





COMPANY OF SAINT URSULA  
Secular Institute of Saint Angela Merici

## **CONSTITUTIONS**

Company of Saint Ursula  
Secular Institute of Saint Angela Merici  
Federation

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Congregation  
For Institutes of Consecrated Life  
and Societies of Apostolic Life

Prot. n. I.s. 4189/93

**DECREE**

The Holy Spirit, true author of the fruitfulness of the life of the Church, has raised up in her the charism of secular consecration, which, in the course of centuries, has gathered persons desirous of consecrating themselves totally to God with the profession of the Evangelical Councils lived in the world, without any exterior sign of their vocation, in order to be yeast and ferment of holiness from within.

Forerunner of this vocation, officially recognized by the Church in 1947, is the "**Company of Saint Ursula**" founded by Saint Angela Merici at Brescia on November 25, 1535, approved by the diocesan Ordinary on August 8, 1536, and confirmed by Pope Paul III, with the Papal Bull "Regimini Universalis Ecclesiae", of June 9, 1544.

All the Daughters of Saint Angela Merici go back to this initial Company, especially the secular Ursulines, organized in many diocesan Companies who, united in a federation, were recognized as one Secular Institute in federated form of pontifical right with the Decree "Vetustum et Praeclarum Institutum" of May 25, 1958, which approved its Constitutions for seven years.

Subsequently, in 1967, the Apostolic See approved "ad experimentum" the new Constitutions, and in 1977, the text still in effect.

After the publication of the new Code of Canon Law, the Secular Institute "**Company of Saint Ursula**" undertook specific studies, consulted experts, solicited Federated Companies and their members to deepen their own charism and their own traditions and especially begged the Lord's favor, certain of the words of Saint Angela: *"Jesus Christ will never abandon this Company as long as the world lasts,"* for the purpose of arriving at a new constitutional text which, attentive to the present historical context and always open to the future, would reflect its beginnings and traditions.



Therefore, after careful examination, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, with the present Decree,

**approves**

the new text of the Constitutions of the "**Company of Saint Ursula**", **Secular Institute of Saint Angela Merici**, according to the example preserved in its Archives, and wishes that these will offer to all the consecrated members of the Institute a path of holiness for a more effective witness in the Church and in the world.

Given at Rome, August 8, 1994.



CHAPTER ONE  
**CALLED BY GRACE  
TO SERVE THE LORD TOGETHER**

***OUR INSTITUTE***

**1.1.** Saint Angela Merici gave the name "Company of Saint Ursula"<sup>1</sup> to the institution of consecrated virgins in the world, which she founded at Brescia on November 25, 1535.

**1.2.** The "Company of Saint Ursula",<sup>2</sup> was approved by the diocesan Ordinary on August 8, 1536, and by Paul III on June 9, 1544, with the Papal Bull "Regimini Universalis Ecclesiae"; it spread over the centuries in Italy and in the world with the rise of many Companies.

**1.3.** On May 25, 1958, recognizing the needs for communion and collaboration of the Companies, the Holy See constituted and approved their Federation

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<sup>1</sup>St. Angela Merici, *Rule*, Prologue

<sup>2</sup> St. Angela Merici, *Rule*, Prologue

as a feminine secular institute of pontifical right  
with diocesan and interdiocesan organization.

**1.4.** In the Federation, each Company  
keeps its own autonomy in government:  
that of formation, organization, and economy.

Each Company, according to its own traditions,  
maintains a special bond  
with the bishop of the diocese  
in which it has its headquarters.

**1.5.** In the life of the Foundress,  
in the Rule, the Memoirs and the Testament,  
inserted into the current historical context  
by the present Constitutions,  
we find the fundamental guide of our life  
and the way for carrying out the purpose of the Institute:  
striving for the perfection of charity;  
honoring Jesus Christ;  
serving God and His Reign;  
and collaborating in the salvation of the world.

## ***OUR FOUNDRESS***

**2.1.** The Foundress, Saint Angela Merici,  
docile to the Spirit,  
welcomed the mystery of Christ,  
sent by the Father into the world

to share the history and life of humanity,  
in order to reveal in the Paschal Mystery  
his total dedication to the Father for humanity and  
in order to bring to fulfillment the design of salvation.

She lived this mystery  
in the common and ordinary conditions  
of human existence,  
united in a spousal stance  
to the Son of God, her "Lover."<sup>3</sup>

**2.2.** In obedience to the Spirit,  
she brought about, for God's glory,  
the flowering, in an entirely new institution,  
of that admirable form of life  
that our Savior lived,  
and with Him, our Lady, the Apostles, the Virgins  
and many Christians of the early Church.

**2.3.** With joy and gratitude, we, her daughters,  
welcome the charism  
which the Holy Spirit continually renews  
in fidelity to its origins and the expectations of the Church.

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<sup>3</sup>St. Angela Merici, *Memoirs*, 5th Memoir, 9th Memoir

## *OUR CHARISM*

**3.1.** Participants through faith and baptism  
in the paschal mystery of Christ  
within the new people of God which is the Church,  
we are called  
to be "true and unsullied spouses"<sup>4</sup> of the Son of God,  
to be separated from the "shadows"<sup>5</sup> of the world  
and to be joined together  
to "serve"<sup>6</sup> the Reign of God as seculars.

**3.2.** In the Company we will respond freely  
and with a joyful spirit to the call;  
and with docility we will let ourselves be led by the Spirit  
in the following of Christ,  
obedient, chaste and poor,  
so that our being may assume the form  
of faith, hope and charity.

**3.3.** Our life as consecrated seculars  
will have its center of unity in Christ Jesus,  
who restored the covenant with the Father,  
and revealed his unreserved love  
for every human being.

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<sup>4</sup>St. Angela Merici, *Rule*, Prologue

<sup>5</sup>St. Angela Merici, *Rule*, Prologue

<sup>6</sup>St. Angela Merici, *Rule*, Prologue

**3.4. Walking faithfully**  
in this form of life,  
we will participate actively in the coming of the Reign,  
giving our contribution by:  
carrying the renewing strength of the Gospel  
into the environments where God has called us;  
discerning the plan of God for history;  
orienting daily events in the light of things above;  
being workers for peace and harmony everywhere.

