

PRESENTATION

The present *pro manuscripto* edition is the authorized version of the Applicable Norms of the Teresian Carmelite Constitutions now in force.

The Norms that “explicate and complete the Constitutions” (Constitutions 151), were initially redacted, together with the Constitutions, after the 2nd Vatican Council. They came into force *ad experimentum* in 1976 and were officially approved by the General Chapter of 1979. Once the Constitutions had received approval from the Congregation for Religious and Secular Institutes, both the Constitutions and Norms were promulgated by the General Definitory 4 October 1981. Later, after the promulgation of the new Code of Canon Law, both our Constitutions and Norms were brought up to date with new Church law and came into force in 1986.

Successive General Chapters modified some of our Norms, in line with the competence granted them by our Constitutions (cf. *Constitutions* 151-153). The General Chapter of 2021, in particular, carried out a sweeping revision of various numbers of these Norms. The modifications approved by this Chapter have come into immediate force and will remain so, unless they are not ratified by the next ordinary General Chapter. The revision was worked from the Italian text, but the official Latin text of our laws was always kept in mind. Translations into other languages were reviewed to guarantee their fidelity to the Chapter decisions.

For all these reasons, the General Definitory considered it useful to prepare a *pro manuscripto* edition of the Norms with the text now in force, in order to facilitate its use and consultation. May the knowledge and practical application of the Norms which regulate our fraternal, community and apostolic life help and inspire us in our constant attention to the will of God and our response to His ever renewed call.

KEY TO ABBREVIATIONS

1. DOCUMENTS OF THE SECOND VATICAN COUNCIL

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.

OE = *Orientalium Ecclesiarum*, Decree on the Eastern Catholic Churches.

OT = *Optatam totius*, Decree on Priestly Formation.

PC = *Perfectae caritatis*, Decree on the Renewal of Religious Life.

SC = *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy.

2. DOCUMENTS OF THE HOLY SEE

CIC = Codex Iuris Canonici.

Cor orans = CICLSAL (CONGREGATION FOR INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE), *Cor orans*, April 1, 2018, Implementing Instruction of the Apostolic Constitution *Vultum Dei quaerere* on Women's Contemplative Life.

CV = FRANCIS, Apostolic Letter issued Motu Proprio *Communis Vita*, which provides for the modification of several Norms of the Code on Canon Law, March 19, 2019.

ES = PAUL VI, Apostolic Letter issued Motu Proprio *Ecclesiae Sanctae*, implementing some Decrees of the Vatican Council II, August 6, 1966.

IGLO = CONGREGATION FOR DIVINE WORSHIP, *Institutio generalis de Liturgia Horarum*, February 2, 1971.

IGMR = CONGREGATION FOR DIVINE WORSHIP, *Institutio generalis Missalis romani*, April 3, 1969.

Laudato si' = FRANCIS, Encyclical Letter *Laudato si'* on care for our Common House, May 24, 2015.

PI = CICLSAL, *Potissimum Institutioni*, February 2, 1990, Directives on Formation in Religious Institutes.

Sacerdotalis Coelibatus = PAUL VI, Encyclical Letter *Sacerdotalis coelibatus*, June 24, 1967.

VC = JOHN PAUL II, Post-Synodal Apostolic Exhortation *Vita Consecrata*, March 25, 1996.

FLC = CICLSAL, *Fraternal Life in community* – “Congregavit nos in unum Christi amor”, February 2, 1994.

3. OTHER WORKS

AAS = Acta Apostolicae Sedis.

AOCD = Acta Ordinis Carmelitarum Discalceatorum.

Doc = *De vita religiosa documenta selecta*, ed. P. Simeón a S. Familia, Romae 1967.

PART I

OUR LIFE

CHAPTER I

THE FOLLOWING OF CHRIST IN THE WAY OF RELIGIOUS CONSECRATION

I. Poverty

1. 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.

2. 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 necessary¹.

3. Where civil law does not recognize the renunciation of goods referred to in n. 26 of our Constitutions, our religious, before solemn profession, must definitively transfer ownership of all their personal patrimony to other persons. In doing so they are to use the means most appropriate to such ends which are at the same time validly recognized in civil law.

4. In accordance with num. 28 of our Constitutions, everything that a religious acquires for the Order pertains to the house in which he is

¹ Cfr. CIC can. 668, § 2.

conventional². Where such acquisitions include immobile goods or derive from inheritances, legacies, donations or any other source and, in the view of the Provincial Council, constitute a considerable amount (an extraordinary income), the same Provincial Council will decide on its destiny, having taken all the circumstances of the case into consideration.

