

THE RULE  
CONSTITUTIONS  
ADDITIONAL CODE

**AUGUSTINIAN RECOLLECTS**

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CONSTITUTIONS  
ADDITIONAL CODE**



**Rome 2012**

This English translation is the authorized and faithful version of the official Spanish text approved by the Sacred Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

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CONGREGAZIONE  
PER GLI ISTITUTI  
DI VITA CONSACRATA E LE SOCIETÀ  
DI VITA APOSTOLICA  
Prot. N. A 68-1/2004

DECREE

The Order of Augustinian Recollects, whose generalate is located in Rome, in its 54<sup>th</sup> General Chapter, has authorized, the adapted and revised texts of the *Constitutions*, already confirmed by the Apostolic See on 13<sup>th</sup> November, 1982 (Prot. A. 68-1/81). The superior general has presented to this Dicastery the new text, requesting its approval.

Having thoroughly studied the document, into which several modifications have been introduced, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, by this present Decree approves this new text of the *Constitutions*.

This Dicastery expresses its best wishes that the Order may continue to grow in conformity with its charism and and reaffirming its Augustinian Recollect identity.

Notwithstanding anything to the contrary.

Vatican, 31<sup>st</sup> May, 2011  
Feast of the Visitation of the Blessed Virgin Mary.

✠ João Braz de Aviz  
Prefect

✠ Joseph W. Tobin, C.Ss.R.  
Archbishop Secretary

ORDO AUGUSTINIANORUM RECOLLECTORUM  
GENERALATUS  
Prot.1-3/11.4

DECREE  
PROMULGATION OF THE OFFICIAL TEXT OF THE CONSTITUTIONS

*May the Lord grant that you observe all these precepts with love, as lovers of spiritual beauty ..., not as slaves under the law, but as free men under grace. (Rule 8, 1)*

Beloved brothers:

On May 31<sup>st</sup> of this year, the feast of the Visitation of the Blessed Virgin Mary, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life approved the text of our *Constitutions*, revised and adapted by the General Chapter of 2010.

The approval of this constitutional text is the culmination of a process of revision and updating that began in the General Chapter of 2004. All the religious, secretariats, and institutes of the Order were invited to participate by contributing their suggestions. Several commissions were appointed to promote the study and drafting of the constitutional text, materials were prepared for retreats, and workshops and retreats on the *Constitutions* were organized. The General Chapter of 2010 was provided with a working document that facilitated its task of updating and adapting the *Constitutions* and the *Additional Code*.

The *Constitutions* had already been renewed according to the spirit of the Second Vatican Council and the charism of the Order in the General Chapter of 1974. The General Chapter of 1980 ratified the texts of the *Constitutions* and of the *Additional Code* without significant modifications. Two years later, in 1982, the Congregation of Religious and Secular Institutes (Prot. N.A.68-1/81) definitively approved the new *Constitutions*, and that same year the Prior General promulgated the official texts of the *Constitutions* and of the *Additional Code*. A new edition was published in 1987, incorporating some significant changes made by the General Chapter of 1986. This edition, with slight modifications, has remained in force until the present.

Our *Constitutions*, approved by the Church, are a renewed expression of the Augustinian Recollect charism. From the life and communion of the Father, the Son, and the Holy Spirit emerge the life and mission of the Church and of the Order.<sup>1</sup> The charism of Saint Augustine, lived anew in the origins of the Recollection and moulded into shape in the *Forma de Vivir*, is transmitted to others as an experience of the Spirit to be constantly lived, protected, deepened, and developed by those who desire to

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<sup>1</sup> Cf. *Vita Consecrata*, 36.

follow Christ radically and continue his ecclesial mission.<sup>2</sup> The contemplative, communitarian, and apostolic character of the Order, expressed in the *Constitutions*, is our way to union with Christ, which permits us to grow in holiness and to offer to the Church the ever new vitality that we receive from the Spirit.

The new constitutional text, enriched with references to Holy Scripture, to Saint Augustine, to the *Forma de Vivir*, and to the Magisterium of the Church, is offered to us as “an ever surging and unquenchable fountain of enlightening inspiration for our spiritual and community life”<sup>3</sup> and for our mission. It must therefore be the basic textbook for our initial and continuous formation. We can refer to it for ways to discern the will of the Lord in the face of the numerous problems and pressures that at times seem to compromise our consecrated life, and also to bring to fruition new projects of evangelization, seeking at every moment the communion of the Order and the Church and service to all our brothers.<sup>4</sup>

The *Additional Code* is printed within the *Constitutions* themselves in italic type, with one consecutive enumeration. Both the *Constitutions* and the *Additional Code* have the same force of law for everyone, even though they are different juridical texts.

Finally, in virtue of this letter and by the authority of my office, and with the consent of the General Council, we hereby promulgate the official text of the *Constitutions* and of the *Additional Code* in English, revised and brought up to date by the 54<sup>th</sup> General Chapter, and with the modifications inserted at the request of the Holy See, and we order that they become effective immediately throughout the Order.

*Issued in Rome, August 28<sup>th</sup>, 2011, the solemnity of our Father Saint Augustine.*

Fr. Miguel Miró Miró  
Prior General

Fr. Sergio Camarena Lara  
Secretary General

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<sup>2</sup> Cf. *Constitutions* n° 2.

<sup>3</sup> FR. JAVIER RUIZ, Prot. n. 1-6/79 (82).

<sup>4</sup> Cf. *Vita Consecrata*, 73.

## ABBREVIATIONS OF DOCUMENTS

- AA* *Apostolicam actuositatem*: Vatican II. Decree on the Apostolate of the Laity.
- AAS* *Acta Apostolicae Sedis*.
- AG* *Ad gentes*: Vatican II. Decree on the Missionary Activity of the Church (7, 12, 1965).
- AO* *Acta Ordinis*.
- Bull.* *Bullarium O.A.R.*
- C* *Canon*.
- CD* *Christus Dominus*: Vatican II. Decree concerning the Pastoral Office of Bishops in the Church (28, 10, 1965).
- CEC* *Catechism of the Catholic Church*: Pope John Paul II (11, 10, 1992).
- CLER* *Clericalia instituta*: Decree of the Congregation for Religious Institutes (27, 11, 1969).
- Const. 1637* *Constitutions of the Discalced Friars of the Order of Saint Augustine (1637)*.
- CP* *Communio et progressio*: Pastoral Instructions on the Means of Social Communication (18, 5, 1971).
- CPMS* *Consecrated Persons and their Mission in Schools*. Congregation for Catholic Education (28, 10, 2002).
- CSTTM* *The Catholic School on the Threshold of the Third Millennium*: Congregation for Catholic Education: (28, 12, 1997).
- CT* *Catechesi tradendae*: Apostolic Exhortation of Pope John Paul II on Catechesis in our Time (16, 10, 1979).
- CV* *Caritas in veritate*: Encyclical Letter of Pope Benedict XVI (29, 6, 2009).
- DFRI* *Directives on Formation in Religious Institutes*. Congregation for Institutes of Consecrated life (2, 2, 1990).
- EE* *Essential Elements in the Church's Teaching on Religious Life*: Congregation for Religious Institutes (31, 5, 1983).
- EN* *Evangelii nuntiandi*: Apostolic Exhortation of Pope Paul VI (8, 12, 1975).
- ES* *Ecclesiae sanctae: Motu proprio of Pope Paul VI*. Implementing CD, PO, PC and AG (6, 8, 1966).
- ET* *Evangelica testificatio*: Apostolic Exhortation of Pope Paul VI on the Renewal of Religious Life according to the Teaching of the Second Vatican Council (29, 6, 1971).

- ETCS Educating together in the Catholic School:* Congregation for Catholic Education (8, 9, 2007).
- FC Familiaris consortio:* Apostolic Exhortation of Pope John Paul II (22, 11, 1981).
- FLC Fraternal Life in Community:* Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (2, 2, 1994).
- FV Forma de Vivir de los frailes Agustinos Descalzos, ordenada por el provincial y definidores de la provincial de Castilla* (cf. Appendix).
- GE Gravissimum educationis:* Vatican II. Declaration on Christian Education (28, 10, 1965).
- GILH General Instruction of the Liturgy of the Hours.* Congregation for the Divine Worship (2, 2, 1971).
- GS Gadium et spes:* Vatican II. Pastoral Constitution on the Church in the Modern World (7, 12, 1965).
- HGRD Historia General de los Religiosos Descalzos del Orden del Gran Padre San Agustín, I.*
- HV Humanae vitae:* Encyclical Letter of Pope Paul VI (25, 7, 1968).
- IICF Inter-Institute Collaboration for Formation:* Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (8, 12, 1998).
- IM Inter mirifica:* Vatican II. Decree on the Media of Social Communications (4, 12, 1963).
- LG Lumen gentium:* Vatican II. Dogmatic Constitution on the Church (21, 11, 1964).
- MC Marialis cultus:* Apostolic Exhortation of Pope Paul VI for the Right Ordering and Development of Devotion to the Blessed Virgin Mary (2, 2, 1974).
- MM Mater et Magistra:* Encyclical Letter of Pope John XXIII (15, 5, 1961).
- MR Mutuae relationis:* Congregation for the Religious and Congregation for the Bishops (14, 5, 1978).
- MSL De musica in sacra liturgia:* Sacred Congregation for Rites (3, 3, 1967).
- NVE New Vocations for a New Europe:* Final Document of the Congress on Vocation to the Priesthood and to Consecrated Life in Europe (10, 5, 1997).
- OT Optatam totius:* Vatican II. Decree on Priestly Training (28, 10, 1965).
- PAENIT Paenitemini:* Apostolic Constitution on Fast and Abstinence of Pope Paul VI (17, 2, 1966).
- PC Perfectae caritatis:* Vatican II. Decree on the Adaptation and Renewal of Religious Life (28, 10, 1965).
- PO Presbyterorum ordinis:* Vatican II. Decree on the Ministry and Life of Priests (7, 12, 1965).
- PP Populorum progressio:* Encyclical Letter of Pope Paul VI (26, 3, 1967).
- RC Renovacionis causam:* Instruction on the Renewal of Religious Formation (6, 1, 1969).
- RD Redemptionis donum:* Apostolic Exhortation of Pope John Paul II (25, 3, 1984).
- RFIS Ratio fundamentalis institutionis sacerdotalis:* Congregation for Catholic

- Education (6, 1, 1970).
- RM Redemptoris missio*: Encyclical Letter of Pope John Paul II (7, 12, 1990).
- RT Relationes in territoriis*. Congregation for the Evangelization of Peoples (24, 2, 1969).
- SAC Starting afresh from Christ*: Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. (19, 5, 2002).
- SAO The Service of Authority and Obedience*: Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (11, 5, 2008).
- SC Sacrosanctum concilium*: Vatican II. Constitution on the Sacred Liturgy (4, 12, 1963).
- SCa Sacramentum caritatis*: Apostolic Exhortation of Pope Benedict XVI (22, 2, 2007).
- SCael. Sacerdotalis caelibatus*: Encyclical of Pope Paul VI on the Celibacy of the Priest (24, 6, 1967).
- SRS Sollicitudo rei socialis*: Encyclical Letter of Pope John Paul II (30, 12, 1987).
- SS Sedes sapientiae*: Apostolic Constitution on Religious, Priestly and Apostolic Instruction of Religious (31, 5, 1956).
- SSC Scrutinies regarding the Suitability of Candidates for Orders*: Congregation for Divine Worship and the Discipline of the Sacraments (10, 11, 1997).
- UR Unitatis redintegratio*: Vatican II. Decree on Ecumenism (21, 11, 1964).
- VC Vita consecrata*: Apostolic Exhortation of Pope John Paul II (25, 3, 1996).

## ABBREVIATIONS OF WORKS OF SAINT AUGUSTINE

<i>C. acad.</i>	<i>Contra academicos</i>
<i>C. litt. Pet.</i>	<i>Contra litteras Petiliani</i>
<i>C. serm. arian.</i>	<i>Contra sermonem arianorum</i>
<i>Conf.</i>	<i>Confessiones</i>
<i>De b. vid.</i>	<i>De bono viduitatis</i>
<i>De cat. rud.</i>	<i>De catechizandis rudibus</i>
<i>De civ. Dei</i>	<i>De civitate Dei</i>
<i>De corr. et grat.</i>	<i>De correptione et gratia</i>
<i>De discipl. christ.</i>	<i>De disciplina christiana</i>
<i>De div. quæst. 83</i>	<i>De diversis quæstionibus 83</i>
<i>De div. quæst. ad Simpl.</i>	<i>De diversis quæstionibus ad Simplicianum</i>
<i>De doct. christ.</i>	<i>De doctrina christiana</i>
<i>De dono pers.</i>	<i>De dono perseverantiae</i>
<i>De Gen. ad litt.</i>	<i>De Genesi ad litteram</i>
<i>De gr. et lib. arb.</i>	<i>De gratia et libero arbitrio</i>
<i>De lib. arb.</i>	<i>De libero arbitrio</i>
<i>De mag.</i>	<i>De magistro</i>
<i>De moribus</i>	<i>De moribus Ecclesiæ Catholicæ</i>
<i>De op. monach.</i>	<i>De opere monachorum</i>
<i>De ord.</i>	<i>De ordine</i>
<i>De pat.</i>	<i>De patientia</i>
<i>De perf. iust. hom.</i>	<i>De perfectione iustitiæ hominis</i>
<i>De quant. an.</i>	<i>De quantitate animæ</i>
<i>De s. Dni. in monte</i>	<i>De sermone Domini in monte</i>
<i>De sancta virg.</i>	<i>De sancta virginitate</i>
<i>De Trin.</i>	<i>De Trinitate</i>
<i>De ut. cred.</i>	<i>De utilitate credendi</i>
<i>De vera rel.</i>	<i>De vera religione</i>
<i>En. in ps.</i>	<i>Enarratio in psalmum</i>
<i>Ench.</i>	<i>Enchiridion</i>
<i>Ep.</i>	<i>Epistula</i>
<i>Ep. ad Gal. exp.</i>	<i>Epistolæ ad Galatas expositio</i>
<i>In Io. ev.</i>	<i>In Ioannis evangelium</i>
<i>In ep. Io.</i>	<i>In Ioannis epistulam ad Parthos</i>
<i>Quaest. evang.</i>	<i>Quaestiones evangeliorum</i>
<i>S.</i>	<i>Sermo</i>
<i>Sol.</i>	<i>Soliloquiorum libri</i>
<i>Vita</i>	<i>Vita sancti A. Augustini of Saint Possidius</i>

THE RULE  
OF OUR FATHER SAINT AUGUSTINE

## THE RULE OF OUR FATHER OF ST. AUGUSTINE

Before all else, beloved brothers, let us love God and then our neighbor, because these are the principal commandments given to us. (Mt. 22, 36-40)

### CHAPTER 1

#### The Basis and End of Common Life

- 1 These are the precepts which we order you who live in the monastery to observe.
- 2 The main purpose for which you have come together (cf. *Jn.* 11, 52) is to live harmoniously in the house (cf. *Ps.* 67, 7) and to have one soul and one heart (cf. *Acts* 4, 32) intent upon God.
- 3 And you should not call anything your own, but let everything be yours in common. Food and clothing should be distributed to each of you by your superior, not equally to all, for all do not enjoy equal health, but rather according to each one's need. For thus you read in the *Acts of the Apostles*, that "they had all things in common and distribution was made to each one according to each one's need." (*Acts* 4, 32.35)
- 4 Those who possessed something in the world at the time they entered the monastery should hand it over willingly so that it becomes common property.
- 5 Those who owned nothing in the world should not seek to have in the monastery those things that they could not have had outside. Nevertheless, they are to be given all that their health requires even if, during their time in the world, poverty made it impossible for them to find the necessities of life. However, they should not consider themselves fortunate for having found the kind of food and clothing which they were unable to find in the world.
- 6 And let them not hold their heads high because they associate with people whom they would not dare to approach in the world, but rather let them lift up their hearts and not seek after what is vain and earthly. (cf. *Col.* 3,1-2) Otherwise, monasteries would become profitable to the rich and not to the poor, if there the rich become humble and the poor are puffed up.
- 7 On the other hand, those who seemed important in the world (*Gal.* 2, 2) should not look down upon their brothers who have come into this holy brotherhood from the condition of poverty. They should try to glory in the fellowship of their less privileged brothers rather than in the rank of their own wealthy parents. They should neither be conceited if they have contributed a part of their wealth to the common life, nor take more pride in sharing their riches with the monastery than if they were enjoying them in the world. For every other vice prompts people to do evil deeds, whereas pride lurks even in good works in order to destroy them. What advantage is it to scatter one's

wealth abroad by giving to the poor, (cf. *Ps.* 111, 9; *Lk.* 18, 22; *1Cor.* 13,3) even to become poor oneself, if the mind in its misery becomes prouder in despising riches than it was in possessing them?

**8** Let all of you then live united in mind and heart, (*Acts* 4: 32) and mutually honor God in yourselves, (cf. *Rom.* 15, 6) whose temples you have become. (cf. *1Cor.* 3, 16-17; *2Cor.* 6, 16)

## CHAPTER TWO

### Prayer

**1** Dedicate yourselves to prayer (*Col.* 4: 2) at the appointed hours and times.

**2** In the oratory no one should do anything other than that for which it was intended and from which it also takes its name. Consequently, if there are some who might wish to pray there during their free time, even outside the hours appointed, they should not be hindered by those who think of doing something else there.

**3** When you pray to God in psalms and hymns, meditate in your heart the words that come from your lips.

**4** And do not sing except what is meant to be sung; that which has not been written for singing should not be sung.

## CHAPTER THREE

### Frugality and Mortification

**1** Subdue your flesh by fasting and abstinence as far as your health allows. When anyone is unable to remain fasting until the mid-afternoon meal, he should nevertheless not have any food outside of the noon meal unless he is ill.

**2** From the time you sit down at table until you rise, listen without interruption or discussion to what is usually read for you; not only should your mouths partake of food, but your ears also should hunger for the Word of God. (cf. *Am.* 8, 11)

**3** If special treatment in the way of diet is given to those who are not strong as a result of their former way of life, others who are stronger because they have had a different manner of life must not be aggrieved or think it unfair. Nor should they think the former happier in getting something that they themselves do not get. Rather they should be thankful for their own good health, which the others do not possess.

**4** And if those who have entered the monastery from a more comfortable manner of life should be given any food, clothing, bedding or covering that is not given to others who are stronger and so more fortunate, these latter, not receiving them, should consider how

far the former have come down from their previous way of life in the world even though they cannot live so frugally as those of a more vigorous constitution. Nor should that which a few receive beyond the ordinary be desired by the rest, for it is not given them as an honor; it is only a tolerance. Otherwise a destable disorder would arise in the monastery, if the rich mortify themselves as far as they are able, while the poor are converted into fastidious weaklings.

**5** As the sick must eat less in order not to aggravate their illness, so, once cured, they are to receive all care during convalescence in order to return quickly to good health, even if they came from extreme poverty in the world. In fact, recent illness has made necessary for them what a former way of life has made necessary for the rich. But, once restored to health, let them return to that happy norm of life which is the more fitting to the servants of God according as they need fewer things. For, being well, pleasure must not be allowed to detain them on that threshold where, being sick, necessity put them. Let them believe themselves richer who are better able to bear frugality; for it is better to need little than to have much.

## CHAPTER FOUR

### The Custody of Chastity and Fraternal Correction

**1** Do not call attention to yourselves by your manners nor try to please by the way you dress, but rather by your conduct.

**2** Whenever you leave the house, go together, when you arrive at your destination, remain together.

**3** In walking, in standing and in all your external comportment, let there be nothing that might give offense to anyone who sees you; let all be in conformity with the consecration of your life.

**4** Even if your gaze chances to fall on a woman, you should not stare at her. It is not forbidden you to see women when you leave the house; it is wrong, however, to desire women or to want to be desired by them. (cf. *Mt.* 5, 28) It is not only by touch and the heart's movement that desire is provoked, or that we are provoked to desire them, but also by the eyes. Do not say that your soul is pure if your eyes are not pure because an impure gaze betrays an impure heart. For even though nothing be said, when hearts proclaim their impurity by mutual glance and, giving free reign to fleshly desire, they take pleasure in their passion for each other, then chastity flees from their behavior even though their bodies remain free from any impure violation.

**5** At the same time, he who fixes his gaze on a woman and takes pleasure in being seen by her ought not to suppose that he is seen by no one when he does so; he is always seen, and by persons who he does not think have seen him. But even supposing that it all remains hidden and is seen by no human eye, what will he do about Him who observes all from above and from Whom nothing can be hidden? (cf. *Prov.* 24, 12) Or are we to think that He does not see because His patience is as great as His wisdom? Let every religious, therefore, refrain from desiring sinfully to please a woman, by cherishing the fear of displeasing God. (cf. *Prov.* 24, 18) Let him check the desire of

looking sinfully on a woman by remembering that God sees all things. To this end, fear of God is recommended to us where it is written: “Abominable before God is he who fixes his gaze.” (*Prov. 27, 20, sec. LXX*)

**6** Therefore, when you are in church or in any other place where women are present, mutually safeguard your purity; for in this way God, who dwells within you, (cf. *1Cor. 3, 16-17; 2Cor. 6, 16*) will protect you by your mutual vigilance.

**7** And if you should notice in any of you such indiscreet looks as I have spoken of, you should warn him at once (cf. *Mt. 18, 15*) so that what has begun may go no further but be immediately corrected.

**8** However, if after this warning or at any other time, you observe him doing the same thing (cf. *Mt. 18, 16ff.*) whoever happens to discover this should report him as if he were a wounded person in need of healing. First, however, it should be pointed out to a second or a third person, so that he can be proved wrong by the mouth of two or three witnesses and can be restrained with whatever firmness seems suitable. (cf. *Mt. 18, 16*) Do not think that you are being spiteful when you draw attention to this; rather you would no longer be innocent yourselves by silence you let your brothers be lost when by reporting the matter you could have corrected them. If your brother had a wound in his body which he wished to keep secret for fear of medical treatment, would it not be cruel to keep silence and compassionate to make it known? How much greater, then, is your obligation to manifest his spiritual ailment lest he should become more corrupt at heart!

**9** But before pointing it out to others by whom he could be proved to be wrong, if he denies it, you should report him to the superior if after a warning he has still neglected to reform. This is in the hope that he may be corrected more privately without anyone else needing to know about it. But if he denies it, then without his knowledge other witnesses must be brought in; from there on he will not be accused by one witness alone, but will be shown to be culpable by two or three. (cf. *Mt. 18, 16; 1Tim. 5, 19*) When convicted he must accept such correction as will help him to amend according to the judgment of the superior or of the priest whose authority embraces such matters. If he refuses to submit to punishment and yet does not withdraw of his own accord, he must be expelled from your society. Nor is this done in a spirit of cruelty but of mercy, lest perchance his poisonous example occasion the loss of many.

**10** And what I have said about not staring unbecomingly should be applied carefully and faithfully to the discovery, warning, reporting, proving and punishing in the field of other sins also, with love for the person and hatred for the sin.

**11** However, should one have advanced so far in evil as to have received letters or small gifts from a woman, if he freely confesses it he must be pardoned and prayed for. But if he should be found out and proved guilty, he should be corrected more strictly according to the judgment of the priest or superior.

## CHAPTER FIVE

### The Use of Necessary Things: Their Care

**1** Keep your clothes in one place under the care of one or two persons, or as many as may be needed to air them out and prevent damage from moths. Just as you are fed from a single storeroom, so you should be clothed from a single wardrobe. As far as possible, you yourselves ought not be the ones who decide what clothing is to be worn according to the season of the year, nor if one is to receive his own clothing again or something already used by another, so long as no one is denied what he needs. (*Acts 4, 35*) But if quarrels and murmurings arise among you on this account, and someone complains that he has received something that is not as good as what he had before, and he considers that it is beneath his dignity to wear what another brother had worn, then judge for yourselves how deficient you are in holy and interior adornment of the heart, (cf. *Titus 2, 3*) arguing as you do about clothes for the body. But even if concession is made to your weakness and you receive the same clothing you put away, what you put aside must still be kept in the common wardrobe and in the care of those appointed.

**2** So then, let no one work at anything for himself. All your work should be for the good of the community with greater zeal and more concentrated effort than if each one were to do his work for himself. Because charity, of which it is written that it does not seek its own (*1Cor. 13, 5*), is understood thus: it prefers the things of the community to its own, and not its own to what is held in common. As a result, you can measure your advance in perfection by the greater care you render to things held in common than to your own; so that in all things of which transitory necessity makes use, let charity, which abides for ever, shine forth. (cf. *1Cor. 13, 13*)

**3** From which it follows that, if anyone brings to his sons or relatives who are in the monastery an article of clothing or anything else that is considered necessary, it must not be received secretly, but must be brought to the superior so that, becoming common property, it may be given to whoever needs it. (cf. *Acts 4, 35*)

**4** Your clothes are to be washed at the discretion of the superior, either by yourselves or by people employed for that purpose, so that excessive solicitude for clean clothing may not cause interior uncleanness of the soul.

**5** Nor ought the bath be denied to anyone, when called for by sickness. Let it be done without complaining on the advice of the doctor, in such wise that, even though the sick person be reluctant, he must do, at the command of the superior, what has to be done for his health's sake. On the other hand, if he wants it and it is perhaps not expedient, he should not yield to his craving; for sometimes, even though a thing be harmful, it is believed good because it is pleasant.

**6** Lastly, whenever a servant of God has a hidden pain and reports it, he is to be believed without hesitation. But if there be no certainty that what he wants will cure his pain, a doctor should be consulted.

**7** Do not go to the public baths or to any other place that necessity might dictate except in two or threes. A brother who has to go out should not choose his own companions, but should go with whichever the superior orders.

**8** The care of the sick, whether during their convalescence or when suffering from any weakness, even if there is no fever, should be entrusted to some particular brother, so

that he may obtain from the dispensary what he sees each one needs.

**9** Those who have charge of the storeroom, or the clothes, or the library must serve their brothers without grumbling. (*1Pet.* 4, 9)

**10** Books are to be requested at a definite time each day, and those who ask for them outside the time should not be given them.

**11** Those who have charge of clothes and shoes should give them without delay to those who have need of them.

## CHAPTER SIX

### A Prompt Request for Pardon and Offenses Generously Forgotten

**1** Do not have quarrels, or at least bring them to an end as quickly as possible, lest anger develop into hatred -a straw into a beam-(cf. *Mt.* 7, 3-5) and turn the soul into a murderer. For thus you read: “Anyone who hates his brother is a murderer.” (*1Jn* 3, 15)

**2** Whoever has harmed another by abuse or evil speaking, or by a serious charge, must seek to remedy the damage he has done as soon as possible; and the one offended must pardon him without hesitation. But if they have offended one another, they should forgive each other’s offense, remembering the prayer which, because you repeat it so often, ought to be said with all the more sincerity. The brother who is often prone to anger but prompt to ask pardon of one whom he admits having offended, is better than another who, though slow to anger, is slow also to ask forgiveness. He who is never willing to ask pardon or who does not make the request with sincerity is in the monastery to no purpose even if he is not dismissed. Be sparing, then, in the use of harsh words; but if they have escaped your lips, do not hesitate to apply the balm of healing with those same lips that have inflicted the wounds.

**3** When, however, requirements of discipline oblige you to speak forcibly in correcting your subjects, even if you feel your criticism has been too severe, you are not bound to ask pardon of them, lest the manifestation of excessive humility in their regard should undermine the authority requisite for their government. Instead, you must ask pardon from the Lord of all, who knows the depth of your affection for those whom you may have corrected with unwarranted severity. Your love for one another must be spiritual, not carnal.

## CHAPTER SEVEN

### The Manner of Ruling and Governing

**1** Obey your superior as a father, (cf. *Heb.* 13, 17) with respect for his office, so that you do not offend God in him. (cf. *Lk.* 10, 16) Be especially obedient to the priest who has responsibility for all of you.

**2** It is chiefly the responsibility of the superior to see that all these precepts are observed. If anything is not complied with, he should not let it lapse through negligence, but should take care that the matter be amended and corrected. He must refer to the priest who has greater authority over you anything that exceeds his own competence and power.

**3** Your superior should not regard himself fortunate in exercising authority over you, but rather in serving you with charity. (cf. *Lk.* 25-26; *Mt.* 20, 25-26; *Gal.* 5, 13) Before you he is to take precedence with honor, but before God he is to prostrate himself at your feet in fear. (cf. *Sir.* 3, 20) Before all he must show himself as a model of good works. (cf. *Titus* 2, 7) He should restrain the restless, support the wavering, comfort the weak, be patient towards all. (*1Thess.* 5, 14) He should cheerfully embrace regular discipline and know how to inspire respect. And, although both are necessary, he should strive to be loved by you rather than feared, remembering always that he will have to render an account to God for every one of you. (cf. *Heb.* 13, 17)

**4** For this reason, obey him promptly out of consideration not for yourselves only, (cf. *Sir.* 30, 24) but for him also; for the higher his position of authority among you, the greater must his danger be.

## CHAPTER EIGHT

### Observance of the Rule

**1** May the Lord grant that you observe all these precepts with love, as lovers of spiritual beauty (cf. *Sir.* 44,6) exuding the fragrance of Christ (cf. *2Cor.* 2, 15) in the goodness of your lives, (cf. *1Pet.* 3, 16) not as slaves under the law, but as free men under grace.

**2** And so that you may *see* yourselves in this little book as in a mirror, and not neglect anything through forgetfulness, (cf. *Jas.* 1: 23-25) let it be read once each week. And if you find that you have complied with the things that are written, give thanks to the Lord, the giver of all good things. But when any one of you finds himself wanting in some point of observance, let him be sorry for the past and be on his guard for the future, praying that his offenses be forgiven and that he may not fall into temptation.



CONSTITUTIONS  
AND ADDITIONAL CODE

## CHAPTER 1

### THE ORDER OF AUGUSTINIAN RECOLLECTS

#### ARTICLE 1

##### THE ORIGIN AND PURPOSE OF THE ORDER

1. The Holy Spirit provides for the Church and governs it with diverse hierarchical and charismatic gifts, rejuvenates it with the vigour of the Gospel, renews it without ceasing, and leads it to complete union with the Bridegroom.<sup>5</sup>

To this charismatic influence of the Spirit is attributed the birth of the religious families that, as visible signs of the selfsame Spirit, rise up in the history of salvation. Indeed, the dynamic principle which brings to birth and then preserves these religious families is the appeal of God, the voice of the Holy Spirit, whose call was heeded by those brothers wishing to follow the common life.<sup>6</sup> The Spirit descended from Christ, the Head, like ointment flowing down, and out of the Church brought the monasteries into being.<sup>7</sup> The consecrated life thus “belongs indisputably to the life and holiness of the Church.”<sup>8</sup>

2. The original charism of the founders is transmitted to others as an experience of the Spirit to be lived, protected, deepened, and developed by those who, under the influence of this Spirit, are called to be participants in the inspiration of the founders and to carry on their ecclesial mission.

3. Among the various religious families, we find the Order of Augustinian Recollects.

In the XVI century, a number of religious of the Augustinian Province of Castille, moved by a special collective charism, expressed their desire to live with renewed fervour, and according to new norms, the type of consecrated life which St Augustine established in the Church, made illustrious by his doctrine and example, and set down in his *Rule*. Something similar happened at the beginning of the XVII century, in the Augustinian Province of Colombia.

4. The capitular fathers of the Chapter of Toledo (1588), aware of this divine inspiration and unwilling to oppose the work of the Holy Spirit,<sup>9</sup> decided that some

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<sup>5</sup> Cf. *LG* 4.

<sup>6</sup> Cf. *En. in ps.* 132, 2 *PL* 37, 1729.

<sup>7</sup> Cf. *Ibid.* 132, 9 *PL* 37, 1734.

<sup>8</sup> *LG* 44d.

<sup>9</sup> Cf. Acts 7, 51.

houses should be designated or established for the observance of this new way of life, according to regulations which the *definitorium* of the province<sup>10</sup> would prescribe for the government of “this reformation that the mercy of the Lord has awakened in some of us by the sending of His Spirit.”<sup>11</sup> These regulations or *Forma de Vivir* were also accepted by the Recollection in Colombia.

5. The Church ratified the authenticity of the charism by its approval of the regulations, or *Forma de Vivir*, and of the *Constitutions*, and ultimately by numbering the Congregation of Augustinian Recollects among the religious orders.<sup>12</sup>

6. The purpose<sup>13</sup> of the Order of Augustinian Recollects is that which is proper to an order or religious family brought into being in response to the inspiration of the Holy Spirit and approved by the authority of the Church: its members, living in community as brothers, desire to follow<sup>14</sup> and to imitate Christ, poor, obedient, and chaste, as He himself proposed in the Gospel for the observance of his disciples;<sup>15</sup> they search for the truth and are at the service of the Church; they endeavour to achieve perfect charity according to the charism of St. Augustine and in the spirit of our early legislation, most especially our *Forma de Vivir*.

The Augustinian charism is summed up in the love of God without condition, which unites hearts and souls in the common life of brotherhood, and is diffused towards all human beings to win them over and unite them in Christ within his Church.

The spirit of the original legislation is expressed in the 5<sup>th</sup> definition of the Chapter of Toledo: “Since there are—or may be in the future—some brothers among us so desirous of monastic perfection that they would want to follow a more austere plan of life, and whose legitimate desire is to be furthered so that no obstacles be placed in the path of the work of the Holy Spirit ... we determine that in our Province three or more monasteries of men should be designated or established ... in which a stricter form of life may be practiced.”<sup>16</sup>

This was the objective of our founders, and it has continued to be fulfilled throughout the history of the Order.

7. The Order of Augustinian Recollects is rightfully a true heir of the religious family founded by St Augustine.<sup>17</sup> The life, doctrine, and rule of St Augustine, the *Forma de Vivir*, and our sound traditions,<sup>18</sup> are the spiritual patrimony of the Order, as are the examples of sanctity and of self-abnegation for the Kingdom of God of so many religious whose lives have given splendour to the great Augustinian family over the centuries.

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<sup>10</sup> Cf. 5th definition of Chapter of Toledo, in *Bull.* I 15, 43.

<sup>11</sup> Cf. *FV Proemio*, 1.

<sup>12</sup> Cf. “*Religiosas familias*,” AO 4 (1962), 321-322.

<sup>13</sup> Cf. *S.* 354, 3 *PL* 39, 1564; *Const.* 1637, p. 34.

<sup>14</sup> Cf. *Mt.* 4, 20; 9,9.

<sup>15</sup> Cf. *LG* 42c.

<sup>16</sup> Cf. *Bull.* I 15, 43-44; cf. *Const.* 1637, prol.p.16.

<sup>17</sup> Cf. Apostolic letter “*Dilecti filii*” of Pope Pius XII to the governing superiors of the Augustinian Orders, AO 3 (1956) p.83.

<sup>18</sup> Cf. *PC* 2b.

## ARTICLE 2

### THE CONTEMPLATIVE CHARACTER OF THE ORDER

8. The fundamental element in the patrimony of St Augustine and of the Order is contemplation, which is “life under the shelter of God, life with God, life received from God, the very life of God himself”;<sup>19</sup> and is also the total and unconditional surrender of man to God.

9. The Augustinian Recollect feels himself directed towards God as his one and only end.<sup>20</sup> The knowledge and love of God, without any reward other than love itself, consists of the practice of *amor castus*,<sup>21</sup> of contemplation,<sup>22</sup> which is the principal concern<sup>23</sup> of the religious in this life, and which will become perfect happiness in the Kingdom of Heaven.

10. The God for whom the Augustinian Recollect religious is searching is the God revealed in the history of salvation, the Father of our Lord Jesus Christ. The infinite and eternal plenitude of the Father is, at one and the same time, the source and the goal of contemplation;<sup>24</sup> by means of this, the immutable Truth and the highest Good become present and are reflected in the intimacy of human consciousness.<sup>25</sup> But only through Christ, and in communion with the Holy Spirit, is it possible to achieve an intimate and vital union with the Father. Christ is the supreme Rule and the Way<sup>26</sup> that must be followed according to the Gospel<sup>27</sup> and within the Church: “Christ is followed insofar as He is imitated.”<sup>28</sup>

11. The particular vocation of the Augustinian Recollect is to a continuous conversation with Christ, and his special care is to deal with everything that can itself set him aflame in Christ’s love.<sup>29</sup> Because of pride, man separates himself from God, falls into self-sufficiency, and slips down towards the condition of mere creatures,<sup>30</sup> squandering himself in the multiplicity of created things.<sup>31</sup> Only with the help of Christ,

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<sup>19</sup> S. 297, 8 PL 38, 1363.

<sup>20</sup> Cf. *Rule* 1,1.

<sup>21</sup> Cf. *En. in ps.* 55, 17 PL 36, 658; cf. S. 336, 2 PL 38, 1472.

<sup>22</sup> Cf. *Conf.* 12, 15, 19 PL 32, 833.

<sup>23</sup> Cf. *FV* 1, 1.

<sup>24</sup> Cf. *Conf.* 1,1,1 PL 32, 661.

<sup>25</sup> Cf. *Ibid.* 10, 24, 35, PL 32, 794.

<sup>26</sup> Cf. *Jn.* 14, 6.

<sup>27</sup> Cf. *De sancta virg.* 35, 35 PL 40, 416; S. 123, 3 PL 38, 685; S. 375C 5(=Mai 95).

<sup>28</sup> *De sancta virg.* 27, 27 PL 40, 411.

<sup>29</sup> Cf. *FV* 1, 1.

<sup>30</sup> Cf. *De Trin.* 10, 5, 7 PL 42, 977.

<sup>31</sup> Cf. *Conf.* 2, 1, 1 PL 32, 675; *Conf.* 12, 16, 23 PL 32, 834.

by means of purification through humility, can man regain his identity and enter once again into himself,<sup>32</sup> where he begins to search for eternal values, finds Christ once again,<sup>33</sup> and recognises his brothers. This is the transcending Augustinian interiorization, the starting point of all piety. This is the interior life, or recollection, of the *Forma de Vivir*,<sup>34</sup> the path that leads straight to contemplation, community, and the apostolate.

12. Recollection is indeed an active process by means of which man, broken apart and scattered about by the wound of sin, and moved by grace, enters into himself, where God is already awaiting him and, illuminated by Christ, the interior teacher<sup>35</sup> without whom the Holy Spirit neither instructs nor enlightens anyone,<sup>36</sup> transcends himself, is renewed according to the image of the new man<sup>37</sup> who is Christ,<sup>38</sup> and attains peace in the contemplation of the Truth.

Recollection is also the spirit and practice of prayer.<sup>39</sup> Finally, it is a spirit of penance and ongoing conversion which cleans the heart in order to see God,<sup>40</sup> and is the manifestation of that same spirit in external works which mirror what there is inside.<sup>41</sup>

13. The external organisation of the community must promote interior peace, silence of the spirit, study, and piety, so that in the midst of the created things we use through transient need, the religious may maintain his dialogue with God, and with everything that may spring from intimate communion with Him. To this end, two things are necessary: “a prompt and willing spirit, and well-ordained laws.”<sup>42</sup>

### ARTICLE 3

#### THE COMMUNITARIAN CHARACTER OF THE ORDER

14. Contemplation—man’s intimate and personal experience of his Creator—does not turn the religious into a recluse.<sup>43</sup> On the contrary, in the same way as everyone exists

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<sup>32</sup> Cf. *Lk.* 15, 17; *Conf.* 10, 40, 65 *PL* 32, 806- 807; *De vera rel.* 39, 72 *PL* 34, 154.

<sup>33</sup> Cf. *In Io. ev. tr.* 18, 10 *PL* 35, 1541-2.

<sup>34</sup> Cf. *FV* 1, 6; 4, 2; 7, 1-3; 11, 2.

<sup>35</sup> Cf. *Jn.* 13, 13.

<sup>36</sup> Cf. *C. serm. arian.* 32, 30 *PL* 42, 705; *S.* 134, 1 *PL* 38, 742-3.

<sup>37</sup> Cf. *Col.* 3, 10.

<sup>38</sup> Cf. *De civ. Dei* 13, 23, 3 *PL* 41, 398.

<sup>39</sup> Cf. *FV* 1, 1-8; 13, 2.

<sup>40</sup> Cf. *Mt.* 5,8.

<sup>41</sup> Cf. *James* 2, 18; *FV* 13, 1-2.

<sup>42</sup> Cf. *Proemio*, 2.

<sup>43</sup> Cf. *En. in ps.* 54, 9 *PL* 36, 634; *Ep.* 243, 4 *PL* 33, 1056.

in relation to the God for whom he searches, all come together in the knowledge and love of Him.<sup>44</sup>

God, the universal Truth and the common Good, unites all understandings and all wills in His knowledge and love.<sup>45</sup> Thus, contemplation has the power of uniting and is, in itself, communitarian:<sup>46</sup> it makes men lovers of Truth, and unites hearts and souls in God.<sup>47</sup> Christ, who is Truth and Goodness made flesh, brings together those who are scattered<sup>48</sup> and makes them brothers by the communion of charity.

The Holy Spirit, who reaches into the depths of God,<sup>49</sup> by means of brotherly love brings the community into the knowledge and truth of Christ, which develops into contemplation of the Father.<sup>50</sup> Thus both the searching and the contemplation are filtered through the experience and the worship of God in the brothers.<sup>51</sup> God, the highest Truth, is especially revealed in the practice of fraternal love: “Love your brother; because if you love the brother whom you can see, in him you will also see God,<sup>52</sup> since you will see love itself, and God lives in love.”<sup>53</sup>

15. According to the purpose of St Augustine, the community has the intention of imitating the first Christian community of Jerusalem:<sup>54</sup> “A passage from the Book of the Acts of the Apostles will be read to you, so that you see where the way of life that we wish to fully live out is described... you already know what we want; pray that we may be able to put it into practice.”<sup>55</sup> In one spirit and in peace, the brothers are to live together in the same Spirit by which they are themselves one soul and one heart in God and for God:<sup>56</sup> love came, and with it, the unity of the brethren.<sup>57</sup>

16. The community is built up in the Church of Christ with charity as its foundation, as the true family of those who, brought together by the Spirit,<sup>58</sup> have God as Father, Christ as Brother, and the Church as Mother.<sup>59</sup>

Thus in the community, no-one should have anything as his personal property; rather, let everything be held in common:<sup>60</sup> our wealth is God himself, our heritage the glory of heaven, and our own soul and the souls of all the brothers are held in common too, “because in truth your soul is not just your own but belongs to all the brethren, just

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<sup>44</sup> Cf. *Sol.* 1, 13, 22 *PL* 32, 881.

<sup>45</sup> Cf. *De lib. arb.* 2, 14, 37 *PL* 32, 1261.

<sup>46</sup> Cf. *Rule* 1, 8.

<sup>47</sup> Cf. *Ibid.* 1, 2.

<sup>48</sup> Cf. *Is.* 56, 8.

<sup>49</sup> Cf. *1 Cor.* 2, 10.

<sup>50</sup> Cf. *De mor. Eccl. cath.* 1, 17, 31, *PL* 32, 1324; *In Io. ev.* 37, 2 *PL* 35, 1671.

<sup>51</sup> Cf. *Rule* 1, 8.

<sup>52</sup> Cf. *1 Jn.* 4, 20-21.

<sup>53</sup> *In ep. Io. ad parthos* 5, 7 *PL* 35, 2016; *Ibid.* 8, 12 *PL* 35, 2043.

<sup>54</sup> *Acts* 4, 32-35.

<sup>55</sup> *S.* 356, 1-2 *PL* 39, 1574-1575.

<sup>56</sup> Cf. *Rule* 1, 2.

<sup>57</sup> Cf. *En. in ps.* 132, 2 *PL* 37, 1729.

<sup>58</sup> Cf. *Ibid.*; *FV* 2, 1.

<sup>59</sup> Cf. *Ep.* 243, 3-4 *PL* 33, 1056.