### ***OUR STYLE OF LIFE***

**4.1. Our spiritual journey**  
is expressed in a continuous tension toward Christ.  
United to Him, source of true wisdom,  
we try to bring about in our life  
that admirable integration of action and contemplation  
which was found in our Mother and in our early members:

"being in the world, sharing in the active life,  
they enjoy the contemplative life,  
and in an admirable way,  
join action to contemplation;  
the height of contemplation does not deter action,

nor does activity hinder  
a taste for heavenly things."<sup>7</sup>

**4.2.** The Holy Spirit, who is always at work in us,  
will make us capable of silence, wonder and wisdom  
like Anna, daughter of Phanuel<sup>8</sup>,  
and will give us the strength and zeal of Judith<sup>9</sup>.

With the Spirit's help our life will be  
one of commitment to being witnesses  
of charity, faith and hope in the heart of the world;  
of responsibility for a wise discernment  
of lights and shadows  
present in the human person and in history;  
of "instruction and edification"<sup>10</sup> for all  
through our daily actions  
which rise from a heart molded by the Gospel;  
of sharing in order to create  
structures of fraternity and solidarity  
capable of helping others' freedom  
to be opened to the future of God.

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<sup>7</sup>cf. Gabriele Cozzano, *Response to those [who] argue for enclosure for the Virgins of Saint Ursula*, ms 1540-46, [50v-51r]. Querinian Library, Brescia

<sup>8</sup>St. Angela Merici, *Rule*, Of Prayer

<sup>9</sup> St. Angela Merici, *Rule*, Prologue

<sup>10</sup>St. Angela Merici, *Rule*, Of Virginit



**4.3. With a filial spirit**  
we will share in the missionary dynamism of the Church,  
wholly bent on evangelization;  
we will commit ourselves to making our contribution  
as consecrated lay women in the life of the diocese,  
and to praying intensely so that God  
"will not abandon His Church,  
but will want to reform Her  
according to His pleasure"<sup>11</sup>.

**4.4 In the Company,**  
we want to seek, build and safeguard  
the spirit of unity and communion,  
unmistakable signs  
of the authenticity of our communion with God.

Thus we will have the certainty  
of being on the "way that is good and pleasing to God"<sup>12</sup>  
and we will manifest to the world  
that we are disciples of the Lord.

In sharing among our sisters in Christ,  
we will find help  
in order to live according to the Spirit  
in our personal, social and ecclesial life,  
and support for overcoming the trials  
of our earthly pilgrimage.

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<sup>11</sup>St. Angela Merici, *Memoirs*, 7th Memoir

<sup>12</sup>St. Angela Merici, *Testament* 10th Legacy



## CHAPTER TWO

### THOSE WHO ARE CALLED

#### *INITIAL JOURNEY*

**5.1.** The Company who accepts a woman who feels called to follow Christ Jesus according to the charism of St. Angela Merici, proposes to her a time of initial trial after a period of vocational orientation.

This time will have to permit the candidate to verify the authenticity of her vocation, to study in depth the identity of secular consecration, to know the spirit of our Foundress, and to experience the form of life that she outlined.

**5.2.** Admission to the period of initial trial is the responsibility of the Directress of the Company, with the consent of her Council, after having heard the opinion of those who helped the candidate during the period of vocational orientation.

**5.3.** The candidate who demonstrates that she is entering joyously and freely

and has the requirements for leading the life proper to the Company will be admitted.

The candidate must be 18 years of age,  
not be bound by matrimonial vows  
and not be incorporated in another institute of consecrated life  
or a society of apostolic life.

**5.4.** The period of initial trial  
will last for two years.

A possible reduction of the time,  
by not more than two months,  
can be granted for just reasons  
by the Directress of the Company.

The trial period can be lengthened  
by not more than two years  
upon request of the candidate  
or by decision of the Directress;  
in both cases, with the consent of the Council  
and after consultation with the formation guide.

**5.5.** The candidate, during the initial trial,  
will be accompanied  
by the formation guide,  
who will accompany her with witness,  
counsel, prayer,  
and proposal of adequate formative experiences;

and she will help her to enter  
into a constructive dialog with the Directress.

The candidate  
will be supported by the members of the Company  
through prayer, friendship and dialog,  
in mutual respect and with the necessary reserve.

**5.6.** In the formation experiences  
she will find the instruments  
useful for an authentic knowledge of herself,  
and for a personal formation  
on the human, cultural, spiritual,  
ecclesial and apostolic levels.

Through these and other aids  
she will have to assimilate evangelical values,  
internalize and experience commitments  
that derive from consecration in the world,  
come to know the history of the Company and love its life.

### ***TEMPORARY INCORPORATION***

**6.1.** The candidate who,  
during the initial trial period,  
has brought to maturity  
a firm intention to follow Christ  
according to the charism of Saint Angela Merici,

can request  
to be admitted to consecration,  
which, though it be temporary,  
incorporates her into the Company.

**6.2.** During the time of temporary incorporation,  
the formation guide or another person thus delegated  
will continue to follow the consecrated member,  
so that, in docility to the Spirit, she assumes and expresses  
ever more the lifestyle of a consecrated secular,  
typical of the Company,  
and grows in the desire and will  
to give herself to God in a total and definitive way.

**6.3.** The period of temporary incorporation  
lasts for five years  
and will be divided into two parts:  
the first of two years, the second of three years.

A different subdivision  
can be granted by the Directress of the Company,  
with the consent of her Council  
and after consultation with the formation guide.

The period of temporary incorporation  
can be prolonged, by not more than two years,  
upon request of the candidate  
or by decision of the Directress;  
in both cases with the consent of the Council  
and after consultation of the formation guide.

**6.4.** Before the expiration of the various periods, the candidate will ask to renew her temporary commitment or to be incorporated for life.

**6.5.** For a just reason, the Directress of the Company can grant a possible anticipation of incorporation for life, by not more than three months.

**6.6.** The right to admit candidates to temporary and lifelong incorporation belongs to the Directress, with the consent of her Council, after having heard the opinion of the formation guide.

The candidate will make her consecration during a liturgical celebration, if possible, in the presence of the Directress, or her delegate, who receives it in the name of the Church and of the Company.

### ***INCORPORATION FOR LIFE***

**7.1.** Consecration for life, the definitive seal of the spousal covenant,

incorporates the person into the Company with all canonical effects.

**7.2.** The consecrated member will continue all her life to care for her human, spiritual, intellectual, professional and apostolic formation, with a sense of responsibility making use of the means offered by the Company, the Church and society, in order to strive toward an ever more radical donation to Christ in history.

**7.3.** She will feel herself co-responsible for the life and growth of the Company; she will find in it the privileged place for evaluation, dialog and support, and for a journey of renewed fidelity.

### ***VOLUNTARY EXIT***

**8.1.** Should a consecrated person, at the termination of the time of temporary commitments, wish to leave the Company, the Directress and the formation guide will assist her to make her decision in the light of faith and in full awareness and freedom.