5. 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, which is marked by sobriety and is at the same time respectful of creation³.

6. 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

7. The spirit of conversion should be renewed by means of 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.

8. 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.

9. 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.

² Cfr. CIC can. 668, § 3.

³ Cfr. *Laudato si'*, 223.

CHAPTER II

THE BLESSED VIRGIN MARY IN OUR LIFE

10. 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.

11. 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.

12. 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.

13. 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.

14. 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.

15. 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 III

COMMUNION WITH GOD

16. 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.

17. 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 lands¹.

18. 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 people².

Friars who celebrate Mass for the benefit of the faithful may on the same day also concelebrate at the community Mass, which has special significance for us³.

19. Individual priests should strive to celebrate Mass daily⁴.

20. The friars should worship the Blessed Sacrament by a daily visit and, in a new spirit, promote the traditional usages and forms of eucharistic worship⁵.

21. 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

¹ Cfr. OE 6.

² Cfr. SC 97; S. CONGREGATIO RITUUM, Instr. *Eucharisticum Mysterium*, May 25, 1967, 47; IGMR, 153.

³ Cfr. *Declaratio* of the S. CONGREGATIO PRO CULTU DIVINO, August 7, 1972.

⁴ Cfr. PAUL VI, Encyclical Letter *Mysterium fidei*, September 3, 1965, 34.

⁵ Cfr. CONGREGATIO PRO CULTU DIVINO, Decr. *Eucharistiae Sacramentum*, June 21, 1973, 81.

Council. Nevertheless, whenever the dispensation is granted, Morning Prayer and Evening Prayer, which are the main Hours, should always be said in common.

22. 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 Prayer⁶.

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 recited⁷.

23. When the non-clerical brothers do not participate in the communal celebration of Lauds and Vespers, they are to recite them in private.

24. The religious should strive to approach the sacrament of Penance frequently, that is, twice a month⁸.

25. 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 afore-said 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.

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 night⁹.

⁶ Cfr. SC 99; S. CONGREGATIO RITUUM, Instr. *Musicam sacram*, March 5, 1967, 37.

⁷ *Ib.* 38.

⁸ Cfr. CIC can. 664.

⁹ Cfr. CIC can. 967, § 3; 968, § 2; 969, § 2; 970.

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- 26.** 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 union¹⁰.
- 27.** Devotions, especially in honor of our Holy Parents, should be carried out in each of our communities as the local chapter decides.
- 28.** 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.
- 29.** 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.
- 30.** 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 authors¹¹.
- 31.** 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.
- 32.** Times of recollection should be fostered. Each community will decide on the day and manner most suitable for holding a monthly recollection day.
- 33.** 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

¹⁰ Cfr. SC 35, 4; S. CONGREGATIO RITUMUM, Instr. *Inter Oecumenici*, September 26, 1964, 37-39.

¹¹ Cfr. DV 25; PC 6.

be more effectively fostered even with a view to community and apostolic life, in line with the doctrine of our Saints.

34. 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 IV

FRATERNAL SHARING IN COMMUNITY

35. 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.

36. a) 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.

b) Each individual community should draw up a project of life and apostolic activity for itself that helps it to realize its own vocational identity with creative fidelity¹.

37. a) The chapter itself should be adequately renewed in the spirit of the Rule and with a sense of evangelical brotherhood, and lived with an attitude of sincere dialogue and reciprocal listening, such that the sharing of the gifts of the Spirit serve for the edification of all².

b) A community chapter convoked by the superior at least once a month, during which sincere communication is encouraged and a brotherly exchange takes place 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;

¹ Cfr. FLC 10.

² Cfr. FLC 32.

- a review of the life and fraternal corrections made in a familial spirit so as to help one another, without prejudice to the superior's right to admonish the community or the individual religious³;

- the administration of the community's goods as well as the good order of the house.

38. 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.

39. Each community will provide appropriate prayers before and after meals.

40. 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.

41. 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.

42. 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.

43. 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.

³ Cfr. CIC can. 619 and Norms 142.

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 or to pursue studies. The same permission may be given to exercise an apostolate in the name of the Order, but only within the territory of the same province, keeping in mind n. 67 d of the Applicative Norms⁴.

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 period.

44. a) 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.

b) In circumscriptions where there is need and it is possible an infirmary should be established in order to assist our gravely sick and elderly dependent brothers.

45. For the sake of charity towards our own who have fallen 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

⁴ Cfr. CIC can. 665, § 1.

