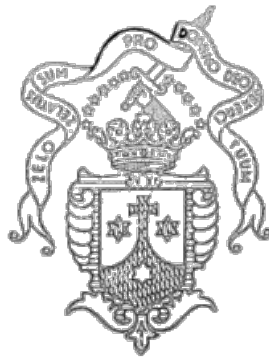


Rule Constitutions and Norms

DISCALCED CARMELITES



Dublín 1988

This English translation of the authentic Latin version of the Constitutions is approved by the General Definitory and is published by the Conference of English-speaking Provincials.

Pentecost Sunday 1988

DECREE

As we celebrate the fourth centenary of the death of St. Teresa of Jesus, we are given a code of life to guide the whole Order on the way of perfection today according to the spirit of our Holy Mother.

The Constitutions and Norms are the fruit of years of hard work, of careful and loving research concerning our charism carried out by our General Chapters with collaboration from the

whole Order. They are an expression of our will to be of one mind with the Church, to share her mission in the world and to loyally update our way of life according to her guidance, particularly as proposed by the Second Vatican Council. Their aim is to make each of us, through a fresh commitment to prayer and apostolic service, a true son of the Church according to our Carmelite vocation in honour of the Blessed Virgin Mary.

Proposed AD EXPERIMENTUM in 1976, the Constitutions and Norms were finalised by the General Chapter of 1979 and, in virtue of a special mandate from the Chapter, approved by the Extraordinary Definitory of 1980. They were subsequently submitted for approval to the Sacred Congregation, having made a few changes in the text, confirmed and definitively approved the Constitutions by decree of June 7, the Solemnity of Pentecost 1981, and proposed them to all our religious so that 'they may be renewed in the Spirit of our Holy Mother, bear witness of reinvigorated Teresian fidelity in the world and, as true sons of St Teresa, with seraphic zeal in their contemplative and apostolic life, be as it were a continuation of her presence in the Church'.

Accordingly, the Definitory General in its 93rd session on October 4, 1981, promulgates these new Constitutions of the Order, as amended by the said S. Congregation together with the accompanying Norms, and declares them binding on the whole Order.

Given at Rome on October 4, 1981, on the eve of the commemoration marking the fourth centenary of the death of St Teresa of Jesus.

Fr Philip Sainz de Baranda of the Mother of God
Superior General

Fr Peter Zubieta of St Joseph
General Secretary

DECREE

The Order of the Discalced Friars of the Blessed Virgin Mary of Mount Carmel, in response to the norms of the Second Vatican Council and those of the Apostolic See, diligently undertook to update its Constitutions. This was done in a series of General Chapters with the cooperation of all the provinces of the Order. In doing so the Order's aim was 'to return to the sources of Christian living and to the original inspiration of the Institute, to faithfully define and preserve the spirit of the Rule of St Albert of Jerusalem and of Saints Teresa of Jesus and John of the Cross, while fully adapting to the changed conditions of the times' (cfr. P.C., n. 2).

With this in mind the Order carefully studied its charism in the light of the spirit of its Holy Parents and of the principles and life of its ancient tradition and in the light of the signs of the times as discerned by faith under the guidance of the Church. It thus ensured that the basic legislation of the Order would clearly define and truly present Carmel's nature, its purpose and the means to achieve it, as well as providing the juridical norms required to give it adequate stability.

In keeping with the wishes of the General Chapter and of all the friars of the Order, the Superior General presented this basic legislation or Constitutions to the Apostolic See for approval.

This S. Congregation for Religious and Secular Institutes, having had the text examined by its Consultors and got a favourable verdict from the Congress, hereby approves and confirms the Latin text, as amended by the said Congress, a copy of which is kept in its files. All legal requirements are to be complied with.

While willingly giving its approval to these Constitutions at the outset of the fourth centenary of the passing of St Teresa from this world to the Father, this S. Congregation urges that they be observed by all the friars so that they may be renewed in the spirit of their Holy Mother, give witness of reinvigorated Teresian fidelity in the world and, as true children of their seraphic Mother, by their contemplative and apostolic life, continue as it were her presence in the Church.

Given at Rome on June 7, the Solemnity of Pentecost, 1981.

E. Cardinal Pironio, Prefect
Basil Heiser, OFMC, Undersecretary

CONGREGATION FOR RELIGIOUS AND SECULAR INSTITUTES

Prot. n. 20 - 1/86

NEW DECREE

In 1981, on completion of the period of experiment laid down by the Motu Proprio ECCLESIAE SANCTAE II, 6, the Holy See approved the Constitutions of the Order of Discalced Friars of the Blessed Virgin Mary of Mount Carmel. In 1985 the General Chapter of the Order adapted them to the new Code of Canon Law, and the Superior General submitted for approval to the Congregation of Religious and Secular Institutes the adaptations made by the General Chapter.

The said Congregation examined the proposed adaptations attentively, and by the present decree approves and confirms the text in Latin now preserved in the archives.

The Congregation furthermore concedes the dispensations from the prescriptions of Can. 625, par. 3, and 656.3, so that the norms of articles 156, 120, 121, 123, and 197 may stand as approved by the General Chapter.

Let all the other things prescribed by law be observed, everything to the contrary notwithstanding.

Given at Rome, March 5, 1986.

Fr Jerome Cardinal Hamer, O.P., Prefect
+ Vincent Fagiolo, Secretary

Rome, 7th March 1986

Reverend Father General,

I am pleased to send you the attached decree of approval for the adaptation of the Constitutions to the new Code of Canon Law.

The amendments listed in Document C and extensively illustrated in Document B, attached to your request of January 11 last, including the modification of article 185 of the Constitutions set forth in the letter of February 27 last, have been judged to conform with the dispositions of Canon Law. With regard to the two norms CONTRA IUS (cc. 625, par 3; 656.3), it was thought well to grant the requested dispensation in the decree of approval itself.

Only two particular observations seem to us opportune. The first concerns n. 91 where, to avoid misinterpretations, instead of 'salva dependentia ab Episcopo diocesano', it is better to say 'sub auctoritate Episcopi diocesani'.

The second concerns n. 183 where, in treating of the sessions of the Definitory General, the reference in the footnote should not be to can. 119.2 but to can. 127, par. 1.

With sentiments of profound respect,

Yours most devotedly in the Lord,

+ Vincent Fagiolo, Secretary.

NEW DECREE

We are happy to present to our religious worldwide the attached text of the Constitutions of our Order and the Norms for their implementation, suitably revised to comply with the new Code of Canon Law, and approved by the competent authority.

After the two texts embodying our particular legislation had been prepared in accordance with Vatican Council requirements on renewal of the religious life, and had been duly approved, the new Code of Canon Law covering every aspect of church discipline was published, on the authority of Pope John Paul II. It therefore became necessary to look again at our legislation adapting it to universal church law where required.

For this reason the 1985 General Chapter of our Order, in compliance with the special directives of the Holy See, diligently examined the norms peculiar to our Institute, modifying them here and there to conform with those prescriptions of the Code of Canon Law relating to religious life. The Congregation for Religious and Secular Institutes, by its Decree of March 5, 1986, approved the amendments to some articles of the Constitutions suggested by the Chapter.

The Definitory General therefore, in its forty-fifth session held on May 18, 1986, ordained that the amended text both of the Constitutions and Norms be printed, declaring that the amended legislation is to come into force on November 28 of this present year 1986, anniversary of the beginning of her reform among the friars by our Holy Mother St Teresa.

Given at Rome on May 17, 1986.

Fr Philip Sainz de Baranda of the Mother of God,
SUPERIOR GENERAL

Fr Peter Zubieta of St Joseph
SECRETARY GENERAL.

KEY TO ABBREVIATIONS

1. DOCUMENTS OF THE SECOND VATICAN COUNCIL

- AA = APOSTOLICAM AUCTUOSITATEM, Decree on the Apostolate of the LaityOL1
- AG = AD GENTES, Decree on the Missionary Activity of the Church
- CD = CHRISTUS DOMINUS, Decree on the Pastoral Office of Bishops
- DV = DEI VERBUM, Constitution on Divine Revelation
- GS = GAUDIUM ET SPES, Constitution on the Church in the Modern World
- OE = ORIENTALIUM ECCLESiarUM, Decree on the Eastern Catholic Churches
- OT = OPTATEM TOTIUS, Decree on Priestly Formation
- PC = PERFECTAE CARITARIS, Decree on the Renewal of Religious Life
- SC = SACROSANCTUM CONCILIUM, Constitution on the Sacred Liturgy

2. DOCUMENTS OF THE HOLY SEE

- AI = Congregation for Religious and Secular Institutes: Decree AD INSTITUENDA EXPERIMENTA 4/6/1970 - AAS 62 (1970), 549-550.
- CA = Paul VI, Rescript CUM ADMOTAE, 6/11/1964 - AAS 59 (1967), 374-378.
- CIC = Codex Iuris Canonici
- DC = Congr. Rel. Sec. Inst: Decree: DUM CANONICARUM 8/12/1970 - AAS 63 (1971), 318-319
- ET = Paul VI, Exhortation EVANGELICA TESTIFICATIO, 29/6/1971 - 497-526.
- IGLM = Congregation for Divine Worship, INSTITUTIO GENERALIS DE LITURGIA HORARIUM 2/2/1971 (Romae 1971)
- IGMR = Congregation for Divine Worship INSTITUTIO GENERALIS MISSALIS ROMANI (1969)
- MUT.REL. = Congregations for Bishops and for Religious and Secular Institutes: MUTUAE RELATIONES - NOTAE DIRECTIVAE PRO MUTUIS RELATIONIBUS INTER EPISCOPOS ET RELIGIOSOS, 14/5/1978 - AAS 70 (1978) 473-508.
- RC = Congr. Rel. Sec. Inst.: Instruction RENOVATIONIS CAUSAM 6/1/1969 -- AAS 61 (1969) 103-120.

SAC.COEL. = Paul VI, Encyclical SACERDOTALIS COELIBATUS
24/6/1967, AAS 59 (1967) 657-697.

SGSC = Congregation of Religious: STATUTA GEN. CONST. SEDES
SAPIENTIAE ADNEXA (Roma 1956).

3. WORKS OF ST TERESA (THE PEERS TRANSLATION)

C = Primitive Constitutions of the Discalced Carmelites (ed. OBRAS, P.
Thomas de la Cruz, Burgos 1977).

F = Foundations

L = Life

Lt = Letters of St Teresa

M = The Mansions (Interior Castle): e.g. 3M = Third Mansions

MV = Method of Visiting Convents

R = Relations of the Love of God

4. WORKS OF ST JOHN OF THE CROSS

A = Ascent of Mount Carmel (prefixed by the number of the book)

Cant = Spiritual Canticle

Fl = Living Flame of Love (Prefixed by number of book)

N = The Dark Night (Prefixed by number of book)

5. OTHER WORKS

AAS = Acta Apostolicae Sedis

AOCD = Analecta Ord. Carmelitarum Discalceatorum

AnOC = Analecta Ordinis Carmelitarum

BMC = Biblioteca Mistica Carmelitana, 20 vol.,

Burgos 1915-1935

Bull.Carm. = Bullarium Carmelitanum, vol. I-II, Romae 1715-1718.

Doc. = De Vita Religiosa documenta selecta, ed. P. Simeon a S. Fam., Romae
1967

MHCT = Monumenta Historica Carmeli Teresiani, ed. Inst. Hist. Teresianum,
Vol. I-II, Romae 1973

SCRIS = Congregation for Religious and Secular Institutes

THE 'PRIMITIVE' RULE

OF
THE ORDER OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL
GIVEN BY ST. ALBERT, PATRIARCH OF JERUSALEM
AND CORRECTED, EMENDED AND CONFIRMED BY POPE INNOCENT IV

Albert, called by God's favor to be Patriarch of the Church of Jerusalem, bids health in the Lord and the blessing of the Holy Spirit to his beloved sons in Christ, Brocard¹ and the other hermits under obedience to him, who live near the spring of Elias² on Mount Carmel.

Many and varied are the ways (cf. Heb 1:1) in which our saintly forefathers laid down how everyone, whatever his station or the kind of religious observance he has chosen, should live a life of allegiance to Jesus Christ (cf. 2 Cor 10:5) -- how, pure in heart and steadfast in conscience (cf. 1 Tim 1:5), he must be unswerving in the service of his Master.

It is to me, however, that you have come for a rule of life in keeping with your avowed purpose, a rule you may hold fast to henceforward; and therefore:

[THE PRIOR AND PROFESSION]

The first thing I require is for you to have a Prior, one of yourselves, who is to be chosen for the office by common consent, or that of the greater and maturer part of you. Each of the others must promise him obedience -- of which, once promised, he must try to make his deeds the true reflection (cf. 1 Jn 3:18) -- and also chastity and the renunciation of ownership.

[FOUNDATIONS]

If the Prior and brothers see fit, you may have foundations in solitary places, or where you are given a site that is suitable and convenient for the observance proper to your Order.

[THE SEPARATE CELLS]

Next, each one of you is to have a separate cell, situated as the lie of the land you propose to occupy may dictate, and allotted by disposition of the Prior with the agreement of the other brothers, or the more mature among them.

[THE COMMON REFECTORY]

However, you are to eat whatever may have been given you in a common refectory, listening together meanwhile to a reading from Holy Scripture where that can be done without difficulty.

[THE PRIOR'S AUTHORITY]

None of the brothers is to occupy a cell other than that allotted to him, or to exchange cells with another, without leave of whoever is Prior at the time.

¹ The original Register of Pope Innocent IV preserved in the Vatican Archives and the older codices indicate simply the initial B, which was later interpreted as Brocard.

² The words 'of Elias' are not found in the original Register or earlier codices: these words were added later.

The Prior's cell should stand near the entrance to your property, so that he may be the first to meet those who approach, and whatever has to be done in consequence may all be carried out as he may decide or order.

[CONTINUAL PRAYER]

Each of you is to stay in his own cell or nearby, pondering the Lord's law day and night (cf. Ps 1:2; Jos 1:8) and keeping watch at his prayers (cf. 1 Pt 4:7) unless attending to some other duty.

[THE CANONICAL HOURS]

Those who know how to say the canonical hours with those in orders should do so, in the way those holy forefathers of ours laid down, and according to the Church's approved custom.

Those who do not know the hours must say twenty-five 'Our Fathers' for the night office, except on Sundays and solemnities when that number is to be doubled so that the 'Our Father' is said fifty times; the same prayer must be said seven times in the morning in place of Lauds, and seven times too for each of the other hours, except for Vespers when it must be said fifteen times.

[POVERTY AND COMMON LIFE]

None of the brothers must lay claim to anything as his own, but you are to possess everything in common (cf. Acts 4:32; 2:44); and each one is to receive (cf. Acts 4:35) from the Prior -- that is from the brother he appoints for the purpose -- whatever befits his age and needs (cf. Acts 4:35).

[COMMON POSSESSIONS]

You may have as many asses and mules as you need, however, and may keep a certain amount of livestock or poultry.

[THE ORATORY AND DAILY MASS]

An oratory should be built as conveniently as possible among the cells, where, if it can be done without difficulty, you are to gather each morning to hear Mass.

[FRATERNAL DISCUSSION AND CORRECTION]

On Sundays too, or other days if necessary, you should discuss matters of discipline and your spiritual welfare; and on this occasion the indiscretions and failings of the brothers, if any be found at fault, should be lovingly corrected.

[FASTING]

You are to fast every day, except Sunday, from the feast of the Exaltation of the Holy Cross until Easter Day, unless bodily sickness or feebleness, or some other good reason, demand a dispensation from the fast; for necessity overrides every law.

[ABSTINENCE]

You are to abstain from meat, except as a remedy for sickness or feebleness. But as, when you are on a journey, you more often than not have to beg your way, outside your own houses,

you may eat foodstuffs that have been cooked with meat, so as to avoid giving trouble to your hosts. At sea, however, meat may be eaten.

[EXHORTATIONS]

Since man's life on earth is a time of trial (cf. Job 7:1) and all who would live devotedly in Christ must undergo persecution (cf. 2 Tim 3:12), and the devil your foe is on the prowl like a roaring lion looking for prey to devour (cf. 1 Pt 5:8), you must use every care to clothe yourselves in God's armor so that you may be ready to withstand the enemy's ambush (cf. Eph 6:11).

Your loins are to be girt (cf. Eph 6:14) with chastity, your breast fortified by holy meditations, for, as Scripture has it: 'Holy meditation will save you' (Prov 2:11). Put on holiness as your breastplate (cf. Eph 6:14), and it will enable you to love the Lord your God with all your heart and soul and strength, (cf. Dt 6:5), and your neighbor as yourself (cf. Mt 19:19; 22:37-39).

Faith must be your shield on all occasions, and with it you will be able to quench all the flaming missiles of the wicked one (cf. Eph 6:16): there can be no pleasing God without faith (cf. Heb 11:6). On your head set the helmet of salvation (cf. Eph 6:7), and so be sure of deliverance by our only Savior, who sets his own free from their sins (cf. Mt 1:21).

The sword of the spirit, the word of God (cf. Eph 6:17), must abound (cf. Col 3:16) in your mouths and hearts (cf. Rom 10:8). Let all you do have the Lord's word for accompaniment (cf. Col 3:17; 1 Cor 10:31).

[WORK]

You must give yourselves to work of some kind, so that the devil may always find you busy³; no idleness on your part must give him a chance to pierce the defenses of your souls. In this respect you have both the teaching and the example of Saint Paul the Apostle, into whose mouth Christ put his own words (cf. 2 Cor 13:3). God made him preacher and teacher of faith and truth to the nations (cf. 1 Tim 2:7): with him as your leader you cannot go astray.

'We lived among you -- he said -- laboring and weary, toiling night and day so as not to be a burden to any of you; not because we had no power to do otherwise but so as to give you, in our own selves, an example you might imitate. For the charge we gave you when we were with you was this: that whoever is not willing to work should not be allowed to eat either. For we have heard that there are certain restless idlers among you. We charge people of this kind, and implore them in the name of our Lord Jesus Christ, that they earn their own bread by silent toil' (2 Thess 3:7-12). This is the way of holiness and goodness: see that you follow it (cf. Is 30:21).

[SILENCE]

The Apostle would have us keep silence, for in silence he tells us to work (cf. 2 Thess 3:12). As the Prophet also makes known to us: 'Silence is the way to foster holiness' (cf. Is 32:17). Elsewhere he says: 'Your strength will lie in silence and hope' (cf. Is 20:15).

For this reason I lay down that you are to keep silence from after Compline until after Prime the next day. At other times, although you need not keep silence so strictly, be careful not to indulge in a great deal of talk, for, as Scripture has it -- and experience teaches us no less -- 'Sin will not be wanting where there is much talk' (Prov 10:19), and 'He who is careless in speech will come to harm' (Prov 13:3); and elsewhere: The use of many words brings harm to the

³ This advice is taken literally from Letter 125 of St Jerome to the Monk Rusticus: You must give yourself to work of some kind, so that the devil may always find you busy (ML 22, 1078).

speaker's soul (cf. Sir 20:8). And our Lord says in the Gospel: 'Every rash word uttered will have to be accounted for on judgment day' (Mt 12:36).

Make a balance then, each of you, to weigh your words in; keep a tight rein on your mouths, lest you should stumble and fall in speech, and your fall be irreparable and prove mortal (cf. Sir 28:29-30). Like the Prophet, watch your step lest your tongue give offense (cf. Ps 38:2), and employ every care in keeping silent, which is the way to foster holiness (cf. Is 32:17).

[THE PRIOR TO BE AT THE SERVICE OF HIS BROTHERS]

You, brother Brocard⁴, and whoever may succeed you as Prior, must always keep in mind and put into practice what our Lord said in the Gospel: 'Whoever has a mind to become a leader among you must make himself servant to the rest, and whichever of you would be first must become your bondsman' (Mt 20:26-27; cf. Mk 10:43-44).

[THE PRIOR TO BE HONORED AS CHRIST'S REPRESENTATIVE]

You other brothers too, hold your Prior in humble reverence, your minds not on him but on Christ who has placed him over you, and who, to those who rule the Churches, addressed these words: 'Whoever pays you heed pays heed to me, and whoever treats you with dishonor dishonors me' (Lk 10:16); if you remain so minded you will not be found guilty of contempt, but will merit life eternal as fit reward for your obedience.

[EPILOGUE]

Here are the few points I have written down to provide you with a standard of conduct to live up to; but our Lord at his second coming, will reward anyone who does more than he is obliged to do. See that the bounds of common sense are not exceeded, however, for common sense is the guide of the virtues.⁵

⁴ Cf. note 1 above. Here also only the initial B is given.

⁵ The expression is from John Cassian, Conferences 2, 4 - ML 49, 528.

CONSTITUTIONS

PART I : OUR LIFE

CHAPTER I: OUR IDEAL

I. THE ROOTS OF OUR VOCATION

C-001. The Discalced Brothers of the Order of the Blessed Virgin Mary of Mount Carmel belong to a religious family endowed with its own special charism in God's people, and called to fulfill a specific role in the Mystical Body of Christ.

Each of us receives a personal call to this family. As a renewed form of an ancient Order it entails both fidelity to the spirit and traditions of Carmel and a continual striving after renewal. This is as it were the dual heritage bequeathed to us by our Holy Mother St Teresa¹.

Mindful of this and docile to the voice of God, we cherish the spirit and way of life of our forerunners as we profess to be their descendants and heirs. Hence we regard the deeds of our 'holy fathers and predecessors'² not as lifeless events of bygone days but as part of the providential shaping of our vocation in the living Church.

C-002. The beginnings of the Order, the title 'Brothers of the Blessed Virgin Mary of Mount Carmel' and the earliest authentic spiritual traditions, provide ample evidence of the marian and biblical character of our vocation³.

Taking Mary as the mother and patroness of the Order, we look upon her life and her sharing in the mystery of Christ as a model of religious consecration.

Among venerable biblical figures Elijah stands out as Carmel's source of inspiration, as he contemplates the living God and burns with zeal for his glory. We look upon his prophetic charism as the prototype of our own vocation to ponder God's word and proclaim it to the world.

C-003. We find our earliest 'pattern of life' outlines in the Rule of St Albert. This remains basically the rule that governs our life today, urging us principally:

(a) to live in allegiance to Jesus Christ, serving him with a pure heart and a good conscience, looking to him alone for salvation, as we obey our superior in a spirit of faith, with our mind more on Christ than on the superior.

(b) to ponder unceasingly the law of the Lord in the Scriptures, and strengthen our hearts with holy thoughts, so that the word of God may be always in our hearts and on our lips, and guide us in everything we do;

(c) to come together daily for the celebration of the sacred liturgy;

¹ F 29,33: 'For the love of our Lord I beg them ... to fix their eyes always on the race from which we have sprung -- the race of those holy prophets'. F 29, 32: 'It is we who are beginners now, but let them continually strive to be beginners too, in the sense of growing better and better all the time'.

On fidelity and renewal, see also F 2,3; 4,6-7; 27,11-12; 28,20-21; 29,32-33; L 36, 29; Lt 4 Oct 1578.

² W 11,4.

³ On the biblico-marian aspect of our vocation see St Teresa: 3M 1,3-4; 5M 1,2; W 13,3; F 29,33.

(d) to put on the armor of God, as we live an intense life of faith, hope and charity, in a spirit of evangelical self-denial and a generous commitment to work, after the example of Paul the Apostle;

(e) to enter into a genuine sharing of life, having at heart the good of the community and the salvation of souls, sustained by the charity of fraternal correction; to hold everything in common under the guidance of a superior placed at the service of his brothers;

(f) above all to lead a life of unceasing prayer in silence and solitude, in accordance with the gospel admonition to watch and pray⁴;

(g) to use prudent discretion in all that we do, especially when this entails more than duty requires of us.

C-004. This way of life, in its original eremitical form⁵, was duly sanctioned and approved by the Church⁶. Subsequently the Order was granted mendicant status⁷ and entrusted with the apostolic ministry⁸, but at the same time urged to remain true to its original spirit⁹.

II. THE TERESIAN CHARISM

C-005. The origin of our family in Carmel and the very nature of its vocation are closely bound up with the life and charism of St Teresa, especially with the mystical graces which led her to undertake the renewal of Carmel and make prayer and contemplation its total commitment. The renewed Carmel -- like the 'little flock' in the Gospel -- was to be made up of a chosen few, totally pledged to living the Gospel and keeping the 'primitive Rule' in solitude, and strict poverty¹⁰.

C-006. Further stages of St Teresa's spiritual experience contributed to the unfolding of her project and to a clearer perception of its significance. As she was mystically led to a deeper knowledge and, as it were, 'experience' of the life of the Church, its trials and sufferings, the recent break-up of its unity and especially the profanation of the Eucharist and the Priesthood, she stressed more and more the apostolic spirit of the renewed Carmel. Its prayer, its withdrawal from the world, indeed the whole life of the first group of nuns were to be dedicated to the service of the Church¹¹.

C-007. Finally the renewed Carmel's vocation was fully and clearly defined when the Holy Mother's growing experience of the Church focused her attention on those who had not yet had

⁴ W 4, 2; 21,10; Const 8.

