

THE CONSTITUTIONS  
AND  
THE RULE OF LIFE  
OF THE  
SAMARITAN MINISTERS,  
MISSIONARIES,  
AND  
OBLATES OF PRAYER  
(SAMARITAN SOCIETY OF  
CONSECRATED LIFE)  
OF THE  
POLISH NATIONAL CATHOLIC CHURCH

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Founded on November 3, 1981 on the feast of St. Martin de Porres and received into the Polish National Catholic Church on November 3, 1996.



## INTRODUCTION

The Samaritan Ministers, Missionaries and Oblates of Prayer, is a religious society of consecrated life of the Polish National Catholic Church established in San Antonio, Texas, on November 3, 1981 on the Feast of St. Martin de Porres, as an independent society of apostolic life until 1996 when it became part of the Polish National Catholic Church. As a religious society it draws its spirit and mission from the Order of Preachers founded by St. Dominic of Guzman and from the Rule of Taize in France.

Two patron saints were chosen as the spiritual guides of the Samaritan society of consecrated life. Saint Rose of Lima and St. Martin de Porres have served as guiding lights in the Western Hemisphere by their dedication to prayer and service to humanity. Fray Martin, also known as Fray Escoba (Brother Broom), and Hermana Rosa (named for her beauty), were members of the Order of Preachers (Dominicans) in Lima, Peru around the years of 1590-1640. Neither saint felt limited by the rules of both society and the Church during their lifetime. Fray Martin worked tirelessly among the poor and the sick. Both as a Dominican monk and as a doctor of medicine he always made himself available to ease the burden of those who suffered due to prejudice, especially the blacks and native Indians of Peru. Hermana Rosa, on the other hand, followed the contemplative life while yet living at home. Her dedication to prayer was constant.

Even though Fray Martin and Hermana Rosa only lived a few blocks away from each other, they never met. They knew of each other as members of the Dominican Order of Preachers, but circumstances never brought them together until after their death. They are now both buried side by side at the Dominican Monastery of the Holy Rosary in downtown Lima.

From their lives of service and prayer, the Samaritans have drawn their *raison-d'être*: TOTAL DEDICATION TO THE SERVICE OF THE NEEDY PROPERLY BALANCED BY A RICH LIFE OF PRAYER.

Neither saint was chosen for the name of the order. As a religious community the Samaritans want to be composed of both men and women, thus a name was chosen that would be more inclusive, universal, historical and Biblical. Members of the Samaritan society feel a loving relationship and -identification with the Biblical Samaritans who are the direct descendants of Aaron, brother of Moses, and who now live around their Holy Mountain of Gerizim in North-western Palestine.

In Biblical times the Samaritans were rejected by the Israelites because of their "ecumenical" mingling with non-Jews. Rejected as they were, Christ used their race as an example for all. In the Synoptic Gospels we find Christ using the parable of the Good Samaritan to teach a lesson of unconditional love. In the Gospel of St. John, Chapter 4, Christ not only preached love but showed it in his life when he sat and spoke with the Samaritan woman, an unacceptable social behavior on two counts: Christ dared to speak to a Samaritan, and to make it worst, to a woman. Yet, he reached out to her and reconciled her broken spirit, bringing her closer to self-acceptance as a loved child of God. In the synoptic gospel according to Luke, we find

Christ often reaching out to heal Samaritans (Luke 10: 33-34). In Luke 17: 11-19 Christ healed a number of lepers, but only one came back in gratitude: A Samaritan. Samaritans, obviously, were dear to Christ's heart!

Members of the Samaritan society of consecrated life, like St. Martin de Porres and St. Rose of Lima, follow Christ's example: they also reach out and reconcile the lives of all with unconditional love, giving each and every one a true sense of Christian joy in the fact that the life we all share is a gift from God. Non-ordained Samaritans consecrated to God make public commitments that are recognized as simple vows, while ordained Samaritans will be making solemn vows as determined by the Code of Canon Law.

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#### MOTTO

FORTES IN SERVITIO CHRISTIANIS

FUERTES EN EL SERVICIO CRISTIANO

STRONG IN CHRISTIAN SERVICE

#### EMBLEM

The Cross (ORA) and the Broom of St. Martin (LABORA)

La Cruz y la Escoba de San Martin

## **A . DECLARATIONS**

### **ARTICLE 1.**

The Samaritan Ministers, Missionaries and Oblates Prayer (henceforth known as the Samaritan Society), is a religious institute of consecrated life composed of men and women who dedicate themselves to God through the Parish work of the Polish National Catholic Church, and to the service of the outcasts of our society. Begun on November 1, 1981, it was recognized as an Order of the Polish National Catholic Church on November 3, 1996 and is under the guide of a Bishop Protector of said Church.

### **ARTICLE 2.**

Inspired by the Biblical accounts of Christ's parable of the Good Samaritan, and the historical account of the Samaritan Woman at the Well of Si'chem, it is our hope to be witnesses to Christ's love for all, but in a special way to those socially and ecclesiastically alienated by prejudice and misunderstanding.

### **ARTICLE 3.**

Influenced by the structure of religious societies in the Christian world, and inspired by the spirit of the Ecumenical Community of Taize, we propose a religious body composed of FOUR supportive and integrated levels of participation:

- A. The Samaritan Missionaries: a core ministry composed of those individuals who are consecrated through the public pronouncement of simple vows. They are part of the apostolic life of the Samaritan Society.
- B. Samaritan Missionaries selecting to make the vow of chaste celibacy, along with the evangelical vows, will also be known as OBLATES OF PRAYER. This is the monastic institute of consecrated life of the Samaritan society. Samaritan Missionaries and Oblates of Prayer must be members of the Polish National Catholic Church.
- C. The Samaritan Ministers: an out-reach ministry composed of individuals who freely choose to make promises, not vows, in a private or public manner. This ministry also requires membership in the National Catholic Church.
- D. The Samaritan Mentors: an affiliated and consulting ministry composed of individuals wishing only to share in the spiritual life of the Samaritans, and who may wish to make a public commitment of support. Membership is not required in the National Catholic Church.

(The Samaritan Minors: children of members above that want to be a part of the spiritual life of the society. No vows or promises can be made, and it is an honorary membership.)

### **ARTICLE 4:**

After reception into the Samaritan Ministers and Missionaries the individual may sign his/her name with a "S.M" as an indication of his/her commitment and dedication to the Samaritans. Individuals who have professed the evangelical vows

as Samaritan Oblates of Prayer will identify after their name being Samaritans, and may use the initials of “O.P.” after the word Samaritan. (Example, Brother Joseph, Samaritan, O.P.).

After Part A. above, you will read the divisions of the Constitutions as:

Part B.

BOOK I Core Ministry: Samaritan Missionaries and Oblates of Prayer.

BOOK II Samaritan Ministers, an Outreach Ministry

BOOK III Samaritan Mentors, an affiliated ministry.

Part C. Government of the Samaritan society.

Part D. The Rule of Life, adapted from the Rule of Taize

Vow Ceremonies

Reception to Novitiate

Renewal of Vows, promises and commitments

## **B.**

### **BOOK I**

#### **SAMARITAN MISSIONARIES AND THE OBLATES OF PRAYER (A CORE MINISTRY)**

##### **ARTICLE 5:**

Members entering the Missionaries will have a period of guidance. The Board of Directors of the Samaritans, after reviewing each petition submitted through a Provincial Advisory Board, will determine the length of time this period will entail. The time of guidance will be commonly known as the novitiate. During this period of time the novice is a Samaritan but without vows.

##### **ARTICLE 6:**

Following tradition, a Samaritan Missionary is marked by the Tonsure (Hair from the head is cut in the sign of the Cross) at the time of the pronouncement of the First Vows.

##### **ARTICLE 7:**

Upon entering the Samaritan Missionaries, a new member will receive a religious habit. This habit will be worn when representing the order in ecclesial activities. Our habit is similar in appearance to the garb of the Order of Preachers (Dominicans) worn by St. Martin de Porres and St. Rose of Lima. When a Samaritan Missionary is not wearing the religious habit, a simple style of dressing is expected. The wearing of the Resurrection pin and the Claddagh ring in a visible manner will also serve as a symbol of our dedication to others. We also wear a small pectoral cross near our hearts.

##### **ARTICLE 8:**

During the novitiate a spiritual advisor of his or her choice will guide the individual. Spiritual advisors are chosen from the Samaritan Missionaries, or from the clergy of the Polish National Catholic Church, recommended by a Provincial Advisory Board and approved by the Board of Directors. The training period will be primarily spiritual with strong theological input. The spiritual advisor will discern with the novice the best options for training for his/her particular form of ministry.

##### **ARTICLE 9:**

A novice master/mistress will be appointed by the Abbot to assist all the spiritual advisors in guiding the novices. Spiritual advisors must communicate at least once a month with the novice master/mistress in order to inform him/her of the progress of each novice.

