erected by the General Superior, with the consent of his Council, provided the written consent of the diocesan bishop has been obtained. Provided that the diocesan bishop has been consulted beforehand, the General Superior, with the consent of his Council, may decide to suppress a local community.

C135 After hearing the party concerned, the General Superior, in consultation with his Council, can remove a local superior before his term is expired. The same applies to a superior over those who, for exceptional reasons, are temporarily residing outside any local community.

C136 After hearing the party concerned, the General Superior, in consultation with his Council, can remove a local treasurer before his term is expired.

C137 The General Superior, with the consent of his Council, has the power to both erect and suppress houses of formation.

C138 The General Superior, in consultation with his Council, appoints the superior of a house of formation for a three year term; likewise he may remove the superior of a house of formation before his term is expired.

R138.1 The superior of a house of formation must be a clerical member who has been in permanent commitment for at least one year.

C139 The General Superior, in consultation with his Council, assigns members to houses of formation, local communities, and, unless otherwise provided, to apostolates.

The General Officers

The Secretary General

C140 The Secretary General serves as secretary and notary of the Society and of the General Superior and his Council. Helping to prepare dossiers for the meetings, he also makes certain that official documents of the Society as well as acts of the General Superior and his Council are properly preserved and, if need be, communicated to the parties concerned. The Secretary General may be chosen from among the Coordinators.

The Treasurer General

C141 The Treasurer General, under the direction of the General Superior, administers the common property and possessions of the Society. He conducts the ordinary business of the Society, prepares the annual budget, and makes periodic reports. He receives an annual report from each local community. He submits an annual report to the General Superior and his Council, and to the Archbishop of Ottawa. The Treasurer General may be chosen from among

the Coordinators.

R141.1 The Treasurer General presents to the General Superior for his approval at least one member of the Society who is a priest in permanent commitment, as well as two advisors from outside the Society to assist him in his duties. Together they form the General Finance Committee.

The Advocate

R141.2 After the election of the General Superior and his Council, the General Assembly elects the Advocate. The Advocate must be a priest who has been in permanent commitment for at least five years. He may not be the General Superior or a Coordinator. He is elected by a simple majority.

R141.3 The role of the Advocate is to advocate for any applicant or member in temporary or permanent commitment or group of such who feel that their rights within the particular law of the Society have not been respected.

Local Government in the Society

The Local Superior

C142 The local superior oversees, monitors, and facilitates the smooth functioning of the local community. He is to give particular concern to maintaining fraternal harmony.

C143 The members in both permanent and temporary commitment in a given local community elect their local superior, subject to ratification by the General Superior.

R143.1 Such an election ordinarily takes place every three years, renewable.

R143.2 A local superior must be a clerical member who has been in permanent commitment for at least one year.

R143.3 Voting is by secret ballot, with each person having one vote.

An absolute majority suffices and is based on the number of valid votes cast.

There shall be a maximum of three ballots.

If no one is elected by the third ballot, there shall be a run-off ballot in which the two candidates who received the highest number of votes on the third ballot are the only eligible candidates. They do not vote on this final ballot. If more than two candidates received an equal number of votes on the third ballot, the names of the two who are senior by perpetual commitment shall be retained. If on the run-off ballot, there is a tie, the senior by perpetual commitment is elected. In case of ties in senior commitment, the eldest is elected.

R143.4 Once the local superior accepts his election, he is bound to make a profession of faith, according to the formula approved by the Holy See.

The Local Council

C144 Local community policies are determined by the local superior, acting collegially with the local council. These policies pertain to the organization of the local community and the health and well-being of its members.

C145 In houses of at least eight members in permanent commitment, there should be a local Council formed up of the Superior and at least two Councillors, elected by the community. The first appointed Councillor is also the local Vice-Superior.

R145.1 Voting is by secret ballot.
An absolute majority suffices and is based on the number of valid votes cast.
There shall be a maximum of three ballots.

In smaller communities, the local Council is formed up of all the members in permanent commitment.

The Local Treasurer

C146 The local superior appoints a member in permanent commitment as local treasurer, to whom financial administration is entrusted. The treasurer is accountable to the local superior. His term of office coincides with that of the local superior. He submits an annual report to the local superior and Treasurer General.

R146.1 Subject to the approval of the local superior, the local treasurer appoints at least two advisors to assist him in his duties. Together they form the local finance committee.

The Administration of Temporal Goods

C147 All members are to have an attitude of charity, justice, simplicity, detachment, concern for corporate witness, and trust in the providence of God regarding temporal goods.

C148 Local communities, as well as the Society as such, have the right to acquire, retain, administer, and alienate property, taking into consideration the universal law of the Church, our proper law, and the civil law of each region. In the case of local communities, however, this right is limited; the limits are fixed by the General Superior, with the consent of his Council.

C149 The financial competency of local superiors and their councils is set by the General Superior, with the consent of his Council.

R149.1 For acts of extraordinary administration, the permission of the General Superior, with the consent of his Council, is required.

R149.2 The General Superior, with the consent of his Council, is responsible for establishing a policy which lists acts considered to be of extraordinary administration.

R149.3 For the validity of alienation and any other transaction in which the patrimonial condition of the Society can be adversely affected, there is required the written permission of the General Superior with the consent of his Council as well as the prior written consent of the Archbishop of Ottawa. If, moreover, it concerns a transaction which exceeds the highest amount defined for a given region by the Holy See, or items given to the Church in virtue of a vow, or items of precious art or of historical value, the permission of the Holy See is also required.

R149.4 In bookkeeping as well as in bank accounts, there must be a clear distinction between the funds and property belonging to a parish, diocese, or other organization, and those belonging to the Society.

C150 Every member shall be financially responsible for his own welfare except for those items explicitly mentioned in the Constitutions and Rules.

C151 No one shall be permitted to become a member in permanent commitment if he has extraordinary personal debts, unless otherwise determined by the General Superior.

C152 Should the Society be suppressed or otherwise dissolved, saving acquired rights or intentions of donors, its remaining temporal goods are to be assigned to the Archdiocese of Ottawa for use in promoting ministries to the poor and ministries of evangelization, with special consideration to such ministries in Third World countries.

The Call to Fidelity

C153 We are bound together as brothers in a bond of charity in the service of the Church. These constitutions and rules express and facilitate our charism. Although these norms do not bind under the pain of sin, each of us is called to live them generously, in faithfulness to the heritage we have received from our spiritual father, Reverend Robert Bedard.

C154 *Accipimus Crucem! Deo Gratias!*