⁵ 5M 1, 2: 'That was the first principle of our order... we are descended from the line of those holy Fathers of ours from Mount Carmel, who sought this treasure, this precious pearl of which we speak, in such great solitude and with such contempt of the world'. Cfr. Gregory IX, EX OFFICII NOSTRI, 6 Apr 1229 (Bull. Carm., I, 4-5) and Innocent IV, PROPAGANORUM INCURSUS, 26 July 1847 (ib. 8).

⁶ Cfr. Innocent IV, QUAE HONOREM CONDITORIS, 1 Oct 1247 (Bull. Carm., I,8-11).

⁷ Innocent IV, QUONIAM UT AIT, 13 June 1245 (Bull. Carm., I,7), and SACROSANCTA ROMANA ECCLESIA, 2 Aug 1245 (ib. 12-13); Boniface VIII, TENOREM CUIUSDAM CONSTITUTIONIS, 5 May 1298 (ib. 48-49), interpreting UNAM EX CONSTITUTIONIBUS of Gregory IX, 3 Mar 1275 (ib. 34-35); Benedict XII, OMNIS NATURAE HUMANAЕ, 4 Nov 1335 (ib. 70-71).

⁸ Cfr. Innocent IV, DEVOTIONIS AUGMENTUM, 24 Aug 1254 (Bull. Carm., I,13).

⁹ Cfr. Alexander IV, PACI ET TRANQUILLITATI, 7 Mar 1261 (Bull. Carm., I,20).

¹⁰ On the relation between the grace of our vocation and the grace given to St Teresa, see L 32-36 (the mystical graces which led to the foundation of the monastery of St Joseph; especially L 32,9,11-14; 35,6. 8, 12; 36, 6.10.12); L 33,14; 3M 1,3-4 (the Virgin Mary and the Saint); F1,7-8 (the relationship between her personal vocation and the graces which led her to begin the series of foundations); R 34 (and 13-14); Lt 23 Dec 1561 to Lorenzo de Cepeda.

¹¹ W3,10, speaking to the nuns, she says: 'And when your prayers and desires and disciplines and fasts are not performed for the intentions of which I have spoken, reflect that you are not carrying out the work of fulfilling the object for which the Lord brought you here'. See also L32,6 and R3,7; R4,12; R5,9; W1,2; 3; 4,1-2; F1,6; Lt 13 Dec 1576 to Fr. Gracian.

the Gospel preached to them. Then the immense prospects of the missions dawned on her¹². As a result her apostolic spirit fully evolved¹³, and she made up her mind not only to have the first group of her nuns spread out into other foundations, but to include in her project a group of friars who would share in the same spirit¹⁴.

C-008. Her aim in founding a family of friars was to foster the fidelity and spiritual growth of her nuns through the assistance of brothers of the same spirit, and to provide the Church with a manifold service of prayer and apostolic activity¹⁵.

C-009. In all that she did she wished to keep intact the heritage of Carmel. Its devotion to our Lady of Mount Carmel was faithfully kept and reinvigorated¹⁶.

She bequeathed to her followers her own affinity with the biblical forerunners, the great prophets and fathers of Carmel¹⁷. She went back to the genuine spirit of the Rule¹⁸ and infused its observance with a fresh apostolic impetus.

C-010. The way of life she proposed to us was to be marked with a distinctive style and character. She wanted social virtues and human values to be duly fostered. She inculcated a joyous family spirit, affability in community life, nobility of soul and mutual respect¹⁹. Our young religious were to be carefully trained; study and culture were to be encouraged. The ascetical practices of our communities were to be at the service of a deeper theological life, and geared to the demands of the apostolic ministry. There was to be a bond of unity between our communities and of evangelical friendship between our religious.

C-011. To achieve this, Providence gave the Holy Mother an associate, St. John of the Cross²⁰. When she first became acquainted with him and found that the Holy Spirit had already given him the same aspirations as herself, she told him of her plan for spiritual renewal within the Order of our Lady²¹. She led him to share in her spirit and put before him the pattern of life she had introduced for her nuns²². That is the way of life, adapted according to the mind and spirit of St Teresa, which St John then set about establishing at Duruelo.

Later, when St John was her spiritual director, she looked upon him as the 'father of her soul'²³. He in turn proclaimed her the mother of the new Carmelite family, and ascribed to her that charism which God bestows upon founders of religious Orders²⁴.

Together they introduced a renewed lifestyle into Carmel, both among the friars and the nuns, and 'as it were, laid anew the foundations of the Order'²⁵.

C-012. The Holy Mother's life and mystical experience were in effect God's way of preparing for us a guide and model of life.

¹² Cfr. F1,7.

¹³ Cfr. IBID.

¹⁴ Cfr. F2,4-5; MV passim; Lt Oct 1578 to the Monastery of Beas, Nov 1578 to Anne of Jesus, Dec 1579 to Anne of St Albert, concerning St John of the Cross; Lt 13 Dec 1576 and 26 Oct 1581 to Fr Gracian; Lt 21 Dec 1579 to Fr Doria; Lt 4 Oct 1578; Lt 19 July 1575 to King Philip II.

¹⁵ Cfr. F2,4-5; ib. 14; Lt 12 Dec 1576 to Fr A. Mariano.

¹⁶ Cfr. L 32,11; 36,6; 39:26; W. Protestation 3,5; 13,3; 1M 2,12; 3M 1,3; F 14,5.

¹⁷ Cfr. 5M1,2; F14,4; 29,33.

¹⁸ Cfr. L36,26; F14,5; 27,11; W3,5; 4,1-2.

¹⁹ On the joyful and tolerant lifestyle to be followed, see L35,10; 36,29; W41,7-8; 6M 6,12; F18,5-7; Lt 17 Jan 1577 and 1 Feb 1580 to Mary of St Joseph.

²⁰ Cfr. F13,5; 3,17; 10,4; 13,1.4.

²¹ Cfr. F3,17.

²² Cfr. F13,5, where among other things we read: 'There was an opportunity to tell Fr John of the Cross all about our way of life, so that he might have an exact knowledge of everything, both of the mortifications we practice and the sisterly way in which we live and the recreation we take in common'.

²³ Cfr. Lt Oct 1578 to the Beas monastery.

²⁴ Cfr. F1 B 2,9.12.

²⁵ Paul VI, CARMELI MONTIS Doc 974.

In St John of the Cross, too, we have a living image of the true Carmelite. We can apply to him the words of St Paul: 'Take me for your model, as I take Christ' (cf. 1 Cor 4:16; 11:1). The vocation of the renewed Carmel is mirrored in his life and his teaching.

C-013. Our ideal finds a living expression in these two Saints and is clearly portrayed in their writings. Their charism and the spiritual lifestyle they propose to us -- even their intimacy with God and the experience of things divine -- are not just purely personal gifts of their own, but part of the heritage and vocation of the Order.

C-014. This is the grace that God in his merciful goodness graciously offers to every member of the Order. It is the Carmelite charism we must learn to appreciate, to cultivate and develop according to the gifts given to each of us by the Holy Spirit.

III. THE CHIEF ELEMENTS OF OUR VOCATION

C-015. Having considered our roots in history and our Teresian charism, we are now in a position to outline the principal elements of the way of life we profess:

(a) We are committed to a consecrated life of allegiance to Jesus Christ. In this we are sustained by the companionship, the example and protection of our Lady. Her life of union with Christ we regard, as it were, the prototype of ours.

(b) Our vocation is a grace by which we are called to a 'hidden union with God'²⁶, in a form of life and fraternal sharing in which contemplation and action are blended to become a signal apostolic service of the Church.

(c) This call to prayer embraces our whole life. Sustained by the word of God and the sacred liturgy, we are led to live in intimate friendship with God²⁷.

By growing in faith, hope and above all charity, we deepen our prayer life. With our heart thus purified we are enabled to share more closely in the life of Christ himself, and prepare the way for a more abundant outpouring of the Holy Spirit of Carmel become a reality in our lives as we walk in the presence of the living God²⁸.

(d) The very nature of our charism demands that our prayer and our whole religious life be ardently apostolic²⁹, and that we put ourselves at the service of the Church and of all mankind³⁰. This must be done in such a way that 'our apostolic activity stems from our close union with Christ'³¹. Indeed we must aim at that most fruitful of all apostolates which derives from the 'state of union with God'³².

(e) It is for this twofold service, contemplative and active, that we share life as brothers in the community. United by the bond of love in fraternal life, we also bear witness to the unity of the Church, faithful in this to our Holy Mother, who wanted her communities to resemble 'the college of Christ'³³.

(f) This way of life, based on the primitive Rule and the teaching of our Holy Parents, must be sustained by constant evangelical self-denial.

²⁶ Cfr. CONST. CONGR. S. ELIAE a. 1599, Prol. 2 (ed. Rome 1973, p.41).

²⁷ Cfr. L8,5; W20,5-6.

²⁸ Cfr. 1 Kings 17,1; W28,9.13; 7M 4,11.

²⁹ Cfr. W 1-3.

³⁰ Cfr. F 14,8; 5,5; CONCEPTS 2,29; 3,7; Lt 2 Mar 1578 to Fr. Gracian.

³¹ PC 8; see also n.5.

³² Cfr. CANT B 29,3; 7M 4,11-15; 5M 2,10-14; CONCEPTS 7,5-8.

³³ Cfr. W (Es) 20,1.

C-016. This form of life, appropriately tested and found satisfactory by the Order³⁴, has more than once been given the approval of the Church³⁵, and we have been frequently exhorted by her to keep it faithfully. The Order thus approved, has been granted 'clerical' and 'pontifical' status. It also enjoys exemption, by which it is directly and immediately subject to the Pope. In this way it is made more available for the service of the Church everywhere, and better equipped to provide for its own life and development³⁶.

C-017. The Holy Spirit has deigned to make the Order, thus approved, bear fruit in the life of the Church. He has given it saintly men and women who are considered masters in the ways of the spirit. He has caused other religious families to grow out of Carmel, and share in various ways in its mission and work in God's vineyard. We are closely united with them by our vocation and spirit.

C-018. From the beginning our Holy Parents took great pains to ensure that the charism bestowed on them should be embodied in a way of life rendered more stable by suitable legislation. That is why we too, while taking the following of Christ according to the Gospel as the supreme law of our life³⁷, keep the Rule of St Albert, Patriarch of Jerusalem, approved by Innocent IV, according to these Constitutions.

³⁴ Cfr. the approval of Rubeo, F 2,3-5; and his letter to St Teresa, 27 April 1567 (MHCT I,61-65); his letter of 16 May 1567 to Teresa about monasteries to be founded in the kingdom of Castile (ib. 66-70); his letters patent of 10 Aug 1567 to found two houses of 'contemplative' friars (ib. 67-71); and especially the letter of 8 Jan 1569 to the Discalced of Medina: 'I give boundless thanks to the Divine Majesty for such favors granted to this Order through the diligence and goodness of our revered Teresa of Jesus; she does more for the good of the Order than all the Carmelite Friars of Spain' (BMC 5,339), and also the letter of 15 May to Fr Alf. Gonzalez a.d. 1581 (MHCT II 255-281), of which the CONSTITUTIONS were also approved by St John of the Cross and praised by St Teresa: F 29,30-33 and Lt 23/24 Mar 1581 to Fr Gracian.

³⁵ Cfr. Paenit. Apostol., EX PARTE VESTRA, 5 Dec 1562 (MHCT I, 22-23); Pius IV, CUM A NOBIS, 17 July 1565 (ib. 43-47); especially Gregory XIII, PIA CONSIDERATIONE, 22 June 1580 (MHCT II, 191-199), and Sixtus V, QUAE A PRAEDECCESSORIBUS, 20 Sept 1586 (MHCT III, 138-143) and CUM DE STATU, 10 July 1587 (ib. 168-178).

³⁶ Cfr. MUT. REL. 8,22 and other related documents.

³⁷ Cfr. PC 2a.

CHAPTER II: THE FOLLOWING OF CHRIST IN THE WAY OF RELIGIOUS CONSECRATION

C-019. In answer to a divine call to live the evangelical counsels¹, and led by the grace of the Holy Spirit, we pledge ourselves by public vows to follow Christ more closely in the way of chastity, poverty and obedience. In this way we surrender ourselves heart and soul to God whom we love above all else, and are completely dedicated to his service². Consecrated by God through the ministry of the Church, we are sent by him for the salvation of the world, somewhat as Christ himself was consecrated and sent by the Father (cf. John 10:36).

C-020. Thus the love of God, poured into our hearts by the Holy Spirit given to us at baptism, vivifies and sustains the practice of the evangelical counsels³ and transforms us into the image of Christ. It prepares us for the highest union with God; it joins us to the mystery of the Church in a special way and empowers us to love as Christ loved, even to the point of laying down his life (cf. Eph 5:2)⁴.

C-021. Such a commitment of consecrated life postulates a fullness of the love of God and of our neighbor that goes beyond the limits of every legal and normative regulation⁵, and calls for a total self-denial in all things as a means of growing in and giving expression to this same love. In the Church we are called to be a sign of the radical demands of the Gospel, so that we can fulfill a prophetic mission in the world.

I. CONSECRATED CHASTITY

C-022. Consecrated chastity shares in a unique way in the mysterious union of the Church with Christ, its head, and heralds his coming⁶. It also facilitates that freedom of an undivided heart, whereby we are enabled to give our love entirely to God and to our neighbor.

We make a vow of perfect chastity in the celibate state for the sake of the kingdom of Heaven (cf. Mt 19:12; 1 Cor 7:32- 34)⁷. In this way our whole being, body and spirit is put at the service of God and our neighbor, and we are made as it were a continuation of the virginal Christ, totally dedicated to the service of his Father and his brothers⁸.

C-023. As a joyous expression of the love of God, which it strengthens and whose fruitfulness it proclaims, our chastity, like that of Mary our model, should make manifest our consecration to God and our loving allegiance to Jesus Christ, adding luster as it were to the fidelity of his Spouse the Church, and preparing the way for intimate union with God.

C-024. Consecrated chastity is a precious gift entrusted to weak human beings. However, by deepening our friendship with Jesus and Mary and putting our trust in the power of God's word, we strive with quiet confidence to be faithful. In this way our human capacity to love will grow to full maturity.

Mindful of our present condition, we never act presumptuously but humble guard this gift of God by prayer, self- denial and custody of the heart and sense, without overlooking natural aids to health of mind and body.

¹ Cfr. W 1,2; L 35,4.

² Cfr. LG 44; PC 5.

³ Cfr. PC 6

⁴ Cfr. LG 44; PC 1.5; ET 3-4.7. 10-11.

⁵ Cfr. 1M 2,17.

⁶ Cfr. LG 44.

⁷ Cfr. PC 12; LG 42; ET 13; Sac. Coel. 20.

⁸ Cfr. LG 46; PC 1.

In all this, our joyful involvement in a loving community and in the service of others will prove to be a great support and safeguard⁹.

II. POVERTY

C-025. In order to share in Christ's poverty and in his abandonment to the loving providence of the Father, we embrace by vow the evangelical counsel of poverty which entails, besides a life which is poor in fact and in spirit, of life of labor lived in moderation and foreign to earthly riches, and a dependence on superiors in the use and disposition of goods¹⁰.

C-026. Religious with temporary vows retain the right of ownership and the capacity to acquire property. However, before first profession they are to cede the administration of their goods to whomsoever they wish and freely dispose of their use and their revenues. Before solemn profession they must renounce their goods in a form which, as far as possible, is also valid in civil law. This renunciation takes effect from the day of profession¹¹.

C-027. By solemn profession we also relinquish the right of ownership and the capacity to acquire and possess property, and therefore we invalidly place acts contrary to the vow of poverty¹². Our communities rely for support on Providence, especially through the combined work of all the brethren.

If need be, the Provincial Council may allow our communities to have a moderate stable revenue.

C-028. Whatever a religious earns by his own activity or receives as a member of the institute goes to the Order. Income from pensions, social welfare or insurance goes to the Order also, in accordance with the directives of the Norms. The same is true of all goods accruing to a solemnly-professed religious from whatever source they come¹³.

C-029. Evangelical poverty demands of us a distinct life style and witness both as individuals and as communities. Like Christ we must be completely available. Sobriety and simplicity are to be evident in our life¹⁴. We must be hard-working¹⁵. There must be no sign of luxury in our houses¹⁶. We must mix with the poor and promote their advancement. Avoiding all worldliness we must always behave as true seekers of God's kingdom. Only then will we achieve and experience the freedom and dignity of the children of God¹⁷.

C-030. If we are to be true sons of St Teresa, our poverty must combine a humble, simple and fraternal way of life with an interior freedom that enables us to direct all our energies to the things of God, and strive after that total self-denial and spiritual poverty inculcated by St John of the Cross. Then we shall truly live by and bear witness to the heavenly hope that is in us, as we take our place with our Lady among the 'poor of the Lord', who look to God alone for everything and give themselves whole-heartedly to the service of others¹⁸.

C-031. In obedience to the Rule we take seriously our obligation to work. Work in its various forms -- study, apostolic activity and manual labor -- we see as a demand of poverty and of fraternal service. As we work to earn our living, we try to avoid all undue anxiety and

⁹ Cfr. PC 12; ET 13.

¹⁰ Cfr. PC 13; ET 21; Rule; CIC can. 600; L 35,2-6; 36,20; F 15,13-15; Concepts 2,8-10; W 8 and following.

¹¹ Cfr. CIC can. 668.1 and 668.4.

¹² Cfr. CIC can. 668.5.

¹³ Cfr. CIC can. 668.3 and 668.5.

¹⁴ Cfr. W 2,7-8.

¹⁵ Cfr. Const 9,24; MV 12; Lt 20 Sept 1576 to Fr. Gracian; Lt 12 Dec 1576 to Fr A. Mariano.

¹⁶ Cfr. W 2,9; Const 32; MV 14.

¹⁷ Cfr. W 19,4ff; L 35,3-6; 7M 2,7.

¹⁸ Cfr. LG 55; W 16,2.

worry. We share what we have with others, especially with the poor.¹⁹, bearing witness to the Church's loving concern for them. By ridding our life of every form of injustice we further the cause of social justice everywhere.²⁰.

Thus through us creation achieves its purpose, as we work towards a better world and share in the redemptive work of Christ.

C-032. Our provinces and communities should share with one another in a brotherly spirit and contribute generously to the needs of the Church and the poor.²¹.

C-033. In w world in which affluence and extreme indigence are found side by side, often in violent confrontation, our quest for better ways of expressing the poverty of Christ should aim at making our way of life such that it be a striking witness to the real nature of evangelical poverty.

C-034. This common concern for fidelity to poverty should be fostered and frequently reviewed at our chapters and community meetings.

III. OBEDIENCE

C-035. In order to model our life on that chosen by the Son of God in coming into the world to do the will of the Father, and which he proposed to his closest followers, we bind ourselves by vow to observe the evangelical counsel of obedience. This vow obliges us to submit our will to our superiors as God's representatives, whenever they lay down anything according to our Constitutions. By this we offer to God the total dedication of our will as a sacrifice of ourselves, and are more closely and steadfastly united with his saving will²².

C-036. As we submit ourselves in faith to God's will through the mediation of our superiors²³, we are led to serve all our brothers in Christ, just as Christ himself out of obedience to the Father came into the world to minister to his brothers and give his life for the redemption of all [cf. Mt 20:28, John 1o:14-18]²⁴.

In an attitude of faith and love toward God's will we carry out the commands of our superiors and discharge the duties assigned to us, striving to put at the disposal of obedience all our resources of mind and will, and all our gifts of nature and grace. We realize that by doing this we help to build up the Body of Christ according to God's designs²⁵.

C-037. The ideal of union with God held up to us by our Holy Parents consists in complete conformity of our will with God's²⁶ in such a way that the two are made one in the Divine Will²⁷. This impels all our religious and superiors to persevere in a personal and community effort to grow in the knowledge of God's will, so that they make their own Christ's dispositions of obedience to the Father, even to death on the cross.²⁸.

¹⁹ Cfr. PC 13; GS 35.39; ET 20-21.

²⁰ Cfr. ET 18.20-21.

²¹ Cfr. PC 13.

²² Cfr. LG 44; PC 14; CIC can. 601; F 5,3-10.17; 18,13; W 12,1-4; 18,7-8.

²³ Cfr. RULE Exhortation to the brethren to honor their Prior; M Epilogue 2; F 5,12; Concepts 2,2; MV 22; Lt 30 May 1582 to Anne of Jesus; Lt 31 Nov 1579 to the Seville monastery; Lt 10 June 1579 to Fr Gracian; Caut 2,2.

²⁴ Cfr. PC 14; 7M 4,8.

²⁵ Cfr. PC 14; 3M 2,12.

²⁶ Cfr. 2M 1,8.

²⁷ Cfr. CANT B 38,3; FI B 1,28; 1A 11,3.

²⁸ Cfr. F 5,3; Challenge 28.

Here again our Lady stands out as our model²⁹. As the Lord's humble handmaid, she was never moved to act from any merely natural consideration, but was invariably under the action of the Holy Spirit³⁰.

C-038. By our profession of obedience we freely limit the range of our choices³¹, and are committed to a specific way of life under the guidance of our superiors. This resolve must be continually strengthened through a sincere dialogue conducted in a spirit of faith and charity with the superiors and the community³². Such dialogue however should always be mindful of the true nature of evangelical obedience that is rooted in the Paschal Mystery of Christ and, as such, must entail a real immolation of self, if we are to be sharers in Christ's saving mission³³.

C-039. In compliance with the Gospel and our Rule, superiors should exercise their authority in a spirit of service {cf. Mt 20:26-27}. With docility to God's will they should treat their brother religious as sons of God³⁴, with due respect for their human dignity.

C-040. The obligation of the vow of obedience is grave when a formal precept is imposed. Only Major Superiors can impose such a precept on individual religious, for a grave reason and within the limits of their respective jurisdiction. It must be given in writing or in the presence of two witnesses.

C-041. As loyal sons of the Church, we faithfully follow the teaching of her magisterium and we actively and responsibly obey the decisions of her lawful authority, especially those of the Pope, to whom we are bound by our vow of obedience according to Canon Law³⁵.

IV. EVANGELICAL SELF-DENIAL

C-042. In order to live in Christ as God's children and be admitted to that divine intimacy offered to the friends of Christ crucified, we strive to put into practice the teaching of our Holy Parents on penance and self-denial. Otherwise our life of union with God will be an illusion, and our apostolic efforts in vain.

C-043. Accordingly, we embrace generously and joyously the self-denial demanded by the practice of the evangelical counsels³⁶; we lovingly bear one another's burdens [cf. Gal 6:12]; we are faithful and persevering in prayer, and we spend ourselves in apostolic work at the service of Christ. We cheerfully perform any task, no matter how humble or toilsome, demanded by the service of our brothers³⁷. And to complete what is wanting in the sufferings of Christ [cf. Col 1:24], we try to bear patiently every form of discomfort and suffering that comes our way³⁸.

C-044. To train ourselves for all this, community life itself must be marked with that spirit of penance we inherit from our Holy Parents.

²⁹ Cfr. W 13,3.

³⁰ Cfr. 3A 2,10, where it is stated INTER ALIA: 'She never had the form of any creature impressed on her soul, nor was she moved by any, for she was always moved by the Holy Spirit'; CONCEPTS 6,7-8.

³¹ Cfr. ET 23.25.27-28; PC 14.

³² Cfr. PC 14.

³³ Cfr. ET 24.27-29.

³⁴ Cfr. PC 14; see also the testimony of Frances of Jesus in the Canonization Process of the holy Mother, Valladolid 1595: 'When the holy Mother was with her nuns, what she used to say to them was that they were to love one another very much, and show great charity. She reminded the Prioress that she was to treat all the sisters equally, bearing in mind that they were the daughters of God'. (BMC 19,35).

³⁵ Cfr. L 25,12; 33,5; R 4,6-7; CIC can. 590.

³⁶ Cfr. L 13,2.7; W 1-5; 1A 13; 2A 7.

³⁷ Cfr. CONST. 24; Lt 20 Sept 1576 to Fr Gracian; Lt 12 Dec 1576 to Fr A. Mariano.

³⁸ Cfr. W 11; 2A 7,11.

That is why, with the generous and joyous austerity characteristic of our Teresian Carmel, we are determined to be faithful to the penitential practices recommended by the Church and laid down by our Rule, and seek new forms of penance better suited to the mentality and needs of our time.

C-045. As a means of fostering this spirit of penance:

(a) our religious shall faithfully keep the general law of the Church on fast and abstinence without mitigation, while allowing for any special norms in force in a particular Church;

(b) throughout the week at stated times there should be some kind of community penitential exercise, to be agreed on by the Conventual Chapter;

(c) one day each week (Friday or Saturday) should have a penitential character. The vigils of special solemnities kept in the Order and the vigils of the principal liturgical celebrations of the Church should also be special days of penance. On all such days the penitential exercises should include a form of fast, to be better defined by the Conventual Chapter; that is then saved on food should go to the poor or the missions;

(d) this kind of fast should be more frequent during Advent and Lent. It should also mark certain other days traditionally considered penitential by the Church.

C-046. At the community table, allowing for the age and special needs of individuals, frugality of fare and the virtue of temperance should characterize our eating habits. This should be born especially in mind with regard to the use of luxuries, alcoholic beverages and the like.

CHAPTER III: THE BLESSED VIRGIN MARY IN OUR LIFE

C-047. By God's grace we bear the name 'Brothers of the Blessed Virgin Mary' and belong to a religious family dedicated to her love and service. This special bond with our Lady influences our whole approach to the pursuit of perfect charity. It pervades our communities and stamps our life of prayer and contemplation, our apostolic zeal and activity and even the kind of self-denial we practice, with a distinctly marian character.