#### **ARTICLE 10:**

Spiritual training will consist of different modes of prayer experiences, with special emphasis on the prayer life of the sacramental Churches, and with an ecumenical openness toward other denominations of the Christian world.

#### **ARTICLE 11:**

Theological training will consist, primarily, of Biblical, Sacramental, Systematic, Historical, Moral and Pastoral studies at an accredited program approved by the Board of Directors. Those who will pursue the diaconate or priesthood and who have no prior theological training will be expected to complete the required seminary training of the Polish National Catholic Church.

#### **ARTICLE 12:**

Exemptions to Articles 10 and 11 above may be recommended by a Provincial Advisory Board, but only granted by the Bishop Protector of the Order (A Bishop of the Polish National Catholic Church). This may take place if the individual had prior theological training at an accredited university.

#### **ARTICLE 13:**

An individual who had been vowed in a religious congregation for more than five (5) years, or an ordained priest of the Orthodox, Roman and Polish Catholic Churches with a specific ministry may be accepted to the order after proper discernment by the Board of Directors, and approved by the Bishop Protector of the Samaritans.

#### **ARTICLE 14:**

Samaritan novices and Samaritan seminarians must meet the residency requirement of a monthly visit to a Monastery or Priory during their time of training. The Board of Directors may give exemptions if the individual lives more than 300 miles from a Monastery or Priory. If the novice or seminarian lives more than 300 miles, a yearly visit for five full days must be made to a Monastery or Priory. Monastery Houses will be set up when three (3) or more Samaritans select to live in community, or a Parish rectory becomes the center of guidance for religious life in a diocese of the Polish National Catholic Church. A Priory will be accepted as a central gathering place for Samaritans of a given region where at least one Samaritan Missionary or Oblate of Prayer lives but need not be in a Rectory.

#### **ARTICLE 15:**

Consecration as a Samaritan Missionary in the core ministry is made by a public commitment to God, the Polish National Catholic Church, and the Samaritans. This commitment is binding for a year and renewable yearly; and for life after at least three years in simple vows. The individual, the Board of Directors, the Bishop Protector, and other witnesses chosen by the individual will sign the consecration. After the proclamation of the First Vows, in the renewal of temporary vows and at the time of Perpetual Vows, a person may select one of the forms recommended at the end of the Rule of Life. The Samaritan society will always require that the vocal pronouncement of vows include the following:

- A. **SIMPLICITY OF LIFE-STYLE:** This commitment entails the proper stewardship of our properties, with an openness to hospitality and family-like sharing. As a religious society we do not require that the members surrender their personal belongings/properties, but we do expect proper stewardship and Christian charity for the sake of all the members of the order. Members may form a Samaritan community and own common property. This is a voluntary endeavor, not required by the constitutions.

Our simplicity of life-style arises from the spirit of Christ's own poverty. Oblates of Prayer will pronounce this commitment as the **VOW OF POVERTY**.

- B. **HUMILITY IN SERVICE:** As talented individuals chosen by God, we must always communicate to others our instrumentality: That the Prime Mover is God and we are instruments of His love. We gift our talents free of any expectations of return. We gift ourselves, as Wounded Healers to be broken like the Eucharistic bread so that others may be made whole by Christ's love. As we are wounded ourselves, we heal in Jesus' name those who are also broken, rejected and in dire need for reconciliation. This calls us all to be imitators of Christ the Servant from whom we receive the spirit of obedience to the Will of the Father. For the Oblates of Prayer this is the **VOW OF OBEDIENCE** to the Ordinary of the Polish National Catholic Church and the Abbot of the Samaritans.

- C. **RESPECT OF OTHERS:** We must always see others as gifts from God in whom His Spirit dwells. We hold everyone as precious in the eyes of God. God's love for us is also manifested through them, as through all creatures. Because everyone is a special creature of God, we commit/vow to always respect the freedom of conscience of each person. No one alone may impose a rule that is not of our constitutions. Personal choice in matters other than those specified by the Samaritan's constitutions shall always be respected as long as no harm comes upon the Samaritans. If an individual deliberately imposes harm to the rest of the Samaritans, the Provincial Advisory Board will conduct proper investigation. Their conclusion will be submitted to the Board of Directors and the Bishop Protector in order to seek for resolution and reconciliation. The **DICTUM OF CHARITY** found in the Gospel according to St. Matthew (5:21-26; 43-48; 7:1-6; and with special attention to 18:15-18) will forever serve as our guide. For the Oblates of Prayer this vow translate into the **VOW OF CHASTITY**.

- D. **DEDICATION TO PRAYER:** Chapters 11 and 12 of the Gospel according to St. Luke give clear indication of the power of prayer and of our dependence on providence. Our life is a life of thanksgiving (*Oekaristia* in Greek; *Gracia* in Latin: an act of grace is an act of thanksgiving). Life, as a gift from God, is an act of thanksgiving. We, as Samaritans, make an extra effort for our lives to be a true **BERAKAH** (A total life of worship... at all times). To assist us in this matter we outline the following spiritual guides (which are to be observed



especially by those who select to live a consecrated life as OBLATES OF PRAYER.

1. One hour of prayer each day. It may be divided as each individual or community may see fit. We require that one half hour period be the recital of the Office of the Hours, and the other half hour be spent in personal meditation or contemplation, spiritual journaling, or group intercessory prayers. We also recommend either the use of the Orthodox "Prayer Rope" for the recital of the Jesus Prayer, or the Rosary in honor of Jesus and Mary, or the Chaplet of Divine Mercy.
2. The central act of thanksgiving in our lives is the Eucharist. Each Samaritan will seek to celebrate this holy act as often as possible in a communal setting. Members living in community will have the reserved Eucharist for adoration and for assistance for the sick with permission of form the Diocesan Ordinary.
3. Six days a year, divided as each Samaritan decides, will be spent as days of private retreat. If a group decides on a communal retreat, enough time will be given for personal growth alone with Christ.
4. Ordained members of the Samaritans are expected to recite the Office of the Hours (the Breviary) as part of their daily devotions. The Hour of Reading (Matins), Morning Praise (Lauds), Mid-Morning or Mid-Day (Prima or Nona) Prayer, Evening Prayer (Vespers), and Night Prayers (Compline) are required by all those who are ordained. Biblical readings may replace any of the above Hours. Non-ordained Brothers and Sisters are only required to recite Morning Praise, Evening Praise and Night Prayers, or do Biblical readings as recommended above. It is also recommended that all of the above be done communally whenever possible.
5. We recommended that each Samaritan seek a group to share their faith and life of prayer. Communal celebrations are of great importance in the life of the Samaritans. For those Samaritans living in close proximity we ask that they come together as often as possible to recite/sing the Hours together, and to celebrate the Eucharist.
6. As Samaritans we will follow the liturgical calendar of the Polish National Catholic Church.
7. Samaritans have special days of spiritual rejoicing. On August 23 we will celebrate the Feats of St. Rose of Lima, and on November 3 we shall rejoice in that gift that St. Martin de Porres is for the Church. Our Foundation Day will be celebrated on November 3. Reception into the Novitiate, and the public pronouncement of vows are to be on on either the feast of St. Rose or of St. Martin. Given that both of these saints belonged to the Order of Preachers, we also celebrate with special fondness the feast of St. Dominic of Guzman on August 8. Other Dominican Saints for whom we give thanks are: Thomas Aquinas (Jan. 28), Catherine of Sienna (April 19), and Albert the Great (Nov. 15).

Our dedication to prayer arises from the spirit of stability of Christ's commitment to God's call. Oblates of Prayer consider this vow as central to their existence and will not only be pronounced as Dedication to Prayer, but also as Stability.

**E. CELIBACY: (Only for those wishing to be OBLATES OF PRAYER)**

Total surrender of one's sexuality is a very serious sacrifice not to be taken lightly by any Samaritan. Called by Christ to surrender one's self totally to His call is a gift and a grace granted only by the Holy Spirit to those who voluntarily answer to the invitation. It is not a sacramental state like marriage, but it belongs to God to give as He wills. For that reason, any Samaritan called to this state of life as a chaste celibate must be totally convinced that God so wills him/her to surrender that part of our human identity. To help discern this call, we ask that before this commitment is made that the individual spend no less than five (5) years as a Samaritan but with no public commitment to celibacy. If after three years the individual feels this is God's call for him/her, a request must be made in writing to the Provincial Advisory Board. This advisory board will then make a recommendation for a decision to the Abbot and the Bishop Protector of the Polish National Catholic Church. If the Abbot and the Bishop Protector do not reach agreement, the Bishop must call a meeting for consultation from among the clergy of his diocese. His decision, after consultation, will be the final decision. If at any time after this commitment has been made an individual may request a special dispensation from the Abbot and the Bishop Protector, after proper consultation with the Provincial Advisory Board. Sacramental marriages are a blessing to the Order, and we rejoice with those receiving such a call. If a sacramental marriage comes to an end, the usual canonical procedure for annulments in the Polish National Catholic Church will be followed. Divorced individuals wishing to join the Samaritans must follow the same annulment procedures prior to reception into the novitiate. If a Samaritan finds himself or herself in the need to request for a divorce, they must request EXCLAUSTRATION (separation from the Samaritans) until an annulment is granted. The individual Samaritan will be request to be inactive as a Samaritan for a period of no more than two (2) years. After this period of waiting, he/she must request in writing to the Abbot the right to assume the duties of a Samaritan.