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 Mass⁵.

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.

46. 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 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.

⁵ IGLO 245.

CHAPTER V

OUR ORDER'S APOSTOLIC ROLE

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

48. 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.

49. 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;

¹ Cfr. CIC can. 680.

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.

50. 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.

51. 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 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.

52. 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 itself², the special character of

² CD 35, 1; PC 2 b.

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.

53. 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.

54. We should cultivate a theological and spiritual apostolate, paying special attention to the dissemination of the writings and doctrine of our saints, in a language best suited to our own times and making use of social media and digital technology:

a) so that 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;

c) offering quality materials in digital formats.

55. 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.

56. 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 do³.

57. a) So that the movements and undertakings by which the Holy Spirit perpetually renews the life of the Church, may have a sure basis in the doctrine of the saints of the Teresian Carmel, it must be presented in the most accessible and timely of ways.

b) Religious who have relationships with ecclesial moments must take care to maintain their own proper charismatic identity and to avoid any “appearance of divided loyalties, either on the level of the personal spiritual life of the religious or on the level of their mission”⁴.

58. 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.

59. 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 root⁵.

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 universal⁶.

c) Missionary efforts aimed at establishing the contemplative life are worthy of special mention. Therefore, our Order should strive, to

³ PIUS XII, *Neminem profecto*, February 11, 1950, Doc 904.

⁴ Cfr. PI 93. Cfr. VC 56, VFC 62, CONGREGATION FOR THE DOCTRINE OF THE FAITH, Letter *Iuvenescit Ecclesia*, May 15, 2016, 22c.

⁵ PAUL VI, Apostolic Exhortation *Evangelii nuntiandi*, December 8, 1975, 21 and 41.

⁶ AG 16.

establish our life where conditions exist for our charism to be adequately understood and suitably adapted to the culture of the place⁷.

60. It is earnestly recommended that several religious live habitually in every house or mission station to carry on a fraternal and, as far as possible, a common life, even in the planning and performance of the ministry.

61. 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.

62. 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.

63. The Secretary for Missionary Cooperation is to be appointed by the General Definitory. He will reside in the Generalate and will carry out his duties under the direction of the General Superior and Definitory. His duties are as follows:

a) To promote and animate the missions and missionary spirit in the Order.

b) To coordinate pastoral and social aid projects within the Order which require his attention.

c) To coordinate dialogue and collaboration between the Order and organizations that help the missions.

d) To administer, under the guidance of the Definitory, the economic funds of the central administration of the Order which are designated for the missions.

64. 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,

⁷ *Ib.* 18.

promote the missionary spirit and obtain personnel and material resources for our missions.

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

66. a) It pertains to the Provincial, after consultation with his council, to present a religious suited for the office of Pastor to the local Ordinary⁸.

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 Order⁹.

67. 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, before making any decision to accurately inform the General Definitory of all details concerning the matter and subsequently 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 Ordinary¹⁰.

d) It is not permitted that a single religious be sent to serve in a diocese alone, but only within a community of the Order.

68. It is 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.

⁸ ES I, 29, § 2.

⁹ Cfr. CIC can. 678, § 2; 681, § 1.

¹⁰ Cfr. *Instr. pro paroeciis O. N.*, A OCD 16-18 (1971-1973) 167.

PART II

THE MEMBERS OF THE ORDER

CHAPTER I

RECRUITMENT AND FORMATION

I. Recruiting and screening

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

70. 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 vocation¹;

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 vocations²;

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.

¹ Cfr. PC 24.

² Cfr. OT 2.

II. Formation

71. a) Besides what is prescribed by universal law and our own legislation regarding the superiors of houses, the superior of the formation community has the right and the obligation to see that each one, within the limits of his office, 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.

72. 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 is entrusted to all the religious of the house and they are to labor at it diligently and harmoniously under the direct guidance of the local superior and the one appointed as 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.

73. We give the title Master to the one who, for the entire period of their formation, is directly in charge of the care and work of formation of our brothers. Therefore, he is to be free of all offices and responsibilities which may impede the work of formation.

74. 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 confessor³.

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 Master.

c) Postulant, Novice and student Masters, and their assistants, should not hear the sacramental confessions of their young friars in formation, unless those, of their own accord, request it in particular cases.

³ CIC can. 630, § 3.

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 chastity⁴.

75. 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.