<sup>60</sup> Cf. *Acts* 4, 32; *Rule* 1, 3.

as their souls are also yours; or rather, their souls together with your soul are not distinct but rather one only, the one soul of Christ .”<sup>61</sup>

17. The brothers in the community should love one another as children of God<sup>62</sup> and brothers of Christ,<sup>63</sup> honouring in return the Holy Spirit, of whom they are living temples;<sup>64</sup> they are to surrender themselves and all that is theirs to the service of love; they are to support one another and forgive one another;<sup>65</sup> they are to practice fraternal correction with sensitivity;<sup>66</sup> and they should accept that same correction with humility and help one another with their prayers before God.<sup>67</sup>

18. Among the members of the community there should reign a friendly spirit of life together in Christ: all the brothers should foster mutual trust in open dialogue, bring aid to the sick, console the downhearted,<sup>68</sup> rejoice sincerely in the talents and successes of others as if they were their own; they are to unite their energies in the common task, and each one should find his fulfilment in his submission to the others.<sup>69</sup>

In the practice of the common life, all should show themselves happy with their vocation and with the company of the brethren, in such a way that everywhere the community may diffuse the sweet fragrance of Christ.<sup>70</sup>

Nevertheless, the brothers must be aware that every Christian reality is constructed on a foundation of human frailty, and that we are men and it is among men that we live,<sup>71</sup> to the extent that the perfect communion of believers is our final goal in the heavenly city. The community is thus a continuous task of building and of effort to overcome conflicts with the help of the Spirit, not allowing ourselves to become disheartened by those struggles, but rather bearing one another’s burdens and supporting one another through love.<sup>72</sup>

19. The community, as a realization of the mystery of the Church, is like a sacrament by which Christ becomes present, reveals Himself, and communicates Himself in harmony and in oneness of spirit.<sup>73</sup> The Spirit, by the love poured out into our hearts, creates in the brothers unity with the Father and the Son through the bond of peace.<sup>74</sup>

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<sup>61</sup> *Ep.* 243, 4 *PL* 33, 1056; *Conf.* IV 8, 13 *PL* 32, 699.

<sup>62</sup> Cf. *Rom.* 8, 14-17.

<sup>63</sup> Cf. *Ibid.* 8, 29.

<sup>64</sup> Cf. 1 *Cor.* 3, 16; *Rule* 1,8.

<sup>65</sup> Cf. *Col.* 3, 13; *Rule* 6, 2.

<sup>66</sup> Cf. *En. in ps.* 50, 1 *PL* 36, 586.

<sup>67</sup> Cf. *Col* 4, 3.

<sup>68</sup> Cf. 1 *Thess.* 5, 14.

<sup>69</sup> Cf. *Lk.* 17, 33.

<sup>70</sup> Cf. 2*Cor.* 2, 15; *Rule* 8, 1.

<sup>71</sup> Cf. *Ep.* 78, 8 *PL* 33, 271.

<sup>72</sup> Cf. *Gal.* 6, 2; *Eph.* 4, 2; *VFC* 26; cf. *Rule* 3, 4; 6, 1-2; *En. in ps.* 99, 12 *PL* 37, 1278-9.

<sup>73</sup> Cf. *En. in ps.* 132, 2, 9, & 13 *PL* 37, 1729, 1735-1736.

<sup>74</sup> Cf. *Eph.* 4, 3.

20. Through its outward organisation, the community bears witness before the Church and before men to the fact that the brothers are but one soul and one heart directed towards God.<sup>75</sup> It also adapts what is external–faithful reflection of what is internal–to the service of the Spirit of Christ, who fills it with life for the building-up of his body.<sup>76</sup>

21. Peace and harmony between the brothers is a sure sign that the Holy Spirit lives in them<sup>77</sup> and constitutes our witness within the Church, a witness that is always both valid and necessary among men who are more and more aware of their interdependence; a witness that is equally valid and necessary before those who do not know God, or who deny Him, since “in manifesting the presence of God, it contributes greatly to the fraternal charity of the faithful who with unity of spirit join in the faith of the Gospel<sup>78</sup> and rise up as a sign of unity.”<sup>79</sup>

22. The community, which arose as fruit of the Holy Spirit who renews the Church without ceasing, is to show itself submissive to God’s action and, under the impulse of that same Spirit and of the guidance of the Church, is to be faithful to the Gospel and to the Augustinian Recollect charism, adapting itself to all times and to all peoples.

#### ARTICLE 4

##### THE APOSTOLIC CHARACTER OF THE ORDER

23. Contemplative love, as well as uniting hearts and souls in community, is itself diffusive and apostolic.

In the beginning the love of God is transmitted within the community of the three divine Persons, and then out into Creation. The more man shares in the knowledge and love of God, the more energy will he have to transmit that knowledge and love among his fellow men.<sup>80</sup> “We must have the desire for all people to love God with us.”<sup>81</sup>

The contemplative and communitarian religious is a generous and effective apostle because he carries that love within himself, the essence of which is to give and to communicate, and the natural impulse of which is to spread itself out among our fellow men in order to claim possession of everyone for God and for Christ.<sup>82</sup> The religious, as a consequence of that diffusive love, acts and labours so that everyone may love God with the brethren,<sup>83</sup> and he is always prepared to serve the Kingdom, following the

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<sup>75</sup> Cf. *Acts* 4, 32; *Rule* 1, 2.

<sup>76</sup> Cf. *Eph.* 4, 16; *LG* 8.

<sup>77</sup> Cf. *FV* 2, 1; *Gal* 5, 22.

<sup>78</sup> Cf. *Phil.* 1, 27.

<sup>79</sup> *GS* 21d.

<sup>80</sup> Cf. *Rom.* 5, 5.

<sup>81</sup> *De doctr. christ.* 1, 29, 30 *PL* 34, 30: cf. *Sol.* 1, 13, 22 *PL* 32, 881.

<sup>82</sup> Cf. *S.* 90, 10 *PL* 38, 566.

<sup>83</sup> Cf. *En. in ps.* 72, 34 *PL* 36, 929.

Gospel, and according to the charism of the Order. “Communion, therefore, itself becomes the mission.”<sup>84</sup>

24. The life of the community is contemplative and active, in such a way that both aspects are harmoniously integrated, for both contemplation and action have their place in the Church as vital signs of the same love: “No-one should be so involved in contemplation that in so doing he neglects service to his neighbour, nor should he be so active as not to search for the contemplation of God... just as by no means should the delight of truth be abandoned, lest the sweetness of contemplation disappear and the demands of activity oppress us.”<sup>85</sup>

All members of the community offer help to one another, in activity as in contemplation: “We are one body under one Head, such that in us you dedicate yourselves to action, and in you we dedicate ourselves to contemplation.”<sup>86</sup>

25. The community is apostolic and its primary apostolate is the community itself.<sup>87</sup> Dedicated to prayer and to the practice of the virtues<sup>88</sup> and united in the holy purpose of the common life, it is already an apostolic undertaking.

Just as contemplation brings the brothers together in truth and in love, it must also “stir them to the service of preaching the Gospel.”<sup>89</sup> Through this, the community, always alert to the needs of the Church, seeks the place and the means to be of most service to God.<sup>90</sup>

26. All members of the Church have a right to the attention of the brothers, whose charity extends to all people: “We are servants of the Church of the Lord, and our principal duty is to the weakest members, whatever our status may be among the members of this body.”<sup>91</sup>

27. The inner life, or *otium sanctum*,<sup>92</sup> the essential element of our Augustinian monastic tradition, embraces the apostolate of the harmonious search for the truth and its fullest possible sharing in the service of the Church.

The community ought to be organized so that apostolic activities and daily tasks allow the brothers sufficient time to spend in prayer<sup>93</sup> and in the study of Sacred Scripture:<sup>94</sup> “The servants of God are enthused by a thirst for the truth and for knowing

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<sup>84</sup> SAC 33b; cf. VC 72a.

<sup>85</sup> *De civ. Dei* 19, 19 PL 41, 647-648.

<sup>86</sup> *Ep.* 48, 1 PL 33, 187.

<sup>87</sup> Cf. c. 673; VFC, 54; *En. In ps.* 33, II 6 PL 36, 311.

<sup>88</sup> Cf. *Ep.* 48, 3 PL 33, 188-189.

<sup>89</sup> *Ep.* 243, 6 PL 33, 1057; *Ep.* 105, 1, 1 PL 33, 396.

<sup>90</sup> Cf. *Conf.* 9, 8, 17 PL 32, 771; *In Io. ev. tr.* 10, 9 PL 35, 1471-2; *Ep.* 48, 2 PL 33, 188; *De civ. Dei* 19, 19 PL 41, 647.

<sup>91</sup> *De op. monach.* 29, 37 PL 40, 577.

<sup>92</sup> Cf. *De civ. Dei* 19, 19 PL 41, 648; *Ep.* 220, 3 PL 33, 993.

<sup>93</sup> Cf. *De doct. Christ.* 4, 15, 32 PL 34, 103; *S.* 179, 1 PL 38, 966; *Rule* 2, 3.

<sup>94</sup> Cf. *De op. monach.* 29, 37 PL 40, 576.

and uncovering the will of God in Sacred Scripture. The duty of apostolic preaching snatches you away from this.”<sup>95</sup>

28. As the Church of Christ “advances on its pilgrimage between the persecutions of this world and the consolations of God”<sup>96</sup> and seeks and delights in heavenly riches,<sup>97</sup> so too the community, amidst the anxieties and temptations of this world, yearns for that future Jerusalem, for that most ordered and harmonious society in which the brothers will rejoice in God and mutually rejoice with one another in Him,<sup>98</sup> and where they will live in communion with the Father and with his Son Jesus Christ<sup>99</sup> in the Holy Spirit: “There we will rest and contemplate; we will contemplate and love; we will love and we will praise.”<sup>100</sup>

## ARTICLE 5

### THE VIRGIN MARY, MOTHER AND MODEL OF THE ORDER

29. The charism of the Order, consisting in a chaste and contemplative love, in an ordered<sup>101</sup> communitarian love and in a diffusive apostolic love, acquires a dimension of tenderness and human warmth in devotion to and imitation of the most Holy Virgin, mother and prototype of the Church,<sup>102</sup> incorporated into the mystery of Christ, as the first one consecrated to the Lord, and the model of perfection for all consecrated persons.<sup>103</sup>

She gave herself totally to divinely-inspired love. She embraced that life of virginity, poverty, and obedience of which Christ was the foremost example. She is the mistress of the interior life, because she was “more blessed for having accepted the faith of Christ than she was for having conceived the flesh of Christ,”<sup>104</sup> and because she kept and meditated in her heart the works and the teachings of the Son.<sup>105</sup> She formed part of that perfect community that is the Holy Family. She is, too, mistress of the apostolic

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<sup>95</sup> *Ep.* 243, 6 *PL* 33, 1057.

<sup>96</sup> *Ep.* 243, 6 *PL* 33, 1057.

<sup>97</sup> Cf. *Col.* 3, 1.

<sup>98</sup> Cf. *De civ. Dei* 19, 13, 1 *PL* 41, 640.

<sup>99</sup> Cf. 1 *Jn.* 1, 3.

<sup>100</sup> *De civ. Dei* 22, 30, 5 *PL* 41, 804.

<sup>101</sup> Cf. *De doctr. christ.* 1, 27, 28 *PL* 34, 29; *Ep.* 243, 12 *PL* 33, 1059; *De civ. Dei*, 15, 22 *PL* 41, 467.

<sup>102</sup> Cf. *De sancta virg.* 6, 6 *PL* 40, 399.

<sup>103</sup> Cf. *Ibid.* 4, 4 *PL* 40, 398; *Ibid.* 5, 5 *PL* 40, 399; *S.* 191, 4 *PL* 38, 1011.

<sup>104</sup> *De sancta virg.* 3, 3 *PL* 40, 398.

<sup>105</sup> Cf. *Lk.* 2, 51.

life, “because she co-operated with love in the birth of the faithful in the Church,”<sup>106</sup> and she continues to shelter them with motherly care until Christ is formed in them.<sup>107</sup>

30. The community expresses its devotion to the Blessed Virgin Mary, mother of the Order,<sup>108</sup> with the special title of Our Lady of Consolation, and offers her to the faithful “as a sign of sure hope and of comfort for the people of God on their journey.”<sup>109</sup>

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<sup>106</sup> *De sancta virg.* 6, 6 *PL* 40, 399.

<sup>107</sup> Cf. *Ibid.* 5, 5 *PL* 40, 399.

<sup>108</sup> Cf. *VC* 28d.

<sup>109</sup> *LG* 68.

CHAPTER 2  
THE COMMUNITY CONSECRATED TO GOD  
ARTICLE 1  
THE CONSECRATION OF THE BROTHERS

31. The religious vocation is a movement of divine grace by means of which the Christian is drawn, in a new and personal way, to the service and glory of God.<sup>110</sup> This relationship and this new personal identity are a consecration by which the Lord more intimately links together those whom he has called.<sup>111</sup>

This call and this consecration commit the religious to the total surrender of himself to God, to the imitation and to the most radical and free following of Christ,<sup>112</sup> in a life lived more for Him and for his body, which is the Church.<sup>113</sup> The brothers listen to the voice of the Lord who calls them: “If you wish to be perfect, go and sell what you have and give it to the poor; thus you will have a treasure in heaven; and come, follow me.” (Mt 19,21)<sup>114</sup>

In a community of charity, the religious of the Order grow towards the perfect consecration, which will be communion with the Father, with his Son Jesus Christ and with the Holy Spirit.<sup>115</sup>

32. This “consecration, which has its roots in baptismal consecration and expresses it with greater plenitude,”<sup>116</sup> and through which the religious incorporate themselves more fully into the Paschal Mystery of the death and resurrection of Christ<sup>117</sup> and give themselves to the service of all the Mystical Body, is put into effect by the profession of the evangelical counsels.

The Church not only raises this profession to the dignity of a canonical state, but with her liturgical action presents it as a state of being consecrated to God and receives the vows of those who make their profession, uniting their offering to the sacrifice of the Eucharist.<sup>118</sup>

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<sup>110</sup> Cf. *LG* 44a.

<sup>111</sup> Cf. *VC* 31 bc; *SAC* 8ab; *De sancta virg.* 8, 8 PL 40, 400; *In Io* 13, 12 PL35, 1499s.

<sup>112</sup> Cf. *De sancta virg.* 27, 27 PL 40, 411.

<sup>113</sup> Cf. *Col.* 1, 24; *PC* 1; *En. in ps.* 139, 2 PL37, 1803; S.149, 4 PL38, 801.

<sup>114</sup> Cf. *Ps.* 85, 1 PL38, 520.

<sup>115</sup> Cf. *I Jn* 1, 3; *VC* 41b; s. 149, 10 PL 38, 803; *Ps.* 71, 28 PL38, 461.

<sup>116</sup> *PC* 5a.

<sup>117</sup> Cf. *De civ. Dei* 10, 6 PL 41, 283.

<sup>118</sup> Cf. *LG* 45c; *RD* 7a; *SAC* 26b, 27a.

33. Profession of the evangelical counsels is the response to the love of Christ virgin, poor, and obedient unto death. It is a more unimpeded enlistment in his ranks,<sup>119</sup> and a fuller configuration to Him.<sup>120</sup> It is not an obstacle to personal development<sup>121</sup> but rather, by its nature, it greatly favours both the individual person and the Earthly City and “displays to everyone the heavenly riches as they are present even in this life.”<sup>122</sup>

34. Consecrated life is the visible proclamation of the supremacy of spiritual and transcendent values by means of the renunciation of certain legitimate realities that are nevertheless tied essentially to our earthly condition.<sup>123</sup> At the same time, it is a foretaste of the life of the blessed in heaven.<sup>124</sup>

This way of life proclaims that the Kingdom of God is worthy of all sacrifice and self-denial, and recognises the human condition as being one of pilgrimage, since here we do not have a lasting city,<sup>125</sup> but are on our way, rather, to the heavenly Jerusalem.<sup>126</sup>

35. Incorporation into the community is by means of religious profession, which is the same for all, source and foundation of the rights and duties laid out in Canon Law and in our own legislation<sup>127</sup> in such a way that, united in community and using one and the same means, the brothers strive to achieve the one goal: evangelical perfection.<sup>128</sup>

36. The commitment made in religious profession is maintained and perfected through the keeping of the vows, so that, growing in charity, our life may bear the stamp of consecration and better show Christ among men,<sup>129</sup> and draw believers to fulfil the demands of the Christian vocation and to desire the riches of heaven.

37. The formula of simple profession in the Order is as follows:

**In the name of the Father, and of the Son, and of the Holy Spirit. Amen. I, N.N., supported by the grace of the Holy Spirit and by the intercession of the Blessed Virgin Mary and of Our Father St. Augustine, am disposed to serve God alone, with the filial purpose of consecrating myself more intimately to Him, and of following Christ more closely. And before the brothers here present, and before**

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<sup>119</sup> Cf. *De op. monach.* 22, 26 PL 40, 568; *Ep.* 243, 6 PL 33, 1057.

<sup>120</sup> Cf. *Rom.* 8, 29; *De sanct. virg.* 27, 27 PL 40, 411.

<sup>121</sup> Cf. *LG* 46b.

<sup>122</sup> Cf. *Ibid.* 44c.

<sup>123</sup> Cf. *De sanct. virg.* 18 PL 40, 404; *VC* 22b, 85a.

<sup>124</sup> Cf. *De sanct. virg.* 4, 4 PL 40, 398.

<sup>125</sup> Cf. *Heb.* 13, 14.

<sup>126</sup> Cf. *De sanct. virg.* 13, 12 PL 40, 401; *En. in ps.* 64, 2 PL 36, 774.

<sup>127</sup> Cf. *FV* 2, 2; c. 654.

<sup>128</sup> Cf. *En. in ps.* 132, 9 PL 37, 1734.

<sup>129</sup> *LG* 46a; *Rule* 8, 1.

you, Fr. N.N. and, through you, before the Prior General of the Order of Augustinian Recollects, (or: before you, Fr. N.N, Prior General of the Order of Augustinian Recollects), make my simple profession of the evangelical counsels in the common life, and for a period of ... years I promise to God, whom I love above all things, chastity, poverty, and obedience, according to the purpose and the *Rule* of St. Augustine, and the *Constitutions* of our Order. And, with the intention of striving to seek perfect charity and of serving God and the Church in community of brothers, I give myself wholeheartedly to this family, until we all become one heart and one soul directed towards God.

The formula of solemn profession in the Order is as follows:

**In the name of the Father, and of the Son, and of the Holy Spirit. Amen. I, N.N., supported by the grace of the Holy Spirit and by the intercession of the Blessed Virgin Mary and of Our Father St. Augustine, am disposed to serve God alone, with the filial purpose of consecrating myself more intimately to Him, and of following Christ more closely. And before the brothers here present, and before you, Fr. N.N., and, through you, before the Prior General of the Order of Augustinian Recollects, (or: before you, Fr. N.N., Prior General of the Order of Augustinian Recollects), make my solemn profession of the evangelical counsels in the common life, and for my whole life I promise to God, whom I love above all things, chastity, poverty, and obedience, according to the purpose and the *Rule* of St. Augustine, and the *Constitutions* of our Order. And, with the intention of striving to seek perfect charity and of serving God and the Church in community of brothers, I give myself wholeheartedly to this family, until we all become one heart and one soul directed towards God.**

## ARTICLE 2

### CONSECRATED CHASTITY

38. Perfect chastity for the Kingdom of Heaven<sup>130</sup> is a choice gift of grace.<sup>131</sup> By means of this gift, won for Christ and lead by Him, the religious “responds with love to the love that the Son of God showed us in an ineffable manner.”<sup>132</sup>

39. By perfect chastity, the religious offers his body and soul wholly to God, with all his capacity for love and with the natural desire to love and to feel loved in marital union,<sup>133</sup> and shows his radical orientation towards Him who is the source and the goal of all love.

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<sup>130</sup> Cf. *Mt.* 19, 12.

<sup>131</sup> Cf. *Mt.* 19, 11; *PC* 12; *Ep.* 188, 6 *PL* 33, 850; *Conf.* 6, 11, 20 *PL* 32, 729; *Conf.* 10, 29, 40 *PL* 32, 796.

<sup>132</sup> *SCael.* 24; cf. S. 161, 12 *PL* 38, 884.

<sup>133</sup> Cf. *De sanct.virg.* 8,8 *PL* 40, 400, *ibid.* 54, 55 *PL* 40, 428.

Chastity is a sacrifice that leaves the heart free to dedicate itself to the things of God,<sup>134</sup> makes the common life possible<sup>135</sup> and, in consequence, gives the religious complete availability for the service and love of neighbour, especially of those most in need.

40. The religious profess and nurture perfect and perpetual chastity for the Kingdom of Heaven<sup>136</sup> because, “moved by divine love, they wish to live the new life that springs from Christ’s Paschal Mystery,”<sup>137</sup> becoming themselves a sign of those times when the sons of the Resurrection will no longer have husband or wife,<sup>138</sup> and not because they scorn the dignity of Christian marriage and the divine gift of life.<sup>139</sup>

41. Imitating the virgin Christ, who “loved the Church, his virginal bride, and gave himself up for her” (Eph. 5,25), the religious nail their flesh to the Cross with Christ,<sup>140</sup> and surrender themselves totally with an undivided heart to works of charity and the apostolate for the Kingdom of Heaven. Perfect continence thereby becomes a “sign and an incentive to charity, and a special source of spiritual fruitfulness in the world.”<sup>141</sup>

42. By virtue of the evangelical counsel of chastity undertaken under a vow for the Kingdom of Heaven, the religious commits himself to observe perfect continence in celibacy,<sup>142</sup> to avoid any act opposed to chastity, and to guard purity of the body and of the heart,<sup>143</sup> thereby honouring God of whom he is the living temple.<sup>144</sup>

Let him renew each day with maturity and without ceasing the intention of bringing to perfection the gift of himself with full awareness and a holy joy.<sup>145</sup>

43. Chastity facilitates the unity of the heart in God,<sup>146</sup> and that same unity helps in observing chastity, avoiding loneliness of heart.

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<sup>134</sup> Cf. 1Cor. 7, 32; Sol. 1,10, 17 PL32, 878-9; De b. vid. 21, 26 PL 40, 447.

<sup>135</sup> Cf. De gratia et lib.arb. 4,7 PL 44, 886.

<sup>136</sup> Cf. c.599.

<sup>137</sup> SCael.23.

<sup>138</sup> Cf. Lk. 20, 35; De sancta virg. 13, 12 PL 40, 401; Ibid. 53, 54 PL 40, 427.

<sup>139</sup> Cf. S.161, 11 PL 38, 884; De b. vid. 9, 12 PL 40, 437.

<sup>140</sup> Cf. Gal. 5, 24; De sanct. virg.24, 24 PL 40, 409.

<sup>141</sup> LG 42c.

<sup>142</sup> Cf. c. 599.

<sup>143</sup> De sanct.virg.13, 12 PL 40, 401.

<sup>144</sup> Cf. Rule, 4, 6.

<sup>145</sup> Cf. SCael.73; De sanct.virg. 27, 27 PL 40, 411.

<sup>146</sup> Cf. Conf. 10, 29, 40 PL 32, 796.

The brothers should feel themselves strengthened to live their consecration with joy insofar as “true fraternal charity in the common life reigns in them,”<sup>147</sup> for charity is the guardian of virginity, and the dwelling-place of charity is humility.<sup>148</sup>

In reality, charity and humility are the foundations of the common life,<sup>149</sup> which in turn favours the safeguarding of chastity.<sup>150</sup>

For this reason, all the brothers should feel themselves called to tighten the bonds of friendly and fraternal communion, as truly integrated members of a religious family in which charity shines out, and they should encourage one another in the service of God.

44. The brothers, advancing along the arduous path of chaste, consecrated love, are not to put their trust in their own strength, but rather in the word and the help of the Lord.<sup>151</sup>

They are to be assiduous in prayer,<sup>152</sup> to frequent the sacraments of the Eucharist and of Reconciliation, to have recourse to the Immaculate Virgin Mary and to practice mortification. They should entrust their conscience to spiritual direction, exercise the apostolate, love both study and work,<sup>153</sup> and seek out a healthy friendship between the brethren. Finally, “may they not forget those natural means that favour health of the body and equilibrium of the soul,”<sup>154</sup> nor the salutary counsels of St Augustine in his *Rule*, in particular those that refer to fraternal correction.<sup>155</sup>

### ARTICLE 3

#### CONSECRATED POVERTY

45. Moved by the Spirit of the Lord, the religious commits himself to imitate the Christ who was poor, who while being God, “emptied himself, taking the form of a servant,”

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<sup>147</sup> *PC* 12b; cf. *Ep.* 211, 2 *PL* 33, 959.

<sup>148</sup> Cf. *De sancta virg.* 51, 52 *PL* 40, 426.

<sup>149</sup> Cf. *Rule* 1,6; *In Io.ep. Prol.* *PL* 35, 1977-8.

<sup>150</sup> Cf. *Rule* 4,6.

<sup>151</sup> Cf. *De sanct.virg.* 51,52 *PL* 40, 426.

<sup>152</sup> Cf. *Col.* 4, 2; *De bono vid.* 21, 26 *PL* 40, 447; *Rule* 2,1.

<sup>153</sup> Cf. *De. Op .monach.* 29, 37 *PL* 40, 576.

<sup>154</sup> *PC* 12b.

<sup>155</sup> Cf. *Rule*, chapter 4.

(Phil. 2,7) and, being rich, made himself poor so that through his poverty we should be enriched.<sup>156</sup>

This mystery of the poverty and humiliation of the Son of God made man, who proclaimed the good news of the Kingdom to the poor, in poverty and in persecution himself,<sup>157</sup> continues in the lives of those who, being truly poor, unite themselves more intimately to the body of Christ who, as Lord, is the Head of the poor.<sup>158</sup>

46. Consecrated poverty, which makes all things one in God,<sup>159</sup> is the source of peace, fraternity, and communion.<sup>160</sup> “They had one heart and one soul in God.” (Acts 4, 32) He who wishes to make a place for the Lord ought not to rejoice in what belongs to him alone, but rather in that which is held in common. The first Christians held their personal belongings in common.”<sup>161</sup> Necessary for life in common, consecrated poverty is both sign and fulfilment of an ordered love, which constitutes community. It is a love which does not look out for its own interests,<sup>162</sup> but rather for those of Jesus Christ,<sup>163</sup> and it makes of the religious a person in solidarity with all people, and especially with the poor, whom he must love in the intimacy of Christ.<sup>164</sup>

47. In making the profession of poverty, by renouncing both himself and all his goods,<sup>165</sup> the religious becomes radically directed towards his Creator, and open to the contemplation and the possession of God himself, the supreme Good of man<sup>166</sup> and the joy of his heart.

48. The man who is truly poor is a humble man<sup>167</sup> and, therefore, consecrated poverty is intimately related to humility and opposed to pride and to egotism, which is the desire of possession to the exclusion of others. Just as charity tends to unify and egotism tends to divide, the common good unites hearts and souls, while things that are loved and possessed privately lead to exclusion and to the division of wills. This gives rise to

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<sup>156</sup> Cf. *2Cor.* 8, 9.

<sup>157</sup> Cf. *Lk.* 4, 18; *LG* 8c.

<sup>158</sup> Cf. *S.* 14, 9 *PL* 38, 116.

<sup>159</sup> Cf. *Rule* 1, 2-3.

<sup>160</sup> Cf. *En.in ps.* 131, 5 *PL* 37, 1718.

<sup>161</sup> *Ibid.* 131, 5 *PL* 37, 1718; cf. *De op.monach.* 25, 32 *PL* 40, 572.

<sup>162</sup> Cf. *Rule* 5, 2.

<sup>163</sup> Cf. *Phil.* 2, 21.

<sup>164</sup> Cf. *Phil.* 1, 8; *PC* 13; *En.in ps.* 40, 2 *PL* 36, 45; St. Possidius, *Vita* 24 *PL* 32, 53.

<sup>165</sup> Cf. *Lk.* 14, 33.

<sup>166</sup> Cf. *S.* 355, 2 *PL* 39, 1570; *En.in ps.* 21,II, 27 *PL* 36, 178.

<sup>167</sup> Cf. *En.in ps.* 48, s. 1, 3; *PL* 36, 545; 131, 26 *PL* 37, 1727; *Rule* 1, 6-7.

disharmony and disagreements, as a consequence of worldly goods being both private and restricted.<sup>168</sup>

49. The brothers should consider that to live an authentic poverty, it is not enough to be subject to the superiors as regards the use of material things.<sup>169</sup> Rather, trusting all their needs to God,<sup>170</sup> they place themselves in the hands of the heavenly Father's providence<sup>171</sup> and, joyfully and with hope, are poor in spirit and in truth.<sup>172</sup> "The poverty of the religious is not just a question of not having personal property, but first and foremost in not having either the desire for it, or the attachment to it, the lack of this desire being the motive for which outward poverty has been determined."<sup>173</sup>

50. Profession of the evangelical counsel of poverty implies dependence on others and limitations on the use and the disposal of worldly goods.<sup>174</sup>

As a consequence of simple, or temporary, profession, the religious cannot make use of his possessions, although they remain as his property.

Furthermore, as a consequence of solemn, or perpetual, profession, the religious permanently loses all rights to his belongings, including the power to acquire other possessions, as these would be invalid actions contrary to poverty.

51. In accordance with the spirit of St Augustine and of the founders, the community should stand out by a sincere moderation in all things: it is better to have few needs than to have an abundance of riches.<sup>175</sup>

Not only the individual religious themselves, but the communities too, are to give collective witness to evangelical poverty before the people of God.<sup>176</sup>

Although the Order has the right to own what is necessary for everyday life and for its tasks in the world, the Order "is to carefully avoid any sort of luxury, of excessive profit, or accumulation of goods,"<sup>177</sup> so that poverty shines out always and in everything.<sup>178</sup>

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<sup>168</sup> Cf. *En.in ps.* 131, 5 *PL* 37, 1718; *De G. ad lit.* 11, 15, 20 *PL* 34, 437.

<sup>169</sup> Cf. *PC* 13b.

<sup>170</sup> Cf. *1 Pet.* 5, 7; cf. *S.355*, 6 *PL* 39, 1572.

<sup>171</sup> Cf. *Mt.* 6, 25-26.

<sup>172</sup> Cf. *Mt.* 5, 3.

<sup>173</sup> *FV* 4, 1; cf. *Ep.* 157, 4, 39 *PL* 33, 692; *En.in ps.* 131, 26 *PL* 37, 1727.

<sup>174</sup> Cf. c. 600.

<sup>175</sup> Cf. *Rule* 3, 5; *Ep.* 157, 4, 39 *PL* 33, 692.

<sup>176</sup> Cf. *PC* 13e; *Ep.* 83, 3 *PL* 33, 292; c. 640.

<sup>177</sup> Cf. *PC* 13f; c. 634, §2; *Ep.* 83, 2 *PL* 33, 292.

<sup>178</sup> Cf. *FV* 4, 6.

52. *Our buildings are not to be sumptuous or magnificent, but rather modest,<sup>179</sup> although they are to possess whatever is needed for a particular purpose; the socio-economic conditions of the country and of the place are to be borne in mind. The value of furnishings or instruments of work, study, or the apostolate should not be more than that which is demanded by necessity or usage. Even more so, whatever is given anyone for his use ought to be used within the limits of necessity, so that the heart should never get attached to transitory things.<sup>180</sup>*

53. Having given up everything and “wished with a pious and beneficial humility to be numbered among the poor of Christ,”<sup>181</sup> the brothers, each in his own position, should feel the obligation to work,<sup>182</sup> not just in virtue of natural law but even more strictly because of their profession of poverty.<sup>183</sup> Earning through their own efforts what is needed for living and for the apostolate “shows people that the brothers are not looking for an easy life spent in idleness, but rather are seeking the Kingdom of God on the narrow and uneven path of this commitment.”<sup>184</sup>

By means of work, the religious provides for his own needs, perfects himself, unites himself with his brothers and serves them, practices charity,<sup>185</sup> and participates in the development of God’s Creation.<sup>186</sup> Even more so, “by means of the work offered up to God, man participates in the very salvific action of Christ who raised work to an eminent dignity, working with his own hands in Nazareth.”<sup>187</sup>

54. All the religious are to observe the common life, including matters of food, dress, and furnishings. In order to avoid any occasion of private ownership, the superiors “are to provide the religious with enough of what is necessary, in terms of clothing as well as in food and living quarters, whether in sickness or in health, at home, or out travelling; for if they serve God as they should, they are to be sure that in all things they will have more than enough.”<sup>188</sup>

55. Whatever the religious in simple vows may earn through his work, or by reason of belonging to the Order, is acquired for the Order, in such a way that he is to hand it over to the prior so that it should become part of the common assets.<sup>189</sup> Whatever the

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<sup>179</sup> Cf. *FV* 4, 5.

<sup>180</sup> Cf. *FV* 4, 8; *Rule* 5, 2.

<sup>181</sup> *De op. monach.* 25, 33 *PL* 40, 572.

<sup>182</sup> Cf. *PC* 13c; *De op. monach.* 16, 19 *PL* 40, 564.

<sup>183</sup> *FV* 6, 1.

<sup>184</sup> *De op. monach.* 28, 36 *PL* 40, 576; *Ibid.* 16, 19 *PL* 40, 564.

<sup>185</sup> Cf. *Rule* 5, 2.

<sup>186</sup> Cf. *De Gen.ad litt.* 8, 8, 15 *PL* 34, 379.

<sup>187</sup> *GS* 67b.

<sup>188</sup> *FV* 4, 11; cf. *Rule* 1, 3; 5, 8-11.

<sup>189</sup> Cf. *Rule* 1, 4; 5,3; c. 668, §3; S. 355, 6 *PL* 39, 1573; *FV* 4,7

solemnly professed religious may acquire from any source belongs to the Order, and he should likewise hand it over to the prior.

56. *When the parents of any religious find themselves in great need, the religious should approach the major superior, and the major superior should provide what is needed in charity. But under no circumstances should the religious do this on his own initiative.*

57. *In accordance with the social doctrine of the Church, the brothers are to preach social justice by word and by example, and they should pay a just wage to those who work for them or who provide any service. In the same way, the community is to contribute willingly to the needs of the Church with its own resources.*

*Let the religious, particularly those who carry responsibility for the administration of assets within the community, remember that “the legitimate desire to exercise personal responsibility is not expressed in the enjoyment of one’s own income but in fraternal participation in the common good,”<sup>190</sup> because poverty does not merely suppose an interior detachment and a common austerity, but also a sharing and a solidarity with the poor and with those who suffer, “with whom the Lord identifies himself, and the evangelisation of whom appears as a sign of the Messianic mission.”<sup>191</sup>*

## ARTICLE 4

### CONSECRATED OBEDIENCE

58. Obedience to God is “the virtue which, in some way, is both the mother and the custodian of all other virtues.”<sup>192</sup> By the profession of obedience the brothers, moved by the Holy Spirit, with the intention of conforming themselves more fully to the obedient Christ,<sup>193</sup> renounce their own will<sup>194</sup> and “offer it to God as a sacrifice of themselves.”<sup>195</sup> With a spirit of faith, they are to obey the superiors out of love, seeking to do the will of God and thereby helping them to bear responsibility for the community.<sup>196</sup>

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<sup>190</sup> *ET 21 AAS 63 (1971) 509.*

<sup>191</sup> *PO 6; En. in ps. 40, 1 PL 36, 454; S. 389, 4 PL 39, 1704; St. Possidius, Vita 24 PL 32, 54.*

<sup>192</sup> *De civ. Dei 14, 12 PL 41, 420.*

<sup>193</sup> *LG 42d; cf. Phil. 2, 8; Heb. 5, 8.*

<sup>194</sup> *Cf. Jn. 6,38; 5, 30.*

<sup>195</sup> *PC 14a; cf. Heb. 5, 8-10; Conf. 9, 1, 1 PL 32, 764.*

<sup>196</sup> *Cf. Rule 7, 4; S. 46, 2 PL 38, 271; 339, 4; PL 38, 1481.*

By means of this oblation, the religious consecrate themselves to Christ and, following the example of the Son of God who came to do the will of the Father<sup>197</sup> and to give his life as a ransom for all,<sup>198</sup> they unite themselves with more constancy and application to the salvific will of God<sup>199</sup> and link themselves to the ecclesial service of all the brothers in Christ.<sup>200</sup>

59. “With a spirit of faith and love for the will of God,”<sup>201</sup> the brothers are to obey the superior as they would a father,<sup>202</sup> with an obedience that is conscious, active, and responsible,<sup>203</sup> as befits the freedom of the sons of God.<sup>204</sup> Through obedience, the religious achieve their maturity, strengthen their freedom,<sup>205</sup> and shore up peace and harmony in the community.

The community in its turn must show itself to be a true spiritual family in the house of God, in which all members, as servants of Christ, fulfil wholeheartedly the will of the Lord,<sup>206</sup> always alert to that which is pleasing to Him,<sup>207</sup> and putting the common good before their own.<sup>208</sup>

60. The religious are to be disposed to obey, not only in what constitutes the essence of the vow, but also in that which refers to its perfection. The religious ought to obey more out of love than out of fear.<sup>209</sup>

In the carrying out of commands, and in the discharge of their responsibilities, the religious are to use all their gifts of understanding and of will, as well as natural gifts and grace, aware that the better they obey, the more pleasing are they to God<sup>210</sup> and, “according to his designs, they collaborate in the building up of the body of Christ.”<sup>211</sup>

61. The superiors are to exercise authority in a spirit of service to the brothers,<sup>212</sup> always seeking the good of the Church and of the Order. They are to strive to see the

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<sup>197</sup> Cf. *Jn.* 4, 34; 6, 38.

<sup>198</sup> Cf. *Mt.* 20, 28; *Phil.* 2, 8.

<sup>199</sup> Cf. *1 Tim.* 2, 4.

<sup>200</sup> *PC* 14a; cf. *Jn.* 10, 15.

<sup>201</sup> *PC* 14b.

<sup>202</sup> Cf. *Rule* 7, 1; *FV* 3, 1.

<sup>203</sup> Cf. *PC* 14c; *Rule* 8, 1; *ibid.* 7, 4.

<sup>204</sup> Cf. *Rom.* 8, 21; *Rule* 8, 1.

<sup>205</sup> Cf. *LG* 43a; *In ep. Io.* 7, 8 *PL* 35, 2033.

<sup>206</sup> Cf. *Eph.* 6, 6; *Conf.* 3, 8, 15 *PL* 32, 690; *De mor. eccl. cath.* 1, 31, 67 *PL* 32, 1338.

<sup>207</sup> Cf. *Eph.* 5, 10.

<sup>208</sup> Cf. *Rule* 1, 3; 5, 2.

<sup>209</sup> Cf. *Ibid.* 8, 1; 7, 3.

<sup>210</sup> Cf. *Ibid.* 7, 1.

<sup>211</sup> *PC* 14b; cf. *Eph.* 4, 16.

<sup>212</sup> Cf. *Mt.* 23, 11; *Rule* 7, 3.

movings of the Holy Spirit in each individual, and in the community.<sup>213</sup> They are to govern the brothers as sons of God, respecting their persons and reflecting the charity with which God loves them.<sup>214</sup>

“The superiors are to listen willingly to their brothers and are to encourage their co-operation for the good of the institute and of the Church. Nevertheless, their authority remains firm, to organise and to command what has to be done.”<sup>215</sup>

“No superior can abdicate his duties of encouragement and fraternal help, of suggesting, listening, and engaging in dialogue.”<sup>216</sup> He is to be for all a bond of unity in Christ. He is to be in charge so that there may be charity, he is to correct whenever this is lacking, and he is to pray that charity may increase.<sup>217</sup>

62. By reason of the vow of obedience, the brothers commit themselves to comply with the instructions of the legitimate superior in whatever concerns the life of the Order, directly or indirectly. In other words, they commit themselves to observance of the vows, to the *Rule*, and to the *Constitutions*.

Once in a while, a particular order may come into conflict with the voice of one’s own conscience. The religious has to bear in mind that, “if it is true that conscience is the realm in which the voice of God resounds, the voice that shows us how to behave, it is equally necessary to learn to listen to this voice with great attention, in order to know how to recognise it and distinguish it from other voices.”<sup>218</sup> The religious will face up to this exceptional situation, identifying himself always with Jesus of Nazareth, who in the Passion asked of God that he fulfil the will of the Father, without recoiling from death on the Cross.<sup>219</sup>

63. Authority and obedience, which imply giving orders and obeying them,<sup>220</sup> are at the service of peace and of the common good. Given that the community is formed by love, authority has to be based on love and respect, rather than on the force of law.<sup>221</sup> In the same way, religious offer their obedience with the love and freedom of sons of God and not as servants under the law.<sup>222</sup>

The superior should not be reluctant to exercise his office.<sup>223</sup> Nevertheless, he should not impose a formal obligation of obedience except for a grave motive, and he is to do so either in writing or before at least two witnesses.

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<sup>213</sup> Cf. *SAO* 13, a.

<sup>214</sup> Cf. *PC* 14c; *SAO* 14, b; *Rule* 7; *De civ. Dei* 19, 14 *PL* 41, 643.

<sup>215</sup> *PC* 14c; cf. *Rule* 7, 2: cf. c.618.

<sup>216</sup> *SAC* 14a.

<sup>217</sup> *De corr. et gr.* 3, 5 *PL* 44, 918.

<sup>218</sup> *SAO* 27b.

<sup>219</sup> *Ibid.* 26c; cf. *Heb.* 5, 7-9; *ET* 28.

<sup>220</sup> Cf. *De civ. Dei* 19, 14 *PL* 41, 643; c.618.

<sup>221</sup> Cf. *Rule* 7, 3.

<sup>222</sup> Cf. *Rule* 8, 1.

<sup>223</sup> *VC* 43.

## CHAPTER 3

### THE PRAYING AND PENITENT COMMUNITY

#### ARTICLE 1

#### THE PRAYING COMMUNITY

64. Contemplation, or *amor castus*, has a unifying force and is in itself communitarian. It brings together the brothers—living temples of God<sup>224</sup>—into a community of prayer and worship within the mystical Body of Christ.<sup>225</sup>

The religious community, like the original Christian community,<sup>226</sup> nourished by God's word, by the sacred liturgy, and especially by the Eucharist, perseveres in prayer and in communion with the one and same spirit.<sup>227</sup>

Jesus' conversation with the Father is the model for the conversation of the religious with God: "Prayer is a conversation with God. When you read, God talks to you; when you pray, you talk to God."<sup>228</sup> The more sincerely and intensely the community cultivates the spirit and the practice of prayer, the more it deserves to be called a praying and worshipping community, and the more effectively it expresses the presence of Christ in the world.

65. Prayer, "the sublime gift of God,"<sup>229</sup> is that which most personally enflames our love of God.<sup>230</sup> It feeds the life of faith, hope, and charity and brings every apostolate to its fruitfulness.

Prayer helps the religious to uncover the mysterious presence of God in the hearts of men so as to love all people as brothers.

By means of prayer, the Spirit of Jesus makes us perceive the manifestations of the love of God in the unfolding of events.<sup>231</sup> In this way, the necessary synthesis between prayer and life will be achieved: "The one who lives well prays well."<sup>232</sup>

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<sup>224</sup> Cf. *Rule* 1, 8; *De civ. Dei* 10, 3, 2 *PL* 41, 280.

<sup>225</sup> Cf. *En. in ps.* 30, II, S. 1, 4 *PL* 36, 232.

<sup>226</sup> Cf. *Acts* 2, 42.

<sup>227</sup> Cf. *Ibid.* 2, 42; 4, 32; *En. in ps.* 130, 1 *PL* 37, 1704.

<sup>228</sup> *En in ps.* 85, 7 *PL* 37, 1085.

<sup>229</sup> *De dono persev.* 23, 64 *PL* 45, 1032.

<sup>230</sup> Cf. *FV* 1, 1.

<sup>231</sup> Cf. *En. in ps.* 144, 1 *PL* 37, 1869; *En. in ps.* 52, 5 *PL* 36, 616.