**ARTICLE 16:**

Simple Vows may be made temporarily, renewable every year on either the Feast of St. Rose of Lima or St. Martin de Porres. Temporary vows may be taken for no less than three (3) years, but no more than five (5) years. Perpetual vows may not be taken until the Samaritan has lived in temporary vows for at least three (3) years, and in agreement with the Provincial Advisory Board and approved by the Board of Directors. All renewals will also require a letter of request to the Board of Directors

#### **ARTICLE 17:**

Samaritan Missionaries are free to select a religious name at either entrance to the novitiate or at the time of vows. Those selecting to be Oblates of Prayer must add the name SAMARITAN as part of their identity.

#### **ARTICLE 18:**

All Samaritans will observe government by the consent of the governed. For that reason members elect Samaritans to the Provincial Advisory Board and to the Board of Directors of the Samaritan Society of Consecrated Life (See the Rule of Life).

#### **ARTICLE 19:**

A Samaritan may request ordination to the diaconate during the period of temporary vows. Ordination to the priesthood will be in accordance to the Constitutions of the Polish National Catholic Church, and must be approved by a Bishop of the Diocese. All this is subject to proper training and approval by the Board of Directors.

#### **ARTICLE 20:**

For those who feel that God is calling them to a life of commitment as a Brother or a Sister without ordination, as a lay person, the same rights and responsibilities explained above apply, except for those clearly delineated for the ordained members.

#### **ARTICLE 21:**

Samaritan Missionaries/Oblates of Prayer are expected to pursue continuing education in Theology.

#### **ARTICLE 22:**

Deacons may be either permanent or temporary. A permanent deacon may request, or be requested, to be ordained a priest after at least five (5) years of ministry in accordance with the needs of the Polish National Catholic Church.

#### **ARTICLE 23:**

A Missionary may either be single or married. Adherence to our constitutions and way of life is not required of a spouse of a Samaritan Missionary. An Oblate of Prayer must be single and living in chaste celibacy.

#### **ARTICLE 24:**

Couples ministry is welcomed for the Samaritan Missionaries. Community living is strongly recommended for the Oblates of Prayer.

#### **ARTICLE 25:**

Samaritans do not charge for their ministry. Unrequested donations may be accepted for the individual or the Samaritans, but with a clear statement that our ministry is God's free gift to those whom we serve.

#### **ARTICLE 26:**

Samaritan Missionaries, as part of a society of apostolic life, are expected to be self-supporting. We ask that secular employment be seen as the way through which our vocation is to be expressed to the world. To be employed is to be ministering. Each individual is responsible for his/her own economic survival. No expectation of economic support is to be placed on the Samaritans. If there is a need expressed by a Samaritan, a group of individuals may join together to assist, but the Samaritan society may not be held accountable. All Samaritans are to be attached to a Parish of the Polish National Catholic Church, and those who profess vows as part of the monastic institute of the Oblates of Prayer will dedicate their lives to the Parish work of the Polish National Catholic Church. A Diocesan Bishop, after consulting with the Abbot, may call an Oblate of Prayer to another Samaritan ministry for the Church.

#### **ARTICLE 27:**

Community living is also welcomed. No imposition is to be made on this matter. Each individual makes a free and voluntary commitment to a community. Each community must select whether to be recognized by the Samaritans as a Monastery, a Priory or a Community House. The community is responsible for setting up its own structure of life in accordance with the Constitutions of the Samaritan Ministers, Missionaries and Oblates of Prayer. The community assumes total responsibility for its economic survival. It will be expected that those living in community will yearly elect a director (Prior or Superior) who will serve as a liaison between the Provincial-Regional Prior and the particular community. The Provincial-Regional Prior maybe a member of such a community. Provincial-Regional Prior will be liaison between the Abbot and that community.

#### **ARTICLE 28:**

A Samaritan Priory, community or house will be dedicated to the Lord through a special blessing. At such a time a Biblical name for the structure will be chosen.

#### **ARTICLE 29:**

The seven ecclesiastical sacraments of the Catholic Churches are valid and observable by the Samaritans in the spirit of community.

#### **ARTICLE 30:**

Samaritan Missionaries and Oblates of Prayer will always have access to the Sacrament of the Holy Eucharist, either at their Parish, Monastery, Priory or community house, as approved by the Diocesan Ordinary.

## **BOOK II**

### **THE SAMARITAN MINISTERS**

#### **(AN APOSTOLIC OUTREACH MINISTRY)**

##### **ARTICLE 31:**

The Samaritan Ministers is composed primarily of individuals wishing to be a part of the Samaritan Society of Consecrated Life but desiring to remain independent of some of the requirements and rules specified for the Samaritan Missionaries and Oblates of Prayer. This ministry is part of the Samaritan society of apostolic life. They do not make vows, but are free to make public promises of commitment.

##### **ARTICLE 32:**

Individuals may be single or married. We especially invite couples to share in this ministry.

##### **ARTICLE 33:**

Individuals or couples select a Samaritan Missionary or Oblate of Prayer to be a spiritual advisor, with approval from the Provincial Advisory Board and filed by the Board of Directors.

##### **ARTICLE 34:**

Acts of dedication may be made after at least a three months period of guidance (novitiate).

##### **ARTICLE 35:**

Promises are made in accordance to the need of each individual. Binding elements of these promises are to be discerned between the individual and the spiritual advisor.

##### **ARTICLE 36:**

Release from any binding elements may be made by the spiritual advisor, followed by notification to the Provincial Advisory Board, and to be filed by the Board of Directors.

##### **ARTICLE 37:**

No dues are required, and all remain economically independent (See the Rule of Labor, Article 26).

##### **ARTICLE 38:**

A Samaritan Minister may live in a community, and may structure his/her life as he/she wishes. If after a time the individual desires to become a part of the Samaritan Missionaries, a request must be submitted to the Provincial Advisory Board for recommendation for approval by the Board of Directors.

## **BOOK III**

### **THE SAMARITAN MENTORS (AN AFFILIATED MINISTRY)**

#### **ARTICLE 39:**

Those interested in sharing our spiritual richness and structure while yet remaining totally independent of our more specific rules may choose to become Samaritan Mentors, affiliated as consultants and supporters of our mission.

#### **ARTICLE 40:**

This may be an honorary group selected for their work for the Samaritans. It may also be an anonymous group, wishing to be quiet participants and contributors of our religious society.

#### **ARTICLE 41:**

An individual may ask to become a Samaritan Mentor through a Samaritan Missionary or Minister. A Samaritan Minister or Missionary may also request, in writing, to a Provincial Board of Directors to ask the Board of Directors of the Samaritans to honor a particular person as a Mentor.

#### **ARTICLE 42:**

No vows, commitment, consecration or dedication is expected of a Samaritan Mentor, unless he/she requests to do so in private. This will have to be discerned with a Samaritan Missionary or Oblate of Prayer.

#### **ARTICLE 43:**

No economic expectations are to be made by either the individual or the Samaritan society (See Rule of Labor, Article 26).

#### **ARTICLE 44:**

A Mentor may be either single or married. Couples are welcomed to be a part of this Ministry.

#### **ARTICLE 45:**

A Mentor may request to become either a Minister or a Missionary at any time. He or she must follow the Articles that specify procedures for membership at any of those levels.

## C . GOVERNMENT

### ARTICLE 46:

The Samaritan Society of Consecrated life will be composed of Provinces under the direction of the Board of Directors and the Abbot, and represented in the Polish National Catholic Church by a Bishop Protector. A Provincial Prior elected for a three (3) years term by the members of the Province and ratified by the Board of Directors will guide each Province. The Provincial must be a Samaritan Missionary/Oblate of Prayer. Each Province will select a religious name. The residence of the elected Prior will be considered as the Priory of that given Province. Each Province will have an advisory board to assist the Prior in the guidance of the Province.

### ARTICLE 47:

A given geographical area may become a Province as soon as five (5) Samaritans, of which at least two are Samaritan Missionaries, are united in spirit and intention. They must be guided by a Samaritan Missionary (who may be also an Oblate of Prayer) whom they feel confident to have as a Provincial Prior. These five (5) individuals must first present their request for the establishment of a Province to the home Provincial Advisory Board to which they belong. Once the advisory board gives its blessing, a recommendation is made to the Board of Directors for a decision.

