

CONSTITUTIONS
AND ORDINANCES

OF THE
SUBLACO CASSINESE
CONGREGATION O.S.B.

1996

With the amendments
introduced by the general chapters
of 2004, 2008 and 2012

CONSTITUTIONS AND ORDINANCES
OF THE
SUBIACO CASSINESE CONGREGATION O.S.B.

REVIEWED
by the 14th Ordinary General Chapter.

And APPROVED
by the Congregation of Religious and Secular Institutes
on 11th November 1981.

And also EMENDED
after the promulgation of the 1983 Code of Canon Law,
by the 15th Ordinary General Chapter,
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and the 19th Ordinary General Chapter.

And CONFIRMED
by the same Congregation
for Religious and Secular Institutes
on 7th November 2012.

CONSTITUTIONES ET ORDINATIONES
CONGREGATIONIS
SUBLACENSIS CASINENSIS O.S.B.

A XIV capitulo generali ordinario ejusdem congregationis (1980)
RECOGNITAE.

Et a Sacra Congregatione pro Religiosis et Institutis saecularibus
cum mutationibus a Congressu eiusdem statutis
die 11 Novembris 1981
ADPROBATAE.

Post promulgationem Codicis Iuris Canonici 1983
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EMENDATAE.

Incorporatis mutationibus
a Congressu Congregationis pro Institutis Vitae Consecratae
et Societatibus Vitae Apostolicae statutis
ab eadem Congregatione pro I.V.C. et S.V.A.
die 7 Novembris 2012
ADPROBATAE.

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ABBREVIATIONS

A	=	Appendix
AAS	=	Acts of the Apostolic See
C	=	Constitutions
cf.	=	compare
CIC	=	1983 Code of Canon Law
CRIS	=	The Congregation for Religious and Secular Institutes
n.	=	number, or numbers; translated as paragraph or paragraphs
OCG	=	Ordinances of the General Chapters
OCP	=	Ordinances of the Provincial Chapters
PC	=	“Perfectae Caritatis”: Vatican II decree on the Religious Life
RCG	=	???
RB	=	The Rule of St. Benedict
SC	=	“Sacrosanctum Concilium”: Vatican II Constitution on the Sacred Liturgy

ABBREVIATIONES

AAS	=	Acta Apostolicae Sedis
C	=	Constitutiones
cf.	=	Confer
CIC	=	Codex Codicis Iuris Canonici anni 1983
CRIS	=	Congregatio pro Religiosis et Institutis saecularibus
CIVC-SVA	=	Congregationis pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae
n.	=	numerus, numeri
OCG	=	Ordinationes Capitulorum Generalium
OCP	=	Ordinationes Capitulorum Provincialium
PC	=	“Perfectae Caritatis”
RCG	=	???
RB	=	Regula Benedicti
SC	=	“Sacrosanctum Concilium”

FOREWORD

IT IS CLEAR THAT WHEN ST. BENEDICT was compiling his Rule, he had in mind the ordering of a single monastery. For this reason the monasteries which arose under the influence of the Rule were linked by scarcely any tie beyond that of charity. Nevertheless, for many centuries Benedictine monasteries have grown together into Congregations, linked with a bond that is also juridical. Thus in the 15th century the Congregation of St. Justina of Padua, afterwards called the Cassinese, was established. From it sprang our own Congregation on 9th March 1872, under the title Cassinese Congregation of the Primitive Observance, afterwards the Subiaco Congregation; and to it we remain united by bonds of affection and gratitude and by a sharing of privileges.

Moreover, in accordance with the Apostolic Letter *Summum semper* given by Pope Leo XIII (12 July 1893), our Congregation is a member of the Benedictine Confederation, established under an Abbot Primate.

After the promulgation of the first Code of Canon Law, the Constitutions of the Subiaco Congregation and the Declarations on the Holy Rule, first issued by the General Chapter of 1880, were adapted to this new law of the Church. Yet already in 1959, the General Chapter undertook a new edition of the Constitutions and Declarations.

In the documents of the Second Vatican Council, however, Holy Mother Church strenuously exhorts that the venerable Monastic Institution, while remaining always true to itself and to its traditions, should be renewed and adapted, in accordance with its character, for the greater good of its members and, at the same time, for the benefit of the People of God. Wherefore, in accordance with the prescriptions of the *Motu Proprio Ecclesiae Sanctae* (6 August 1966), the Subiaco Congregation O.S.B. undertook the task of revising the Constitutions, which contain the principles of the Monastic life and the juridical norms appropriate for the attainment of its end. As regards the Declarations on the Holy Rule, it remitted these for compilation by the individual Provinces.

By 1980 the period of experimentation had come to an end, and the General Chapter of this year happily completed the work of revision, by

PROOEMIUM

SANCTUM BENEDICTUM IN REDIGENDA REGULA ordinationem singularis monasterii prae oculis habuisse liquido constat; quare monasteria, quae eiusdem Regulae influxu ortum habuerunt, vix alio quam caritatis vinculo ad invicem iungebantur. Attamen a pluribus saeculis coenobia benedictina iuridico quoque ligamine in Congregationes coaluerunt. Ita saeculo XV erecta est Congregatio Sanctae Iustinae de Padua, postea «Casinensis» vocata, ex qua Congregatio nostra, die 9 martii 1872, sub titulo «Casinensis a primaeva observantia», postea «Sublacensis» prodiit et cui intimo gratoque animi nexu necnon privilegiorum communicatione iuncta manet.

Insuper, iuxta Litteras Apostolicas Leonis Papae XIII «Summum semper» (12 iunii 1893), Congregatio nostra est membrum Confoederationis Benedictinae, sub Abbate Primate initae.

Congregationis Sublacensis Constitutiones et in sanctam Regulam Declarationes, a Capitulo Generali anni 1880 primo editae, post promulgationem Codicis Iuris Canonici novae huic legi Ecclesiae aptatae sunt, sed iam Capitulum Generale anni 1959 novam editionem Constitutionum atque Declarationum curavit.

Sancta autem Mater Ecclesia Concilii Vaticani II documentis enixe hortatur ut venerabile Institutum monasticum, sibimetipsi suisque traditionibus semper fidele, secundum suam indolem ad maius bonum suorum sodalium simulque ad aedificationem Populi Dei renovetur et adaptetur. Ideo secundum praescriptiones Motu Proprio «Ecclesiae Sanctae» (6 aug. 1966), Congregatio Subiacensis O. S. B. opus recognitionis Constitutionum aggressa est, quae principia vitae monasticae et normas iuridicas ad suum finem consequendum aptas continent. Declarationes vero in sanctam Regulam singulis Provinciis remisit conficiendas.