C-048. The presence of our Lady pervades the whole history of the Order. This had its beginnings on Mount Carmel¹ and got its name from a chapel dedicated to our Lady there. With the Church's approval² it is committed to 'live in allegiance to Jesus Christ and to His Mother'³.

Led by our Holy Parents, our Teresian Carmel treasured this commitment and strongly reaffirmed it. They acknowledge Mary as 'Lady' and 'Mother'⁴ of Carmel and propose her to us as a model of prayer and surrender of self on our pilgrimage of faith⁵. They present her as she eagerly ponders God's word in her heart⁶ and, with complete docility to the grace of the Holy Spirit⁷, is inseparably united with her Son in the joys and sorrows of his Paschal Mystery⁸.

C-049. Our Lady, as portrayed in the Gospels, is thus put before us as the perfect embodiment of the ideal of the Order, and we are drawn to follow her closely⁹. With the

¹ Cfr. the words of the Prior General Peter Lillaud a.d. 1282, in Bull.Carm., I,606-607.

² Cfr. Innocent IV, EX PARTE DILECTORUM, 13 Jan 1252, in AnOC 2 (1911-1913), 128; Urban IV, QUONIAM UT AIT, 20 Feb 1263 (Bull.Carm.,I,28).

³ Cfr. Acts of General Chapter of Montpellier 1287 (ACTA CAP. GEN., I, Rome 1912,7).

⁴ Cfr. F 29,23.31; 3M 1,3-4.

⁵ Cfr. 6M 7,13-14; CANT 2,8.

⁶ CONCEPTS 5,2; ib. 6,7.

⁷ Cfr. 3A 2,10.

⁸ Cfr. W 16,2; 7M 4,5; R 15.36; CANT A 29-30,7; CANT B 20-21.

⁹ Cfr. 3M 1,3.

attitude of the 'poor of the Lord'¹⁰. we must ponder on God's word in faith and spend ourselves in a manifold service of love. Then our life will truly resemble hers and, under her guidance, we shall be made to share more fully in the mystery of Christ and his Church.

In this way our profession, which binds us in a special manner to our Lady, and which we have put in her hands, will become a reality in our life. that too is what the scapular we wear symbolizes: that we belong to Mary and that we strive to be clothed with her virtues.¹¹ so as to mirror in the world the beauty of her holiness.

C-050. This presence of our Lady characterizes our apostolic mission too. Our filial love for her impels us to deepen our knowledge of her by careful study of the Scriptures so that we can present her faithfully to others as a model and guide in their quest for union with Christ and his Church.

C-051. As we contemplate our Lady in faith we are led to promote her liturgical cult in the light of the Paschal Mystery, and to express our faith and love by various exercises of devotion in her honor.¹².

C-052. God himself in his loving designs closely associated St Joseph with our Lady in the mystery of the Incarnation. This is why in our Order the cult of St Joseph is so closely linked with that of our Lady. Led by St Teresa, we lovingly venerate him as the spouse of the Virgin Mary, as the humble servant of Christ and his Mother, as a master and model of prayerful union with Christ and as provident protector of the Order.¹³.

¹⁰ Cfr. LG 55.

¹¹ Cfr. Pius XII, NEMINEM PROfectO, Doc 904.

¹² Cfr. Paul VI, MARIALIS CULTUS, 1-23.

¹³ Cfr. L 6,6-8; 33,12.

CHAPTER 4: COMMUNION WITH GOD

C-053. By our Carmelite vocation we are committed to a life of 'allegiance to Jesus Christ'¹ as we 'ponder the law of the Lord day and night'² and are 'vigilant in prayer'. Faithfully following the Rule, our Holy Mother St Teresa presents prayer as the *raison d'être* of our life as Carmelites, the source and focal point of all the components of our charism³. That is why the Church looks upon us as a family totally committed to prayer, a family that strives to live in depth the mystery of christian prayer and be, as it were, its living witness⁴.

C-054. Through Christ our prayer is made to share in the mystery of Christ's own prayer. It is transformed into a filial converse with the living God, as with our Father, who speaks to us through his Son and raises us to share in his life by giving us his Spirit. By word and example Christ teaches us how to contemplate the Father in solitude and in activity, how to adore and praise him, how to turn to him in our needs and gratefully and whole-heartedly embrace his will⁵.

C-055. Our Holy Parents excel in the art of teaching us both by word and example how to pray, and permeate our whole life with prayer as the Gospel proposes. United in faith with the humanity of Christ⁶ as with a loving friend⁷, we too through the Holy Spirit enter into this filial conversation with the Father⁸. In this way our prayer becomes a genuine expression of our relationship with God and the lifespring of our service in the Church. It is through this kind of prayer that we are brought to the fullness of life⁹, and become more deeply involved in the life and vicissitudes of the Church and of the world we live in¹⁰.

We therefore strive to organize our whole life in such a way that prayer is clearly seen to be our charism, both as individuals and as communities; and we do our best to ensure that our apostolic activity is imbued with the spirit of prayer, and that prayer nourishes and sustains all our apostolic efforts.

C-056. This life of friendship with God has the liturgy as its sacramental source; but it must be fostered by continual personal prayer. As the richest source of our spiritual life, as the focal point of all community life and as the prayer of the community par excellence, the liturgy enriches our personal prayer. On the other hand, personal prayer, by deepening our participation in the mysteries we celebrate, brings the liturgical action to bear on our life¹¹.

C-057. In celebrating the liturgy the religious community -- as the Church in microcosm -- shares in the Paschal Mystery in the priesthood of Christ. Through sacramental signs, especially through the celebration of the Eucharist, through the proclamation of the word of God and the singing of his praises, community life is consolidated and renewed, as its union with the Church is at once symbolized and realized.

C-058. Our Rule stresses the importance of the liturgy in our life, as do our Holy Parents both by word and example. They envisage for us a particular style of celebration, with

¹ Cfr. RULE.

² Cfr. *ibid.*

³ Cfr. W 4,2,9; 17,1; 21,10; 5M 1,2; L 35,12; Lt 28 June 1568 to C. Rodriguez de Moya; Rubeo's letters patent, 10 Aug 1567 (MHCT I, 67-71).

⁴ Cfr. Leo XIII, Doc 846; Pius XII, IB. 927.935; John XXIII, IB. 945-947.961; Paul VI, IB. 967.980.982.

⁵ Cfr. W 24-42; 3A 44,4.

⁶ Cfr. L 22; 6M 7; 2A 22; CANT B 37,4-6.

⁷ Cfr. L 8,5.

⁸ Cfr. Mt 6:9-13; Rom 8:15-16; Gal 4:6; W 24ff; 3A 44,4.

⁹ Cfr. Mt 7L21; L 11,14; 4M 1,7; 7M 4,4-5; CANT B 29,8; W 1-3.

¹⁰ Cfr. SC 2.

¹¹ Cfr. ES 11,21; PC 6.

emphasis on our spiritual involvement in an active participation. This must be dignified and simple, imbued with a theological awareness of God's living presence, and characterized by what they consider important moments of reverent silence.¹².

C-059. Each community, while complying with the regulations laid down by competent ecclesiastical authority, should order its liturgical celebrations in such a way that its liturgy is not lifeless, but fully shared in by all. This should be done keeping in mind the condition of the community, and in accordance with the rite it follows. Suitable provision should also be made for participation in our liturgy by the faithful.

C-060. All of us take part daily in the eucharistic sacrifice and banquet. This strengthens the bonds that unite us as brothers and sustains us in our apostolic efforts. In keeping with the tradition of the Order we continue throughout the day, by prayer and adoration, our communion with Christ really present in the Blessed Sacrament.¹³.

C-061. Each day we celebrate together in common the entire Liturgy of the Hours -- Morning Prayer, Office of Readings, Midday Prayer, Evening Prayer and Night Prayer -- spreading over the whole day our praise and thanksgiving and our meditation on the mysteries of salvation. By this we are united with Christ's own song of praise and glory; and on behalf of the Church and the whole human race we praise the Father with one voice and heart.¹⁴.

Clerics in solemn vows who are not present at the community celebration must make up for it on their own.

C-062. We frequently approach the sacrament of Penance or Reconciliation.¹⁵ With contrite heart we make our confession to the Church we have wounded by our sins.¹⁶, in order to be reconciled with her and, through her ministry, receive God's forgiveness and grow in his friendship. Through continual conversion to God we strive after purity of heart, without which it is impossible to lead a life of sustained prayer and contemplation.

C-063. Our christian duty to pray is not limited to participation in the liturgy.¹⁷ Christ's followers, besides praying together must also 'pray to the Father in secret' [cf. Mt 6:6], and St Paul goes as far as saying we must pray always [cf. 1 Thess 5:7].

Our vocation as an Order is prayer, modeled on the prayer of Christ. He gave himself to contemplation in the desert.¹⁸ and made his whole life a prayer. We too are aware of the Father's love for us. So, in an attitude of faith, hope and charity, we continually seek to cultivate a friend-to-friend relationship with him in personal prayer.¹⁹ That is what the Church expects of us. That is why she repeatedly urges us to spare no pains in our quest for union with God. That is the commandment that each of us considers his primary personal obligation.

C-064. As a means of fostering this life of prayer our Order has laid down from its earliest days that two hours be set aside each day for conversation with God in personal prayer.

Each community should decide on the two hours best suited for this in its own particular situation. During that time the whole community must ensure that all can give themselves undisturbed to personal prayer. If for some valid reason approved of by the superior a religious should be unable to be present at community prayer, he should make up for this at some other time.

¹² Cfr. Instruction MUSICAM SACRAM 17; IGLH 201-203.

¹³ Cfr. S. Cong. pro Cultu div., DE COMMUN. ET CULTU MYSTERII EUCH. EXTRA MISSAM, 80-81.

¹⁴ Cfr. IGLH 12-16.

¹⁵ DC I,3.

¹⁶ LG 11.

¹⁷ Cfr. SC 12.

¹⁸ Cfr. LG 46.

¹⁹ Cfr. L8,5; 2A 6; 2N 21.

C-065. In our efforts to develop a life of intimacy with God we should do our best to grow in knowledge of his word. As our Rule lays down, we should all have the word of God in our heart and on our lips. We should read and meditate on the Gospels, and indeed all Sacred Scripture, so as to acquire a 'surpassing knowledge of Jesus Christ' [cf. Phil 3:8].²⁰.

C-066. If prayer is to permeate our whole life, we must try to live in God's presence by faith, hope and charity. This practice of the presence of God both fosters a life of prayer and grows out of it. C-067. In order to deepen our life of prayer we must be constant in the practice of the virtues emphasized in the Gospel, especially humility, fraternal charity and self-denial in a spirit of poverty. In this way our whole life will sustain our progress in prayer.²¹.

C-068. In accordance with our Rule silence is to be diligently and carefully kept as a means of fostering prayer and work in solitude.²². Everything in our community life and work should be organized in such a way that silence is duly safeguarded. This will help to make our houses truly places of prayer that speak to people of our quest for union with God. Times of stricter silence should be decided upon by each community and faithfully observed.

Superiors should also see to it that communications media are used in such a way that, while serving a useful purpose, they do not become detrimental to silence and prayer in the community.

C-069. There should be a concerted effort to devise and use the best ways and means of fostering a spirit of prayer and promoting its practice, so that our communities are seen to be truly praying communities.

C-070. The layout of our houses, the arrangement and poverty of the cells should provide a setting suited to the demands of our vocation and conducive to prayer.

Cloister will be maintained as a safeguard and support for prayer and fraternal sharing, according to the norms of our law, but the area of cloister in each house should include at least the cells and adjacent places.²³.

C-071. Deserts as houses dedicated exclusively to the contemplative life should be maintained and encouraged in the Order, so that those religious drawn by the Spirit may have an opportunity to give themselves exclusively to a life of prayer at the service of the Church. This will do much to enrich the spirit of prayer in the Order.

²⁰ Cfr. DV 25; PC 6; W21,3-4; 2A 22,5-8.

²¹ W 5,3; for fuller explanation, see ib. cc.4-15.

²² Cfr. prescriptions of the RULE on silence.

²³ Cfr. CIC can. 667.1.

CHAPTER 5: FRATERNAL SHARING IN THE COMMUNITY

C-072. The life we share as brothers is built on and held together by the love of Christ; so charity must be the supreme law of our community life.

With the love poured into our hearts by the Holy Spirit [cf. Rom 5:5] we must love one another as Christ taught us, and vie with each other in showing mutual respect [cf. Rom 12:10; Jn 15:12,17; Eph 5:2]¹.

C-073. Our vocation unites us as brothers in a family modeled on the community of Christ and the Apostles ('ese colegio de Cristo')². This fraternal sharing must be evident in our life of prayer together, in our apostolic work and in the loving concern we show by sharing everything we have with one another. There should be mutual acceptance in a true family relationship, with no one being made to feel excluded. The inevitable difficulties of community life should be faced up to in truth and charity, and overcome in a spirit of humility and forgiveness, so that all grow in mutual esteem and true friendship.

C-074. The community in which fraternal charity reigns will truly experience the presence of Christ, as he vivifies and enhances it with the gift of his Spirit³. Then it will bear witness to God's all-embracing love, become a sign of universal brotherhood and a proof of the powerful influence exerted by the love, justice and peace the Gospel brings with it. y living in faith, hope, love and self-denial the community grows into a true brotherhood. It becomes, as it were, a living condemnation of every form of injustice, and makes people conscious of the demands of the righteousness proclaimed by the Gospel.

C-075. The Eucharist is the symbol and source of true brotherhood, a sign of unity and a bond of charity. This is better expressed when the whole community takes part in the eucharistic celebration. Made one in Christ and led by the Holy Spirit, they also praise and implore the Father with one heart and voice, as they celebrate the Liturgy of the Hours and devote themselves to personal prayer.

C-076. As members of the same family, we live in our own religious houses, observing a common life, and we must not be absent from the house without the permission of the competent superior, in accordance with the Norms⁴.

C-077. At the common table, which is a symbol of fraternal sharing, we gratefully partake of what Providence sends us, as we listen to the reading from Scripture and engage in friendly conversation.

C-078. Our community recreation is characterized by joy and simplicity⁵. We all try to be present for this and make it joyful, and so strengthen the bonds of brotherhood.

C-079. Since we belong to a family specially dedicated to our Lady, we wear the habit of her Order as a sign of our consecration⁶.

C-080. Community life requires that we come together at the stated times to foster our unity in prayer and work.

The timetable, to be drafted by the community chapter and approved by the Provincial Council, should take into account the particular needs of each house, so that the whole

¹ Cfr. L 7,20-22; 1M 2,17; W 4,5.7; CONST 28.

² Cfr. W(Es) 20,1.

³ Cfr. ET 52; L32,11; 33,14; W 17,5-6; 22,7-8.

⁴ Cfr. CIC can. 665.1.

⁵ Cfr. F 13,5.

⁶ Cfr. PC 17; ET 22; CIC can. 669.1.

community can normally be present at community acts. The following community acts must be provided for in this timetable: the celebration of the Eucharist and of the Liturgy of the Hours, the hours of mental prayer, the times for meals and recreation, Chapter and other community meetings.

C-081. Since charity does not seek its own advantage but that of others [cf. 1 Cor 13:5, Phil 2:5] all should pray for one another and help one another with brotherly concern. There should be real wholehearted cooperation between the houses and the provinces.⁷ Any common projects proposed by the central authority of the Order should get our willing support; in this way we shall unite all our energies in fulfilling the Order's mission at the service of the Church and of mankind throughout the world.

C-082. In a true family spirit we must show great concern for the weak and sick. The aged should be adequately provided for, and every effort made to have them share as fully as possible in the life of the community and of the province.⁸

Mindful of Christ's words: 'I was sick and you visited me' [cf. Mt 25:36], all our religious especially superiors, like St Teresa should have the spiritual and material needs of the sick very much at heart.⁹ If the illness is critical, care should be taken that they receive the Anointing of the Sick and Viaticum in good time.

C-083. In accordance with the demands of christian charity [cf. Rom 12:9-13] we welcome guests, especially our own confreres, and treat them in such a manner that they are made to experience the fraternal charity of a truly christian community.

C-084. We live in close union with our brothers who have died in Christ. As we wait with them in joyful hope for the coming of our Savior [cf. Tit 2:13], we continue to offer suffrages for them both at Mass and in our personal prayer. C-085. Through dialogue in chapter and at community meetings we try to foster a deeper fraternal sharing, we evaluate the way in which we live up to our contemplative and apostolic ideal, we try to be genuinely helpful to one another and, in the spirit of the Rule, offer each other the charity of fraternal correction.

C-086. Our commitment to a life of fraternal sharing has to be constantly renewed. We are already God's children and truly brothers. But until what we are destined to be is fully realized [cf. Jn 3:2], we shall always fall short of being perfect witnesses to the riches of divine life that we share. We must therefore strive to live up to our vocation and seek to achieve the unity that Christ prayed for [cf. Jn 17:11,21-23]. If we do this in all humility and meekness, patiently bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace [cf. Eph 4:14], we shall anticipate in some fashion the perfect community of our heavenly home, which will be ours when Christ comes again.

⁷ Cfr. PC 13; Lt 31 May 1579 to the Valladolid monastery, where we read: 'That is why we all wear the same habit -- to show that we help each other. What belongs to one belongs to all'.

⁸ Cfr. CIC can. 619.

⁹ Cfr. CONST 23 where she writes: 'Sick Sisters must be cared for with the greatest love and indulgence and compassion... the Mother Prioress must give close consideration to this; Sisters who are in good health should go without necessaries, rather than that sick Sisters should be without certain comforts'; MV 11; R 9,2.

CHAPTER 6: OUR ORDER'S APOSTOLIC ROLE

C-087. Christ, sent into the world by the Father, is the source and exemplar of every apostolic mission¹. We must identify with him both in our hearts and in our behavior, so that our life itself bears witness to the Gospel and brings its joyful message to people, especially to the poor.

C-088. By living our profession of the evangelical counsels we grow in charity and become more vitally involved in the mystery of the Church². This impels us to share with other things spiritual and temporal, so that all may experience the freedom won for us by Christ [cf. Gal 5:1], and grow together in faith to full maturity in Christ.

C-089. Our Holy Mother St Teresa's deep experience of the mystery of the Church, coupled with her ardent zeal for the glory of God, led her to give a definitely apostolic incentive to our whole Carmelite life of prayer and self-denial³. When she set about establishing a new family of friars, she also intended that they should be learned and experienced in the ways of God and be actively engaged in a manifold service of the Church⁴, by their teaching and example, with the emphasis on the latter⁵.

True to this ideal, we try to imbue our whole life of prayer with an apostolic spirit and ensure that our apostolic activity stems from and is constantly sustained by our close union with God.

C-090. Through assiduous reading and study we must be well versed in the Scriptures and acquire a surpassing knowledge of Jesus Christ [cf. Phil 3:8], so that we are able to share with others the treasures of the word of God⁶.

We try too to discern the signs of the times and interpret them in the light of God's word. We keep up our ongoing formation and try to develop those virtuous qualities that are highly valued in human relations.

C-091. Each of the brethren, according to the grace given him [cf. Rom 12:6], should strive to build up the whole Body of Christ and to promote the welfare of the local churches. All the brethren, under the guidance of the superiors, should cooperate wholeheartedly in the work of evangelization, not only by carrying out the tasks and duties of fraternal life with apostolic charity, but also by engaging in other appropriate ministries under the authority of the diocesan Bishop according to the norms of universal law⁷.

C-092. We should be readily available whenever we are legitimately commissioned by Bishops to meet the pressing needs of the Church or of the people. In doing so we should have due regard for the culture and traditions of the people to whom we minister⁸.

C-093. Individual religious whose services are required for the good of the Church should give themselves generously to the apostolic work assigned to them, while maintaining close bonds with their community and superior. All our apostolic undertakings should be marked with a true Carmelite spirit; in this way our communities will themselves be continually evangelized, and exercise a truly evangelizing influence.

¹ Cfr. AA 4.

² Cfr. LG 44.

³ Cfr. W 1 and 3; F 1,7.

⁴ Cfr. F 14,8; R 3,7; Lt 2 March 1578 to Fr Gracian; Lt 12 Dec 1576 to Fr A. Mariano.

⁵ Cfr. FOUR COUNSELS of the Holy Mother to the Discalced Friars, of which the last reads: 'that they teach more through deeds than through words'.

⁶ Cfr. DV 25; L 13,18.

⁷ Cfr. CIC can. 678. 680-683.

⁸ Cfr. MUT.REL. 18; GS 1.

C-094. The evangelization of the world, so intimately part of the very nature of the Church⁹, in as much as it is to be accomplished primarily through love and prayer, has always been a priority in our Order's apostolic work¹⁰. Our Holy Mother St Teresa passed on to the Order the ardent missionary zeal that burned within her heart¹¹, and it was her wish that her friars should also undertake missionary activity. This missionary zeal should be faithfully fostered, all should have the missions very much at heart, and vocations to the missions should be encouraged throughout the Order.

All our communities and provinces should sustain our missionaries by their brotherly concern, by their prayers and also with financial aid; and all should contribute to the best of their ability to promoting the growth and, expansion of our Order in mission lands as well.

C-095. It pertains to the General Chapter, or otherwise to the Definitory, to accept missions, to change or terminate them, to entrust a mission to a particular province, to give suitable instructions and take the necessary steps to promote and coordinate missionary activity in the Order.

C-096. Those engaged in missionary activity should keep up their commitment to a life of fraternal sharing. This will ensure both their spiritual growth as religious and the success of their missionary work.

For this purpose each mission should have a central house where our missionaries can meet and live together from time to time.

C-097. When charity and the needs of the Church urge it, and after taking local circumstances into consideration, we take on the care of parishes for the sake of serving the People of God. It is for the Definitory, in consultation with the Provincial Council, to accept a parish or to withdraw from an existing one, while observing the norms of universal law and respecting the terms of n.100 of these Constitutions¹².

C-098. Where parish ministry has been entrusted to us we must do our best to ensure that our parish reflects faithfully the mystery of the whole Church, and that all our pastoral work is imbued with the Teresian Carmelite spirit¹³.

C-099. While providing a manifold service in the Church, we give priority to that special apostolate of the Order which, as it were, grows out of the nature of its charism. In this way we present ourselves with our true identity and are faithful to our own specific mission¹⁴.

C-100. Our Holy Parents are acclaimed in the church as masters and models of intimacy with God. This impels us too to characterize our role in the Church by a special apostolic involvement in promoting a deeper spiritual life among the faithful. That is how we serve the Church according to our charism, and faithfully carry on the spiritual tradition of the Order. Great care must therefore be taken to ensure that a proper balance is maintained in our apostolic commitments, so that adequate provision is always made for the kind of witness and apostolate that our vocation as Carmelites demands of us.

C-101. Down the centuries our Order has fulfilled this special mission in a variety of ways, by the spoken and written word. We must continue this and update our methods so that we can more fully and successfully share with others the treasures of our rich spiritual heritage. We should strive to be well grounded in theology and Carmelite spirituality, and to equip ourselves

⁹ Cfr. AG 1-2.

¹⁰ Cfr. decisions of General Chapter of the Italian Congregation 1605, ACTA CAP. GEN. ms I (1605-1642) f.3v; cfr. also General Chapter of 1630, ib., f.143r.

¹¹ Cfr. R 1 and Pius XI, QUAMQUAM HAUD SANE, Doc 879-884.

¹² Cfr. CIC can. 520. 682.

¹³ Cfr. INSTR. PRO PAROEC. O.N., AOCD 16-18 (1971-1973) 162.

¹⁴ Cfr. MUT. REL. 22.

both as individuals and as communities for our mission of leading people to a deeper knowledge and experience of intimacy with God.

C-102. We must show special apostolic concern for those closest to us, especially for our brother religious during their formation years.

C-103. In accordance with our Holy Mother St Teresa's express wish, our apostolic mission in the Church obliges us to be available for the spiritual guidance and formation of the nuns of the Order. This should be a prime concern to all, and superiors, especially Major Superiors, should make adequate provision for this in an organized way within their respective jurisdictions. We have a similar fraternal duty towards the members of our Secular Order, also towards those religious families who share in our life and spirit.

PART II: THE MEMBERS OF THE ORDER

CHAPTER 1: RECRUITMENT AND FORMATION

I. RECRUITING AND SCREENING

C-104. All our religious should have the fostering of vocations to the Order very much at heart. Each region shall study the best ways and means of recruitment, as its own particular situation and circumstances may require.¹

A vocation, as a gratuitous call from God [cf. Dt 7:7-10; Eph 1:4; 1 Cor 1:26], demands a free response and total dedication from those who receive it [cf. Gen 12:1-4; Is 6:8-9; Jer 1:7]. So every effort should be made to help them become aware of their calling, and to follow it with enthusiasm.

C-105. In the selection and approval of candidates, the conditions laid down by universal law² must be respected, firmness should be shown and there should be more concern with quality than with numbers. Due attention should also be paid to the candidate's family background and early education.³

C-106. Great importance is to be attached to postulancy. All candidates must do a period of postulancy unless in special cases the Provincial decides otherwise, but always observing the norm of can. 597, par.2 concerning the suitable preparation of the candidates. Its purpose is to give candidates themselves the opportunity of gaining firsthand knowledge of our way of life, and to give those responsible in the Order a chance of assessing their suitability. During this time a candidate's education should be evaluated and, if necessary, completed. It is to be a time of gradual transition from secular life to religious life in the novitiate.