### ARTICLE 48:

The government of the Samaritan Society of Consecrated Life is based on the principle of SHARED RESPONSIBILITY. The Samaritans are governed by the consent of the governed, and thus, except for the Abbot, freely select those who will represent the needs of the Order to positions in the Provincial Advisory Boards and to the Board of Directors. The Board of Directors is the final court of decisions and appeal during the day to day running of the Order. The Board of Directors is the responsible body of the Samaritan Order who assume the duty to uphold the Constitutions, guide and teach on the truths of the Gospel, and excel in the example of the shared role of ministry as Christ shared with His disciples.

### ARTICLE 49:

The Board of Directors, also known as the Samaritan General Council, is composed of no less than five (5) Samaritans. The responsibilities are shared as follow:

- a) Executive Director/President of the Board: This position was begun by the appointment of an Abbot in order to grant continuity to the Order. The vested power upon the Abbot is granted through the life-appointment by the Bishop Protector of the Polish National Catholic Church. Only the Bishop Protector will appoint a new Abbot after the General Samaritan Encounter presents to him their selection. An Abbot may be any Samaritan Missionary or Oblate of Prayer.

It may be an Abbot or an Abbess, as the Holy Spirit may manifest Himself during a Samaritan General Encounter, and appointment by the Bishop Protector of the Samaritans.

- b) Vice President/Assistant to the Abbot: a Prior to be elected to the Board by the membership. (See By-Laws). If an Abbess is appointed, then the Assistant must be an Abbot.
- c) Secretary General: a Samaritan Minister elected by the membership (See By-Laws).
- d) Treasurer: elected or appointed according to the needs and requirements of the Board (See By-Laws).
- e) Member-at-large: elected by the membership (By-Laws).
- f) Provincial Priors (or Prioresses): by right, members of the Board unless elected for one of the duties above.

#### **ARTICLE 50:**

Advisory boards will be composed of the Provincial Prior (by right), and at least two other members of the Province as elected by the membership.

#### **ARTICLE 51:**

An Abbot/Abbess is assigned for life, unless a choice to resign is made, or if by a 2/3 majority vote the membership of the Samaritans chooses to remove him/her from office. Any member of the Board may be removed by a majority vote of the membership during a General Samaritan Encounter. The Diocesan Ordinary must approve the decision for removal, thus, the Bishop Protector must be a part and be kept informed during the whole process of decision making.

#### **ARTICLE 52:**

General Samaritan Encounters will take place at the same time that Diocesan General Synods take place, every two (2). If the Samaritan society is allowed to be in various dioceses of the Polish National Catholic Church, provinces in each diocese will meet for Provincial Encounters during Diocesan General Synods, and then the General Samaritan Encounter will take place during the time of the Supreme Council, every four (4) years.

#### **ARTICLE 53:**

Any decision of direct influence upon the Constitutions or the Rule of Life must be placed to a vote during a General Samaritan Encounter. Majority vote wins (50% + one) of those who attend the Encounter. No legislation is passed unless the majority of the Samaritans agree during the Encounter, and is approved by the Bishop Protector of the Polish National Catholic Church.

#### **ARTICLE 54**

As Samaritans called to unconditional love, our hearts must remain open to all people of good will. Only in cases of irreconcilable and un-repentable scandal will we turn away an individual from acceptance into the Samaritans.



#### **ARTICLE 55**

A Samaritan may appeal any decision made by a Provincial Advisory Board to the Board of Directors. This must be done in writing with a clear statement of appeal. The Board must consider in unison with the individual the details involved in the appeal and a decision must be reached within two months of the written appeal. If the Board of Directors uphold the first decision, a Samaritan may bring the issue to the whole membership for written comments and decisions by each member. A final decision must be reached once all the statements are made to the Board of Directors. The individual member, however, may ask the Diocesan Ordinary to review the case and make a decision in consultation with those involved in the case.

#### **ARTICLE 56**

Each Samaritan must seek a ministry related to Parish life. At all places and at all times we are called to give witness to the Good Samaritan and the love of Christ toward the Samaritan woman at the Well of Jacob.

#### **ARTICLE 57**

The Samaritan Society does not endorse nor will get involved in any political movement or party. The society is concerned with the promotion of wholeness and holiness through education, counseling and spiritual care and will not condone any activity that diminishes the life and dignity of an individual.

#### **ARTICLE 58**

The Samaritans will minister to the needs of others at all times. No requirement of payment for any ministry in the name of God, the Church and the Samaritans will be allowed. Donations may be made to the Common Bursa of the Society, a Monastery or a Province, and the Board of Directors, or Advisory Boards, will decide the proper channeling of such funds. No dues, tithes, taxation or legal binding contracts with the society is allowed.

#### **ARTICLE 59**

If by the Will of God our Samaritan Society of Consecrated Life is to be dissolved, the Board of Directors shall, after making provisions for the payment of all the liabilities of the Society, all assets will be held in trust by the Polish National Catholic Church for no more than ten (10) years. If after ten (10) years the Institute of Consecrated Life is not re-established, the Polish National Catholic Church is free to use the assets for religious purposes.

## **D. THE RULE OF LIFE**

### **SAMARITAN ADAPTATION OF THE RULE OF THE ECUMENICAL COMMUNITY OF TAIZE**

#### **ARTICLE 60: The Samaritan Call**

Samaritans, if you submit to a common rule, you can do so only for the sake of Christ and the Gospel (1).

Henceforth your worship and your service take place in a community of Samaritans within the body of the Church. Common impulse will stimulate your interior discipline which is so essential for your life as a Christian. From now on you are no longer alone. In all things, you must take other Samaritans into account.

Far from groaning under the burden of the rule, rejoice; for, as you renounce all thought of looking back (2), and are borne forward together by the same Word, each day anew you are able to throw yourself towards Christ.

This Rule contains only the minimum necessary for a community seeking to build itself in Christ, and to give of itself in Christ, and to give itself up to a common service of God. This resolve to lay down only the essential disciplines involves a risk: that your liberty may become a pretext for living according to your own impulses.

Assured of our salvation by the unique grace of Our Lord Jesus Christ, you do not impose discipline on yourself for its own sake. Gaining mastery of yourself has no aim other than to render you more available. Let there be no useless asceticism; hold only to the works that God commands. Carry the burdens of others, accept the petty injuries of each day, so as to share concretely in the sufferings of Christ: this is your first discipline.

You fear that a common rule may stifle your personality, whereas its purpose is to free you from useless shackles, so that you may better bear the responsibilities of the ministry and make better use of its boldness. Like every Christian, you must accept the tension between the total freedom given by the Holy Spirit and the impossibilities in which you find yourself due to your neighbor's and your own fallen nature.

You would narrow your understanding of the Gospel if, for fear of losing your life, you were to spare yourself. Unless a grain of wheat dies, you cannot hope to see your own self open out in the fullness of Christian life (3).

Never stand still; go forward with the community of Samaritans, run towards the goal in the footsteps of Christ. His path is a way of light: I am, but you also are the light of the world...(4). For the pure brightness of Christ to enter into you, it is not enough to gaze on it as though you were a disembodied spirit: You must commit yourself resolutely, in body and soul, on this path. Be a sign of joy and of human love among all.

Open yourself to all that is human and you will see any vain desire to flee from the world vanish from your heart. Be present to the time in which you live; adapt yourself to the conditions of the moment: O God, I pray to you, not to take them out of the world, but to keep them from evil (5).

Love the dispossessed, all those who, living amid our injustice, thirst after justice. Jesus had a special concern for them... like the good Samaritan story and His loving care towards the Samaritan woman at the Well of Jacob. Have no fear of being disturbed by them.

Show your parents deep affection and help them recognize, through its very quality, the absolute imperative of your vocation.

Love your neighbor, whatever may be the political or religious belief.

Never resign yourself to the scandal of the separation of Christians, all who so readily confess love for their neighbor, and yet remain divided. Be consumed with burning zeal for the unity of the Body of Christ.

#### **ARTICLE 61: PRAYER (A SAMARITAN VOW)**

Just as the disciples were gathered in the temple, rejoicing and praising You (6), so I will tell all Your wondrous deeds, for You have turned my mourning into gladness and have girded me with joy, that my soul may sing Your praises and not be silent (7).

Our daily prayer is the communion of the saints. But to make real this communion with the faithful throughout the ages, we must give ourselves up to ardent intercession for all and for the Church.

The Lord could do without our intercession and our praises. Yet it is the mystery of God that he should require his co-workers to keep on praying and never lose heart (8).

Let us be attentive to enter into the meaning of the liturgical action; let us seek to perceive under signs accessible to our fleshly being something of the invisible reality of the Kingdom. But let us also take care not to multiply these signs and to keep them simple, the token of their evangelical worth.