Hoc autem recognitionis opus, tempore experimentali elapso, Capitulum Generale anni 1980 feliciter complevit per editionem Constitutionum et Ordinationum Capitulorum Generalium. Demum, post promulgationem novi Codicis Iuris Canonici (1983), Capitulum Generale anni 1988 editionem Constitutionum huic Codici adaptandam

issuing a text of Constitutions and Ordinances of the General Chapters. However, the new Code of Canon Law was promulgated in 1983; the General Chapter of 1988 accordingly undertook to bring its Constitutions into line with this Code. On 1 November of that year, this final edition was definitively confirmed by the Holy See.

curavit, quae die 1 novembris eiusdem anni ab Apostolica Sede definitive confirmata est.

Capitulum Generale Congregationis Casinensis, in Abbatia S. Jacobi Maioris Apostoli (Pontida) diebus 26-30 Iulii 2010 coadunatum, noviter cum Congregatione Sublacensi coniungi decrevit, atque Abbati Praesidi cum suo Consilio executionem incorporationis demandavit.

Capitulum Generale Congregationis Sublacensis, in Abbatia Sanctae Scholasticae Sublaci, diebus 10-15 mensis septembris anni 2012 celebratum, votum Congregationis Casinensis recepit, et ita unica Congregatio fiat.

Congregatio pro Institutis Vitae Consecratae et Societatis Vitae Apostolicae decreto die 10 februarii 2013 incorporationem Congregationis Casinensis Ordinis sancti Benedicti Congregationi Sublacensi eiusdem Ordinis statuit. Quapropter deinceps Congregationis Sublacensis Casinensis Ordinis sancti Benedicti nomen assumpsit.

Praefectus Congregationis pro Institutis Vitae Consecratae et Societatis Vitae Apostolicae, in audientia die 31 mensis ianuarii anni 2013 a Summo Pontifice Benedicto XVI obtenta, decisionum huiusmodi decreti (cf. Prot. n. B. 105-1/2012 e Prot. B. 25/1/2014), approbationem in forma specifica postulavit, quam Summus Pontifex die 7 mensis februarii anni 2013 libenter concessit.

CONSTITUTIONS

CONSTITUTIONES

SOME GENERAL PRINCIPLES

1. The monasteries of the Subiaco Cassinese Congregation acknowledge the Rule of our holy Father Benedict as the teacher, under whose instruction the monks hasten to their heavenly homeland, with the Gospel for their guide, and as the law under which they wish to perform their service (RB Prol., 3 and 73; CIC 578). However, the prescriptions of the Rule which do not seem to accord with the mind of the Church and the outlook of people today are brought up to date by the present Constitutions and by other norms which have been lawfully approved.
2. The Constitutions of the Congregation set out the special features of the monastic life of our communities, and regulate the relationships they have between one another. They also govern the structure and manner of functioning of the Congregation itself and of its Provinces. The Constitutions have been approved by the Holy See and therefore they may not be changed without the consent of the Holy See, and to the Holy See also belongs their authentic interpretation (cf. CIC 587 §1-3).
3. The form of monastic life, which, before God and the Church, all monks of our monasteries are bound to observe on account of the holy service they have professed (RB 5), is defined not only by the Rule but also by the Constitutions and Ordinances which have been lawfully approved.
4. The Subiaco Cassinese Congregation is traditionally international, for it embraces monasteries which have different origins, nationalities and observances of the Rule.

Based on the principles both of pluralism and subsidiarity, it helps the monasteries with legal instruments and brotherly assistance: specifically, by the institution of Provinces, which are ruled by the Provincial Chapter and by the Visitor with his Councils; and by the general government, which is exercised through the General Chapter and the Abbot President with his Councils.

PRINCIPIA QUAEDAM GENERALIA

1. Congregationis Sublacentis Casinensis monasteria Regulam sancti Patris Benedicti agnoscunt ut magistram, sub cuius institutione monachi per ducatum Evangelii ad caelestem patriam festinant, et ut legem sub qua militare volunt (RB Prol.; 3; 58 et 73; CIC 578). Verumtamen Regulae praescripta, quae Ecclesiae menti atque hominum hodierni temporis sensui minus apta videntur, praesentibus Constitutionibus aliisque normis legitime adprobatis renovantur.
2. Constitutiones Congregationis peculiare notas vitae monasticae coenobiorum nostrorum eorumque inter se relationes ordinant, atque ipsius Congregationis et Provinciarum structuram agendique rationem regunt. A Sancta Sede adprobatae, Constitutiones mutari nequeunt absque eiusdem Sanctae Sedis assensu; ad quam etiam pertinet interpretatio authentica ipsarum Constitutionum (CIC 587, § 1-3).
3. Tam Regula quam Constitutiones et Ordinationes legitime adprobatae, illam vitae monasticae formam definiunt, quam coram Deo et Ecclesia omnes monachi monasteriorum nostrorum, propter servitium sanctum quod professi sunt (RB 5, 3), observare tenentur.
4. Congregatio Sublacentis Casinensis, ex sua traditione, indolem supranationalem praesefert, quatenus monasteria origine, nationalitate et observantia regulari inter se diversa complectitur. Principiis itaque pluralismi atque subsidiaritatis suffulta, ipsa monasteria iuridicis instrumentis fraternisque subsidiis adiuvat: instituto nempe Provinciarum, quod Capitulo Provinciali et Visitatore cum suis Consiliis regitur, et regimine generali, quod per Capitulum Generale et Abbatem Praesidem item cum suis Consiliis exercetur.

5. The members of the Congregation are the individual monastic families; but the monks themselves also belong to the Congregation, each through his own monastery.

While keeping their own autonomy and character, these monastic families are united into Provinces. The Provinces are united into the Congregation.

Both the monasteries and the Provinces and the Congregation itself take on the status of a public juridical person, which the Abbot of the monastery, the Visitor of the Province and the Abbot President of the Congregation respectively represent and act on behalf of (cf. CIC 113-114, 116 § 1 and 2, 118, 634 § 1).

6. In addition to the ordinary power of Superiors of monasteries, there exists also in the Congregation a collegial power, which is possessed by the General and Provincial Chapters, and also a personal power, which belongs to the Abbot President and to the Visitor. These powers must be exercised according to the norm of universal law and of our own law.
7. In addition to the cases laid down in universal law, collegial acts in our own law are all elections, the votes of General and Provincial Chapters, and also the votes of Conventual Chapters and of Councils, as mentioned in paragraphs 37 (the foundation of a new house, or the removal of a house to another place) 117 (“If the matter cannot be settled in this way, it is to be brought before the Council of Visitors, which shall resolve it”) and 127 of these Constitutions, and in paragraphs 54, 80,9° and 82,6° of the Ordinances of the General Chapters.

Regarding collegial acts of this kind, unless some other provision is made expressly in our law:

1° In regard to elections, provided a majority of those who must be summoned are present, according to the norm of CIC 166 and paragraph 37 of these Constitutions, the one in whose favour an absolute majority of the votes is cast, not counting those which are null, is held to be elected. If there have been two inconclusive scrutinies, a third is to be held. In this the only candidates are to be the

5. Membra Congregationis sunt singulae familiae monasticae; monachi vero per proprium monasterium ad Congregationem pertinent.