C-107. It is for the Provincial to accept postulants when he is satisfied he has sufficient information about them. He is also to decide on the duration of postulancy, and where and how it is to be done. It should not be excessively short, and cannot normally be prolonged beyond two years. A postulant is always free to leave, just as the Provincial is free to dismiss him. For an urgent reason he may be dismissed by the local superior, who must then inform the Provincial.

II. FORMATION

C-108. A genuinely Carmelite formation of its members is of paramount importance for the vitality and future of the Order. It must embrace the candidate's whole being so that with an awareness of God's gift he gradually grows to full human and christian maturity [cf. Eph 4:12].

C-109. Formation demands both the active involvement of the subject and the aid and support of the community, in a manner suited to the various stages of the educating process.

C-110. Whenever the advice or consent of the educating community is required by our laws, this is to be understood as referring to those with active voice in the community in accordance with n. 135 of these Constitutions.

¹ Cfr. OT 2; CIC can. 233.

² Cfr. CIC can. 597.1.

³ Cfr. OT 6.

III. NOVICES

C-111. The novitiate, by which life in the Order begins, is intended to help the novice recognize his call from God and specifically to the Order, to give him the opportunity of experiencing the way of life of the Order and of testing his intention and suitability⁴.

Besides the requirements of universal law, it is necessary for the validity of the novitiate that it be made in a house legitimately approved for that purpose and that it last for twelve months⁵.

C-112. The novitiate is interrupted and must be begun and completed anew if the novice is away from the group of novices or the novitiate house for more than three months, whether continuously or intermittently. If the absence exceeds fifteen days, it must be made up⁶.

C-113. To achieve its purpose, novitiate should be made only after the candidate has reached a degree of mental development, culture and spiritual maturity sufficient to enable him to appreciate the demands of our way of life, and freely embrace it.

C-114. It pertains to the Provincial to accept novices in accordance with universal law, with the consent of the community to which they were entrusted⁷.

Besides presenting the documents prescribed by the Norms, before beginning the novitiate a candidate must sign a declaration that he will not be entitled to payment or any other remuneration from the Order for his work, or on any other grounds whatsoever.

C-115. The novice Master, who is appointed by the Provincial with the consent of his Council, must be suitably qualified solemnly-professed religious. The governance of the novitiate belongs to him alone, under the authority of the Provincial. The Provincial, with the consent of his Council, may also appoint one or more assistants to help the novice Master in the work of formation. These are subject to the novice Master in the governance of the novitiate and in the training program⁸.

C-116. To complete the formation of the novices, one or several periods of formative apostolic activity, suitable to the Order, in addition to the time prescribed in n. 111 of these Constitutions, may be permitted to the novices, outside the novitiate community, in accordance with the Norms, but also respecting the norm of can. 648, par. 3 which limits the novitiate to two years⁹.

C-117. As laid down in the Norms, the formation community shall at stated times during the novitiate vote on the novice's suitability for the Order, and on his progress in formation.

C-118. A novice may freely leave at any time. For a just cause he may also be dismissed by the Provincial, or, for urgent reasons, by the local superior, who should in each case notify the Provincial of the dismissal¹⁰.

IV PROFESSION

C-119. By religious profession the brethren undertake by public vow the observance of the three evangelical counsels, they are consecrated to God through the ministry of the church and they are incorporated into the Order with the rights and duties defined by law¹¹.

⁴ Cfr. CIC can. 646.

⁵ Cfr. CIC can. 647.2; can. 648.1.

⁶ Cfr. CIC can. 649.1.

⁷ Cfr. CIC can. 642-644.

⁸ Cfr. CIC can. 650-651.

⁹ Cfr. CIC can. 648.2.

¹⁰ Cfr. CIC can. 653.1.

C-120. At the end of the novitiate it is for the Provincial, with the consent of the formation community, to admit the novice to temporary vows.

Temporary profession is made for a time, which may not be less than three years nor more than six¹². It is for the Provincial Chapters, taking into account the situation in each region, to lay down further specifications, particularly with regard to procedures for renewal for vows.

C-121. When the period for which temporary vows have been made has elapsed, the vows are renewed or solemn profession takes place. It pertains to the Provincial, with the consultative vote of the formation community, or, if such be the case, of the community in which the religious has conventuality, to admit candidates to renewal of vows. The Provincial also has the faculty to prolong the period of temporary vows, within the limits laid down by law¹³.

C-122. By solemn profession a religious is definitively incorporated into the Order and becomes a full member of it. For that reason no one should be admitted to it without proven human and spiritual maturity. One cannot be validly admitted to solemn profession until he has completed at least three years of temporary vows. With regard to other requisites, Canon Law and the Norms are to be followed.

C-123. It pertains to the Provincial, with the consent of the community where the candidate is conventual, to admit a religious to solemn vows.

C-124. A religious of perpetual, even though solemn, vows coming from another religious institute, should not be admitted to solemn profession until he has finished an appropriate period of probation and formation after his novitiate, as laid down in the Norms¹⁴.

V. PROFESSIONAL TRAINING AND ONGOING FORMATION

C-125. In order that our friars may be prepared for the offices and ministries that will be entrusted to them, they are to be given adequate spiritual, doctrinal, technical, cultural and apostolic formation. This formation should go hand in hand with their Carmelite religious formation.

As for the courses of ecclesiastical studies that are required of candidates for Holy Orders, the norms issued by the competent authority are to be followed¹⁵.

C-126. All our religious should strive to combine an intense spiritual life with an unflagging application to sacred and profane studies. They will thus be unceasingly renewed in spirit, and their service to the church will keep abreast with the needs of the times. Each province shall take appropriate steps to foster this¹⁶. The Provincial Council shall accordingly make suitable arrangements for times of ongoing formation during which our religious can apply themselves more intensely to prayer and study.

¹¹ Cfr. CIC can. 654.

¹² Cfr. CIC can. 655.

¹³ Cfr. CIC can. 657.1-2.

¹⁴ Cfr. CIC can. 684.

¹⁵ Cfr. CIC can. 659.

¹⁶ Cfr. CIC can. 661.

CHAPTER 2: MEMBERSHIP, RIGHTS AND OBLIGATIONS

C-127. Our Order comprises both clerical and lay members, all of whom work together for a common purpose, sharing in different ways the same charism and the same religious consecration by solemn vows. All have equal rights and obligations, save those which arise from Holy Orders or from the office entrusted to them¹.

C-128. In virtue of their profession all our religious must strive after christian perfection by living the evangelical counsels according to our Rule and Constitutions². Using to full advantage the gifts given to each by the Holy Spirit for the common good [cf. 1 Cor 12:7,11], all must work together to ensure that the Order faithfully carries out its mission in the Church.

C-129. Our religious are entitled to all the rights and spiritual benefits that their status as members of the Order implies, such as the aid and temporal support of the community in accordance with religious poverty, the right to play an active part in the life of the community, of their province and of the Order, in accordance with our laws.

C-130. By first profession, each and every religious becomes a member of the province of which he was a novice, in accordance with Canon Law and our laws; nor can he be made a member of any other province except by a formal act of the Superior General.

C-131. Every religious must be assigned conventuality in a particular house by the Superior General or Provincial. No religious can be deprived of conventuality in one house without being assigned conventuality in another.

C-132. A religious becomes conventual in a particular community either by a formal assignment from his Major Superior, or by accepting an office which implies an obligation of residence.

C-133. A religious who, on completion of the time of temporary profession, wishes to leave the Order, is free to do so³. For a just cause he may also be excluded by the Provincial, having heard the formation community, from renewing his vows or making solemn profession⁴.

Physical or psychic illness, even if contracted after profession, which, in the judgment of experts, renders the member unsuited to lead the life of the Order, constitutes a reason for not admitting him to renewal of vows or to solemn profession, unless the infirmity had been incurred through the Order's negligence or through work performed in the Order. But if a religious becomes insane during temporary vows, even though he be unable to make a new profession he cannot be dismissed from the Order⁵.

C-134. If, for a grave reason, a religious of temporary vows wishes to leave the Order before his vows expire, he can be granted an indult to depart by the Superior General with the consent of the Definitory⁶. Likewise, for grave reasons on the part of the religious himself or of the Order, a religious of temporary vows may be dismissed in accordance with Canon Law⁷. It pertains to the Superior General with his Definitory to give the decree of dismissal⁸.

¹ Cfr. PC 15.

² Cfr. LG 44; CIC can. 598.2; can. 662.

³ Cfr. CIC can. 688.1.

⁴ Cfr. CIC can. 689.1.

⁵ Cfr. CIC can. 689.2-3.

⁶ Cfr. CIC can. 688.2.

⁷ Cfr. CIC can. 694-703.

⁸ Cfr. CIC can. 699.1.

C-135. By solemn profession a religious acquires full rights and obligations including active voice according to the Constitutions. With regard to the exercise of active voice in special cases the Norms are to be followed.

C-136. The following do not have active voice:

[a] a religious who is exclaustated, during the time of exclaustation and for a period after his return, as the Provincial Council may decide;

[b] a religious whose petition for exclaustation or secularization has been forwarded to the Definitory by the Provincial;

[c] a religious who has received permission to live outside the religious house, during the time of his absence, unless the absence be for health reasons, for studies or for the purpose of undertaking an apostolate in the name of the Order; or if, in fact, he has been absent for more than six months without leave from the Provincial.

[d] a religious who left the Order unlawfully is also without active voice after he returns, for a period to be fixed by the Provincial Council in each case.

CHAPTER 3: CORRECTION

C-137. All our religious shall show concern for any of the brethren who may have fallen, giving them their fraternal support and correcting them in the spirit of the Gospel [cf. Mt 18:15-17]. Superiors shall reprimand, rebuke and try to convince them, with great kindness and patience [cf. 2 Tim 4:2]. If however such fraternal measures do not bear fruit, penal sanctions will have to be applied. But clemency should always prevail, if the fallen brother shows signs of repentance.

C-138. In applying sanctions prescribed in the universal law the directives of Canon Law will be followed. Penal sanctions laid down in our legislation are not automatically incurred, *[ferendae sententiae] but the Superior General may impose them throughout the whole Order, and the Provincial in his province, in accordance with what is laid down by law. If the case is urgent, the penal sanction may be imposed by the local superior, after consulting with the first Councillor, but he must notify the competent superior immediately.

C-139. Procedure in applying penal sanctions is normally administrative, not judicial. However, no sanctions can be imposed unless the crime has been clearly proved according to law, and the accused has been allowed to put the case for his defense.

C-140. A solemnly-professed religious cannot be dismissed unless he has proved incorrigible after other remedies and suitable sanctions have failed, and after he has been given the prescribed canonical admonitions, and other conditions prescribed by law have been fulfilled. Even in this case judicial procedure is not required, and superiors may proceed administratively as laid down in Canon Law.¹

The authority competent to issue the decree of dismissal is the Superior General with his Definitory. The decree is subject to the approval of the Holy See according to law. The religious in question has the right to appeal to the Holy See in accordance with Canon Law against the decree of dismissal, and while such an appeal is pending dismissal does not become effective.²

¹ Cfr. CIC can. 694-703.

² Cfr. CIC can. 699-700.

C-141. When a solemnly-professed religious requests exclaustation or an indult to leave the Order, and when it becomes necessary to dismiss a religious in temporary or solemn vows, the norms of law must be observed to the letter.

C-142. Those who legitimately leave the Order of their own accord, or have been legitimately dismissed, have no right to demand payment for work done or services rendered while in the Order.

However, all our religious should show christian concern for them, and superiors should help them spiritually and materially in so far as they can and charity and equity may demand³.

³ Cfr. CIC can. 702.

PART III: GOVERNMENT

C-143. Governing authority in the Church comes from the Holy Spirit [cf. 1 Cor 12:28]. It must be guided by his supreme gift of charity, for the sole purpose of promoting the growth and unity of Christ's Mystical Body according to the dictates of the Gospel. Therefore all our superiors, moved by the same Holy Spirit, should endeavor to exercise their authority at the service of their brothers in such a manner as to render it a genuine expression of God's love for them¹. By combining exquisite kindness with evangelical fortitude they shall strive to foster a true family spirit so that they are loved before being obeyed². It is also paramount for the good of the Order that superiors of every rank cultivate unity and harmony among themselves, in order to work together effectively for the common good³.

The manner and organization of government should be such that, while safeguarding the decision-making authority of superiors⁴, it provides for co-responsible involvement of all the religious⁵. All must be kept adequately informed in matters concerning the life and activity of the Order, the province and the communities. Higher superiors should also respect the due freedom of those of lower rank in the exercise of their respective offices.

Finally, all superiors, even those immediately concerned with the particular region or community entrusted to them, should be mindful of their duty to foster the unity and growth of the whole Order in full conformity with the demands of our Teresian charism.

¹ Cfr. RULE; CONST 34; CIC can. 618-619.

² Cfr. CONST 34; 'Let her strive to be loved, so that she may be obeyed'.

³ Cfr. FOUR COUNSELS for Discalced Friars, from the holy Mother: 'The first thing is that the heads be united among themselves'.

⁴ Cfr. PC 14.

⁵ Cfr. IB.; CIC can. 618.

CHAPTER 1: THE ORGANIZATION OF THE ORDER

C-144. The Order is composed of provinces, that is to say, of immediate parts of the Order which have been duly set up with a sufficient number of houses under the same Major Superior for the purpose of fittingly promoting our life and with the common life, government and sufficient undertakings for rendering it present in some territory¹.

C-145. It pertains to the General Chapter, after appropriate consultation, to set up new provinces, to amalgamate or divide existing ones, to change their boundaries and, if need be, to suppress them². These same powers pertain to the Definitory outside the time of the General Chapter.

C-146. Before a province is set up it must meet all the requirements laid down in our laws for that degree of autonomy enjoyed by provinces. Its situation with regard to houses and personnel, its spiritual and temporal resources and its vocation prospects, should be such as to sufficiently guarantee this for the future.

C-147. Besides provinces, other autonomous regions may be set up by the General Chapter or, outside the time of the General Chapter, by the Definitory. The canonical status of such regions will be more clearly defined in the Norms.

There may also be certain houses assigned to no province or region, but directly subject to the Definitory.

C-148. Canonical establishment of new houses and the suppression of existing ones in accordance with Canon Law, pertains to the Superior General with the consent of the Definitory after consultation with the Provincial Council³.

¹ Cfr. CIC can. 621.

² Cfr. CIC can. 581. 585.

³ Cfr. CIC can. 609.1; 616.1.

CHAPTER 2: THE CONSTITUTIONS, THE NORMS AND THE ORDINANCES OF THE GENERAL CHAPTER

C-149. Our Constitutions interpret and clarify the Rule, showing how it is to be lived according to the mind of our Holy Parents. Together with the Rule they constitute the basic legislation of the Order

However, of themselves they do not bind under pain of sin, though such an obligation may arise when they contain something already imposed by divine or ecclesiastical law, or when they are imposed under precept by a superior.

C-150. Only the Holy See can interpret authentically, abrogate, change or modify the Constitutions, after two consecutive General Chapters have given a ruling with a two-thirds majority in each case.¹ The Definitory has the faculty to give practical rulings when doubts arise as to how the Constitutions are to be applied in particular cases.

C-151. The Norms explicate and complete the Constitutions with general statutes which should leave room for a healthy pluralism, according to local or regional needs and circumstances. Once approved by the General Chapter, these Norms remain in force unless they are modified by a subsequent Chapter.

C-152. The ordinances of the General Chapter, if approved by a two-thirds majority, are binding on the whole Order. But they automatically cease unless they are approved with the same majority in the next ordinary Chapter.

C-153. The ordinances of the General Chapter can modify the Norms. However, any change introduced becomes permanent only if approved in two consecutive General Chapters.

¹ Cfr. CIC can. 587.2.

CHAPTER 3: OFFICES

C-154. All our religious are called on to work together for the good of the Order and the Church. Those however who share in government have a special obligation, in virtue of the office they hold, to promote the good of the individual and of the community in a spirit of brotherly service, according to the spirit and the laws of the Order.¹

C-155. Unless other qualifications are required by law, a solemnly-professed religious with passive voice is eligible for office. All things being equal, the most suitable candidates should be appointed without any exception of persons.²

C-156. In chapters, appointment to offices, is made by canonical election and acceptance on the part of the elected candidate. In the Definitory or in councils, appointments may be made either by election or by approval by secret vote of a candidate proposed by the President.

C-157. In elections a candidate must receive more than half of the valid votes to be elected. If there is no such majority in the first ballot a second is held. If even in the second ballot no candidate receives more than half of the valid votes, a third is held in which only the two candidates with the highest number of votes will have passive voice. If the first two places are shared by more than two candidates, then the matter will be decided by seniority of profession or, if the candidates were professed on the same day, by seniority of age. These two candidates do not vote in this ballot.

Of the two candidates the one with the majority of votes will be canonically elected; if the votes are equal the senior by profession will be elected, and if they were professed on the same day the senior by age will be elected. This holds good for all elections.

C-158. For the election of the Superior General or of the Provincial, five normal ballots may be held. If by the fifth ballot no candidate has received the required majority, a sixth is held in which only the two candidates with the highest number of votes will have passive voice, according to what is laid down in the preceding number.

C-159. Whenever it is a case of postulation or of a re-election for which two-thirds of the votes are required:

[a] in the case of the Superior General or Provincial, if the one to be re-elected or postulated does not obtain the required votes in the third ballot, he is excluded from that office, and the election proceeds with a fourth ballot according to n. 158;

[b] in the case of filling other offices, whenever the one to be re-elected or postulated does not obtain the necessary votes on the second ballot, he also is excluded from office, and the election proceeds with a third ballot. If however the third ballot turns out inconclusive, for the fourth ballot only the two candidates are to be put forward who had more than the others in the third ballot, as laid down in n.157.

C-160. Personal power seeking must not be allowed to undermine the true nature of authority or usurp the place of genuine fraternal service in the community. For that reason it is strictly forbidden to all our religious, especially chapter members, within the chapter or outside, directly or indirectly to solicit votes for themselves or others.³ This however does not exclude the possibility of mutual consultation among electors regarding the suitability of candidates.

C-161. Appointments to offices, including those made between the ordinary chapter times, last only until the following ordinary chapter.

¹ Cfr. CIC can. 618-619.

² Cfr. CIC can. 626.

³ Cfr. CIC can. 626.

C-162. Resignation from an office, or refusal to accept one, is subject to the approval of the authority competent to make the appointment in question.

C-163. For a grave reason, for the good of the Order or of the religious himself, a religious may be removed from office or transferred from one office to another by the competent authority⁴. In such a case, before action is taken, the religious in question should be given the option of resigning from the office he holds.

C-164. As a general rule religious holding an office may be removed from it by the authority that made the appointment. But in the case of local superiors elected by the Provincial Chapter the competent authority for removing them from office is the Provincial Council; in the case of the Provincial or Provincial Councilors it is the Definitory, in which case it also pertains to the Definitory to determine how the new Councilor is to be elected.

C-165. According to our legislation the following are Major Superiors and Ordinaries: the Superior General, Provincials and their Vicars, and likewise other superiors with ordinary jurisdiction in a particular region, according to law⁵.

C-166. The vicar in charge while a superior is absent or otherwise impeded should not introduce innovations, nor do things not in keeping with the superior's mind or wishes.

⁴ Cfr. CIC can. 624.3.

⁵ Cfr. CIC can. 134.1; can. 620.

CHAPTER 4: CENTRAL GOVERNMENT

I. THE GENERAL CHAPTER

C-167. The General Chapter, the highest authority within the Order¹, is to be held every six years. Its date and place are to be decided by the Definitory. It must be convoked by the Superior General at least six months before it is due to begin.

C-168. The following have active voice in the General Chapter:

[a] The Superior General and Definitors in office and those newly elected by the Chapter.

[b] Provincials and other superiors who are given similar status by the Norms. If unable to attend, their place is taken by their vicars.

[c] For each and every province, one socius elected in the Provincial Chapter or, if he is legitimately prevented from attending, his substitute.

[d] Delegates representing each of those regions decided on by the preceding General Chapter or by the last extraordinary Definitory before the General Chapter.

C-169. The General Chapter is presided over by the Superior General. It also pertains to him to convoke the various sessions and propose the agenda.

C-170. It is for the General Chapter:

[a] to promote the life, unity and growth of the Order and to ensure that all the brethren work together for its unceasing renewal²;

[b] to elect the Superior General and Definitors;

[c] to discuss matters concerning changes in the Constitutions or their authentic interpretation, in keeping with n. 150;

[d] to discuss matters concerning the Norms and introduce any changes deemed necessary;

[e] to give any ordinances required for the good of the Order;

[f] to decide on matters concerning the state of the provinces, the setting up of new provinces and the suppression, division or modification of existing ones;

[g] to discuss ways and means of developing our missions;

[h] to examine the financial state of the Order and study cooperation between the provinces and the central government of the Order in this matter;

[i] to decide on matters concerning procedures in the Chapter itself within the limits set by Canon Law.

C-171. If the office of Superior General should become vacant within the first three years after the ordinary General Chapter, the Vicar General must convoke an extraordinary General Chapter for the election of a new Superior General, as laid down in n. 178. All those listed in n. 168, with the exception of the former General and Definitors, who as such do not participate, will have active voice in this Chapter.

C-172. The Definitory may also convoke an extraordinary General Chapter when some urgent reason demands it. The members with active voice in this Chapter will be the same as those mentioned in the preceding number.

¹ Cfr. CIC can. 631.1.

² Cfr. PC 4; CIC can. 631.1.

II. THE SUPERIOR GENERAL

C-173. The Superior General is entrusted with the government of the whole Order. Solicitous for the common good, he must foster the life and development of the Order and promote close cooperation between the provinces and the central government.

The better to achieve this he must be in constant contact with the provinces, and make a pastoral visitation of all of them personally or through a delegate during his term of office.

C-174. The man chosen for this office should be a priest and have the appropriate human and pastoral qualities. He should be imbued with the spirit of the Order and have an in-depth knowledge of the history and life of the Order in the Church. He must be at least forty years old and have completed five years from his solemn profession.

C-175. The Superior General will remain in office for six years. He can be re-elected to the same office for the following six years with a two-thirds majority, but not for a third consecutive term.

C-176. As head of the Order, all the provinces, communities and religious are directly subject to him³. His personal powers extend to all matters not reserved to the General Chapter or to the Definitory. He should get the advice of the Definitors or their consent when this is required by law, and he should keep them fully briefed on the state of the Order and matters relating to this. He should avail of their services in all matters of government especially in promoting close cooperation between the provinces and the Generalate⁴.

With the consent of the Definitory he can step in and decide even matters otherwise reserved to the Provincial Chapter or Council.

He has power to grant dispensations in the disciplinary matters unless this is prohibited by law.

C-177. The first Definitor becomes Vicar General in the following cases:

[a] if for any reason the office of Superior General becomes vacant;

[b] if the Superior General is so ill that he cannot perform his duties and either he himself is aware of this, or this is judged to be so unanimously by the Definitors;

[c] when the Superior General has been away from Rome for a week, or leaves Rome to be absent for a week; likewise when the Superior General is outside Italy. In such cases if the first Definitor is absent or impeded, the next Definitor in order of election takes over as Pro-Vicar.

C-178. If the office of Superior General becomes vacant within three years after the ordinary General Chapter, the Vicar General must convoke an extraordinary Chapter within three months. The date and place of this Chapter will be decided by the Definitory. Should the office of Superior General become vacant during the second half of his term, the Vicar General will govern the Order until the next ordinary General Chapter.

III. THE DEFINITORY

C-179. The Definitory is made up of the Superior General and at least four Definitors. Outside the time of the General Chapter it constitutes the highest authority in the Order, according to these Constitutions and Norms.

³ Cfr. CIC can. 622.

⁴ Cfr. Lt 1 Sept 1582 to Fr Gracian.

C-180. The Definitors shall assist the Superior General in his office and perform other duties assigned to them by him or by the Definitory. All must strive to work together in harmony for the good of the Order.

C-181. The Definitors should be chosen so as to be representative of the whole Order. They should be men of prudence, learning and zeal for the common good, with all the qualities demanded by the Norms.

C-182. The Definitors remain in office for six years. At the end of this term only one of them may be re-elected by ordinary election for the following sexennium; for re-election of the others a two-thirds majority is required. And if the Superior General happens to be re-elected, or one of the Definitors is elected General, none of the Definitors can be re-elected unless he gets a two-thirds majority. No Definitor can be re-elected for a third consecutive term of office.

C-183. The Superior General must convoke the Definitory;

[a] immediately after the General Chapter;

[b] to deal with matters for which it is competent;

[c] whenever a majority of the Definitors request it.

A session of the Definitory cannot be held unless at least a majority of the members are present.⁵*5

C-184. All members of the Definitory must be present:

[a] for the session held immediately after the General Chapter;

[b] at least four times a year to deal with major issues concerning the life of the Order;

[c] whenever this is required by the Norms.

C-185. The Superior General must faithfully carry out what has been decided by the Definitory.