If she should decide to leave the Company during temporary or lifelong commitment, she will make a written request to the Directress, who, with the consent of her Council, in the case of temporary consecration, will grant the indult; while, in the case of lifelong consecration, she will forward the request for indult to the bishop of the diocese in which the Company has its headquarters.

**8.2.** As provided by the indult, the consecrated person is released from the commitments of consecration; and all the rights and duties deriving from incorporation in the Company end for her.

***NON-ADMISSION, DISMISSAL, PASSAGE, TRANSFER***

**9.1.** A young woman who desires to enter the Company or persevere within it, is not always effectively suited for living its commitments.

In such a case the Directress, with the consent of her Council, having heard the opinion of the formation guide will not admit the candidate

to first consecration,  
to its renewal or to consecration for life.

**9.2.** If a consecrated member repeatedly falls into serious and evident faults, the Directress will call her back at least two times, with express reference to the possibility of dismissal<sup>13</sup>.

**9.3.** Should she manifest incorrigibility, the Directress, with the consent of her Council, will have to begin the dismissal process, as indicated by Canon Law<sup>14</sup>, which also regulates cases of required dismissal and of "ipso facto" dismissal<sup>15</sup>.

The act of dismissal will have to be ratified by the Holy See.

**9.4.** The consecrated member has the right to appeal to the Holy See against eventual dismissal, within ten days of receiving the notice<sup>16</sup>.

**9.5.** It will be the Company's duty to support with gospel charity

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<sup>13</sup> Code of Canon Law (CDC), canons 696 and 697

<sup>14</sup> CDC, canon 729 and those cited there

<sup>15</sup> CDC, canons 694 and 695

<sup>16</sup> CDC, canon 700

the person who was not admitted to consecration or who was dismissed.

**9.6.** For possible transferral to another institute of consecrated life or from one of these institutes, norms of Canon Law will be followed<sup>17</sup>.

For possible transferral from one Company to another of the Federation, the agreement of the two Directresses with the consent of their respective Councils is sufficient.

#### ***RE-ENTRY INTO THE COMPANY***

**10.** The Company will lovingly welcome the person who, having left voluntarily or having been dismissed, asks to re-enter, provided that she accepts the procedures, conditions, and a time of waiting which the Directress prudently and charitably establishes with the consent of her Council, and after consultation with the formation guide.

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<sup>17</sup>CDC, canon 730 and those cited there



## CHAPTER THREE

### **RESPONDING TO THE GRACE OF THE VOCATION**

#### *OUR PRAYER*

**11.** The grace of God our Father which has made us  
give ourselves totally to Him in Christ,  
through the Church,  
requires unceasing prayer  
and a keen desire for radical fidelity,  
in order to be brought to fulfillment.

Persevering prayer will make us participants  
in the filial colloquy of Jesus with his Father  
and will dispose us to welcome  
the gifts of the Holy Spirit.

#### *THE WORD OF GOD*

**12.** Our prayer  
finds roots and nourishment in the Word of God.

In the Church and with the Church,  
we will open ourselves to the prayerful listening  
to the Word of the Lord

and will welcome it  
in docility of faith.

With the help of the Spirit we will strive  
to translate it into concrete and consistent behavior,  
in order to witness in our lives  
the newness and hope of the Gospel.

Enlightened and transformed by the Word,  
we will be able to look at persons, at the world and at history  
through the eyes of God.

### ***LITURGICAL AND SACRAMENTAL LIFE***

**13.1.** The Eucharist,  
source and climax of the life of the Church,  
is the center of our life,  
the heart of our vocation,  
and the nourishment of our mission.

From the Eucharist we will draw strength to offer  
our lives,  
in fidelity and in thanksgiving,  
loving as Christ has loved us;  
from the Eucharist we will receive as gift the joy  
of opening ourselves to the hope of a renewed world.

**13.2.** For this reason, we will participate daily  
in the celebration of the Eucharist;  
in case of impossibility,  
we will unite ourselves to the celebration of the holy sacrifice being  
offered continually in the world and for the world.

**13.3.** We will celebrate with the Church  
the mystery of Christ during the liturgical year;  
we will appreciate the Lord's day  
and will glorify God with Lauds and Vespers, normally every day.

**13.4.** Our awareness of the inadequacy  
of our response to the gift of God  
and our infidelity to his grace  
will urge us to ask of our "most kind Lord"<sup>18</sup>  
his mercy and the time and way of repenting.

We will frequently and regularly,  
as far as possible,  
approach the sacrament of reconciliation.

#### ***PERSONAL PRAYER***

**14.1.** Aware that it is necessary to recollect ourselves in God  
in order to be in the world in truth,  
we will daily find times of silent adoration and contemplation, also  
in our houses, in order:  
to voice our praise and thanksgiving  
together with all creatures;  
to ask pardon for sin in the world,

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<sup>18</sup>St. Angela Merici, *Rule*, Of Prayer

for ourselves and for all our sisters and brothers;  
to be amazed by the marvels  
that God works in and around us.

**14.2.** We will learn to value all the means  
that can help us  
in our journey of continuous conversion:  
especially, life review, evaluation with the Directress  
and spiritual direction.

**14.3.** We will welcome the invitation of our Foundress  
to accompany our prayer with fasting.

In dialog with a spiritual guide  
and with the consent of the Directress,  
we will find personal times and forms of fasting,  
which dispose us to conversion,  
to moderation in our life-style  
and to solidarity with our poorer sisters and brothers.

**14.4.** Our life of prayer  
will find a way of expressing itself  
also with forms of traditional devotion  
proper to the community and to the local Church.

**14.5.** We will enrich our spiritual life  
with the study of the teachings of the Magisterium  
and with participation  
in initiatives promoted by the local Church.



**14.6.** We will meditate on the Rule and the other writings  
which our Foundress left us,  
a sure way for responding faithfully  
to the divine call.

We will celebrate her feast  
and that of Saint Ursula with fervor.  
On the day of Saint Catherine of Alessandria  
we will remember the birth of the Company.

**15.** For our interior life  
the annual retreat  
is of fundamental importance,  
as well as spirituality days  
and periodic meetings  
according to the traditions of each Company.

These special times, which are for each of us  
an authentic gift of the Holy Spirit,  
will be welcomed with responsibility and gratitude.

They also are a time of grace for the Company,  
during which we will be able:  
to share the same ideal;  
to communicate to each other the joy of being together;  
to experience more intensely among us  
the intercessory presence of our Foundress.