<sup>232</sup> *De ord.* 2, 19, 51 *PL* 32, 1019.

66. “The liturgy is the summit to which is directed all the activity of the Church and the spring from which flows all its power.”<sup>233</sup> The liturgical actions within the community, which is itself liturgical, constitute the heart of the life in common, since through them fraternal charity is both expressed and strengthened.

In the liturgy, the religious are to learn to offer themselves and to bring to perfection day by day, with the help of Christ, unity both with God and with one another, so that eventually God may be all in all.<sup>234</sup> They are all to have great interest in that which concerns divine worship,<sup>235</sup> and they are to ensure that they attain a good level of biblical instruction and a solid liturgical formation.<sup>236</sup>

67. The community comes into being above all in the Eucharist, “sacrament of piety, sign of unity, bond of charity,”<sup>237</sup> The unity of the community is the particular fruit of the Eucharist.<sup>238</sup> “Therefore, if you are the body and the members of Christ, on the table of the Lord the mystery that is also you yourselves is laid out; and so you receive the mystery of yourselves.”<sup>239</sup>

The celebration of the Eucharist is the principal act of each day,<sup>240</sup> in which the community of the brothers meets together before the altar of Christ and announces the death and resurrection of the Lord.

68. *The greatest importance is to be given to the community Mass, in which everyone participates consciously and actively according to each one’s condition.*

*Although each priest has the right to celebrate Mass individually, concelebration is earnestly recommended, as in it the action of all the community is more clearly apparent, and the principal manifestation of the Church<sup>241</sup> is found in the unity of sacrifice and priesthood.*

*On Sundays and on the principal feast days of the Church and of the Order the Eucharist is to be celebrated with greater solemnity.*

*In those houses in which for pastoral reasons it may not be possible to celebrate a daily community Mass, the ordo domesticus is to indicate those days when it must be celebrated.*

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<sup>233</sup> SC 10a.

<sup>234</sup> Cf. 1 Cor. 15, 28.

<sup>235</sup> Cf. FV 1, 1.

<sup>236</sup> Cf. SC 17.

<sup>237</sup> In Io. ev. tr. 26, 13 PL 35, 1613.

<sup>238</sup> Cf. Ibid. 26, 14 PL 35, 1613.

<sup>239</sup> S. 272 PL 38, 1247.

<sup>240</sup> Cf. c.663, §2; S. 57, 7 PL 38, 389; S. 58, 5 PL 38, 395; Const.1637, p.23b, para 3; VC 95b.

<sup>241</sup> Cf. SC 57, para 1; c. 902.

*Our priests are earnestly exhorted to celebrate the daily Eucharist with dignity and devotion, since it always entails an action of Christ and of the Church.*<sup>242</sup>

*The religious who may not be able to participate in the community Mass should do so in some other Mass, and each one is to ensure that he nourishes himself every day with the Holy Eucharist.*

69. *All the priests, including guests, are to offer their Mass according to the intention of the prior of the house. Nevertheless, they can offer the Mass for their own intention without receiving a stipend on Christmas Day, at the celebration of the Last Supper, at the Easter Vigil and once each month, having previously notified the prior.*

70. *The Prior General, the priors provincial, and priors of domus formatae must offer Mass for the community on the solemnities of Christmas, Mary Mother of God, the Epiphany, Easter Day, the Ascension, Pentecost, Corpus Christi, the Immaculate Conception and the Assumption of the Blessed Virgin Mary, St. Joseph, Sts. Peter and Paul, All Saints, St. Augustine, and All Saints of the Order.*

*In addition, the priors provincial and local priors are to do so on the day of the patron of the province and of the house respectively.*

*The local priors are to have one Mass a month offered for each priest who is unable to celebrate himself, and one for each of the solemnly professed who are not priests. Likewise, he will have a Mass offered each month for the simply professed brothers.*

*After the feast of the Archangels Michael, Gabriel, and Raphael, a Mass is to be offered in each house for the living relatives, friends, and benefactors of the Order.*

71. *The Church continues the prayer of Christ without ceasing. The community, united to the mystical Body of Christ, faithfully comes into its own in the public prayer of the Church, that admirable canticle of praise, in which Christ “prays for us, prays in us, and is invoked by us. He prays for us as our priest, He prays in us as our head, He is invoked by us as our God. Let us therefore recognise in Him our own voices and let us also acknowledge as well his voice in us.”*<sup>243</sup>

72. *In all houses the Liturgy of the Hours will be worthily celebrated daily in common,*<sup>244</sup> *in such a way that, as far as possible, each hour corresponds to the appropriate time of day.*<sup>245</sup>

73. *Singing is highly recommended as something that better corresponds to the nature of this prayer.*<sup>246</sup>

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<sup>242</sup> Cf. c.904; *PO* 13c; *SCa* 80; *Ep.* 54, 2 *PL* 33, 200; *FV* 1, 8.

<sup>243</sup> *En.in ps.* 85, 1 *PL* 37, 1081; cf. *Ibid.* 59, 1 *PL* 36, 713.

<sup>244</sup> Cf. c.663, §3; *Rule* 2, 3; *FV* 1, 2-6.

<sup>245</sup> Cf. c. 1.175; *FV* 1, 4.

<sup>246</sup> Cf. *MSL* 37; *Rule* 2, 4; *Conf.* 10, 33, 50 *PL* 32, 800; *Ep.* 55, 18, 34 *PL* 33, 221; *FV* 1, 3.

*It is fitting to invite the faithful to join with the community in this prayer, and pastors of souls are to ensure that the principal hours, especially Vespers, are celebrated in community in the church on Sundays and on the more solemn feast days.*<sup>247</sup>

*Where, for reasons of the apostolate or for some other particular reason, it may be difficult to pray in common, the Prior General, with the consent of his council, and having heard the opinion of the corresponding major superior, is to determine which hours have to be recited in common.*

*The religious still have the duty to recite in private those hours which they have not celebrated in common.*<sup>248</sup>

74. *The calendar of the Order is to be followed in liturgical celebrations. For pastoral reasons, the diocesan calendar may be observed, while keeping the celebrations proper to the Order.*

75. *Outside the celebration of the Mass, private and public devotion to the Blessed Sacrament is recommended to our communities, according to the rules established by the competent authority, for the Eucharistic Sacrifice “is both source and summit of the whole Christian life.”*<sup>249</sup>

*Every day the brothers are to visit the Blessed Sacrament, adoring Christ in personal dialogue.*<sup>250</sup>

76. *The community is to give special care to the practice of mental prayer,<sup>251</sup> closely linked to the tradition of the Order<sup>252</sup> and necessary for the integrity of human life, as well as for an intimate and fruitful participation in the public prayer of the Church and in the mystery of the Eucharist.*<sup>253</sup>

*The brothers are to dedicate themselves to an hour of mental prayer each day. Following the example of St Augustine, they are to “take the Sacred Scriptures in their hands every day,”<sup>254</sup> so that the reading of the Divine Word becomes the principal inspiration for piety<sup>255</sup> and food for prayer.*

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<sup>247</sup> Cf. SC 99-100.

<sup>248</sup> Cf. GILH 31b.

<sup>249</sup> LG 11a; cf. In Io. Ev. Tr. 26, 13 PL 35, 1613.

<sup>250</sup> Cf. PO 18c.

<sup>251</sup> Cf. c. 663, §3.

<sup>252</sup> Cf. Rule 2, 1-2; FV 1, 1; 4-6.

<sup>253</sup> Cf. ES II, 21.

<sup>254</sup> PC 6b; De Trin. 15, 27, 49 PL42, 1096; Ep. 130, 2, 5 PL 33, 495.

<sup>255</sup> Cf. 2 Tim. 3, 15; VC 94a.

77. *There is to be half an hour of mental prayer in common in all the houses.<sup>256</sup> The other half hour is to be done in the time and manner indicated in the ordo domesticus.*

78. All the communities and each one of the religious is to have a filial love for the Blessed Virgin Mary, Mother of God, and is to strive to imitate her in whose strong protection the Recollection finds support.<sup>257</sup>

They are to honour her chiefly in liturgical worship and are to have great regard above all for those exercises of Marian piety recommended by the Magisterium of the Church, which “express more clearly the Trinitarian and Christological aspect which is both intrinsic and essential.”<sup>258</sup>

They are especially to venerate the Virgin Mary, and to encourage the piety of the faithful towards her, under the title of Mother of Consolation, her traditional title within the Augustinian family.<sup>259</sup>

79. *After the Liturgy of the Hours, the rosary of Our Lady is to be considered as one of the most effective and excellent prayers,<sup>260</sup> which will be recited daily, as will be the Angelus.*

*On Saturdays, in liturgical celebrations of the Blessed Virgin, and on the solemnity of St Joseph, the Salve Regina and the antiphon Ioseph are to be sung in common.<sup>261</sup>*

80. The devotion and honour paid to St. Joseph, special protector of the Order, also constitutes part of Augustinian Recollect spirituality.

In addition, particular signs of filial piety are to be offered to St. Augustine, and the contents both of his *Rule*<sup>262</sup> and of his spiritual and religious doctrine are to be meditated upon.

81. *The brothers are to develop the traditions of the Order and value them. They are to carry out our own devotions of piety according to the Ritual and other devotions according to the rules and the tradition of the Church. They are to ensure that the faithful, too, take part in them.*

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<sup>256</sup> Cf. *FV* 1, 4.

<sup>257</sup> Cf. *De sancta virg.* 6, 6 *PL* 40, 399.

<sup>258</sup> *MC* 25.

<sup>259</sup> Cf. *Const.* 29-30.

<sup>260</sup> Cf. *MC* 25, *AAS* 66 (1974) 135; c.663, §4.

<sup>261</sup> Cf. *Const.* 1637, 1<sup>st</sup> part, c.1, p.20.

<sup>262</sup> Cf. *Rule* 8, 2.

82. *Each year the brothers will make a week's spiritual retreat, preferably in common; every other business and concern is to be put aside for this. The major superior is to be sure to designate a place where the brothers can come together to make this retreat.*

83. *There is to be a monthly spiritual retreat in each of our houses. The major superior is to see to it that the brothers living in communities near to each other come together various times a year in a suitable house, so that they may have meditations, talks, prayer, study and reflection in common on appropriate themes, and especially so that they may spend time together in fraternity, happy in the Lord.*

## ARTICLE 2

### THE PENITENT COMMUNITY

84. "Just as prayer acts with charity to kindle the love of God in the soul, so fasting and hardships favour prayer, quelling passions which by their power can block the lifting up of the spirit."<sup>263</sup>

The brothers, associated in a special way with the redeeming sacrifice of Christ, are to offer themselves for their own salvation and the salvation of all the world, as victims pleasing to God,<sup>264</sup> by means of interior conversion and mortification, and they are to fulfil to the highest degree the precept of penitence.<sup>265</sup>

85. The virtue of penitence is practiced principally by the faithful and constant fulfilment of one's own duty, in the acceptance of the inconveniences that can result from work and from dealing with others, and finally by bearing with patience and with love the ups and downs of this changing life, of sickness, and of death.<sup>266</sup>

86. Each day, the brothers are to examine their consciences and they are to approach the sacrament of Penance with frequency,<sup>267</sup> for the diligent practice of this sacrament entails a constant effort to bring to perfection the grace of Baptism so that the life of Jesus is made more manifest in them.<sup>268</sup>

87. *It is the duty of the superiors to make suitable confessors available to the brothers, so that they may go to confession as often as weekly, always safeguarding, however, the*

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<sup>263</sup> *FV* 5, 1; Cf. *De perf. iust. hom.* 8, 18 *PL* 44, 299.

<sup>264</sup> Cf. *Rom.* 12, 1; *De civ. Dei* 10, 6 *PL* 41, 284.

<sup>265</sup> Cf. *Paenit.* IIIc.

<sup>266</sup> Cf. *Ibid.* IIIa; *De pat.* 2, 2 *PL* 40, 611.

<sup>267</sup> Cf. c. 664.

<sup>268</sup> Cf. *2Cor.* 4, 10; Rite of penance 7b.

*freedom that is due, and without prejudice to religious discipline.<sup>269</sup> In houses of formation, extraordinary confessors are to be arranged with the appropriate frequency. Every priest who has the faculty granted by the local prior<sup>270</sup> to hear the confessions of the members of a community, and of other residents in the house, may hear the confessions of the religious and of other residents in any house of the Order.<sup>271</sup>*

88. *The chapter of renewal is to be held each month. It can take place in the form of a penitential celebration, a revision of life, or in some other appropriate manner.*

89. *Jesus Christ invites his disciples to deny themselves, to take up their cross, and to follow Him.<sup>272</sup> Heeding this invitation, as well as fulfilling the penances imposed by Church law, the brothers are also to practice other acts of mortification, in particular on the Fridays of the year, on the Wednesdays of Lent, and on Holy Saturday.<sup>273</sup> The ordo domesticus is to determine the specific observance of the community's penance on such days.*

### ARTICLE 3

#### THE SICK BROTHERS

90. The brothers who are sick, associated with the Passion and death of Christ, are distinguished members of the community, and make of their sufferings a constant prayer and expiation for the sins of the community.

They are the treasure of the community; thanks to their offering of themselves, the works of the community are extended with a fruitfulness that defies material explanation.

91. The priors are to look after the sick and the elderly with a special loving care, according to the needs of each person, giving them consolation and encouragement. "For them there is to be neither want nor poverty, nor anything else that would excuse the priors or subjects from giving them any comfort as a gift, bearing in mind that in so doing, they are serving and lavishing attention on God himself."<sup>274</sup>

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<sup>269</sup> Cf. c.630, §§1 & 2.

<sup>270</sup> Cf. c.969, §2.

<sup>271</sup> Cf. c.967, §3.

<sup>272</sup> Cf. *Mk.* 8, 34.

<sup>273</sup> Cf. *Rule*, 3, 1; *FV* 5, 1-2.

<sup>274</sup> *FV* 2, 3; *Rule* 5, 8.

The brothers should gladly devote themselves to serving those who are sick<sup>275</sup> and they are to visit them frequently.

The brothers are to ensure that those who are sick do not lack the opportunity for the sacraments of Reconciliation and of the Eucharist.

92. Those religious who because of sickness or advanced age find their lives in serious danger need a special grace from God, so that their spirit does not fail nor their faith weaken. Christ strengthens his faithful who are sick with the sacrament of Anointing, fortifying them with the surest defence.

The greatest attention must be paid so that the sick brothers receive this sacrament at the appropriate time,<sup>276</sup> with the other religious present and, so far as is possible, the relatives of the sick person too.

All the brothers, in particular the prior, are to let the religious who are sick know when death is imminent, encouraging them to receive the Viaticum of the Body and Blood of Christ and to set out with strength and joy as they pass from this exile to our true home.<sup>277</sup>

## ARTICLE 4

### THE DECEASED BROTHERS

93. Across the barrier of death, and in configuration with Christ who died and rose again, the communion of love, begun by the brothers on earth, will reach its fullness in heaven, where all will be one in Christ.<sup>278</sup>

The spirit of piety is to keep the memory of the deceased brothers alive among the religious. Masses and prayers of expiation are to be offered for them.<sup>279</sup>

94. *When a brother dies, whether novice or professed, the community to which he belongs will celebrate the funeral Mass and another Mass on the first anniversary of his death.*

*All the priests of the Order are to offer a Mass on the death of each religious. This also applies to those who have died and had previously been elevated to the episcopate or some other dignity outside the Order.*

*When a postulant or aspirant dies, a Mass is to be celebrated for him. The same should be done for the father or mother of a religious, in the house in which the religious lives.*

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<sup>275</sup> Cf. *De op. monach.* 19, 22 PL 40, 567.

<sup>276</sup> Cf. *The Rite of the Pastoral Care of the Sick*, 5 & 8.

<sup>277</sup> Cf. *Ibid.* 26.

<sup>278</sup> Cf. *Gal.* 3, 28; *S.* 362, 8. 10 PL 39, 161.

<sup>279</sup> Cf. *Conf.* 9, 13, 36-37 PL 32, 778; *S.* 172, 2 PL 38, 936; *De civ. Dei* 1, 13 PL 41, 27.

*On the death of the Roman Pontiff, a Mass is to be celebrated in each of the houses of the Order. On the death of a major superior, a Mass is also to be celebrated in the houses within his jurisdiction.*

95. *Each year three general anniversaries of the dead will be celebrated in all the houses of the Order:<sup>280</sup> the first, for all the deceased brothers and sisters of the Order, with proper Mass and Office; the second, for the deceased relatives of the religious and for the people dearest to them; the third, for deceased benefactors. On these last two anniversaries, one Mass is to be celebrated, and either Evening or Morning Prayer for the dead.*

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<sup>280</sup> *De cura pro mortuis* 4, 6 PL 40, 596.

## CHAPTER 4

### PARTICULAR OBSERVANCES

96. The brothers are to have a high regard for what are called our particular observances, as established means for fostering fraternal life and for personal sanctification. By means of them, the spirit of the liturgy is in a certain way prolonged over the course of the day, and the community, living in piety and silence, can create the proper atmosphere for a life of prayer and for life in common.

97. The fifth of December, the anniversary of the Recollection, is to be celebrated with solemnity. Special intercession is to be made for the sanctification of the brothers, and the vows are to be renewed in common.

In the formation houses, some academic event reflecting the significance of the day is to be organised.

98. In each house the local chapter is to draw up the *ordo domesticus*, the community's plan of life, which is subject to annual revision and is submitted for approval and amendment by the major superior.

By means of the *ordo*, the life of the community is directed with the appropriate flexibility and according to the nature of the house in question. Among other things, the times for prayer, study, community meetings, the apostolate, work, and rest are to be laid down.<sup>281</sup> The *ordo* is to be so organised that the brothers may enjoy free time and the necessary recreation, both personal and communitarian.<sup>282</sup>

99. Our religious habit comprises the tunic, hood, and cincture, in the Order's traditional style and colour. The brothers are to wear the habit as a sign of consecration and as a witness to poverty.<sup>283</sup>

100. *The habit ought to be worn chiefly in community and at liturgical events. Outside the religious house, the brothers may follow the local ecclesiastical custom in their dress.*

101. *When it so demands, the order of precedence among the brothers is as follows: the Prior General, or whoever is standing in for him, throughout the whole Order; the Prior Provincial, or the one who represents him, throughout the province; the Vicars Provincial and Provincial Delegates, within their respective territories. The General*

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<sup>281</sup> Cf. Rule 2, 1; 5, 2; 5, 10; FV 6, 2.

<sup>282</sup> Cf. FV 9, 2.

<sup>283</sup> Cf. c.669, §1; PC 17; ET 22; VC 25.

*Visitor, the Provincial Visitor, and the Visitor of the vicariate or delegation are to enjoy the same order of precedence when the visit is not personally carried out by the Prior General or the Prior Provincial himself. In each house, the precedence is: the local prior, the vice-prior, and in their absence, local councillors.*

*The remaining brothers then follow, observing among themselves the order of simple profession.*

102. *Silence—a jewel of regular life—expresses the mystery of God and of the human person, contributes to the interior life and to personal wholeness, and enables us to listen more easily to the word of God and to relish it.<sup>284</sup> In addition, it aids interpersonal relations, and is an exercise of fraternal love. The observance of silence is heartily recommended and it is imposed during times of prayer, study, and rest.*

103. *The religious must train themselves in the appropriate use of the media of social communication as an important aspect of their on-going formation and in the exercise of their apostolate. Due discretion is always necessary, avoiding anything that could lead one astray or separate one from the demands of his vocation and of one's own duties.<sup>285</sup>*

104. *To more effectively maintain community life and the spirit of recollection, as well as the privacy proper to the religious life, in each house there will have to be certain places exclusively for the religious.<sup>286</sup>*

105. *It is the responsibility of the major superior, having heard the opinion of the local chapter, to:*

*(1) Determine both the places and the boundaries within the buildings that are reserved exclusively for the religious, whose rooms are always to be within the cloister.*

*(2) Establish rules and indicate the circumstances in which, principally for reasons of cleaning or of looking after the sick, certain persons may enter the cloistered area.*

*In the case of illness, the brothers may receive visits from close relatives within the cloistered area.*

*To be able to dispense with the rule of the cloister in circumstances not envisaged by this regulation, the local prior needs to seek the opinion of his council, unless it concerns an emergency.*

106. *The religious are to reside in fraternal common life in the religious house that has been assigned to them*

*To leave the house, the religious need permission from the prior,<sup>287</sup> which may be either habitual or for a particular occasion.*

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<sup>284</sup> *FV* 1, 6; *Conf.* 7, 7 11 *PL* 32, 739, S.52, 22 *PL* 32, 363-4; S.102, 2 *PL* 32, 611; *ET* 46.

<sup>285</sup> Cf. c.666; *Rule* 4, 4; *VC* 99b.

<sup>286</sup> Cf. c.667, §1; *FV* 7, 2.

<sup>287</sup> Cf. c.665, §1; cf. *Const.* 1637, p. 70b.

*They may also travel for a valid reason and with permission of the superior. At the end of the time allowed, or having finished what had to be done, they are to return to their residence. If there is a house of the Order in the place to which they are travelling, they are to stay in that house if possible.*

107. *The major superiors are to ensure that the brothers can spend some days each year resting from their work and visiting their parents or relatives. The Provincial Chapter is to give the necessary rules in the Provincial Directory so that those who for reasons of their ministry are stationed overseas may travel to their native country.*

108. *At the community's meal times, or at some other appropriate time indicated in the ordo domesticus, the Rule and the Constitutions<sup>288</sup> are to be read in common, as well as other suitable documents and texts.*

109. *Every day there is to be some period of recreation after meals or at another more convenient time, in order that the religious may rejoice in the Lord, together in fraternity. It is advisable for the local priors to also give permission for other recreational activities.<sup>289</sup>*

110. *The brothers are to make proper use of their free time once their duties have been fulfilled; they are to spend it in prayer, in study, or in some work at the service of the community.<sup>290</sup>*

111. *Brothers who are guests are to be received and treated with fraternal love.<sup>291</sup> They are to submit themselves to the prior of the house with regard to religious discipline, and to the ordo domesticus, insofar as their occupations allow.*

*In the same way, the proper care demanded by Christian and religious hospitality is to be extended to outsiders who may come to the houses of the Order. Permission of the local prior is needed for an outsider to spend a period of no more than three nights in the house; the agreement of the local chapter is needed for stays of up to a fortnight, and for a longer time, permission from the major superior.*

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<sup>288</sup> Cf. *Rule* 8, 2.

<sup>289</sup> Cf. *FV* 9, 2.

<sup>290</sup> Cf. *Rule* 5, 2.

<sup>291</sup> Cf. *S.* 236, 3; *St. Possidius, Vita* 22 *PL* 32, 52; *Const.* 1637, p.68b.

## CHAPTER 5

### THE AUGUSTINIAN RECOLLECT FAMILY

112. Fraternal love also embraces the institutes of nuns and sisters as well as associations of the faithful which, following the *Rule* of St. Augustine and according to the spirit of the Order, either dedicate themselves to the contemplative life, commit themselves to various apostolic works, or endeavour to achieve Christian perfection in the way appropriate to their secular state.

All these institutes and associations, together with the Order of Augustinian Recollects, comprise the Augustinian Recollect Family. Mutual co-operation is to be encouraged between them and the diverse families of Augustinian origin.

113. The superiors of the Order are to strive to ensure that our sisters in the contemplative life maintain their unity and purity of spirit and flourish in their true vocation. In order for their monasteries to make progress and to be strengthened, these must be regarded as a treasure belonging to the whole Recollection, and both the superiors and all the brothers are to be sure to give them their assistance and their counsels, by encouraging vocations and in various other ways.

In the same way, the Order is to look after and support in a fraternal way the congregations of Augustinian Recollect Sisters who dedicate themselves to the active apostolate in the consecrated life.

114. The religious are to promote the Augustinian Recollect secular fraternity, the members of which, remaining in the world, pursue evangelical perfection according to the charism of the Order, while maintaining their secular identity.<sup>292</sup> By their sharing in this charism, communion with the brothers of the Order and with the hierarchy comes into being and develops. They thereby fulfil a common mission within the Church and serve as leaven in the world.

Secular fraternities may be erected by the Prior General at the level of the whole Order, by the priors provincial within their provinces, and also by local priors with permission of the Prior Provincial.

With regard to their structure and government, the fraternities are to observe their own statutes.

115. *Devotion to the saints of the Order is to be encouraged, and where it seems opportune, associations which promote them are to be set up.*

*These associations may be erected in our churches by the priors of our houses, in accordance with Canon Law.*<sup>293</sup>

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<sup>292</sup> Cf. c.303 & c.677, §2; SAC 31c.

<sup>293</sup> Cf. c. 298- c.329.

*The various institutes which profess the Rule of St Augustine, if they so request, may be joined to the Order by the Prior General with the consent of his council.*

*To facilitate unity between the various institutes inspired by the Augustinian tradition, it is a good idea to promote conferences and gatherings which contribute to bringing our fraternal bonds closer together and to achieving an on-going renewal.*

116. The Augustinian Recollect Family also extends to include the parents and relatives of the brothers and also the benefactors of the Order. The religious are always to give back to their parents and relatives the sacred gift of their respect.<sup>294</sup>

117. *The Prior General, by means of an official document, may admit to participation in the spiritual riches of the Order those members of the faithful who stand out as distinguished benefactors of the community.*

*This participation refers to the spiritual wealth held in common, such as prayers, intercessions, Masses, and other good works carried out by the religious. It does not include the commitment to Masses or prayers for the deceased, unless this is stated in the document.*

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<sup>294</sup> S. 72A, 4 (=Denis 25, 4).

## CHAPTER 6

### FORMATION

#### ARTICLE 1

##### GENERAL PRINCIPLES

118. Formation is a process that embraces the whole life of the religious.<sup>295</sup> Beginning with the initial testing of his vocation, it helps him to walk in faithfulness to the call and mission received from God, until he becomes the perfect man in Christ,<sup>296</sup> according to the charism of the Order. “Religious formation promotes the development of the life of consecration to the Lord from the first stages, in which a person starts to enquire seriously about that life, until its ultimate fulfilment, when the religious goes to his permanent encounter with the Lord in death.”<sup>297</sup>

119. *During the process of formation for the religious, God intervenes with new gifts and helps him to develop his fundamental aptitudes. The religious, on his part, by means of personal and shared experiences, learns what it means to believe in God and to obey Him, to return constantly to the demands of conversion,<sup>298</sup> to delve into the aspects of his own religious identity, and to fulfil the mission of being leaven for the Kingdom.*

120. *The religious develops his possibilities within his own personal history, journeying towards his human fulfilment by his gradual incorporation into the mysteries of God, led by the Spirit and accompanied by the brothers who share the same itinerary. “Those whom God calls give to Christ the Redeemer a response of love, a love that is given totally and without reserve.”<sup>299</sup>*

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<sup>295</sup> Cf. S. 16A, 1 (Denis 20).

<sup>296</sup> Cf. Eph 4, 13; De Gen. ad litt. 1, 5 10 PL 34, 250; Ep. Ad Gal. exp. 38 PL 35, 2132; En. in ps. 132, 12 PL 37, 1736.

<sup>297</sup> EE 44.

<sup>298</sup> Cf. En. in ps. 79, 4 PL 36, 1022; En. in ps. 84, 8 PL 37, 1073.

<sup>299</sup> DFRI 9.

121. Formation is a task that concerns individuals,<sup>300</sup> local communities, the provinces, and the entire Order. It therefore demands that everyone search for the will of God and take the appropriate measures, within the particular style of our own way of life.

122. In this shared task of formation, the life of St. Augustine and the history and spirituality of the Order serve as inspiration.

123. By his example, St. Augustine certainly stimulates every step forward and every effort,<sup>301</sup> invites us to hunger and thirst for the truth and for the ultimate good,<sup>302</sup> and, inciting in the religious a dissatisfaction with what he still is, helps him to achieve that which he has not yet become.<sup>303</sup> Augustine encourages him to stay faithful and to persevere to the end,<sup>304</sup> to taste the sweetness of piety, to form his will in the beauty of virtue and in the freedom of love,<sup>305</sup> to have always as a guide<sup>306</sup> the God who never ceases to pursue him,<sup>307</sup> showing him what he should do and gently inspiring him.<sup>308</sup>

His *Rule* itself encourages us to persevere in prayer<sup>309</sup> and to make progress in perfection,<sup>310</sup> always keeping our restless heart directed towards the Lord,<sup>311</sup> so that each one, on seeing what he lacks, repents of his past and is prepared for the future.<sup>312</sup>

124. Religious life, as a privileged path of Christian perfection according to the particular charism,<sup>313</sup> is wholly ordered towards the formation of the religious.

125. The Order, in its mission of formation, discerns and clarifies the vocation, and as a gradual task trains our interior sensibility to recognise and to follow the calls of the Lord.<sup>314</sup> It also accompanies and, as required, offers assistance in solidarity with every religious and with every community, both at a personal level and by providing what is

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<sup>300</sup> Cf. *En. in ps.* 70, II 2 PL 36, 892; *DFRI* 29.

<sup>301</sup> Cf. St Possidius, *Vita*, 18 PL 32, 49.

<sup>302</sup> Cf. *En. in ps.* 122, 12 PL 37, 1639.

<sup>303</sup> Cf. *S.* 169, 15, 18 PL 38, 926.

<sup>304</sup> Cf. *Ep.* 48, 2 PL 33, 188.

<sup>305</sup> Cf. *De div. Quaest.* 83, 36, 2 PL 40, 25-26.

<sup>306</sup> Cf. *Conf.* 7, 10, 16 PL 32, 742; 6, 5, 8 PL 32, 723; 6, 6, 9 PL 32, 723.

<sup>307</sup> Cf. *Ibid.* 3, 3 5 PL 32, 68S; 8, 1, 1 PL 32, 748.

<sup>308</sup> Cf. *En. in ps.* 118, 17, 3 PL 37, 1549.

<sup>309</sup> Cf. *Rule* 2, 1.

<sup>310</sup> Cf. *Ibid.* 5, 2.

<sup>311</sup> Cf. *Ibid.* 1, 2.

<sup>312</sup> Cf. *Ibid.* 8, 2.

<sup>313</sup> Cf. *LG* 43a; *En. in ps.* 75, 16 PL 36, 967.

<sup>314</sup> Cf. *DFRI* 6.

required.<sup>315</sup> Lastly, it stimulates and encourages everyone according to his personal attributes and our communal needs, so that religious and communities may respond to the challenges of the Church and of the world.<sup>316</sup>

126. Formation is a mission carried out in the name of the Church and of the Order. It must therefore follow the guidelines and criteria of the Magisterium of the Church and of our own laws.

Other factors which have a bearing on formation include life in common and its demands, the collective identity, attention paid to the signs of the times, and the testimony of those who, within and without the Order, encourage others with their exemplary lives and their prophetic voice.<sup>317</sup>

127. Formation focuses on three aspects. Firstly, it develops the objective aspect: in other words, natural qualities and the supernatural gifts of baptismal consecration and religious profession. Secondly, it deals with the subjective aspect, which implies a personal and ascetic striving for his continuous progress in perfection in partnership with the grace of God.<sup>318</sup> Finally, formation also gives importance to that which is institutional, which is to say, the organisation, environment, and means which the Order and each community can put at the disposition of its members.

128. The vocation and the religious profession are the same for all the brothers<sup>319</sup> as members of the Order of Augustinian Recollects. Therefore, the essential part of formation is to be the same for everyone.

Those called to Sacred Orders receive a specific formation.<sup>320</sup> For religious brothers, formation is to be according to the attributes of the individual and the needs of the community,<sup>321</sup> following the *Plan of Formation*.

129. The essential elements of formation are always the same; the way in which they are lived out can vary depending on the circumstances of the times and on human needs.

The *Plan of Formation* and the *Directory* of each province are to specifically define, for the whole Order and for the provinces respectively, the norms and general criteria of the *Constitutions* and of the *Additional Code*. Each community, according to its particular nature, is to include a programme of formation for its members within the *ordo domesticus*.

The major superiors and, when appropriate, the general and provincial chapters, are to examine the fulfilment of the plan and to revise its content.

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<sup>315</sup> Cf. c.670; S. 255A (Mai 92).

<sup>316</sup> Cf. *Ep.*48, 2 *PL* 33, 188; *De civ. Dei* 19, 19 *PL* 41, 647.

<sup>317</sup> Cf. *En.in ps.* 39, 6 *PL* 36, 436.

<sup>318</sup> Cf. *De gr. et lib. arb.* 17, 33 *PL* 44, 901.

<sup>319</sup> Cf. *Const.* 35.

<sup>320</sup> Cf. S. 355, 4, 6 *PL* 39, 1573.

<sup>321</sup> Cf. *Const.* 253.

## ARTICLE 2

### THE OBJECTIVES OF FORMATION

130. *“The central objective of the formation process is the preparation of the person for the total consecration of himself to God in the following of Christ, and in the service of the mission,”*<sup>322</sup> *according to the charism of the Order.*

*Within the Order, formation aims to fundamentally achieve a maturity that is both human and vocational.*<sup>323</sup> *To this aim, it must be adapted to the individual, so that it takes into account personal values and develops them, seeking integration with the community. Formation is to be realistic and respond to the demands of both time and place. It is active, encouraging personal initiative, so that the individual participates in the formation and in the planning of his own life; it is integral, for it has to develop the person harmoniously in all his fundamental aspects.*

#### A) Human Maturity

131. *Human formation entails the progressive development of the physical, moral, intellectual, and affective qualities that constitute the personality of the religious, with the purpose of shaping him spiritually and of laying the foundations of his capacity for life in common,*<sup>324</sup> *“which is shown in a particular equilibrium of spirit, in the capacity for taking decisions after due deliberation, and in the proper way of judging people and events.”*<sup>325</sup>

132. *An appropriate physical education is to be desired, especially in the first stages of formation. Throughout one’s life the necessary care is to be taken of one’s health,*<sup>326</sup> *so that each person takes on his personal responsibilities and carries them out in the service of others.*

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<sup>322</sup> VC 65a.

<sup>323</sup> Cf. Sol 1, 2, 7 PL 32, 872; c. 642.

<sup>324</sup> Cf. S. 355, 6 PL 39, 1573.

<sup>325</sup> OT 11 a.

<sup>326</sup> Cf. Rule 5, 8.

133. *Moral formation is to be sought as well, founded on the training of one's will, so that each person is capable of exercising initiative and responsibility, self-denial, and the use of freedom, which draws its strength from a right conscience and Christian discernment.*<sup>327</sup>

134. *Asceticism is also to be held in esteem as a sharing in the redemptive sacrifice of Christ,<sup>328</sup> and as a preparation for the self-denial demanded by the Gospel.<sup>329</sup> This self-denial is indispensable for life in common and for the personal availability required by obedience, as well as for a mature self-control combined with inner freedom.*

135. *Great regard is also to be given to the so-called natural virtues, especially those which are needed for life in community,<sup>330</sup> for worthily carrying out the apostolate, and for developing a fruitful way of working, both in what has been given us to do and in the personal use of free time.*

136. *The candidates, as well as the religious, must dedicate themselves with determination to their intellectual and cultural formation, so as to achieve a level that is truly and completely human,<sup>331</sup> according to the teaching and example of St. Augustine,<sup>332</sup> the recommendation of the first ordinances of the Recollection,<sup>333</sup> and the regulations of the Church.*

137. *Intellectual formation prepares us to be able to offer a cogent testimony of the Gospel, "and to give reason for our hope to all those who should ask" (1 Peter 3, 15).<sup>334</sup> "having believed with unfaltering faith in the Sacred Scriptures as witnesses totally worthy of faith, they are to strive to understand them by means of prayer, study, and upright living, so that as far as possible, we can see with the mind what we accept by faith."<sup>335</sup>*

*Intellectual formation principally involves ecclesiastical studies, but also those of a humanistic and scientific character that are necessary for a solid general level of culture.*

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<sup>327</sup> Cf. *En.in ps.* 83, 11 *PL* 37, 1065-6.

<sup>328</sup> Cf. *2Cor.* 4, 10.

<sup>329</sup> Cf. *Mt.* 16, 24; *De mor. Eccl. Cath.* 1, 19, 36 *PL* 32, 1326.

<sup>330</sup> Cf. *De q. animae* 33, 73 *PL* 32, 1075.

<sup>331</sup> Cf. *GS* 53a.

<sup>332</sup> Cf. *Rule* 5, 10; *Ep.* 137, 3 *PL* 33, 516; cf. *De doct. christ.* 2, 25 40 *PL* 34, 55; *Ibid.* 2, 39, 58 *PL* 34, 62.

<sup>333</sup> Cf. *FV*, chap. 11.

<sup>334</sup> Cf. *Novo incip.* 10 *AAS* 71 (1979) 414.

<sup>335</sup> *De Trin.* 15, 27, 49 *PL* 42, 1096.

*The process of intellectual formation must last all life long,<sup>336</sup> the promotion of it also forms part of the daily conversion to love by means of the truth.<sup>337</sup>*

138. *Great importance is to be given to affective formation. This aims at the psychological maturity of the human being, given that it conditions the personality's whole development. It directs all our tendencies and the whole human psyche to a higher ideal, the fruits of which are emotional balance and a capacity for inter-personal relationships.*

139. *Knowledge and acceptance of self are necessary for affective formation,<sup>338</sup> as well as an appropriate relationship with one's own family, modesty and sensibility in dealings with the world around us, and an appropriate sexual education. Above all, it require a relationship of friendship with Jesus Christ which fills the personal life of the religious,<sup>339</sup> an open and impartial love for all people, that comes to its maturity in community life,<sup>340</sup> and in the special care offered to those most socially disadvantaged.<sup>341</sup>*

140. *The joy and thankfulness with which the religious lives out his own vocation,<sup>342</sup> and the naturalness with which the human limitations that result from this vocation are accepted, are signs of this well-adjusted affectivity.*

## B) Vocational Maturity

141. The religious vocation, the foundations of which are the same as the Christian vocation, is a reality of a supernatural character. Therefore, the formation of the vocation takes into account the essential factors of the interior life.

In first place, it gives primary importance to one's personal relationship with God, teaching the religious to "live in a familiar and constant union of intimacy with the Father, through his Son Jesus Christ, and in the Holy Spirit."<sup>343</sup> It enables the person who has been called to participate in the mysteries, the feelings, and the way of life of Jesus Christ,<sup>344</sup> being with Him and participating in his mission and his destiny,<sup>345</sup> until the person becomes a true disciple of his and a sign that proclaims his Resurrection.

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<sup>336</sup> Cf. *S.* 169, 18 *PL* 38, 926.

<sup>337</sup> Cf. *Novo incip.* 10e; *Conf.* 10, 23, 33 *PL* 32, 793; *C. acad.* 3, 20, 44 *PL* 32, 958.

<sup>338</sup> Cf. *Ep.* 155, 15 *PL* 33, 672; *De Trin.* 8, 12 *PL* 42, 959.

<sup>339</sup> Cf. *En. in ps.* 131, 6 *PL* 37, 1718.

<sup>340</sup> Cf. *Sol.* 1, 22 *PL* 32, 881.

<sup>341</sup> Cf. *De op. monach.* 29, 37 *PL* 40, 577; *En. in ps.* 147, 13 *PL* 37, 1922.

<sup>342</sup> Cf. *En. in ps.* 132, 1 *PL* 37, 1729.

<sup>343</sup> Cf. *OT* 8a; *De op. monach.* 29, 37 *PL* 40, 576.

<sup>344</sup> Cf. *VC* 65b; *SAC*18b.

The religious vocation cultivates love for the Church as Mother,<sup>346</sup> and manifests with joy the fact that through being a part of the Order, the bonds of ecclesial union are brought closer together.<sup>347</sup> It expresses a fond devotion to the Blessed Virgin Mary, favoured instrument of the Trinity, Mother of Christ, of the Church, and of the Order,<sup>348</sup> model and protector of the religious life.<sup>349</sup> It ensures that in their respective communities, all the religious recognise themselves to be active and living members of the Order and display that reality. It fosters the apostolic spirit that by its nature,<sup>350</sup> and by our history, belongs to the very essence of the Order.

Finally, by means of all these factors, vocational formation moulds the life of the candidate according to Augustinian Recollect tradition and spirituality. It creates the attitude of availability necessary if the Spirit is to achieve in everyone the flowering of the charism that He awoke in our founders, and which the most distinguished religious have lived with intensity.

142. *Vocational formation pays special attention to education in faith, prayer, liturgy, religious life, and—for those called to it—the ordained ministry.*

143. *Teaching and the experience of faith are the basis of all formation.<sup>351</sup> Rather than being rational instruction—which is also necessary—it implies a true initiation into the Christian mysteries as they are lived out in the religious life.<sup>352</sup> From a personal and profound participation in the Christian mysteries spring the feelings, the initiatives, and all the responses characteristic of the man who is both Christian and a religious.*

144. *This faith, nourished by the word of God,<sup>353</sup> made present in the liturgy, lived out and proclaimed in the experience of daily life, fills with theological content both the life of the particular religious and community relations as well.*

145. *Prayer is adoration, presence, dialogue, and friendship with the Lord.<sup>354</sup> In it, the Spirit communicates true and intimate knowledge of Christ,<sup>355</sup> without which it is not*

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<sup>345</sup> Cf. *Lk.* 22, 28; *Jn.* 11, 16; *Jn.* 14, 3; *Ep.* 122, 1 *PL* 33, 470.

<sup>346</sup> Cf. *S.* 214, 11 *PL* 38, 1071.

<sup>347</sup> Cf. *In Io. ev. tr.* 13, 12 *PL* 35, 1499.

<sup>348</sup> Cf. *De sancta virg.* 6, 6 *PL* 40, 399.

<sup>349</sup> Cf. *Ibid.* 5, 5 *PL* 40, 398; *Ibid.* 5, 5 *PL* 40, 399.

<sup>350</sup> Cf. *PC* 8b; c.675, §1; *Ep.* 48, 2 *PL* 33, 188; *De civ. Dei* 19, 19 *PL* 41, 647; *In Io. ep.* 10, 8 *PL* 35, 2060.

<sup>351</sup> Cf. *En. in ps.* 134, 18 *PL* 37, 1749.

<sup>352</sup> Cf. *ET* 36.

<sup>353</sup> Cf. *S.* 3101 A 4 (Denis 17).

<sup>354</sup> Cf. *En. in ps.* 85, 7 *PL* 36, 1086; *Rule* 2, 3.

<sup>355</sup> Cf. *Conf.* 13, 7, 8 *PL* 32, 847.

possible to understand the value of the Christian religious life, nor to have the strength to joyfully make progress in it.

146. *For a complete formation in prayer, the following are necessary: the acquisition of a sufficient knowledge and experience of its nature, conditioning, natural development, styles and methods; the enjoyment of prayer through appreciation of it and a dedication to its practice, such that it becomes irreplaceable in the daily schedule of life<sup>356</sup> and becomes effective for overcoming times of trial and of spiritual dryness; living with prayer so that it animates all aspects of life, both personal and those concerned with our surroundings, and fills them with a supernatural content;<sup>357</sup> handing on prayer to others, giving witness to its necessity, making it desirable through one's own example, and teaching its practice in ways suitable for each individual.*

147. *The practice of prayer and progress in it always require a continuous purification, interior and exterior asceticism and a climate of silence, both personal and in our surroundings,<sup>358</sup> that favour the development of the supernatural life in the individual and in the community.*

148. *The liturgy, by means of which "the work of our redemption is made present,"<sup>359</sup> makes the greatest contribution to expressing the mystery of Christ in this life and in presenting it to others, for the sanctification of men and the glory of God,<sup>360</sup> to whom as their goal all other aspects of formation are directed.*

*By means of an appropriate theoretical and practical formation, everyone is to discover the close theological, pastoral, and ecumenical link that exists between liturgy and life itself.<sup>361</sup>*

149. *The Eucharist is "the source and the highpoint of the Christian life."<sup>362</sup> From it, everyone is to draw the supernatural strength needed for spiritual development and for apostolic work. In it, the community bases its ability to offer formation and its deep family-like mutual understanding.<sup>363</sup>*

*Fruitful participation in the Paschal Mystery requires the practice of continuous conversion. All are to make the effort to achieve purity of heart by means of virtue and*

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<sup>356</sup> Cf. *Rule* 2, 1.