C-186. During the Superior General's absence according to n. 177(c), the Vicar General may convoke the Definitory in urgent cases but only to deal with matters of ordinary administration, and in accordance with the Norms. He shall subsequently inform the Superior General of any decisions made at such sessions.

C-187. In order to promote better communications between the Generalate and the provinces, and greater cooperation between the provinces themselves, the Extraordinary Definitory -- as described in the Norms -- will be held to discuss major problems affecting the Order. The Extraordinary Definitory is to be convoked by the Superior General twice during his sexennium. The date and place are to be decided by the Definitory. It is made up of the Superior General, the Definitors, the Provincials and some delegates from other territories, as decided by the General Definitory.

C-188. The Extraordinary Definitory will also have the power, with a two-thirds majority of votes, to accept the resignation from office of the Superior General, and to give judgment as to whether he is no longer capable of continuing in office. And it also pertains to it to impose the penalty of removal of the General Superior from office if, God forbid, he should have committed a crime which is punishable by this sanction.

IV. MAJOR OFFICIALS

C-189. The following officials are to be appointed by the Definitory: the Procurator General, the Secretary General and the Bursar General.

⁵ Cfr. CIC can. 127.1.

C-190. The Procurator General acts as liaison between the Order and the Apostolic See, and exercises this function under the direction of the Superior General or the Definitory as the case may require.

C-191. The Secretary General writes up the acts of the Definitory, and keeps files of statistics and documents relating to the present state and current government of the Order. He is at the service of the Superior General and Definitors, as they may instruct him.

C-192. The Bursar General looks after the administration of the temporal goods of the Order, according to the norms laid down in chapter 7 of the third part of these Constitutions.

CHAPTER 5: PROVINCIAL GOVERNMENT

I. THE PROVINCIAL CHAPTER

C-193. The Provincial Chapter is to be held every three years, the date and place to be decided by the Provincial Council after consultation with the province. The Provincial must convoke the Chapter and give timely notice to the Definitory regarding its date and place.

C-194. The following have active voice in the Provincial Chapter:

[a] the Provincial and Provincial Councilors, both those in office and those elected in the Chapter itself;

[b] local superiors, in accordance with the Norms;

[c] delegates elected by those religious who do not have part in the Chapter in virtue of their office, according to the decisions of the preceding Provincial Chapter in keeping with the Norms.

C-195. It pertains to the Provincial Chapter:

[a] to promote the spiritual and temporal welfare of the province. Towards this end it may issue suitable ordinances within the limits of its powers. These ordinances must be made known to the Definitory;

[b] to elect the Provincial, the Provincial Councilors, the delegate and substitute delegate to the General Chapter;

[c] to elect local superiors, according to its competence as defined in the Norms.

C-196. The ordinances of the Provincial Chapter are binding only if approved by a two-thirds majority, and they cease automatically at the following ordinary Chapter unless they are again approved with a two-thirds majority.

C-197. The Chapter itself elects the Provincial after consultation of the religious of the province in accordance with the Norms.

Where special reasons warrant it, the Provincial Chapter may ask the approval of the Definitory for a different manner of electing the Provincial.

C-198. If the office of Provincial should become vacant within eighteen months from his election, the Vicar Provincial shall within three months convoke an extraordinary Chapter to elect a new Provincial. The members of this Chapter will be as laid down for the ordinary Provincial Chapter, with the exception of the former Provincial and Councilors who as such do not participate.

If the office of Provincial should become vacant during the General Chapter, it will be for the Definitory, after consultation with the Provincial Council, to decide how the new Provincial is to be appointed.

II. THE PROVINCIAL

C-199. The Provincial is charged with the government of the province according to the Constitutions. He has also all the faculties which Canon Law attributes to Major Superiors and religious Ordinaries.

C-200. In order to be elected to the office of Provincial, a candidate must be at least thirty-five years old; he must have completed five years since his solemn profession. Besides, he should have all the qualities required to carry out the duties of his office.

C-201. The Provincial -- who is charged with fostering and coordinating the life and activity of the province -- shall strive to ensure that all the religious, according to the task assigned to each, work together in love and harmony. With a view to promoting the spiritual good of each community and to fostering a genuine fraternal spirit, he shall maintain close contact with all the houses in the province, making the pastoral visitation of all of them at least once during his three years term. He shall see to it that the province maintains close ties with the central government of the Order, and he shall willingly give his support to any projects for the common good of the Order which have the backing of the Superior General or Definitory. He shall also promote good relations and cooperation with the Bishops.

C-202. The Provincial holds office for three years. He may be re-elected for the following three years with a majority of two-thirds, but not for a third consecutive term.

C-203. If, for any reason, the office of Provincial becomes vacant, the first Councilor takes over the government of the province with full powers and the title of Vicar Provincial, acting according to n.198 if it applies. The first Councilor will also act as Vicar Provincial with the power to take care of ordinary business whenever the Provincial is outside the Province or away in some delegation or mission entrusted to the Province, and is going to be absent for more than a month. If the first Councilor is not available, the next Councilor in order of election will act as Vicar unless Canon Law has something to the contrary. In such cases the Vicar cannot convoke the Provincial Council unless he has been authorized to do so by the Provincial.

III. THE PROVINCIAL COUNCIL

C-204. The Provincial Council is made up of the Provincial and four Councilors. Outside the Provincial Chapter this is the highest authority in the province, in accordance with these Constitutions.

C-205. The age and other requisites for the office of Councilor are those laid down in the Norms. The Councilors can be elected for a second consecutive three-year term, but not for a third.

C-206. It is the duty of the Councilors to help the Provincial with their advice and services in all that concerns religious life and apostolic activity in the province.

C-207. The Provincial must convoke the Council:

[a] immediately after the Provincial Chapter;

[b] at least twice a year at times made known in advance to the whole province;

[c] whenever something reserved by law to the Council must be decided;

[d] if three Councilors request a meeting.

C-208. All the members of the Council must be present to deal with matters of major importance, when this is laid down in the Norms.

A session of the Council cannot be held unless at least three members are present.

C-209. To promote better communications and foster cooperation between the houses for the good of the province, the Provincial Chapter may set up a Plenary Council, representative of the whole province or of a particular region as the case may be, in accordance with the Norms.

CHAPTER 6: THE GOVERNMENT OF EACH HOUSE

I. THE LOCAL SUPERIOR AND HIS COUNCIL

C-210. At the head of each community a superior. He must show concern for all its members, foster a genuine family spirit and ensure that everything in fraternal life and apostolic undertakings is ordained to the service of charity.

C-211. To be validly elected to the office of local superior a religious must be a priest endowed with human and pastoral qualities, be at least thirty years old and have completed three years from his solemn profession, as well as meet the conditions of universal law.

C-212. For a just cause he can dispense the members of the community, including himself, from the regular daily schedule. However this faculty should not be used to dispense the whole community except rarely and for a grave reason.

C-213. When the local superior is absent or the office becomes vacant, a vicar takes over provisionally in accordance with the Norms.

C-214. If it should happen that the local superior and the first Councilor have both to go to the Provincial Chapter, the Conventual Chapter must elect a vicar who will remain in charge until the new superior or first Councilor takes over.

C-215. In each house there is to be a Council, made up of the superior and two Councilors in accordance with the Norms. The Councilors should assist the superior with their advice and wholehearted cooperation in matters concerning the running of the house.

II. THE CONVENTUAL CHAPTER

C-216. The Conventual Chapter is made up of the superior and the solemnly-professed conventuals who have active voice.

C-217. It is called on to deal with matters of major importance, as laid down in the Norms.

C-218. The superior must call the Chapter:

[a] when a matter reserved to the Chapter is to be decided, or when necessity or a reasonable cause demands it;

[b] whenever the Councilors or a majority of the Chapter members request it.

CHAPTER 7: ECONOMIC ADMINISTRATION

C-219. Those in charge of the administration of temporal goods should perform their duties diligently, in keeping with the spirit of poverty proper to the Order and according to the demands of justice and charity. However, they should avoid all undue anxiety and put their trust in the Providence of our heavenly Father. They should shun every appearance of luxury, immoderate wealth and amassing of goods.¹

¹ Cfr. CIC can. 634.2; can. 635.2.

C-220. The Order, provinces and houses, insofar as the law itself endows them with juridical personality, have the capacity to acquire, own, administer and alienate property according to law, for the support of their members and the maintenance of their various apostolic, religious, charitable or educational activities and undertakings. The same is true of other juridical bodies legitimately constituted by the Definitory or the Provincial Council. The Superior General, Provincials and local superiors and their respective bursars are legally authorized representatives for all business transactions within the limits of their respective competences, as laid down by law².

C-221. The temporal goods of the Order, since they are ecclesiastical goods, are regulated by the norms of the universal law of the Church for temporal goods, as well as by the prescriptions of the proper law of our institute³.

C-222. Responsibility for the administration of temporal goods rests with superiors and their respective Councils according to law. Under their authority bursars are directly in charge of administration, fulfilling this duty in a genuine spirit of service to their brethren⁴.

C-223. Acts of ordinary administration can be validly performed by superiors. They can also be performed by bursars and officials who are designated for this purpose by competent authority, with at least the tacit consent of their superiors. But acts of extraordinary administration are valid only if expressly authorized by the competent authority, in accordance with what is laid down by law⁵.

C-224. With regard to extraordinary expenses, alienation of property and incurring of debts, it is for the Definitory to define the competence of major and local superiors in each province or region, after consultation, if need be, with the Provincial Council. Recourse must be had to the Apostolic See when this is required by law.

C-225. With regard to ordinary expenses the faculties of the Superior General are to be defined by the Definitory, those of the Provincial and local superiors by the Provincial Council.

C-226. When a province is suppressed or divided up, matters concerning property are to be decided by the Definitory in accordance with law; when a house is suppressed, it will be for the Provincial Council to decide.

C-227. The property of the Order is administered by the Bursar General, under the authority of the Superior General and the Definitory.

C-228. The Provincial Bursar, under the authority of the Provincial and Provincial Council, takes care of the administration of goods belonging to the Province, and sees that administration throughout the Province is so coordinated that all the houses contribute in due proportion to provincial expenses, and that there is an effective sharing of temporal goods between all the houses.

C-229. In each house the community bursar looks after the administration, under the authority of the superior. Within the limits of his competence, he generously provides for the brethren as their age and needs may require.

² Cfr. CIC can. 634.1.

³ Cfr. CIC can. 635.1.

⁴ Cfr. CIC can. 636.1.

⁵ Cfr. CIC can. 638.2.

EPILOGUE

E-1. This is our ideal insofar as it can be expressed in laws. Let us strive to live up to it. Let all of us, both individually and in our community meetings, with gratitude for the God-given grace of our vocation to the Teresian Carmel, make a thorough study of the principles and norms outlined above, and follow them faithfully in the spirit of the Gospel.

E-2. This untiring effort to live up to the demands of our calling will gradually help to overcome our selfishness and lead us to that true freedom of God's children which is to be found in perfect love.

E-3. Without being slaves to the letter, let us have due regard for these laws. In this way we shall never resist the Spirit [cf. 1 Thess 5:19], but docile to his gift to us we shall put it fully at the service of God's People [cf. 1 Cor 12:7].

E-4. As we wait in faith for the fulfillment of our hope and the coming of the Lord, let us give priority to charity, which is the fulfillment of the law [cf. Col 3:14], so that when we have run our course, we can look forward to meeting the Righteous Judge [cf. 2 Tim 4:6-8]; for at life's close He will examine us on love.¹.

¹ Cfr. MAXIMS of St John of the Cross: 'At the evening of life, you will be examined in love. Learn to love as God desires to be loved, and abandon your own ways of acting' (n. 57).

APPENDIX

FORMULA OF PROFESSION

[approved by the S. Congregation of Religious and Secular Institutes, February 26, 1975]

A-1. I, Brother N. . . desiring to live faithfully with the Virgin Mary a life of allegiance to Jesus Christ, with my brothers as witnesses and in your presence, Brother N. . . vow to Almighty God for a year, [or "for three years,"¹ or "for life"] chastity, poverty and obedience according to the Rule and Constitutions of the Order of Discalced Brothers of the Blessed Virgin Mary of Mount Carmel.

With my whole heart I give myself to this family founded by St. Teresa that, by the grace of the Holy Spirit and the help of the Mother of God, by constant prayer and apostolic activity in the service of our mother the Church, I may attain to perfect charity and give eternal glory to the most Holy Trinity.

¹ Cfr. Constitutions, n. 120

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PART I: OUR LIFE

CHAPTER 1: THE FOLLOWING OF CHRIST IN THE WAY OF RELIGIOUS CONSECRATION

I. POVERTY

N-001. One of the duties of the Provincial Chapters is to establish concrete forms of poverty that are in keeping with austerity of life and that render a real witness to the Gospel. The conventual chapter of each community, taking account of regional conditions, should establish the way the friars are to use money for the small expenses entailed in everyday living, always with the exclusion of any personal peculium.

N-002. To make any change in the dispositions concerning administration, use or usufruct, about which our Constitutions speak in n. 26, the permission of the Provincial is necessary.¹

N-003. Where civil law does not recognize the renunciation of goods referred to in n. 26 of our Constitutions, our brothers may, before solemn profession, make a will that is valid in civil law.

However, this is not to prejudice the spiritual and juridical effects of the renunciation they must make.

N-004. Whatever a religious acquires by his own industry or as a member of the Order, he acquires for the house where he is conventual. In the case of immobile goods and a legacy in favor of the Order, and -- after solemn profession -- of any legacy whatsoever, the Provincial Council is to decide what is to be done.

Whatever comes to a religious in any way through pension, grant or insurance, passes to the house of which he is a conventual².

N-005. In their use of things, in the spending of money, on trips and in other such circumstances, each of the friars is conscience-bound to follow Christ's example and give a witness to God's people by living a life of real poverty.

N-006. When there is a question of giving a precept under obedience, canons 49-52 and 55-56 are to be carefully observed.

II. EVANGELICAL SELF-DENIAL

N-007. The spirit of conversion should be renewed by means of

¹ Cfr. CIC can. 668.2.

² Cfr. CIC can. 668.3.

special penitential services of readings from God's word along with prayer, in addition to the sacrament of Penance.

Accordingly, these services should be suitably arranged, especially, at times set aside by the sacred liturgy for arousing a more intense spirit of repentance as well as during times of retreat.

N-008. Twice a day, before the noon meal and in the evening during Night Prayer, our friars should make a suitably long examination of conscience together, contrite in the presence of the Lord. Those who cannot be present at the community act should make the examination privately.

N-009. With a view to nourishing a more intense spirit of repentance in our friars, each community should lay down specifications beyond those established in the Constitutions regarding the penitential forms of abstinence and fasting there recommended in the spirit of the Rule. New ways of doing penance should also be introduced in accordance with community circumstances and differences of place.

CHAPTER 2: THE BLESSED VIRGIN MARY IN OUR LIFE

N-010. While keeping to the norms laid down by the Church, the Order should bring out its marian character in the arrangement of the Liturgy. Therefore:

[a] days sacred to the Blessed Virgin Mary should be celebrated worthily, as their degree of solemnity demands. Her veneration should be fostered in our churches and an image of God's Mother should be given a place of honor;

[b] the feast of Our Lady of Mount Carmel, our Mother and Queen, is to be regarded as the foremost among the solemnities special to the Order.

[c] on the Saturdays of the year that allow an optional memorial, the memorial of the Blessed Virgin Mary should ordinarily be used in the eucharistic

celebration and in the liturgy of the Hours;
[d] on Saturdays as well as on solemnities and feasts of
the Blessed Virgin Mary, or on their vigils, the
anthem 'Salve Regina' is sung.

N-011. Since we wear the scapular, the habit of the Order, as a
special sign of our devotion and dedication to the Blessed Virgin
and of her motherly protection, we should honor it in a devout
and grateful spirit, and wear it all times.

N-012. In order to foster interior devotion to Mary and give it
external expression, the friars should strive to honor the
Blessed Virgin by daily practices of veneration and devotion
recommended by the Church, as, for example: the recitation of the
Rosary, the Angelus, the litany of the Blessed Virgin Mary, and
so on. With this purpose in mind there should be some marian
practice in each community each day.

N-013. [a] The friars should devote active efforts to the
manifold marian apostolate, especially through the
witness of their life and by their preaching.

[b] Our marian apostolate is carried out especially by
explaining the experience and doctrine our saints in
Carmel have left us, so that the Blessed Virgin may
be presented as the model of prayer and communion
with Christ and her evangelical life as the way for
christians making the journey of faith, hope and
charity. We also achieve this and express it through
the scapular of the Order, by means of which we
profess our dedication to the Virgin Mary and enjoy
her motherly protection.

N-014. [a] Throughout the whole course of training a marian
education that will root devotion to the Blessed
Virgin Mary in faith and pervade the whole of life
should be given our members. Account should be taken

of their age, psychological development and culture, while the authentic and valid tradition of the Order should not be neglected in any way.

[b] Mariology studies should be fostered so that truly expert religious may be trained who can contribute effectively to the doctrine about the Blessed Virgin and the promotion of genuine veneration for her.

N-015. [a] The Order should always treat the basilica, the house and the very location of Mount Carmel with special honor and diligently preserve them.

[b] For this purpose and as circumstances permit, projects should be undertaken which are deemed to fit in with the marian and elijan traditions and recollections of the Order.

CHAPTER 3: COMMUNION WITH GOD

N-016. It is very important that our communities stand out in the Church as true houses of prayer. Thus we will do justice both to the principles we receive from our tradition and to needs of our age.

N-017. Our religious family holds all of the Church's rites in honor and, according to the needs of local churches, accepts and fosters them, just as it does other liturgical traditions legitimately accepted or recently introduced, especially in mission lands.¹

N-018. In accordance with the mind of the Church, concelebration is recommended at the daily community Mass in order that through the unity of sacrifice and priesthood thus displayed, the community itself may grow and be strengthened in the unity of God's people.²

Friars who celebrate Mass for the benefit of the faithful may on the same day also concelebrate at the community Mass,

¹ Cfr. OE 6.

² SC 97; Instr. EUCHARISTICUM MYSTERIUM, 47; IGMR, 153.

which has special significance for us.³

N-019. Individual priests should strive to celebrate Mass daily.⁴

N-020. The friars should worship the Blessed Sacrament by a daily visit and, in a new spirit, promote the traditional usages and forms of eucharistic worship.⁵

N-021. If it should happen that some community cannot fulfill the obligation of celebrating the entire Divine Office in common, it will be for the Definitory to dispense that community after hearing the Provincial Council. Nevertheless, whenever the dispensation is granted, Morning Prayer and Evening Prayer, which are the main Hours, should always be said in common.

N-022. [a] The celebration of the Liturgy of the Hours in chant, especially on Sundays and feasts, is recommended when there is a sufficient number of friars, most of all at the main Hours, Morning Prayer and Evening Prayer.⁶

[b] When celebrating the Liturgy of the Hours with chant and keeping to the current law, the principle of 'progressive solemnity' can be used, whereby those parts that are more directly meant for singing, such as dialogues, hymns, canticles and verses, are sung, with the rest recited.⁷

N-023. The non-clerical brothers should celebrate, insofar as possible, at least the principal parts of the Liturgy of the Hours with the clerics, or else say them privately. Those who do Morning Prayer and Evening Prayer in this way are not bound to recite the prayers laid down in the Rule for the other Hours.

N-024. The religious should strive to approach the sacrament of Penance frequently, that is, twice a month.⁸

N-025. [a] Our superiors, in virtue of their office, have faculties to hear the confessions anywhere of their religious and others who live day and night in the house. They should not however hear the confessions of the aforesaid religious, unless the latter spontaneously request it. Our superiors have the same faculties from the law in the case of all our religious living day and night in the house, and they can licitly use such faculties unless a Major Superior restricts it in a particular case in relation to his subjects.

³ Declaratio SC pro Cultu Divino, 7 Aug. 1972.

⁴ 4. Cfr. Paul VI, Litt. MYSTERIUM FIDEI, 3 Sept 1965, AAS 57 (1965), 761-762.

⁵ S. Con. pro Cultu Divino, Decr. EUCHARISTIAE SACRAMENTUM, 21 June 1973, n.81.

⁶ SC 99, S. Con. Rituum, Instr. MUSICAM SACRAM, 37.

⁷ IBID. 38.

⁸ Cfr. CIC can. 664.

[b] Our superiors may grant these faculties -- to hear the confessions of their religious living day and night in the house -- to any priest. But they should only grant them, in accordance with the law, to priests to whose suitability they can testify.

[c] Our priests, who have faculties to hear confessions from a competent superior, are granted the same faculty everywhere by the law itself respecting our brethren and all who live in a house of the Order day and night.⁹

N-026. Services of the word of God, in which the people may participate, are recommended. They increase a sense of the one faith whereby all Christians are gathered together as a single People of God. They also relate the story of salvation and strengthen brotherly union.¹⁰

N-027. Devotions, especially in honor of our Holy Parents, should be carried out in each of our communities as the local chapter decides.

N-028. The renewal of vows is to be made yearly at the Easter Vigil or during the Easter Octave in order that the bond between Baptism and religious profession may be shown even liturgically. Besides this Easter renewal of vows, our communities can have it on other days as well in order to strengthen their commitment to a life of fraternal fellowship.

N-029. Each community, taking the circumstances of the religious into consideration and with the approval of the Provincial Council, should set a place and time for prayer in their schedule. However, the practice of prayer should be kept and the witness of a praying community should be visible in a concrete way.

N-030. As a nourishment for prayer, each of the friars should devote himself to daily spiritual reading. In addition to the Scriptures, he should highly esteem the writing of the Church Fathers, of our Holy Parents and of other spiritual authors.¹¹

N-031. For a sincere and fraternal renewal of the spirit of prayer, especially mental prayer, it is desirable that each community confidently introduce educational aids and new experiments such as the review of life, liturgical services of God's word, penitential vigils, times of recollection, readings and reciprocal sharings of pastoral experiences. The most appropriate occasions for this would be at chapters or community meetings.

N-032. Times of recollection should be fostered. Each community will decide on the day and manner most suitable for holding a monthly recollection day.

⁹ Cfr. CIC can. 967.3; 968.2; 970.

¹⁰ SC 35,4; S. Con. Rituum, Instr. INTER OECUMENICI, 26 Sept 1964. nn. 37-39.

¹¹ DV 25; PC 6

N-033. Each religious should make a yearly retreat. It will be appropriate, moreover, to make it in common, in order that the spirit of prayer may be more effectively fostered even with a view to community and apostolic life, in line with the doctrine of our Saints.

N-034. Besides preserving desert houses in our Order, each province should, if possible, establish a "house of prayer" in order to promote the cultivation of prayer and give witness to it in a special way along with the specific apostolate of the spiritual life.

CHAPTER 4: FRATERNAL SHARING IN COMMUNITY

N-035. [a] In brotherly love, the individual friars should foster common aims and methods in order to make the sharing of things by all a reality.

[b] Real brotherhood in poverty demands that we claim nothing as our own and that we take care of community things. We should be solicitous for the interests of others, honestly live after the manner of the poor and make available or give up the things intended for our use.

N-036. The orderly arrangement of community acts should be looked upon as the concrete method of pursuing our vocation and providing for the common and individual good. Whatever their nature, they ought to contribute to this twofold end. Therefore the way of life should undergo review at set times, especially at chapters and community meetings, lest necessary elements disappear from it.

N-037. [a] The chapter itself should undergo renewal and adaptation in the spirit of the Rule and with a sense of evangelical brotherhood.

[b] A community chapter should be held at least once a month. Following an exhortation, a brotherly exchange should take place, with the superior as the moderator, regarding matters that affect the community, as, for example:

- the concrete way in which the community, through mutual collaboration, is pursuing our contemplative and apostolic vocation in the Church;
- brotherly corrections made in a family spirit to help one another, without prejudice to the superior's right to admonish the community or the individual religious;
- the administration of the community's goods, at

least on occasion, as well as the good order of the house, so that the community may be kept informed about these matters and be able to express its opinion, without prejudice to the rights of the competent authority.

N-038. Keeping to n.77 of the Constitutions concerning reading from Sacred Scripture, each community, after taking its situation into account, will decide what to do about the silence to be kept at the community meal.

N-039. Each community will provide appropriate prayers before and after meals.

N-040. The well-being of the common life requires the cooperation of everyone among themselves and with the superior. In the assignment of duties it is for him to arrange things for the common good, taking into account the capacity and aptitude of each one. And it is for the individual friars to keep to the proper order in the community, letting the superior know of each one's activities and departures from the house.

N-041. The habit of our Order is brown in color, consisting of a long tunic with a belt, a scapular and hood. On certain occasions a white mantle and hood are also worn.

In regard to the use of the religious habit, it is for the Provincial Chapter to issue suitable norms without prejudice to the requirements laid down by lawful authority.

N-042. While observing n. 70 of the Constitutions in regard to cloister it is for the Major Superior to determine for each house the cloister boundaries. It should include, in addition to the friars' cells and adjacent places, the other areas destined for community use, unless it is necessary to place some of these outside of the cloister. It is for the same superior to grant exceptions to the law of cloister. The local superior can do

this in more urgent cases.

N-043. [a] For traveling and staying outside the cloister, our friars need the permission of the competent superior.

In some circumstances this permission may be general.