**16.** Mary, Mother of Jesus,  
to whom we turn with filial affection,

is the model of our life as consecrated women in the world  
and the support of our daily response to God.

From her we will learn to progress in faith  
and to open ourselves to the love of God.  
Through her we will implore the light of the Spirit.  
We will turn to her in trials and difficulties,  
in order to be faithful always, like her.

We will consider the rosary  
a privileged form of Marian prayer.

**17.** Aware that without spaces of time  
sought responsibly,  
it is not possible  
to live contemplation in action,  
we will strive to be faithful  
to our life of personal and community prayer  
and to whatever promotes our growth  
according to the plan of God.

Should there be persistent difficulties,  
we will try, in dialog with the Directress,  
to find the most suitable means  
to safeguard our spiritual life.

## CHAPTER FOUR

### CONSECRATION AND MISSION

#### *CONSECRATION*

**18.1.** In Christ, the Father offers each of us  
the special grace  
of consecration in the Company.

With our response,  
through taking up the evangelical counsels,  
we express the firm and absolute will  
to give ourselves unconditionally to God and to our sisters and  
brothers, and to be faithful for all of our life.

**18.2.** We will undertake the evangelical counsels  
of obedience, chastity and poverty,  
either with "a firm intention"<sup>19</sup> or with a vow or with a promise,  
in order to live them in the secular state,  
in the manner intended by the Foundress  
and presented in these Constitutions.

Each individual Company  
with the deliberation of its Assembly

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<sup>19</sup>cfr. St. Angela Merici, *Memoirs*, 5th Memoir, 7th Memoir

will decide the form of the sacred bond,  
in conformity with its own, also recent, history.

**18.3.** The formula of consecration,  
in which the candidate expresses her gift of self  
in response to the call of God  
and our commitment to undertake the evangelical counsels  
of obedience, chastity and poverty,  
must make reference to:

the sacred bond,  
which as such binds in conscience,

the person who legitimately  
receives the act of consecration  
in the name of the Church and the Company,

the length of time of the commitment,

and the Rule of Saint Angela and the Constitutions.

### ***FILIAL OBEDIENCE***

**19.1.** With the gift of our will to God,  
we participate in the Church and with the Church  
in the mystery of the obedience of Christ,  
who came into the world not to do his own will,  
but the will of the One who sent him.

**19.2.** In union with Christ  
we will live obedience to the Word of God,

to the Magisterium and the laws of the Church,  
to those who serve the Company with authority,  
"to father and mother"<sup>20</sup>,  
"to laws and statutes  
of the rulers, and to governors of States"<sup>21</sup>,  
provided they are not contrary  
to a conscience enlightened by faith,  
"and to every creature, for love of God"<sup>22</sup>;

but especially we will be docile to the Holy Spirit  
who "continually"<sup>23</sup>, with counsel and inspiration,  
speaks to the reconciled and free heart.

**19.3.** In evaluation within the Company  
each of us will learn to discern  
according to her own life situations,  
the demands of obedience,  
"great light"<sup>24</sup> and source of the freedom and joy  
born of the spiritual sacrifice of oneself.

**19.4.** By the commitment assumed with consecration,  
each one, in active and responsible dialog  
according to means and times that are sought and agreed upon,

will verify with the Directress,  
or her delegate,  
her own commitment of fidelity

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<sup>20</sup>St. Angela Merici, *Rule*, Of Obedience

<sup>21</sup>St. Angela Merici, *Rule*, Of Obedience

<sup>22</sup>St. Angela Merici, *Rule*, Of Obedience

<sup>23</sup>St. Angela Merici, *Rule*, Of Obedience

<sup>24</sup>St. Angela Merici, *Rule*, Of Obedience

to the demands of her vocation and to the charism,  
and her participation in the life of the Company,  
according to the Rule and the Constitutions;

she will submit orientations and choices  
that might change  
her life in a significant way;  
as for example, a change of work or residence,  
the acceptance or refusal of public offices,  
of special family responsibilities  
and apostolic commitments,  
open to accept  
the directions that will be suggested to her.

**19.5.** Wisdom and upright judgement  
will guide us consecrated women and the Directress  
in our journey of seeking the will of God,  
a journey which will be lifelong;  
the seeking jointly, however, can never exonerate each of us  
from personally assuming our own responsibilities.

## ***VIRGINAL CHASTITY***

**20.1.** Embracing chastity for the Kingdom of Heaven,  
we participate in the Church and with the Church  
in the mystery of the virginity of Christ,  
who loved men and women so much  
that he gave himself for their salvation.

**20.2.** In union with Christ and in imitation of him,  
we will respond to the love of the Father  
with a continuous act of love,  
keeping alive in ourselves the expectation  
of the ultimate encounter with our "Lover".

In our daily life we will express  
to ourselves and to the world  
the happiness and gratitude of one who knows she is loved,  
and we will witness  
to the joy of the gift of ourselves to God.

We will be open to the values of friendship,  
to collaboration,  
to sincere help toward all.  
We will know how to value our femininity  
which will make us happy and free women,  
full of charity, faith and hope,  
available to give ourselves to all  
without letting ourselves be possessed by anyone.

**20.3.** In the family climate, which each consecrated person  
is committed to build  
and preserve in the Company,  
each of us will be able to find means and ways  
to proceed in moments of difficulty,  
and to live the loneliness and spiritual trials.

**20.4.** By the commitment she assumed with consecration,  
each one, "voluntarily making

a sacrifice to God of her own heart"<sup>25</sup>,  
will live virginal chastity faithfully  
in all its dimensions and demands  
of totality and renunciation.

She will behave  
in such a way as not to commit "anything  
that might be unworthy of spouses of the Most High"<sup>26</sup>.

**20.5.** Watchfulness and profound respect  
will direct those locally responsible  
in helping and accompanying the members  
on their journey of continuous gift to the Lord.

### ***GOSPEL POVERTY***

**21.1.** In our following of Christ Jesus  
we participate in the Church and with the Church  
in the mystery of the poverty of the Savior,  
who received everything from the Father  
and returned everything as offering to Him,  
source of all good.

**21.2.** In union with Christ and in imitation of Him  
we will practice gospel poverty  
in total dependence on God,  
who wants our good and our joy;

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<sup>25</sup>St. Angela Merici, *Rule*, Of Virginit

<sup>26</sup>St. Angela Merici, *Rule*, Of Virginit



we will experience the freedom of children,  
living from our work,  
and using the things of the world  
with a serene abandonment to the Father  
and his "benevolent and indescribable Providence"<sup>27</sup>;

we will know how to accept our limitations,  
our problems and the sufferings of life serenely,  
as a sharing in the poverty of Christ,  
until the supreme poverty of death.