The religious habit worn for religious services is to remind us that our whole being has been clothed by Christ. It is also a way of expressing the praise of the Lord by means other than words.

The praise of Christ expressed by the liturgy is effective insofar as it continues to inform the humblest tasks. In the regularity of our prayer life, the love of Jesus springs up within us, we know not how (9).

Common prayer does not dispense us from personal prayer. The one sustains the other. Each day, let us take time aside to renew our personal intimacy with Jesus Christ.

And since, when we are close to Christ we are filled with the good part (10), let us surrender to the living Word of God; let it reach into the deepest recesses of our being to take possession not only of our spirit, but also our body. Christ, the Word made flesh, gives himself to us visibly in the Sacrament of the Eucharist. Therefore, nourish yourself with the meal of thanksgiving, and do not forget that it is offered for the broken of the people of God. It is there for you who are always afraid, lonely and anxious.

During the Eucharistic Celebration and other prayers nothing is to be gained by being upset by the difficulty which others may have keeping in unison, or knowing the proper responses. Yet the surrendering of ourselves to a life hidden in Christ means neither laziness nor habit; it can be nothing other than the participation of our whole being in the work of God through our intelligence and our body.

If your attention wanders, return to prayer as soon as you notice your distraction, without lamenting over it. If you feel your weakness while actually praying, you possess nevertheless the earnest of the victory of God.

There will be days when prayer is a burden for you. On such occasions know how to offer your body, since your presence itself already signifies your desire, momentarily unrealizable, to praise the Lord. Believe in the presence of Christ within you even though you feel no tangible response.

#### **ARTICLE 62: OUR DAILY BREAD**

Each meal should be an agape in which a Samaritan's love is manifest in joyfulness and simplicity of heart (11) .

The occasional moments of sharing in Christ at meal-time bring refreshment when you are weary or communion in prayer for the companion who partakes of the same bread.

Let the Samaritan whose task is to wait on the table facilitate the peace of the meal by cheerful hospitality.

#### **ARTICLE 63: THE ABBOT, THE BOARD OF DIRECTORS, THE PROVINCIAL ADVISORY BOARD, AND THE PROVINCIAL PRIORS.**

The purpose of the Board of Directors is to seek all the light possible concerning the will of Christ for the march forward of the Samaritan Society. Therefore, the first step is to establish silence in oneself so as to prepare to listen to one's Lord.

Nothing is more harmful to objective judgment than the ties born of particular preferences, for we risk agreeing with a member, hoping perhaps unconsciously to win the occasional support in return. Nothing is more contrary to the spirit of the Board of Directors than a seeking which is not purified by the sole desire to discern God's will.

The Board of Directors is above all the occasion when it is incumbent upon you to seek peace and to pursue it (12), to avoid contention and the temptation to prove you are right.

Avoid a tone that brooks no reply: the categorical "we must". Do not build up good arguments so as to make yourself heard; say in a few words what seems to you to conform most closely to God's plan, without imagining that you may be able to impose it.

To avoid the spirit of seeking to outdo another in argumentation, the Board of Directors and the Provincial Advisory Board are responsible before the Lord for making the decision after hearing the voices of the membership. Freed from human pressures, one listens to the most timid members with the same attention one gives to the member who is full of self-assurance. If the Abbot senses a lack of profound agreement on an important question, let us reserve judgment, and, in order to go forward, make a provisional decision, ready to return to it later, for standing still is disobedience for members advancing toward Christ. The Abbot knows best the capacity of each one; therefore, the Abbot, in consultation with the Priors, should be the first to propose assigning a responsibility to a member.

The Board of Directors is composed of Samaritans who have made their commitments known. The Abbot will be the presiding member while keeping in mind that the position is that of the elder among equals. Each Prior will be a member of the Board of Directors in order to meet the specific duty for the sake of the Samaritans. The Prior will be assisted through a Provincial Advisory Board through which the voice of the membership will be heard by consultation or by direct communication.

The spirit of poverty does not consist in pursuing misery, but in setting everything in the simple beauty of creation. The spirit of poverty is to live in the gladness of today. If God gives freely the good things of the earth, it is blessed for all to give what one has received.

#### **ARTICLE 64: SIMPLICITY, HUMILITY, RESPECT AND DEDICATION (OUR VOWS)**

There is no hope for a bold and total service of Jesus Christ without unity. Individualism is a blessing when it becomes a gift for the sake of the community.

The focus of the Abbot and the Priors is the unity of the community of Samaritans.

As members of the Board of Directors, the Abbot and the Priors indicate the 'path to follow in matters of practical detail; however, in all questions of importance they listen to the members of the Samaritans before making a decision.

The Samaritans should remain spontaneous with the Board of Directors, but they should recall that the Lord has given them a charge and therefore give heed to that which concerns our ministry.

By their trust, the Samaritans renew the Board of Directors in the seriousness of their vocation for the joy of everyone; by a spirit of petty complaint they paralyze their ministry.

Let each Samaritan, privately, make his or her fears known to the Board of Directors. Revolt expressed before other members can only contaminate. Satan finds here the best weapon to divide what must be united. Let us beware of childish reactions which lead us to accuse others when it would be more appropriate first to accuse ourselves.

The spirit of perfection - it means imposing one's viewpoint as being the best - is a nuisance in the community. Perfection is precisely to suffer one's neighbor's imperfections, and to do so out of love.

The Board of Directors remains subject to the same weakness as the members of the Samaritans. If these members love them for their human qualities, they run the risk if not accepting their ministry when they discern their sinfulness.

The Board of Directors counts on the support and advice of the Priors and the Provincial Advisory Boards. Making decisions is a formidable charge for the Board of Directors. In the guidance of souls, let them be open to the recommendations and advice of Provincial Priors and their Advisory Boards before making a final decision on any matter, for in doing so they build up the whole body of Christ.

Let the Abbot seek the particular gifts of each Samaritan, so that they in turn may be led to discover them.

Let the Abbot and the Priors not consider their charge as being superior, not assume it with false humility, remembering only that it has been entrusted to them by Christ, to whom we all will have to give account. Let them break any authoritarianism within themselves, but let them not be weak in maintaining the members in the design of God as expressed by our common commitment to simplicity, humility, respect and dedication to prayer. Let them prevent those who are authoritarian from dominating, and let them show confidence to the weak. Let them arm themselves with mercy, asking Christ to grant it as the grace most essential for them.

#### **ARTICLE 65: SAMARITAN MISSIONARIES and OBLATES OF PRAYER**

Sent forth two by two as were the disciples (20), the Samaritan Missionaries and the Oblates of Prayer are witnesses for Christ. Let them be a sign of his presence among all and bearers of joy.

Everywhere and at all times, they represent the Samaritan Society; the witness of everyone is involved by their attitude. They keep the Abbot and the Board of Directors regularly informed of their life. Let them not engage in a new venture without informing their Provincial Prior and the Abbot. If the Samaritan Missionaries and the Oblates of Prayer do not give heed to this close contact, they will quickly shatter the unity of the Society.

Whenever three or more establish a mission or community together, they must select a director, submit the name to the Provincial Prior for recommendation to the Board of Directors. After approval, the individual selected will be named Superior for that community.

The Rule of Life of the Samaritan Society must be made adaptable to the communities of Samaritan Missionaries and the Oblates of Prayer. Their spiritual discipline is that of their choice, subject to adaptation as the Board of Directors may advise.

The Oblates of Prayer are called, above all, to practice their humility like Christ's own KENOSIS. Do not cling to the attitude that will make you think you are better than the other Samaritans. Your call to the evangelical vows, and especially to chaste celibacy, is a gift from God for you to celebrate with your Samaritan Brothers and Sisters. That is why, at all times, you must recognize yourself first as a Samaritan. You are an Oblate of Prayer for the Samaritan Society, not for yourself.

#### **ARTICLE 66: ORDER AND HARMONY**

Harmony in a community cannot exist without a minimum of order. Therefore, there is no excuse for disturbing others by a lack of charity, concern and respect. Consider the lack of fervor which your negligence reflects.

When some major reason will involve long periods of absence and silence, discuss with the Abbot and the Priors the possibility of your non-assistance at an act of the community, and do not explain yourself to an intermediary. Likewise, do not distance yourself from the members without letting the Abbot know what is taking place. If you are on a mission, do likewise with the Prior in charge.

Never be an obstacle through lack of zeal in rejoicing with the ones with whom you have engaged yourself as a Samaritan.

#### **ARTICLE 67: SAMARITAN OBLATES OF PRAYER: ORA ET LABORA**

In your life of prayer and meditation/contemplation seek the command that God addressees to you, and put it into practice without delay. Therefore, read, but ponder over it.

For your prayer to be real, you must be at grips with hard work. If you were to remain dilettante, you would be incapable truly to intercede. Your prayer will become total when it is one with your work .