[b] Without prejudice to n. 76 of the Constitutions, when there is question of a prolonged absence from the house, the Provincial Superior, with the consent of his Council and for a just reason, may grant to a religious permission to live outside of a religious house, but not beyond a year, unless it be for health reasons, to pursue studies or to exercise an apostolate on behalf of the Order¹.

[c] It belongs to the Provincial Chapters to decide on norms for travel which must then be communicated to the Definitory.

[d] When any friar will be living within the territory of another province for some time, the Provincial of this province is to be advised beforehand.

[e] In granting permissions, superiors must keep in mind not only the demands of the common life of each house and the good of all the individual religious but also witness to spiritual retirement and the spirit of poverty. They should be careful lest the brethren be deprived of the support of common life for a lengthy period².

N-044. In order to look after the sick and aged friars more effectively with charity and foresight, suitable means such as retirement insurance for sickness and old age should be made use of in a spirit of poverty throughout the entire province or region.

N-045. For the sake of charity towards our own who have fallen

¹ Cfr. CIC can. 665.1.

² Cfr. CIC can. 665.1.

asleep in Christ, as soon as any friar dies, even a novice, the superior of the house will let the Provincial know; he in turn will inform the superiors of each of the houses of his province and the Superior General; the General will promptly advise the Order so that the assigned prayers may be said for the deceased.

[a] Upon notice of the death of any friar, even of a prelate taken from the Order, he should be remembered at the community Mass and the name of the deceased said aloud in the Canon in accordance with the rubrics. He should also be remembered by name at Evening Prayer in the intercessions where the dead are mentioned. Furthermore, one Mass must be applied for him in all the houses of the Order.

[b] For the General or a Definitor, a community Mass in accordance with the rubrics should be celebrated in all the houses of the Order and each priest should apply a Mass for him.

[c] For the Pope or the local Bishop, a community Mass should be celebrated.

[d] On All Souls of the Order, all the Masses should be applied for our dead.

[e] Also for all our dead and for our relatives and benefactors, once a month, except during Advent, Lent and Eastertime, our communities should celebrate a Mass and Office of the Dead in place of the office of the day on one of the days when the rubrics allow a votive Mass.³

[f] The Provincial Chapter will decide the suffrages for all the members of the province, for the fathers and mothers of the religious and for the nuns under the jurisdiction of the province.

N-046. [a] In every house there should be a book in which the dead of the Order are recorded.

[b] In addition, there should be in every house a book for

³ IGLH 245.

the dead of the community in which a biographical sketch of each one's life should be written. This sketch should be sent to the provincial house as well, to be kept there, and a copy sent to the General.

CHAPTER 5: OUR ORDER'S APOSTOLIC ROLE

N-047. Provincial Councils, in collaboration with Conferences of Superiors, are responsible for deciding concrete ways to achieve a more effective training for the apostolate.

N-048. Coordination of the apostolate within the Order should be fostered especially by:

[a] information, whereby all the religious may be kept abreast of the apostolic activity of the community, the province and the Order. To accomplish this, some sort of information bulletin should, if possible, be published for the whole Order under the supervision of the Major Superiors;

[b] planning, whereby individualism and a scattering of forces in the apostolate may be avoided and communion and participation fostered among the religious of the community, the province and the Order. This is especially recommended in setting up new foundations to which a specific function is to be assigned in the Order's apostolate according to the needs of the local church.

[c] Likewise, a method of accomplishing work on various levels, not separately, but by the teaming up of many religious working at the same tasks, rendering the labor more fruitful and giving a witness of evangelical unity, is highly recommended. When there is an opportunity, apostolic works should be coordinated on an inter-provincial level, making the plans and undertakings of each of the provinces more effective.

N-049. So that cooperation may extend even outside the Order:

[a] our friars should strive to take part in diocesan conferences for the coordination of the apostolate and carry it out in cooperation with the local Ordinary¹.

[b] Cooperation in the work of the apostolate with other religious families should be promoted by participating in a spirit of willingness in conferences that unite the various religious of the same area.

[c] Genuine cooperation with the laity should be established by arranging for timely dialogue with them as to what forms collaboration might take to render apostolic activity more fruitful and also by promoting among them a spirit of unity and corresponsibility.

N-050. The Superior General, along with the Definitory, will see to the coordination of apostolic activity by apt means throughout the entire Order. Provincials in their provinces, local superiors in the houses and Conferences of Superiors in their areas will do the same.

N-051. It is the right and duty of Provincials in their respective provinces to promote the forms of apostolic activity deemed more suitable as well as to coordinate them in keeping with their own resources and needs. To accomplish this more effectively, Provincials with their Councils should keep the following points in view:

[a] by themselves or through others (for example, through a provincial commission for the apostolate) they should consider special pastoral needs and effectively provide for them;

[b] they should take care that the religious are adequately trained, in accord with recent Church

¹ Cfr. CIC can. 680.

norms, for the various ministries they are to be assigned to;

[c] a sufficient number of religious should be provided for each house according to pastoral needs, lest the spirit of prayer and the common life suffer detriment;

[d] if any of our own, after the requirements of law are satisfied, should be assigned to carry out a special apostolic work, care must be taken that he be truly equal to the task, with the necessary human and pastoral qualities;

[e] they should, with special care, look after the spiritual and material needs of the friars who devote themselves to the service of the people. By counsel and brotherly visits they must watch and see that while they toil for the good of the Church, they remain faithful to the spirit of the Order.

N-052. It is for the Superior General with the Definitory and the Provincial with his Council to maintain a balance amid the varied activities and undertakings. For the good of the Church itself,² the special character of the Order must be preserved by holding on to our spiritual patrimony and effectively providing for the specific apostolate entrusted to us by the Church.

N-053. Our Order should, as far as possible, foster the advancement of the spiritual life in every way and among everyone. Moreover, superiors should take care that by using appropriate means, the friars, each in his own way, be educated in what concerns the knowledge of the spiritual life and that they be trained to advance progressively in its practice.

N-054. We should cultivate a doctrinal apostolate, paying special attention to spreading the writings of our Parents, adapting them to our own times and making use of the communications media:

² CD 35,1; PC 2.b.

[a] by the dissemination of books and periodicals and through public lectures, that the doctrine on prayer and the spiritual life may be spread among different social groups;

[b] by fostering a mutual coordination and association of our publications throughout the entire Order, so that with meager means, e.g. through translations into other languages, great fruits may be reaped.

N-055. Certain forms of the specific apostolate should be established in our houses according to possibilities (e.g. 'schools of prayer') where those attending might be taught about the things of the spiritual life and the practice of prayer. In carrying out this apostolate our friars should spend special efforts on young people, also for the sake of fostering vocations. Furthermore, some house suitable for extern retreats is recommended for each province.

N-056. In order to promote the apostolate to our Secular Order:

[a] a Secular Order should be set up in every house wherever possible;

[b] our religious should support the Secular Order with prayer and the example of a fervent life; they should foster vocations to it and offer to take on the spiritual care of the members;

[c] special care should be used in training those members who are put in charge of the Secular Order;

[d] in regions where there are several provinces of the Order, coordination of Secular Order activities should be promoted by the Provincial Superiors.

The care of the Confraternity of the Blessed Virgin Mary of Mount Carmel must be counted among the apostolic works most consonant with the Order. Its members belong to one and the same family of the Blessed Mother as we do.³

³ Cfr. Pius XII, Ep. NEMINEM PROFECTO, Feb. 11, 1950, doc. 904.

N-057. Special attention is to be given to the movements and undertakings by which the Holy Spirit perpetually renews the life of the Church through the pursuit of deeper prayer and through zealous works, that these may have a sure basis in the doctrine of the saints of Carmel, constantly presented in a new way by friars who are specialists.

N-058. That our family may fulfill its missionary task as it should, suitable projects should be thought of in every province and followed up. The result will be that the missionary vocation will flourish and grow among us.

N-059. [a] It is above all by the witness of their life that our missionaries should carry out their activity of announcing the Gospel and planting the Church among peoples and groups where it has not yet taken root⁴.

[b] And because a mission is not a permanent but a transitory institution, the missionaries should, in their activity, strive to raise up and form christian communities that can provide for their own needs. So let them foster priestly and religious vocations especially, in order that these new churches may make their contribution to the good of the Church universal⁵.

[c] Various attempts aimed at making the contemplative life take root are worthy of special mention.

Therefore, our Order should take care that in regions where ascetical and mystical traditions are held in honor, our life should be established adapting it to the genuine religious and cultural traditions of the people⁶.

N-060. It is earnestly recommended that several religious live habitually in every house or mission station to carry on a

⁴ Paul VI, EVANGELII NUNTIANDI, 8 Dec. 1975, nn. 21, 41.

⁵ AG 16.

⁶ IBID. 18.

fraternal and, as far as possible, a common life, even in the planning and performance of the ministry.

N-061. To foster fraternal cooperation and communion among the missionaries, according to norms laid down by the General Definitory, inter-regional meetings of missionaries should be promoted as occasion offers, either for neighboring missions or for a specific region.

N-062. After some years spent in mission work (the Provincial Council will decide how many) each missionary has the right and duty, with due regard for the needs of the mission, to spend a suitable amount of time (again the Provincial Superiors will say how long) in a house outside the mission, for the purpose of renewal and to share with others his missionary experience.

N-063. [a] A Secretary for the Missions of the Order will be designated by the General Definitory and reside at the Generalate, but his mandate is to be confirmed by the Sacred Congregation for the Evangelization of Peoples.

[b] It is his duty to look after the missions and deal with their affairs under the direction of and in subordination to the General and his Definitory.

N-064. In all provinces and semiprovinces the Provincial, with the deliberative vote of his Council, will name a Zelator for the Missions. His office will last for the triennium and his duty, under the Provincial's direction, is to foster union between the province and the missions, promote the missionary spirit and obtain personnel and material resources for our missions.

N-065. Every province and community should have it at heart to collaborate, even financially, out of their own resources with the work of the missions.

N-066. [a] It pertains to the Provincial, after consultation

with his council, to present a religious suited for the office of Pastor to the local Ordinary⁷.

[b] The Provincial also has the authority to inquire carefully into the faithful fulfillment of pastoral obligations as well as the preservation and cultivation of the spirit of the Order⁸.

N-067. [a] It is for the Provincial Council to consider the suitability and conditions for the acceptance of new parishes offered by the local Ordinary and then, leaving the question open, accurately to inform the General Definitory and abide by its decisions.

[b] It is also the Council's responsibility to judge, case by case, whether it will be suitable or not for the same religious to exercise the offices of Pastor and superior of the house, as well as to safeguard pastoral continuity in our parishes.

[c] The Provincial Council shall carefully define the rights and obligations attached to the offices of superior and pastor according to the prescriptions of Canon Law, the particular laws of the Order, and the agreement entered into with the local Ordinary⁹.

N-068. Ecumenical zeal is a special note marking the Church's whole way of thinking and acting today. Also, the fervent study of the teachings of our Parents by our separated brothers affects our Teresian family in a special way. Therefore, it is only fitting that our religious have adequate training and zeal both to take part in the ecumenical apostolate and to rouse and foster the same zeal in the faithful.

⁷ Cfr. CIC can. 682.1.

⁸ Cfr. CIC can. 678.2; 681.1.

⁹ Cfr. INSTR. PRO PAROECIIS O.N., AOCD 16-19 (1971-73), 167.

PART II: THE MEMBERS OF THE ORDER

CHAPTER 1: RECRUITMENT AND FORMATION

I. RECRUITING AND SCREENING

N-069. The recruitment of vocations should be carried out in mutual cooperation at provincial and inter-provincial level and also on diocesan and national level.

N-070. Vocations can be recruited in various ways:

[a] by prayer and good example and also by suitable publicity which helps the faithful to appreciate our vocation.¹;

[b] by an effective presence among groups of young people, and especially in the exercise of our specific apostolate. Care is to be given to nourishing the christian life among families, which are the first seed-bed of vocations.²;

[c] by preparatory schools, which in some regions are the usual means of recruiting vocations;

[d] by making careful provision for vocations of adults coming from universities or other cultural institutions. As far as possible, religious endowed with special qualities are to be assigned to this work. In each house we should provide these adults with suitable direction and a certain experience of our life. A particular house should be designated where they can prepare more immediately for religious life;

[e] by taking an active part in diocesan and regional projects.

II. FORMATION

N-071. [a] Besides those duties laid down for the local superior by universal law and our own, he has the right and

¹ PC 24.

² OT 2.

the obligation to see that each one fulfills his task diligently, properly and well, keeping in mind the number immediately following.

[b] The superiors are to select carefully from among the religious the best and most experienced educators and are to relieve them of tasks that cannot be reconciled with the work of formation. If they prove suitable, they should be continued in this office as long as possible.

N-072. It pertains to the Provincial Council, when deemed appropriate, to establish the concrete form of the formation community and determine who is to make a judgment on the students as prescribed by our law.

[a] If the entire community is set up as the formation community, the work of formation devolves upon all religious and they are to labor at it diligently and harmoniously under the direct guidance of the local superior and the one appointed as Spiritual Master.

[b] If particular circumstances, weighed carefully by the Provincial Council, suggest otherwise, a special formation team may be set up by the Provincial Council. The task of educating and authority to pass judgment on the candidates pertain to this team.

N-073. We give the title Spiritual Master to the person who is directly in charge of the work of supervising and educating religious during the entire period of their formation. Hence, he is to be free of all offices and responsibilities which can impede the care of the candidates.

N-074. [a] For the spiritual care of young religious, the superiors are to see to it that a number of suitable confessors are available in the houses of formation. Each religious is always free to choose his own

confessor.³

[b] The confessors should administer the sacrament of Penance and give spiritual direction in such a way that they complement and complete the work of the Spiritual Master.

[c] Novice and student Masters, and their assistants, should not hear the sacramental confessions of their charges, unless these of their own accord request it in particular cases.

[d] The confessors are to keep in mind and put into practice those things decreed by the Holy See concerning the suitability for the religious and clerical vocation, especially in regard to chastity.⁴

N-075. The part students are to play in the work of education is to be given careful consideration so that they may actively and responsibly cooperate in their own formation.

[a] It pertains to the Provincial Council or, in the case of inter-provincial houses, to the Conference of Superiors, having listened to the formation community, to determine the manner in which the participation of the students in the work of formation is to be realized.

[b] The students are not only to promote dialogue among themselves but also to manifest their ideas freely to those in charge of their formation, dealing openly with them on matters that concern their personal lives.

N-076. Without prejudice to n. 80 of these Norms no house of formation can be established, changed, transferred or suppressed without the consent of the Provincial Council after consultation with the Plenary Council where this exists. In the case of an

³ CIC can. 630.3.

⁴ SAC CAEL.; S. Con. pro Instit. Cath., ORIENTAMENTI EDUCATIVI PER LA FORMAZIONE AL CELIBATO SACERDOTALE, 11 Apr. 1974.

inter-provincial house the above pertain to the Conference of Superiors. In all cases the approval of the Definitory is required.

N-077. In addition to the requirements listed below when discussing the novitiate, special inquiries should be made as to whether or not the candidate has the health and an appropriate temperament, as well as whether or not he is endowed with the human and affective maturity expected at his age and whether he shows promise of progressing towards fuller maturity. WE must make sure that sound health, good disposition and maturity are present by obtaining, if necessary, expert opinion, with due regard for can. 220. But the desire to enter our Order is to be grounded on firm determination rather than on emotionalism. We should look for a special aptitude for a life of prayer, along with a community spirit and apostolic zeal⁵.

III. NOVICES

N-078. Before admission to the novitiate, candidates must present:

[a] proof of Baptism and Confirmation, and of their free status;

[b] the testimony of the local Ordinary, the Major Superior of the institute or society, or the Rector of the seminary respectively when there is a question of receiving clerics or those who had been previously admitted to another institute of consecrated life, to a society of apostolic life or to a seminary.

[c] Superiors can seek other information also, even under secrecy, if they think it necessary⁶.

N-079. In addition to the requirements of universal law, can. 597 and 643-644, for admission to the novitiate, the candidate should ordinarily be at least eighteen years old.

⁵ Cfr. CIC can. 642.

⁶ Cfr. CIC can. 645.

N-080. Before beginning their novitiate, postulants are to spend at least five full days on retreat.

N-081. There should be a book in the novitiate house in which to register the names of the novices as well as the year, month and day they begin their novitiate.

N-082. The Provincial Chapter, taking into account regional conditions, can specify the type of habit to be worn by the novices.

N-083. Whatever belongs to the novice should be kept safe. However, the novice cannot use or administer his possessions without the permission of the superior. But if he leaves the Order without making profession, whatever he brought with him is to be returned to him.

N-084. [a] It is the competence of the Superior General, with the consent of the Definitory, and having consulted the appropriate Provincial Council, to establish, transfer, or suppress a novitiate house, which should be done by written decree.

[b] To provide for certain needs that may arise in the formation of novices, the Provincial Superior can allow the group of novices to live for certain periods of time in another house of the Order, designated by himself.

[c] In particular cases and by way of exception the Superior General, with the consent of the Definitory, is empowered to allow a candidate to make a valid novitiate in some other house of our Order, under the guidance of an experienced religious who will take the place of the Novice Master⁷.

N-085. [a] The manner of life in the novitiate should harmonize

⁷ Cfr. CIC can. 647.

with that which the students follow in other centers of formation.

[b] It is desirable that in their Carmelite spiritual formation our novices be taught by men competent in the respective disciplines, under the direction of the Master. Furthermore, they are to engage in such other studies as may further enhance their novitiate formation. These studies are to be directed toward a loving knowledge of God and lead to a life grounded on faith. Novices should not be occupied in studies or in duties which do not directly pertain to their personal formation.⁸.

N-086. Educators in the novitiate houses should be persons who earnestly seek communion with Christ in prayer, have love of the Order and an apostolic spirit. To the novices they should be witnesses of evangelical simplicity, comradeship combined with kindness and a mutual respect for all. They should encourage the novices to fulfill their duties and perform their tasks with an obedience that is active and responsible.

N-087. Novices are to be instructed in all that concerns the observance of the evangelical counsels and the nature of the Order, its spirit, purpose and discipline, history and life. That they may seek God alone above all things and be filled with zeal for the salvation of mankind, they are to be taught with the greatest care the ascetical requirements for intimate union with God and communion with their fellow religious. They should be led to the contemplation of the mystery of salvation, and taught how to read and meditate Sacred Scripture. They are to be taught how to participate actively in the liturgical life and have filial devotion towards the Blessed Virgin Mary. We should instill in them a love of the Church and instruct them in the apostolic spirit of the Order.⁹.

Our novices are to be instructed with special care in the

⁸ Cfr. CIC can. 652.5.

⁹ Cfr. CIC can. 652.

life of prayer based on the doctrine and teaching methods of our Holy Parents; this latter should be creatively adapted and, in a sense, renewed to suit the requirements of each individual novice.

N-088. This formation is perfected through internal dispositions which foster a sense of personal responsibility and love for one's vocation, factors which give life to the external observance. Even though the human, religious and Carmelite virtues are to be developed in the novitiate, the formation should be progressive and suited to each candidate. Attention is to be given to the psychological and spiritual condition in which the novice finds himself and to the specific service he is to render to the Order in due time. All this demands true fraternal fellowship, not only among the novices but also among the educators themselves, so that there may be the necessary harmony of minds and outlook.

N-089. Periods of time outside the novitiate community may be given to the novices for their formative activity, which n.116 of the Constitutions speaks about, provided this is judged to be useful by the Novice Master and with the consent of the Provincial Council. It pertains to the Provincial Council to determine further conditions affecting this formative activity, in keeping with the norms of universal law.

N-090. Three times, at suitable intervals, during the course of the novitiate, the progress and the suitability for Carmelite life of a novice are to be submitted to the educative community for its judgment.

If the majority of the formation community approves him the first and second time, or if the votes are equal, the novice is to continue; if, however, he is not approved, he is to be dismissed with the consent of the Provincial.

If he is rejected on the third time he is to be sent away after notifying the Provincial. But if the votes are equal, the result of the vote is to be made known to the Provincial, who can

decide to postpone a decision until the end of the novitiate period, or also, after consulting with the formation community, that the novitiate be prolonged, though not beyond six months.

If a novice is approved the third time or, in the case of a prolongation, after again being considered by the formation community, he is approved, the Provincial can admit him to first temporary profession. If the Provincial does not admit him, he is to be dismissed. The final vote of the formation community for first profession is deliberative.

N-091. [a] In case of grave scandal, the novice is to be dismissed with the consent of the formation community after notifying the Provincial. Moreover, if even after approval -- even the final one -- the novice does something which renders him unworthy to continue his novitiate or make profession, he is to be proposed to the formation community, and if rejected he is to be dismissed.

[b] If the fault is such that it cannot be revealed to the formation community without damaging the good name of the novice, let the superior with the Master and another priest take prudent action in the matter and, observing charity, notify the Provincial.

[c] The causes of dismissal are not to be revealed to outsiders and the good name of the novice is to be diligently safeguarded.

N-092. Once a novice has been sent away by us, he is not to be received again thereafter unless, in the judgment of the Provincial Council, the causes of dismissal have ceased. If, however, he left of his own volition, and, in the judgment of the Provincial and of the formation community, there are reasons which give a moral certainty that he has a true vocation, he may be received again.

N-093. A novice should be told in good time that he is to be admitted to profession. In that way he will be able to prepare himself for it, settle his affairs and, in accordance with law,

cede the administration of his property and freely dispose of its use and usufruct.

IV. PROFESSION

N-094. Before making temporary profession, the novices are to spend at least five full days on retreat.

N-095. For the validity of temporary profession it is required that: [a] the person who is about to make profession shall be at least eighteen years of age;
[b] the novitiate has been validly completed;
[c] admission has been freely given by the Provincial, with the consent of the formation community;
[d] the profession be expressed and made without force, grave fear or fraud;
[e] the profession be received by the Provincial personally or through another.¹⁰

N-096. Temporary profession is to be made according to the formula established by the Order, without any solemnity; the latter is reserved for solemn profession.

N-097. The Provincial can permit temporary profession to be anticipated, but not beyond fifteen days.¹¹

N-098. For a just cause the Provincial can allow renewal of temporary vows to be anticipated, but not beyond a month.

N-099. The Provincial can prolong the time of temporary profession, but in such a way that the time of probation does not exceed nine continuous years.¹²

N-100. A religious with perpetual vows, even solemn vows, who transfers from another institution to our Order may not be

¹⁰ Cfr. CIC can. 656.

¹¹ Cfr. CIC can. 649.2.

¹² Cfr. CIC can. 657.2.

admitted to solemn profession until, having completed his novitiate, he has gone through three years of formation and probation. It belongs to the Provincial Council to determine the manner of this probation.¹³.

N-101. During the time of temporary profession of vows the candidates are to be proposed once a year at an opportune time to the formation community so that it may judge their progress in formation for our Carmelite way of life.

N-102. Without prejudice to the conditions mentioned in canon 656, nn.3,4 and 5, for the validity of solemn profession the following are required:

[1] the completion of at least the twenty-first year of age;

[2] previous temporary profession for at least three years, with due regard for the prescription of can. 657,n.3.¹⁴.

N-103. Only candidates who have completed their twenty-fifth year of age are to be admitted to solemn profession, without prejudice to numbers 120 and 122 of the Constitutions. It belongs to the Provincial Council to dispense, because of special reasons, from the required age and time, with due regard for universal law.

The profession is to be received by the Provincial personally or through another.

Solemn profession can be anticipated for a just cause, but not beyond three months.¹⁵.

N-104. The consent mentioned in n.123 of the Constitutions is that of the community in which the candidate was a conventual for the six preceding months.

¹³ Cfr. CIC can. 684

¹⁴ Cfr. CIC can. 658

¹⁵ Cfr. CIC can. 657.3.

N-105. Before solemn profession the friars are to spend three months in reflection and spiritual preparation as a kind of second novitiate. However, the Provincial Council, for special reasons, can reduce the required time.

N-106. [a] If a religious who after completing the novitiate or after profession leaves the Order legitimately, and then asks to be readmitted, the General, with the consent of the General Definitory and having heard from the relevant Provincial Council, can readmit him without the obligation of repeating the novitiate.

[b] It is up to the General also to determine a suitable probationary period. When this has been completed the candidate can be admitted to temporary vows, before making final profession, for a time to be determined by the General, which should not be shorter than three years nor longer than six, without prejudice to canons 655 and 657.¹⁶.

N-107. All the documents of profession are to be signed by the superior who receives the vows, by the Spiritual Master or the senior father present, and by the professed himself. The document is to be kept in the archives of the monastery. Moreover, in the case of solemn profession, the Pastor of the place of Baptism of the professed is to be notified.¹⁷.

N-108. With regard to students who, even though solemnly professed, have not yet completed their course of studies, the Provincial Chapter may establish suitable norms limiting the exercise of active voice of those students in matters relating to government, administration, the tenor of life in the house of studies, and the approval of candidates for profession or Orders. The right to vote in other matters in which the solemnly professed have active voice according to the Constitutions is always to be safeguarded.

¹⁶ Cfr. CIC can. 690.1.

¹⁷ Cfr. CIC can. 535.2.

V. FRIARS WHO ARE CALLED TO THE PRIESTHOOD

N-109. The Provincial Council or the Conference of Superiors is to provide in each region a special program of studies adapting and complementing the general norms of both the Church and the Order to the special circumstances of the region. This program is to be approved by the Definitory and reviewed at stated intervals so that the scientific formation of our religious may always respond to the apostolic needs of the different regions or nations.