<sup>357</sup> Cf. *S.* 305A, 10 (Denis 13).

<sup>358</sup> Cf. *En.in ps.* 33, s.2, 8 *PL* 36, 312.

<sup>359</sup> *SC* 2.

<sup>360</sup> Cf. *Eph.* 1, 12; *SC* 5-7; *De Trin.* 3, 4, 10 *PL* 42, 874.

<sup>361</sup> Cf. *SC* 16-18.

<sup>362</sup> *LG* 11a; cf. *In Io.ev.tr.* 26, 13 *PL* 35, 1613.

<sup>363</sup> Cf. *Acts* 2, 42; *PC* 15a & 6bc; *In Io.ev.tr.* 26, 13 *PL* 35, 1613.

*the sacrament of Reconciliation,<sup>364</sup> which they are to approach with the necessary frequency.<sup>365</sup>*

150. *The candidate's liturgical formation also includes the ability to understand, love, and live the Liturgy of the Hours,<sup>366</sup> ensuring that it is prayed with respect and with care.<sup>367</sup> In this way, we are linked to the praise that Christ offers to the Father, interceding together with the Church for the salvation of the world,<sup>368</sup> given that it is Christ who "prays for us, and prays in us, and is the one to whom we ourselves pray.... Let us recognise, then, our voice in him, and his voice in us."<sup>369</sup>*

*A profound love and knowledge of the Sacred Scriptures is to be cultivated, so that the words, signs, and liturgical actions may be understood with all their salvific meaning.<sup>370</sup>*

151. *From the Blessed Virgin Mary all are to learn to interiorize the word and the mysteries of God,<sup>371</sup> becoming one with them and acting as instruments of their salvific efficacy.<sup>372</sup>*

152. *Formation in the religious life, by means of instruction, mutual example, and the formative action of those most directly responsible, tends to awaken and to increase in everyone the joy of knowing oneself called by God.<sup>373</sup>*

*The perfection of a theological and existential knowledge of consecrated life is to be sought over the course of our lives, as well as knowledge of the spirit and content of the particular purpose of the Order, studying profoundly its inspiration and the examples of religious who were distinguished by their holiness.*

153. *Individual spiritual direction and the community's encouragement are instruments of providence in the development of the life of faith, hope, and charity. All are thereby to learn to purify themselves continually, to stimulate themselves in supernatural growth, and to allow themselves to be led by the Spirit.<sup>374</sup>*

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<sup>364</sup> Cf. S. 392, 3 PL 39, 1711; S. 278, 12 PL 38, 1273.

<sup>365</sup> Cf. c.246, §4.

<sup>366</sup> Cf. RFIS 53 AAS 62 (1970) 358; c.246, §2.

<sup>367</sup> Cf. Rule 2, 3; Conf. 9, 6, 14 PL 32, 769; FV 1, 5.

<sup>368</sup> Cf. SC 83-84.

<sup>369</sup> En.in ps. 85, 1 PL 37, 1081.

<sup>370</sup> Cf. SC 24; In eccl. futurum, appdx. 15, 20; S. 219 PL 38, 1088.

<sup>371</sup> Cf. Lk. 2, 19.

<sup>372</sup> Cf. S. 72A, 7 (Denis 25); De sancta virg. 3, 3 PL 40, 398.

<sup>373</sup> Cf. Rule 1, 8; En.in ps. 10, 7 PL 36, 135-6; En. in ps. 132, 13 PL 37, 1736.

<sup>374</sup> Rom. 8, 14.

154. *Priestly formation is directed so that the brothers called to the clerical state may acquire the theological and spiritual instruction proper to that state and develop it throughout their life. The candidates are to be prepared to be worthy ministers of the Word, of liturgical action, of sanctification and of pastoral service,<sup>375</sup> so that each one comes to be “another Christ,” who, being the Eternal Priest<sup>376</sup> and only Mediator,<sup>377</sup> “came not to be served but to serve.” (Mt. 20, 28)<sup>378</sup>*

## ARTICLE 3

### VOCATIONAL PROMOTION

155. The God who calls each creature by its name has a loving and providential plan for every one of those creatures. That is what is meant by “vocation.” A human being is called to live, and on coming to that life he encounters the One who has called him, an image of whom he bears within himself.

The one who is baptized has a specific vocation: to mould himself to Christ, who died and rose again. Indeed, every Christian vocation comes from God, and is a gift of the Father, of the Son, and of the Holy Spirit. It always has its place through and within the Church, the community of the faithful brought to life by the Spirit of the Risen One, within which a diversity of vocations flowers to the benefit of all, roused up by the Spirit of God to carry out his plan of salvation.

From among his disciples, Christ chose those whom He wished to choose, that they should be with Him, and that He should send them out to preach. He also gave them power “to cure every sickness and pain.” (Mt. 10, 1) From this selection on the part of Jesus springs the vocation of special consecration, which in the history of the Church has taken many forms.

The experience of meeting the Master and of his unmerited call are the origin of every vocation to a life of following Jesus, a life which demands openness and fidelity to the Word.

The vocation to the religious or priestly-religious life has special importance among the various vocations to which the Holy Spirit gives rise in the Church, insofar as it is a call to bear witness to the supremacy of the love of God<sup>379</sup> manifested in the new man, Christ himself.

156. Vocational promotion is born from the mystery that is the Church, and is at the service of the Church. The Church itself is vocation and generator and teacher of

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<sup>375</sup> Cf. *OT* 4; *PO* 4-6; *Ep.* 21, 3 *PL* 33, 89.

<sup>376</sup> Cf. *Heb.* 7, 17.

<sup>377</sup> Cf. *Tim.* 2, 5.

<sup>378</sup> Cf. *S.* 340A, 3 (Guelph 32).

<sup>379</sup> Cf. *ET* 1; *NVE* 13, a; *In Io.ev.tr.* 13, 12 *PL* 35, 1499.

vocations, so that all its members have the grace and the responsibility of promoting the diversity of vocations within the Church. Our communities are to be open to possible vocations, and they are to carefully look out for signs of a vocation, in order to direct each one upon the path the Lord has indicated.

All the religious are to consider themselves committed to the task of promoting and cultivating vocations: “The consecrated person is also by nature an animator of vocations; the one who has been called must also call others in his turn.”<sup>380</sup>

The vocational call must always begin from a catechesis of proclamation that leads people to an experience of God and underlines the beauty of following Christ with an explicit intent: “Come and see,” (Jn.1, 46) in imitation of the Master. That way, everyone will be able to make his or her own the words of St. Augustine: “Insofar as I can, I call on others to embrace this option, and I have brothers in the Lord who, through my ministry, have decided to do so.”<sup>381</sup>

157. Those who are responsible for parishes or who work in education, directors of pastoral movements—especially those for young people<sup>382</sup>—and religious who work on the mission field, are to pay particular attention to vocational promotion. This promotion involves the discernment of possible vocations and accompanying them as well.

158. Persistent prayer to the Lord of the harvest<sup>383</sup> and an exemplary life, both individual and communitarian, are essential means for the efficacy of vocational promotion.

The example of a life of humility and of dedication to work and penance, but lived with joy,<sup>384</sup> is the best advertisement for the Order and the best invitation to embrace the religious life within its fold.

159. *The major superior, liaising with the corresponding secretariat, is to designate one or more vocational directors and also a vocational promoter in each community.*

*The director will be the animator of all vocational activity. The local promoters, within their daily apostolate, are to be active representatives of their particular communities with the aim of stimulating a joint effort to stir up, discern, support and develop the glimmerings of any vocation.*

160. *The vocational directors and promoters are to search for and look positively on the co-operation of priests, religious, parents,<sup>385</sup> secular teachers, religious associations, and those groups of Christians most closely linked with the Order.*

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<sup>380</sup> SAC 16a.

<sup>381</sup> Ep. 157, 4, 39 PL 33, 692; cf. S.355, 2 PL 39, 1569.

<sup>382</sup> Cf. OT 2a; PC 24c; En.in ps. 72, 34 PL 36, 929.

<sup>383</sup> Cf. Mt 9, 38; S.356, 2 PL 39, 15, 75.

<sup>384</sup> Cf. OT 2a; PC 24c; De op.monach.28, 36 PL40, 576; De bono vid. 23, 28 PL 40, 449.

<sup>385</sup> Cf. De ord. 2, 20, 52 PL 32, 1019; Ep.188, 1, 3 PL 33, 849.

*Priority should be given to the discernment and selection of aspirants from Christian families of sound faith and customs.*

## ARTICLE 4

### AGENTS OF FORMATION

161. The first agent of formation in the faith and in formation for the religious life is God himself.<sup>386</sup> He calls each one and acts constantly in the depths of the soul where dwells Christ, the true Master by whom we are instructed.<sup>387</sup> God gives life by means of his Spirit: “God the Father, in the continual gift of Christ and of the Spirit, is the foremost agent of formation of the one who consecrates himself to Him.”<sup>388</sup>

162. The call from God is followed by the free and individual response of the person concerned. He is invited to experience the love of God the Father; to have the same thoughts, feelings, and behaviour as Christ; and to open himself to the inspirations and gifts of the Holy Spirit, the Spirit of Truth, who sheds his light and guides us to the fullness of truth.<sup>389</sup> Man, in making himself open to receive the grace and the inspiration of God, becomes capable of accepting with awareness and with love the responsibility of his own personal formation and growth.<sup>390</sup> In the exchange between God and man, he becomes the main driving force of his own formation: “The one who created you without you will not sanctify you without you.”<sup>391</sup>

163. *The will of God is normally shown through a variety of human mediations: “You, Lord, who hold sway over everything you created...you make use of all things, whether or not they are aware of it, according to the order of things as you know it; and that order is just.”<sup>392</sup> Among these mediations, one particularly stands out: the effort of those whom the Church designates as directors of formation and as masters of the spiritual life, as the monastic and religious tradition bears witness.*

164. *The response to the call of God is always personal; it is perfected, however, and it is validated with the help of those who have received that same call and make up that*

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<sup>386</sup> Cf. *Ep.* 266, 4 *PL* 33, 1091; *VC* 66.

<sup>387</sup> Cf. *De magistro* 14, 46 *PL* 32, 1220.

<sup>388</sup> *VC* 66a.

<sup>389</sup> Cf. *Jn.* 16, 13; *DFRI* 19.

<sup>390</sup> Cf. *EE* 47.

<sup>391</sup> *S.* 169, 11, 13 *PL* 38, 92.

<sup>392</sup> *Conf.* 6, 7, 12 *PL* 32, 725; cf. *DFRI* 30a.

same community.<sup>393</sup> This community thereby becomes the privileged place for the presence of God,<sup>394</sup> and the appropriate means for bringing a vocation to maturity.<sup>395</sup> The community is a school of fraternity, because in it the members learn to engage in dialogue and to share material goods, talents, experiences of God and apostolic tasks.<sup>396</sup>

The mutual influence that is part of formation is received, not only in the local community, but also within the Province, the Order, and the universal Church.

In this way, God's action progressively moulds the person in his vocation through the people and through providential moments, making use of constant encouragement from the superiors and from those responsible for formation, and from such instruments as the general and provincial chapters and the secretariats.

165. The prior, who is the person primarily responsible in the community, animates, co-ordinates, and ensures its everyday functioning in the fulfilment of its purpose. His mission, following the example of Christ who "did not come to be served but to serve," (Mk. 10, 45) is to "build up a fraternal community in Christ in which God is sought and loved above all things."<sup>397</sup>

He is to be the guide and the soul of the community. He is to take care that in it an atmosphere of spontaneity, of wholesome joy and of trust among the brothers is lived out. In the same way, he is to motivate and to try to win over the brothers so that each one acts in faithfulness to the commitment he has undertaken.<sup>398</sup>

166. Members of the formation team, together with those who are in formation, make up a formation community,<sup>399</sup> which, seen in its entirety, offers the image and example of a family gathered in the name of the Lord<sup>400</sup> for its members' mutual up-building.<sup>401</sup>

While respecting differences of personality, of culture, of tasks, and of age, all are to aspire to a profound communion, excluding or overcoming individualism as much as mass uniformity, creating spaces and opportunities for free self-expression, balancing spontaneity with responsibility and observing with charity the disciplinary rules necessary for the maturity of the person and for the development of life in common.

167. Formation is a task of the whole community, under the supervision of the major superior. Nevertheless, in order that it may be carried out with greater depth and effectiveness, it is necessary that there should be a formation team, appointed by the

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<sup>393</sup> Cf. *DFRI* 30a.

<sup>394</sup> Cf. *Rule* 1, 8; *S.* 336, 1 *PL*38, 1471.

<sup>395</sup> Cf. *VC* 67.

<sup>396</sup> Cf. *Ibid.* 67a.

<sup>397</sup> *C.* 619; cf. *SAO* 14c.

<sup>398</sup> Cf. *Rule* 7, 2-3; *SAO* 13d.

<sup>399</sup> Cf. *DFRI* 27ab.

<sup>400</sup> Cf. *PC* 15a.

<sup>401</sup> Cf. *FV* 2, 1.

major superior with the consent of his council, taking into account the advice of the Secretariat of Formation and selected exclusively from among those who have the vocation for so vital a ministry and possess special knowledge regarding spiritual direction, teaching, psychology, pastoral work, and other disciplines, so that all the members complement one another. The Order will offer those in formation “a vigorous formative community with the presence of competent teachers.”<sup>402</sup>

All the members of the team are to be convinced that they should distinguish themselves not only by their natural abilities, expertise and experience, but principally by their virtues, gifts of the Spirit, and love for the Order, for it has been proved that in this task of formation one attracts more by virtue and by good deeds than by mere words.<sup>403</sup>

The members of the formation team are to perfect their training and preparation and keep them up to date,<sup>404</sup> and establish between themselves a dialogue both sincere and fraternal.<sup>405</sup>

168. It is the job of the formation team, under the supervision of the major superior, to organize everything relating to the formation of candidates. The team is to carefully prepare the programmes and schedules of formation, to encourage everyone to put into practice what has been agreed, and to evaluate the results. The team is to draw up the local guidelines for formation, which have to be approved by the major superior with the consent of his council. It is the local prior’s job to preside over the activities and the meetings of the formation team, which are to be convoked by him in accordance with what is prescribed. The team is to meet at least once a month to exchange impressions, experiences, and initiatives and to ensure the unity of criteria and to offer mutual help.

169. *Formation personnel who carry out fruitful work in their posts are not to be readily removed. Those who for any reason turn out to be less than suitable are to be replaced without delay.*

*Members of the formation team on their own account are not to accept tasks unrelated to formation, and their superiors are not to assign them to activities which would impede or make difficult the fulfilment of their designated duties.*

*In all that has been said, the principal focus must be on the greater good of those who are in formation, to which everything else must be subordinated.*<sup>406</sup>

170. Of the members of the formation team, the master is the one chiefly responsible for the education and formation of the candidates, and for accompanying them. In the name of the Order he carries out with “diligence and care”<sup>407</sup> the service of discerning

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<sup>402</sup> DFRI 60.

<sup>403</sup> Cf. SS 3; Rule 7, 3; S. 355, 1 PL 39, 1569.

<sup>404</sup> Cf. IICF 23.

<sup>405</sup> Cf. OT 5b.

<sup>406</sup> Cf. RFIS 37.

<sup>407</sup> FV 8, 2.

and testing the vocations of the candidates,<sup>408</sup> and of assisting those who, in accordance with the charism of the Order, are in the process of identifying themselves with the way of thinking, feeling, and behaving of Christ himself.

As educator, the master has to guide those in formation through the process of interiorization, so that they may know themselves and accept both themselves and other people and come to direct their lives by the power that God the Father gives them. As a person responsible for formation, he has to help them in their path of conversion and discernment, so that they may know Christ, be inflamed by the warmth of his love, and desire to follow Him. As someone who accompanies them on their way, and drawing on his experience of faith, love, and hope, the master is to show them that the Holy Spirit accompanies them and gives to them his gifts.

In these tasks, “the principal instrument of formation is personal dialogue, which must take place regularly and with certain frequency, and which is a practice of proven and irreplaceable effectiveness.”<sup>409</sup>

171. The master of novices and his assistants, if he has any, must help the novices to gradually mould within themselves a true spirit of religious life, according to the particular character of the Order.<sup>410</sup>

Special care has to be taken to ensure that those appointed to such positions particularly stand out in the qualities demanded of those involved in formation.<sup>411</sup>

172. The master of novices is to be a priest of at least thirty years of age, and with at least five years of solemn profession. So that he may fruitfully fulfil his office in a stable manner, he is not to be hampered by other responsibilities.

173. The master of novices is responsible for the regulation and the direction of the novitiate, under the authority of the major superiors.<sup>412</sup> With regard to the discipline of the house, he is answerable to the local prior.

He is always to take care “to offer the novices a witness of evangelical simplicity, of understanding friendship, and of respect for their persons in order to create a climate of mutual trust,”<sup>413</sup> which favours an increasing openness and generosity on the part of the novices. These, aware of their own responsibility, are to collaborate actively with the master, so that they faithfully respond to the grace of the religious vocation.<sup>414</sup>

174. The master is to test and to discern the vocation of the novices. He is to motivate the novices to live the human and Christian virtues.<sup>415</sup> He is to form them in the

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<sup>408</sup> Cf. *En.in ps.* 99, 11 *PL* 37, 1277.

<sup>409</sup> *VC* 66a.

<sup>410</sup> Cf. c.652, §1; Cf. *Rule* 5, 2; *FV* 8, 2; *Ep.* 83, 3 *PL* 33, 292.

<sup>411</sup> Cf. c.651, §3.

<sup>412</sup> Cf. c.650, §2.

<sup>413</sup> *RC* 32, 2; cf. *En.in ps.* 103; *S.* 3, 9 *PL* 37, 1365.

<sup>414</sup> Cf. c.652, §3.

<sup>415</sup> Cf. c.646; c.652, §2.

principles and the practice of a life of prayer, teaching and encouraging them to turn to God and to dialogue with Him in an unaffected and trusting way. He is to foment a life of piety, preparing them for an active involvement in the liturgical mysteries. He is to direct their work, study, and experiences and is to be sure to give a deep and fully theological sense to this period of time.<sup>416</sup>

175. However many brothers as may be needed are to generously co-operate with him. The major superior, with the consent of his council, and with the guidance of the Secretariat of Formation, may appoint one or more assistants, should he believe this to be necessary.

176. The master of professed continues on from the formation given during the novitiate.

The one appointed should stand out for his qualities and for his level of preparation in a similar way to that expected of a master of novices. He is appointed by the major superior with the consent of his council, and with the guidance of the Secretariat of Formation.

177. *It corresponds to the master of professed to do the following:*

- (1) Discern and test the suitability for the religious life of those professed;*
- (2) Implement, with the other members of the team, the plan of formation;*
- (3) Be responsible for the religious, priestly, and apostolic preparation of the professed, and help them with opportune exhortations and advice;*
- (4) Provide by himself, or by means of others, the necessary guidance and help in the most important and decisive moments, such as professions and ordinations;*
- (5) Maintain discipline among the professed religious under his care;<sup>417</sup>*
- (6) Offer a commentary and an appropriate explanation, either personally or through others, on the documents or initiatives of the Church and of the Order concerning the religious life and the various aspects of formation.*

178. What has been said about the master of professed should equally be applicable to the prefect or master of aspirants and the master of postulants, with the appropriate adaptations.

179. *Those in formation are to seek the enlightenment and the help offered by spiritual direction. With complete freedom, each one is to choose his spiritual director, to whom he is to open his conscience with humility and trust,<sup>418</sup> so that he may orientate himself with greater security in the way of the Lord.<sup>419</sup>*

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<sup>416</sup> Cf. c.652, §2; *FV* 8, 2.

<sup>417</sup> Cf. *Rule* 7, 2-3.

<sup>418</sup> Cf. c. 246, §4; c.630, §1.

<sup>419</sup> Cf. *Ep.* 266, 4 *PL* 33, 1091.

*Notwithstanding this freedom, the major superior, with the consent of his council and under the guidance of the Secretariat of Formation, is to appoint in the formation houses a spiritual director, who is to attend to the needs of those in formation in the different stages of the spiritual life.*

*The spiritual director can be appointed to form part of the formation team, and he will be able to attend the chapters called to examine the conduct of those in formation, but without offering an opinion or voting on the candidates. He is not to play any part in the external regime of discipline.*

180. There is also to be a sufficient number of confessors, who should know the regulations concerning the guidance and selection of candidates, and practice them, safeguarding always the freedom that the candidates have to go to any confessor, including someone outside the religious house, while at the same time respecting the discipline of the house in question.<sup>420</sup> Extraordinary confessors are to be made available from time to time.

181. The major superior, with the consent of his council, and under the guidance of the formation team, appoints a prefect of studies in each house, to whom falls, in a special way, the responsibility of ensuring the fulfilment of everything laid down with regard to studies by the *Plan of Formation*, the *Provincial Directory*, and local regulations.<sup>421</sup>

182. *The superiors must take care that the professors be well chosen and carefully trained.*<sup>422</sup> *They are designated by the major superior with the guidance of the Secretariat of Formation.*

*They are to have the necessary qualities, abilities, and academic qualifications. There is to be a sufficient number of professors so that neither the excessive number of classes nor the range of subjects they are called to cover prevents their progressive and necessary specialization. They are to build on their abilities through personal study.*

*The superiors are to furnish them with the necessary means to enable them to gain a solid preparation, and to worthily carry out their ministry.*<sup>423</sup>

## ARTICLE 5

### STAGES OF FORMATION

183. Formation is a life-long task,<sup>424</sup> and it is carried out in the following stages: (a) the aspirancy, together with the postulancy; (b) novitiate; (c) simple profession and solemn profession, and (d) permanent formation.<sup>425</sup>

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<sup>420</sup> Cf. c.240, §1.

<sup>421</sup> Cf. *Const.* 168.

<sup>422</sup> Cf. *PC* 18d.

<sup>423</sup> Cf. *De op. monach.* 18, 21 *PL* 40, 565.

<sup>424</sup> Cf. *S.*169, 15, 18 *PL* 38, 926.

184. *The first three stages have a characteristic unity and importance, and are directed towards initial formation.*

*This initial period of formation starts at the stage of becoming an aspirant or with joining the postulancy, according to the particular case, and comes to an end with priestly ordination, or at the time of two years after solemn profession for religious brothers.*

185. Formation, understood as a serious experience of the Augustinian Recollect life, demands suitable time and conditions. A stable and family-type environment, silence, reflection, study, work, religious practice and frequent contact with the Lord offer the conditions that ordinarily favour the maturity of a vocation.

186. Each one of the stages of initial formation is carried out in houses specifically designated for that purpose. These houses are: the aspirancy, the postulancy, the novitiate, and the house of formation for the professed. Apart from these, the major superiors may also indicate other houses that can attend to the case of particular candidates, where there is no established house for the purpose.

187. *Each province is to have as many houses as are necessary for the formation of candidates.*

*If any one province is unable to deal adequately with one or more stages of the formation process, it may send those who are in formation to the houses of another province, having first carried out the necessary evaluations and agreements. In the same way, two or more provinces may pool their resources to have either one or several shared formation houses.*

188. *The exchange of formation personnel, for a fixed period and for a specific purpose, is to be encouraged to offer a more relevant education to those in formation, to make use of the gifts of some of our brothers, and to meet the needs of the provinces with regard to formation.*

189. *When those in formation are sent to study in academic centres that do not belong to the Order, the difficulties involved with regard to the life of the community and to Augustinian Recollect formation are to be taken into account, and the necessary means to overcome these difficulties are to be taken.*

*Provincial directories will establish the path to be taken to complete specific formation.*

190. *Throughout the initial stages of formation, a prudent filtering of candidates is to be carried out, establishing whether or not they are really motivated by the right*

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<sup>425</sup> Cf. S.216, 8 PL38, 1081.

*intention and whether they have the necessary aptitude for the religious and priestly life.*<sup>426</sup>

*Those who, according to the judgement of the competent authority, do not possess the required suitability are to be helped as soon as possible to choose another state of life and to leave the house of formation. This procedure is to be followed with due firmness of mind, even though there may be a shortage of vocations.*<sup>427</sup>

#### A) First Stage: Aspirancy and Postulancy

191. The vocation to the religious life, from the time it first emerges as a desire, has to be dealt with as the sign of a gift from God the Father which is communicated by the Spirit to each one as He pleases,<sup>428</sup> without regard to age, location, or level of culture.

The fundamental aim of this stage, whether of long or short duration, is to steer the course of those who have approached our community as a concrete way of responding to the Lord's call.<sup>429</sup> It ends with the candidate's entrance into the novitiate.

192. *During this period, the person must be able to count on the specific help needed to ascertain his motives and to confirm his capacity for responding to God's call.*

*The formation personnel are to seek to make it easier for those in formation to be alert to the action of God and, if such be the case, to confirm the vocation. Finally, they are to smooth the entry into the religious life of the person who has been called, by a growth towards an affective, intellectual, moral and spiritual maturity.*

#### Aspirancy

193. The aim proper to aspirancy is to help the candidates to look more closely at the signs of a possible vocation<sup>430</sup> and, through a sound formation, prepare them to follow Christ with generous spirit and a pure heart.<sup>431</sup>

The aspirancy may also be followed within the structure of a minor seminary.<sup>432</sup>

194. *The ways of carrying out the aspirancy programme may be:*

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<sup>426</sup> Cf. c. 597, §1.

<sup>427</sup> Cf. OT 6.

<sup>428</sup> Cf. 1 Cor 12, 7-11; C.Iul.o.imp. 1, 93 PL 45, 1109.

<sup>429</sup> Cf. DFRI 45a.

<sup>430</sup> Cf. Ep. 243, 12 PL 33, 1059.

<sup>431</sup> Cf. OT 3a.

<sup>432</sup> Cf. c.234, §1.

- (a) *A house specifically designated for the purpose; or*  
(b) *A process of accompaniment and formation outside a house of formation, according to what is prescribed by the provinces.*

195. *Admittance to the aspirancy requires that the candidate show the first stirrings of a vocation to the religious life, in which the hope of future growth can be based.*

*Care is also to be taken with regard to the intentions and the attitude of the aspirant's family concerning their son's vocation.*<sup>433</sup>

196. *Under the direction of the formation personnel and, as appropriate, with the co-operation of the candidates' parents, the aspirants are to lead the sort of life that conforms to their age and development and also fits the healthy demands of psychology and pedagogy.*<sup>434</sup>

*The aspirants ought to have a spirit of fraternal friendship and trusting confidence with the formation team, and they are to maintain an appropriate contact with their own families and with people of their own age.*<sup>435</sup>

197. *In addition to the daily celebration of the Eucharist,<sup>436</sup> which must be the centre of the life of the aspirancy,<sup>437</sup> the times dedicated to prayer in the morning and evening, the dialogue of friendship with Jesus in the Blessed Sacrament, and a filial devotion to the Blessed Virgin Mary are also important. Devotion to St. Joseph, St. Augustine and to the saints of the Order is to be cultivated.*

198. *Before starting their philosophical and theological studies, the aspirants must possess the secular and scientific formation that is demanded of the young people of their respective nations who go on to higher studies.*<sup>438</sup>

*The aspirants are to be given a basic knowledge of the life and work of St. Augustine, within the framework of the historical, geographical, and cultural context of his time, and also some information about the Order so that they may learn to love it as their family.*

199. *At the end of this first experience of formation, and after the formation team has confirmed the suitability of the aspirant, he may request admission to the postulancy from the major superior.*<sup>439</sup>

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<sup>433</sup> Cf. *En.in ps.* 44, 11 *PL* 36, 500.

<sup>434</sup> Cf. *OT* 3a.

<sup>435</sup> Cf. *OT* 5b; *RFIS* 13.

<sup>436</sup> Cf. *S.* 332, 2 *PL* 38, 1462.

<sup>437</sup> Cf. c. 246, §1.

<sup>438</sup> Cf. c. 234, §2.

<sup>439</sup> Cf. Additional Code 408, 10a.

## Postulancy

200. The postulancy is the period immediately preceding the novitiate, obligatory for everyone.<sup>440</sup> It involves a certain experience of the religious life and a closer contact with the members of the community, with the intention of getting to know one another as is appropriate.

201. *The postulancy may be fulfilled in the following ways:*

- (1) In postulancy houses established for this purpose;*
- (2) In the Order's seminaries of philosophy; or*
- (3) As may be indicated by the major superior, in certain particular cases of adult vocations, or vocations from places in which the Order has no house.*

202. The aim of the postulancy is as follows:

- (1) To offer the candidate a gradual transition from a secular life to that which is proper to the novitiate;
- (2) To make good the candidate's religious formation;
- (3) To undertake a new experience, in which the candidate is to carry out a process of deep vocational discernment, to come to a better knowledge of himself and of the Order, and achieve a good level of integration into the community;
- (4) To give the candidate the opportunity to bring to maturity his decision to embrace the religious life according to the character and the mission of the Order; and
- (5) To enable the formation personnel to make a judgement concerning the candidate's vocation and his aptitudes.<sup>441</sup>

203. *The postulancy will last a minimum of six months and a maximum of two years. The major superior may prolong it, but not for more than one year.*

*It is the responsibility of the major superior, with the guidance of the Secretariat of Formation, to designate the time, the place, and the conditions under which the postulancy is to be fulfilled.*

204. *Two months before entry into the novitiate, the postulant's personal file is to be sent to the master of novices.*

## B) Second stage: Novitiate

205. The aim of the novitiate is that the novices may better know the vocation that comes from God and specifically the vocation to the Order. They should experience the Order's way of life and configure their hearts and minds to its spirit; and their intention and their suitability should be tested.<sup>442</sup> In other words, it is to be an "integral initiation

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<sup>440</sup> Cf. c.597, §2.

<sup>441</sup> Cf. RC 11, 1.

<sup>442</sup> Cf. c. 646.

into the way of life assumed by the Son of God, and which He proposes in the Gospel.”<sup>443</sup>

206. To be validly accepted into the novitiate, the candidate must:

- (1) Be at least seventeen years old;<sup>444</sup> and
- (2) Be free of the impediments indicated in Canon Law.<sup>445</sup>

207. *To enter the novitiate, the candidate must:*

- (1) *Be of good health, and of suitable character and sufficient maturity;*<sup>446</sup>
- (2) *Present certificates of birth, baptism, confirmation, and freedom to enter the religious life,*<sup>447</sup> *and other documents demanded by Canon Law, or which the major superior may consider necessary to know the candidate better, after that superior has heard the opinion of the novitiate formation team; and*
- (3) *Complete a spiritual retreat of five full days.*

208. The novitiate is to be carried out in such a way that this stage of preparation at the beginning of religious life should enter profoundly into the conscience of the novice, and be able to make an impression on his entire life. Those responsible for formation, in particular the master of novices, are to take care to instruct the candidates “most of all in love and charity for God and neighbour, and in its sure path, which is the mortification of the senses and detachment from all things.”<sup>448</sup>

209. *During the novitiate, priority is to be given to the times dedicated to contemplation, which is a humble and persevering attitude of listening to the interior Master, for “those who learnt from Jesus to be obedient and humble of heart derive more benefit from reflection and prayer than from reading and listening.”*<sup>449</sup>

210. Within the Order, the novitiate is the same for everyone, both clerical religious and religious brothers. Therefore if anyone, with the previous consent of the Prior Provincial, should pass from one state to another, he would not have to repeat the novitiate.

211. The novitiate must be completed in a house that has been legitimately erected by the Prior General with the consent of his council, by means of a written decree.<sup>450</sup>

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<sup>443</sup> *DFRI* 45b.

<sup>444</sup> c. 643, §1, 1<sup>st</sup>.

<sup>445</sup> Cf. c.643.

<sup>446</sup> Cf. c.642.

<sup>447</sup> Cf. c.645.

<sup>448</sup> *FV* 8, 2.

<sup>449</sup> *Ep.* 147, 1 *PL*33, 597.

<sup>450</sup> Cf. c.647, §1.

212. In order for the novitiate to be valid it must last twelve months, which are to be spent in the same novitiate community. For a just cause, the major superior may permit the first profession to be brought forward, but by no more than fifteen days.<sup>451</sup>

213. With the exception of those cases provided for in the Code of Canon Law,<sup>452</sup> a stay of more than three months outside the novitiate house and community of novices invalidates the novitiate, whether the time be continuous or broken up into shorter periods. Every absence of more than fifteen days must be made good.<sup>453</sup>

214. It is for the major superior, with the consent of his council and with the guidance both of the Secretariat of Formation and of the formation team of the novitiate house, to determine the convenience or not of permitting experiences of the apostolate. In the case of allowing these experiences, the twelve months of the novitiate are to be extended accordingly.<sup>454</sup>

215. *The novitiate starts on the day indicated by the local prior, using the rite prescribed in the Ritual of the Order.*

*The habit will be handed over to the novices in private, as the official act of clothing with the habit will take place during the rite of first profession.*

*The ordo domesticus is to indicate the times and the circumstances in which the novices are to wear the habit.*

216. *The particular nature and the aim of the novitiate demand that the major superior and those responsible for formation ensure for the novices adequate conditions of stability, solitude, and silence, and for the practice of prolonged periods of prayer. This is attained "only from a detachment from one's self, from everything in the world that resists God, and even from those worldly values that are undeniably worthy of respect."*<sup>455</sup>

*It is also necessary that there should be a certain separation between the novices and other members of the Order, according to the judgement of the formation team.*<sup>456</sup>

217. *Among other things, the novices' formation is to include the following:*

*(1) The theology of the consecrated spiritual life;*<sup>457</sup>

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<sup>451</sup> Cf. c.649, §2.

<sup>452</sup> Cf. c.647, §2 & 3; c. 648, §1 & 2.

<sup>453</sup> Cf. c.649, §1.

<sup>454</sup> Cf. c.648, §2.

<sup>455</sup> *DFRI* 50.

<sup>456</sup> Cf. *FV* 8, 1; *Const.* 1637, 2<sup>nd</sup> part, chap.3, p. 37.

(2) *The monastic thought of St. Augustine and the doctrine of his Rule.*<sup>458</sup> Importance is to be given to his conversion process, developing the themes of Augustinian spiritual and ascetic doctrine;

(3) *Study of the Constitutions and the Additional Code, and of the history and spirituality of the Order;*

(4) *Reading of Holy Scripture and meditation on it, especially the Psalms;*<sup>459</sup> and

(5) *Knowledge and practice of the liturgy, and training in liturgical song.*<sup>460</sup>

*The novices are not to be occupied with anything apart from studies and work that must both make a direct contribution to their formation,*<sup>461</sup> and any studies aimed at obtaining academic qualifications or diplomas are forbidden.

218. *Approximately every four months, the formation team will meet in chapter to look at the attitudes and the behaviour of the novices and at their suitability for the consecrated life that they are preparing to embrace. The aim of this chapter is to establish how formation is to be handled appropriately for each novice and, should this be the case, whether or not he should continue with the formation process.*

*Having heard the views of the formation chapter, the major superior may dismiss the novice, who, on his part, may also freely leave the Order.*<sup>462</sup>

*At the end of the novitiate period, having listened to his council and taken into account the views of the formation chapter, it is the responsibility of the major superior to admit the novice to profession.*<sup>463</sup>

219. *Before making his profession, and with effect for the period of time in which he is to be bound by simple vows, the novice must hand over the administration of his belongings to a person of his own free choice. Likewise, he must establish how these belongings are to be used and what is to be done with any profit from them, with the condition that it is not to be in his own favour.*<sup>464</sup>

*Once profession has been made, the permission of the major superior is required before any changes are made to these arrangements.*<sup>465</sup>

220. *The novice is likewise to declare to the major superior in a hand-written document his freely-exercised will to embrace the religious life and to give assurance that he knows the responsibilities that follow from the profession that he wishes to make.*

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<sup>457</sup> Cf. *De Trin.* 13, 19, 24 *PL* 42, 1034; *FV* 8, 2.

<sup>458</sup> Cf. *Rule* 8, 2.

<sup>459</sup> Cf. *De Trin.* 15, 27, 49 *PL* 42, 1096.

<sup>460</sup> Cf. *Ep.* 21, 3 *PL* 33, 89.

<sup>461</sup> Cf. c. 652, §5; *FV* 8, 3.

<sup>462</sup> Cf. c. 653, §1.

<sup>463</sup> Cf. c. 656, §3.

<sup>464</sup> Cf. *Ep.* 243, 12 *PL* 33, 1059.

<sup>465</sup> Cf. c. 668, §§1 & 2.

221. *The novices enjoy all the spiritual graces and privileges of the Order. Should they die, they have the right to the same suffrages as those who have made their profession.*

*The major superior, the local prior, and their delegates may admit a novice to profession if he is in danger of death. Should he recover, this profession has no canonical effect.*

222. *Before making his profession, the novice will complete a spiritual retreat of at least five full days.*

223. *At the conclusion of the novitiate, the candidate, guided by the advice of those responsible for his formation, may freely make his vows for a period of one, two, or three years.*

### C) Third Stage: Simple and Solemn Profession.

224. With simple profession there begins the stage in which the newly professed religious enriches his consecrated life with an intense dedication to prayer and to study. This dedication helps him to effectively bring his vocation to maturity, looking towards his definitive commitment to God in solemn profession,<sup>466</sup> and also to prepare himself as is necessary for his future apostolate.

225. *The harmonious integral development of the person takes into account the new dimension that the religious sets on his life as a consequence of his profession. Although he is certainly still in a time of preparation,<sup>467</sup> the professed religious already lives and fulfils his vocation with responses that are each day more conscious and generous.<sup>468</sup> Faithfulness to his vocation demands of the religious a process of continuous purification and growth which, under the action of the Spirit, lead him to a total surrender to the Lord.<sup>469</sup>*

226. To be valid, simple profession requires that the candidate:

- (1) Have attained at least eighteen years of age,<sup>470</sup>
- (2) Have validly completed the novitiate;<sup>471</sup>
- (3) Be making the profession without violence, grave fear, or deceit;<sup>472</sup>
- (4) Should make the profession explicitly: by word, in writing, or by signs;<sup>473</sup>

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<sup>466</sup> *De sancta virg.* 35, 35 PL 40, 416.

<sup>467</sup> Cf. RC 7d.

<sup>468</sup> *De sancta virg.* 27, 27 PL 40, 410.

<sup>469</sup> Cf. *En. in ps.* 140, 15 PL 37, 1825.

<sup>470</sup> Cf. c. 656, 1<sup>st</sup>.

<sup>471</sup> Cf. c. 656, 2<sup>nd</sup>.

<sup>472</sup> Cf. c. 656, 4<sup>th</sup>.

<sup>473</sup> Cf. c. 656, 4<sup>th</sup>.

(5) Be freely admitted by the major superior after he has listened to his council,<sup>474</sup> and

Likewise, it is required that the profession be received by the major superior or by his delegate. In their absence, the local prior is to receive the profession.<sup>475</sup>

227. For the validity of solemn profession, in addition to fulfilling that which is demanded in (3), (4), (5), and in the final paragraph of the previous number, the candidate must meet the following requirements:

(1) Be at least twenty-one years of age;<sup>476</sup> and

(2) Have spent a period of at least three years in simple vows,<sup>477</sup> unless what is stipulated in canon 657, §3, applies.

228. Solemn profession must be preceded by a minimum period of three years of simple vows,<sup>478</sup> on completion of which the religious who requests it spontaneously and in writing, and who is considered suitable, is to be admitted to solemn profession.

However, if it seems appropriate, the major superior may prolong the period of simple vows for up to a further three years, having listened to his council, and taking into account the view of the Chapter of Formation. It is within the authority of the Prior General, with the consent of his council, to extend this extra period of simple vows, provided that the total time spent in simple vows does not exceed nine years.<sup>479</sup>

229. Admission to renewal of vows is within the authority of the major superior, having listened to his council and taking into account the views of the Chapter of Formation. Firstly, there has to be a spontaneous request on the part of the candidate, in writing and addressed to the major superior.

230. The major superior, having heard the views of the Chapter of Formation, and with just cause,<sup>480</sup> may bring forward the date of solemn profession, but by not more than three months.

231. *The formation team will celebrate a chapter at least once a year, to look at the conduct of those who have professed and how they are faring in all aspects of their formation, and to take whatever measures may be necessary, such as help and advice, warnings, and corrections.*

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<sup>474</sup> Cf. c. 656, 3<sup>rd</sup>.

<sup>475</sup> Cf. c. 656, 5<sup>th</sup>.

<sup>476</sup> Cf. c. 658, 1<sup>st</sup>.

<sup>477</sup> Cf. c. 658, 2<sup>nd</sup>.

<sup>478</sup> Cf. c. 655.

<sup>479</sup> Cf. c. 657 §2.

<sup>480</sup> Cf. c. 657 §3.

*If, in a secret vote, the team considers that there have occurred any of the reasons for expulsion indicated in Canon Law and in our own regulations,<sup>481</sup> this is to be brought to the notice of the major superior.<sup>482</sup>*

232. Within the sixty days preceding solemn profession, the professed religious of simple vows must renounce all the possessions that he has at that time,<sup>483</sup> in favour of a person whom he is at liberty to choose. This renunciation is on condition that the profession is actually made.

After profession, whatever arrangements that may be necessary are to be implemented immediately so that this renunciation has validity in civil law.<sup>484</sup>

233. *The candidates for solemn profession are to have a special preparation for this event which should last at least one month. The Plan of Formation is to specify the programme that is to be followed during this period.*

234. *Before making his solemn profession, the candidate is to:*

*(1) Send to the major superior a handwritten petition in which he declares his will to consecrate himself to God for life and states that he is aware of the responsibilities arising from this profession; and*

*(2) Complete at least five full days of spiritual retreat.*

235. *The major superior will send written notification of solemn profession to the parish of baptism of the person who has professed.<sup>485</sup>*

#### Priestly Formation

236. The studies of those who aspire to Holy Orders must be organized so that they harmoniously bring together both the cultural preparation needed for the apostolate and the development of religious maturity.<sup>486</sup> A dichotomy between religious life and intellectual life must be avoided.<sup>487</sup>

237. Philosophical subjects, before or after the novitiate, are to be taught in such a way that they contribute to the complete human formation of the student. They are to give

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<sup>481</sup> Cf. c. 696, §1-2; *Const.* 507.

<sup>482</sup> Cf. *Additional Code* 508.

<sup>483</sup> Cf. *Ep.* 243, 12 *PL* 33, 1059.

<sup>484</sup> Cf. c. 668 §4.

<sup>485</sup> Cf. c. 535 §2.

<sup>486</sup> Cf. *Ep.* 36, 1 *PL* 33, 136.

<sup>487</sup> Cf. *Ibid.* 193, 4, 13 *PL* 33, 874.

him a critical awareness, and they are to offer him an appropriate response to man's basic questions about himself, the world, and God.<sup>488</sup> They are to help him to know the thinking of the locality in which he lives, and enable him to explain reality in concepts that, in their turn, may be used to reflect on divine revelation and to expound it.<sup>489</sup>

In the teaching of philosophical subjects, particular emphasis is to be given to the study of Augustinian doctrine. Special classes are to be offered, dealing with the intellectual evolution of St. Augustine. In the study of Augustine's writings, particular importance is to be attached to his thinking with regard to diverse philosophical problems.

238. Theological subjects should be taught in the light of faith and under the guidance of the Magisterium of the Church. They are to bring the student to a deeper penetration of divine revelation and to make of it his personal nourishment, so that he may be able to announce it, explain it, and defend it,<sup>490</sup> applying it to the different circumstances of life.<sup>491</sup> "Religious must be aware that they are learning one science only: the science of faith and of the Gospel."<sup>492</sup>

During theological studies, there should also be special classes on Augustinian theology, in which the principal works of Augustine and their relationship with theology are to be investigated. His doctrine on such subjects as the Trinity, grace, redemption, the unity of the Church, and the sacraments is to be studied in depth. St. Augustine is to be studied as a shepherd of souls, and, among other things, his apostolic activity and his catechetical methods are to be explained.