Hae familiae, propriis cuiusque autonomia et indole retentis, in Provincias adunantur; Provinciae vero in Congregationem.

Tum coenobia et Provinciae, tum ipsa Congregatio figuram personae iuridicae publicae induunt, quam repraesentant eiusque nomine agunt respective Abbas coenobii, Visitor Provinciae et Abbas Praeses Congregationis (CIC 113-114; 116, § 1 et 2; 118; 634, § 1).

6. Praeter potestatem ordinariam Superiorum monasteriorum, in Congregatione habetur potestas collegialis, id est Capituli Generalis et Provincialis, et potestas personalis, id est Abbatis Praesidis et Visitoris ad normam iuris universalis et proprii exercenda.
7. Praeter casus iure universali statutos, in nostro iure sunt actus collegiales omnes electiones, vota Capitulorum Generalium et Provincialium, necnon vota Capitulorum conventualium et Consiliorum, de quibus in nn. 37 (fundatio novae Domus, translatio Domus); 117 (“si res ita non componatur, ad Consilium Visitorum deferatur, quod eam dirimat”) et 127 harum Constitutionum et in nn. 54; 80, 9°; et 82, 6° Ordinationum Capitulorum Generalium.

Ad huiusmodi actus collegiales quod attinet, nisi in nostro iure aliud expresse caveatur:

1° Si agatur de electionibus, praesente quidem maiore parte eorum qui convocari debent ad normam CIC 166 et n. 37 Constitutionum, ille habeatur electus cui pars absolute maior suffragiorum faverit, iis demptis quae nulla sunt; post duo inefficacia scrutinia ineatur tertium, in quo vocem passivam, non autem activam, habent tantummodo duo candidati qui maiorem suffragiorum numerum

two who obtained most votes in the second scrutiny, and they have only a passive voice, not an active one. In a case where more than two candidates obtained the same number of votes, then the two who are senior by first profession go forward: if all are equal in profession, then the two who are senior by age. The one in whose favour the greater number of votes is cast is considered to be elected. If both receive the same number of votes, the senior by profession is to be held elected, and if they are equal, the senior by age.

2° In regard to other matters, provided a majority of those who must be summoned are present, what is decided by an absolute majority of those who vote, not counting null votes, has the force of law. If the votes are equal after two scrutinies, the person presiding can break the tie with a casting vote (cf. CIC 119, 1° and 2°).

These norms hold good also for all acts of the conventual Chapter, which acts always as a college or in the manner of a college.

8. When universal law or our own law prescribes that, in order to perform a juridical act, Superiors require the consent or the advice either of the Chapter or of a Council of any kind: in regard to Chapters, what is prescribed in paragraph 7 of the Constitutions should be observed; in regard to Councils however, the following:

1° If consent is required, the Superior must summon the Council in accordance with the norm of CIC 166 and paragraph 37 of the Constitutions, for his act to be valid. The majority of those who must be summoned being present, he must seek and obtain the consent of at least the majority of those who are present, unless a larger majority is required by our own law.

2° If advice is required, the Superior's act is invalid if he does not hear the Council members. It is acceptable for him to do this by letter or telephone. He is not in any way bound to accept the advice of his Council members, even if it is unanimous; nevertheless, without what is, in his judgement, an overriding reason, he is not to act against their vote, especially if it is a unanimous one (cf. CIC 127).

in secundo scrutinio retulerint vel, si plures eundem numerum obtinuerunt, duo prima professione seniores et, si sunt aequales, duo aetate provectiores; ipse autem censeatur electus cui maior pars suffragiorum faverit. In paritate suffragiorum electus habeatur senior professione et si aequales, provectior aetate.

2° Si de aliis negotiis agatur, id vim iuris habet quod, praesente quidem maiore parte eorum qui convocari debent, placuerit parti absolute maiori eorum qui suffragium ferunt, demptis suffragiis nullis; quod si post duo scrutinia suffragia aequalia fuerint, praeses suo voto paritatem dirimere potest (CIC 119, 1° et 2°).

Hae normae valent etiam pro omnibus actibus Capituli conventualis, quod semper agit aut qua collegium aut ad modum collegii.

8. Cum iure universali aut proprio statuatur Superiores ad actus suos ponendos indigere consensu aut consilio sive Capituli sive Consilii cuiusque generis: ad Capitula quod attinet, servantur ea quae in n. 7 Constitutionum statuuntur; quoad vero Consilia, ea quae sequuntur:

1° Si consensus exigatur, Superior ad validitatem actus debet Consilium convocare ad normam CIC 166 et n. 37 Constitutionum; praesente quidem maiore parte eorum qui convocari debent, consensum exquirere et obtinere saltem partis absolute maioris eorum qui sunt praesentes, nisi iure proprio amplior maioritas requiratur.

2° Si consilium exigatur, quod etiam per litteras aut telephorum dari potest, Superior invalide agit si Consiliarios non audierit. Licet autem nulla obligatione teneatur accedendi ad Consiliarios votum, etsi concors, tamen sine praevalenti ratione, suo iudicio aestimanda, ab eorundem voto, praesertim concordi, ne discedat (CIC 127).

9. Unless otherwise stated in our own law (cf. OCG 8), Superiors have the right to vote in elections and in matters in which either a deliberative or consultative vote is required.

9. Nisi aliud iure proprio statuatur (cf. OCG 8), in electionibus et in negotiis in quibus votum sive deliberativum sive consultivum exigitur, Superiores ius habent suffragium ferendi.

Part I — MONASTERIES

10. Monasteries are schools of the Lord's service, houses of God, and workshops of the spiritual craft; they are the primary element in and the foundation of the Congregation and the Provinces, which should consequently be considered as means of support for the individual monasteries.

Chapter I — Kinds of monasteries

11. There are two kinds of monastery in our Congregation, namely autonomous monasteries, which may be either abbeys or conventual priories, and dependent houses.
12. In order that any house may be eligible for erection as an autonomous monastery, in the case of an abbey there is a requirement for a family consisting of at least twelve solemnly professed monks; in the case of a priory, eight solemnly professed monks are required. Furthermore, in the judgement of the Provincial Chapter the community must be able to provide on its own for the necessities of a stable conventual life. These are:

1° A praiseworthy observance of the regular life and accommodation suitable for its practice;

2° An economic situation in which the community can be supported;

3° Grounds for hope that candidates will be received, and the possibility of their being well trained;

4° The convincing witness of a life of prayer and work, for the edification of the people of God.

In the act of erecting an autonomous monastery, and in a particular case, the General Chapter, or the Abbot President, after he has consulted the Council of Assistants and the Council of Visitors, may make a dispensation about the number of monks required, making six a sufficient number (cf. C 13; OCG I; 81,6°).

13. The erection of an autonomous monastery, the admission of such monasteries into our Congregation, also the reduction, separation from the Congregation, or suppression of a monastery already erected

Titulus I — DE COENOBIIS

10. Monasteria dominici schola servitii, domus Dei et artis spiritualis officinae sunt, atque elementum primum ac fundamentum Congregationis et Provinciarum, quae proinde uti subsidaria habentur relate ad monasteria.