N-110. The studies done by our students are to be so arranged that they may be officially recognized by competent authorities, both ecclesiastical and civil. Thus the students may complete them without being at a disadvantage, should they transfer to another state of life.

Therefore, before they go on to formal ecclesiastical studies they should have that degree of education in the humanities and sciences required of young people in their nation before they can go on to higher studies.¹⁸

To the extent possible, the centers of studies are themselves to be accredited, taking into consideration conditions in the various regions and the norms of the Bishops' Conferences.

N-111. Our Theology Faculty and Institute of Spirituality in Rome are to be considered the centers of intellectual life and specialization in spiritual doctrine for the whole Order.

Therefore, by diligent cooperation the provinces should strive to make the prestige and educational value of this center grow steadily for the good of the whole Order.

N-112. In order that the training of our students may get better results, good relations between the various provinces of the Order and between the provinces and our Theology Faculty in Rome should be fostered:

[a] By exchanging professors and formation personnel;

¹⁸ OT 13; CIC can. 234.2.

[b] by establishing inter-provincial centers for the different phases of the formation program, including the novitiate. The right of the provinces to have their own centers of formation remains intact.

N-113. Students who attend diocesan seminaries or other ecclesiastical schools are to be instructed at home in those subjects which, in the judgment of the Provincial Councils or the Conferences of Superiors, are deemed necessary and essential for their religious and Carmelite formation.

N-114. It is the duty of the Provincial Prefect of Studies, under the immediate authority of the Provincial, to coordinate the work of professors and students and ensure effective compliance with all the decrees concerning formation.

N-115. There is to be a local Prefect of Studies in every center of formation. He is to draw up the calendar, the program of studies, the schedule and the distribution of courses for the formation community. When these become definitive by common consent, he is to send them to the Provincial Prefect of Studies and see to it that they are complied with.

N-116. Professors are to obtain in ecclesiastical or civil universities, the degrees required by the universal law and by our own. It is reserved to the General to grant permission to teach to someone who, though lacking a degree, is truly and undoubtedly qualified.

N-117. Since the professors have a duty to come to class duly and carefully prepared, they are to receive all the help they need in the line of books, equipment, the opportunity to attend meetings and time for research.

N-118. Each Provincial Chapter can decide whether it is opportune to have a preparatory college.

N-119. In these colleges the educational program which is approved by the civil authorities for similar colleges in the same nation or region is to be followed in its entirety.

Moreover, our students are to be given adequate knowledge of Latin to equip them for ecclesiastical studies. Other languages, the knowledge of which would be necessary or useful for their formation or the exercising of the pastoral ministry, are also to be studied in our colleges.¹⁹.

N-120. In the philosophical-theological curriculum all those subjects are to be taught which are prescribed for this curriculum by the Code of Canon Law, the program of studies for the entire Church and the Conference of Bishops. Special attention is to be devoted to the study of mariology, the theology of the spiritual and religious life, biblical and liturgical spirituality and the doctrine of our Parents.²⁰.

N-121. During the entire course of studies we should impart to our students an adequate knowledge of the condition of society and of the times as well as the needs of the Church. This will enable them to make sound judgments in the light of faith on world conditions and more effectively help people of their own times.

N-122. In order that the students may be aware of the developments in society and of the problems affecting it, the Spiritual Master should direct and supervise the use of the communications media in a prudent manner.

N-123. During the entire course of their education the students should strive to acquire and deepen the spirit of prayer, to cultivate intimate union with God and live in a spirit of generous self-denial. Moreover, they are to be assiduous in their devotion to Christ present to us in the Eucharist, and have

¹⁹ Cfr. CIC can. 249.

²⁰ Cfr. CIC can. 250-252; cfr. S. Con. pro Instit. Cath., RATIO FUNDAMENTALIS INSTITUT. SACERDOTALIS, Romae 1970, 70-85.

filial devotion and invincible trust in the Blessed Virgin Mary.

Following a program drawn up by experts, our students are to be given a spiritual training in accordance with the teachings of our own authors. This is to be adapted to each stage of their formation.

N-124. During the course of studies, especially in theology, the students are to be introduced gradually to the practice of the apostolate, under the vigilant care of those in charge of their formation.

N-125. For reasons of necessity and convenience, the Provincial Council has the power to allow an interruption of studies, e.g.:

[a] that the candidates may be more suitably tested;

[b] that the students may be appropriately initiated into the apostolate.

N-126. After consulting the conventual chapter or the formation community of the house where they live, the Major Superior, observing universal law, can admit the friars to the ministries of Lector and Acolyte, according to the proper liturgical rite.²¹

N-127. After they have completed their curriculum of studies and before being promoted to the priesthood, students are to participate in pastoral care, exercising their diaconal order for a suitable period of time, to be determined by the Provincial Council.²²

N-128. To enable them to exercise their priestly office to the full, all our priests are to devote themselves for a year to the study and practical application of general pastoral theology as well as that which is special to the Order. Only rarely can they be dispensed from this by the Major Superiors, even though they are to undertake special studies. The Provincial Council, with

²¹ Cfr. Paul VI, MINISTERIA QUAEDAM, 15 Aug. 1972, AAS 64 (1972), 529-534.

²² Cfr. CIC can. 1032.2.

the cooperation of the Conferences of Superiors, where they exist, should establish concrete forms of pastoral formation.

If the students pursue their pastoral studies outside our houses, they are to acquire their formation in the apostolate proper to the Order in one of our own houses.

N-129. By decision of the Provincial Council, after consultation with the Provincial Prefect of Studies, friars should be sent for specialization either to our Theology Faculty in Rome or to outside faculties, even civil universities; the religious spirit and discipline are always to be safeguarded.

N-130. Our religious should also be encouraged to join various cultural and apostolic groups, especially those whose activities have a more profound relationship with the Order and the Church.

Provincial councils in collaboration with the Conferences of Provincials are to provide suitable dispositions or provisions so that, after their ordination to the priesthood, students may make use of pastoral courses and use other means by which they may be carefully prepared duly to exercise priestly duties, both those which are common to all priests, and those which are proper to our Order.²³.

N-131. To make the work of formation more effective, libraries stocked with sufficient books are to be set up in our houses of study. In every province, or at least in every nation, a library is to be established containing books dealing more specifically with our life and apostolate. Special emphasis is to be given to those works which treat of St Teresa of Jesus, St John of the Cross, St Therese of The Child Jesus and of spiritual theology.

N-132. Only after solemn profession and the completion of the course of studies prescribed by the Church may our friars be admitted to the diaconate and priesthood by the Provincial, with

²³ Cfr. CIC can. 279.

the consent of the formation community²⁴.

N-133. Friars endowed with a special calling and aptitude may be promoted to the permanent diaconate by the Provincial with the consent of the conventual chapter or of the formation community, according to the norms laid down by the lawful ecclesiastical authority²⁵.

N-134. Friars received into the Order as non-clerical may, according to the judgment of the Provincial Council, be promoted to the priesthood if they freely petition this. All the prescriptions required by law are to be observed.

²⁴ Cfr. CIC can. 1019.1; 1032.

²⁵ Cfr. Paul VI, SACRUM DIACONATUS ORDINEM, 18 June 1967, AAS 59 (1967), 697-704; S. Con. pro Instit. Cath., Litt. 16 July 1969.

CHAPTER 2: MEMBERSHIP

N-135. Religious assigned to a house of a province of which they are not members or to a house immediately subject to the Definitory:

[a] enjoy passive voice in whatever elections take place in the Provincial Chapter or Council of their own province, but the Definitory has the right to annul the election for the good of the Order when it concerns a friar immediately subject to it;

[b] enjoy both active and passive voice in the province to which the house, where they are conventuals, pertains, but they cannot be given any office without the consent of their own Provincial.

N-136. Friars may be assigned to another province, of which they are not members, either by the General or by the consent of the two Provincials concerned, with the prior approval of the General.

N-137. Religious who are sent to serve in another province or to a house immediately subject to the Definitory and are to remain for at least six months should be assigned conventuality there, unless in particular cases the General arranges otherwise.

N-138. Except in the case where the delegates to the chapter are elected not by the monastery but by the whole province, for six months before the date of the Provincial Chapter neither the General nor the Provincial may change the conventuality of any friar who can be elected delegate to the Provincial Chapter. However, a transfer can be made if the friars themselves request it and if the first Definitory or respectively the first Provincial councilor agrees. If there is no request, the consent of two Definitors or respectively two Provincial Councilors is needed.

N-139. The conventuality of the first Councilor of a house can be changed only if he himself requests it, or if the Definitory or the Provincial Council which elected him gives consent.

N-140. The General, with the consent of his Definitory, for a grave reason, can grant an indult of exclaustation to a solemnly professed member, but not for more than three years, and with the prior consent of the local Ordinary where he must reside if this concerns a cleric. Extending the indult or granting it for more than three years is reserved to the Holy See, according to law. Exclaustated members are free from obligations which are incompatible with their new condition of life; other religious obligations remain. They remain dependent on and subject to the care of their religious superiors and also the local Ordinary, especially if the member is a cleric. However, they lack active and passive voice.¹.

N-141. Without prejudice to numbers 133 and 134 of the Constitutions, when a solemnly professed member, for very grave reasons weighted before God seeks an indult to leave the Order or of secularization, the Provincial is to transmit the petition with a personal opinion and that of the Provincial Council, and other information pertaining to the granting of the petition, to the General, who will refer it to the Holy See, according to law. If the member is a cleric it is necessary first to find a Bishop willing to incardinate him into a diocese or at least receive him experimentally.

Unless it has been rejected by the member in the act of notification, an indult legitimately granted and made known to the member brings with it, by the law itself, a dispensation from vows and from all obligations arising from religious profession.².

¹ Cfr. CIC can. 686-687.

² Cfr. CIC can. 691-693.

CHAPTER 3: CORRECTION

N-142. All superiors, whether Major or local, can correct transgressions of the laws which are not crimes in the strict canonical sense. The same applies to Masters of Novices and Masters of Students with regard to those committed to their care. It is left to the prudent judgment of the superior, taking into account the seriousness of the transgression, to determine the penalty. But if a rather severe penalty is to be applied, the local superior should consult with the first Councilor; the Masters of Novices or Students should discuss the matter with the superior before taking action.

N-143. Whoever knowingly holds back or opens a letter sent either by or to any superior, Definitor or Provincial Councilor, or in any way reveals in a serious matter a secret of the office of superior, is to be deprived of active and passive voice for six months.

N-144. Whoever transgresses the regulations governing expenditures is to be punished according to the seriousness of the fault, even to the point of suspension from office for a year.

N-145. If anyone gravely injures the reputation of another, he is to be deprived of active and passive voice, and may not exercise any office for a period specified by the competent superior.

N-146. A superior who has openly and gravely transgressed any of his vows of profession is to be deprived of office. The same holds true of a superior who has become so involved in other activities that he cannot fulfill the duties of his office, or who is so negligent in the exercise of his office as to cause serious harm to the religious and the observance, if he does not amend his ways after two warnings.

N-147. Any superior who knowingly on three occasions, does what is reserved to his Chapter or Council without their consent is to be deprived of office.

N-148. A superior who knowingly admits anyone to the novitiate or to profession in violation of the prescriptions of the sacred canons is to be deprived of office.

N-149. A religious who seeks from the lawful authority a declaration of nullity of his profession or an indult of laicization, secularization or exclaustation is to be removed from every office by the Major Superior.

N-150. Members unlawfully absent from the religious house with the intention of withdrawing from the power of their superiors are to be solicitously sought after by them and aided to return and persevere in their vocation.¹.*1

¹ Cfr. CIC can. 665.2.

PART III: GOVERNMENT

CHAPTER I: THE ORGANIZATION OF THE ORDER

N-151. It is the responsibility of the General Chapter, or of the Definitory respectively, to determine the number of houses and of religious and other conditions mentioned in the Constitutions for the establishment, alteration or suppression of a province or other autonomous territories, after having consulted those religious who are involved.

N-152. Whenever the juridical status of a province is changed in any way while the Provincial Chapter is not in session, the superiors and other officials shall remain in office until the next Chapter, unless the Definitory shall decide otherwise.

N-153. When a new province is established: -- the General shall convoke an extraordinary Provincial Chapter, in which elections will be held as in an ordinary Provincial Chapter. The General himself or his delegate will preside, but without active voice.

N-154. What is said concerning the government of provinces applies also to semiprovinces, except for the following:

[a] instead of four Councilors, only two shall be elected;

[b] no delegate to the General Chapter shall be elected.

N-155. In order to promote expansion of the Order, houses immediately subject to the Definitory may be established; if several such houses are in the same territory, the Definitory may combine them into a Commissariat, with a Commissary as superior. The Commissary, if possible, should be chosen from among the personnel assigned to the territory.

N-156. Before proceeding to the establishment of a new province

or semiprovince, the Definitory can assume immediate jurisdiction over a territory for an appropriate length of time by establishing it as a Commissariat, until it is evident that it has all the requirements for being established as a new province or semiprovince.

N-157. A Commissariat shall be administered in the same way as a semiprovince, in keeping with the special statutes approved by the Definitory.

N-158. [a] Where peculiar circumstances make it advisable, the Provincial Chapter may organize different houses in some region or territory distant from the center of the province into a Regional Vicariate, according to norms established by the Definitory. The Vicariate shall be governed according to the aforementioned norms and special statutes to be drawn up for the Vicariate by the Provincial Chapter, after having consulted the religious living in the territory, and approved by the Definitory.

[b] A Regional Vicariate is part of the province to which it belongs. The Provincial is the Major Superior and the proper Ordinary of the religious assigned to the Vicariate. The Regional Vicar, however, will be in charge of the immediate administration of the Vicariate, in accordance with the faculties granted to him by the Provincial Chapter. He shall be elected for three years by a special Congress of the Vicariate, over which the Provincial or his Delegate will preside. In this Congress provision will be made for other offices and duties in the Vicariate.

[c] Matters concerning the assignment of religious to a Regional Vicariate and their transfer to other houses of the province shall be decided after joint consultation between the Provincial and the Regional Vicar and with the religious involved.

[d] A Regional Vicariate shall be represented in the

Provincial Chapter by the Regional Vicar and one delegate elected by the religious assigned to the Regional Vicariate.

[e] The Vicar and the delegate shall have active voice only in the election of the Provincial, the Councilors and the delegate to the General Chapter, and also in other business to be dealt with by the Chapter.

N-159. For the canonical establishment of houses the prior written consent of the diocesan Bishop is required. The consent of the diocesan Bishop is also required in order that a religious house be converted to apostolic works different from those for which it was established. A lawfully established house may not be suppressed without prior consultation with the diocesan Bishop¹.

N-160. It is the responsibility of the Provincial Chapter to decide concerning the distinction of houses into Priories and Residences, and the requirement for each, in conformity with the provisions of the number immediately following.

N-161. New houses of the Order shall not be established nor retained, unless a sufficient number of religious can be assigned to maintain our special way of life and to provide apostolic service in a suitable manner, taking into account the needs of the church and the appropriate expansion of the Order².

N-162. Whenever some new building is to be erected, the plans are to be approved by the Provincial Council, who will as soon as possible send a copy of these plans to the Definitory for information and review. Once approved, the plans cannot be altered without the written approval of the Provincial Council. The approval of the Council is required to make any alterations in an already existing building, unless they are

¹ Cfr. CIC can. 609.1; 612; 616.1.

² Cfr. CIC can. 610.

minor, within the limits laid down in n.224 of the Constitutions.

N-163. Houses which, for whatever reason, are immediately subject to the Definitory should conform in matters pertaining to religious life and government to similar houses in Provinces, but with the obligation of having recourse to the General or to the Definitory in cases where houses in Provinces are obliged to seek the approval of the Provincial or the Provincial Council.

Regarding elections or appointments for houses of this sort, the General or, according to circumstances, the Definitory, after having consulted the communities involved insofar as possible, shall provide for those procedures which otherwise would be performed by the Provincial Chapter or Council, or by the Provincial, according to the legislative norms.

N-164. The monastery of Mount Carmel and the International College shall not be incorporated into any Province, but shall be under the immediate jurisdiction of the Definitory.

CHAPTER 2: OFFICES

N-165. Superiors and Chapters in our Order possess ecclesiastical power of governance for both the internal and external forum, in accordance with universal and proper law¹.

N-166. Superiors are to exercise their authority in a spirit of service. Docile to the will of God, they are to govern their subjects as God's sons and, promoting their voluntary obedience with reverence for the human person, they are to listen to them willingly and foster their working together for the good of the institute and the Church².

N-167. Superiors are to attend to their duties tirelessly in a spirit of service. They should make every effort to build a fraternal community in Christ with the religious entrusted to them. Superiors should nourish their religious on the word of

¹ Cfr. CIC can. 596.

² Cfr. CIC can. 618.

God and lead them to the celebration of the sacred liturgy. They are to be an example to them in cultivating virtues and in observing the laws and traditions of our Order. They should solicitously visit the sick³.

N-168. In order that communion with the Apostolic See be better fostered, superiors are to promote knowledge of the documents of the Apostolic See which affect members entrusted to them, and ensure that they are observed⁴.

N-169. Superiors are to recognize the due freedom of the religious concerning the sacrament of Penance and the direction of conscience, without prejudice to the discipline of the institute. They should provide them with suitable confessors, to whom they may confess frequently⁵.

N-170. Major Superiors should not interfere with the duties of subordinate superiors, except when there is some deficiency on the part of those subordinates, or with prudence, when this seems to be required in a particular case.

N-171. Superiors are obliged to be in residence and should not assume duties which may be detrimental to the proper exercise of their office⁶.

N-172. In carrying out their pastoral visitations, Visitators are to inquire into the welfare of the Order in a positive way by means of frank dialogue with the religious, so that the religious life may be strengthened and defects, if there be any, may be corrected with charity.

In particular cases, if they deem it appropriate, they can impose a precept according to the formula customarily used.

Religious are to deal in a trusting manner with a Visitator, to whom when lawfully questioned they are bound to

³ Cfr. CIC can. 619.

⁴ Cfr. CIC can. 592.2.

⁵ Cfr. CIC can. 630.

⁶ Cfr. CIC can. 629.

reply truthfully and with charity. It is not lawful for anyone in any way to divert the members from this obligation or otherwise hinder the scope of the visitation⁷.

N-173. No one is to be appointed to incompatible offices. In our Order the following are incompatible:

[a] the office of Definitor with the office of Secretary General;

[b] the office of Provincial with any other office in the province.

N-174. When, in particular cases, it is necessary to hold an election with votes sent by letter, a suitable method for doing this is to be approved by the Definitory.

N-175. Postulation according to the provisions of Canon Law can be allowed only in an extraordinary case. For postulation to be allowed, recourse to the Holy See is necessary, not only if an impediment of universal law is involved, but also in the case of a postulation made in the General Chapter; if, however, an impediment of common law is not involved, and the postulation is made outside of the General Chapter, recourse to the Definitory suffices⁸.

N-176. Unless a grave reason recommends the contrary, care must be taken that the same religious does not continue in offices of governance for a rather long period of time without an interruption⁹.

N-177. When an office has been filled, the predecessor, unless he has accepted an incompatible office, shall continue to fulfill the duties of the office until his successor takes possession of it, unless the law provides otherwise.

⁷ Cfr. CIC can. 628.3.

⁸ Cfr. CIC can. 180-183.

⁹ Cfr. CIC can. 624.2.

N-178. Chapters, the Definitory and Councils have the right to impose an oath of secrecy if in some particular case they should deem it appropriate.

CHAPTER 3: CENTRAL GOVERNMENT

I. THE GENERAL CHAPTER

N-179. The Chapter is to be prepared for with care, under the direction of the Definitory, without prejudice to prescription n.200(b) of these Norms. Not only provinces and communities but also individual members may freely send their wishes and suggestions to the Chapter.¹

N-180. On the day when the Chapter begins, if the rubrics permit, the Mass of the Holy Spirit should be celebrated by the Chapter members. It is fitting that it be concelebrated, with special petitions added in the prayer of the faithful.

In the first session of the Chapter, the General or the Vicar General shall declare the Chapter open and the names of those having active voice shall be read publicly. If doubt shall arise as to whether any of the Chapter members has the right to vote, the Definitory shall decide the question.

N-181. It is the responsibility of the President of the Chapter to convene the sessions, to propose the topics to be treated and to moderate the discussions, unless this function is entrusted by the chapter itself to another moderator. If the Presider should omit any topics that are deemed worthy of discussion, any Definitory can propose them. The same holds true if four Chapter members should request it in writing.

It is the duty of the Presider to ensure that all the chapter members have an opportunity to express their minds freely and sincerely, so that, as a result of mutual dialogue and consultation, more mature decisions may be reached.

N-182. The General Chapter has the right, insofar as it is

¹ Cfr. CIC can. 631.3.

judged expedient, to establish a Council of Presiders and to define its function.

N-183. [a] The Chapter is to elect a Secretary whose function is to record faithfully the acts of the Chapter and to provide whatever is needed for the Secretariat.

Other friars, at the recommendation of the Presider, shall be assigned by the Chapter to assist him.

[b] The Presider and the two Chapter members seated next to him shall act as scrutators.

N-184. [a] Chapter members are those friars having active voice in the General Chapter, as set forth in n.168 of the Constitutions.

[b] All members have the right to be summoned. If any of them should be passed over, he can have recourse according to law². Once the Chapter has opened, absentees should not be awaited, except the General or Vicar General, who may be waited for if the Chapter so decides.

[c] Members who have been summoned in accordance with the law are obliged to be present, unless they are legitimately impeded.

[d] All members have the obligation of examining questions with the greatest care, of casting their votes and of cooperating generously toward the successful outcome of the Chapter.

N-185. [a] Chapter business is to be conducted by secret ballot, except in matters of minor importance, or in cases which, according to the judgment of the Chapter, can be decided by unanimous acclamation.

[b] Unless our legislation demands otherwise, more than half the votes are required and sufficient to decide questions.

² Cfr. CIC can. 166.

[c] If any controversy should arise concerning votes, the Presider of the Chapter and the Definitors, or, if the Chapter prefers, the Council of Presiders, shall settle it by a majority of votes; if doubts arise concerning other matters, the entire Chapter shall decide the question by a majority of votes.

[d] If a question arises which definitely must be decided and the votes are tied, the Presider with the four Chapter members seated next to him shall decide the matter by secret vote.

N-186. The elections of the General and the Definitors will take place on days designated by the Presider after consultation with the Chapter.

N-187. Before preceding to the election of a new General, the Presider shall provide the Chapter with a report, approved by the Definitory, concerning the life of the Order and its economic status during the previous sexennium.

N-188. On the day designated by electing the Superior General, if the rubrics permit, the Mass of the Holy Spirit or some other appropriate liturgy will be celebrated, in which the assistance of the Holy Spirit is to be sought.

N-189. When the elections are completed and those elected have accepted, the Presider or the one next to him proclaims them elected. The newly elected are to make the profession of faith according to the formula approved by the Church.

N-190. If the newly elected Superior General is not present in the Chapter, notification of his election is to be conveyed to him immediately with the request that he signify whether he accepts. If he accepts, he shall be awaited for a length of time to be determined by the Chapter, or else the Chapter may proceed. In the case of the absence of a newly elected Definitor, the Chapter shall decide whether to wait for him or not.

N-191. Two copies of the acts of the General Chapter will be signed by all the members. One copy is to be kept in the General Archives of the Order in Rome and the other in Saint Anna's in Genoa.

II. THE SUPERIOR GENERAL

N-192. In order to promote the welfare of the Order, the General will communicate frequently with the provinces, send pastoral letters to the whole Order and see to it that significant information is regularly shared throughout the entire Order.

N-193. The Superior General has the title of Prior of Mount Carmel. The superior of that monastery will be called Vicar, and in governing the monastery will have the same authority and faculties as local superiors.

N-194. The Superior General, with the consent of the Definitory, has the authority to aggregate to our Order institutes of consecrated life properly requesting it, according to law³.

N-195. The shield or coat of arms of the Order, which is printed at the beginning of the book of our Constitutions, shall in no way be changed or altered.

III. THE DEFINITORY

N-196. To be eligible for the office of Definitory, besides having the qualities required in the Constitutions, one must be a priest, at least thirty years of age and have been solemnly professed for at least five years.

N-197. It is the special responsibility of the General Definitory:

[a] to settle doubts concerning the Constitutions by a practical declaration;

[b] to interpret authentically other laws of the Order

³ Cfr. CIC can. 580.

except the Constitutions;

[c] to provide instructions and other directives for the whole Order, as long as they do not contradict the Rule, the Constitutions or other norms provided by the General Chapter;

[d] to accept the resignation of Definitors outside the time of the General Chapter and to fill the office of Definitor when it becomes vacant;

[e] to accept the resignation of Provincials, Delegates and Substitutes to the General Chapter when the Provincial Chapter is not in session, after consulting the Provincial Council; likewise to accept the resignation of Delegates for those territories which, besides provinces, are represented in the General Chapter;

[f] to remove from office Definitors and Provincial Superiors; likewise to remove from office the Procurator General, after advising the Holy See;

[g] to establish or give up houses of the friars;

[h] to impose taxes on the Order for expenses pertaining to the common welfare, according to norms given by the General Chapter, after consulting the Provincial Councils;

[i] to dispense one or more houses in matters pertaining to religious discipline for more than three months, but not beyond the next General Chapter;

[j] to dispense from the Constitutions in matters pertaining to the government of provinces and houses, but only in particular cases;

[k] to deal with all matters reserved to the General Chapter when the latter is not in session;

[l] to convoke an extraordinary General Chapter, in accordance with n.172 of the Constitutions;

[m] to exercise the role of supreme tribunal in the Order;

[n] to elect Major Officials of the General Curia;

[o] to grant permission to have schools for outsiders;

[p] to provide for houses immediately subject to the Definitory in all those matters which are otherwise reserved to the Provincial Chapter or Council in provinces.