239. During philosophical and theological studies, everything to do with the origin, the spirit, the aim, and the historical evolution of the Order is to be presented at the appropriate time. Particular importance is to be given to highlighting the life, virtues, and Augustinian spirit of our most notable friars.

240. *Once his studies have been completed, a deacon is to take part in pastoral work for a time, exercising his ministry as deacon, before being ordained to the priesthood. The length of this time will be determined by the major superior.*<sup>493</sup>

*The nature of each province's particular ministries is very much to be taken into account. Each person is to be prepared for the ministry to which he will be assigned.*

241. Solemn profession must come before ordination to the diaconate.<sup>494</sup>

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<sup>488</sup> Cf. *De ord.* 2, 5, 16 *PL* 32, 1002; *Sol.* 1,2,7 *PL* 32, 872.

<sup>489</sup> Cf. c. 251.

<sup>490</sup> Cf. *S.* 339, 4 (Frangipane, 2).

<sup>491</sup> Cf. c. 252.

<sup>492</sup> *DFRI* 61b.

<sup>493</sup> Cf. c. 1032, §2.

242. *Before being admitted to the ministries, the candidates must declare in writing to the major superior their freely-made decision to receive them.*

*Candidates to the diaconate and the presbyterate must possess the attributes demanded by Canon Law,<sup>495</sup> and they must be free of canonical irregularities and impediments.<sup>496</sup> Before their ordination, they will address to the major superior the petition and the declaration prescribed by Canon Law.<sup>497</sup>*

*Those admitted to the order of the diaconate must publicly accept before God and the Church the obligation of celibacy, following the prescribed formula.<sup>498</sup>*

*Before each ordination, the candidates are to complete at least five full days of spiritual retreat.<sup>499</sup>*

243. *Before admitting candidates to the ministries and to orders, the Chapter of Formation will express by secret ballot its judgement on their suitability.*

*The prior will notify the major superior in writing of the result of the chapter.*

244. *Before the candidate is admitted to the diaconate and to the presbyterate, the major superior, by means of a careful investigation,<sup>500</sup> is to make certain that he possesses all the qualities that are required.<sup>501</sup>*

*The major superior is equally to take care that the candidate is suitably instructed concerning the order he is to receive and the obligations that go with it.<sup>502</sup>*

*These investigations are to be kept in writing in the respective archive.*

245. *The major superior, who issues the dimissorial letter, is to state in the said document that:*

*(1) He is in possession of the certificates demanded by canon 1050;*

*(2) He has carried out the required scrutiny, and that through it he has evidence of the suitability of the candidate;<sup>503</sup> and*

*(3) The candidate is a subject of his, has made his solemn profession,<sup>504</sup> and does not have any irregularities or impediments.*

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<sup>494</sup> Cf. c. 1019, §1 & c. 1052, §2.

<sup>495</sup> Cf. c.1029.

<sup>496</sup> Cf. c.1041 & c.1042.

<sup>497</sup> Cf. c.1036.

<sup>498</sup> Cf. c.1037.

<sup>499</sup> Cf. c.1039.

<sup>500</sup> Cf. c.1051, 2<sup>nd</sup>.

<sup>501</sup> Cf. c.1051, 1<sup>st</sup>.

<sup>502</sup> Cf. c.1028.

<sup>503</sup> Cf. c.1052, §2.

<sup>504</sup> Cf. *Ibid.*

246. *In everything to do with dimissorial letters, intervals between the reception of orders, spiritual exercises and other requirements, the norms of Canon Law<sup>505</sup> and of our own regulations are to be taken into account.*

247. *Those called to the permanent diaconate are to fulfil the conditions laid down in the Code of Canon Law.<sup>506</sup>*

248. *The major superior is to keep a book in which to record ordinations. He is also to notify the parish in which the candidate was baptised of his having received the diaconate and the presbyterate.<sup>507</sup>*

### Religious Brothers

249. The consecration of the religious brothers in itself constitutes a complete state of profession of the evangelical counsels.<sup>508</sup> From its first beginnings,<sup>509</sup> our Order has included both clerical religious and religious brothers.<sup>510</sup>

All of them, with the same rights and obligations—except for those which derive from Holy Orders—<sup>511</sup> share in the same ideal of searching for God and serving Him, placing their own talents at the service of all.<sup>512</sup>

250. This vocation complements the diversity of the mystical body of the Order with its own particular mission. The religious brother imitates Jesus Christ in the service of men, and by his personal witness and his work he contributes to the life of the Church and enriches it.<sup>513</sup> The worth of his contribution depends not so much on the work he does as on the faith and the love that motivate it.

251. Religious brothers are to learn to value their own vocation and to live it out each day as a lofty ideal.

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<sup>505</sup> Cf. c.1008- c.1054.

<sup>506</sup> Cf. c.1031, §§2-4; c.1032, §3.

<sup>507</sup> Cf. c.1054.

<sup>508</sup> Cf. *PC* 10a.

<sup>509</sup> *FV* 2, 2.

<sup>510</sup> Cf. *Const.* 320.

<sup>511</sup> Cf. *PC* 15c.

<sup>512</sup> Cf. *De op.monach.* 18, 21 *PL* 40, 564-566.

<sup>513</sup> Cf. *LG* 46c; *S.* 354, 3 *PL* 39, 1564; *De op. monach.* 16, 19 *PL* 40, 564.

252. *Religious brothers are to incorporate themselves into the apostolic works of the community. They may do this by making their contribution to catechesis, education, the missions, the organisation of liturgical celebrations, and in other ways.*

253. The formation specific to the religious brother has as its aim the development of his aptitudes, according to his vocation in the service of the Church, of the Order, and of the communities in which he is to exercise the apostolate.

254. *This formation may follow diverse paths, according to differences of inclination and aptitude:*

*(1) With an emphasis on religious knowledge, for those who are going to be particularly involved with the apostolate; or*

*(2) With a greater orientation towards technical positions in the working environment.*

*The programming of the studies that the religious brothers are to follow will depend on the circumstances of each individual, according to the judgement of the major superior under the guidance of the Secretariat of Formation.*

255. With the exception of the restrictions that, with reference to authority, are imposed by the clerical nature of the Order, or which are a consequence of the very nature of things, religious brothers may fill administrative posts, “have both active and passive voice in every sort of chapter and take part in the elections and in the business dealt with in these chapters.” In addition they may exercise the office of councillor.<sup>514</sup>

#### D) Fourth Stage: Permanent Formation

256. Permanent formation constitutes the longest and most fruitful stage in the life of the religious<sup>515</sup> and is the key to understanding the whole formation process. Consecrated life is truly, by its very nature, “a route of progressive assimilation of the attitude of Christ towards the Father,”<sup>516</sup> which takes up the entire life of the religious.<sup>517</sup>

257. Permanent formation is another name for renewal and religious conversion. It attaches special importance to nourishing and proclaiming the characteristic values of the consecrated life, to which technology, work, and other realities are subordinated.

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<sup>514</sup> Cf. *CLER*, 1-3.

<sup>515</sup> Cf. c.661; *S.* 169, 18 *PL* 38, 926; *S.*16A, 1 (Denis 20).

<sup>516</sup> *VC* 65b.

<sup>517</sup> Cf. *SAC* 15a.

258. *With regard to the spiritual and charismatic dimensions, in which all other aspects come together,<sup>518</sup> the individual religious and the Order are constantly challenged to go back to the sources of every Christian life and to the original inspiration of the institute, and to adapt themselves appropriately to the changing conditions of the times.<sup>519</sup> It is necessary to make progress in knowledge of all that concerns the spirit and history of the Order and its mission within the Church, and in the way of living it, both individually and at a community level.*

259. *With regard to the doctrinal and professional aspects, priority must be given to building on the education proper to a religious, keeping up to date the professional and technical qualifications needed for each ministry, and also ensuring and putting into practice whatever is necessary for the involvement of the religious in the life of the local churches, as well as in the social environments in which these are present.*

260 *Permanent formation is entrusted first and foremost to the conviction and the initiative of the religious himself.<sup>520</sup> He must make use of the ordinary and complementary means indicated for this purpose in the Code of Canon Law<sup>521</sup> and in our own regulations.<sup>522</sup>*

261. *The local community has a double mission with regard to permanent formation:*

*(1) To renew itself: improving the quality of the relations between its members, adopting both pedagogical and religious means to help in this task, considering its own faithfulness to God, and reflecting on the internal and external witness that it projects; and*

*(2) To form each one of its members in the way most appropriate to each individual, being concerned about teaching, correcting, encouraging and sharing whatever is necessary, all in the name of the Lord.*

*The community is to create the necessary environment for this, by clarifying both common and personal objectives, and periodically checking whether these are being met. With the participation of everyone, an on-going positive spirit is to be maintained, and the community is to encourage the initiatives it judges most suitable to achieve its aims.*

262. *The superiors have the responsibility of looking after the continuing progress of the religious over whom they have authority.<sup>523</sup> Towards them, they are to have a pastoral and guiding mission, making use of the means that the Church and the Order have put into their hands. They are to encourage personal and collective faithfulness and*

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<sup>518</sup> Cf. *VC* 71f.

<sup>519</sup> Cf. *PC* 2, prologue.

<sup>520</sup> Cf. *De b. vid.* 23, 28 *PL* 40, 450.

<sup>521</sup> Cf. c.661.

<sup>522</sup> Cf. *Additional Code* 267-275.

<sup>523</sup> Cf. *MR* 13ss; *Const.* 324-325.

to encourage the religious, especially those in need of encouragement, to participate in the special activities of permanent formation.

263. The provinces and the Order are to consider as their first duty that of looking after the permanent formation of their members and the gradual renewal of structures and activities. They are to make available “all the means, aids, and time that are necessary;”<sup>524</sup> but, primarily, they are to favour the promotion and formation of religious qualified to attend appropriately to this collective requirement that is of such essential importance. The celebration of chapters offers a particular opportunity for revising and stimulating whatever concerns the different aspects of permanent formation.

264. *The general and provincial councils are the organisers and promoters of formation, acting through the secretariats and institutes of the Order. They are to promote the exchange of initiatives to shed light on the timeless values of our life, so that the religious may daily acquire an ever-growing awareness of those values, and their union and solidarity may be confirmed.*

265. In addition to what is specified concerning this in the *Plan of Formation*, each province is to have a programme of permanent formation which adequately responds to the formation needs of its members included in the *Provincial Directory*.

266. The secretariats of formation and those who have special responsibilities in this field are to ensure that they raise the awareness of the brothers concerning permanent formation. They are to draw up plans and establish objectives which are to be observed. They are to promote and co-ordinate the necessary initiatives and services; set up support groups when required; and indicate, where convenient, places and times for reflection, retreats, and study, either on an on-going basis or periodically.

267. *Among the means of achieving the goal of permanent formation, are the following: the course of renewal, the time for study allocated in the ordo domesticus,<sup>525</sup> the chapter of renewal,<sup>526</sup> weeks of study, of Augustinology, and of spirituality; meetings at the level of community, province, and also between provinces. In addition, religious are to frequently attend conferences, meetings, and pastoral and theological courses in order to deepen their knowledge of sacred sciences and of pastoral methods,<sup>527</sup> including the attainment of academic qualifications.*

268. *Although permanent formation is a continuous process, there are also times of particular relevance:*

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<sup>524</sup> Cf. *PC* 18c; c. 661 & c. 670.

<sup>525</sup> Cf. *Const.* 98.

<sup>526</sup> Cf. *Additional Code* 88.

<sup>527</sup> Cf. c.672 & c.279, §2.

(1) *The first years of full involvement in apostolic life comprise a critical phase, characterised by the change from a life led under the direction of someone else to a situation of full personal responsibility for carrying out one's duties. It is necessary for the young religious to be accompanied by a brother who is to help him to live his personal commitment to the Christ who is present in others.*

(2) *At the end of the first period of experience of the apostolate, in which the values and commitments acquired previously have been lived out with a more defined responsibility, there may be an opportune moment to carry out a personal and spiritual review.*

(3) *Following rather longer periods of time—about every ten years or so—experience shows that there is a danger of settling into a routine or into a superficial activism, in which personal reflection, the interior life and study, even a spiritual life itself, are threatened by stagnation. This monotony may require a time of critical re-focussing, on a theological and spiritual basis, to give a new impulse to the commitment of the religious and to lead him to discover, in his most everyday activities, the taste for that which is eternally new and which flows from the Gospel and from the charism of the Order.*

(4) *In the phase of middle life, the danger of individualism may present itself, together with a feeling of not being up to date with the times. Indications of this may appear, such as rigidity, obstinacy, or laxity. Permanent formation must offer help in regaining standards in the spiritual and apostolic life, in valuing the particular aspects of this stage and in living it to the full.*

(5) *Advancing years present new problems: a gradual withdrawal from the full range of one's activities, loss of physical strength, and illnesses. Although marked by pain, this experience invites the religious to let himself be moulded by what happened at Easter, and to form himself to the pattern of the crucified Christ who fulfilled the will of the Father. This new way of self-giving is not connected to efficiency in carrying out particular tasks, but to the completeness of the submission.*

(6) *When the time comes to unite himself to the supreme moment of the Lord's Passion, the religious knows that his formation process is coming to its end, and he therefore prepares himself for death as an act of complete love and of total surrender of himself.<sup>528</sup>*

*Independently of these stages, certain drastic changes in community, environment, and work may make desirable a time of adaptation and contiguous renewal.*

*There may also be special situations arising from the experience of failure, a lack of understanding, a crisis of faith or of trust, that demand specific attention and help for them to be overcome and absorbed into the unfolding of one's personal vocation.*

269. The course of renewal is an important moment in the permanent formation of the brothers. It is an opportunity for the religious to look at the level of their morale and of their formation. They are to re-examine and renew their religious and priestly consecration. The course is also directed towards the renewal of the apostolic spirit and a deeper knowledge of the Order.

270. It is advisable that the course of renewal be organised periodically, at the level of the whole Order, in the different countries where the Order is present.

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<sup>528</sup> Cf. VC 70f.

The major superiors are to make sure that the brothers take advantage of this means of renewal at least every ten years.

271. *It is not only the persons, activities and moments of greatest importance that have value for us, but also those other situations of limited impact which have a human and religious value that is revealed to us by faith and by love for every human being. Due attention is therefore to be paid to those who, because of age or other circumstances, find their capabilities reduced and run the risk of withdrawing into themselves, with feelings of uselessness, frustration, or loneliness.*

*These religious are to learn to appreciate the value of the situation in which they find themselves, to overcome temptations and negative aspects, and to live it as a response to God in freedom of spirit.*

272. *On their part, superiors and communities are to take into account the importance that a healthy life of fraternal relations has in these cases, as does a concern for each individual and an open ear for what God suggests for everyone to do.*

*As far as is possible, suitable living environments and activities, in which they can find sources of interest to occupy their initiative, should be provided for such religious. These situations are a providential challenge for the community, causing its members to place love—especially love for those most in need—before any other values based on performance or organisation.*

273. *When physical strength declines, the religious is also to live the reality of his vocation, giving himself over with love and trust to the mission received from the Father and making the most of the situations that Providence may offer him for reaching his personal and conclusive maturity.*

*He is to free his heart from selfish ties and unite himself more deeply to the mystery of the Christian life into which he was grafted and initiated, especially by his incorporation into the Order. He is to grow in trust and desire, placing himself in the hands of the Lord who is always prepared to go out to meet him. In the last days of his life, he is to identify himself with the attitudes of Jesus and join his own sufferings to the missionary activity of the Order and of the Church.<sup>529</sup>*

274. *The community is to provide these religious with the necessary help and companionship,<sup>530</sup> and is to assist them with the spiritual support appropriate in such circumstances. The community is to encourage them to join themselves fully to Christ in the surrender of themselves and in openness to his call, in joyful trust and faithfulness, including in moments of trial and desolation. They are to be encouraged by the promises of the Christian faith and by the closeness of their meeting with the risen Christ. They are to be exhorted to recapitulate and offer to God their whole life, at the end of which everything becomes an act of love for God and of adoration of Him.*

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<sup>529</sup> Cf. AG 38c.

<sup>530</sup> Cf. Const. 91-92.

275. *After a life of continuous formation, the brothers are to regard the moment of death as being not a question of one's coming to the end, but rather as reaching the beginning of that which is eternally new, in which the fullness of truth and love is revealed. There they build, in Christ and in the Spirit, the new community in which at the end God is his own temple<sup>531</sup> and is the consummation<sup>532</sup> of those who, along the path of formation, have sought Him and followed Him with humble faithfulness: "There we will rest and contemplate; we will contemplate and we will love; we will love and we will praise."<sup>533</sup>*

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<sup>531</sup> Cf. *Ap.* 21, 2, 2.

<sup>532</sup> Cf. *Eph.* 4, 13.

<sup>533</sup> Cf. *De civ. Dei* 22, 30, 5 *PL* 41, 804.

## CHAPTER 7

### THE APOSTOLIC COMMUNITY

#### ARTICLE 1

#### THE APOSTOLATE IN GENERAL

276. The apostolic vocation flows from being joined to Christ's mission of salvation. In his one priesthood the members of the community participate in diverse ways:<sup>534</sup> in its essence, through baptism;<sup>535</sup> more intimately, through profession of the evangelical counsels;<sup>536</sup> and, in a specific way, through the ministerial priesthood.<sup>537</sup> In this way, and according to the charism of the Order and the gifts of each of its members, the community feels itself called to continue in the world the redemptive work of Christ for the building up of his Mystical Body, following the Lord's command to "go and proclaim the Good News to every creature." (Mk. 16, 15)

277. The consecrated life itself evangelizes and is the means of evangelization proper to the religious.<sup>538</sup> "The sign *par excellence* left by the Lord is that of authentic fraternity: 'By this shall all men know that you are my disciples, in that you have love for one another.' (Jn. 13, 35)"<sup>539</sup> In their own lives consecrated to God, the religious find a privileged means of effective evangelisation,<sup>540</sup> given that "in their consecration and complete self-giving, consecrated persons make visible the loving and salvific presence of Christ, the Father's consecrated One, sent out on his mission."<sup>541</sup>

The source of dynamism in the apostolate is a living union with Christ<sup>542</sup> by prayer and by a communitarian living of the vows. Through chastity, the religious opens himself to a love that is more fertile and universal.<sup>543</sup> Through poverty, he reveals the riches of the Kingdom and makes himself available for the evangelization of all people, especially the poor. Through obedience, he unites himself to God's plan

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<sup>534</sup> Cf. *En.in ps.* 26; *S.* 2, 2 *PL* 36, 200.

<sup>535</sup> Cf. *AA* 2b; *CEC* 873, 897.

<sup>536</sup> Cf. *LG* 44b; *CC* 8-9.

<sup>537</sup> Cf. *LG* 10a; *AA* 2b; *CEC* 873; *S.* 267, 4, 4; *PL* 38, 123.

<sup>538</sup> Cf. c.673; *PC* 8b; *Const.* 25; *VC* 72a-d; *S.*356, 12, *PL* 38, 123.

<sup>539</sup> *VFC* 54a.

<sup>540</sup> Cf. c. 673; *EN* 69; *Const.* 25; *S.* 355, 1 *PL* 39, 1569; *RM* 26b, 42b.

<sup>541</sup> *VC* 76.

<sup>542</sup> Cf. *Jn.*15, 5; *PC* 8; *In Io.ev.tr.* 81, 3 *PL* 35, 1841.

<sup>543</sup> Cf. *De sancta virg.* 51, 52 *PL* 40, 426.

manifested in Christ the obedient servant,<sup>544</sup> to put into effect the Father's saving love for men.

The religious thereby bears witness that "without the spirit of the Beatitudes, the world can be neither transfigured nor offered to God."<sup>545</sup>

278. The Augustinian Recollect spirit is to shine out in the activities of the apostolate, following the example of St. Augustine who, as shepherd of the Church and always attentive to the needs of the universal Church,<sup>546</sup> loved all men with a burning charity,<sup>547</sup> diligently and beneficently promoting the good of all.<sup>548</sup>

The community is to experience as its own the needs and concerns of the Church,<sup>549</sup> continuing the apostolic endeavours of its predecessors, prudently adapting them to the needs of time and place.<sup>550</sup>

279. The Order's own way of sanctification and of participation in the apostolate demands a necessary integration into the life of the Church.<sup>551</sup> "Their presence will be all the more fruitful, the more the religious community is present in its charismatic character."<sup>552</sup>

From that it follows that our communities can and must be centres of prayer, recollection, and of personal and communitarian dialogue with God,<sup>553</sup> offering initiatives and specific services with generosity in that which concerns contemplation and community, so that the people of God find in us true masters of prayer and agents of communion<sup>554</sup> and of peace<sup>555</sup> in the Church and in the world.<sup>556</sup>

280. The members of the community, encouraged by the prior,<sup>557</sup> are to unite their efforts in their common task. The brothers are to help one another in constant dialogue, and they are to place their work, their joys and their sorrows at the service of all.<sup>558</sup> In

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<sup>544</sup> Cf. *Phil.* 2, 8.

<sup>545</sup> *LG* 31b.

<sup>546</sup> Cf. *Ep.* 48, 2 *PL* 33, 188; *In Io.ev.tr.* 10, 9 *PL* 35, 1471-2; St. Possidius, *Vita*, 11 *PL* 32, 42.

<sup>547</sup> Cf. *S.* 234, 3 *PL* 38, 1117.

<sup>548</sup> Cf. St. Possidius, *Vita*, 7 *PL* 32, 38-9.

<sup>549</sup> Cf. *Ep.* 48, 2 *PL* 33, 188.

<sup>550</sup> Cf. c.677, §1.

<sup>551</sup> Cf. *VC* 48a-c; c. 675, §1.

<sup>552</sup> *VFC* 61e.

<sup>553</sup> Cf. *Ep.* 48, 1 *PL* 33, 187.

<sup>554</sup> Cf. *VC* 46 a; *Ep.* 243, 4 *PL* 33, 1056.

<sup>555</sup> *In Io.ev.tr.* 1, 2 *PL* 35, 1380.

<sup>556</sup> Cf. *VC* 25a; *MR* 25; *ET* 52.

<sup>557</sup> Cf. *Rule*, 7, 3 *PL* 32, 1384.

<sup>558</sup> Cf. *Rule*, 5, 2 *PL* 32, 1382.

that way, dedication to the works of the apostolate will bear the seal of fraternal unity,<sup>559</sup> of openness to the world, and of loyalty to the Church.<sup>560</sup>

281. Alert always to the signs of the times,<sup>561</sup> the brothers should ensure that they prepare themselves with regard to their knowledge of the place in which they exercise their ministry. By study<sup>562</sup> and by experience they are to improve the methods used in the apostolate.<sup>563</sup> They are to work as a team, establish dialogue, and co-ordinate their efforts with other pastoral agents, so as to restore the order of these passing things<sup>564</sup> according to the spirit of the Gospel.

282. The signs of the times demand of the Order a committed conscience as in each moment of history it faces the real problems of society, which press us to take on a preferential option for the poor,<sup>565</sup> for the family, and for life,<sup>566</sup> making decisions concerning appropriate responses in evangelization and in pastoral work from a shared process of discernment.

283. Living parts as much of the local Church as of the universal Church,<sup>567</sup> the communities are to co-operate in pastoral activities under the direction of the diocesan bishop,<sup>568</sup> in fraternal collaboration with priests, religious, and other pastoral agents,<sup>569</sup> according to the charism of the Order.<sup>570</sup>

284. In the houses which depend on the General Curia, it is the responsibility of the Prior General to accept ministries and apostolates or to leave them, and in houses which belong to a province, it is the responsibility of the Prior Provincial to do the same, in each case with the consent of his respective council.

It is also the responsibility of the Prior General, with the consent of his council, to lay down the general guidelines that are to reflect what is the Augustinian Recollect dimension in the apostolic activity of the entire Order.

In each of the houses, a programme of apostolic activity is to be drawn up and included in the *ordo domesticus*. This is to be done with the participation of all the religious, under the guidance and leadership of the prior.

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<sup>559</sup> Cf. *En. in ps.* 132, 6 *PL* 37, 1733.

<sup>560</sup> Cf. *In Io.ev.tr.* 27, 6 *PL* 35, 1618.

<sup>561</sup> Cf. *GS* 4a, 11a.

<sup>562</sup> Cf. *Ep.* 266, 4 *PL* 33, 1091.

<sup>563</sup> Cf. *Ep.* 21, 4 *PL* 33, 89.

<sup>564</sup> Cf. *AA* 7a.

<sup>565</sup> Cf. *SRS* 42-43; *Puebla*, 31-39, 1142, 1165; *Aparecida*, 65, 402.

<sup>566</sup> Cf. *HV* 28-29; *FC* 30d; *EV* 6, 28bc, 79; *CV* 28; *Aparecida* 417.

<sup>567</sup> Cf. *En.in ps.* 132, 9 *PL* 37, 1734.

<sup>568</sup> Cf. c.678, §1; *CD* 34-35.

<sup>569</sup> Cf. *CD* 35, 4-5.

<sup>570</sup> Cf. c.678, §2 & c.680.

## ARTICLE 2

### THE MISSIONARY APOSTOLATE

285. Christ the Lord founded the Church as the universal sacrament of salvation<sup>571</sup> and sent out the apostles to preach the Kingdom of God in all the world,<sup>572</sup> as he had been sent by the Father.<sup>573</sup> “As the Father has sent me, so I too send you” (Jn. 20-21). Therefore, “all the Church is missionary, and the task of evangelization is a fundamental duty of the people of God:”<sup>574</sup> “This is a primary activity for the Church, essential, and without end.”<sup>575</sup>

286. As part of the pilgrim Church,<sup>576</sup> the Order is missionary.<sup>577</sup> In addition, by tradition and by birthright,<sup>578</sup> it spreads its charity<sup>579</sup> either to establish the Church among the peoples who still do not believe in Christ,<sup>580</sup> or to develop the Church in those regions that have neither their own hierarchy, nor maturity in the Christian life, nor an adequate preaching of the Gospel.<sup>581</sup>

287. If, in a particular case, the Holy See requires the presence of the Order in a new missionary field, the Prior General, with the consent of his council, will decide on the means necessary to respond appropriately to the request of the Church.

288. The province is to make a clear and firm option in favour of the missions. It is to consider and value the mission entrusted to it as a special favour handed over by the Church, and is to ensure that the mission is provided with sufficient religious and the necessary resources.<sup>582</sup>

If any province for whatever reason should not be able to take care of the missionary territory entrusted to it, the Prior General, on his own initiative or at the request of the

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<sup>571</sup> Cf. *LG* 48b; *AG* 1a.

<sup>572</sup> Cf. *Mk.* 16, 15; *In ep.Io.* 4, 2 *PL* 35, 2005.

<sup>573</sup> Cf. *AG* 1 & 2; *LG* 5; *S.* 116, 7 *PL* 38, 661.

<sup>574</sup> *AG* 35; cf. *RM.* 62a.

<sup>575</sup> *RM* 31b.

<sup>576</sup> Cf. *LG* 17; *CEC* 927.

<sup>577</sup> Cf. c.783.

<sup>578</sup> Cf. *HGRD* I, 399 col. 1; *Bullarium OAR*, I, n.119, III, p.248.

<sup>579</sup> Cf. *Conf.* 13, 19, 25 *PL* 32, 855-6.

<sup>580</sup> Cf. *AG*6c; *De div. q. ad Simpl.* 1, 2 19 *PL* 40, 124.

<sup>581</sup> Cf. *AG* 6, note 37; *RM* 33b.

<sup>582</sup> Cf. *AG* 27, 32a-d.

province concerned, is to seek the fraternal help of other provinces, after having heard the opinions of the provinces affected and consulted with them.

A missionary spirit is to be encouraged in the houses of formation.

289. All the religious of the Order have to be willing to exercise the apostolate on the missions. Nevertheless, only those who stand out for their apostolic zeal<sup>583</sup> and bold evangelical spirit are to be allocated to this ministry. Volunteers who feel themselves called by a special charism to exercise such a ministry, within or without their own province, are to be preferred, and they are to possess the necessary aptitude and preparation.<sup>584</sup>

290. In the missions the common life<sup>585</sup> is also to be promoted, in the style of a true family gathered together in the name of the Lord and in conformity with the spirit of the Order.<sup>586</sup>

In the normal course of events, one single religious should not live alone in a mission centre. Rather, in so far as is possible, at least three religious should live together, to safeguard the common life,<sup>587</sup> and to more effectively carry out their pastoral work.<sup>588</sup>

291. The missionaries are to observe our laws in everything that is compatible with their ministry.

The major superior is to set out rules for the observance of the religious life in each mission territory, taking into account local conditions and the demands of the apostolate.<sup>589</sup>

292. In addition to receiving a general formation in the apostolate, those destined for the missions are to receive a specific formation in accordance with the conditions and the needs of the particular places.<sup>590</sup>

In each missionary territory, it is advisable that among the religious there should be someone who has received a special formation in missionology, in order that they may be able to fulfil specialist ministries with greater effectiveness.<sup>591</sup>

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<sup>583</sup> Cf. *S.296*, 5 *PL* 38, 1354.

<sup>584</sup> Cf. *AG* 23; *ES* III, 6ab; *RM* 27a.

<sup>585</sup> Cf. *En. in ps.* 132, 2 *PL* 37, 1729.

<sup>586</sup> Cf. *S.* 356, 1.2 *PL* 39, 1574-5.

<sup>587</sup> Cf. *En. in ps.* 132, 6 *PL* 37, 1733.

<sup>588</sup> Cf. *PC* 15a-c; *ES* II, 25.

<sup>589</sup> Cf. *PC* 3a; *ES* II, 26.

<sup>590</sup> Cf. *Ep.* 21, 4 *PL* 33, 89.

<sup>591</sup> Cf. *AG* 26g; *PC* 18; *ES* III, 12; *IM* 13

293. The religious are to evangelize and set forth the basics of Christian faith and customs by their exemplary life,<sup>592</sup> by their charity, and by the ministry of the Word.<sup>593</sup>

According to the directives of the local ordinary, they are to set up the catechumenate<sup>594</sup> and give formation to the Christian community.<sup>595</sup> They are to make an effort to develop ecclesiastical vocations,<sup>596</sup> so that as soon as possible enough indigenous clergy may be trained. They are to promote the training of lay people for catechesis and other ministries, and they are to work dauntlessly to develop an authentic laity.<sup>597</sup> Among the local people they are to foster vocations to the religious life, including the contemplative one.<sup>598</sup>

294. The Church asks that religious apply themselves to the task of enculturation.<sup>599</sup> Missionaries are to respect the heritage and the culture of the peoples among whom they work. They are to accommodate themselves gladly to the customs and the different circumstances of the peoples. They are to learn their language<sup>600</sup> and feel themselves a part of the society in which they live. They are to participate in cultural and social life, taking part in the diversity of events and personal relations that comprise our human existence, and they are to familiarize themselves with national and religious traditions.<sup>601</sup>

They are to co-operate with civil authorities in a spirit of harmony and mutual charity, but in no circumstances are they to compromise themselves in injustices nor involve themselves in affairs of an exclusively political nature or in factional interests that could impede their ministry or even invalidate it.<sup>602</sup>

295. The prior provincial is to appoint a religious superior in each mission territory, possessing all the faculties either necessary or useful for carrying out his official duties. Likewise, a prior is to be appointed to each mission centre in which there is a community in residence.

296. With regard to the exercise of the apostolate, all the missionaries are subject to the authority of the local ordinary, as the one who has the power of governing and as the

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<sup>592</sup> Cf. *S.* 355, 1 *PL* 43, 384.

<sup>593</sup> Cf. *C. litt. Pet.* 3, 67 *PL* 43, 384.

<sup>594</sup> Cf. *SC* 64; *AG* 14a-d; *CT* 18-25; *EN* 44; *RM* 47d; c.788, §§1&2.

<sup>595</sup> Cf. *AG* 15-16.

<sup>596</sup> Cf. c. 790, §2; *S.* 46, 30 *PL* 38, 287; *AG* 16.

<sup>597</sup> Cf. c.785.

<sup>598</sup> Cf. *AG* 18cd.

<sup>599</sup> Cf. *GS* 58-59; *AG* 22a-c, 26a-g; *CT* 53; *EN* 20a-c; *RM* 52-54.

<sup>600</sup> Cf. *RM* 53a; *Ep.*209, 3 *PL* 33, 953.

<sup>601</sup> Cf. *RM* 43a, 52a.

<sup>602</sup> *AG* 12cd.

focus of unity.<sup>603</sup> In that which refers to religious discipline, they are answerable to the religious superior.

297. *In order to regulate mutual relations, specific agreements are to be drawn up in writing between the diocesan bishop and the prior provincial.*<sup>604</sup>

298. *Co-operation in the task of the missions, an obligation of all the Christian faithful, is to be even more of a commitment towards our own brothers on the missions, especially those who carry out their labours in territories entrusted to one's own province. This is to be done in such a way that the missionaries always feel the support and care of their brothers.*

*All the religious must ensure that spiritual, practical, and personal co-operation with the Order's missions is encouraged.*<sup>605</sup>

299. *The General Statutes of the Missions, drawn up either to regulate apostolic and religious life in each territory, or to co-ordinate missionary activity throughout the whole Order, are to be periodically revised with regard to their religious, pastoral, juridical and practical aspects. At the same time they are to be adapted to the progress of the mission with the aim of being a sure guide for the life and activity of our missionary brothers.*<sup>606</sup>

## ARTICLE 3

### THE MINISTERIAL APOSTOLATE

300. In accordance with the Order's tradition of making itself available for the service of the Church,<sup>607</sup> our communities are also to exercise their apostolate in parish ministries, or in centres of pastoral activity of different kinds.

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<sup>603</sup> Cf. *AG* 30b; *ESI*, 24; c.790, §§1 & 2.

<sup>604</sup> Cf. *AG* 32; c.790, §1, no.2.

<sup>605</sup> Cf. *ES* III, 3, 5, 6, 8, 24; *AG* 35, 41; cf. *S.91*, 9 *PL* 38, 571.

<sup>606</sup> Cf. *RT*, 1-15.

<sup>607</sup> Cf. St. Possidius, *Vita*, 11 *PL* 32, 42.

301. Following the example of St. Augustine, the brothers who exercise parish ministry are to put their efforts into ensuring that the parish with which they have been entrusted is a community of faith, worship, and charity, in which both the religious and the faithful regard themselves as members of one family within the Church, and give witness to unity<sup>608</sup> and to Christian love,<sup>609</sup> reflecting our Augustinian Recollect identity.

After changes occasioned by the appointment of new parish priests, the pastoral plans of parishes are to be respected, and there is to be continuity in their implementation.

302. Special attention is to be paid to the formation of a mature Christian laity, since no ecclesial community enjoys fullness of life without the active presence of lay people.<sup>610</sup> Therefore the dignity and the responsibilities of lay people in the Church are to be recognized, and they are to be entrusted with positions at the service of the Church, with the opportunity and freedom to act, including the starting of projects on their own initiative.<sup>611</sup>

Selected groups of lay people are to be given training to be able to carry out specialized works of the apostolate, and care is to be taken that the Christian life of such people is enlivened by charity and reveals itself in their actions.<sup>612</sup>

Special attention is to be given to the promotion of vocations to the consecrated life and to the priesthood.<sup>613</sup>

303. When founding or accepting ministries or centres of pastoral activity, the superiors responsible<sup>614</sup> are to take into account the needs of the locality and its pastoral organisation. Ministries that would cause difficulties for our religious life or which do not offer reasonable stability are not to be accepted.

304. When the diocesan bishop entrusts any parish or ministry to the Order, or entrusts any post to a religious, this is to be done by means of a written agreement between the ordinary in question and the responsible major superior.

In the agreement, everything relating to the duration of the commitment, the work that is to be done, the religious to be dedicated to it, and the economic aspect,<sup>615</sup> is to be clearly stated.

Without permission of the major superior, no religious is to accept important duties or posts outside the Order.<sup>616</sup>

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<sup>608</sup> Cf. *En.in ps.* 127, 3 *PL* 37, 1679.

<sup>609</sup> Cf. *CD* 30, 2a; c.528; cf. *Rule* 6, 3.

<sup>610</sup> Cf. *AG* 21a; *S.* 267, 4 *PL* 38, 1231; *En.in ps.* 96, 10 *PL* 37, 244.

<sup>611</sup> Cf. *LG* 37c; c.529, §2.

<sup>612</sup> Cf. *S.* 350, 3 *PL* 39, 1534.

<sup>613</sup> Cf. *PC* 24a-c; *PO* 11a; *Sol.* 1, 13, 22 *PL* 32, 881.

<sup>614</sup> Cf. *Const.* 284.

<sup>615</sup> Cf. c.520, §2 & c.681, §2.

305. The granting of permission for our religious to preach in the churches or oratories of the Order is the responsibility of the local prior.<sup>617</sup>

## ARTICLE 4

### THE EDUCATIONAL APOSTOLATE

306. Working together with the family, and according to the rules of the Church, the religious community exercises the educational apostolate “for the formation of the human person with reference to his or her ultimate goal and also to the aims of human society.”<sup>618</sup> As mother<sup>619</sup> and as teacher, the Church has received from Christ “the mission to bring forth sons and daughters for herself and to educate and guide them, looking after the lives of individuals and peoples with motherly care.”<sup>620</sup>

307. *The educational apostolate, in harmony with the charism of the Order, is carried out both officially and unofficially. In an official or structured way, it is seen in teaching centres either belonging to the Order or entrusted to it, in collaboration in the work of other centres, and in students’ halls of residence, in which spiritual and intellectual assistance is offered to young people.*<sup>621</sup> *In a non-official or unstructured way, this apostolate includes all the many ways of formation and integral support for children, young people and adults, always taking the Gospel values as both educational guides and the final goal.*<sup>622</sup>

308. The educational apostolate of the Order brings the Church into the world of schools and colleges, a presence which is especially evident through the Catholic school.<sup>623</sup> “For consecrated persons, the school is a place of mission, where the prophetic role given in baptism and lived out in the radical manner appropriate to the

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<sup>616</sup> Cf. c.671.

<sup>617</sup> Cf. c.765.

<sup>618</sup> *GE* 1a.

<sup>619</sup> Cf. *En.in ps.* 88; *S.* 2, 14 *PL*37, 1141.

<sup>620</sup> *MM* 1.

<sup>621</sup> Cf. *GE* 9-10.

<sup>622</sup> Cf. *CPMS*, 40, 73, 84a; *Aparecida*, 329, 334, 335; *Puebla*, 1018.

<sup>623</sup> Cf. c.803.

evangelical counsels, is brought up to date.”<sup>624</sup> “The Church has constantly been aware that education is an essential element in its mission.”<sup>625</sup>

The Catholic school, no less than any other school, seeks both cultural aims and human formation. Its distinctive characteristic is “to order the whole of human culture according to the message of salvation in such a way that the pupils’ growing knowledge of the world, of life, and of the human person, is lit up by faith.”<sup>626</sup>

In addition, the Catholic school and, as such, our presence in the world of education, “should bring about a heightening of everyone’s awareness of the forms of poverty that in our day afflict young people, families, and entire nations.”<sup>627</sup> The Catholic school ought to contribute to a re-thinking of the ideas of excellence and superiority over others into ideals of service and of concern for others,<sup>628</sup> organising itself according to this concern,<sup>629</sup> and thereby making itself into a voice for the excluded and for those in need.<sup>630</sup>

309. The objective sought by the educational apostolate is to ensure “the integral education of the human person through a clear educational plan which has its foundation in Christ.”<sup>631</sup> Included among the means that contribute to this aim are a kerygmatic evangelization carried out through catechetical instruction,<sup>632</sup> spiritual direction, participation in liturgical life,<sup>633</sup> and the creation of special groups for the apostolate.<sup>634</sup>

Catechists and teaching personnel are to be prepared for the field of religious education, and to carry out a fruitful dialogue between faith and culture founded on basic cultural principles. Teaching centres belonging to the Order will thereby become a leaven for the renewal of society.<sup>635</sup>

310. In all our centres, the Augustinian way of thinking with regard to education is to be applied. In St. Augustine, who is a masterful teacher and educator, in his life and in his books, we find the basic principles of his pedagogy and the timeless values of the interior life,<sup>636</sup> the search for truth,<sup>637</sup> fraternity and community,<sup>638</sup> freedom,<sup>639</sup> justice and solidarity,<sup>640</sup> love and friendship.<sup>641</sup>

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<sup>624</sup> *CPMS* 17.

<sup>625</sup> *VC* 96a; cf. c.803.

<sup>626</sup> *GE* 8a; *SAC* 39.

<sup>627</sup> *Aparecida*, 337. *CPMS*, 69a.

<sup>628</sup> Cf. *CPMS*, 69a.

<sup>629</sup> Cf. *Ibid.* 72, *CSTTM*, 15; *Puebla*, 1034; *Aparecida*, 334.

<sup>630</sup> Cf. *CPMS*, 71; *Puebla* 268, 1094, 1268; *Aparecida*, 467.

<sup>631</sup> *CSTTM*, 4; Cf. *CPMS*, 30; *Aparecida*, 335; *S.* 134, 1 *PL* 38, 742-3.

<sup>632</sup> Cf. c.778; *De cat. rud.* 3, 6 *PL* 40, 313.

<sup>633</sup> Cf. *S.* 57, 7 *PL* 38, 389.

<sup>634</sup> Cf. *GE* 4.

<sup>635</sup> Cf. *CPMS*, 43, 84b; *Aparecida*, 336; *S.* 111, 2 (Lambot 18).

<sup>636</sup> Cf. *De vera rel.* 39, 72 *PL* 34, 154; *Conf.* X 3, 3 *PL* 32, 780; *Ibid.* 10, 16 *PL* 32, 742.

<sup>637</sup> Cf. *Sol* I 12, 20 *PL* 32, 880; *Conf.* IV 8, 13 *PL* 32, 699; *En.in ps.* 103, s. II, 11 *PL* 37, 1357.

311. The brothers who are to be assigned to education must strive “with outstanding diligence to acquire both secular and religious knowledge, endorsed by the appropriate academic qualifications, and to prepare themselves properly in the art of teaching in accordance with what is revealed by advances made in this present age,”<sup>642</sup> so that they may be even more effective in the educational apostolate.

312. The brothers are to ensure that they bear witness to the Augustinian Recollect charism as a way of faith and Christian life within the Church.<sup>643</sup> In every moment they are to promote a spirituality of communion that facilitates joint responsibility in education and favours a shared mission.<sup>644</sup> Following the example of St. Augustine, they are to consider that in Christ “all have one teacher and all are disciples together in his one school.”<sup>645</sup>

They are to cultivate the virtues of the Augustinian educator, showing respect for young people, and demonstrating that in everything that is taught and in everything that is demanded of them, the only guiding principle is that of love.<sup>646</sup>

Among the students, the brothers are to promote the diversity of vocations within the Church and the way these vocations complement each other. They are to be diligent in cultivating vocations to the religious life and to the priesthood.<sup>647</sup> All the teaching centres of the Order are to contribute with relevant means to this objective.<sup>648</sup>

313. *In order to stress co-operation with the families, and to bolster the task of education, in all teaching centres parenting classes for the families of students, and associations both of parents and of former students, are to be set up.*<sup>649</sup> Furthermore,

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<sup>638</sup> Cf. *De Trin.* VIII 8, 12 PL 42, 957; *C. ep. Parmen.* 2, 1, 1 PL 43, 49; *Rule* 5, 2; *En.in ps.* 105, 34 PL 37, 1415; *De op. monach.* 16, 17 PL 40, 563.

<sup>639</sup> Cf. *Enchir.* 30 PL 40, 247; *De corrept. et gratia* 11, 32 PL 44, 936; *Ep.* 157, 2, 8 PL 33, 676; *S.* 161, 9 PL 38, 883.

<sup>640</sup> Cf. *S.239*, 4 PL 38, 1128; *De civ. Dei* II 21, 1 PL 41, 67; *De discipl. Christ.* 7, 7 PL 40, 673; *En. in ps.* 131, 5 PL 38, 1718.