Caput I — De coenobiorum speciebus

11. In nostra Congregatione habentur coenobia binae speciei, nempe: monasteria sui iuris, quae possunt esse abbatiae vel prioratus conventuales, et domus dependentes.
12. Ut domus aliqua in monasterium sui iuris erigi valeat, requiritur familia complectens numerum saltem duodecim monachorum sollemniter professorum, si agatur de abbatia; octo vero, si de prioratu; insuper, iudicio Capituli Provincialis, necessitatibus vitae conventualis stabilis per seipsam providere possit, cum adsint nempe:

1° Laudabilis vitae regularis disciplina et loca ad hanc exercendam apta;

2° Congruus oeconomicus status ad conventus sustentationem;

3° Fundata spes candidatos fore suscipiendos et possibilitas eos rite instituendi;

4° Efficax testificatio vitae monasticae orationis et laboris in aedificationem Populi Dei.

Capitulum Generale aut Abbas Praeses, consultis Consiliis Adistentium et Visitorum, in actu erectionis et in casu particulari, super numerum requisitum monachorum dispensare potest, ita ut sex sufficiant (cf. C 13; OCG I; 81, 6°).

13. Erectio monasterii sui iuris, admissio huiusmodi monasteriorum in nostram Congregationem, itemque reductio, seiunctio a Congregatione, vel suppressio iam erecti monasterii ad Capitulum

are matters belonging to the General Chapter or, outside the Chapter, to the Abbot President, in accordance with the measures laid down in the Ordinances of the General Chapters. The provision of law must be observed in each case (OCG 1-5; cf. CIC 609 § 1; 616; OCG 81,6°).

14. A dependent house is founded by a community according to the norms laid down in the Ordinances of the General Chapters. It is erected by the Abbot President, with the consent of his Council of Assistants, and having consulted the Provincial Chapter, or outside the Chapter, the Visitor, who must hear the opinion of his Provincial Council, the other provisions of law being observed (OCG 18,5° ; 82,5°).

Such a house is ruled by the Abbot founder, through a Superior who may be removed at the Abbot's discretion. The monks of the house should be properly consulted before such a Superior is nominated (cf. CIC 625 § 3; OCG 82, 5°).

15. For the erection of a dependent house, in addition to what is laid down in universal law (CIC 609-611), there must be at least four monks to lead the monastic life of prayer and work. There should also be grounds for hoping that candidates will be received, and the economic situation should be capable of supporting the monastic family.
16. When circumstances seem to be appropriate, the General Chapter and other organs of government, each according to its competence, may grant special faculties to these dependent houses and to their Superiors, in order that these houses may be led, step by step, to achieve the status of an autonomous monastery. Such faculties may be:
 - 1° A degree of economic autonomy, as granted by the Conventual Chapter;
 - 2° The habitual delegation, by the Abbot concerned, of certain powers to the Superior of the house;
 - 3° The faculty of assisting at the Provincial Chapter with a deliberative vote, granted by that Chapter to the Superior of the house;

Generale pertinent vel, extra ipsum, ad Abbatem Praesidem, iuxta modum in Ordinationibus Capitulorum Generalium statutum servatisque de iure servandis in singulis casibus (OCG 1-5; 81, 6; CIC 609 § 1; 616;).

14. Domus dependens ab aliquo coenobio fundatur, iuxta normas in Ordinationibus Capitulorum Generalium statutas; et erigitur ab Abbate Praeside cum consensu Consilii Adsistentium, consulto Capitulo Provinciali vel, extra ipsum, Visitatore, audito Consilio Provinciali servatis ceteris de iure servandis (OCG 18 a 5°; 82,5°).

Haec domus regitur ab Abbate fundatore per Superiorem ad nutum amovibilem. Nominationem huiusmodi Superioris apta consultatio monachorum domus praecedat (CIC 625 § 3).

15. Ad domum dependentem erigendam, praeter ea quae iure universali statuta sunt (CIC 609-611), requiritur numerus quattuor saltem monachorum, qui vitam monasticam orationis et laboris ducant; adsit insuper fundata spes candidatos fore suscipiendos, necnon congruus oeconomicus status ad familiae monasticae sustentationem.

16. Capitulum Generale aliaque regiminis organa, unumquodque pro sua competentia, ipsis domibus earumque Superioribus facultates peculiares concedere possunt, prout opportunum videbitur, ita ut domus gradatim ducantur ad statum monasterii sui iuris attingendum. Huiusmodi facultates esse possunt:

1° Autonomia quaedam oeconomica a Capitulo conventuali concessa;

2° Delegatio habitualis quarundam potestatum Abbatis proprii Superiori domus facta;

3° Facultas assistendi Capitulo Provinciali cum voto deliberativo Superiori domus ab eodem Capitulo concessa;

4° The faculty of establishing a local Chapter and a local Council of deans to provide for the ordinary life of the community, granted by the Abbot of the founding house. The decisions of the local Chapter and the local Council of deans are to be duly approved by the Abbot of the founding house according to the norm of these Constitutions.

5° The faculty of having their own noviciate and of admitting candidates to the profession of vows, granted by the Abbot President at the request of the Abbot of the founding house. The professed who live in the dependent house are by law monks of the founding community, enjoying the same rights and subject to the same obligations as the monks of that community, until the dependent house is erected as an autonomous monastery.

17. If the case occurs in which a house is founded and ruled in some other special way, the competent organs of the Congregation should provide statutes suitable for the circumstances, in accordance with the norm of paragraph 14 of these Constitutions.
18. Resort may be had to the temporary or definitive suppression or reduction of an autonomous monastery or of a dependent house when the essential elements mentioned in paragraphs 12 or 15 of the Constitutions have altogether failed, or are at least in a perilous condition, so that in the judgement of the Provincial Chapter or, outside the Chapter, of the Visitor with his Council, the restoration of the monastery to its pristine state, or the improvement of the condition of the house, seems to be improbable.

The Visitor will lay cases of this kind before the Abbot President, who shall investigate them in the Council of Visitors, or of the Assistants respectively and come to a decision, in accordance with the provisions of universal law and our own law (cf. OCG 5; 82,5° and 80,7°; C 13; CIC 616 § 1 and 3).

When a house has been suppressed, all the monks are to return to the monastery of their profession; otherwise they should transfer to another monastery, in accordance with the norms of paragraphs 96-97 of these Constitutions. The Ordinances of each Province are to make provision for the disposal of the goods of the suppressed monastery,

4° Facultas ab Abbate domus fundatricis concedenda, constituendi Capitulum locale et Consilium locale decanorum ad vitam ordinariam communitatis providendam. Decisiones et Capituli localis et Consilii localis decanorum ab Abbate domus fundatricis ad normam harum Constitutionum rite approbandae sunt.