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

77. In addition to the requirements listed below, regarding the novitiate, special inquiries should be made as to whether or not the candidate has the requisite health and 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 opinions, with due regard for can. 220 of the Code of Canon Law. A special aptitude for the life of prayer combined with community and apostolic spirit, is required of candidates⁵.

⁴ Cfr. *Sacerdotalis Coelibatus*; CONGREGATION FOR CATHOLIC EDUCATION, *Orientamenti educativi per la formazione al celibato sacerdotale*, April 11, 1974.

⁵ Cfr. CIC can. 642.

III. Novices

- 78.** 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 necessary ⁶.
- 79.** 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.
- 80.** a) The duration of the postulancy is normally not less than one year.
- b) Before beginning their novitiate, postulants are to spend at least five full days on retreat.
- 81.** 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.
- 82.** The Provincial Chapter, taking into account regional conditions, can specify the type of habit to be worn by the novices.
- 83.** 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.
- 84.** 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

⁶ Cfr. *can* 645.

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.

85. a) The manner of life in the novitiate should harmonize 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 formation⁸.

86. 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.

87. 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 Order⁹.

⁷ Cfr. CIC can. 647.

⁸ Cfr. CIC can. 652, § 5.

⁹ Cfr. CIC can. 652.

Our novices are to be instructed with special care in the 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.

88. 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.

89. 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.

90. 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.

91. 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 it is a question of a fault that cannot be revealed to the formation community without damaging the reputation of the novice, let the superior with the Master and another religious 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.

92. 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.

93. 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

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

95. 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 another¹⁰.

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

97. The Provincial can permit temporary profession to be anticipated, but not beyond fifteen days¹¹.

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

99. It is also within the competency of the Provincial, after having listened to the formation community, to prolong the time of temporary profession, but only in such a way that the time of probation does not exceed nine continuous years¹².

100. A religious with perpetual vows, even solemn vows, who transfers from another institution to our Order may not be 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 probation¹³.

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.

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;

¹⁰ Cfr. CIC can. 656.

¹¹ Cfr. CIC can. 649, § 2.

¹² Cfr. CIC can. 657, § 2.

¹³ Cfr. CIC can. 684.

2) previous temporary profession for at least three years, with due regard for the prescription of can. 657, n.3¹⁴.

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 months¹⁵.

104. The consent mentioned in n. 123 of the Constitutions pertains to the community in which the candidate was conventual for the preceding six months.

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.

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 657¹⁶.

107. All documents of profession are to be signed by the superior who receives the vows, by the Master or the senior religious present at the same profession, and by the professed himself. The document is to be kept in the archives of the monastery. Moreover, in the case of solemn

¹⁴ Cfr. CIC can. 658.

¹⁵ Cfr. CIC can. 657, § 3.

¹⁶ Cfr. CIC can. 690, § 1.

profession, the Pastor of the place of Baptism of the professed is to be notified¹⁷.

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.

V. Friars who are called to the Priesthood

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.

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 studies¹⁸.

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.

¹⁷ Cfr. CIC can. 535, § 2.

¹⁸ Cfr. OT 13; CIC can. 234, § 2.

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.

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;

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.

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.

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.

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.

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.

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.

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

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 colleges¹⁹.

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 Parents²⁰.

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.

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

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 filial devotion and invincible trust in the Blessed Virgin Mary.

¹⁹ Cfr. CIC can. 249.

²⁰ Cfr. CIC can. 250-252; cfr. CONGREGATION FOR CATHOLIC EDUCATION, *Ratio fundamentalis institutionis sacerdotalis*, January 6, 1970, 70-85.

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.

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.

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.

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 rite²¹.

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 Council²².

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 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.

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

²¹ Cfr. PAUL VI, Apostolic Letter issued *Motu proprio Ministeria quedam*, August 15, 1972, AAS 64 (1972) 529-534.

²² Cfr. CIC can. 1032, § 2.

universities; the religious spirit and discipline are always to be safeguarded.

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 Order²³.

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.

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 the consent of the formation community²⁴.

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.

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.

²³ Cfr. CIC can. 279.

²⁴ Cfr. CIC can. 1019, § 1; 1032.

²⁵ Cfr. PAUL VI, Apostolic Letter issued Motu proprio *Sacrum Diaconatus ordinem*, June 18, 1967, AAS 59 (1967) 697-704; CONGREGATION FOR CATHOLIC EDUCATION, *Letter*, July 16, 1969.

CHAPTER II

MEMBERSHIP

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.

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.

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.

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.

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.

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.

Exclaustrated 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 voice¹.

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.