<sup>641</sup> Cf. *De civ. Dei* XIX 8, PL 41, 634; *Conf. III* 1, 1 PL 32, 683; *Conf. IV* 4, 7 PL 32, 696; *Conf. IV* 6, 11 PL 32, 698; *Conf. IV* 7, 12 PL 32, 698; *Conf. IV* 8, 13 PL 32, 699; *Conf. VI* 14, 24 PL 32, 731; *De ord.* 2, 8, 25 PL 32, 1007.

<sup>642</sup> *GE* 8.

<sup>643</sup> Cf. *En.in ps.* 132, 2 PL 37, 1729.

<sup>644</sup> Cf. *ETCS*, 20, 27, 36.

<sup>645</sup> *In Io.ev.tr.* 16, 3 PL 35, 1523; cf. *S.* 292, 1, 1 PL 38, 1320.

<sup>646</sup> Cf. *De catech rud.* 15, 23 PL 40, 328; *De mor. Eccl. cath.* 1, 28, 56 PL 32, 1233-34.

<sup>647</sup> Cf. *ETCS*, 40; *CPMS 55 et seq.*; *S.* 46, 30 PL 38, 287.

<sup>648</sup> Cf. *OT 2 et seq.*

<sup>649</sup> Cf. *CPMS* 27.

*these associations are to be effective instruments of the apostolate and a means of spreading the Augustinian Recollect spirit.*

314. *Co-operation is to be developed between all the educational centres, as it is with other centres and educational activities of the Church on a diocesan, national, and international level, and also with other institutions that have as their purpose the promotion of education.*<sup>650</sup>

315. *The Order's teaching institutions, which are established only with permission of the diocesan bishop,<sup>651</sup> are to be governed by their own rules and statutes, with the approval of the prior provincial and the consent of his council.*

*Each centre is to draw up a plan of activities that are both cultural and directed towards evangelization, with the aim of creating a community of education and of faith, promoting pastoral programmes for young people and for families.*

## ARTICLE 5

### OTHER APOSTOLATES

316. The cultural apostolate, in the service of the Church's mission, is important and must be promoted within the Order. Imitating St. Augustine, the religious are to dedicate themselves to the contemplation of truth, the search for it, and to its dissemination: "There where I found the truth, I found my God, who is Truth itself."<sup>652</sup>

Superiors are to make possible the specialist activity of those religious who show talents for this type of apostolate, especially in Augustinology, and they are to help them to make the fruits of their investigation known through books and magazines.

317. Alert to the signs of the times, the religious are to participate in ecumenical initiatives with prayer, preaching, and action, so that all peoples come to form one flock under one shepherd.<sup>653</sup> The brothers are also to commit themselves to those initiatives that promote social justice, human solidarity, peace, and the integrity of Creation.<sup>654</sup>

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<sup>650</sup> Cf. *GE* 12.

<sup>651</sup> Cf. c.801.

<sup>652</sup> Cf. *Conf.* 10, 24, 35 *PL* 32, 794; Cf. *De doctr. Christ.* 4, 28, 61 *PL* 34, 119; *Quaest. evang.* 2, 39, 4 *PL* 35, 1354; *In Io.ev.tr.* 13, 4 *PL* 35, 1494, *VC* 98<sup>a</sup>.

<sup>653</sup> Cf. *UR* 4d; cf. *S.* 295, 4 *PL* 38, 1350.

<sup>654</sup> Cf. *PP* 5; *CV* 50; *En.in ps.* 84, 12 *PL* 37, 1078; *Ib.*, 128, 5 *PL* 37, 1691.

318. The social means of communication, by virtue of their importance in formation and culture, make a great contribution to the pastoral activity of the Church.<sup>655</sup> Superiors are to ensure the specialist preparation of those religious who show talent for this apostolate.<sup>656</sup>

319. To be able to publish writings concerning religion and customs in any medium of communication,<sup>657</sup> religious need permission of the local ordinary and of their major superior.<sup>658</sup>

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<sup>655</sup> Cf. *IM* 13; c. 822- c.832; *VC* 99a.

<sup>656</sup> Cf. *CP* 111 & 126 et seq.

<sup>657</sup> Cf. c.831, §2.

<sup>658</sup> Cf. c.824, §1 & c.832.

## CHAPTER 8

### THE GOVERNMENT OF THE ORDER

#### ARTICLE 1

##### GENERAL PRINCIPLES

320. By its canonical constitution, the Order of Augustinian Recollects is a clerical institute of solemn vows under papal jurisdiction,<sup>659</sup> which enjoys an autonomy recognised by the universal law of the Church,<sup>660</sup> and which in matters of its internal governance and discipline is accountable “directly and exclusively to the authority of the Apostolic See.”<sup>661</sup> It is made up of clerical religious and religious brothers.<sup>662</sup> Within the Order, profession is made to live the Gospel according to the *Rule* of St. Augustine and its own *Constitutions*.

321. Supreme authority in the Order rests in the General Chapter and,<sup>663</sup> according to the norms established by this chapter and by the *Constitutions*, in the Prior General,<sup>664</sup> to whom the councillors offer their co-operation.<sup>665</sup>

322. For the sake of better administration, the Order is divided into provinces.<sup>666</sup> These, in addition to houses, may include vicariates and delegations within their bounds.

There may also be houses that depend directly on the Prior General.

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<sup>659</sup> Cf. c.588, §2; c.589.

<sup>660</sup> Cf. c.586.

<sup>661</sup> Cf. c.593.

<sup>662</sup> Cf. *FV* 2, 2.

<sup>663</sup> Cf. c.631, §1.

<sup>664</sup> Cf. c.622.

<sup>665</sup> Cf. *FV* 3, 2.

<sup>666</sup> Cf. c.621.

323. Each and every one of the brothers is to profess veneration and loyalty to the Roman Pontiff,<sup>667</sup> for as a consequence of the vow of obedience, all must obey him too as the supreme superior.<sup>668</sup>

324. All authority within the Order is directed towards the building-up of community life in truth and holiness and in the common search for the will of God,<sup>669</sup> following the example and the teachings of Christ.<sup>670</sup> This is the overriding motive whereby all superiors elected according to Canon Law and whose authority derives from the Spirit of Lord within the Church, who validates the Order through the Roman Pontiff, are to understand and carry out their mission as one of service and dedication to their brothers.

The charism of the Order offers an appropriate framework for superiors to show forth in themselves the example of St. Augustine and of those who have strengthened the Order by their holiness. They are to exercise their duties of service and of guidance with the nature proper to such office,<sup>671</sup> respecting both Canon Law and the Order's own legislation.<sup>672</sup> They are to love prayer and learning and show themselves to everyone as models of good works.<sup>673</sup>

325. Superiors are to strive to promote the common life. They are to foster peace in the communities, creating a climate of understanding which encourages co-operation among all the brothers for the common good.<sup>674</sup>

Bearing in mind that "they have to give an account to God for the souls that have been commended to them,"<sup>675</sup> the superiors are to concern themselves with the spiritual, intellectual, and material conditions of the brothers,<sup>676</sup> and they are to learn to know the will of God in them.<sup>677</sup>

326. Apart from the superiors, all those who have been invested with any sort of authority are to encourage the other religious insofar as they are able, so that, with the action of each one, the specific mission of the Order may be more fully achieved.

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<sup>667</sup> Cf. *Ps.c.partem Donati* 235-240 PL 43, 30.

<sup>668</sup> Cf. c.590, §2.

<sup>669</sup> Cf. *SAO* 12d.

<sup>670</sup> Cf. *Jn.* 13, v.14-15; *Lk.* 22, v.26-27.

<sup>671</sup> Cf. *Ibid.*; *Rule* 7, 3; *De civ. Dei* 19, 14 PL 41, 643.

<sup>672</sup> Cf. c.617.

<sup>673</sup> Cf. *Rule* 7, 3.

<sup>674</sup> Cf. *Ibid.* 5, 2.

<sup>675</sup> *PC* 14; cf. *Rule* 7, 3.

<sup>676</sup> Cf. *De op.monach.* 18, 21 PL 40, 566.

<sup>677</sup> Cf. c.618, c. 619.

327. “Chapters and councils are to faithfully fulfil the function of government that has been entrusted to them. Each one is to express in its particular way the participation of all the brothers and its concern for the well-being of the community,”<sup>678</sup> “which will be achieved especially if the religious assume a truly effective role in the election of the members of these chapters and councils.”<sup>679</sup>

The brothers are to discern in common which are the plans of God for the matter under discussion, being attentive to the signs of the times. They are to be careful to form their judgement according to the criteria of the Gospel, the Magisterium of the Church,<sup>680</sup> the *Rule*, and our own laws.

328. Meetings and conferences are to be encouraged, between superiors and among the brothers, within each province, and also among different provinces, with the aim that in all parts material and spiritual progress and a more intimate brotherly love may flourish.

329. All superiors are obliged to personally make the Profession of Faith according to the formula approved by the Holy See, either in front of the chapter that elects them, or before the superior who appoints them, or his delegate.<sup>681</sup>

330. Superiors may be removed from office or transferred from one post to another if this should be necessary for the common good.<sup>682</sup>

## ARTICLE 2

### THE GENERAL CHAPTER

331. The General Chapter is the Order’s highest authority and must be a sign of unity in charity.<sup>683</sup> In it, the entire Order should be suitably represented.

Its mission is to look at the state of the Order, dealing with the most important matters and the exercise of government at generalate level during the six-year term of office, to promote unity and co-operation among all the brothers and provinces for the

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<sup>678</sup> *PC* 14d.

<sup>679</sup> *ES* II, 18.

<sup>680</sup> Cf. *De ut. Cred.* 17, 35 *PL* 42, 91.

<sup>681</sup> Cf. c.833, no.8.

<sup>682</sup> Cf. c.624, §3.

<sup>683</sup> Cf. c.631, §1.

common good, to defend the patrimony of the Order and give impetus to its preservation and growth, to evaluate everything to do with formation<sup>684</sup> and to keep it always up to date, and to elect the Prior General and the members of his council.<sup>685</sup>

332. That which the General Chapter establishes for the whole Order must be observed by everyone, within the limits of Canon Law and of the nature, spirit, and purpose of the institute itself.

The chapter determines what has to be changed, added to, or deleted from the *Constitutions*, with a vote of two thirds of the members present. Modifications made to the text of the *Constitutions* require the approval of the Holy See before they enter into effect.<sup>686</sup>

To modify the *Additional Code*, a simple majority of votes is required.

333. The General Chapter meets every six years. Its preparation demands great care, for the questions and matters which are to be discussed in it are of the greatest importance. With this in mind, the Prior General is to draw up a written report on the state of the Order, approved with the consent of his council, and is to send it to all the religious of the Order ten months before the chapter.

So that the chapter may produce abundant fruit, all the brothers of the Order are to offer up prayers to the Lord in the time and manner established by the Prior General after hearing the opinion of his council.

334. *The General Council is to carry out a study that clearly identifies those priorities and needs of the Order which will require a response from the General Chapter, and which will serve as a working document for the Pre-capitular Commission. For this report, studies realized or directed on the ground by the general secretariats, and with the professional advice of experts, are to be used.*

*The Ordo Capituli of the previous chapter is also to be reviewed, and to ensure the effective working of the general chapter, the necessary changes are to be introduced. The evaluation and the proposals made by the brother delegates at the end of the previous chapter should also be taken into consideration.*

335. The members of the general chapter are either designated *a iure* or they are elected; the latter are referred to as delegates.

336. The following are members *a iure*: the prior general, the ex-prior general who held office for the six years before him, the secretary general, the prior provincial of each province or, in his absence or in case of incapacity, the vicar of the province.

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<sup>684</sup> Cf. *Const.* 129.

<sup>685</sup> Cf. c.631, §2.

<sup>686</sup> Cf. c. 587, §2.

337. Apart from the delegates chosen in the provincial chapter,<sup>687</sup> the general chapter will determine the number of those elected by all the brothers, and their distribution, so that the total number of delegates is not fewer than the members *a iure*, and all the Order is fairly represented.

338. *Ten months before the start of the chapter, the Prior General, with the consent of his council, is to designate the members of the Pre-capitular Commission, which should comprise one religious from each province. The members of the commission are to elect a president and a secretary.*

*Under the direction of the Prior General and with the consent of his council, the Pre-capitular Commission's remit is the following:*

*(1) Prepare and send out, nine months before the chapter, surveys and questionnaires to ascertain the opinions of the religious and to make them aware of the forthcoming chapter;*

*(2) Seek the co-operation of other religious, or of external experts if needed; and*

*(3) Draw up a plan of action, taking into account the study carried out by the general council and the replies given by the religious, with the aim of establishing the guidelines that are to direct the work of the brothers at the chapter.*

*The religious have the right to propose to the commission whatever they judge to be either useful or necessary.<sup>688</sup>*

*Proposals and suggestions are to be sent to the commission six months before the date of the chapter. The commission takes charge of examining, arranging, and evaluating such suggestions and wishes and presents a written summary to the general council four months before the start of the chapter. All the material received is to be handed over to the general council, which will ensure it reaches the general chapter.*

339. *Nine months before the start of the chapter, the Prior General, with the consent of his council, is to direct those religious with active voice to elect the delegates, and he is to establish the circumstances under which the election is to be held.*

*Once they have received this instruction, the brothers are to send their votes to the provincial council, which will scrutinize the votes and send to the Prior General the list of those who have been elected. It is then the Prior General's responsibility to publish the names of those elected.*

*Voting shall be as follows:*

*Each person is to vote for one religious only and is to send his vote in a sealed envelope to the provincial council. The one who obtains the greatest number of votes will be the delegate, and his substitute will be the one who has the next highest number of votes. In the case of a tie in the voting, the provisions of No.451 are to be followed.*

340. *The Prior General, with the consent of his council, is to prepare a list of the questions that are to be addressed during the chapter. No less than two months before the start of the chapter, the Prior General is to send this list to those taking part, together with the official document convoking the chapter, the list of proposals received*

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<sup>687</sup> Cf. Const. 381, 7.

<sup>688</sup> Cf. c.631, §3.

*from the religious, and the written summary of them drawn up by the Pre-capitular Commission. The participants are to acknowledge receipt of these documents straight away.*

341. *The chapter is always to start on the same date unless the Prior General, with the consent of his council and for a reasonable cause, decides to bring the date forward or to postpone it, but not by more than six months.<sup>689</sup> The six-year term of office according to law is calculated from chapter to chapter.*

342. *The general chapter begins with the Prior General presiding. If for any reason the Prior General is unable to attend the chapter, the vicar general is to stand in for him and take his place during the chapter.*

*In the first session, or later if the members of the chapter judge it to be advisable by an absolute majority of those attending, a president is to be elected, also by absolute majority. The president's duty is to direct and arrange all the acts of the chapter and to announce those who have been duly elected, including the Prior General. His office terminates with the announcement of the newly elected Prior General, to whom falls the responsibility of directing the chapter from that moment on.*

*Two moderators, a secretary for the chapter, and a councillor are also to be elected by the same absolute majority. Their mission is to assist the president so that the sessions are held in an orderly manner, and the matters to be discussed are resolved more smoothly. All of them, together with the president, make up the chapter council.*

343. *In the study sessions, the order of precedence for setting out and examining the matters in hand is as follows: firstly, the state of the Order, then the ordinances of the previous general chapter, the list of questions to be looked at, and finally, proposals received from the religious.*

*It is up to the chapter to decide which proposals are to be discussed, rejected, or referred to the general council.*

344. *On the day established by the members of the chapter, the election of the Prior General is to be carried out. This is to be by an absolute majority of votes.*

*The election is to be held according to that which is set out in No. 451 of these Constitutions.*

*Should the newly-elected Prior General either refuse to accept office, or during the chapter resign his office, the chapter is to judge his reasons for so doing. If it considers them justified and accepts his resignation from office, it is to elect as Prior General the religious it considers to be most worthy in the whole Order.*

345. *The following day, or when the newly-elected Prior General should judge it convenient, the members of the general council are to be elected by absolute majority of votes.*

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<sup>689</sup> Cf. *Additional Code* 362, 14.

Six councillors are to be elected, the first of these being the Vicar General. For the election of each of them, having listened to the priors provincial, the Prior General may put forward three names, respecting always the freedom of the members of the chapter to elect the particular religious of the Order whom they believe most suitable.

In electing the councillors, as well as taking into account the qualities demanded by the office, the voters should consider the candidates' suitability for fulfilling the duties for which they will be responsible.

The councillors' order of precedence will be according to the order in which they were elected.

The results of the elections and the ordinances are to be made known in printed form and in a clear manner. The ordinances will come into force from the moment of their publication.<sup>690</sup>

### ARTICLE 3

#### THE PRIOR GENERAL

346. The Prior General presides over the Order and governs it and has the authority of ordinary over all the provinces, houses, and brothers.<sup>691</sup> He exercises this jurisdiction either by himself or with his council, according to the provisions of Canon Law and of our own legislation.<sup>692</sup>

347. The principal office within the Order is that of Prior General. The religious raised to so important an office, apart from fulfilling that which is demanded by Canon Law and by the Order's own legislation, must distinguish himself by his prudence, knowledge, religious observance, love for the Order, and other virtues. He is to be the chief promoter of renewal in the Order and is also to stand out for his abilities as an organiser.

The same qualities are also demanded for the position of Vicar General.

348. The Prior General is to seek the co-operation of the general councillors and willingly accept their initiatives in that which concerns the common good.

The Prior General is to strive for the progress of the Order; he is to promote religious and apostolic life, unity and solidarity among the provinces and the brothers;

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<sup>690</sup> Cf. c.8, §2.

<sup>691</sup> Cf. c.622.

<sup>692</sup> Cf. c.627, §2.

he is to ensure observance of the *Constitutions*, the *Additional Code*, and the ordinances of the general chapter.

Alert to the mind and will of the Holy See, he is to faithfully communicate its provisions to the brothers, should this be necessary.

349. The Prior General may issue ordinances and decrees concerning the government of the entire Order. He may likewise issue one-off decrees and orders, always observing the norms of Canon Law<sup>693</sup> and of our own legislation. All of them are valid during his period of office as Prior General.

Should it happen that one of his orders contain something that is judged to be difficult or inappropriate to implement, the priors provincial or other superiors may suspend the order, once its revocation or amendment has been requested in writing to the Prior General.<sup>694</sup>

350. *Among other things, it is the responsibility of the Prior General to do the following:*

(1) *Relax the observance of the Constitutions and the Additional Code, and dispense brothers from their observance in particular cases, but only temporarily, and only in particular questions of discipline;*

(2) *Transfer brothers from one province to another, having previously consulted both provincials concerned;*

(3) *Publish the Order's own books and authorise translations of them, but observing the Holy See's authority concerning liturgical publications;<sup>695</sup> and*

(4) *Concede to our benefactors participation in the spiritual riches of the Order by means of an official document.<sup>696</sup>*

351. *The Prior General is to corroborate official documents with a seal which bears the imprint of the image of St. Augustine, around which appears in legible type the following inscription: Sigillum Ordinis Augustinarum Recollectorum.*

*The traditional design of the coat of arms of the Order is to be maintained. The seal and the coat of arms can be changed only by the general chapter.*

352. The Prior General may leave office by any of the judicial means contained in Canon Law.<sup>697</sup> In the case of resignation, removal, or deposition, the matter is to be referred to the Holy See.

353. *If the Prior General wishes to resign, he is to explain his reasons to his council. All acting together collegially, if the councillors believe these reasons to be just, they*

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<sup>693</sup> Cf. c.48 et seq.

<sup>694</sup> Cf. c.1734, §1.

<sup>695</sup> Cf. c.838, §2.

<sup>696</sup> Cf. *Additional Code* 117.

<sup>697</sup> Cf. c.184, §1.

are to accept the resignation. This acceptance, however, is not valid until it has been approved by the Holy See.

The Prior General may be removed from office if he habitually fails in his duties as a religious or if he shows himself to be seriously negligent in the fulfilment of his office. If the general councillors, acting together in a collegial manner, find just cause for his removal, they are to invite him to resign spontaneously. If this invitation is accepted, they are to proceed as in the previous paragraph; if the invitation is refused, they are to immediately bring the matter before the Holy See, indicating the reasons that have brought them to solicit the removal from office of the Prior General.

## ARTICLE 4

### THE COUNCIL AND THE GENERAL COUNCILLORS

354. The General Council is made up of the Prior General and six councillors; all of them together are the interpreters and the faithful executors of the *Constitutions*, the *Additional Code*, and the ordinances of the general chapter. They are to strive diligently to put everything into effect.

355. The councillors assist the Prior General in governing the Order. They do this in the council by expressing their consent or their opinions, as well as by offering their assiduous co-operation in a well-ordered, wise, and efficient administration.<sup>698</sup>

To promote the joint co-operation of everyone, the members of the council are to have frequent discussions concerning the state of the Order and of each of the provinces and of their progress.

356. If the Prior General is absent, or he is prevented from functioning as such, the Vicar General is to stand in for him and take his place. If the Vicar General is absent or unable to function either, the Second Councillor substitutes for him, and so on successively. Should the Prior General die during his six-year term of office, the Vicar General automatically assumes the office and title of Prior General and he governs the Order until the celebration of the next general chapter.

When the Prior General is absent, the Vicar General will keep him informed of the more important provisions approved by the council.

If the office of Vicar General is vacant, the Prior General appoints a new Vicar with the agreement of his council, without necessarily having to choose from among the councillors.

357. When any one of the councillors leaves his office, the Prior General appoints another one, with the consent of his council, unless this happens within the six months

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<sup>698</sup> Cf. c.627.

prior to a chapter. This new councillor will occupy last place in the council, unless what is established in the previous number applies.

358. The term of office for the Prior General and for the general councillors is six years, at the end of which they may be elected for a further six years, but not for a third consecutive term.

359. *Unless a reasonable cause prevents them from doing so, the councillors are to reside in the generalate house, or nearby. At least two councillors, together with the Prior General and the Vicar General, are to live in the generalate.*<sup>699</sup>

360. *The Prior General is to hold a meeting of the council at least once a month, and as often as he considers necessary to examine the progress of the Order and its problems.*

*The meeting having been convoked, the council is to take place provided that the president and at least two councillors are present; nevertheless, what is said in the following number is to be taken into account.*

361. *The council is to be held according to what is laid down in No.460. In cases reserved to the council as such, the whole council is to meet. The cases reserved to the entire council are: the removal from office of priors provincial, general councillors, officials of the generalate and priors of houses dependent on the Prior General. In cases dealt with under the provisions of No. 362, at least five members of the council are to meet.*

*Religious called to do so by the president are to stand in for those members who are absent, to fulfil the quorum.*

*It is very advisable that at least five members should be present whenever the council meets.*

362. *Among other things, it is the responsibility of the Prior General, with the consent of his council, to do the following:*

*(1) Interpret the Constitutions and the Additional Code with a pragmatic declaration if anything should seem unclear. This interpretation shall be valid until the next general chapter, which would have the responsibility of expressing the text in clear language, if necessary.*

*(2) Relax observance of the Constitutions and the Additional Code—with the exception of canonical prescriptions—in those communities where, because of demands of time and place, it is not possible to observe them rigorously, and to grant dispensation from them, except in cases where Canon Law forbids this.*

*(3) Issue instructions for the entire Order and for each of the provinces concerning matters of great importance. Such instructions cease to be effective at the end of the six-year term of office.*

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<sup>699</sup> Cf. c.629.

- (4) Draw up and sign the reports that are to be presented to the Holy See and to the general chapter.
- (5) Examine the reports of the General Visitor, and take the appropriate decisions concerning the case in question.
- (6) Approve or not the ordinances of the provincial chapters.
- (7) Examine and approve the annual reports from the provinces which are sent to the General Curia.
- (8) Appoint the officials mentioned in No.368.
- (9) Remove from office and transfer the priors of the houses that depend directly on the Prior General, in accordance with No.330.
- (10) Take the necessary means to respond to a request from the Church in a new missionary field, having obtained the agreement of one of the provinces.<sup>700</sup>
- (11) Appoint general councillors, and officials of the generalate, whenever a position is vacant.
- (12) Appoint the priors of the houses that depend directly on the Prior General, having heard the opinion of the relevant provincial.
- (13) Accept the resignation from their posts of priors provincial, of general councillors, and of officials of the generalate, and of priors of the houses that depend directly on the Prior General and his council
- (14) Designate the date<sup>701</sup> and the place for the celebration of the general chapter.
- (15) Appoint the Pre-capitular Commission for the preparation of the general chapter.
- (16) Bring forward or postpone the celebration of the general chapter, but not by more than six months.
- (17) Exceed ordinary expenses above the amount fixed by the council for the Prior General, and make extraordinary expenditures.<sup>702</sup>
- (18) Grant licence to a prior provincial with his council to carry out transactions which exceed four fifths of the sum fixed by the Holy See.<sup>703</sup>
- (19) Authorize and process before the Holy See the licence to carry out transactions which exceed the amount fixed by the Holy See.<sup>704</sup>
- (20) Erect domus formatae and the novitiate,<sup>705</sup> as well as to suppress houses of all categories.<sup>706</sup>
- (21) Approve provincial directories.<sup>707</sup>
- (22) Appoint presidents of the general secretariats and establish other secretariats.
- (23) Ratify a third or fourth three-year term of office for local priors.
- (24) Grant, for grave cause, the indult of secularisation or the indult for religious in simple vows to leave the Order.<sup>708</sup>

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<sup>700</sup> Cf. *Const.* 287.

<sup>701</sup> Cf. *Additional Code* 341.

<sup>702</sup> Cf. *Ibid.* 490, 2.

<sup>703</sup> Cf. *Const.* 480.

<sup>704</sup> Cf. *Ibid.*

<sup>705</sup> Cf. c.647, §1.

<sup>706</sup> Cf. *Const.* 433.

<sup>707</sup> Cf. *Ibid.* 377.

<sup>708</sup> Cf. c. 688, §2; c. 691, §2.

(25) *Grant, for grave cause, the indult of exclaustation for a maximum of three years for religious in solemn vows. If this concerns a cleric, the agreement of the ordinary of the place where he is to reside is required.*<sup>709</sup>

(26) *Grant licence for a candidate to complete the novitiate in another house of the Order, under the direction of an experienced religious.*<sup>710</sup>

(27) *Extend the period of simple vows from six to nine years.*<sup>711</sup>

(28) *Re-admit those who left the Order legitimately, whether having completed the novitiate or after having made their profession.*<sup>712</sup>

(29) *Grant licence for a brother to leave and go to another religious institute, and also admit to the Order anyone who comes from another such institute.*<sup>713</sup>

363. *Among other things, having listened to his council, the Prior General may do the following:*

(1) *Grant authorisation for a province to extend into another country.*

(2) *Appoint general visitors and the presidents of provincial chapters, if he himself does not preside.*

(3) *Impose a precept on any house.*

(4) *Ratify provincial councillors and other posts referred to in No.399, when these are appointed by the prior provincial with the consent of his council.*

(5) *Assign residence in the generalate house, or in houses which depend directly on the Prior General, having heard the opinion of the prior provincial concerned.*

## ARTICLE 5

### OTHER OFFICIALS OF THE GENERALATE

364. In carrying out the general administration's function of service, it is advisable to divide the different responsibilities among various secretariats, at the head of each of which would normally be a general councillor.

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<sup>709</sup> Cf. c. 686, §1.

<sup>710</sup> Cf. c. 647, §2.

<sup>711</sup> Cf. c. 657, §2; *Const.* 228.

<sup>712</sup> Cf. c. 690, §1.

<sup>713</sup> Cf. c. 684, §1.

365. *The secretariats are organs of an administrative character, and they fulfil that which is entrusted to them within the limits and rules indicated by the Prior General with the consent of his council.*

*Their principal duties are to inform, to initiate, and to promote. They function according to the usual faculties contained in the statutes of each secretariat, which have been approved by the Prior General with the consent of his council. They always act under the direction of the Prior General, to whom it falls to make decisions together with his council.*

*The presidents of the secretariats, as authorised and responsible interpreters of the Prior General and his council, must maintain permanent contact with the respective councils and secretariats at provincial level. They are to pass on the agreements and guidelines from the one, at the same time receiving from the others suggestions, initiatives, and proposals, which must be diligently communicated to the general council.*

366. *Within the Order there must exist at least the General Secretariat of Spirituality, the General Secretariat of Formation, and the General Secretariat of the Apostolate. Each province is to be represented in each one of the secretariats.*

*It is the responsibility of the Prior General, with the consent of his council, to set up other secretariats, if he believes it necessary. It also falls to him to establish the jurisdiction of each one of them, to appoint their presidents, and to determine the way they are to function.*

367. *In addition to the secretariats, other institutes may exist for specific purposes within the Order. The Prior General has the authority to create such institutes and to approve their statutes, with the consent of his council.*

368. *The Order is to have a Procurator General before the Holy See, a Secretary General, and a General Treasurer. There may in addition be other officers of the generalate, including a postulator for causes of canonization, an historian or chronicler of the Order, and an archivist. All of these are appointed by the Prior General with the consent of his council.*

369. *It is the responsibility of the Procurator General to administer the dealings of the Order with the Holy See. Nevertheless, on no account is he to deal with questions of particular importance to the Order without express authorisation from the Prior General.*

*The Procurator General is to keep a register in which he is to record official documents. The originals are to be kept in the archive.*

370. *It is incumbent on the Secretary General to do the following:*

*(1) Transcribe the minutes of the sessions of the general council into the appropriate book, and bear witness to them.*

*(2) Write whatever the Prior General entrusts to him concerning the Order.*

*(3) Bear witness to the authenticity of official documents.*

*(4) Keep the books of the general curia and of the Order as such.*

*By virtue of his office, he is also notary for the ecclesiastical concerns of the Order. He may also issue certificates and statements which vouch for the different official documents, doing so before the civil authorities as well.*

371. *There is to be a well-equipped and secure general archive. In it are to be kept in the proper order documents, letters, writings, and everything to do with the government, life, and history of the Order. There is also to be a special place for storing confidential files.*

## ARTICLE 6

### THE PROVINCES

372. The province, which constitutes a juridical part of the Order, is formed by at least six houses.<sup>714</sup> It has a sufficient number of brothers and sufficient resources of whatever is necessary to function autonomously with regard to the religious life, formation, administration, and finances. It is presided over by a prior provincial with the help of his council.

373. It corresponds to the general chapter to erect provinces, to unite or to divide them, to re-define their boundaries and, if necessary, suppress them.<sup>715</sup>

Before proceeding with the erection, union, division, delimitation, or suppression of a province, the Prior General, with the consent of his council, is to carefully assess the opinion of the brothers and the circumstances of the case, so as to present a thorough and complete report to the general chapter.

#### The Erection of a Province

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<sup>714</sup> Cf. c.621.

<sup>715</sup> Cf. c.581

374. *For the erection of a new province, before all else it is essential to consider the needs of the Church and the particular conditions of the locality. Unless there are special reasons, the new province should not be established in a territory where there is already another province of the Order.*

*In order to found a new province, the following conditions are necessary:*

- (1) At least 100 solemnly professed religious and 12 houses;*
- (2) Solid expectations of counting on new vocations and gaining new members for its subsequent growth;*
- (3) Sufficient formation personnel available to take care of the process of initial formation; and*
- (4) Adequate financial resources to cover the costs of formation.*

*The erection of a province is the responsibility of the general chapter. Before proceeding, the Prior General, with the consent of his council, is to arbitrate in the process of erection, taking the following into account:*

- (1) The opinion of all the brothers directly affected; and*
- (2) The vote of the provincial chapter.*

#### Suspension of the Normal Administration of a Province

375. *Should a province have had fewer than fifty solemnly professed brothers over a continuous period of six years, and if there is no realistic hope that in the future it will be able to fulfil the conditions demanded by the Constitutions,<sup>716</sup> the Prior General, with the consent of his council, is to declare suspended its normal method of government. Before this happens, he is to inform the prior provincial, and he is to determine on which authority the province is to be dependent, whether it be the general council, or another province.*

*Suspension of the normal method of government of a province implies an administration based on the lines of a vicariate or delegation,<sup>717</sup> dependent on either the Prior General or another province.*

*In the decree of suspension, whatever measures may be necessary for the province in a state of suspension to be able to return to its previous method of government will be set out. Subject to a declaration from the Prior General with his council, the province in question will recover its normal status when, for a continuous period of six years, it has had at least fifty solemnly professed brothers, not counting those in special or irregular situations.*

#### Suppression of a Province

376. *After three consecutive periods of six years, if a province under a suspended administration cannot offer a serious prospect of being able to return to a normal method of government in the near future, or when the common good of the Order so demands it, the Prior General, with the consent of his council, is to propose to the general chapter its suppression as a province.*

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<sup>716</sup> Cf. Const. 372.

<sup>717</sup> Cf. Const. 420-421; Additional Code 430-431.

377. Each province is to have its own directory, the purpose of which is:

- (1) To accommodate the general norms of the *Constitutions* and of the *Additional Code* to its particular circumstances;
- (2) To fulfil the *Constitutions* and the *Additional Code* in that which is explicitly or implicitly left to the directories; and
- (3) To specify the rules and criteria for the general plan of formation.

The prior provincial, with the consent of his council, by himself or by means of others, draws up the *Provincial Directory*. The provincial chapter revises it, and the Prior General approves it, with the consent of his council.

378. The provinces are an integral part of the Order and as such must feel themselves involved in the Order's achievements and in its projects. They are to co-operate responsibly with the generalate of the Order and are to be prepared to put at its disposal their best resources, both human and material, since the more this common good is promoted, the more each province makes progress, and so does the entire Order.

A free-flowing communication is to be encouraged between the provinces and the general curia, especially when dealing with information about matters of greatest importance.

379. *The provinces are not to be too dispersed geographically; a suitable distribution of houses assists not only in the harmonious growth of the provinces, but also helps in their government, in their spirit, and in the common life.*

## ARTICLE 7

### THE PROVINCIAL CHAPTER

380. The provincial chapter represents the entire province and has jurisdiction over it. Accordingly, it is its highest authority, save for that which is prescribed in No. 331 and No. 346.

381. Among other things, the provincial chapter is responsible for:

- (1) Examining the state of the province and promoting its progress with regard to the spiritual and religious life, formation, discipline, the apostolate, and financial administration;

- (2) Looking at the actions and performance of the prior provincial and of those who in any way have shared in the administration of the province since the previous chapter;
- (3) Studying the ordinances of the previous general chapter, and applying them to the particular circumstances of the province;
- (4) Drawing up the programme for the next period of office, and establishing in it what is to be encouraged, implemented, or changed for the success of the province;
- (5) Electing the prior provincial in accordance with Nos. 392 or 393;
- (6) Electing the provincial councillors;
- (7) Electing, by absolute majority, a delegate to the general chapter and his substitute, at the provincial chapter immediately before the next general chapter; and
- (8) Revising the *Provincial Directory*, according to No. 377.

382. The provincial chapter is held every three or four years, according to the *Provincial Directory*. In its celebration, what has been said of the general chapter is to be observed, keeping in mind the appropriate considerations of scale, and with the exception of that which is set out in the numbers that follow.

The prior provincial is to inform the Prior General in good time of the date of the chapter and the place where it is to be held.

383. *The chapter starts always on the same date unless the prior provincial, with the consent of his council, should decide to either bring it forward or postpone it. In either case, this is not to be by more than fifteen days.*

*For purposes of jurisdiction, the official period of either three or four years runs from chapter to chapter.*

384. Of those attending the chapter, some do so *a iure*, others by election. The latter are referred to as delegates.

The following people participate *a iure*: the president of the chapter, the prior provincial, the provincial councillors, the ex-prior provincial who served during the previous three or four-year term of office, the provincial secretary, the vicars provincial, and the provincial-elect, should there be one.

The delegates must be selected so that they are not fewer than those attending *a iure*.

385. *The chapter is to determine the method of electing those who attend as delegates, in such a way as to ensure:*

- (1) *That the whole province is equitably represented; and*
- (2) *That in those provinces which have fewer than two hundred religious with the right to vote, the total of those attending both a iure and as delegates is not fewer than twenty nor more than thirty.*

*Those provinces which exceed this total of two hundred religious with voting rights may have, in addition, one extra delegate for every twenty-five such religious they have at the time of calling the election. If there are fewer than twenty-five, but at least thirteen such religious, that will be considered as meriting the extra delegate.*

386. *In good time, and with the consent of his council, the prior provincial is to instruct those religious with voting rights to proceed to the election of delegates. He is also to specify any other arrangements concerning the election. Having received the notification, the brothers are to send their vote to the provincial council. The council will carry out the scrutiny of votes, and at least three months before the chapter, it is to publish the names of those who have been elected.*

387. *Six months before the chapter, the prior provincial is to send to the religious of the province a report on the state of the province, drawn up with the consent of his council. All the religious may put forward relevant proposals.<sup>718</sup>*

*At least two months before the chapter starts, the prior provincial is to send out letters convoking those participating. He is to send these letters together with the list of topics for the chapter, drawn up by him personally but with the consent of his council. The list is also to include the catalogue of those proposals sent in by the religious, either individually or collectively. The provincial council will forward to the provincial chapter all the material received.*

388. *In the election of the prior provincial, each province will choose one of the two methods which are put forward below. For this, the prior provincial will consult all the religious who enjoy voting rights, so that they may make known their preference in writing. The provincial chapter, taking into account the result of the consultation exercise, will determine which is to be the method to follow, and this will be included in the Provincial Directory.*

#### FIRST METHOD OF ELECTING THE PRIOR PROVINCIAL

389. *At least three months before the Chapter, the prior provincial is to instruct the brothers who have the right to vote that they are to proceed to the election of candidates for the office of prior provincial and, should this also be the case, of vicar provincial, too. To this purpose, in each ballot they are to designate one candidate only, and they are to send their vote in writing, and in a sealed envelope, to the provincial curia.*

*The prior provincial, with the consent of his council, is to clarify any other matters concerning the election.*

390. *At the start of the chapter, once the tellers have been appointed,<sup>719</sup> two moderators, a secretary for the chapter, and a councillor are to be elected. Their task is*

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<sup>718</sup> Cf. c.631, §3.

<sup>719</sup> Cf. *Additional Code* 452

*to assist the president so that the sessions run smoothly, and the matters to be discussed are resolved more easily. Together with the president, all these form the council of the chapter.*

391. *The council of the chapter is to scrutinize the votes received in the election of candidates for the office of prior provincial and, should this be the case, for that of provincial vicar, too. The three religious who have received the greatest number of votes make up the shortlist of candidates. In the assembly hall of the chapter, and at the appropriate time, the president is to announce the candidates, indicating the number of votes each has received. These alone will not be able to vote in the subsequent election. Should any of those on the shortlist withdraw, the vacancies shall be filled by the religious who follow next with the greatest number of votes in the scrutiny.*

392. *On the appointed day, once the ordinances of the chapter have been approved, the prior provincial is to be elected. In order for anyone to be elected prior provincial, an absolute majority of votes is required. The election is to be carried out in accordance with what is set out in No.451.*

## SECOND METHOD OF ELECTING THE PRIOR PROVINCIAL

393. 1. *Six months before the provincial chapter, the prior provincial is to instruct the brothers with voting rights to proceed to the election of candidates for the office of prior provincial. To this purpose, they are each to vote for one candidate only, and they are to send their vote in writing and in a sealed envelope to the provincial curia. With the consent of his council, the prior provincial is to clarify any other matters concerning the election.*

2. *The scrutiny of votes having been carried out three months before the chapter, if one of the religious has achieved an absolute majority of votes with regard to the number of religious with voting rights, that person will be considered prior provincial-elect. In such a case, with the agreement of the Prior General, the prior provincial announces the result of the election.*

*Should there be no absolute majority, the three candidates who have obtained the greatest number of votes make up a shortlist, which is notified to the Prior General.*

(3) *Once the Prior General has been informed of the shortlist, the prior provincial will notify the brothers of the province of the names of the three candidates. He will indicate the number of votes received by each of them, and instruct the brothers that they should proceed to a new ballot.*

*If anyone on the shortlist should withdraw, the number of candidates shall be made up by the religious who comes next in the total of votes received, and so on.*

*(4) Three months before the chapter, the religious with voting rights vote for one of the three candidates. The candidate who obtains an absolute majority of valid votes will be considered prior provincial-elect. In this case, with the agreement of the Prior General, the prior provincial announces the result of the election.*

*If none of the three candidates achieves such a majority, the chapter will elect the prior provincial from the shortlisted candidates. This election will be at the beginning of the chapter, in accordance with No. 451.*

*(5) The scrutinies will be carried out by the provincial council and two additional members designated by the Prior General.*

*The scrutiny of the second ballot will be carried out one month before the provincial chapter.*

*(6) The prior provincial-elect may visit the houses, but he does not have jurisdiction until his election is confirmed at the chapter. Nevertheless, he attends the chapter a iure.*

*Once the ordinances of the chapter have been approved, the president of the chapter will proceed to the confirmation of the prior provincial-elect in his new office.*

394. Should the prior provincial-elect not accept his election, or should he resign either before or during the chapter, the chapter is to judge his reasons for so doing and, if it considers them to be justified, will accept his resignation from office. A prior provincial is then to be elected from the religious on the new shortlist, which will be drawn up in accordance with No. 391.

395. The day following the election of the prior provincial at the chapter, or the day following the confirmation in office of the prior provincial-elect, unless the prior provincial in agreement with the president of the chapter needs more time, the four provincial councillors are to be elected by an absolute majority of votes according to the following rules:

(1) For the post of first councillor, who is at the same time vicar of the province, the president may put forward three names, in agreement with the prior provincial-elect. Nevertheless, this must always respect the freedom of the members of the chapter to choose the religious in the province whom they believe to be most worthy.

(2) The same method is to be followed in choosing the other councillors.

(3) In the choice of provincial councillors, in addition to the qualities demanded by their position, their suitability for carrying out the functions for which they will be responsible is to be taken into account.<sup>720</sup>

(4) The order of precedence among the provincial councillors is to be according to the order in which they were elected, with the exception of that which is established in No. 413.

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<sup>720</sup> Cf. *Const.* 411& 416.

(5) When the scrutinies have been carried out, the prior provincial announces the election results to the chapter in a clear and explicit way.

396. It is the president who confirms these elections in the chapter. Should any one of those elected not be so confirmed, a new election is to be organised immediately. The office of president expires once the full council comes to an end.

397. *Once the chapter is over, the prior provincial is to direct that the results of the elections be made public, and a copy of the ordinances is to be sent to the Prior General. When the approval of the Prior General with the consent of his council has been received, the ordinances, too, are to be made public. They will come into force from the moment of publication.*<sup>721</sup>

## ARTICLE 8

### THE FULL COUNCIL

398. The Full Council is made up of seven members: the president of the chapter, to whom with the consent of the same council it corresponds to make appointments, the prior provincial-elect, the out-going prior provincial, and the four recently-elected councillors. If for whatever reason the total of seven is incomplete, however many out-going councillors as may be required are brought in or, should there not be any of these, however many religious as may be necessary to complete the number.

399. *At the time the president considers appropriate, appointments are to be made during a meeting of the Full Council. If possible, this is to be not more than twenty days after the conclusion of the chapter.*

*At the suggestion of the president, the following are to be appointed, one by one:*

*(1) The vicars provincial, taken from a shortlist of three previously voted for by the religious who have voting rights in the vicariate in question. If for any reason the shortlist of three should be incomplete, it is to be made up by the religious who follows next in number of votes obtained. If this second shortlist should remain incomplete, the rule for making the other appointments is to be followed.*

*(2) The provincial secretary.*

*(3) The priors of domus formatae, following the order of their erection.*

*(4) The master of novices.*

*(5) The vice-priors of the houses in which live at least ten religious, and in those other houses where the prior provincial, with the consent of his council, judges it appropriate to appoint one, observing the order indicated above.*

*The appointments are to be made public in a clear and explicit way.*

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<sup>721</sup> Cf.c.8, §2.