5° Facultas, ab Abbate Praeside pro petitione Abbatis domus fundatricis concedenda, habendi novitiatum proprium necnon candidatos ad professionem votorum admittendi. Professi in domo dependente degentes de iure communitatis fundatricis sunt monachi, ipsis iuribus gaudentes necnon ipsis obligationibus subiecti ac monachi huius communitatis, donec domus dependens in monasterium sui iuris erigatur.

17. Si casus occurrat, ut domus aliqua peculiari modo fundetur ac regatur, organa competentia Congregationis, ad normam n.14 Constitutionum aptis statutis de re provideant.
18. Ad suppressionem vel reductionem ad tempus aut definitivam monasterii sui iuris aut domus dependentis deveniri potest cum elementa essentialia de quibus in nn. 12 aut 15 Constitutionum prorsus defecerint vel saltem in gravi discrimine versentur, ita ut, iudicio Capituli Provincialis vel, extra ipsum, Visitoris cum suo consilio, improbabilis sit sive monasterii in pristinum statum restitutio sive domus in bonum progressio.

Huiusmodi casus Visitor ad Abbatem Praesidem deferat, qui eos in Consilio Visitorum respective vel Adsistentium tractabit et definiet iuxta ea quae iure universali et nostro statuta sunt (CIC 616 §§ 1 et 3; C 13; OCG 5; 80,7°; 82,5°).

Suppressa domo, omnes monachi ad monasterium suae professionis redeant, secus ad aliud monasterium transferantur ad normam nn. 96-97 Constitutionum. De bonis monasterii sui iuris vel domus suppressae provideant Ordinationes uniuscuiusque Provinciae, salvis fundatorum vel offerentium voluntatibus et iuribus legitime quaesitis

whether it be autonomous or a dependent house, with due regard for the wishes of the founders or benefactors and for lawfully acquired rights (CIC 616 § 1).

19. The eremitic life may be permitted to monks of our Congregation, with the consent and under the control of their own Abbot. In each case he is to listen willingly to the counsel of the brethren, and the other provisions of law are to be observed.

Chapter II — The monastic family

20. We are all one in Christ and undertake the same service in his army (cf. RB 2). All, then, who join a community through the profession of vows according to the norm of these Constitutions, are to be considered as monks, and they make up the monastic family.

All who have professed solemn vows have equal rights and obligations, with the exception of those which derive from Holy Orders, and in all matters they enjoy an active and passive voice, unless universal law or our own law state otherwise.

Article 1 — The office of Abbot

21. The abbatial office is a service for the good of the whole community and of each monk. And so the Abbot, holding the place of Christ in the monastery, is to show himself a father to all. He should be truly a teacher and a shepherd, a physician of souls, and a wise administrator of the house of God (cf. RB 2, 27, 64).
22. Everything said in the Holy Rule or in our own law concerning the Abbot is to be understood of the Superior of the community, no matter what title he may be given, unless something else be expressly provided for in law, and excepting whatever is proper to an Abbot or major Superior.
23. No one may be elected Abbot or Conventual Prior, unless he has made solemn profession at least five years earlier, has been ordained a priest, is at least thirty years old, and has the other requirements of law. One who is subject to an impediment which may be dispensed is to be postulated, not elected, in accordance with the norm of universal

(CIC 616 § 1).

19. Vita eremitica monachis nostrae Congregationis permitti potest cum consensu et sub moderamine proprii Abbatis, qui in singulis casibus consilium fratrum libenter audiat, ceteris servatis de iure servandis.

Caput II — De familia monastica

20. Omnes nos in Christo unum sumus et aequalem servitutis militiam baiulamus (cf. RB 2). Quicumque autem per professionem votorum ad normam Constitutionum coenobio addicuntur ut monachi habendi sunt familiamque monasticam constituunt.

Omnes autem professi votorum sollemnium paribus iuribus et obligationibus, salvis iis quae ex sacro ordine proveniunt, tenentur itemque voce activa et passiva gaudent in omnibus, nisi ius universale aut proprium aliud statuerit.

Articulus 1 — De munere Abbatis

21. Munus abbatiale est servitium in bonum communitatis necnon singulorum monachorum. Itaque Abbas, vices Christi agens in monasterio, omnibus se exhibeat patrem: sitque vere magister et pastor, animarum medicus atque sapiens administrator domus Dei (cf. RB 2; 27; 64).
22. Omnia quae in sancta Regula vel in nostro iure de Abbate dicuntur, intelligenda sunt de Superiore coenobii, quocumque titulo vocetur, nisi aliud in iure expresse caveatur et salvis iis quae Abbati vel Superiori maiori sint propria.
23. Abbates et Priores conventuales eligi nequeunt, nisi qui sollemnem professionem saltem a quinque annis emisierint, sacerdotio sint initiati, triginta saltem annos aliaque a iure requisita habeant. Si quis aliquo impedimento dispensabili detineatur, non eligendus sed postulandus erit, ad normam iuris universalis (CIC 180-183), et

law (CIC 180-183), and with the dispositions of the Ordinances of the General Chapters, paragraph 10.

24. The election of an Abbot takes place by secret ballot of the solemnly professed monks of the monastery concerned and those definitively transferred to it, in accordance with the norms laid down in the Constitutions and in the Ordinances of the General Chapters (CIC 625 § 3).
25. Two thirds of the valid votes are required for the election of an Abbot to be considered valid. If there have been three inconclusive scrutinies, a fourth is to be held. The one in whose favour an absolute majority of the votes is cast in this scrutiny is considered to be elected. If the necessary number of votes is still lacking in the fourth scrutiny, then the one who is presiding at the election is to propose to the Abbot President that the monastery be ruled by a Prior Administrator, in accordance with the norm of paragraph 32 of the Constitutions, and paragraph 14 of the Ordinances of the General Chapters.
26. An elected Abbot may not validly begin his rule until confirmation has been given by the Abbot President according to the norm of law. A territorial Abbot, when he has been designated by the conventual Chapter, is confirmed by the Holy See, to which accordingly the acts of the Chapter should be sent through the Curia of the Abbot President (CIC 179 § 1-3, 625 § 3.)
27. Before taking up the exercise of his office, after his election and confirmation, the Abbot is to make a profession of faith according to the formula approved by the Apostolic See, in the presence of the one who installs the Abbot in office (CIC 833,8°; v. AAS 81(1989)104-106).
28. An Abbot who has been duly elected and confirmed has the ordinary power of ruling, in both spiritual and temporal matters, the monastery that has been entrusted to him, as well as the monks, novices and others attached to the monastery, in accordance with the norm of universal law and our own law.
29. The Abbot retains the rule of his monastery for an indefinite period; that is, for as long as he is able to benefit the community, according to the norm of paragraph 30 of the Constitutions (CIC 624 § 1).

dispositionum Ordinationum Capitulorum Generalium n. 10.