The indult to leave the Order, once legitimately granted and notice to that effect properly given to the religious, if not refused by him at the time of notification, entails by virtue of the law itself the dispensation from vows, as well as from all obligations deriving from profession².

¹ Cfr. CIC can. 686-687.

² Cfr. CIC can. 691-693.

CHAPTER III

CORRECTION

142. a) 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 Postulants, of Novices and 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 Postulants, Novices or Students should consult with the superior before taking action.

b) The Provincial Councilors will determine the practice to follow in cases of *delicta graviora*, taking into account the documents of the magisterium of the universal Church and of Episcopal Conferences of that place.

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.

144. Whoever violates the provisions of the Universal Law of the Church and the prescriptions of the proper law of our Order in matters concerning the administration of temporal goods (ordinary and extraordinary expenses, acquisitions, alienations, debt contracts, transactions by which the patrimonial condition of the juridic person can be worsened, etc.) must be punished according to the gravity of the offense, up to and including the deprivation of office, except in cases where the norms themselves establish another penalty.

145. a) 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.

b) If a dispute arises between our religious, the matter must be resolved using the provisions established in the Universal Law and our

Proper Law¹. Failure to present such disputes in the competent forum by rather referring them to civil courts without valid reason will be punished with the deprivation of active and passive voice and the prohibition to exercise any office for a duration established by the competent superior.

c) Whoever solicits votes for either himself or for others, either directly or indirectly, whether in the chapter and/or outside it, must be punished with both the loss of office as well as the loss of active and passive voice².

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.

147. a) Any superior who knowingly on two occasions, does what is reserved to his Chapter or Council without their consent is to be deprived of office³.

b) The superior who knowingly on two occasions carries out acts without the requisite approval of superior authority, as requested by the universal law and our law, is also to be deprived of office.

148. A superior who knowingly admits anyone to the novitiate or to profession in violation of the precepts of the law is to be deprived of office.

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

150. a) 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 vocation⁴.

¹ Cfr. CIC can. 1427, § 1 and 3.

² Cfr. CIC can. 626 and Constitutions 160.

³ Cfr. CIC can. 127, § 1 and Norms 228 and 240.

⁴ Cfr. CIC can. 665, § 2.

b) When the illegitimate absence lasts for twelve uninterrupted months, and the religious remains unavailable, the religious is, by this fact, dismissed from the Order. The Provincial with his Council must without delay, having collected all the evidence, issue the declaration of the fact so that the dismissal may be legally established. This declaration must be confirmed by the Holy See⁵.

⁵ Cfr. CIC can. 694, § 1 n. 3, §§ 2 e 3 (CV), and the Circular Letter on the “Motu proprio” of Pope FRANCIS *Communis vita*, September 8, 2019.

PART III

GOVERNMENT

CHAPTER I

THE ORGANIZATION OF THE ORDER

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.

152. a) 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. This also includes other circumscriptions of the Order.

b) In the transition from Province to Semi-Province and vice versa, there shall be continuity in the calculation of the triennia. This also applies to the possible re-election of the Provincial Superior and of the Local Superiors¹.

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.

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;

¹ Cfr. Constitutions 202 and Norms 235.

b) no delegate to the General Chapter shall be elected.

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.

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.

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

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.

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 Bishop².

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

161. New houses of the Order shall not be established nor retained, unless a sufficient number of religious, that is, never less than three solemnly professed, can be assigned such that our particular form of life can be duly carried out and our apostolic service adequately provided in a suitable manner, taking into account the needs of the Church and the appropriate expansion of the Order.

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

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.

² Cfr. CIC can. 609, § 1; 612; 616, § 1.

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.

164. The monastery of Mount Carmel, the Teresianum in Rome in its totality and the International Centre of Teresian–Johannine Studies in Avila shall not be incorporated into any province, but shall be under the immediate jurisdiction of the Definitory.

CHAPTER II

OFFICES

165. a) 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.

b) Notwithstanding nn. 174 and 200 of the Constitutions, religious who are over the age of seventy-five are not normally to be elected to the office of either Superior General or Provincial Superior, which does not imply the loss of passive voice.

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 Order and the Church².

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 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.

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.

169. Superiors are to recognize the due freedom of the religious concerning the sacrament of Penance and the direction of conscience,

¹ Cfr. CIC can. 596.

² Cfr. CIC can. 618.

³ Cfr. CIC can. 619.

⁴ Cfr. CIC can. 592, § 2.

without prejudice to the discipline of the Order. They should provide them with suitable confessors, to whom they may confess frequently⁵.

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.