400. *Provided that No. 412 is observed, the president may, for a just and reasonable cause, appoint a member of the Full Council to any one of these positions. The same applies when the prior provincial with the consent of his council makes any appointment.*

401. At the end of the term of office of three or four years, the vicars provincial and the local priors may be re-appointed to the same position in the vicariate or house, but not for a third consecutive period, unless what is laid down in No. 362 (23) applies.

402. *As far as possible, religious should avoid remaining in positions of government for a long period of time.<sup>722</sup> The advisable time limit for staying in such posts would be about fifteen years.*

## ARTICLE 9

### THE PRIOR PROVINCIAL

403. The prior provincial presides over the whole province and governs it with the authority of ordinary, either on his own or with his council, according to Canon Law<sup>723</sup> and our own legislation.

404. The prior provincial, as well as possessing all the requisites demanded by Canon Law and by our own legislation, must distinguish himself by his prudence, religious observance, knowledge and love of the Order. He is to be the principal driving force for the renewal of the province, and he is to stand out in his skills as an organizer.

405. The prior provincial is to be approachable and willing to listen to the brothers. In making appointments, he is to take into account the needs of the province and the abilities and aptitudes of the religious concerned, as well as their character and their willingness, so that everyone co-operates to the benefit of all according to his particular strengths, and bears abundant fruit from the talents he has received.

406. One of the principal concerns of the prior provincial must be the selection and the promotion of vocations and the education and preparation of those in the process of formation, for the constant renewal of the province depends chiefly on the formation of those who belong to it.

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<sup>722</sup> Cf. c.624, §2.

<sup>723</sup> Cf. c.621.

He is to put every effort into ensuring that the formation team, the masters of professed, and the professors are carefully chosen and diligently prepared.

407. He may issue instructions concerning the government of the entire province, which must be observed during his term of office.

With the consent of his council and with just cause, he can grant permission for a religious to live outside a house of the Order, but not for more than one year unless it be for reasons of sickness, of studies, or to exercise an apostolate in the name of the Order.<sup>724</sup>

He is promptly to pass on to all members of the province the regulations that come from the Prior General and, should the nature of the subject so demand, those from other authorities within the Church, and he is to ensure their fulfilment.

He is to foster the religious life among everyone, especially the superiors, and also a concern for observance of the laws. He is to fulfil to the letter the ordinances of the general chapter and of the provincial chapter and is to ensure that everyone else does the same.

408. *Among other things, it is the prior provincial's responsibility to do the following:*

- (1) Issue instructions to each and every one of the brothers;*
- (2) Appoint local councillors or confirm them in office, with the exception of that which is set out in No. 424 (2);*
- (3) Assign religious to a particular office or mission;*
- (4) Confer the ministries;<sup>725</sup>*
- (5) Appoint a chronicler for the province;*
- (6) Grant permission for religious to be absent from their houses for one month and, for reasons of sickness, of studies, or of the apostolate, for a period of three months;*
- (7) Present to the Prior General requests for the granting of the title of Brother or Sister General of the Order to those persons worthy of the title and connected with the province;<sup>726</sup>*
- (8) Present to the diocesan bishop, or at least give his agreement to the appointment, when a religious has been appointed to office within the Church;<sup>727</sup>*
- (9) Authorise bringing forward the date of simple profession, but not by more than fifteen days;<sup>728</sup>*
- (10) Having heard the opinion of the chapter of formation:*
  - (a) Grant admission to the postulancy and determine how long it should last in each case, dismiss postulants, and extend the postulancy, but not beyond a total of three years;<sup>729</sup>*
  - (b) Grant admission to the novitiate,<sup>730</sup> extend it by no more than six*

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<sup>724</sup> Cf. c.665, §1; *Additional Code* 415, 15.

<sup>725</sup> Cf. *Minist. Quaedam*, AAS 64 (1972) 529-534.

<sup>726</sup> Cf. *Additional Code* 117.

<sup>727</sup> Cf. c.682, §1.

<sup>728</sup> Cf. c.649, §2.

<sup>729</sup> Cf. *Additional Code* 203.

<sup>730</sup> Cf. c.641.

months, and also dismiss novices;<sup>731</sup> and

(c) Admit candidates to the ministries, and grant permission for their advancement to Holy Orders;

(11) Having heard the opinion of his council, and having considered the view of the chapter of formation:

(a) Admit to simple profession and authorise the renewal of simple vows;

(b) Extend the time spent in simple vows, provided that the total period be not more than six years;<sup>732</sup>

(c) Admit to solemn profession; and

(d) Authorise the bringing forward of the date of solemn profession, but not by more than three months;<sup>733</sup>

(12) Appoint professors, under the guidance of the Secretariat of Formation;<sup>734</sup> and

(13) Appoint vocation directors, and also a vocation promoter in each community, with the guidance of the corresponding secretariat.<sup>735</sup>

409. The prior provincial is to have a seal bearing the image or symbol of the titular of the province, and with it he is to seal and validate each official order or document.

410. The prior provincial may leave office by any of the means provided for in Canon Law.<sup>736</sup> In the case of resignation, this must be offered to the Prior General and his council.

## ARTICLE 10

### THE PROVINCIAL COUNCIL AND THE PROVINCIAL COUNCILLORS

411. The provincial council is formed by the prior provincial and four councillors. Everything said concerning government at the generalate level is applicable to that of the province, making allowance for the difference of scale.

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<sup>731</sup> Cf. c.653, §2.

<sup>732</sup> Cf. c. 655.

<sup>733</sup> Cf. *Const.* 230.

<sup>734</sup> Cf. *Additional Code* 182.

<sup>735</sup> Cf. *ibid.* 160.

<sup>736</sup> Cf. c.184, §1.

The provincial councillors must stand out in their integrity of life, their love for religious observance, their prudence and their wisdom, so that they may be able to worthily fulfil the office entrusted to them for the good of the province.

412. *The term of office for priors provincial and for councillors is either three or four years. At the end of this period, they may be re-elected for another term of either three or four years, but not for a third consecutive period.*

*The prior provincial has his residence in the house designated by the provincial chapter as the seat of the provincialate. It is appropriate that, in addition to the prior provincial, at least two councillors should live in this house.<sup>737</sup> The other councillors may be permitted to live elsewhere, if there is a valid reason, provided that they remain nearby and may easily be called together.*

413. The vicar of the province stands in for the prior provincial when the latter is away or unable to discharge his duties. Should the vicar of the province be absent or unable to fulfil his duties, the second councillor replaces him, and so on successively. Should the office of prior provincial be vacant during the three or four-year term of office, the vicar automatically takes over the post and title of prior provincial and governs the province until the next chapter.

When the prior provincial is absent, the vicar of the province will keep him informed of the more important actions approved by the council.

Should the post of vicar of the province be vacant, the prior provincial is to appoint a new vicar, with the consent of his council. It is not necessary for the new vicar to be chosen from among the existing councillors.

If any of the councillors steps down from office, the prior provincial appoints a replacement, with the consent of his council. Unless the case indicated above applies, the new councillor occupies the lowest position on the council.

Should the vacancy for vicar or any other councillor occur within three months of the next chapter, the post is to remain unfilled.

414. *The required notification having been sent out, the provincial council may meet provided that at least the president and two of the councillors are in attendance.*

*The full council of president and four councillors is to meet in the situations indicated in the number that follows. If there are any absences, the provincial secretary or some other religious is to stand in when called to do so by the president.*

415. *Among other things, it is the responsibility of the prior provincial to do the following, with the consent of his council:*

*(1) Issue an order binding on the entire province, or on just one house;*

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<sup>737</sup> Cf. c.629.

(2) Erect houses that are not domus formatae, change the use to which houses are put, and accept and leave ministries and parishes entrusted to the province. In every such case, the legal precepts are to be fulfilled;<sup>738</sup>

(3) Seek the permission of the Prior General to erect a domus formata or to close any house, once the legal precepts have been met;<sup>739</sup>

(4) Study reports made by the official visitor, and take whatever action is needed;

(5) Draw up and put his signature to the three or four-yearly report to be presented to the provincial chapter, and do the same for the six-yearly report to the general chapter and the annual report which must be sent to the General Council within the first half of the following year;

(6) Draw up the suggestions or proposals that are considered appropriate for sending to the Pre-capitular Commission;

(7) Prepare the list of topics that is to be sent to those participating in the provincial chapter;

(8) Scrutinize the election of delegates to the provincial chapter, and announce the names of those who have been elected. In the same way, he is to carry out the scrutiny of delegates to the general chapter and send to the Prior General the list of those who have been elected;<sup>740</sup>

(9) Establish or set the amounts which the vicars provincial and local priors and their respective procurators may spend on ordinary and extraordinary administrative costs,<sup>741</sup> either on their own initiative or with the consent of their councils; examine and approve the annual budget of the houses,<sup>742</sup> as well as the accounts of income and expenses of all descriptions;

(10) Appoint provincial councillors, superiors, and office holders—whether elected or appointed—as listed in No. 399, should the offices become vacant, and also accept the resignations of the same;<sup>743</sup>

(11) Appoint, within three months of the end of the chapter, the priors and vice-priors of houses which are not domus formatae, unless these appointments are reserved for the full provincial council, except for cases in which No. 427 (1) applies;

(12) Remove superiors from office and transfer them for the common good, in accordance with No. 330;<sup>744</sup>

(13) Impose the penalty of being deprived of the right to vote in elections or be eligible to be elected in them, in accordance with No. 504;

(14) Determine the duration and structure of the trial period before the solemn profession of a religious who has come from another institute;<sup>745</sup>

(15) Grant permission for a religious to live outside his religious house for a period of not more than one year, where there is just cause;<sup>746</sup>

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<sup>738</sup> Cf. c.520, §§1-2; c.609, §1; c.611; c.612.

<sup>739</sup> Cf. c.609, § 1; c.611; c.616, §1; c.647, §1.

<sup>740</sup> Cf. *Additional Code* 339.

<sup>741</sup> Cf. *Ibid.* 490 (1).

<sup>742</sup> Cf. *Ibid.* 484 (2).

<sup>743</sup> Cf. *Ibid.* 363 (4).

<sup>744</sup> Cf. c.624, §3.

<sup>745</sup> Cf. c.684, §4.

<sup>746</sup> Cf. c.665, §1; *Const.*407.

(16) Grant permission for a religious to live outside his religious house for a period of more than one year, for reasons of sickness or of studies, or to exercise the apostolate in the name of the Order, where there is just cause;<sup>747</sup>

(17) Set the date for the provincial chapter and determine where it is to be held;<sup>748</sup>

(18) Grant permission for transferring and disposing of property and rights in accordance with both c. 638, §3, and our own laws;

(19) Appoint provincial delegates, and vicariate and delegation councillors;

(20) Establish where the vicar provincial is to have his residence, after listening to his opinion;

(21) Appoint the presidents and members of the provincial secretariats;<sup>749</sup>

(22) With the guidance of the Secretariat of Formation:

(a) Decide who will be the members of the formation team;<sup>750</sup>

(b) Appoint the master of professed and the equivalent persons responsible for aspirants and for postulants;<sup>751</sup>

(c) Appoint those who will work with the master of novices;<sup>752</sup> and

(d) Appoint the spiritual director;<sup>753</sup>

(23) Guided by the formation team, appoint local prefects of studies;<sup>754</sup>

(24) Approve local regulations concerning formation,<sup>755</sup> and

(25) Approve the rules or statutes of educational institutions.<sup>756</sup>

## ARTICLE 11

### OTHER PROVINCIAL OFFICIALS

416. In carrying out the administrative functions of the province, it is helpful to distribute the management of different responsibilities among different secretariats.

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<sup>747</sup> Cf. c.665, §1; *Const.*407.

<sup>748</sup> Cf. *Additional Code* 383.

<sup>749</sup> Cf. *Const.* 416; *Additional Code* 417.

<sup>750</sup> Cf. *Const.* 167.

<sup>751</sup> Cf. *Ibid.* 176, 178.

<sup>752</sup> Cf. *Const.*175.

<sup>753</sup> Cf. *Additional Code* 179.

<sup>754</sup> Cf. *Const.* 181.

<sup>755</sup> Cf. *Ibid.*168.

<sup>756</sup> Cf. *Additional Code* 315.

At the beginning of the three or four-year term of office, it is usual to place a provincial councillor at the head of each secretariat. He will maintain a close and continuous contact with the corresponding general secretariat. The presidents of these secretariats are appointed by the prior provincial with the consent of his council.

Everything said in Nos. 365 and 366 concerning the general secretariats is applicable to the provincial secretariats, having consideration for differences of scale.

417. *Each secretariat is made up of a president and an appropriate number of members, preferably chosen from among those religious who work in the fields dealt with by the secretariat in question. It is the prior provincial, with the consent of his council, who appoints the members and decides how many there should be.*

*Each secretariat is to have its own set of statutes drawn up, which will be approved by the prior provincial and his council.*

418. *It is the responsibility of the provincial secretary to do the following:*

- (1) Organise the provincial archive and look after it;*
- (2) Keep the books of the province and diligently record in them all documents;*
- (3) Copy accurately the minutes, decrees, and other documents from the prior provincial, and bear witness to their authenticity;*
- (4) Attend meetings of the provincial council, record the minutes of these meetings in the appropriate ledger, and bear witness to them; and*
- (5) Maintain a file with the personal record of each religious.*

*By virtue of his position, he is notary for ecclesiastical matters within the province. He may issue certificates or declarations which authenticate the various official documents of the province and may also do so before the civil authorities.*

419. *There is to be a provincial archive similar to the archive referred to in No. 371.*

## ARTICLE 12

### VICARIATES OF THE PROVINCE

420. A vicariate, which constitutes a juridical part of a province, is a grouping of at least three houses.

421. The erection and suppression of a vicariate, as well as the fixing of its boundaries, are responsibilities of the provincial chapter.

## ARTICLE 13

### THE VICAR PROVINCIAL

422. The title of vicar provincial refers to the religious who heads a vicariate. He is a major superior and governs the vicariate in place of the prior provincial. His residence is in the house designated by the prior provincial with the consent of his council, after hearing the views of the vicar provincial.

423. The vicar provincial is to encourage and promote the religious life and the activities of the territory under his jurisdiction. He is to ensure that regulations made by the superiors are observed, he is to take care that superiors and office holders carry out their duties properly, and he is to fulfil everything set out in No. 406 with reference to the prior provincial, should there be a house of formation within the vicariate.

424. *Among other things, it is the responsibility of the vicar provincial to do the following:*

- (1) Present to the diocesan bishop the religious proposed as a parish priest or for some other office within the Church,<sup>757</sup> or at least give his agreement to the appointment. It is also the vicar provincial's responsibility to remove such a religious from his post, observing the provisions of Canon Law;<sup>758</sup>*
- (2) Appoint councillors in the houses, or confirm them in office;*
- (3) Transfer the brothers from one house to another;*
- (4) Grant permission for a religious to be absent from his house for up to a month, and, if necessary for reasons of health or for studies or to attend to an apostolate in the name of the Order, for up to three months; and*
- (5) Fulfil that which is established in No. 408 (4), (9), (10), (11), (12), and (13) concerning the prior provincial, where there is a house of formation in the vicariate.*

425. *The vicar is to visit his vicariate every year, and he is not to be away from it, except for a serious cause.*

*Should the vicar be absent or unable to fulfil his duties, the first councillor takes over the running of the vicariate. Should the first councillor be absent or prevented from exercising his office, the second councillor takes his place, and so on successively. If the office of vicar is vacant, the same procedure is to be followed until the prior provincial takes the necessary action, with the consent of his council.*

## ARTICLE 14

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<sup>757</sup> Cf. c.682, §1.

<sup>758</sup> Cf. c.682, §2.

## THE COUNCIL AND THE COUNCILLORS OF THE VICARIATE

426. At least two religious are to be assigned to the vicar, and he is to turn to them for advice. It is recommended that these two councillors have their residence in the same house as the vicar, or nearby, so that they may easily be brought together.

The prior provincial, with the consent of his council, may increase the number of vicariate councillors to a maximum of four, should he judge this necessary. The vicar and the councillors together form the vicariate council.

427. *Among other things, it is the responsibility of the vicar provincial, with the consent of his council, to do the following:*

- (1) Appoint the priors of houses which are not domus formatae and which have fewer than four religious, and also accept their resignation;*
- (2) Examine and approve the financial accounts every three months, and send them to the prior provincial;*
- (3) Examine and approve the annual budget for the houses;<sup>759</sup>*
- (4) Draw up and sign the annual report on the state of the vicariate, which must be sent to the provincial council within the first quarter of the following year;*
- (5) Transfer a local prior to a different house, where there is a grave and urgent cause, until the prior provincial can take the appropriate action; and*
- (6) Fulfil everything established concerning the prior provincial in No. 214 and in No. 415 (22),(23), and (24), should there be any house of formation in the vicariate.*

428. *If an urgent matter arises during the absence of one or more of the councillors, the vicar is to call other brothers onto the council. Should all the councillors be substituted, at the next session of the council the vicar is obliged to inform them about what was resolved in this extraordinary manner.*

## ARTICLE 15

### THE DELEGATION

429. A delegation is a grouping of houses within a province, entrusted to a religious who administers them according to the instructions and the faculties he has received from the prior provincial.

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<sup>759</sup> Cf. *Additional Code* 484 (2).

430. *With the consent of his council, the prior provincial has the power to erect and to suppress a delegation and to determine its boundaries.*

*A delegation may exist within the limits of a vicariate and depend directly on the vicar provincial. In such a case, the delegate is not to be appointed without the vicar having been consulted.*

431. *Although the delegates are not major superiors, they do have precedence within their jurisdiction, and are to be both respected and obeyed. Everything said about the vicariates is to be observed in the delegations, although taking into account the differences of scale.*

## ARTICLE 16

### HOUSES

432. A house is a community of brothers with its own superior and in a fixed place, where the religious fulfil their mission, according to the purpose of each house.<sup>760</sup>

Houses are either *domus formatae* or not in accordance with our laws.

The designation of a house as *domus formata* means that it consists of at least six religious and has been erected by the Prior General with the consent of his council. In each province those houses which have a special significance, whether for their history or for the important service they provide—such as the provincial curia and seminaries—are also *domus formatae*. It is the task of the prior provincial, with the consent of his council, to determine which houses in the province meet these requirements. Other houses are not designated as *domus formatae*.

Each house should have at least an oratory, in which the Eucharist may be celebrated and in which the Blessed Sacrament may be reserved, so that it is truly the heart of the community.<sup>761</sup>

According to their purpose, the houses receive the designation that is used in the particular place or country in which they are situated.

Any reference to “houses”—unless something else is clearly intended—applies to them all.

433. The Prior General, with the consent of his council, has the responsibility of erecting both *domus formatae* and novitiate houses, as well as of suppressing houses of all categories. With the consent of his council, it is the prior provincial who erects houses which are not *domus formatae*, having first consulted the Prior General. All these procedures are to be formalised in writing and are to follow the norms of Canon Law.<sup>762</sup>

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<sup>760</sup> Cf. c.608.

<sup>761</sup> *Ibid.*

<sup>762</sup> Cf. c.609, §1; c.611; c.616, §1; & c.647, §1.

434. *Insofar as is possible, at least four brothers should have their residence in each house, to make easier the common life and religious discipline.*<sup>763</sup>

435. *Houses are to be accepted only if at least three brothers can live in them decently and with dignity, unless because of special circumstances the Prior General should determine otherwise.*

436. *Each house is to have a secure place to serve as an archive. The official books are to be kept in it, together with instructions and official communications from the superiors, contracts and title deeds, documents stating the rights and responsibilities of the house, and an inventory of both fixed and movable belongings. Certified copies of the title deeds of the property are to be sent to the major superior.*<sup>764</sup>

*The prior is to have the respective books for recording Masses, deaths, chapters and council meetings, official documents, notable events, accounts, and whichever other books may be necessary. Care is to be taken to keep them up to date, either by the prior himself, or by some other brother in the community.*

*There is also to be a library, well-stocked with books and other means of study, according to the purpose and activities of each house.*

*Each house is to have its own seal.*

## ARTICLE 17

### THE PRIOR

437. *At the head of each house there is to be a prior, whose task it is to govern the community.*<sup>765</sup> *He is to ensure that everyone fulfils his duty; he is to co-ordinate efforts; he is to be the bond of charity between the brothers and inspire the religious life; and he is to respect and support the authority of those who exercise any official function within the house.*<sup>766</sup>

438. *Among other things, it is the duty of the prior to do the following:*

- (1) Promote a climate of mutual understanding and respect;*
- (2) Earnestly encourage religious observance;*
- (3) Provide for everything to do with liturgical worship;*
- (4) Inform the brothers about instructions from the superiors and ensure they are*

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<sup>763</sup> Cf. c.115, §2; c.610, §1.

<sup>764</sup> Cf. c.1284, §2, no.9.

<sup>765</sup> Cf. c. 608.

<sup>766</sup> Cf. c. 618.

*fulfilled:*

- (5) *Take care of the religious in both spiritual and material matters;*
- (6) *Promptly provide those who are sick with everything the doctor considers to be needed for their health and recovery, and give charitable care to those whose age or disabilities require such attention; and*
- (7) *Send to the prior provincial at the end of each year the annual report signed by the members of the local council. In vicariates and delegations, this is to be done via the respective vicar or delegate.*

439. *The prior is to live in the house of which he is superior. If there is a just cause, he may be away from the house for up to three days. For reasons of the apostolate, he may be absent for up to fifteen days, having notified let the major superior.*

*The prior may grant permission for someone to be away from the house for up to three days. For reasons of the apostolate, this can be for up to fifteen days.*

440. *In the general or provincial curia houses, a local prior may be appointed, which can be done from among the councillors.*

## ARTICLE 18

### THE VICE-PRIOR

441. *A vice-prior is to be appointed in all *domus formatae*, as well as in those other houses where the prior provincial, with the consent of his council, believes it to be appropriate.*

*The vice-prior assists the prior in governing the house and stands in for him when he is absent.*

442. *Should the prior be absent or unable to function as superior, the vice-prior takes his place. However, he is not to make any innovations or important changes, except in case of urgent need, and then with the consent of the local council.*

*Should the vice-prior be unable to function as such, his place is taken by the first councillor, who in his turn would be replaced by the second councillor, and so on successively with the other councillors and religious, in order of precedence according to the provisions of No. 462.*

*If the office of prior is vacant, the same order of precedence is to be followed until the prior provincial, with the consent of his council, attends to the matter.*

## ARTICLE 19.

### THE LOCAL CHAPTER, THE CHAPTER OF FORMATION, AND THE LOCAL COUNCIL

443. The local chapter is the meeting of the brothers of the community, called by the prior to deal with whatever concerns the common good.

A local chapter is to be held in all houses. All religious are called to attend, and all those who have the right to vote in accordance with No. 453 ought to be present.

In houses with fewer than six religious with the right to vote, the chapter takes the place of the local council.

444. *The local chapter is to:*

- (1) *Draw up the ordo domesticus, which is subject to approval by the major superior;*
- (2) *Deal with that which concerns the community as such, with the exception of those things reserved for the local council by common law or by our own regulations;*
- (3) *Give its point of view concerning the disposal of anything of importance that belongs to the house. It is to do the same regarding extraordinary expenses which exceed the amount fixed by the prior provincial with the consent of his council; and*
- (4) *Elect a councillor by absolute majority. This election is then submitted to the major superior for confirmation. In houses with four councillors, the local chapter chooses two. The major superior is to establish their order of precedence.*

*The ordo domesticus is to determine the way in which religious in the final stage of initial formation are to make their wishes known to the local chapter.*

445. *In the chapter, the dialogue is to take place among everyone, under the direction of the prior, such that each person has the opportunity to put forward his ideas and points of view for the well-being of the community.*

*The local chapter is to be held in accordance with the rules laid down in No. 460.*

446. The chapter that deals with matters concerning the formation of aspirants, postulants, novices, and professed, is called the chapter of formation. Only those religious appointed by the major superior with the consent of his council have the right to attend. By virtue of office, the master of novices and the masters of professed form part of this chapter in their respective houses.

447. *Among other things, it is the responsibility of the chapter of formation to do the following:*

- (1) Study the documents required for the admission of aspirants to the novitiate;*
- (2) Review the personal files of candidates when they are transferred from one house to another;*
- (3) Look at the conduct and progress of the professed in all aspects of their formation, at least once a year;<sup>767</sup> and*
- (4) Judge the suitability of candidates for the postulancy, the novitiate, profession, the ministries and Holy Orders, and carry out the scrutinies asked for by Canon Law.<sup>768</sup>*

448. In houses of six or more religious with the right to vote, there are to be two councillors who, together with the prior, make up the local council.

In houses of at least twelve religious with the right to vote, the prior provincial may decree that there are to be four councillors. The councillors are appointed or confirmed in office by the major superior.

Should one or more members of the council be absent, and if the situation is urgent, the one who presides is to co-opt other brothers onto the council.

449. *With the consent of his council, it is the responsibility of the prior to do the following:*

- (1) Contract and dismiss employees, having heard the opinion of the procurator, with the exception of that which is prescribed in No. 315. He is also to take care that the laws of both society and of justice are met with regard to these employees;*
- (2) Appoint those who hold different offices within the house, unless this is the responsibility of someone else;*
- (3) Examine, approve, and sign the Mass books and the account books on a monthly basis;*
- (4) Incur extraordinary expenses within the sum fixed by the prior provincial with the consent of his council;*
- (5) Seek permission from the corresponding major superior, having listened to the local chapter, for extraordinary expenses which exceed the amount fixed by the prior provincial with the consent of his council; and*
- (6) Discuss whatever other matters have to be dealt with because of their importance or particular nature.*

## ARTICLE 20

### PROCEDURES FOR ELECTIONS, APPOINTMENTS, CHAPTERS AND COUNCILS

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<sup>767</sup> Cf. *Additional Code* 231.

<sup>768</sup> Cf. c.1025, c.1029, c.1035, c.1051; SSC 1-8.

450. *Elections must be carried out by means of written ballots, and appointments by ballot or other equivalent procedure.*

*Nominations are to be put forward by the president, and they are to be agreed by absolute majority of votes from those present who have the right to vote. If, after the first scrutiny or also after a second one, the candidate has not obtained such a majority, the president must propose another candidate, and so on successively until an absolute majority has been attained.*

*Before making nominations for a position as superior, there must be adequate prior consultation with those who may be considered suitable for the office.<sup>769</sup>*

*Matters will be decided by ballot or by some other equivalent method. The decision shall be reached by absolute majority of those present. If after a second scrutiny there is still a tie, the president may settle the question by casting his vote.<sup>770</sup>*

451. Elections are to be by the majority of votes of those present that is demanded by the law in each case, so that the one who has obtained such a majority is to be considered as elected.

If no one obtains the majority of votes needed at the first or second scrutiny, or even at a third if the election is for the Prior General or a prior provincial, a new vote is to be taken. In this, only the two who have obtained the greatest number of votes in the previous scrutiny may be candidates, but may not vote themselves. If there are more than two, only those two who come first in order of profession may be voted for. If they share the same date of profession, the oldest will have precedence. The one elected will then be the one who in this final scrutiny obtains a majority of votes, even if it is not an absolute majority. In the case of a tie, the one who comes first in order of profession is to be considered elected, and if they share the same date of profession, the one who is older.

452. *Before any election, three tellers are to be appointed by the president from among those attending.*

*The tellers, together with the president, are to swear on oath to faithfully carry out their duty and to keep secret everything concerning the scrutiny, even after the election has been completed.*

453. *All solemnly professed religious have the right to vote. Those religious who have been solemnly professed for at least two years may also be candidates for election, except in the situations set out as follows, and in Nos. 172 and 463 of the Constitutions.*

*Those religious in situations of irregularity and those who have been granted an indulgence of excommunication do not have the right to vote, nor may they be candidates.<sup>771</sup> In the same way, and according to the prior provincial's judgement, those religious who*

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<sup>769</sup> Cf. c. 625, §3.

<sup>770</sup> Cf. c.119, no.2.

<sup>771</sup> Cf. c. 687.

*have obtained a leave of absence for personal reasons do not have a vote, and neither may they be candidates.*

454. *Voting by post is permitted only when expressly prescribed by law. In such cases, the voter writes on a slip of paper the office for which the candidate is being elected, and the name and surname (or second surname, should this be necessary for identification) of the candidate or candidates for whom he is voting. This is then enclosed in an envelope. The voter signs a separate slip of paper, ensuring that his signature is legible. The envelope containing the voting slip, and the paper with the voter's name on it, then go together into another envelope which is sealed.*

*Votes not arriving within the prescribed time limit are null and void.*

455. *Those who have the right to vote are to be called to do so in good time, and once they have been convoked, they have the obligation to attend, unless they are excused from so doing by a reason which the general, provincial, or local council concerned judges to be valid.*

*When one of the voters is present in the house where the election is being held, but cannot attend the voting because of sickness, the tellers are to assume responsibility for collecting his vote made in writing.<sup>772</sup>*

456. *In elections for delegates to the general or provincial chapter, and for candidates for the office of provincial, the religious who come directly under the authority of the Prior General both have the right to vote and to be candidates, apart from those who belong to the general government; these only have the right to vote.*

*Religious who work in the service of another province, if they acquire fixed residence in it, have the right to vote in it, and they can be candidates in it as well, their rights in their original province being suspended.*

457. *Having in mind only the good of the community, the voters shall elect those whom in conscience they consider truly worthy and capable. Although it is permissible to ask information about the brothers most suitable and worthy for office, it is nevertheless not permissible to solicit votes either directly or indirectly, whether for oneself or for others.<sup>773</sup>*

458. *The Prior General and priors provincial, with the consent of their respective councils, may call experts to the chapter to explain the questions and business to be discussed, but without their having the right to vote.*

459. *The brothers who attend chapters and councils are obliged to respect the confidentiality of the matters discussed, the revelation of which could cause discord among the religious.*

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<sup>772</sup> Cf. c. 167, §2.

<sup>773</sup> Cf. c. 626.

460. *Except in cases of urgency, the daily agenda is to be handed to members no later than the day before chapter and council meetings. The questions discussed and the resolutions taken are to be recorded in the official book and signed by everyone.*

*Chapters and councils are to meet at least once a month and whenever matters require it. They may be called at the initiative of the superior or at the request of half the members.*

*Each one of the members may put forward something for discussion in the chapter or council, and, if an absolute majority supports it, it must be studied in the same way as the other matters, either in the same meeting or in another session.*

461. *When, outside the time of the chapter, the position of one or more of the delegates falls vacant, the vacancy is filled by the substitutes. If these are not available either, replacement delegates are appointed by the Prior General or prior provincial, depending on whether it is a general or provincial chapter, with the consent of his respective council.*

462. All religious of two years' solemn profession are eligible for any position that involves internal authority or a participation in this authority, provided that they meet the other requirements and qualities demanded by Canon Law and by our own legislation. For positions which carry with them power of jurisdiction, it is necessary to be a priest.

463. To be elected Prior General, it is necessary to be at least thirty-five years old, and to have completed at least eight years of solemn profession. The same conditions apply for the post of vicar general.

To be elected prior provincial, it is necessary to be at least thirty years of age and to have completed seven years of solemn profession. The same requirements apply for the post of vicar of the province.

For the office of the vicar provincial, at least five years of solemn profession are necessary.<sup>774</sup>

## ARTICLE 21

### THE VISIT OF RENEWAL

464. The main purpose of the visit of renewal is to know the state of the community, to re-affirm religious life more fully and the charity and unity between the brothers, as well as to correct any abuses.<sup>775</sup>

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<sup>774</sup> Cf. c.623.

The visitor is to make every effort to attain these goals, and to everywhere leave the blessing of peace once the visit is over.

465. *Either the Prior General himself, or one acting in his name, is to visit all provinces and communities during the six-year term of office.*

*In order that the visit may be worthwhile it is to be properly programmed, and to achieve this all the brothers may assist by means of questionnaires, opinion polls, etc. The fulfilment of the ordinances of the previous general chapter is among the matters to be examined during the visit.*

*The visit is to be announced officially, with adequate advance notice to the religious concerned.*

*If it is thought to be advisable, the religious from a particular region may be brought together in a certain place, and visited all together.*

*It is a good idea for the Prior General to be accompanied by one or more councillors or other suitable religious, who are to help him in all aspects of the renewal that is being sought. When the visitor is not the Prior General himself, he is to observe the norms given in the instrument of his delegated authority.*

466. *The prior provincial is to personally visit the whole province once during his term of office. If he is legitimately prevented from doing so, he is to designate a visitor to carry out the duty on his behalf. What has been said about Prior General's visit is to apply also to the provincial visit, but taking into account the difference of scale.*

467. *The visitor is to have dialogues with the communities, with the secular fraternity or its representatives and, according to the circumstances of place and the people concerned, with groups dedicated to the different apostolates. He is also to talk individually with the religious, who should reply in truth and in charity when they are asked legitimate questions.<sup>776</sup>*

468. *He is to visit the church, the oratory, the sacristy, and the offices of each of the houses visited. He is also to examine the archive of the house, the official books and, if in the case of a parish, the books of the parish, too.*

469. During the visit, the Prior General or prior provincial will say what he in conscience considers has to be said. Following the visit, he is to present a written report to his respective council concerning what he has seen and assessed.

In the same way, the delegate visitor is to say what he in conscience judges most needs to be said. Having completed the visit, he is to forward a report to the Prior General or prior provincial so that he, with the consent of his respective council, may have firm grounds on which to take the decisions which he considers necessary.

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<sup>775</sup> Cf. c.628, §1.

<sup>776</sup> Cf. c.628, §3.

470. *The prior provincial in the houses which belong neither to a vicariate nor to a delegation, and the vicar provincial and the delegate in his respective territory, are also to make a personal fraternal visit every year, with the aim of encouraging religious observance. If these superiors cannot carry out the visits in person, the prior provincial may nominate other visitors, with the consent of his council.*

*In their fraternal visits, the vicar provincial and the delegate will follow what is laid down in No. 468.*

471. *The Prior General or the prior provincial, with the consent of his respective council, may carry out an extraordinary visit at any time, either in person or by means of a delegate.*

472. *In their annual reports, the superiors are to say how the instructions given at the time of the visit have been implemented.*

## CHAPTER 9

### TEMPORAL GOODS

473. In a certain way, the temporal goods of the Order are sacred. They must be used for the purposes that make possession of them permissible according to the teaching of Christ our Lord and the rules of the Church. These purposes include liturgical worship,<sup>777</sup> the maintenance of formation houses, the support of the community in a worthy fashion, apostolic works, and to help those most in need.<sup>778</sup>

The economic administration of the Order is to be done in such a way that at every time and in every place it shines out by its evangelical spirit and is in harmony with the vow of poverty and the general obligation to work.<sup>779</sup> “Set your hearts on his Kingdom first and on his righteousness, and all these other things will be given you as well.” (Mt. 6, 33) “The first must be sought as our true good; the second, as something that is necessary, but necessary in view of that true good.”<sup>780</sup>

474. As juridical entities in their own right, the Order itself, the provinces, and the houses may legally and canonically acquire, administer, and dispose of temporal goods.<sup>781</sup>

Should their condition as juridical entities not be recognised by certain countries, they ought to obtain the condition of civil entities according to the legislation of each country, and according to the directives given by the major superior with the consent of his council.

475. Those who care for and administer the temporal goods of the Order are called procurators. Among others, there should be procurators at general, provincial, and local levels.<sup>782</sup> Except for those houses which have their own statutes approved by the major superior with the consent of his council, they are appointed by secret vote of their respective council, having been proposed by the prior in question.

The goods of a vicariate and of a delegation, which are integral parts of the economic structure of the province, are looked after and administered by their respective procurators, designated by the prior provincial with the consent of his council after listening to the opinions of the vicar or the delegate.

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<sup>777</sup> Cf. *FV* 1, 7.

<sup>778</sup> Cf. *PO* 17a-c; *De mor. Eccl. cath.* 1, 31, 67 PL32, 1339; S.61, 13 PL38, 414; S.210, 12 PL 38, 1053.

<sup>779</sup> Cf. *PC* 13c; *De op. monach.* 3, 4 PL 40, 549; *Const.* 51.

<sup>780</sup> *De S.Dom. in monte* 2, 16, 53 PL34, 1292.

<sup>781</sup> Cf. c.634, §1; S.125, 7 PL 38, 694.

<sup>782</sup> Cf. c.636, §1.

An financial council, made up of the procurator and at least two members, is to be appointed to assist the general, provincial, and vicariate procurators.<sup>783</sup> When the importance of something being considered so demands it, the help of external secular specialists is to be sought.

Where the judgement of those concerned considers it to be useful, a vice-procurator is also to be appointed.

476. The person appointed to be procurator should be someone who is diligent, discreet, and well-versed in financial matters. As far as is possible, he should be able to count on stability in office.

The procurators carry out their role according to the directions of their respective superiors, and under their supervision.<sup>784</sup> However, this is to be done in such a way that all economic business, of whatever sort it may be, is always handled with the involvement of the procurator, who must attend the councils in which economic matters are discussed and give his opinion, although without the right to vote.

477. *The procurator assumes his office before the superior and his council, by receiving and signing for the books dealing with administration, the bank statements and balances of accounts. In this taking up of office, the provisions of c.1283 are to be fulfilled.*

*When taking on this responsibility, he is to sign a document with civil validity in which he declares that as a solemnly professed religious he possesses no property of his own or rights to temporal benefits. The document is also to state that what he administers does not belong to him personally, but rather to the Order, the province, or the house.*

478. At his own corresponding level of responsibility, each procurator is in possession of the legal entity and power of juridical representation concerning everything that has to be dealt with or presented before the civil authorities or secular courts, and for any other matter, in accordance with civil laws. By virtue of these *Constitutions*, the procurators are expressly given this power and authority.

Before delegating any of his duties or powers, the procurator must have written authorization from the relevant superior, with the consent of that superior's council.

479. All the enactments and contracts which the procurator puts into effect within the ambit of his office are to comply not only with what is required by Canon Law and by our own regulations, but also with that which is established by the civil law in force in the territory concerned.<sup>785</sup>

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<sup>783</sup> Cf. *Ibid*; c.1280.

<sup>784</sup> Cf. c.636, §1; c.1276, §1.

<sup>785</sup> Cf. c.1290.

480. With authorization from the Prior General or prior provincial—necessarily in writing for its validity—and given with the consent of their respective councils by secret ballot, the general treasurer and the provincial procurators have power to put into effect enactments and contracts to dispose of property and to perform any action which may be detrimental to the patrimony of the Order, the province, or of a house.<sup>786</sup>

When the amount involved in carrying out any of these transactions exceeds four-fifths of the sum for which permission is required from the Holy See, the prior provincial must request permission from the Prior General with the consent of his council.

In cases in which the value of the transactions exceeds the sum fixed by the Holy See for each region, and if it concerns precious objects of artistic or historic value, or famous reliquaries, or objects that are held in popular veneration,<sup>787</sup> the prior provincial, with the consent of his council, is to refer the matter to the Prior General, who is responsible for authorizing the request and for processing the necessary permission from the Holy See.

In disposing of any of these goods, what is laid down in c.1293 must be taken into account concerning a just cause, and the obligation of a valuation by a specialist, given in writing.

If the matter concerns goods assigned to a house, the prior provincial must seek the opinion of the local chapter.

481. If someone who is a legal entity incurs debts and obligations, although this may have been done with permission of the superiors, that person must discharge them.<sup>788</sup> If a religious carries out a transaction under the instructions of a superior, the institution is responsible.<sup>789</sup> If a religious takes on debts and obligations without permission from the superiors, that religious is himself responsible, and not the legal entity.

The superiors are to take care not to run into debt, unless there is certainty that regular income will pay the interest and lawfully repay the capital within a reasonable period of time.<sup>790</sup>

482. *The prior of a house may also fill the office of local procurator, but it is better to separate the functions,<sup>791</sup> and is only to be done rarely and with the agreement of the local chapter.*

483. *The correct and efficient administration of our goods and their security depends greatly on the diligence and abilities of the procurators and on the appropriate supervision.*

*Among other things, the procurators have to fulfil the following duties:*

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<sup>786</sup> Cf. c.638, § 3; c.1295, & c.1279.

<sup>787</sup> Cf.c.1190, §2.

<sup>788</sup> Cf. c.639, §1.

<sup>789</sup> Cf. c.639, §2.

<sup>790</sup> Cf. c.639, §5.

<sup>791</sup> Cf. c.636, §1.

- (1) *Be familiar with and fulfil all that is prescribed by Canon Law and by our own legislation, as well as the fundamentals of civil and labour laws relative to the validity and legality of administrative actions;*<sup>792</sup>
- (2) *Set up a suitable system of administration, so that at any moment the actual state of the finances may be seen;*<sup>793</sup>
- (3) *Submit accounts at the appointed times to the respective superior and his council, according to No. 486;*
- (4) *Deposit assets and securities in banks in the name of the legal entity of which he is representative, in such a way that to be able to make a withdrawal from the banks in question, two signature—that of the procurator and that of the superior—should be required when the amount concerned is greater than that laid down by the major superior. This requirement also applies with regard to the sale or exchange of bonds; and*
- (5) *Deposit and keep title deeds and other ownership documents in their respective archives.*<sup>794</sup>

484. *In addition, it is the duty of the local procurator to:*

- (1) *Send a copy of the house's income and expenditure record, signed by the prior and his council, either directly to the prior provincial, or via the vicar provincial or the delegate in vicariates and delegations. This is to be done at least every three months, using the form drawn up for each province by the prior provincial with the consent of his council.*
- (2) *Prepare an annual budget of income and expenses, checked and signed by the local prior with the consent of his council. This budget is then sent to the major superior for approval by him and his council.*  
*The same is to be done in the houses directly dependent on the general curia, the budget being approved by the Prior General with the consent of his council.*

485. *Although they do not have the right to vote, the General Treasurer and the provincial procurators are to be called to chapters to give their account when the financial situation and the procurators' own administration are to be discussed.*

486. *Each procurator is to present to his respective superior and his council an account of the administration of assets, of the current situation, and of the returns on them. This is to be done as follows:*

- (1) *By the local procurator, every month;*
- (2) *By the vicariate and delegation procurators, every three months; and*
- (3) *By the provincial and general procurators, every six months.*

*At the proper time, the procurators are to present legal documents which confirm each and every one of the transactions that have been carried out.*

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<sup>792</sup> Cf. c.1284, §2, 3<sup>rd</sup>.

<sup>793</sup> Cf. c.1284, §2, 7<sup>th</sup>.

<sup>794</sup> Cf. c.1284, §2, 9<sup>th</sup>.

487. *In the more important matters, no procurator is to initiate or embark upon anything that has not been explicitly approved and permitted in writing by the respective superior with the consent of his council.*

488. *Those religious who have been entrusted with any particular administrative responsibility are to fulfil their duties according to the norms given by the Prior General or the prior provincial with the consent of his respective council. They are to submit reports and give an account of what has been done in the manner determined by the superior.<sup>795</sup>*

489. *As far as possible, each house is to generate income and returns and have the resources to take care of the needs of the community. If any house lacks such income and resources, it is to be supported with care and attention at the expense of the province.*

*The costs of running a house are not to exceed the amount determined by the competent authority. Any surplus is to be forwarded to delegation, vicariate, or provincial funds, at the time and in the manner established by the prior provincial with the consent of his council. The prior provincial is also to set out the criteria concerning the amount of money that each house may retain.*

*With the consent of his council, and having heard the views of the local council concerned, the provincial may also transfer ownership of resources from one house to another, when that house is in need.*

*In those nations where there are houses of formation, there should be an effort to ensure that there are other ministries and houses which can offer them help.*

490. *The term “ordinary maintenance expenses” is taken to mean all those expenses which on a regular basis are necessary to take care of the normal needs of the community and of its members, as well as the upkeep of what belongs to the community.*

*All superiors, as well as procurators, may validly spend money and carry out legal actions concerning everyday administration, within the limits that Canon Law and our own legislation prescribe.<sup>796</sup>*

*(1) With the consent of his council, the prior provincial must indicate a limit to the amounts which a vicar provincial and a local prior may spend, either on his own initiative or with the consent of his respective council. The same must be done regarding the expenses their respective procurators may incur. The prior provincial is to reserve to himself the granting of authorization for making certain purchases, and for carrying out certain works.<sup>797</sup>*

*(2) The Prior General and the priors provincial, prudently and at their discretion, may incur expenditures within the limits set by the respective council.<sup>798</sup> For*

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<sup>795</sup> Cf. c.636, §2.