24. Abbas eligitur per secreta suffragia a monachis sollemniter professis ipsius monasterii vel ad istud definitive translatis, iuxta normas in Constitutionibus et in Ordinationibus Capitulorum Generalium statutas (CIC 625 § 3).
25. Ut electio Abbatis valida habeatur, requiruntur duae ex tribus partibus suffragiorum validorum; post tria inefficacia scrutinia, quartum ineatur in quo ille censeatur electus cui faverit maior pars suffragiorum absoluta. Quod si in quarto scrutinio adhuc desit necessarius suffragiorum numerus, tunc is qui praeest electioni Abbati Praesidi proponat ut monasterium regatur a Priore Administratore, ad normam n. 32 Constitutionum et n. 14 Ordinationum Capitulorum Generalium.
26. Abbas electus nequit regimen valide suscipere, nisi post confirmationem ab Abbate Praeside ad normam iuris datam. Abbas territorialis, a Capitulo conventuali rite designatus, a Sancta Sede confirmatur, cui proinde acta Capituli per Curiam Abbatis Praesidis transmitti debent (CIC 179 §§ 1-3, 625 § 3).
27. Abbas electus et confirmatus, antequam exercitium sui muneris assumat, professionem fidei emittat iuxta formulam a Sede Apostolica probatam, coram eo qui Abbatem in officium immittit (CIC 833,8°; v. AAS 81(1989)104-106).
28. Abbas rite electus et confirmatus habet ordinariam potestatem regendi monasterium sibi commissum et monachos, novitios et reliquos monasterio addictos, tam in spiritualibus quam in temporalibus. ad normam iuris universalis et proprii.
29. Abbas regimen monasterii ad tempus non definitum retinet, id est usquedum bono communitatis prodest, ad normam n. 30 Constitutionum (CIC 624 § 1).

Since, however, the task of ruling souls and serving men of diverse character is so arduous (cf. RB 2), an Abbot who can no longer perform this service on account of his age, infirmity, or some other cause, should retire from office.

30. It is for the Visitor or even the Abbot President to help an Abbot to settle difficulties, should any exist, between himself and his monks, and to judge clearly whether his rule is still for the good of the community, in accordance with the norm of paragraph 13 of the Ordinances of the General Chapters.
31. When he reaches his seventy-fifth birthday, an Abbot is required to offer the resignation of his office to the Abbot President, who will look into all the circumstances and decide the matter with his Council, according to the norm of paragraph 82, 2° of the Ordinances of the General Chapters.
32. An autonomous monastery which has no Superior may, for weighty reasons, be ruled for a certain limited time by a Prior Administrator. His nomination is made in accordance with the norm of paragraph 14 of the Ordinances of the General Chapters.
33. The Superior of any community may be removed from office for weighty reasons; the procedure defined by law for such a case must be followed (CIC 193 § 1). The Visitor should lay the matter before the Abbot President, who with the Council of Visitors will decide on the course of action to be followed in each case.

A Superior who has been removed from office is to stay at the monastery assigned him by the Abbot President. He may be deprived of an active and passive voice, and suffer other penalties, in proportion to the kind of faults he has committed.

34. Should there be danger in delay, the Abbot President may suspend Superiors from office until the matter can be brought before the Council of Visitors, according to the norm of the preceding paragraph, and with due regard to the requirements of law.

Likewise, in urgent necessity, the Visitor may suspend from office the Superior of any monastery of his Province. He should report the matter to the Abbot President without delay.

Cum autem tam arduum sit regere animas et multorum servire moribus (cf. RB 2), Abbas, qui propter aetatem, infirmitatem vel aliam causam hoc servitium praestare amplius non valet, munere suo cedat.

30. Visitoris vel etiam Abbatis Praesidis est Abbatem adiuvere, sive ad solvendas difficultates inter ipsum et monachos, si quae sint, sive ad certe diiudicandum utrum eius regimen in bonum communitatis adhuc vertat, ad normam n. 13 Ordinationum Capitulorum Generalium.
31. Abbas, cum septuagesimum quintum aetatis suae annum expleverit, rogatur ut renuntiationem ab officio exhibeat Abbati Praesidi qui, omnibus inspectis adiunctis, cum suo Consilio rem decernat ad normam n. 82, 2° Ordinationum Capitulorum Generalium.
32. Vacans monasterium sui iuris a Priore Administratore ad tempus praefinitum regi potest, propter graves rationes; eius nominatio fit ad normam n. 14 Ordinationum Capitulorum Generalium.
33. Superior alicuius coenobii ab officio amoveri potest ob graves causas servatoque procedendi modo iure definito (CIC 193 § 1). Visitor rem deferat ad Abbatem Praesidem, qui cum Consilio Visitorum agendi rationem in singulis casibus statuatur.

Superior ab officio amotus degat in monasterio quod ab Abbate Praeside ei assignatum fuerit, et pro qualitate culparum privari potest voce activa et passiva, necnon aliis poenis plecti.

34. Si periculum sit in mora, Abbas Praeses potest Superiores ab officio suspendere, usquedum res Consilio Visitorum deferatur ad normam numeri praecedentis, servatis tamen de iure servandis.

Similiter Visitor urgente necessitate Superiorem alicuius monasterii Provinciae ab officio suspendere potest, de qua re sine mora ad Abbatem Praesidem referat.

Article 2 — The conventual Chapter and the Council of deans

35. According to the teaching of the Rule, the Abbot should willingly listen to the brethren, not only when they are gathered in Chapter or Council, but also by other suitable means, as the nature of the business and the norms of law may require; so that the participation and concern of everyone for the good of the community may be better expressed (CIC 633 § 1; RB 3).
36. The Abbot is helped by a two-fold Council in the fulfilment of his office; that is, by the conventual Chapter and by the Council of deans.

A. The conventual Chapter

37. All solemnly professed monks, who are resident in the monastery as members of its family, must be summoned to the conventual Chapter. Indeed they are bound to attend the Chapter, unless they are excused by law, or for some reason approved by the Abbot. Monks who have been transferred or who are absent are not to be invited to the Chapter, unless it is to deal with matters of the greatest importance, namely the election of an Abbot, the foundation of a new house, or the removal of the monastic family to another place, according to the norm of paragraph 95 of the Constitutions and paragraphs 18a,5° and 48 of the Ordinances of the General Chapters. The expense of their journey must not exceed the sum laid down by the Provincial Chapter (OCG 59, 3°).
38. The Abbot is always to seek the vote of the Chapter, whether deliberative or consultative, in matters which affect the whole community, according to the norm of universal law and our own law. The matters for which he ought to seek a deliberative or consultative vote of the Chapter are listed in the Ordinances of the General Chapters. (OCG 18 & 19)
39. In addition to the agreement of the conventual Chapter, the approval of the Holy See is required, whenever there is question of the following:
 - 1° The alienation of movable or immovable goods, the contracting of debts or obligations, and any transaction by which the patrimonial

Articulus 2 — De Capitulo conventuali et de Consilio decanorum

35. Secundum doctrinam Regulae, Abbas fratres libenter audiat, sive in Capitulum aut Consilium coadunatos, sive etiam aliis mediis aptis, prout natura negotii necnon normae iuris id exigant, ita ut participatio et cura omnium pro bono communitatis melius exprimat (CIC 633 § 1; RB 3).
36. Abbas in suo munere explendo duplici Consilio adiuvatur, videlicet Capitulo conventuali et Consilio decanorum.