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

172. In carrying out their pastoral visitations, Visitorators 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 Visitorator, to whom when lawfully questioned they are bound to 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.

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

- a) the office of Definitior with the office of Secretary General;
- b) the office of Provincial with any other office in the province, as well as the office of pastor or administrator.

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.

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,

⁵ Cfr. CIC can. 630.

⁶ Cfr. CIC can. 629.

⁷ Cfr. CIC can. 628, § 3.

and the postulation is made outside of the General Chapter, recourse to the Definitory suffices⁸.

176. Unless a grave cause advises to the contrary, care must be taken that the same religious does not continue in offices of governance for long periods of time without interruption. As far as possible, it must be avoided that a religious who has completed two consecutive terms as Local Superior is immediately elected as Superior of any other house⁹.

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.

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.

⁸ Cfr. CIC can. 180-183.

⁹ Cfr. CIC can. 624, § 2; CICLSAL, *New Wine in New Wineskins*, January 3, 2017, 46-47.

CHAPTER III

CENTRAL GOVERNMENT

I. The General Chapter

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 Chapter¹.

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.

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.

182. The General Chapter has the right, insofar as it is judged expedient, to establish a Council of Presiders and to define its function.

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

¹ Cfr. CIC can. 631, § 3.

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.

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.

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.

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.

186. The elections of the General and the Definitors will take place on days designated by the Presider after consultation with the Chapter.

187. Before preceding to the election of a new General, the Presider shall provide the Chapter with a report, approved by the Definitory,

² Cfr. CIC can. 166.

concerning the life of the Order and its economic status during the previous sexennium.

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.

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.

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.

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

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.

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.

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.

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

196. To be eligible for the office of Definitor, 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.

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 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;

³ Cfr. CIC can. 580.

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.

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

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.

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

201. Besides those mentioned in n.189 of the Constitutions, there are in the General Curia other officials deemed necessary by the Definitory for the efficient functioning of the Curia. Among these shall be appointed by the General with the deliberative vote of the Definitory:

- a) the Secretary of Missionary Cooperation;
- b) the Secretary for our nuns;
- c) the Secretary for the Secular Order;
- d) the General Postulator;
- e) the General Archivist.

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.

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.

204. Regarding the government of the Generalate, the Definitory will appoint some religious 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.

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 IV

PROVINCIAL GOVERNMENT

I. The Provincial Chapter

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.

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.

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.

209. What is said about the members of the General Chapter applies to the members of the Provincial Chapter, with appropriate adaptations.

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.

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.

212. In conducting business, the norms set forth in the Practical Instruction for the Provincial Chapter shall be observed.

213. With regard to the election of the Provincial, the consultation of the religious with active voice, as mentioned in n.197 of the Constitutions, is to be conducted during the three months preceding the beginning of the Chapter, according to the manner established by the preceding Provincial Chapter.

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.

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.

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.

216. a) In the Provincial Chapter, after having elected the Provincial and his Councilors and keeping in mind the future designation of Master of Postulants, 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.

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

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.

219. It is the responsibility of the Provincial, in accordance with universal law and the Constitutions of the Discalced Carmelite Nuns, to exercise vigilance over the monasteries entrusted to his care. Moreover, in a spirit of fraternal charity he should also be solicitous toward those monasteries which are entrusted to the particular vigilance of the diocesan Bishop¹.

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.

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.

¹ Cfr. CIC can. 614-615; *Cor orans* 75,2; 76, 78, 79 and 82.

d) The Provincial shall notify the General of the designation and appointment of such a Delegate Provincial.

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.

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.

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, including those in digital form, all other requirements having been fulfilled².

III. Provincial Council

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.

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;
- c) the Spiritual Masters of Postulants, 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;

² Cfr. CIC can. 832.

- i) the Zelator of the Missions;
- j) directors and administrators of periodicals.

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 Postulants, of Novices, and of Students and First Councilors of houses in accordance with the norms of 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.

227. The entire Provincial Council must be present for decisions involving designation for, removal from or privation of office.

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 or by means of digital or video communication³.

229. a) The Provincial, with the deliberative vote of the Council, will appoint a Secretary, who will accurately and faithfully record the acts of the Council.

³ Cfr. CIC can. 127, § 1.

b) There should be in each Province a Provincial Secretary, nominated by the Provincial and ratified with the deliberative vote of the Council. This office may coincide with that of the Secretary of the Provincial Council.