Try to achieve the maximum continuity in your work during the hours allotted to it. Respect the ' schedule others have chosen for themselves, and do not allow yourself to disturb them during their hours of prayer .

At each hour pray, work and rest as is fitting; but let everything be in God.

In your work, do not compare yourself to others. In simplicity know how to hold your place which is always necessary for the witness of the whole body.



#### **ARTICLE 68: SAMARITAN OBLATES OF PAYER: INTERIOR SILENCE**

Interior silence requires first of all to forget one's self, to quiet discordant voices, and to master obsessing worry in the perpetual re-beginning of a person who is never discouraged because is always forgiven. Interior silence renders possible our conversation with Jesus Christ.

But who does not fear this silence, and prefer diversion at the hour for work; and would not rather flee from prayer by tiring himself/herself in vain tasks, forgetful of one's neighbor and of self.

Your dialogue with Jesus Christ requires silence. If you do not constantly commit everything to him, if you do not talk to him with the simplicity of a child, how then will you be able to bring order within yourself when you are anxious or complacent by nature?

You fear that interior silence may leave within you an unresolved question? Than take note of the cause of your worry or resentment, in order to find the solution later.

There are moments when the silence of God culminates in his creatures. In the solitude of a retreat, we are renewed by intimate meeting with Christ. These essential moments must therefore be set aside.

Quiet is a necessity out of love for the Samaritans who are praying, reading, writing, or who are resting in the evening.

Discretion in speech and in movement have never hindered human contact; only dumb silence is not required of us, because it is not in itself conducive to the true spirit of inward silence.

#### **ARTICLE 69: RESPECT AND JOY**

In the communion of saints, day after day, we sing the ever-renewed compassion of the Lord (13), and his mercy quickens our fervor.

True joy is first of all interior.

Buffoonery has never renewed joy. Let us remember that there is no sharp dividing line between frank humor and irony which turns a smile into a grimace. Mockery - that poison of common life - is treacherous because under its cover are flung the so called truths one dares not say face to face; it is cowardly, because it ruins the person of a Samaritan before the others.

Perfect joy is in the laying aside of self in peaceful love; to burst forth, this joy needs all your being.

Do not fear to share the trials of others, nor be afraid of suffering, for it is often at the bottom of the abyss that the perfection of joy is given in communion with Jesus Christ.



Perfect joy gives itself. The one who knows it seeks neither gratitude nor kindness. It is wonderment continually renewed before the free giving of Him who grants an abundance of spiritual and material benefits. It is thankfulness. It is thanksgiving.

#### **ARTICLE 70: SIMPLICITY AND FAITH**

Your availability calls for continual simplification of your existence, not by constraints but by faith.

Flee from the complications through which the devil seeks you. Cast off useless burdens in order better to bear those of your fellow Christians unto Christ your Lord. Acknowledge your mistakes with simplicity, in the transparency of love, without finding therein a pretext for discerning those of others. Wherever they are, Samaritans practice brief and frequent sharing with one another.

Simplicity is also loyalty toward oneself in order to achieve honesty. It opens the way towards one's neighbors.

Simplicity is found in the free joy of a Samaritan who forsakes the obsession of one's own progress or backsliding, in order to fix his or her gaze on the light of Christ.

#### **ARTICLE 71: HUMILITY AND MERCY**

As peace with Christ implies peace with your neighbor, be reconciled and make amends where possible. Forgive your peers until seventy times seventy (14).

If you fear you may flatter the pride of a Samaritan by overlooking an offense, then exhort the person, but always in private and in the gentleness of Christ. If you fail to do so, in order to preserve your desire for influence or popularity with certain Samaritans, you become a stumbling block within the community.

Be prepared at all times to forgive. Do not forget that love also expresses itself in mutual consideration. Do not indulge in sickly sweetness nor in harsh words. In the impatience of your language, consider the grief caused in Christ.

Refuse to abandon yourself to personal dislikes. They may persist when, because of the large number of Samaritans, you are not able to be open with all of them. Your natural inclination may incite you an unfavorable first impression, to judge your neighbor by a bad day, to take pleasure in the faults you may discern in a Samaritan. Rather let yourself be won over by an overflowing friendship for all.

Avoid petty controversies between Samaritans. Nothing divides so much as continual discussions about everything and nothing. Know, if need be, how to put an end to them. Refuse to listen to insinuations concerning one or another person. Be a ferment of unity. If you have doubts to the attitude of a Samaritan, and either you cannot express them or they refuse to listen, confide in the Abbot, who will consider with you how to act and help this individual. If that person refuses to listen to you, report the matter to the Board of Directors as representatives of the community (15).

Because of the weakness of your flesh, Christ gives you visible and repeated signs of his forgiveness. Absolution restores you to the joy of salvation (18). Yet, you must seek it. The sin of one member marks the whole body, but God's forgiveness re-establishes the sinner within the community. Confession is made to the individual we offend first, and when the matter is of gravity, to an ordained member of the Church.

The one who lives in humility and mercy knows neither susceptibility nor disappointment. One gives the self simply, in self-forgetfulness; joyfully, with all heart; freely, expecting nothing in return.

#### **ARTICLE 72: CELIBATE AND MARRIED LOVE**

If celibacy brings greater availability to concern oneself with the things of God (17), it is acceptable only in order to give oneself more fully to one's neighbor with the very love of Christ. Celibacy means neither breaking with human affections, nor indifference, but calls for the transfiguration of our natural love. Christ alone converts passions into total love for one's neighbor. When the selfishness of passions is not surpassed by growing generosity when you no longer use confession to defeat the need contained in all passion, to assert yourself; when your heart is not constantly filled with an immense love; you can no longer let Christ's love within you and celibacy will then be viewed as a burden.

This work of Christ within you demands infinite patience. Purity of heart is contrary to all the tendencies of nature. Impurity, even in the imagination, leaves psychological traces behind, which are not always effaced immediately by confession and absolution. It is important, then, to love in the continual recommencement of the Christian who is never overcome because is always forgiven.

Purity and openness of heart are closely linked. Do not display your difficulties, but do not seclude yourself as though you were superhuman, exempt from struggles. Refuse to connive in vulgarity. Certain jokes fan the difficulties of those who are struggling to maintain purity of heart.

In marriage there can be a slackness which may veil the true meaning of the difficult yet joyous vow of matrimony. Know that your bearing is a sacrament, and infidelity may hinder our common march forward.

The Samaritan Oblate of Prayer who freely chooses celibacy must not think of him/herself as having received a higher call. Remember that celibacy is not a sacrament but a sign, while marriage is a sacrament with Biblical foundation.

The Samaritan who is married should support and encourage those who select celibacy. Respect of one's call, whether in celibacy or matrimony, helps maintain our unity as a new expression of religious life.

Both celibate and married Samaritans are called to purity of heart. Purity of heart can only be lived in spontaneous and joyous forgetfulness of self in order to lay

down one's life for those one loves (18). This self giving implies the acceptance of a sensibility often deeply wounded.

There is no friendship without purifying suffering. There is no love of one's neighbor without the Cross. The Cross alone makes known the unfathomed depths of love.

#### **ARTICLE 73: COMMUNITY LIVING**

The pooling of goods is praiseworthy. The boldness to use in the best way possible all present-day goods, without fearing possible poverty, to lay up no capital, gives an incalculable strength. But if, like the children of Israel, you store for the morrow the bread that comes from heaven (19), if you work out projects for the future, you risk overtaxing the Samaritans whose vocation is to live in the present moment.

Poverty is not a virtue in itself. According to the Gospel, the poor learn to live without assurance of the morrow, in joyous confidence that they will like nothing.

#### **ARTICLE 74: NEW SAMARITANS**

In order to be trained in the school of Christ, the new Samaritans have needs of sound Biblical learning and the understanding of human nature. Let them guard against any illusion of having reached their goal. Even if they assimilate rapidly, it requires time to understand the vocation in its ultimate consequences.

In as much as we are not known by the new Samaritans, there is a temptation to monopolize them for ourselves. Let us remember that a Samaritan is appointed for their training.

At the meetings of the Board of Directors we must speak about the new Samaritans and be concerned with making them grow in love for Jesus Christ.

A new Samaritan is free to choose at what level of ministry he or she wishes to serve the Samaritan Society and the Church. Once that choice is made and the prescribed training period is completed, the new Samaritan will be allowed to make his/her commitment, after the Abbot and the Board of Directors make a decision.

#### **ARTICLE 75: GUESTS**

It is Christ himself whom we receive in a guest. Let us learn to welcome; let us be willing to offer leisure time; let hospitality be liberal and exercised with discernment.

During meals, let the Samaritans be attentive to the presence of guests, and be careful not to disconcert them by private conversation. Never monopolize a guest. Certain members are designated to take care of guests; they will take charge while the other Samaritans will accomplish their work; this is to avoid the dilettantism that threatens us, and which is helpful neither to the guests nor to the Samaritans.