We will always be ready to give our sisters and brothers  
time, advice, prayer, money and other goods,  
attentive to the emerging poverties,  
the demands of the Church  
and the needs of the Company.

**21.3.** In constant dialog  
we will seek within the Company  
the ways for a wise discernment  
of the realities in which we are inserted,  
and the ways for implementing  
our real commitment to poverty.

Also the Company, as a whole,  
and in whatever works or apostolic activities  
she may administer,  
will be inspired by a spirit of sharing  
and will practice a moderate style.

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<sup>27</sup>St. Angela Merici, *Rule, Of Poverty*

**21.4.** By the commitment she assumed with consecration, each one will voluntarily seek limitation and dependence in using and disposing of her own goods.

For this reason she will evaluate with the Directress, or with a delegate, in ways and at times agreed upon, her own personal economic situation, and the criteria for the use of goods; she will ask permission to contract debts, make loans, guarantees, extraordinary expenses, donations of a certain amount in relationship to her own economic condition. In urgent cases she will act with prudence and, as soon as possible, will inform the Directress.

**21.5.** Christian charity and material solicitude will encourage the persons in charge to be near the members of the Company who might be in a needy situation.

### ***FAITHFUL WITNESS***

**22.1.** Our consecration makes us sharers in the Church of the mission of Christ Jesus, priest, king and prophet.

**22.2.** In union with Christ  
and in communion with the Church,  
we will be inspired by our commitment  
to offer God our spiritual worship,  
and to serve the Kingdom and its growth in history.

**22.3.** In our family and in our profession,  
in the civil and ecclesial communities,  
and in our every activity and endeavor,  
we will keep alive our hope for heaven,  
where Jesus lives at the right of the Father.

Our work will be carried out  
with a great sense of responsibility,  
with competence, seriousness and honesty.

Wherever we are,  
we will try to be builders of peace;  
we will be open to the needs of our sisters and brothers,  
and to our commitment  
to build the city of humanity in solidarity,  
and in the defence of truth and justice.

We will joyously welcome Christ  
and will serve him lovingly and gently  
in each human being, beginning with the poorest.

Our behavior will be judicious and meek,  
edifying and of good example  
for all whom we meet;  
our words will be "wise and measured,

not sharp, not harsh,  
but human and conducive to harmony and charity"<sup>28</sup>.

**22.4.** Aware of being a living part  
of the local and universal Church,  
we will collaborate according to our life-style  
in the growth of the ecclesial community;

we will be attentive  
to the directions of our pastors,  
especially those of the diocesan bishop,  
with regard to the needs of the Church  
for evangelization and the service of charity;

and we will be mindful  
to make the charism of St. Angela Merici known.

**22.5.** In the Company  
we will manifest concretely the charity that unites us,  
by helping our sisters in Christ,  
and by collaboration in the activities and initiatives  
suggested for the good of the Company.

**22.6.** If the Company  
manages educational or charitable works,  
those among us  
who choose freely to become engaged there,  
must know that their presence

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<sup>28</sup>St. Angela Merici, *Memoirs*, 5th Memoir

will become a significant testimony  
if there is evidence of sisterly communion,  
a spirit of hospitality and sharing,  
and if the secular life-style is maintained.

**22.7.** The secular character of our consecration  
which places us in the world as leaven,  
suggests the criterion of privacy  
about our belonging to the Company.  
When certain situations  
require that we render open testimony  
of our choice of life,  
we will maintain due respect for the choice  
of the other members of the Company.



## CHAPTER FIVE

### **UNITED TOGETHER: THE COMPANY**

**23.1.** "United together"<sup>29</sup> in the Company,  
we share the grace  
of the presence of the Lord among us;  
we experience communion  
and find support and assistance  
for living our vocation and mission.

**23.2.** Each of us will consider herself a participant  
and co-responsible for the life of the Company.

She will commit herself to an active collaboration  
according to her own abilities and competence.

She will be ready to assume those tasks  
that the good of the Company requires  
and she will fulfill them in respect of the norms  
established by the Church for secular institutes.

**23.3.** The Church and the Company  
will entrust some of us  
with the task of leadership and service.

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<sup>29</sup> cfr. St. Angela Merici, *Rule*, Prologue; *Memoirs*, 9th Memoir

In imitation of our Lord Jesus,  
who came into this world  
not to be served, but to serve,  
authority in the Company  
will be lived by those in charge,  
according to the style outlined for them  
by Saint Angela Merici, who placed them in charge  
to be guardians and mothers  
of the "spouses of the Most High"<sup>30</sup>.

The Directress, especially, will take care  
to be an instrument of unity and communion,  
of dialog, animation and guidance;

she will promote active participation  
of all the members in the life of the Company;

she will do all she can to lead  
according to the directions of the Church,  
so that the Company will live  
its own charism in dynamic fidelity.

She will be solicitous and watchful toward the members,  
and will make every effort to be affable and human,  
exemplary and sincere.

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<sup>30</sup>St. Angela Merici, *Memoirs*, Prologue



## ***THE ASSEMBLY***

**24.1.** The Assembly,  
deliberative organism of the Company,  
also represents  
a great moment of communion.

It can be ordinary or extraordinary.

**24.2.** The ordinary Assembly has the task of:  
electing the Directress and her Council;  
make necessary evaluations;  
propose programming lines;  
make provisions and decisions  
of great importance for the life of the Company;  
make or renew its own Regulations when opportune;  
inform the Company officially  
about special situations or demands;  
promote the vitality of the Company;  
study special aspects  
of the Constitutions and its own traditions.

**24.3.** The ordinary Assembly  
will be convoked by the Directress every six years,  
with the possibility of anticipating or postponing it  
by not more than three months.

In the convocation  
the agenda will be specified.

**24.4.** The extraordinary Assembly can be convoked by the Directress for matters of significant importance which cannot wait for the ordinary Assembly, upon request of two thirds of the members of the Company, or also by initiative of the Directress herself, with the consent of her Council.

**24.5.** All the consecrated members of the Company are part of the Assembly, both ordinary and extraordinary.

Those consecrated for life, besides having the right to vote, can be elected to the governing body of the Company.

The member who for just reason will not be present in person will participate by delegate or by letter. A participant cannot have more than one delegate. A vote by letter will be valid only for the first balloting.

**24.6.** For the validity of the Assembly, there must be the participation, either in person or by delegate, of the majority of the consecrated members of the Company.

Deliberations of the Assembly,  
except where indicated otherwise  
in the present Constitutions,  
will be taken by absolute majority vote  
of the participants.