229 bis. Where it is deemed opportune, the Provincial with the consent of the Provincial Council, may appoint a Religious as superior of the Provincial Curia. This appointed Religious, under the authority of the Provincial, will care for the religious in the service of the Curia, in the manner of a local Superior.

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

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.

232. The Conferences will be governed by their own statutes, as approved by the Definitory.

233. The Conferences have the power, with the consent of the Definitory, to establish obligatory norms for inter-provincial houses and projects only.

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 V

THE GOVERNMENT OF EACH HOUSE

I. The local Superior and Council

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.

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.

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.

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 religious senior most by profession is to preside, unless in the latter case the superior has indicated otherwise.

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 will be only a First Councilor, while the Local Chapter shall fulfill the role of the Council, unless for special reasons the Provincial Council may decide otherwise.

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

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.

242. a) The Conventual Chapter is to elect a Secretary, whose duty it is to transcribe faithfully the acts of the Chapter, which must be signed by the superior and the Secretary.

b) The Conventual Chapter also elects the Chronicler who writes the chronicles of the community.

c) The Presider and the two Chapter members who sit next to him shall act as scrutators.

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.

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 law¹.

b) The superior should take care that none of the voters is absent when some matter of importance is to be proposed.

c) Chapter members, when summoned, are obliged to be present at the Chapter, unless they are legitimately impeded.

¹ Cfr. CIC can. 166.

CHAPTER VI

ECONOMIC ADMINISTRATION

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 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.

c) Superiors and Councils should consult Bursars in deciding questions which pertain to the administration of goods.

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.

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 them ¹.

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.

249. 1. It is mandatory to establish the “stable patrimony” of the Order, of the Provinces, of the Semiprovinces and of the individual houses legitimately erected in accordance with the guidelines of the Magisterium of the Church².

a) The stable patrimony consists of all immovable and movable property that by means of a specific assignment are destined to guarantee the economic security of the Order, the Provinces, the Semiprovinces and the individual houses legitimately erected³.

b) For the goods of the Order, this assignment is made by the Superior General with the consent of the Definitory.

c) For the goods of a Province or Semiprovince, as well as for the goods of a legitimately erected house, this assignment is made by the Provincial Chapter and confirmed by the Definitory.

d) For proper management of the assets assigned to the stable patrimony, it is necessary to draw up an accurate inventory of the immovable assets, respectively, of the Order, the Provinces, the Semiprovinces and the legitimately erected houses.

e) It is also useful to draw up and keep a list of immovable and movable assets that are significant for their history, art and preciousness.

f) It is necessary to ensure that the management of the assets assigned to the stable patrimony continues to be in line with the mission of the Order, so that it is not overloaded with assets and activities unrelated to the institutional ones.

¹ Cfr. CIC can. 1284.

² CICLSAL, *Guidelines for the Administration of the Assets in Institutes of Consecrated Life and Societies of Apostolic Life, Circular Letter*, August 2, 2014, n. 1.4; CICLSAL, *Economy at the service of the Charism and Mission*, January 6, 2018, nn. 38-40.

³ For a more detailed description of the assets that can be assigned to the stable patrimony, cf. CICLSAL, *Economy at the service*, n. 39 a-e.

g) The individual assets included in the stable patrimony must be subjected to periodic evaluation by the competent authority that made the legitimate assignment: for the stable patrimony of the Order, every twelve years; for that of the Province and the Semiprovince, every six years; for that of legitimately erected houses, every six years⁴.

2. 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 value⁵.

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 to the higher authority.

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 into⁶.

252. a) 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

⁴ Cfr. *Ib.*, n. 40.

⁵ Cfr. CIC can. 658, § 3.

⁶ Cfr CIC can. 639, § 1-4.

done, the Provincial Council shall issue appropriate norms for such matters.

b) Since it frequently occurs that religious must retain possession and civil administration of some temporal goods they receive for various reasons (such as salaries, pensions, insurance, etc.), it is necessary that each one draws up, before solemn profession, a civilly valid last will and testimony, which names the Order as sole beneficiary of their estate. This will be done as soon as possible by those religious who, for lack of legislation in this regard, did not do it before solemn profession.