A. De Capitulo conventuali

37. Ad Capitulum conventuale vocandi sunt omnes monachi sollemniter professi, qui in monasterio de familia degunt. Hi quidem Capitulo interesse tenentur, nisi causa ab Abbate probata vel a iure excusentur. Monachi translati vel absentes ad Capitulum non invitentur, nisi agatur de casibus maximi momenti, scilicet de electione Abbatis, de fundatione novae domus et de translatione familiae monasticae, ad normam n. 95 Constitutionum et n. 18, 4 et 48 Ordinationum Capitulorum Generalium, et dummodo sumptus pro itinere non excedant summam a Capitulo Provinciali statutam (OCG 59, 3°).
38. In negotiis quae totam communitatem respiciunt Abbas, ad normam iuris universlis et proprii, votum Capituli, sive deliberativum sive consultivum, semper exquirat.
Negotia autem, pro quibus votum deliberativum aut consultivum Capituli exquirere debet, in Ordinationibus Capitulorum Generalium enumerantur (OCG 18 et 19).
39. Praeter consensum Capituli conventualis, Sanctae Sedis requiritur licentia quoties agitur:

1° De alienatione bonorum mobilium vel immobilium, de contrahendis debitis vel obligationibus et de quibuslibet negotiis

condition of the monastery could be adversely affected, beyond the sum approved by the Holy See;

2° The alienation of anything donated to the Church as a result of a vow, or of objects which are precious by reason of their artistic or historical value (CIC 638 § 3).

B. The Council of deans

40. The Abbot is helped in ruling his monastery by brethren of good repute and holy life. These are called Deans, and the Abbot should frequently seek their advice (cf. RB 3, 21; CIC 627 § 1).
41. The Abbot is to constitute his Council so as to include other solemnly professed brethren, besides those who are deans “ex officio”. He himself nominates some; the conventual Chapter elects others, according to the norm of paragraph 7 of the Constitutions and 24 of the Ordinances of the General Chapters. The Abbot also has a vote in such an election. All these are the Abbot’s advisors in accordance with the norms of universal law and our own law (CIC 627 § 1).
42. The matters for which the Abbot should seek the Deans’ deliberative vote, by secret ballot, are listed in the Ordinances of the General Chapters (CIC 627 § 2). (OCG 25 & 26)

Article 3 — The Officials and Administration

43. It is for the Abbot to select or nominate the Officials of the monastery, with whom he may confidently share his burdens (RB 21), whether in spiritual or in temporal matters. All these Officials remain in office at the Abbot’s discretion. However, they and indeed all Deans are to retire when a new Abbot lawfully begins to exercise his office.
44. The one who acts in place of the Abbot in the monastery is called the Praepositus or claustral Prior. In Priories the one who acts on behalf of the Prior holds the position of Praepositus. When the office of Superior is vacant, the Praepositus automatically undertakes the government of the monastery until the new Abbot begins his office.

in quibus conditio patrimonialis monasterii peior fieri potest, ultra summam a Sancta Sede probatam;

2° De alienandis rebus ex voto Ecclesiae donatis aut de rebus pretiosis artis vel historiae causa (CIC 638 § 3).

B. De Consilio decanorum

40. Abbas in regimine monasterii adiuvatur a fratribus boni testimonii et sanctae conversationis, qui Decani vocantur, quorum consilium frequenter exquirat (cf. RB 3; 21; CIC 627 § 1).
41. Abbas Consilium suum ita constituat, ut ex fratribus sollemniter professis, praeter eos qui sunt Decani ex officio, alios ipse nominet et alios Capitulum conventuale eligat ad normam n. 7 Constitutionum et n. 24 Ordinationum Capitulorum Generalium, ipso quoque Abbate suffragium ferente.
42. Negotia, in quibus Abbas votum deliberativum per secreta suffragia aut votum consultivum Decanorum exquirere debet, in Ordinationibus Capitulorum Generalium enumerantur (CIC 627 § 2; OCG 25 et 26).

Articulus 3 — De Officialibus deque rei familiaris administratoribus

43. Abbati competit seligere seu nominare Officiales monasterii, cum quibus securus partiat onera sua (RB 21), sive in spiritualibus, sive in temporalibus. Omnes hi Officiales ad nutum Abbatis in officio permanent. Cessant autem ab officio, sicut etiam omnes Decani, cum novus Abbas muneris sui exercitium legitime inceperit.
44. Praepositus seu Prior claustralis vocatur qui in monasterio vices Abbatis gerit. In prioratibus autem locum Praepositi tenet qui Prioris vice fungitur. Sede vacante regimen monasterii ipso facto Praepositus suscipit usque ad initium officii novi Abbatis; ipse tamen nihil innovare potest, salvo iure proprio (cf. RB 65).

But he may make no innovation, except as our own law may lay down (cf. RB 65).

45. Normally the Abbot does not carry out the administration of temporal goods. He delegates this to the Cellarer, or Oeconomus, who should be a monk of mature and serious character and competent in economic matters. He should be the centre of the whole domestic economy, under the Abbot's direction, so that the various monks in charge of particular activities of the monastery are obliged to render him an account, both of their business in hand, and of their plans, and also of all issues and receipts, in accordance with the norms laid down for economic administration.

If the Abbot judges fit, an administrative Commission may be set up to co-ordinate all economic activities for the good of the monastery (cf. RB 31, 32).

46. At least every six months the Cellarer, or Oeconomus, is to give the Abbot and Council of deans a survey of the monastery's economic progress. Once a year he must submit a report of the economic state of the monastery for the approval of the Abbot and Council of deans. In this review of accounts made by the Deans, there should also be a presentation, at least once in the year, of the books of whatever individual businesses there may be in the monastery (CIC 636 § 2).

Chapter III — The admission and formation of candidates

Article 1 — The admission of candidates

47. Monasteries which are autonomous have the right to their own novitiate and juniorate. This right may also be granted to dependent houses, in accordance with the norm of paragraph 16 of the Constitutions.
48. Because the probation of a candidate, and indeed the monastic life itself, is directed to a spiritual end, it must never be regarded in any way as a contract of employment, made between the Superiors and the candidate or beginner in the religious life. For this reason there

45. Administrationem rerum temporalium Abbas ordinarie per seipsum non exercet, sed per Cellarium aut Oeconomum, qui sit monachus gravis, maturus moribus et rei oeconomicae peritus. Ipse sit, sub directione Abbatis, centrum totius oeconomiae domesticae, ita ut alii monachi qui peculiaribus activitatibus monasterii praesunt, ei teneantur rationem reddere sive de inceptis et agendis sive de omnibus datis et acceptis, secundum normas de administratione oeconomica statutas.