**24.7.** Participants in the elections  
will elect persons whom they recognize as suitable  
and who are open to dedicate time and energy,  
gratuitously, to the new office, if elected.

**24.8.** The Directress  
will assume presidency  
of the members gathered in Assembly.

Two tellers and the secretary,  
who will draw up the minutes,  
will be elected by relative majority.

The ordinary Assembly will proceed  
with separate balloting  
to the election of the Directress, the vice-Directress  
and, according to the number established by the Assembly itself,  
the Councillors.

For the election of the Directress  
an absolute majority of votes is required  
in the first two ballotings,  
and a relative majority in subsequent ballotings.

As soon as she is elected, the Directress  
will assume presidency of the Assembly.

For the election of the vice-Directress  
an absolute majority of the votes is required  
in the first balloting,  
and a relative majority in subsequent ballotings.

For the election of the Councillors,  
the Assembly will decide whether  
to proceed with individual ballotings or with one balloting;  
those will be elected who have received  
the greatest number of votes.

In case of a tie,  
the one who is older in age is elected.

If a single balloting is chosen,  
the number of choices must be, at the maximum,  
equal to the number of Councillors to be elected.

**24.9.** The Directress will be re-eligible  
for one other consecutive six-year term,  
and for other six-year terms, but not consecutively.

The sense of this norm  
must be kept in mind, when appropriate,  
also for the elections  
of the vice-Directress and the Councillors  
and for the assignment of other officers,  
in the same office.

**24.10.** Decisions of an extraordinary character  
of either the ordinary or extraordinary Assembly,  
regarding the exercise

of possible works of the Company,  
must be submitted for approval  
to the bishop of the diocese  
in which the Company has its headquarters.

The Regulations  
that the Company considers suitable for itself  
will be sent to the Federation Council first,  
for verification  
of their being in accord with the Constitutions;  
subsequently they will be approved  
by the same bishop.

All other deliberations of the Assembly,  
as well as the elections,  
will have immediate effect.

The same bishop will be informed  
of the elections held.

### ***THE GOVERNING BODY***

**25.1.** The Directress and her Council make up  
the Governing Body of the Company.

**25.2.** It is the task of the Directress,  
with the aid of her Council:  
to keep alive  
and foster the spirit of the Company;  
to promote communion within the Company;

to watch over the observance of the Rule  
and the Constitutions;  
to promote initiatives and support the efforts  
of the members' journey toward holiness;  
to be attentive and close to the individual consecrated members;  
to provide for the needs of the Company;  
and to see to the implementation of  
the decisions of the Assembly.

**25.3.** The Council will be composed  
of the vice-Directress  
and the number of Councillors  
established by the Assembly,  
with a maximum of eleven Councillors.

**25.4.** It is the task of the Council:  
to collaborate actively with the Directress  
in order to promote the life of the Company  
in fidelity to the charism;  
to seek together solutions to problems that arise.

**25.5.** The Council will be convoked by the Directress  
normally every three months.

The Directress will preside,  
or the vice-Directress, if delegated by the Directress;  
and, for its validity,  
the absolute majority of its members is necessary.

Decisions will be made validly  
by absolute majority.

The one who presides does not vote.  
In case of tie after two votings,  
the one who presides  
may break the tie with a vote.

**25.6** With the consent of her Council,  
the Directress will name  
the Secretary and the Treasurer,  
if possible, from among the Councillors.

**25.7.** With the consent of her Council,  
the Directress will name  
the formation guide.

The formation guide, with the consent of the Directress,  
can be assisted  
by members of the same Company  
or of other federated Companies,  
who must work in agreement,  
conscious of their common responsibility.

**25.8.** If the Company is numerous,  
or if its members  
live far from its headquarters,  
the Directress, with the consent of her Council,  
can build groups formed of persons  
not necessarily resident in the same place;

and, after consultation of the group involved,  
can appoint  
moderators to animate these groups;  
these moderators can be granted  
special delegated powers as opportune.

**25.9.** When specific problems are treated  
and for an evaluation of the life of the Company,  
the Directress can invite  
to the Council meeting  
those members in the Company  
who have a special competence  
or office of responsibility,  
even though they are not Councillors;

their intervention will be of a consultative nature,  
but their presence constitutes  
an enriching time of evaluation and of suggestion.

**25.10.** If through death or another serious reason  
the Directress cannot  
exercise her assignment,  
the vice-Directress,  
after having informed the bishop  
of the diocese in which the Company headquarters are,  
temporarily assumes the government of the Company  
and must, within three months, gather the Assembly  
for elections of the Directress and her Council.  
The possible resignation  
of the Directress will have to be accepted by the Holy See.



In case of death  
or resignation of the vice-Directress,  
accepted by the Directress,  
with the consent of her Council,  
the first Councillor will become the vice-Directress,

however, when a Councillor's position is left vacant  
through death or through resignation  
accepted by the Directress,  
the Directress herself,  
with the consent of her Council,  
will appoint a new one,  
chosen among the members consecrated for life,  
keeping in mind, if possible,  
the indications of the Assembly.

### ***THE COMPANY AND TEMPORAL GOODS***

**26.1.** Individual Companies  
with the effects of civil juridical personality  
have their own name.

They are able to buy, possess and  
administer temporal goods autonomously,  
commensurate to what is needed to secure their life  
and their apostolic mission;  
and they may also alienate them.

The temporal goods of the Company  
are ecclesiastical possessions

and are governed by Book Five of  
Canon Law.

**26.2.** By right of office, the Directress  
is responsible for the goods of the Company.

She, having consulted her Council,  
can appoint herself,  
or another member of the Company,  
as legal representative of the same Company.

The Treasurer administers  
the temporal goods of the Company  
under the direction of the Directress,  
and, once a year,  
will give an account to the Council.  
The Directress, then,  
will give an account of the administration  
to the ordinary Assembly.

For everything that might reduce  
the stable patrimony of the Company,  
or worsen its situation,  
the Directress must have the authorization  
of the Assembly of the Company.

**26.3.** In case of the extinction of a Company,  
the individual Company will decide  
to which juridically capable federated Company  
to leave the temporal goods that belong to it.

*THE ASSOCIATED FAITHFUL*

**27.1.** Each Company,  
by decision of its own Assembly,  
can decide to institute  
a group of associated faithful,  
who will commit themselves in their own state of life,  
to live an evangelical life  
in the light of the spirituality of Saint Angela Merici.

**27.2.** Ways of belonging  
to the group of associates,  
and ways of organization, will be regulated  
by the Assembly of the Company.