<sup>796</sup> Cf. c.638, §2.

<sup>797</sup> Cf. c.638, §§1&2.

<sup>798</sup> Cf. c.638, §2.

*expenses that exceed these limits, and for any extraordinary payments, they need the consent of their councils.*<sup>799</sup>

(3) *Vicars provincial and local priors, either on their own account or with the consent of their respective councils, may incur ordinary expenses, or authorise the procurator to do so, within the particular sums laid down by the prior provincial with the consent of his council, and within the established limit of the total number of such cases.*

491. *Every year, all the provinces are to hand over a fair and proportionate sum of money to the general curia to maintain and develop the activities of the Order for which it has responsibility. The general chapter is to determine the most equitable way of calculating how much each province should contribute.*

492. *Every year, and in advance, the provinces are to pay to the general curia enough money to cover the ordinary expenses of their dealings with the general curia. The General Treasurer will let them know the amounts required.*

493. *Should it be necessary, the provinces, as members of the same family, are to offer financial help to one another, so that the spirit of co-operation may always flourish within the Order.*

494. *The provinces are to allocate a percentage of their communities' annual income to developmental and humanitarian projects taking care of the needs of the poor and marginalized, in accordance with the spirit of the Gospel,<sup>800</sup> the social doctrine of the Church,<sup>801</sup> and the worthy Augustinian tradition.<sup>802</sup>*

495. *No deposits made by someone outside the Order are to be accepted by anyone other than the prior of the house, with consent from his council; if they are of great value, permission has to come from the major superior, and the appropriate caution is to be exercised.*

*It is not permitted to make loans to people outside the Order, apart from exceptional cases that have the consent of the local council and after having taken the necessary precautions. It must be for an amount which does not exceed the limits laid down for each superior with the consent of his council.*

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<sup>799</sup> Cf. c.638, §3.

<sup>800</sup> Cf. *Mt.* 25, 31-46; 11, 4; *Lk.* 16, 19-25; 19, 8-10.

<sup>801</sup> Cf. *PP* 47; *SRS* 42-43; *CV* 27, 60; *CEC* 544; *Puebla*, 1142.

<sup>802</sup> Cf. *S.* 61, 13 *PL* 38, 414; *S.* 210, 12 *PL* 38, 1053; *St. Possidius, Vita* 24 *PL* 32, 54.

## CHAPTER 10

### THE PROTECTION OF THE COMMON LIFE

#### ARTICLE 1

#### FRATERNAL CORRECTION

496. All the religious are to take particular care to maintain the holiness of life and peace among the brothers, and in maintaining the community as a worthy part of the Church.<sup>803</sup> This excellent work of charity is carried out by means of good example, forgiveness, and fraternal correction,<sup>804</sup> “for the God who lives in you will also protect you by means of yourself.”<sup>805</sup>

497. Following the Gospel<sup>806</sup> and the *Rule* of St. Augustine,<sup>807</sup> the brothers are to practice fraternal correction, seeking that those who have strayed may return to the right path, repent before God, and make redress to the community.

When a religious knows that a brother finds himself in grave spiritual difficulties or has committed a serious fault, he is to speak to him about it and counsel him in private, full of compassion and love for his brother, but with loathing for the sin.<sup>808</sup> The religious is to protect the good name of his brother and ensure that the wrong that has begun does not grow, but is corrected as soon as possible.<sup>809</sup>

If the hoped-for result is not obtained by means of this advice, the religious is to try again—with one or two witnesses, but still in private—to offer his brother the opportunity to correct himself. Lastly, if he still does not mend his ways, the matter is to be brought to the attention of the superior.<sup>810</sup>

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<sup>803</sup> *Rule* 4,8.

<sup>804</sup> Cf. *Mt.* 18, 15-17.

<sup>805</sup> *Rule* 4, 6.

<sup>806</sup> Cf. *Mt.* 18, 15.

<sup>807</sup> *Rule* 4, 7-11.

<sup>808</sup> Cf. *S.* 49, 5 *PL* 38, 323; *S.* 4, 20 *PL* 38, 45.

<sup>809</sup> Cf. *Rule*, 4,7; cf. *S.* 82, 4 *PL* 38, 507; *S.* 82, 11 *PL* 38, 511.

<sup>810</sup> Cf. *Mt.* 18, 15-17; *Rule* 4, 8-9; St. Possidius, *Vita* 25 *PL* 38, 511.

498. It is the particular responsibility of the superior to exercise the charitable duty of aiding, warning, and correcting the brothers.<sup>811</sup> Superiors are to strive to prevent harm by instructing with patience and by encouraging and offering advice both in private and in public, so that in everyone awareness of duties to God, our brothers, and the community is kept alive.

499. The religious are to receive the repentant brother with love and joy, aware that they too share the same fragile nature, and that in forgiving they are exercising charity and mercy.<sup>812</sup> They are to help him and to comfort him in order that he may continue to follow the Lord with greater strength. They are also to create a climate in the communities that encourages and motivates perseverance on the path that has been taken, aware that on occasion a person's fall has its roots in the negligence of others.

## ARTICLE 2

### TRANSGRESSIONS AND THEIR REMEDIES

500. When necessary, and within their own jurisdiction, superiors are to apply disciplinary and educative measures, penal remedies and penances, according to the seriousness of the offence.<sup>813</sup> They are also to apply penalties as such, respecting in each case the demands of justice, being concerned for the good name of the religious<sup>814</sup> and always giving him the opportunity to justify himself and consider amending his ways by himself.

501. In the Order's legislation, all penalties are *ferendae sententiae*. The major superior alone, with the consent of his council, may impose canonical penalties. He is to do so either in writing or in the presence of two witnesses.

Local priors, by themselves or with their councils—according to the gravity of the case—may impose penances and take other actions for the purpose of remedying a situation.

According to each one's faculties, those responsible for formation may impose sanctions of a purely educative nature.

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<sup>811</sup> Cf. *Rule* 7, 2-3; *De corr. et gratia* 15, 46 *PL* 44, 944; *Ibid.* 3, 544, 918.

<sup>812</sup> Cf. *In ep. Io.* tr. 7, 1 *PL* 35, 2029; cf. *En. in ps.* 111, 4 *PL* 37, 1469.

<sup>813</sup> Cf. *Rule* 4, 9; *Ibid.* 7,3.

<sup>814</sup> Cf. *Ibid.* 4,9.

502. *Habitual public transgressions of the Rule, Constitutions, and Additional Code, and of the instructions of competent authority, are to be sanctioned with some sort of penalty.*

*Superiors are to ensure that they act with a great deal of charity, seeking always the reform of the brothers and their rehabilitation;<sup>815</sup> these in turn are to accept the corrections and the sanctions of the superiors with humility and in a spirit of penance.<sup>816</sup>*

503. *Failings or violations of common law are to be sanctioned in accordance with the provisions of that law, always using the greatest understanding and at all times seeking to win over the person. In every case, the brother concerned is always to be offered the opportunity to defend himself.*

504. The brother who has publicly offended in a grave matter against any of the vows, and has caused scandal, is to be deprived of the right to vote and of the right to be eligible for election for a period of time. This penalty is to be imposed by the major superior concerned, in agreement with his council.

505. With the consent of his entire council, and in accordance with Canon Law,<sup>817</sup> the Prior General may dismiss from office priors provincial, officials of the generalate, and priors of houses dependent on the Prior General, if they have habitually failed in their duties as religious, causing scandal to the brothers, or if they have shown themselves to be gravely negligent in the carrying out of their office, as well as for the reasons listed in Canon Law,<sup>818</sup> if after having been warned formally on at least two occasions they have not mended their ways. He may also deprive them of office in accordance with Canon Law.<sup>819</sup> To deprive general councillors of office, the Prior General is to refer the matter to the Holy See, the decisions of which must be obeyed.

The prior provincial is to take the same course of action with regard to provincial councillors, superiors, and provincial officials, observing the same regulations, and with the consent of his entire council.

Before dismissing and depriving any brother of office, he is to be given the opportunity to resign of his own accord in order to preserve his own good name.<sup>820</sup>

### ARTICLE 3

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<sup>815</sup> Cf. *Ibid.* 6,3.

<sup>816</sup> Cf. *Ibid.* 4,9.

<sup>817</sup> Cf. c.192-c.195; c.48-58; c.624, §3.

<sup>818</sup> Cf. c.194.

<sup>819</sup> Cf. c.196; c.1336, §1, No. 2; c.1341-c.1353.

<sup>820</sup> Cf. *Rule*, 4,9.

## SEPARATION FROM THE ORDER

506. For the honour of God and out of charity for the community, those who do not wish to live in it according to what they once promised, are to ask to leave the Order, or they are to be separated from it.<sup>821</sup>

Those brothers who of their own accord decide to leave the Order are to follow the regulations laid down by these *Constitutions* and those of Canon Law and of our own legislation.

With the consent of his Council, the Prior General may grant an indult of exlaustration to someone who is solemnly professed, when this is for a grave reason. However, this is not to be for not more than three years, and only if the consent of the ordinary of the place in which he is to live has firstly been obtained, should the indult concern a cleric. In order to extend this indult, or to concede it for more than three years, reference must be made to the Holy See.<sup>822</sup>

507. The expulsion of a religious, whether of simple or solemn vows, is governed by Canon Law.<sup>823</sup> The following are furthermore grounds for expulsion: to have completely lost the religious spirit, with grave scandal to others, or to have gravely corrupted others or to have habitually provoked serious discord in the community.<sup>824</sup>

The expulsion of a religious of simple vows may also be implemented on the following grounds: a lack of the necessary religious spirit or of piety, with serious scandal to the other brothers; a behaviour that is less than that desired, because of dissipated habits; and being absent from the religious house<sup>825</sup> without formal permission for more than three months.

508. *In all these cases, if the prior provincial, having listened to his council, considers that the process of expulsion must be initiated, he is to do the following:*

- (1) *Gather or complete the evidence;*
- (2) *Caution the religious either in writing or before two witnesses, explicitly warning him that if he does not correct himself the process of his expulsion will follow, clearly indicating the reason for this and giving him complete freedom to defend himself. If nothing is achieved within a period of fifteen days, a second caution will be given; and*
- (3) *Should this second warning have no effect either, and having listened to the opinion of his council, and should the prior provincial consider that the incorrigibility of the religious has been made evident and that his defence is inadequate, and after a sensible period of time of not less than fifteen days since the final warning, the prior provincial will send to the Prior General all the*

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<sup>821</sup> Cf. *Ibid.* 4,9.

<sup>822</sup> Cf. c.686, §1.

<sup>823</sup> Cf. c.694, §§ 1&2; c.695, §§1&2; c.696, §§ 1&2.

<sup>824</sup> Cf. c.696, §§ 1&2.

<sup>825</sup> Cf. c.665, §2.

*minutes signed by himself and by the notary, together with any replies from the religious, which are to be signed by that person.*<sup>826</sup>

*The right of the religious to communicate directly with the Prior General and to present to him his side of the case is always to be maintained.*<sup>827</sup>

509. *It is the responsibility of the Prior General to issue in writing the decree of expulsion if his council should have so decided, collectively and by secret ballot with at least four members of the council present, after thorough consideration to evaluate with care the evidence, motives, and defence. In order to be valid, the decree of expulsion must include, at least in summary, the reasons de facto and de iure. For the decree to take effect, however, it is absolutely necessary to have confirmation from the Holy See, to which the decree and the minutes of the case must be sent. Finally, for its validity, it is necessary for the decree to indicate the right that the religious has to have recourse to the competent authority within ten days of having received the notification. Recourse to the Holy See suspends the action.*<sup>828</sup>

510. Those who have committed any of the offenses listed in c.694, §1, are held to be expelled *ipso facto* from the Order. In these cases, having listened to his council, the prior provincial must without delay issue a declaration of the fact, in order for the expulsion to be confirmed juridically.

511. Without further delay, in those cases of religious in irregular situations which have not been resolved because of the on-going disobedience of those same religious, priors provincial are to implement the regulations provided for both in Canon Law and in our own legislation.<sup>829</sup>

512. Those who have left the Order by legitimate paths, and those who have been expelled, have no right to claim anything from the Order for the services rendered or for work carried out during the time they were with the community. Nevertheless, the superiors are to be sure to offer them assistance, observing the rules of fairness and of Gospel charity.<sup>830</sup>

513. *A link of spiritual unity is to be forged with those who have left the Order. Superiors are to be concerned for their spiritual, moral, and social well-being.*

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<sup>826</sup> Cf. c.697.

<sup>827</sup> Cf. c.698.

<sup>828</sup> Cf. c.699, §1, & c.700.

<sup>829</sup> Cf. c.695-c.704; *Const.* 506-507 & c.510-c.511; *Additional Code* 508-509.

<sup>830</sup> Cf. c.702.

## CHAPTER 11

### OBSERVANCE OF THE CONSTITUTIONS

514. To follow Christ, radically living the Gospel in the common life and practising the evangelical counsels, is the fundamental guideline of our way of life.<sup>831</sup> These present *Constitutions* express and specify this common ideal of life according to our particular Augustinian Recollect charism.<sup>832</sup>

Because of this, they are to be held in high esteem, and they ought to be carefully observed by everyone as a means of personal sanctification, as testimony for others and for their edification, and as a safeguard of community life, even when they do not add any serious obligation over and above that which comes from fulfilment of the vows, or from the law of God and the commandments of the Church.

515. The faculty of interpreting the *Constitutions*, with a declaration of how they are to be applied, belongs to the Prior General with the consent of his council. Their authentic interpretation is always a preserve of the Holy See.<sup>833</sup>

Likewise, it is the Prior General who, with the consent of his council, has the faculty of dispensing from any of the disciplinary norms in particular cases.

516. In order that they may be properly known by all the brothers, they are to be read frequently,<sup>834</sup> and they are to be reflected upon at both personal and community levels.

517. May the Lord so grant us, that we may observe all this out of love, as those who are in love with spiritual beauty, not as servants under the Law, but as true sons of God.<sup>835</sup>

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<sup>831</sup> Cf. *FV* prologue 1.

<sup>832</sup> Cf. *Const.* 6.

<sup>833</sup> Cf. c.587, § 2.

<sup>834</sup> Cf. *Rule* 8, 2.

<sup>835</sup> Cf. *Ibid.* 8, 1.

APPENDICES

*FORMA DE VIVIR*

A BRIEF HISTORY OF THE ORDER

## APPENDIX I

### *FORMA DE VIVIR*

#### THE WAY OF LIFE OF THE DISCALCED AUGUSTINIAN FRIARS AS ORDERED BY THE PROVINCIAL DEFINITORS OF THE PROVINCE OF CASTILLE

### PROLOGUE

1 Because the true end of the Christian is love, and because this end cannot be achieved perfectly except by him who denies and mortifies himself, and therefore all Institutes which pursue the perfection of this virtue profess poverty, obedience and chastity these being the instruments with which the heart of man denies itself, ridding itself of all things. Thus, the substance of the life of an Institute consists in making these vows; but in the keeping of them some are more reformed than others. And so in making this Reformation which the piety of the Lord awakened in a few hearts by sending his Spirit to them, our care has to be that these three vows be kept with purity and perfection.

2 And for this perfect vigil two things are required - prompt and well disposed fortitude and well ordered laws. Leaving the promptness of the fortitude to God for it is He who inspires and encourages it, and coming now to the laws: By the authority conceded to us by our Most Reverend Father Gregory Elparensi, General, according to that which was ordered in the Provincial Chapter celebrated by this Province in Toledo last year, one thousand five hundred and eighty-eight in the month of December, we order the following:

### CHAPTER I

#### OF WORSHIP AND THE DIVINE OFFICE

1 Just as our target is the love of God, so our principal care must be all that will light our way more clearly to it, things such as his worship and praises, the use of the Sacraments, the exercise of meditation and prayer.

2 For all of which we order and command that in these Monasteries of Reformation all the Divine Office, the nocturnal as well as the diurnal parts be said in

choir; all the Friars are to attend, even the Officials of the Monastery when they are not excused by necessity.

3 And we wish that the part of the Office which is sung be sung without full stops, in a low tone and with only moderate pauses. It is to be sung in its entirety on feast days of obligation and on double feasts. On other days Matins, the principal Mass and Vespers will be sung.

4 Let this order be always followed; Matins are to be sung at midnight, Prime at six in the morning in the summer and at seven in winter. An hour before Prime the call to prayer is to be given. At the sound of the call the Friars are to rise, collecting their thoughts in prayer and meditation until the call to Prime, each one in his cell or wherever his devotion may dictate. At half after eight in the summer, and after nine in winter the Hours are to begin, and after them, Mass. In all seasons Vespers are to be said at two o'clock. From five o'clock in the afternoon until six there will be mental prayer. A call is to be sounded for it and the Friars, as in the morning, will make it in their cells or in whatever part of the house they find more pleasing to their devotion. Complines are to be said at the call to silence which will be, usually, at half after seven, or at eight o'clock in the evening. They will always be recited and the community is to remain in choir for the space of time the Superior may think suitable while the Friars examine their consciences for the day.

5 In order that all this may be done with the greatest tranquility of soul and purity of spirit, and in order to insure perseverance at it, we order and command that during the hours spent in choir and prayer no visits may be given or received, that no Friar be taken from the choir or from prayer for anything of like nature. Here we do not include the Superior nor the Officials who might, during these hours, have occasion to receive persons from outside, this being necessary and quite understandable, unless it were to become too frequent.

6 Because silence is always a help to prayer and recollection of the soul, so easily spilled out and lost in conversation, we order that from the call to silence at night until the following morning at Prime no one is to speak to another for any reason at all without the permission of the Superior who is not to give it save in cases of necessity. Nor should the Friars talk among themselves after Prime until the meal at midday, nor waste time in chats, nor receive visits from lay persons without grave necessity. For the whole morning is to be given to preparation for Mass and recollection of soul after it.

7 Because it is incomprehensible that one should treat lightly or with negligence something he professes to love much, if we do that which we profess which is to love Christ to perfection, it is proper that we show forth our love in the cleanliness and polish of those places where he chooses to reside in order to be with us, our Altars and Churches.

For this reason we strictly command the Superiors and religious of these Monasteries that they be especially careful in this matter so that all pertaining to the Churches and Altars be kept clean and shining. For even though in all else we be poor, yet in this and for this let us be rich; let there be nothing in the Church that does not show forth with splendor the painstaking love of those who serve in it.

8 The Priests will say Mass and the non-priests will receive communion on all

Sundays above and beyond other days that are ordered in the Constitutions.

## CHAPTER II

### OF CHARITY AND LOVE FOR ONE ANOTHER

1 Charity toward one's neighbor is born of one's love for God, and peace among the religious is a very certain sign that the Holy Spirit dwells among them, and for this reason we ought to pay careful attention to whatsoever may be conducive to this peace.

2 Because love is better protected among a few than among many, and grows stronger in an ambiance of equality; those having similar attitudes seem naturally to love one another; we command, therefore, that in these Monasteries, except in those intended to house novices, the number of Friars of choir shall never go above fourteen, nor that of oblates or lay brothers above six unless the Superior should conclude that the offices of his house and its daily tasks need more hands.

Further, we command that the treatment both of Prelates and subjects be the same for all and in all things with no exceptions or differences in food, clothing, the cells, or authority. Necessity is to be the only rule. A Superior, who does not keep and observe this regulation for himself, as for the others, is to be deprived of office immediately and castigated with a punishment reserved for a most grave fault.

3 But as we want treatment to be equal for all, upon the Prelates we lay the charge of seeing to the care of those in frail health, providing for them according to the extent of their frailty. Our principal concern is for the sick for whom there is to be no scarcity, nor any poverty, nor anything that might excuse either Priors or subjects from treating them handsomely; let them reflect that in waiting upon the sick they are cherishing and waiting upon God.

And so all these Monasteries are to have infirmaries that are cheerful and healthful and well provided for. In each one there is to be an oratory so placed that it is within sight of the beds of the sick, and thus from their beds they can hear Mass.

## CHAPTER III

### OF OBEDIENCE TO THE PRELATES

1 The Prior is to be obeyed as a Father just as Our Father Saint Augustine commands in the Rule, in all and for all. Holding him in the place of Christ, we ought to look to him as to Christ, always cherishing him with very great reverence.

2 Because the placing of the reins of government in several hands results in much contentious opinion, and because such differences are usually followed by a division of wills which can give rise to worse things by disturbing peace and diminishing the

respect in which the Prelates are held, we order that all the government of the Monastery be confided to the hands of one Superior. By no means may he be obligated to seek opinions of Council or Convent unless it should be to receive or profess the novices, or for the election of officials, or for advancement to Orders, or in the cases set down in the new Constitutions. However, not by this do we intend to absolve him from asking counsel in all that he may order or do himself. For just as a difference of opinion is the seed of discord, so to work from the plane of advice is the path of certitude.

## CHAPTER IV OF PARTICULAR AND COMMON POVERTY

1 True poverty in a religious does not consist only in not possessing things, but, and principally, in not having a desire or an attachment for anything; this is the end toward which exterior poverty is ordered. Because, usually, one loves that which he possesses, and that which he has not or does not see he scorns, so in order to observe poverty of the affections it is desirable that we be poor in our possessions and in their use.

2 For which reason we command that these Monasteries of Reformation should have no money-income, nor, much less, any lands or properties beyond that which they have behind walls and nearby. In these properties they may have gardens, vineyards and orchards in which the Friars can walk about, and in their depths some Hermitages that will favor their solitude and recollection.

3 Further, we forbid that these Monasteries inherit dowries from the novices who may make profession in them, nor are they to send the Friars begging with shoulder bags, nor may they accept a share of vintages or fall harvests, nor are they to have any of the sources to which other religious ordinarily turn, living as they do from the alms that the faithful freely give them, or from properties made over by the novices who profess vows. But they may receive that which some persons may have left in perpetuity to their heirs to give the Friars. Too, they may receive tariffs for Masses in conformity with their ability to supply them with ease and without overmuch procrastination. Let there be no excess in possessions.

4 Should there be a pressing need they can disclose it to a few good and devoted friends. And they can have, ordinarily, one oblate or lay brother to ask alms, the rule being always a need, not a superfluity, or even a plenty because it is most reprehensible for those who profess to be poor to dispose of a plentitude. Nor is it less reprehensible for them to make use of rich things, even though they be held in common.

5 And so we further command that in these Monasteries they are not to erect sumptuous, costly nor curiously designed buildings. Let them be rather houses of rough and poor workmanship without too many superfluous apartments and rooms. In the same way cells are to be small; they should not exceed twelve square feet, be plainly not curiously fashioned, the furnishings poor and plain.

6 There is to be a bare table without a covering, a simple bed with nothing hanging from the walls except a matting of rushes or straw in the wintertime. There is not to be a leather chair, but only a ribbed one of wood, or a wooden bench. Nor are there to be linens from Flanders, nor many nor curious pictures, but rather let them be few and devotional, their settings poor and simple. In the same way are all the other possessions of the Friars and the Monastery to be found so that in all things and in every direction poverty may cast its rays.

7 And so we order and command in virtue of holy obedience that no single Friar have a deposit of money, but all that is given or sent him by his kinsmen or other persons, money as well as food or other gifts is to be made known and given to the Superior at once in order that it may become common property. It is to be shared among all according to the need each one may have.

8 Nor do we want them to have for their use either books or other things beyond that which may be necessary, and then only in this way the Superior is to take away things when it appears seemly to him to do so for thus will attachment to things be avoided.

9 Insofar as books are concerned we order that there be common libraries in these Monasteries from which, with the permission of the Superior, each one may take the books he finds needful, and he is to return them whenever the Superior may command him to. When transferred to another house the Friar may take with him only a Breviary and a Bible, his papers and his habits.

10 The cells are not to have locks on the doors, nor inside them is anything to be locked, but all is to be open and uncovered and at hand to the Prior who at any hour must be able to enter and remove, or send someone to remove whatever he may wish or desire.

11 And in order that all this may be better kept and that the religious not, under the mask of need, open the door to private ownership and relaxation, we strictly command the Superiors to supply them sufficiently with everything necessary, whether it be in the matter of clothes, a cell or food, as in health so in sickness, whether they remain at home or travel abroad, secure in the knowledge that if they serve God as they ought they will have more than enough.

## CHAPTER V

### OF FASTS AND AUSTERITY

1 As prayer serves charity in order to set the love of God ablaze in the soul, so fasting and austerity soften the passions which by their force can block the growth of the spirit.

2 For which reason we command that the religious of these Monasteries eat only Lenten victuals from the feast of the Holy Cross in September until Christmas, and from Septuagesima Sunday until Easter, plus all those days already marked for fasting from Holy Cross in September to Christmas and from Septuagesima to Easter, and besides these all the Wednesdays, Fridays and Saturdays of the whole year.

3 At the same time we order that they wear serge tunics, if, that is, necessity, which must always be taken into account, should not dictate the use of linen.

4 And we want the bed to be in this form: a low platform of planks and on it a ticking of straw and blankets, as many as may be needed for warmth in accord with the year's season and the man's age, and a serge pillow. A mattress or sheets of linen are to be used by no Friar unless he be sick.

5 Insofar as the habit and manner of dress are concerned, we order that the Friars of these Monasteries are not to use the white habit in the house, but both inside and out they are to wear the black one which is proper of our Order.

We want it to be of coarse ticking or sackcloth in color black, to reach only to the ankle, and the hem to be of small circumference, the sleeves narrow. The mantle is to be of the same sackcloth or ticking and no more than six inches shorter than the habit, its lining to be of the same cloth or of shagging.

Under the habit they are to wear garments of white woolen cloth in any number necessary for warmth. Let the workmanship of these garments be simple and without buttons or back-or crosshatch-stitchery.

In place of shoes they are to wear hempen sandals.

6 Because it would not be proper to ride muleback dressed in this fashion, nor make use of the accommodations along the highroads, we want the religious of these Monasteries to travel, at least those who are strong enough, on foot. Those who for reasons of age or health can't do this are to ride donkeys when they travel.

7 Every Monday, Wednesday and Friday they are to take discipline after Matins, and the Superior is to be careful to see that no one disciplines himself more frequently or with more asperity than here ordered. He is to command that they do it thus, and if someone should have greater spirit and resistance for more than the others, he is to discuss it with the Superior and seek his permission for more discipline. This permission may be given only after much consideration and within brief and exact limits, and in no other way.

## CHAPTER VI

### OF LABOR AND WORK WITH THE HANDS

1 Manual labor by which one contributes to his own livelihood is recommended by St. Paul, and all the religious of antiquity followed it. Certainly it is something in keeping with our nature and very suitable for those who profess poverty and scorn riches.

2 For that reason we command that in these Monasteries the religious work at useful tasks from which they may derive at least a part of their upkeep. Let it be in this form; the choir members should busy themselves for an hour each afternoon at an office or skill to which they have been directed and at which they are adept. The lay brothers and the oblates are to do the same, though for a longer period, and in the morning as well as in the afternoon.

## CHAPTER VII

### OF CLOISTER AND RECOLLECTION

1 We do not want the Friars of these Monasteries to go out to burial services, nor to hear confessions, except of the sick; much less do we want them to witness wills or testaments or accept the office of executor of the same, nor go out to visit relatives or friends. Only the Prior and the Procurator of the Convent may go out, and those who preach.

2 Those who have to go out must not treat with nor speak to women without permission of the Prior under pain of grave fault. Nor are women to enter these Monasteries, or the cloisters in times of processions. Nor should the Friars speak to them in the Church, the sacristan excepted when he receives their offerings, and the confessors when they are to absolve them.

3 In order to avoid the distractions and intranquilities caused by lawsuits and the bad example that they so often occasion, we wish that no legacy or inheritance left to these Monasteries be fought over in court. Every care must be used not to be drawn into a court battle for any reason, object or occasion. If such a suit should be absolutely unavoidable, let it be handled by a secular Lawyer and not by the Friars.

## CHAPTER VIII

### OF THE RECEPTION, INSTITUTION AND TRAINING OF NOVICES

1 Because, ordinarily speaking, those who come direct from the world into an Institute practice its observances better than those who enter already formed and accustomed to other ways, we are most desirous that in these Monasteries steps be taken to find and receive novices.

2 This Reformation moving ahead and progressing, as we are confident it will, increasing in Monasteries and houses, some must be set aside for the institution of a novitiate. We want those charged with training the novices to go about it with

diligence and care. Principally, they should instruct the novices in the love and charity of God and of their neighbor, and of the certain way to this end which is by mortification of the senses and a disregard for things.

3 While they are novices they are not to be occupied with studies or the learning of letters. After profession, those who are destined for studies are not to study academic disciplines for a year. Let all study humility, scorn of self, and love and charity for others.

## CHAPTER IX

### OF MEALS AND RECREATION

1 Meals, as we have noted, are to be Lenten, and their quantity moderate. In the refectory meat is not to be eaten on the days above noted. Outside the refectory, as outside the hours of meals, nothing may be eaten or drunk without permission. The sick are to eat in the infirmary or in some common place outside it. Eating in the cells is not to be permitted, unless, of course, it should be an extraordinary occurrence.

2 After dinner the Friars are to have a recreation period of one hour. They must remain together conversing among themselves about things of no great portent, but things which would not be shameful to our habit or profession, or destructive of spirit. They are to have another recreation after the evening meal; it should be three quarters of an hour in length.

Also on other days of principal feast or whenever the Superior may judge it suitable he may give permission to the Convent for simple recreation, but keeping in mind that these recreations are not to include games, not even games of chess or skittles, nor dancing, nor theatrical presentations, nor skipping about or jumping. All such things are most unseemly for persons whose office is a continual preoccupation with God.

## CHAPTER X

### OF MONITORS

1 Because the Superior cannot attend to everything himself it will be well to have caretakers in these Monasteries. Their duty will be to make everyone more careful to comply with his obligation; those who do not so comply must humble themselves and be corrected.

2 And so we order that in each of these Monasteries there be two Monitors, one unknown whom the Prior will appoint secretly; it will be his duty to take note of anything serious or customary that may be done against these laws, and report it in

secret. The other is to be known, chosen each week by casting draughts. His office will be to note small faults and call the attention of the religious concerned.

3 It is to be done in this way: Being together for supper or the collation, at its beginning or end, whichever the Superior may consider preferable, the Porter is to give an account of the alms received that day and of the persons who sent them so that the Friars may pray to God for them. Then the Monitor will rise and accuse one of the Friars of a fault. The accused will kneel with no excuses for his conduct while the Superior reprehends him if he should think it needful, or admonishes him, or bids him rise.

## CHAPTER XI

### OF SCHOOLS

1 As the number of Monasteries grows in this Recollection, and as many different persons receive the habit there are bound to be on them some boys without any knowledge of their letters. They should learn them for their own good and for that of others.

2 And for this we order that among these Monasteries there be some that are Schools for studies. In them all regular observance is to be kept just as in the other houses in matters of dress, personal recollection, poverty and in all things that are ordered here. These Schools, though, may support themselves from common rents. The Friars in the Schools will pray the Hours in choir, but only in a recited form. Except that the principal Mass, and Vespers on Sundays and obligatory feasts are to be said in an even tone. Matins will not be said at midnight except at Easter, the Ascension, Corpus Christi, the Transfiguration, Christmas, the Assumption and Annunciation of Our Lady, the feasts of St. John Baptist, the Apostles St. Peter and St. Paul, and O.F.S. Augustine. On those days they will get up to say them at midnight, but in an even tone, On the rest of the days the Hours are to be said as indicated here for we want them to schedule the day in this fashion:

3 In the summer at five in the morning and in winter at six they are to get up for prayer, as has been said, at which prayer they are to spend an hour. Then they will recite Prime; the time after Prime until nine o'clock in the summer or ten in the winter is for lessons which must be given. Lessons being finished, and they must finish at a set time, they will pray the Hours and say the principal Mass.

After dinner which will be at the hour stated above, and after half an hour of recreation the students will defend minor Theses of the matters they learned in their lessons. These acts are to last three quarters of an hour. They are to pray Vespers and Complines before beginning their afternoon lessons, all of which must be finished by five. From five to six they will exercise mental prayer. From six to eight they are to review all they learned that day; they will come together at eight for conferences at which time they will give an account of their lessons to the Master of Students. This act should occupy forty-five minutes.

Then the call to supper will be given. Supper and the recreation after it will take them up to ten o'clock. From ten to eleven they are to recite Matins and make an examination of conscience. All should be finished a little before the clock strikes; this way they can all be in bed by eleven.

They will expound major Theses on all Sundays.

4 And it is our desire that this form be observed at all times in the season of lessons and studies. During vacation or in the great heat of summer supper will be at six in the evening, and after half past seven conferences and then Matins. There will be neither more or less time for silence after the noon meal. The minor Theses are to begin immediately after the noon silence period.

5 Wherever these Schools are affiliated with Universities the Religious students may go to hear any lectures they might find profitable, or to attend the presentation of Theses, or other public acts held there. On occasion they may go to hear some famous preacher. Too, they may go together to some country place for recreation whenever and however the Rector may decide.

6 And we wish that, having finished his studies but before he is made use of in teaching or in some office of letters, the Friar spend a year in one of the novitiate Houses in renewal of his life and in recollection of spirit.

## CHAPTER XII

### OF PARTICULAR CEREMONIES

1 As in their observance of the three vows the Religious of this institute will give differing evidence of personal improvement, so it is well that in certain ceremonies they demonstrate greater humility.

2 For this reason we order that on entering or leaving the choir they kneel before the Blessed Sacrament and kiss the floor. Too, in going to or from the choir they are to go together; those who do not plan to stay on for private prayer are to leave together. It is to be done in this way: After the first call has been given they will come together in a common place and from it, the second call having been given, they will go together to the choir. While they go they will recite a psalm.

3 Should anyone make a mistake in choir he will kneel and kiss the floor. And we wish that each time the Prelate may have to correct or reprehend someone he should kneel and remain kneeling until the Prelate tells him to rise. The same thing is to be done by anyone who hears himself praised.

4 Those who come late to the refectory are to kneel and wait for a sign from the Prelate, then kiss the floor and go to their places. At table there is to be no precedence except for the Prelates; everyone else is to take any convenient place as he comes in.

## CHAPTER XIII

### OF MORTIFICATIONS

1 The life of the spirit resides in mortification of the affections; it grows according to the measure in which our passions wane and the affections of our senses and our self-love die away. For which reason the true Religious must ever be vigilant about mortifying himself in all things, denying himself things he finds pleasing, contradicting his will, working always contrary to his self-esteem which ever seeks its pleasure, its own rest and honor.

2 Although the perfection of this virtue is interior, nevertheless, an exact sign of what is happening in the soul is manifest in the example given by the body; and that which is done exteriorly makes it easier to accomplish the interior things one wishes to do.

In conformity with this as well as with the example of those perfect monks of ancient times, we desire that in these Monasteries exterior mortifications be used in the refectory as in other parts of the house that the Superior may think fitting.

3 They are not to be done at the free choice of anyone, but only with the permission first sought of the Superior, making known to him the kind and degree of mortification one may desire. He may not permit, much less order, that some should maltreat others by word or deed for purposes of mortification. Striking one another, insulting one another are examples of forbidden mortifications; for to be taken unawares in such a manner is to be placed in danger. But each one may mortify himself, accusing himself publicly of his faults either generally or in particular, recounting the ways in which he has broken the laws, always provided that the laws broken be not so serious or grave that discovery of them would be a cause of scandal.

4 They can mortify themselves further by kissing their brothers' feet, or by lying prostrate so that the community must step over them, or by kneeling with arms outstretched cruciform, or by using the cilice belt, or by wearing poor, torn or patched clothing, and finally, by treating themselves badly. But they must always avoid going too far. The Prelate is to be vigilant about this that they keep within the bounds of moderation. He himself can mortify his subjects significantly and most truly by learning which things in their use have captured their affection, then taking them away, or exchanging them for something else in order that the soul never be seized by the love of baubles.

## CHAPTER XIV

### OF GOVERNMENT IN THESE MONASTERIES; THE FORM TO BE OBSERVED

1 All of these Monasteries, those of Friars as those of Nuns are subject to the obedience of the Provincial. He is to send to them not all who may offer themselves as

followers of this way of life, but only those whom he knows to be in possession of sufficient virtue and prudence to enable them to persevere.

2 Those who are in these Monasteries are not to be removed by the Provincial, nor may he send them to other houses that are not so observant unless it be a matter of urgency, and then only with the opinion and assent of the greater part of the Definitorium.

But it is certainly permissible for one of our Religious to come for his personal reformation to one of these Monasteries to live for a limited time of a year, or two, or more. With the permission of the Superior he may do this, and the time having expired he may return to his former state.

3 The Provincial must be careful to visit these Monasteries from time to time to correct any excesses that may present themselves. Should he discover that a Superior is not keeping these laws, or does not enforce them, it is our will that he deprive him of office and punish him.

4 So too, we command him in virtue of holy obedience, and under pain of excommunication that he not change these Statutes and Laws, nor dispense from them in a general way unless it should be with the majority vote of the Definitorium. He may dispense a particular Friar in something related to austerity of life but in absolutely nothing else. And even that should be done only for great cause and after much thought.

5 Finally, we order and command that in all which does not contradict these laws or is not contained in them, the new Constitutions of our Order be observed in these Monasteries.

6 And because it is possible to err even with the best intentions, in the dispatch by the Provincial of Friars to these Monasteries we order him not to send any Friar of bad or irregular customs into them, nor should he want to turn this Reformation which must be accepted voluntarily and with spirit, into a jail and a penance for those who have neither spirit nor virtue.

If, peradventure, the Provincial were to act in this manner against these orders and send a Friar of such grave excess to one of these Monasteries to punish him by this austere life, the Definitors in the Intermediate Chapter are to correct the matter forthwith by transferring that Friar away from the house. If they don't correct the situation then it is our will that the Prior of the Convent expel that Friar, a command from the Provincial to the contrary notwithstanding.

7 Furthermore, at the present time when this Reformation is beginning, the Monasteries it begets will have to be populated by Friars from our other Monasteries; among them there will be some who are serious men of advanced age who would gladly follow this way of life but haven't the strength to withstand such austerity. But because to close the doors to them would be a disservice to the Monasteries themselves for by the example and authority of these men said Monasteries will grow the more quickly, we order that now, in the beginning, the Provincial can and ought to dispense these volunteers from exercises of austerity which their ages or state of health could not tolerate.

LAUS DEO

*These laws were seen by the Fathers Provincial and Definitors in a meeting held in Our Lady of the Pine, the twentieth day of September of the year one thousand five hundred and eightynine. Seen and examined, they were approved and commanded to be kept inviolate.*

Friar Pedro de Rojas, *Provincial*  
Friar Luis de León, *Definitor*  
Friar Gabriel de Goldáraz, *Definitor*  
Friar Lucas de Medina, *Definitor*  
Friar Antonio de Arce, *Definitor*

## APPENDIX II

### A BRIEF HISTORY OF THE ORDER\*

The Augustinian Recollects trace their origins to the Catholic counter-Reformation that occurred during the second half of the 16<sup>th</sup> century. They were founded in 1588 by the Augustinian Province of Castille in Spain, inspired by a desire for a more austere and perfect way of life. The *Forma de Vivir*, their “Way of Life,” drawn up by Fray Luis de León, was approved by the provincial definitorium in 1589 and by the Holy See in 1597.<sup>836</sup> Its fourteen chapters translate the desire for greater perfection into an intensification of the contemplative and communitarian life, with emphasis on the ascetical aspects of religious life. Augustinian Recollects began to live according to these norms in Talavera in October 1589.<sup>837</sup>

In 1602 the Holy See removed the five reformed monasteries then existing from being subject to the Augustinian Province of Castille and formed them into the “Province of Saint Augustine of the Discalced Recollect Friars of Spain.” The province continued to be subject to the Prior General of the Augustinian Order, but with specific limits regarding his authority over it. He could no longer modify the Recollects’ statutes, nor could he visit their monasteries unless he was accompanied by two of the reformed friars.<sup>838</sup>

Three years later, in 1605, the second provincial chapter of the new province opened to the reformed friars the horizon of the missions.<sup>839</sup> This determination brought the Recollect charism to completion, accommodating it more closely to the Augustinian model. Just as Saint Augustine had resisted the temptation to flee to the desert,<sup>840</sup> the Recollection resisted the temptation to withdraw into a life of seclusion in the monastery and added to its ideal of “holy leisure” that of “legitimate activity” and acceded to the call of Mother Church to bring the light to new children for God.<sup>841</sup>

In 1621 the Holy See elevated the province to the rank of a religious Congregation, under the authority of a Vicar General elected by its members.<sup>842</sup> The jurisdiction of the Prior General of the Order of Augustinians remained intact, but the

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<sup>836</sup> *Bull.* I, pp. 60-61, 121.

<sup>837</sup> *Chron.* I, p. 152.

<sup>838</sup> *Bull.* I, pp. 188-192.

<sup>839</sup> *Chron.* I, p. 399.

<sup>840</sup> *Conf.* 10, 43, 70 PL 32, 808.

<sup>841</sup> *Ep.* 48, 2 PL 33, 188.

<sup>842</sup> *Bull.* I, pp. 452-454.

presence in the reformed group with authority broader than that of a province contributed to affirming the Recollects' own identity and to loosening their bonds with the Order. That same year the Recollect Congregation celebrated its first general chapter, which divided the Congregation into four provinces, three of them with all of their monasteries in Spain and the fourth in the Philippines.<sup>843</sup>

Other important steps in the process of searching for and affirming the Recollects' own individuality were the publication of their own *Constitutions* (1631 and 1637), their ceremonial (1639-1640)—a very important book for a community with contemplative tendencies—and a general history of the Congregation (1664).

At the beginning of the 17<sup>th</sup> century, imitating the Spanish Recollection, another reform movement sprang up among the Augustinians in Colombia. In 1604 the definitorium of the Province of Our Lady of Grace assigned the monastery of El Desierto de la Candelaria to the promoters of this reform and gave them norms of life essentially the same as those written by Fray Luis de León.<sup>844</sup> In 1616 the Recollects in Colombia, who already possessed monasteries in Panama and Cartagena, adopted the *Forma de Vivir* of the Spanish Recollection.<sup>845</sup> In 1629 they were incorporated into it,<sup>846</sup> and in 1666 they became the fifth province of the Congregation.<sup>847</sup>

In the 19<sup>th</sup> century the Congregation experienced a profound change. The expropriation of monasteries by the government in Spain (1835-1837) and in Colombia (1861) stripped the Recollects of their monasteries, created obstacle for their life in common, and transformed them into an apostolic and missionary community. For more than a century, the missions and the ministerial apostolate have been their almost exclusive occupations.

At the beginning of the 20<sup>th</sup> century, the community obtained its full juridical autonomy. The Congregation of Religious, by a rescript dated July 18, 1911,<sup>848</sup> granted the Recollects total independence from the Prior General of the Augustinians. One year later, on September 16, 1912, Saint Pius X entered them in the register of religious orders, granting their superior the title and the faculties of Prior General.<sup>849</sup>

Since that time the Order has spread through various countries of the world, has diversified its ministerial apostolate, and has strengthened its relationship with the Augustinian Recollect nuns and sisters.

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<sup>843</sup> *Bull.* I, p. 481.

<sup>844</sup> *Bull.* I, pp. 221-225.

<sup>845</sup> *Bull.* I, pp. 394-399.

<sup>846</sup> *Bull.* II, pp. 145-152.

<sup>847</sup> *Bull.* II, pp. 480-488.

<sup>848</sup> *AO* 7 (1962) 343-344.

<sup>849</sup> *AAS* 4 (1912) 617-619.

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