#### **ARTICLE 76: CONCLUSION**

There is danger in having indicated in this Rule of Life only the minimum necessary for the common life. It is better to run this risk and not to confine oneself to

complacency and routine. If this Rule were ever to be regarded as an end in itself and to exempt us from evermore seeking to discover God's design, the love of Christ, and the light of the Holy Spirit, we would be imposing on ourselves a useless burden; it would be better never to have written it.

So that Christ may grow in me, I must know my weakness and those of the Samaritans. For them I will become all things to all people, and give even my life for the sake of Christ and the Gospel.

## EXHORTATION AT VOW CEREMONY OF THE SAMARITAN MISSIONARIES AND MINISTERS

**Abbot:** Let (the one) (those) who (is) (are) to pronounce First Vows Please Come Forward.

**Novice:** Present

**Abbot:** Who will testify on (their)(his)(her) behalf?

**Samaritan:** Reverend Father, after giving proper consideration to the request for the pronouncement of First Vows, we, Samaritans, believe that (N), (N), ... (is) (are) ready to make a First Commitment as (a) Samaritan Missionary(-ies).

*Novices kneel down, covering their heads.*

### ----- Song -----

**Abbot:** \_\_\_\_\_ (N) \_\_\_\_\_, you are about to commit yourself to God's mercy, remember that the Lord comes to strengthen your faith and that, in covenant with you, God will fulfill for you the following promise:

Truly, there is no one who has given up home, brothers, sisters, parents, wife, children, or land, for my sake and for the Gospel, who will not receive in this age a hundred times as much - houses, brothers, sisters, mothers children, land - and persecutions besides; and in the age to come, eternal life (22).

**Samaritan:** This is a way opposed to all human reason, but like Abraham and Sarah, you can advance on this path only by faith, not by sight (23), always assured that he who loses his/her life for Christ's sake will find it (24).

**Abbot:** Henceforth, walk in the footsteps of Christ. Do not be anxious about tomorrow (25). Seek first God's kingdom and His Justice (26). Surrender yourself; give yourself, and good measure, pressed down, shaken together, and running over, will be poured into your lap; for the measure you give is the measure you will receive (27). Whether you be waking or sleeping, by night or by day, the seed sprouts and grows, you know not how (28).

**Samaritan:** When you pray, do not use vain repetitions thinking you shall be heard for your many words (29). Do not display righteousness before others to win their admiration (30). Do not let your interior discipline give you a sorrowful appearance, like a hypocrite who puts on an unsightly face so that he/she maybe seen by others. Anoint your head, wash your face, so that only the Creator who is in secret may know the intention on your heart (31).

**Abbot:** Maintain yourself in simplicity and in joy, the joy of the mercy, the joy of love.

**Samaritan:** Be vigilant. If you are to admonish a Samaritan, let it be first between the two of you alone (32). Always seek fellowship with your neighbor. Confide; know that a guide must watch on behalf of your soul, as one who must give account. Be understanding toward others, so that they may fulfill their ministry with joy (33).

**Abbot:** The Lord Christ, in his mercy and his love for you, has chosen you to be a sign of love within the Church. He wills that with your brothers and sisters you should realize the parable of the community.

**Samaritan:** Thus, committing yourself henceforth, open your heart joyfully with infinite gratitude, never fearing to precede the dawn...TO PRAISE, AND BLESS, AND SING...(35)

**Abbot and Vowed Samaritans together:** THAT JESUS CHRIST IS LORD TO THE GLORY OF GOD THE FATHER.

**Novice:** Amen!!!

+++++

### **Pronouncement of First Vows**

(Renewal of vows may use forms at the end of the Constitutions)

*Novice holds a candle in his/her right hand.*

**Abbot:** + Will you, (N), through the love of Christ, consecrate yourself with your whole being to Him?

**Novice:** I will.

**Abbot:** + Will you, henceforth, fulfill the service of God in the Samaritan Missionary Community, in communion with all of your Brothers and Sisters?

**Novice:** I will

**Abbot:** + Will you vow unto God:

- Simplicity of Life-Style?     **Novice:** I will

- Humility in Service?     **Novice:** I will

- Respect of Others?     **Novice:** I will

- Dedication to Prayer?     **Novice:** I will

**Abbot:** All in accordance with the Constitutions of the Samaritan Ministers, Missionaries and Oblates of Prayer of the Polish National Catholic Church?

**Novice:** I will, SO HELP ME GOD!

**Abbot:** Let us now have the Tonsure.

+In the Name of the Father (Back of neck)

+And of the Son (forehead area)

+And of the Holy (above left ear)

+Spirit. (above right ear)

+Amen (from crown area)

*Novice's head is covered with a zucchetto-cap. If a religious name has not been chosen, the Abbot may ask:*

**Abbot:** (N) Have you chosen a religious name?

**Novice:** Yes, Reverend Father, I would like to be known as (N) until the Lord calls me into His kingdom.

**Abbot:** Brothers and Sisters in Christ let us welcome our new vowed Samaritan Missionary (-ies).

*Bowing toward the Tabernacle the Samaritans sing*

**Samaritans:** Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be. World without end, Amen, Amen!

*All may clap. The fullness of the Habit is given at this moment.*

**Abbot:** You are (a) Samaritan (-s). May this habit remind you of the dedication to prayer and service of St. Rose of Lima and St. Martin de Porres who during their life-time exemplified Christ's love as expressed in the account of the Good Samaritan and the encounter with the Samaritan woman at the Well of Jacob. Wear it with joy and humility, for many will look upon you and seek to find that love and peace that only Christ offers to God's people.

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## THE CLADDAGH-JADDAH RING OF SAMARITAN COMMITMENT

**Abbot:** +May God bless this ring in the name of the Father, and the Son, and the Holy Spirit. Amen.

Receive now the ring that symbolizes our dedication to each other in the Samaritan Society of Consecrated Life. Wear with joy, for it also symbolizes God's special love for you.

*Rings are placed on left hand.*

This ring, known as the Claddagh (ring of friendship) shows two hands committed to uphold the heart of love, and is crowned with a symbol of faithfulness and fidelity. This is also the Jaddah ring, the ring of love and understanding.

*The Sign of Peace is Shared.*

*Celebration of the Eucharist Continues.*

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## **FOR THE RENEWAL OF VOWS OR PRONOUNCEMENT OF PERPETUAL VOWS BY SAMARITAN MISSIONARIES**

*While holding a lit candle ON THE RIGHT HAND, and the Constitutions on the left hand.*

FOR THE GLORY OF THE MOST HOLY TRINITY, THE HONOR OF MARY, ST. MARTIN DE PORRES AND ST. ROSE OF LIMA, FOR MY SANCTIFICATION AND THE SALVATION OF ALL, I (baptismal name) ALSO KNOWN AS (religious name), PROMISE TO GOD AND VOW TO OBSERVE FOR (One year), (for life), SIMPLICITY OF LIFE-STYLE, HUMILITY IN SERVICE, RESPECT OF OTHERS AND DEDICATION TO PRAYER, CONFORMABLY TO THE CONSTITUTIONS AND RULE OF LIFE OF THE SAMARITAN SOCIETY AND LIVED AS A (Brother,... Sister,... Deacon,... Priest) OF THE SAMARITAN MISSIONARIES. MAY GOD BLESS ME. AMEN.

*Abbot blesses the Samaritan.*

*At time of Perpetual Vows the Samaritan will prostrate self before the tabernacle during the singing of the Litany of the Saints.*

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## **PRONOUNCEMENT OF VOWS OF A SAMARITAN OBLATE OF PRAYER**

*While holding a candle on the right hand, and the Constitutions of the Samaritan Society of Consecrated Life on the left hand*

For the Glory of the Most Holy Trinity, the Honor of Our Blessed Mother and of St. Martin de Porres and St. Rose of Lima I \_\_\_\_\_ Promise to God and Vow to Observe for the Rest of My Life

SIMPLICITY OF LIFE STYLE LIVED IN THE VOW OF POVERTY,



HUMILITY IN SERVICE LIVED IN THE VOW OF OBEDIENCE  
RESPECT OF OTHERS LIVED IN THE VOW CHASTE CELIBACY  
DEDICATION TO PRAYER LIVED IN THE VOW OF STABILITY  
IN CONFORMITY WITH THE CONSTITUTIONS AND  
RULE OF LIFE OF THE SAMARITAN SOCIETY  
AND LIVED AS AN OBLATE OF PRAYER  
IN THE POLISH NATIONAL CATHOLIC CHURCH.

May God Bless Me.