*THE BISHOP AND THE COMPANY*

**28.** The bishop  
of the diocese in which the Company has its headquarters,  
according to law,  
and according to the provisions of these Constitutions,  
is father and shepherd of the Company  
as well as the competent ecclesiastical authority  
with regard to the Company itself  
and to its members.

He, in particular, is responsible for the approval  
of eventual Regulations of the Company.

The Company, by tradition,  
lives a special relationship with the bishop  
and participates actively, as far as possible,  
in the life and mission of the local Church.

### ***THE ECCLESIASTICAL ASSISTANT***

**29.1.** The Company's spirit of participation  
in the life of the diocese  
and its special relationship with its own bishop  
find an important expression  
in the assignment of the Ecclesiastical Assistant.

**29.2.** Appointed by the ordinary of the diocese  
in which the Company's headquarters are located,  
upon the suggestion that the Directress will make  
with the consent of her Council,  
the Ecclesiastical Assistant:  
will nourish the sense of Church in the Company;  
will be a faithful interpreter of the voice  
of the local and universal Church;  
will bring his specific competence  
in the spiritual field;  
will gather members and leaders  
around the Eucharist and the Word of God.

**29.3.** Respecting each others' competencies,  
he will collaborate with the Directress and her Council

to spread the knowledge and esteem  
of secular consecration  
and to promote feelings of communion  
in the Company.

**29.4.** The Ecclesiastical Assistant  
will participate with a consultative presence  
in the Council meetings  
and at the Company Assemblies.

The Directress will communicate to him the agenda;  
and, if he is unable to be present,  
she will inform him about what was treated.

**29.5.** The Ecclesiastical Assistant  
will be careful to maintain cordial relationships  
with the Ecclesiastical Assistants of other Companies  
and with the Ecclesiastical Assistant  
of the Federation Council,  
for a fruitful collaboration  
in a climate of understanding and harmony  
which unites all the Companies.

**29.6.** The Directress, with the consent of her Council,  
can indicate to the Ecclesiastical Assistant  
some nominations  
for the choice of one or more vice-Assistants  
who, ratified by their bishop,  
will collaborate with him.

**29.7.** The Ecclesiastical Assistant will remain in office as long as the Council and will not be proposed by the Directress for more than two consecutive six-year terms.

**29.8.** The priests called to this ministry will base their collaboration on sincere respect and a profound knowledge of the history of the Company and its spirituality.

## CHAPTER SIX

### **IN THE SAME CHARISM: THE FEDERATION**

**30.1.** The diocesan and interdiocesan Companies united among themselves constitute the Federation: "Company of Saint Ursula", Secular Institute of Saint Angela Merici.

**30.2.** The Federation has as purpose:

to foster growth in sisterly communion among the Companies through meetings and mutual help;

enhance the exchange of experiences;

promote conventions for study  
and for in-depth knowledge  
of the history of the Company and its proper charism,  
of Merician spirituality,  
of the Constitutions  
of topics of general interest;

care for the publication of materials for common use;

maintain relations with the Holy See.

Each federated Company is called to contribute toward reaching the purposes of the Federation

through prayer, mutual charity  
and collaboration.

### ***THE ASSEMBLY***

**31.1.** The deliberative organism of the Federation  
is the Assembly,  
which can be ordinary or extraordinary.

**31.2.** The ordinary Assembly will be convoked  
by the President of the Federation every six years,  
with the possibility of anticipation or postponement  
by not more than three months  
or with a forewarning of at least six months,  
for the election of the Federation Council  
and for its programming,  
in addition to the treatment of important questions  
regarding the life of the Federation.

In the convocation  
the agenda will be specified,  
keeping in mind  
also possible proposals of the Companies.

**31.3.** The extraordinary Assembly  
will be convoked by the President  
for questions of significant importance  
which cannot wait for the ordinary Assembly.



Its convocation can occur  
by request of two-thirds  
of the Directresses of the Companies,  
or by initiative of the President,  
with the consent of her Council.

**31.4.** Participants of the Assembly,  
ordinary or extraordinary, with voting rights, are:  
the Directresses of the diocesan  
and interdiocesan Companies, or their Delegates;  
the Delegates of each Company elected by the members,  
one for every fifty members or fraction of fifty,  
up to a maximum of four;  
the Delegates elected by the Isolated Groups,  
one for each group;  
the ex-Presidents;  
the incumbent members of the Council.

The number of elected Delegates must be  
at least equal to the number of members by right;  
if it is not,  
the President, with the consent of the Council,  
will give the Companies  
different directions in that regard.

The Assistant of the Federation Council  
and the Assistants of the Companies  
may participate at the Assembly,  
without voting rights.

For the validity of the Assembly,  
the majority of those who belong to it  
must be present.

The resolutions of the Assembly,  
except where specified otherwise  
in these Constitutions,  
will pass by absolute majority vote  
of the participants.

**31.5.** The President  
assisted by the vice-President and the Councillors  
will preside over the Assembly.

Two tellers and the Secretary,  
who will draw up the minutes,  
will be elected by relative majority.

**31.6.** The ordinary Assembly will elect  
the Federation Council,  
made up of the President,  
a vice-President and eleven Councilors,  
from among the members of lifelong consecration  
who are 35 years old.

**31.7.** At least one month before the date  
of the convocation of the Assembly,  
the Council will send to the individual Companies  
an indicative list, including  
both the nominations suggested by each Company,  
in the proportion of one per each fifty members

or fraction of fifty, up till a maximum of four,  
and the nominations  
suggested by the Federation Council.

The list will be formed keeping in mind  
the needs of the different national cultures.

**31.8.** The persons included in the list  
must be open to dedicating time and energy, gratuitously,  
to the new position, if elected.

**31.9.** First the President is elected.  
For the validity of her election  
two-thirds of the votes are required  
in the first two ballotings  
and an absolute majority beginning with the third.

Subsequently they will proceed to the election,  
with individual balloting,  
of the vice-President and the Councillors.

For the validity of the election  
an absolute majority of the votes is necessary  
for the vice-President  
and a relative majority for the Councillors.  
In case of tie, the one who is older in age  
is elected.

The Holy See will be informed  
on the elections held.

**31.10.** As soon as she is elected,  
the President will assume presidency of the Assembly.

Immediately after the election of the Council is completed,  
the members will take their places, fully entitled,  
with consequent transfer of assignments  
on the part of the outgoing Council.

**31.11.** It is advisable that the President,  
for the time that she carries out that function,  
leave behind any demanding offices  
in her own Company.