N-198. The Definitory can delegate its faculties to the General in particular cases and temporarily, in accordance with the law. In this case, the General is to give the Definitory an account of his use of these faculties.

IV. THE EXTRAORDINARY DEFINITORY

N-199. Questions to be treated in the Extraordinary Definitory should be prepared in due time by the Definitory and communicated to the Provincials. The superiors of Conferences and Provincial Councils have the right to propose questions to be treated.

N-200. In addition to the functions set forth in n.188 of the Constitutions, it pertains to the Extraordinary Definitory:

- [a] to issue decisions and norms proposed by the Definitory, which will be valid until the next General Chapter, provided they do not contradict our laws or norms approved by the Chapter;
- [b] under the direction of the Definitory, to make careful preparations for the General Chapter.

V. OFFICIALS OF THE GENERAL CURIA

N-201. Besides those mentioned in n.189 of the Constitutions, the following officials at the General Curia shall be appointed by the General with the deliberative vote of the Definitory:

- [a] Vice-Secretary General;
- [b] Secretary for Information and Statistics;
- [c] Secretary for Formation, who will fulfill his office according to the prescriptions in the legislation for formation;
- [d] Secretary for the Missions;
- [e] Secretary for our Nuns;
- [f] Secretary for the Apostolate and the Secular Order;

[g] Postulator General;

[h] General Archivist.

N-202. It is the responsibility of the Postulator General, whose appointment is subject to the approval of the Congregation for the Causes of Saints, with the permission of the General Chapter or the Definitory, to deal with the causes of beatification and canonization of Servants of God of our Order and to promote them, as laid down in the law. Twice a year he should submit an account of his receipts and expenses to the Definitory.

In order to support the promotion of causes, the Definitory will specify a certain amount to be collected from individual communities every six months.

N-203. All these officials, under the supervision of the General and Definitory shall fulfill their duties according to the instructions for various offices approved by the Definitory.

N-204. Regarding the government of the Generalate, the Definitory will appoint some father who, in the manner of a local superior and under the supervision of the General, will have charge of those religious assigned to the service of the General Curia.

N-205. The Archives of the Order are to be located in the Generalate. They should contain all the documents of the Holy See and of the Order, carefully catalogued, as well as documents pertaining to the history of the Order. The same holds true for the provincial and local archives with appropriate adaptations.

CHAPTER 4: PROVINCIAL GOVERNMENT

I. THE PROVINCIAL CHAPTER

N-206. [a] The Provincial Chapter, according to the norms of our Constitutions, shall be celebrated within two months before or after the triennium expires, but not later than the month of July. It is the responsibility of

the Provincial to convoke the Chapter six months before the day designated for it to begin.

[b] The triennia should be so arranged that Provincial Chapters are held within the year immediately preceding the General Chapter.

N-207. The Chapter should be carefully planned by the Provincial Council, with opportunity being given to all the friars to submit requests and suggestions. All should make serious spiritual preparation and, during the Chapter, according to instructions from the Provincial Council, special prayers shall be offered by the individual communities.

N-208. It is the responsibility of the Provincial Chapter to decide the number of local superiors and delegates who will be present in the Chapter, in such manner that a suitable proportion be maintained between those who participate in the chapter *ex officio* and the elected delegates. Moreover, the Provincial Chapter shall determine the method and time for the election of delegates.

N-209. What is said about the members of the General Chapter applies to the members of the Provincial Chapter, with appropriate adaptations.

N-210. The Provincial is the Presider of the Chapter, and it is his responsibility to designate the order of the sessions and the matters to be treated in each, always respecting the right of the members to propose topics.

Before proceeding to the election of a new Provincial, the Presider of the Chapter will provide a report, approved by the Provincial Council, concerning the life and economic status of the province.

N-211. The Presider is to moderate the discussions, in such manner that all the members can express their minds freely and sincerely, so that, as a result of mutual dialogue and

consultation, more mature decisions may be reached.

The Presider, after consulting the chapter, shall designate the day and the session for electing the Provincial and other superiors.

N-212. In conducting business, the norms set forth in the Practical Instruction for the Provincial Chapter shall be observed.

N-213. The consultation of the friars with active voice, as mentioned in n.197 of the Constitutions, is to be conducted within a month before the beginning of the Chapter, on a day designated by the Provincial Council.

The Provincial Chapter, with the approval of the Definitory, is to determine the manner in which this consultation will be conducted and its juridical effects with regard to candidates for the office of Provincial.

N-214. Without prejudice to the prescriptions of n.135 of these Norms concerning passive voice, friars who reside in a house under the immediate jurisdiction of the Definitory or in an inter-provincial house will have the right to vote in the preliminary consultation for the office of Provincial in their own province, with the exception of the General and the Definitors.

N-215. When special conditions exist in a particular place, Provincial Chapters may seek permission from the Definitory to have the election of the Provincial by all friars who have active voice. In this case, the method of election approved by the Chapter and by the Definitory is to be followed without prejudice to common law.

N-216. [a] In the Provincial Chapter, after having elected the Provincial and his councilors and keeping in mind the future designation of Master of Novices and of Students, the Chapter members shall proceed to the

election of those superiors whom it falls within the Chapter's competence to elect, according to the decision of the Chapter itself.

[b] In order that the business of the province may be treated effectively, the chapter, if it judges expedient, after the elections can summon the newly elected superiors, who will have active voice in the remaining business to be considered.

N-217. Other matters pertaining to the manner of conducting the Provincial Chapter are set forth in the Practical Instruction approved by the Definitory.

II. THE PROVINCIAL

N-218. The Provincial should exercise great care in making his pastoral visitation. After it is completed he should not fail to inform the General of the state of the province.

It is also recommended that he frequently visit all the houses personally, especially houses of formation, and participate for a few days in their community life.

N-219. It is the responsibility of the Provincial, in accordance with universal law and the Constitutions of the Discalced Carmelite Nuns, to govern those convents of our nuns that are subject to him. Moreover, in a spirit of fraternal charity he should be solicitous toward those monasteries which are entrusted to the special supervision of the diocesan Bishop.¹

N-220. [a] The Provincial cannot habitually delegate all his authority, except when the province has several houses in a territory remote from the province. In this case the Provincial can put a suitable friar in charge of those houses, considering regional differences, after consulting the Provincial Council, and the Provincial can habitually delegate all his power to that friar, if this seems expedient, while always reserving the right of limiting it at his own discretion.

[b] In this case the father so appointed is to be called Delegate Provincial and, throughout the territory subject to him, shall enjoy the same right of presiding and precedence as the Provincial whom he represents.

¹ Cfr. CIC can. 614. 615.

[c] After consulting the Provincial Council, the Provincial will assign to the Delegate Provincial two Councilors, who are to assist him as do the councilors in a semiprovince.

The Provincial Council may also delegate some of its faculties to the Delegate Provincial with his Councilors.

[d] The Provincial shall notify the General of the designation and appointment of such a Delegate Provincial.

N-221. It pertains to the Provincial, after consulting with the religious superior of the missions and notifying the local Ordinary, to send his religious to the missions and to recall them.

N-222. The immediate government of the friars working in the mission shall be exercised by the religious superior of the missions, without prejudice to the rights of the local Ordinary.

N-223. It is the prerogative of the Provincial, after obtaining the written judgment of censors to grant to his friars permission to publish books and other writings, other requirements having been fulfilled².

III. PROVINCIAL COUNCIL

N-224. In order to be eligible for the office of Provincial Councilor, one must be:

- [a] at least thirty years of age and have been solemnly professed for three years;
- [b] a priest, in the case of the first Councilor.

N-225. The deliberative vote of the Provincial Council is required for the following appointments:

- [a] superiors of houses who are not elected by the Provincial Chapter;
- [b] the religious superior of a mission entrusted to the province, unless the Provincial Chapter shall determine otherwise;

² Cfr. CIC can. 832.

- [c] the Spiritual Masters of Novices and Students;
- [d] the first Councilors of houses, after consultation, if possible with the respective superiors;
- [e] the Provincial Bursar;
- [f] Directors of preparatory colleges;
- [g] Provincial and local Prefects of Studies;
- [h] teachers for colleges;
- [i] the Zelator of the Missions;
- [j] directors and administrators of periodicals.

N-226. The following matters also pertain to the Provincial Council:

- [a] to designate novitiate houses and other houses of formation, with due approval of the appropriate authority;
- [b] to dispense one or other house in matters of religious discipline, but not for more than three months;
- [c] to accept resignation from an office whose election pertains to the Council itself or even to the Provincial Chapter when the latter is not in session, except the resignation of the Provincial and of the Delegate and Substitute to the General Chapter;
- [d] to designate successors to those same vacant offices;
- [e] to elect superiors for newly established houses;
- [f] to transfer local superiors from one house to another, according to n.163 of the Constitutions, if the welfare of the province so requires;
- [g] to remove from office superiors, the Master of Novices, Master of Students and first Councilors of houses in accordance with the law;
- [h] to propose to the Definitory for approval an assistant to the Postulator General;
- [i] to grant permission for friars to teach in public schools or to assume some other regular position outside our houses, always respecting the requirements of the common life.

N-227. The entire Provincial Council must be present for decisions involving designation for, removal from or privation of office.

N-228. Councils can settle questions by voice vote, unless it is specified in our law that the matter must be decided by secret ballot, or one of the Councilors requests this. In urgent cases, or in matters of minor importance when it is difficult to convene the councilors, if it is a question of seeking advice only, the voting can be done by letter or by telephone.³.

N-229. The Provincial, with the deliberative vote of the Council, will appoint a Secretary, who will accurately and faithfully record the acts of the Council.

N-230. The Plenary Council, in accordance with n.209 of the Constitutions, is to be convened by the Provincial, after consulting his Council, at a suitable time and location. The directives of the Provincial Chapter shall be observed concerning the frequency, the purpose and the right of attending these meetings. Questions to be treated should be prepared in due time by the Council and communicated to the members. All friars have the right to offer suggestions.

IV. CONFERENCES OF SUPERIORS

N-231. In order to promote mutual communication and cooperation among provinces and other territories of the Order, the Definitory shall set up Conferences of Superiors, after consultation with the religious involved.

N-232. The Conferences will be governed by their own statutes, as approved by the Definitory.

N-233. The Conferences have the power, with the consent of the Definitory, to establish obligatory norms for inter-provincial

³ Cfr. CIC can. 127.

houses and projects only.

N-234. The Superior General can convoke Conferences and preside over them himself or through a delegate. It is highly recommended that the General and Definitors sometimes attend Conference meetings.

It is also appropriate for the General and the Definitory to listen willingly to the Conferences of Superiors concerning matters that involve them.

CHAPTER 5: THE GOVERNMENT OF EACH HOUSE

I. THE LOCAL SUPERIOR AND COUNCIL

N-235. The local superior is elected for three years. He may be re-elected by ordinary election to a second consecutive triennium even in the same house, but not to a third term in the same house, although in this case the Definitory has the faculty of granting postulation.

N-236. The superior should personally take possession of his office as soon as possible. If he has not done so within two months from the time he receives notification of his election, the Provincial Council shall provide for the situation in a suitable manner.

N-237. In order to foster a family spirit, the superior shall duly inform the Chapter concerning the life and activity of the monastery and shall consult the Chapter on matters of major importance.

N-238. When the superior and first Councilor are absent or impeded, a Provincial Councilor, if there is one in the community, shall preside over the house. If there is no Provincial Councilor, the father oldest by profession is to preside, unless in the latter case the superior has indicated otherwise.

N-239. [a] Houses shall have a Council, which ordinarily will consist of the superior and two Councilors;

[b] If there are more than ten Chapter members in the house, the Provincial Council may appropriately increase the number of local Councilors, but not beyond four.

[c] In houses where, besides the superior, there are not at least four friars in solemn vows with active and passive voice, there shall be no Councilors, but the Chapter shall fulfill the role of the Council, unless for special reasons the Provincial Council may decide otherwise.

N-240. If the consent or advice of the Councilors is required

by law, the superior is obliged to convene the Councilors.

II. THE CONVENTUAL CHAPTER

N-241. The Conventual Chapter has the special responsibility:

- [a] to promote the spiritual and apostolic welfare of the community, always respecting the rights of the superior;
- [b] to elect the Councilors, except the first, and the Bursar, in accordance with the law;
- [c] to make decisions regarding the administration of temporal goods, within the limits of its competence.

N-242. [a] The Conventual Chapter is to elect a Secretary, whose duty it is to transcribe faithfully the acts of the Chapter, which should be signed by the superior and the Secretary.

[b] The Presider and the two Chapter members who sit next to him shall act as scrutators.

N-243. In addition to what is prescribed by law, the following should be kept in mind:

- [a] in deciding questions, unless otherwise stated in our legislation, a majority vote is required;
- [b] if doubts arise about certain matters, their resolution pertains to the entire Chapter by majority vote;
- [c] in case the votes are tied, the Presider of the Chapter can break the tie with his vote, unless elections are involved or some other course of action is prescribed in our legislation.

N-244. [a] All Chapter members have the right to be summoned to the Conventual Chapter; if someone is passed over, he can have recourse in accordance with the law⁴.

[b] The superior should take care that none of the voters is absent when some matter of importance is to be

⁴ Cfr. CIC can. 166.

proposed;

[c] Chapter members, when summoned, are obliged to be present at the Chapter, unless they are legitimately impeded.

CHAPTER 6: ECONOMIC ADMINISTRATION

N-245. In the administration of goods, the spirit of fraternal cooperation should be earnestly fostered.

[a] To put into practice the spirit of communion and participation, the Definitory and Provincial Councils can prescribe the manner in which provinces should contribute to the economy of the Order, and houses to the economy of the province, always in keeping with norms set forth by the General and Provincial Chapters.

[b] To foster the spirit of mutual trust among us in this regard, superiors should see to it that the friars are kept properly informed concerning the economic status and the administration of goods in houses, provinces and the Order.

[c] Superiors and Councils should consult Bursars in deciding questions which pertain to the administration of goods.

N-246. Superiors and their Councils have the right and duty to inspect and discuss carefully all matters concerning the administration of goods, including bank-books and other records of this sort.

N-247. Bursars should diligently:

[a] be vigilant that no goods placed in their care in any way perish and, with the permission of the pertinent authority, take out insurance policies for this purpose, in so far as such is necessary.

[b] ensure that the ownership of goods is safeguarded in ways which are valid in civil law;

[c] accurately record and periodically revise inventories of both movable and immovable goods entrusted to their administration;

[d] keep orderly books of income and expenses.

Documents, deeds and other papers regarding the administration of goods will be kept in the archives;

[e] collect the revenues and income of goods at the proper time; pay the interest on a loan or other pledge when it is due and take care that the capital itself is repaid in due time;

[f] be familiar with the prescriptions of civil law concerning the administration of goods and shall carefully observe them¹.

N-248. Major Superiors with their Councils should avoid contracting debts or allowing them to be contracted, unless it is certain that the interest can be paid out of regular income and the capital repaid within a suitable space of time by legitimate amortization.

N-249. For the validity of alienation and any other business transaction by which the patrimonial condition of the juridical person could be adversely affected, there is required the written permission of the competent superior, given with the consent of his Council. Moreover, the permission of the Apostolic See is required if the transaction involves a sum exceeding that which the Apostolic See has determined for each region, or if it concerns things donated to the Church as a result of a vow, or objects which are precious by reason of their artistic or historical value.²

N-250. When the permission or consent of a higher authority is required, the consent of other lesser authorities (local Chapter, Provincial Council_) must precede it and must be attested to by an authentic document accompanying the petition that is presented

¹ Cfr. CIC can. 1284.

² Cfr. CIC can. 638.3.

to the higher authority.

N-251. [a] If a juridical person has contracted debts and obligations, even with the permission of the superior, it is responsible for them.

[b] If any friar, with the permission of the superior, has made a contract concerning personal goods, he is responsible. If, however, he has conducted business for the house, the province or the Order, on the mandate of superiors, the house, the province or the Order respectively is responsible.

[c] If a friar has entered into a contract without any permission from superiors, he is responsible, not the juridical person;

[d] It shall be a fixed rule, nevertheless, that an action can always be brought against one who has profited from the contract entered into.³.

N-252. Money that is deposited in banks must be registered in the name of the Order, province or house respectively, with at least two signatures, namely, that of the bursar and either the superior or another religious designated by the superior, If in a particular nation this cannot be done, the Provincial Council shall issue appropriate norms for such matters.

I. GENERAL ADMINISTRATION

N-253. [a] With the cooperation of all the provinces, the Definitory should be provided with sufficient economic resources to care adequately for the needs of the General Curia and the International College and to promote suitable projects for the welfare and expansion of the Order.

[b] It is the responsibility of the Definitory, after having examined the economic status of each province and consulted the Provincial Council, to determine what portion of its income a province shall

³ Cfr. CIC can. 639.1-4.

contribute annually toward the general expenses of the Order, observing due proportion and equity.

N-254. As far as possible, when the case arises, the Definitory should provide for those provinces that are in need or are undertaking projects which require special subsidies. The Definitory should also see to it that some part of the income is given to the missions.

N-255. Provinces whose economic condition permits it should willingly contribute more than the taxes imposed by the Definitory for the common welfare of the Order, in a spirit of fraternal solidarity.

N-256. It would also be advisable to establish a central 'fund', made up of voluntary offerings from throughout the Order, to help poor convents of our nuns. A yearly report on the status of this 'fund' and of distributions made from it should be provided to the provinces and to the convents.

N-257. [a] It is the responsibility of the Bursar General to request reports of the economic status of the provinces and to relay them to the Definitory.

[b] Every six months the Bursar General is to provide the Definitory with a report of the economic status of the Order.

[c] On the occasion of an Extraordinary Definitory, the Bursar General should give an account of the economic state of the Order.

II. PROVINCIAL ADMINISTRATION

N-258. In order to coordinate the administration of goods for the benefit of the entire province, it is the responsibility of the Provincial Council:

[a] to impose taxes on monasteries for the support of houses of formation and for other expenses for the common welfare of the province, preserving due

proportion and equity;

[b] to transfer assets from one monastery to another, after consulting the Chapter of the monastery from which they are being taken, whenever the common good requires it;

[c] to take superfluous income, and even immovable goods, from a particular monastery and to use them for the welfare of the province, after consulting the Conventual Chapter;

[d] to promote projects to assist the missions of the province and of the whole Order;

[e] to issue special directives for the administration of periodicals, associations in our monasteries or churches, etc., in accordance with common law and ordinances from the Definitory concerning these matters.

N-259. [a] The Provincial Bursar, in collaboration with the local Bursars, is to act in such a way that their united efforts may promote the welfare of the whole province as well as the individual houses.

[b] It is also his duty to see to it that accurate inventories are drawn up and periodically updated by the local Bursars, and that the periodic reports are submitted in due time by them to the Provincial office.

N-260. [a] Every six months the Provincial Bursar is to submit a documented report to the Provincial Council concerning the administration entrusted to him; each year, with the approval of the council, he is to inform the communities concerning the economic status of the province.

[b] At the beginning of the Provincial Chapter, a report prepared by the Provincial Bursar and approved by the council is to be given to the Chapter members concerning the financial status of the province.

[c] Every three years the financial report of the province already presented to the Provincial Chapter shall be sent to the Bursar General.

III. LOCAL ADMINISTRATION

N-261. The Bursar of the house is to be proposed by the superior and elected by the community. However, if the house is subsidized to a large extent from province funds, the Bursar is to be designated by the Provincial Council, after consultation with the community.

N-262. The principal items of ordinary administration are the following:

[a] expenditures for food, clothing, travel and suitable recreation for the friars;

[b] expenditures for the maintenance of the house or church;

[c] expenditures for keeping goods and properties in good condition;

[d] collection of revenues and income, unless a lawsuit is involved;

[e] payment of just salaries to employees;

[f] payment of dues, taxes, etc.;

[g] expenditures for those projects and activities which the Provincial Council judges to be ordinary, considering the purpose of the house.

N-263. [a] No building is to be begun or notably modified unless there are first obtained the advice of an architect and detailed plans in writing, including an estimate of the cost. These are to be carefully studied by a committee of three qualified friars and by outside experts designated by the Major Superior. Members of the above-mentioned committee are to be appointed by the Provincial Council or by the General Definitory, respectively, depending upon who is commissioning the building.

[b] To make a change in the structure of a house or church, unless it be a minor one, requires the consent of the Provincial Council, with the obligation of having recourse to the competent superiors, depending on the cost and the nature of the change.

N-264. The Conventual Chapter is to determine the amount to be spent each year on the community library, as well as the percentage of revenues to be devoted to charity and to special apostolic projects. However, this does not prevent the superior from making suitable donations, within the limits of his authority, to help the poor or for some other legitimate cause, according to the custom of the region.

N-265. The Bursar of the house should draw up, at least in duplicate, an inventory of its good. One copy is to be kept in the house archives and the other is to be sent to the Provincial Bursar. He should carefully collect and preserve in the archives all records and documents concerning rights of ownership, obligations connected with foundations, and other matters pertaining to the administration of goods.

N-266. With regard to the salaries of employees in our houses, not only the prescriptions of civil law, but also the requirements of justice and charity shall be observed.

N-267. [a] Each month the local Bursar is to provide the Conventual Council with a documented report of income and expenses.

[b] Twice a year the Bursar will make a report of the financial status of the house to the conventual Chapter;

[c] Each year he is to send to the Provincial Bursar a report in the form approved by the Provincial Council.

N-268. The permission of the Provincial Council is required for filing suit to protect or enforce rights. To file suit in a civil court, a civil lawyer is always to be engaged.

IV. MASS OBLIGATIONS AND OFFERINGS

N-269. All who have charge of Masses to be celebrated should faithfully observe the prescriptions of universal law. They are to keep in good order the records of Mass obligations and of Masses celebrated⁴.

N-270. In monasteries the local Bursar is to have charge of Mass accounts, unless for some special reasons the superior entrusts them to another friar. In the province and in the General Curia this duty pertains to the Provincial Bursar and the Bursar General respectively.

N-271. The Mass accounts in the monastery are to be examined once a month by the Council. The Provincial Bursar and the Bursar General are to submit the Mass accounts for examination every six months to the Provincial Council and the Definitory respectively.

N-272. To accept foundation Masses, the consent of the Conventual Chapter and the written permission of the Provincial are required. Such obligations are to be accepted with great caution, always with the following or some similar clause expressly stated in the foundation document: 'If, through no fault of our own, not all the revenue is received, we are only bound to say the Masses pro-rata, and none at all if nothing is received. Moreover, the Provincial has the right to reduce the number of Masses to be said, in accordance with the Mass stipends legitimately established in the region'.

N-273. Foundation Masses are to be recorded in a special book and the obligations should be faithfully fulfilled.

⁴ Cfr. CIC can. 945-958.

N-274. The Major Superiors have the right and duty of diligently seeing to it that Mass obligations undertaken by each house or province are accurately fulfilled. They also have the right and duty to inspect the books in which the Mass obligations and the fact of their celebration are recorded. This is to be done personally or through another each year and on occasion of a pastoral visitation.⁵.

N-275. The Definitory may issue directives concerning the forwarding of Mass stipends which cannot be satisfied by the house to the provincial Bursar, and from the provinces to the Bursar General, so that the Mass stipends may be distributed equitably among the houses and provinces and contribute to the welfare of the entire Order.

N-276. In obtaining and forwarding Mass offerings, all appearances of trafficking are to be avoided.⁶.

⁵ Cfr. CIC can. 957 and 958.2.

⁶ Cfr. CIC can. 947.

EPILOGUE

EPILOGUE-1. The Constitutions and Norms ought to strengthen the resolve of our life by continually conferring upon us renewed vigor in our daily effort towards the perfection of charity. Let us strive to know them, to meditate upon them and to make them the theme of fraternal dialogue at community meetings, so that we may live in accordance with them.

Provincial Councils should determine the concrete method by which our friars may better come to know and put into practice the Constitutions and Norms. At least once a year they are to be read in common along with the Rule.

PROFESSION OF FAITH

[to be made by superiors in the presence of the Chapter or the superior appointing them or their delegate.]

PROFESSION OF FAITH.

I ... firmly believe and profess each and every article contained in the Creed, namely:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through Him all things were made. For us men and for our salvation he came down from heaven. By the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins and look for the resurrection of the dead and the life of the world to come.

I also accept and hold each and every doctrine of faith and morals as taught by the Church, whether through solemn definition or by ordinary magisterium, especially those doctrines regarding the mystery of the Church of Christ and the Sacraments, the sacrifice of the Mass and the primacy of the Roman Pontiff.

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