I. General Administration

253. a) With the cooperation of the Provinces, the Definitory should be provided with sufficient economic resources to care adequately for the needs of the General Curia and the various institutions dependent upon it, and to promote suitable projects both for the common good and the expansion of the Order.

b) It is the responsibility of the Definitory, after having examined the economic situation of each region and with the opinion of the Provincial Council, to determine what portion of its income, or quota, a province should contribute annually towards the general expenses of the Order, observing due proportion and equity.

c) When Provinces or other Regions [circumscriptions] acquire extraordinary amounts from sales, inheritances or others sources, the General Definitory will decide, after listening to the Provincial Council and in consultation with the same, what percentage of the amount should be transferred to the Centre of the Order for its requirements and initiatives.

d) The Definitory should be kept informed of the economic situation of the Provinces, both through punctual and exact accounts (Cfr. Norms 260, a and c) and at Pastoral Visitations (N. 218).

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.

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.

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.

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

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.

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.

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

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.

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.

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.

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.

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.

266. a) No one should enter our employment without a civilly recognized employment contract.

b) Employees are to be paid in a just and honest manner, such that they are able to properly provide for themselves and their families⁷.

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.

⁷ Cfr. CIC can. 1286.

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

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 celebrated⁸.

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.

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.

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'.

273. Foundation Masses are to be recorded in a special book and the obligations should be faithfully fulfilled.

Foundation masses, even if made by word of mouth, are to be put into writing. Moreover, a copy of the terms of the foundation is to be securely

⁸ Cfr. CIC can. 945-958.

filed in the provincial archives and another copy is to be securely filed in the archives of the relevant community⁹.

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 visitation¹⁰.

The major superior, as the executor of pious wills, must exercise vigilance, even through visitations, that such wishes are fulfilled¹¹.

Money and moveable goods assigned to an endowment are immediately to be deposited in a safe place, to be approved by the major superior¹², who must demand that the goods held in trust be safeguarded in a secure manner¹³.

The reduction of Mass obligations, to be done only for a just and necessary reason, is reserved to the Apostolic See with due regard for the following prescriptions¹⁴, the major Superior can reduce Mass obligations because of diminished income, if it is expressly provided for in the articles of the foundation¹⁵.

The General can reduce the number of masses that should be celebrated in virtue of legacies or of other valid deeds in themselves (such as autonomous foundation masses):

a) when income diminishes and for as long as the reason for this reduction continues, in conformity with the level of the offering legitimately established in the diocese, provided that there is no one who is bound by the obligation of increasing the offering and can be successfully induced to do so¹⁶;

⁹ Cfr. CIC can. 1306.

¹⁰ Cfr. CIC can. 957 e 958, § 2.

¹¹ Cfr. CIC can. 1301, § 1-2.

¹² Cfr. CIC can. 1305.

¹³ Cfr. CIC can. 1302, §2.

¹⁴ Cfr. CIC can. 1308.

¹⁵ Cfr. CIC can. 1308, §2; cfr. Norms 272.

¹⁶ Cfr. CIC can. 1308, § 3.

b) he can equally reduce the obligations or legacies for Masses which bind ecclesiastical institutes, if the income proves insufficient to pursue successfully the proper goal of the respective institute¹⁷.

The General also enjoys the power of transferring for a suitable reason Mass obligations to days, churches or altars different from those determined in the foundation¹⁸.

For what refers to non-autonomous foundation masses confided to juridical persons of the Order, it is declared that the duration ‘for a long time’, as prescribed in can. 1303, §1.2 is to be considered a period of 50 years, unless the Episcopal Conference has established another period of time. Once the time-limit has expired for what was established, the goods from the non-autonomous foundations, confided to the Order, shall go to the respective juridical person, unless the Provincial Council or the Definitory decide that they be destined to cover the expenses of the Province or the Order.

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.

276. In obtaining and forwarding Mass offerings, all appearances of trafficking are to be avoided¹⁹.

¹⁷ Cfr. CIC can. 1308, §5.

¹⁸ Cfr. CIC can. 1309; regarding this point, see Norms 275.

¹⁹ Cfr. CIC can. 947.

EPILOGUE

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.

APPENDIX

Profession of Faith

(Cfr. AAS 81 [1989] 104)

I, N., with firm faith believe and profess each and everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day 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, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgment or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops

enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act..

Oath of fidelity on assuming an office to be exercised in the name of the Church

*(Formula to be used by members of the Christian faithful
mentioned in canon 833, nn. 5-8.*

*Variations in the fourth and fifth paragraphs of the formulary, for use by those
members of the Christian faithful indicated in can. 833, n. 8)*

I, N., in assuming the office of, promise that in my words and in my actions I shall always preserve communion with the Catholic Church.

With great care and fidelity I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

I shall foster the common discipline of the entire Church and I shall insist on the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also — with due regard for the character and purpose of my institute — faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

So help me God, and God's Holy Gospels on which I place my hand.