**31.12.** The President of the Federation,  
the vice-President and Councillors  
can be re-elected to the same office  
for a second consecutive six-year term,  
and for other six-year terms, provided they are not consecutive.

A Company  
cannot have more than one of its members  
in the Federation Council  
unless its number of consecrated members  
exceeds two hundred;  
in that case there may be two members.

The federated Company of Brescia  
will have a member by right  
on that Council,  
since Brescia is  
the city where the Company was founded.

## ***THE SERVICE BODY***

**32.1.** The Federation Council  
is a service body  
for the benefit of the federated Companies.

**32.2.** The Federation Council  
will be careful to carry out the ends of the Federation  
and in particular, will be available for:  
supporting initiatives for a deepening  
of the Rule and the Constitutions,  
in fidelity to the spirit proper  
to a Merician institution;  
to help the Companies  
upon their specific request,  
to resolve possible difficulties;  
to deliberate regarding the incorporation  
of Companies into the Federation;  
to function as governing body  
for the Isolated Groups.

**32.3.** The President will carry out  
representational duties for the Federation.

She can assume the role of procurator  
for questions reserved to the Holy See  
on the explicit mandate of the individual Companies.  
She can delegate another member of the Council for that role, when  
she considers it opportune.

**32.4.** Within a month after her election, the President will provide, with the consent of her Council, for the appointment of a Council Secretary and Treasurer, if possible, among the members of the Council itself. And, having consulted the Secretary, can appoint a vice-Secretary.

As soon as possible, the Council will set up an executive committee composed of the President, the vice-President, the Secretary and at least two Councillors. It will have executive duties for all Council deliberations and can be called together by the President whenever she believes it opportune.

**32.5.** The President, at her discretion, can invite other members to participate in the Council meetings when questions are examined for which they have a special competence or responsibility.

**32.6.** The President will convoke the Council at least three times per year.

The Council can be convoked also upon request of at least two-thirds of the members of the Council itself.

Validity of decisions requires:  
the presence of six members of the Council

besides the President,  
or the vice-President if she is delegated,  
and the attainment of a majority of votes.  
The one who presides has the right to vote.

**32.7.** If the Presidency becomes vacant,  
the role of President  
will be assumed by the vice-President  
who will inform the Holy See about it;  
and the first of the Councillors elected  
will assume the role of vice-President.

If the vice-Presidency becomes vacant,  
the role will be assumed  
by the first of the Councillors elected.

If a Councillor's position becomes vacant,  
the Council will name a new one,  
keeping in mind, if possible, the indications  
of the ordinary Assembly.

A possible resignation of the President  
must be accepted by the Holy See,  
while a possible resignation  
of another member of the Council  
must be accepted by the Council itself.

**33.** The Service Body of the Federation,  
made up of the President,  
the vice-President and the Councillors,  
will be supported

for activities of a financial nature  
by offerings sent freely  
by the individual Companies and by individual members.

The Treasurer of the Federation Council  
administers the offerings received  
under the direction of the President,  
and, once a year,  
gives an account to the Council.  
The President, then,  
will give an account of the administration  
to the ordinary Assembly.

### ***THE ISOLATED GROUPS***

**34.** The Isolated Groups are those groups  
that are formed  
without the possibility of any Company's  
taking care of them.

For these, the President and the Council  
will have the roles  
that the Directress and her Council  
have in the diocesan Companies.

For each of them, the President,  
with the consent of the Council,  
will appoint a local moderator  
who can have special powers.



### ***A NEW COMPANY***

**35.1.** For the constitution of a new Company a group must have twelve members of at least temporary consecration and obtain incorporation into the Federation.

Incorporation will be granted by the Federation Council and must be ratified by the Holy See.

The bishop of the diocese in which the new Company has its headquarters will be informed of it.

**35.2.** Once it is constituted, a Company remains in existence regardless the number of its members.

### ***THE ECCLESIASTICAL ASSISTANT***

**36.1.** The special bond that unites us to the Church and the will to be in total and filial union with the Holy Father and in docile adherence to the teaching of the Magisterium, finds expression in the appointment of the Ecclesiastical Assistant.

**36.2.** The Holy See,  
having consulted the Federation President,  
who will have had the consent of the Council,  
will appoint an Ecclesiastical Assistant  
for the Federation Council.

**36.3.** The Ecclesiastical Assistant:  
will bring to the Council  
the authoritative voice of the Church  
and his specific competence in the spiritual area;  
he will promote fraternal relationships  
among the Ecclesiastical Assistants of the Companies;  
collaborate with the President and the Council  
in the spread of the knowledge and esteem  
of the Merician institution  
in the universal Church;  
on request of the Council,  
he will animate formative and spiritual initiatives  
of the Federation.

**36.4.** The Ecclesiastical Assistant  
will participate with a consultative presence  
in the Council meetings  
and the Assemblies of the Federation.

The President will communicate to him the agenda  
and, if he is unable to be present,  
will inform him on what was treated.

**36.5.** The President with the consent of the Council  
can suggest some nominations

to the Ecclesiastical Assistant  
for the choice of one or more vice-Assistants  
who will collaborate with him.

The Assistant,  
after having heard the opinion of their respective bishops,  
will submit the nomination to the Holy See  
for the regular confirmation.

**36.6.** The Ecclesiastical Assistant  
will remain in office  
as long as the Council.



## CHAPTER SEVEN

### CONSTITUTIONS AND REGULATIONS

**37.1.** Every consecrated person will constantly refer to the Rule, the Memoirs and the Testament of Saint Angela Merici, because referring to one's origins preserves and nourishes the spiritual energies capable of always paving the way for an authentic renewal.

**37.2.** In the present Constitutions and in possible future Regulations of her Company, each consecrated member will find norms and directions for a life-giving journey in the Church and in the world.

**38.1.** The official interpretation of the Constitutions and the granting of possible exceptions to their norms are competence of the Holy See.

**38.2.** The interpretation of the Regulations of the Companies and the granting of possible exceptions to their norms are competence of the bishop of the diocese in which the Company has its headquarters.

**38.3.** Every proposal for a change in the Constitutions, barring always the charism and sound traditions, is competence of the Assembly of the Federation, which will express its opinion with a two-thirds majority; a proposed change must be approved by the Holy See.

**38.4.** Every proposal for change in the Regulations of the Companies is competence of the Assembly of the Companies themselves, which will express its opinion with a two-thirds majority;

the proposed change must be verified for its consistency with the Constitutions, by the Federation Council,

and then confirmed by the bishop of the diocese in which the Company has its seat.

**39.** The official text of the Constitutions is the one in the Italian language kept in the Holy See's depository.

***END***



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