*Blessing is given.*

Song: Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

*Lit candle held by Samaritan is placed on the altar to burn until it is extinguished.*

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## CEREMONY FOR THE RECEPTION OF SAMARITAN MINISTERS

**Abbot:** Those to be received as Samaritan Ministers please come forward. Who finds (him) (her) (them) ready to make this commitment to the Samaritan Society?

**Samaritan:** Reverend Father, I (N) present (N) to the Samaritan Society for acceptance as a Samaritan Minister in accordance with the Constitutions. I believe that (N) is ready to take this serious step.

*+ Reading of Exhortation to all Samaritans (above).*

**Abbot:** By the Grace of God you have been called to share in the spirit of the Samaritan Society as a Samaritan Minister. Look upon St. Martin de Porres and St. Rose of Lima as prime examples of how to give oneself fully to Christ. Listen to the Spirit within you as it guides you to be like the Good Samaritan, and like Christ when he reach out in love to the Samaritan Woman at the Well of Jacob.

+ Are you, (N), willing and ready to be a Samaritan Minister?

**S.M.:** -Yes, I am.

**Abbot:** Will you affirm our call to be like the Good Samaritan and express the same love that Christ showed to the Samaritan Woman at the Well?

**S.M.:** -Yes, I do affirm our call.

If S.M. has stated he/she wishes to make public promises, the following form is used while holding a lit candle in right hand.

FOR THE GLORY OF THE MOST HOLY TRINITY, THE HONOR OF MARY, ST. MARTIN DE PORRES AND ST. ROSE OF LIMA, AND FOR MY SALVATION AND THAT OF THE WORLD, I DEDICATE MYSELF FOR ONE YEAR TO THE SAMARITAN SPIRIT CONFORMABLY TO THE CONSTITUTIONS AND THE RULE OF LIFE OF SAMARITAN SOCIETY . SO HELP ME GOD!!

A blessing is given by the Abbot/Con una vela prendida en la mano derecha.

PARA LA GLORIA DE LA SANTISIMA TRINIDAD, EL HONOR DE MARIA SAN MARTIN DE PORRES Y SANTA ROSA DE LIMA, Y POR MI SALVACION Y LA DEL MUNDO, YO ME DEDICO POR UN AÑO AL ESPIRITU SAMARITANO DE ACUERDO CON LAS CONSTITUCIONES Y LA REGLA DE VIDA DE LA SOCIEDAD DE LOS MINISTERIOS SAMARITANOS. QUE DIOS ME AYUDE!!!

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#### BIBLICAL FOOTNOTES

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|-------------------------------|-------------------------------|
| 1. Mark 10:29                 | 13. Lamentations 3:22-23      |
| 2. Philippians 3:13           | 14. Matthew 3:22-23           |
| 3. John 12:24                 | 15. Matthew 18:17             |
| 4. John 8:12 and Matthew 5:14 | 16. Psalms 51:14              |
| 5. John 17:15                 | 17. 1 Corinthians 7:32        |
| 6. Luke 24:53                 | 18. Exodus 16                 |
| 7. Psalm 30:12-13             | 19. Luke 10:2                 |
| 8. Luke 18:1                  | 20. Mark 10:29                |
| 9. Mark 4:27                  | 21. Mark 10:29 and Luke 14:26 |
| 10. Luke 10:42                | 22. 2 Corinthians 5:7         |
| 11. Acts 2:46                 | 23. Matthew 16:25             |
| 12. Psalm 34:15               | 24. Matthew 6:34              |
|                               | 25. Matthew 6:33              |
|                               | 26. Luke 6:38                 |
|                               | 27. Mark 4:28                 |
|                               | 28. Matthew 6:7               |
|                               | 29. Matthew 6:1               |
|                               | 30. Matthew 6:16-18           |
|                               | 31. Matthew 18:15             |
|                               | 32. Hebrews 13:17             |
|                               | 33. Philippians 3:13          |
|                               | 34. Psalm 119:147             |

## RECEPTION TO NOVITIATE AND RELIGIOUS HABIT

*After the Homily during the Mass*

**Abbot:** Who is requesting admission to the Samaritan Missionaries?

**Novice:** I am.

**Abbot:** Who is willing to testify to this person's character and willingness to enter our novitiate?

**Samaritan:** Reverend Father, (N) after proper discernment and prayer has manifested to me of his/her willingness to enter the period of training of the Samaritan Society to serve God and His Church as a Samaritan Missionary. I testify that he/she is blessed by God to respond to this call. I testify to his/her character and will support his/her intention to pursue this ministry.

**Abbot:** May the Holy Spirit complete what God the Father has begun through our Lord Jesus Christ. (+Blessing). +(N), do you promise to commit yourself to this period of training wholeheartedly?

**Novice:** I do.

**Abbot:** These will be your responsibilities: Pray, pray constantly and with faith. The Reading of Scriptures, the Praying of the Liturgy of the Hours, the Reception of the Holy Eucharist, and the incorporating into your life of the Constitutions is a must. Your spiritual advisor, with the assistance by the Novice Master will prepare you for the examination that will take place at the end of your novitiate. You will inform us when you feel ready to be examined by your Brothers and Sisters, and to make your First Vows. Do you understand what you are undertaking?

**Novice:** Yes, I do.

**Abbot:** As part of your commitment to the Novitiate program you will be allowed to wear part of the habit of our community. When you make your first vows you will be allowed to wear the fullness of the habit and the ring of dedication.

**Novice:** Praise to you, Lord Jesus Christ.

**Abbot:** Have you chosen a religious name?

**Novice:** It is my desire to be known as \_\_\_\_\_.

**Abbot:** And we will respect your wish.

*Novice presents the habit to be blessed*

**Abbot:** God uses ordinary things as signs to express his extraordinary mercy toward us. Through simple things as well we express our gratitude, declare our willingness to serve God, and profess the resolve to live up to our baptismal consecration.

This habit is a sign of entrance into the Samaritan Society. Your commitment is to the Samaritan Missionaries who follow the example of St. Martin de Porres and St. Rose of Lima who wore the habit of the Order of Preachers of St. Dominic of Guzman. The habit thus expresses our intention of sharing in the spirit of our Society. That intention renews our baptismal resolve to put on Christ with the help of Mary, whose own greatest desire is that we become more like Christ in praise of the Trinity, until, dressed for the wedding feast, we reach our home in heaven.

**BLESSING:**

O God, the author and perfecter of all holiness, you call all who are reborn of water and the Holy Spirit to the fullness of the Christian life and the perfection of charity.

Look with kindness on those who devoutly receive this habit in praise of the Holy Trinity and in honor of St. Martin de Porres and St. Rose of Lima.

As long as (they) live, let (them) become sharers in the image of Christ your Son, and after they have fulfilled their mission on earth with the help of Mary, the Virgin Mother, receive (them) into the joy of your heavenly home. We ask this through Christ our Lord. Amen.

*Holy Water is sprinkled in the sign of the Cross over habit(s). Novice leaves chapel to be vested in alb and cord, and brings back to the chapel the scapular and the rest of the habit.*

**Abbot:** (*While placing the black scapular over the novice's head*): Receive this habit as the sign of your acceptance into the Samaritan Society as a Samaritan Missionary which is dedicated to God our Creator and to his blessed creatures Martin de Porres and Rose of Lima. Live in such a way that with the help of the Mother of God, you may more and more put on Christ, who redeemed us by his blood, for the glory of the Trinity and for the service of the Church and of your neighbor.

*Rosary is placed on left side of cord.*

**Novice:** My soul magnifies the Lord, and my spirit rejoices in God my savior, for he has looked with favor on his lowly servant.

**Abbot:** Brother/Sister, prepare now for the reception of Tonsure.

*Hair is cut as a sign of the cross:*

+In the name of the Father (back of neck)

+and of the Son (forehead area)

+and of the Holy (over left ear)

+Spirit (over right ear)

+Amen (crown).

*Zucchetto-cap for the Brothers, and head ribbon for the Sisters.*

**Abbot:** Peace be with you, my brother/my sister.

**Novice:** And with your spirit.

**Abbot:** In the secular world the wearing of the habit may prevent you from carrying on your ministry. For that reason we allow the wearing of secular clothes, but do ask you to wear this pin, symbol of the Resurrection, as an external and simple sign of your commitment to the novitiate of the Samaritan Missionaries.

*Pin is given.*

**Abbot:** Receive the book of the liturgy of the hours, the prayer of the Church; may the praise of our heavenly Father be always on your lips; pray without ceasing for the salvation of the world.

**Novice:** Amen .

CONCLUDING PRAYER:

**Abbot:** By being clothed with this habit you have been accepted into the Samaritan of Consecrated Life as a Novice of the Samaritan Missionaries in order that you may more fully serve Christ and his Church in the spirit of our community. So that you may more completely achieve that goal, I admit you, in virtue of the power entrusted to me, into a participation in all the spiritual favors belonging to our religious family of Samaritans.

**ALL:** Praise be to you, Lord Jesus Christ,