Instituatur, iudicio Abbatis, Commissio rei familiaris, quae omnes activitates oeconomicas ad bonum monasterii coordinet (cf. RB 31; 32).

46. Cellarius seu Oeconomus conspectum evolutionis oeconomicae monasterii saltem unoquoque semestri Abbati et Consilio decanorum ostendat. Semel in anno relationem de statu oeconomico monasterii ad probationem Abbatis et Consilii decanorum submittat. In hac computorum revisione a Decanis facienda exhibeantur etiam, saltem semel in anno, libri particularium administrationum, si quae sint in monasterio (CIC 636 § 2).

Caput III — De admissione candidatorum eorumque institutione

Articulus 1 — De admissione candidatorum

47. Monasteria, quae sunt sui iuris, ad proprium novitiatum et iunioratum ius habent. Hoc ius etiam domibus dependentibus concedi potest, ad normam n. 16 Constitutionum.
48. Probatio candidati et ipsa vita monastica, cum finem spiritualem intendant, nullo modo nulloque tempore considerari debent ut contractus laboris inter Superiores et candidatum vel religiosum initus; nullum itaque ius acquiritur ad compensationes vel praestationes oeconomicas cuiusvis generis (CIC 702).

can be no question of a right to any form of compensation or financial reward (CIC 702).

A. The novitiate

49. The right to admit candidates to the novitiate belongs to the Abbot, with the consent of his Council of deans, according to the norm laid down in paragraph 25, 3° of the Ordinances of the General Chapters (CIC 641).
50. Candidates may not be admitted to the novitiate until they have passed their eighteenth birthday. They must also possess all the other requirements of universal law for a valid novitiate (CIC 597 § 1, 643).
51. The Abbot may not admit for probation anyone labouring under a notable defect without the consent of the conventual Chapter, expressed by a majority of two-thirds of the votes (see OCG 18,1°).
52. To be valid, the novitiate must comprise twelve months. For just cause the Abbot may permit the first profession to be brought forward, but not by more than fifteen days. Likewise, after listening to the Council of deans, the Abbot may extend the novitiate, but not beyond six months. The Provincial Chapter may determine a longer time, as long as the total novitiate period does not exceed two years.

With regard to absence from the house of novitiate, the norms of universal law must be carefully observed (CIC 647-649).

53. A novice may leave the monastery freely. Likewise the Abbot, after listening to the Council of deans, may send a novice back to the world at any time and for any just cause (CIC 653 § 1).
54. When a novice reaches the end of his novitiate, the Abbot first listens to the Council of deans, and then calls the conventual Chapter. This hears the Master's report and considers the novice's admission. The Abbot may admit the novice to temporary profession if two-thirds of the votes are in favour, unless the Ordinances of the Provincial Chapters require only an absolute majority. But if any doubt remains about his suitability, the Abbot may extend the time of probation, according to the norm of paragraph 52 of the Constitutions (CIC 653 § 2).

A. De novitiatu

49. Ius candidatos admittendi ad novitiatum pertinet ad Abbatem cum consensu Consilii decanorum, iuxta normam in n. 25, 3^o Ordinationum Capitulorum Generalium statutam (CIC 641).
50. Candidati ad novitiatum admitti nequeunt, nisi qui decimum octavum aetatis suae annum expleverint; habeant insuper alia a iure universali ad validitatem novitiatus requisita (CIC 597 § 1; 643).
51. Abbas neminem notabili defectu laborantem ad probationem admittere potest sine assensu Capituli conventualis expresso per maioritatem duarum ex tribus partibus suffragiorum (v. OCG 18, 1^o).
52. Novitiatus, ut valide perficiatur, duodecim menses debet complecti. Abbas iusta de causa permittere potest ut prima professio anticipetur, sed non ultra quindecim dies. Item potest Abbas, audito Consilio decanorum, novitiatum prorogare, non autem ultra sex menses. Licet Capitulis Provincialibus longius tempus determinare, dummodo totum novitiatus tempus duos annos ne excedat.
Quoad absentias a domo novitiatus normae iuris universalis sedulo servantur (CIC 647-649).
53. Novitius potest monasterium libere deserere; similiter Abbas, audito decanorum Consilio, novitium quocumque tempore, quavis iusta de causa, ad saeculum remittere potest (CIC 653 § 1).
54. Cum novitius ad finem novitiatus pervenerit, Abbas, audito decanorum Consilio, Capitulum conventuale convocat, quod, post Magistri relationem, de novitii admissione deliberat. Abbas novitium ad professionem temporariam admittere potest si duae ex tribus suffragiorum partibus consentiant, nisi Ordinationes Capitulorum Provincialium maioritatem absolutam tantum exigant. Si vero dubium supersit de eius idoneitate, Abbas tempus probationis prorogare potest, ad normam n. 52 Constitutionum (CIC 653 § 2).

55. When he has been admitted in accordance with the norm of universal law and our own law, a novice may make his temporary vows either for a year or for three years. But the time of probation after the noviciate must not be less than three years, nor exceed nine (cf. CIC 657).
56. Should a novice not be admitted to profession, he may not remain any longer in the community, but must be sent back to the world, with all consideration.

B. Monastic profession

57. By temporary vows a novice is consecrated to God by a special bond; he is linked in a particular way to the mystery of the Church, and he dedicates himself to his monastery.

By this tie, indeed, he prepares his heart for the perpetual offering of himself to God through solemn vows.

58. The formula for making vows, apart from others which the Holy See may have approved, is the following: “In the name of our Lord Jesus Christ. Amen. I, brother N.N., of N., in the (arch)diocese of N., promise for one year (or) for three years (in temporary profession), for ever (or) for life (in solemn profession) my stability, conversion of life and obedience, according to the Rule of our holy Father St. Benedict in this monastery of St. N. at N., in the Subiaco Cassinese Congregation, before God and the Saints whose relics are preserved here, in the presence of the Right Reverend Dom N.N. Abbot of this monastery, and the monks of this community. In witness whereof I have written this document with my own hand, on the ... day of , in the year of our Lord”
59. By the vow of stability, the monk attaches himself to the monastery of his profession, makes himself a member of the family living there, and promises that he will never shake his neck from under the yoke of the Rule (cf. RB 58).

By the vow of conversion of life, the monk binds himself to lead the cenobitic life according to the Rule of our holy Father Benedict. In this way, by ascetic toil, he rids himself of worldly attitudes, in order to strive towards the perfection of evangelical charity.

55. Novitius, ad normam iuris universalis et proprii admissus, vota temporaria emittat vel ad annum vel ad triennium. Tempus autem probationis post novitiatum triennio ne sit brevius neque novem annos excedat (CIC 657).
56. Si novitius ad professionem non admittatur, nequit amplius in communitate permanere, sed humaniter ad saeculum remittendus est.

B. De professione monastica

57. Per vota temporaria novitius peculiari vinculo Deo consecratur, Ecclesiae mysterio speciali modo coniungitur ac monasterio se addicit.

Hoc autem ligamine animum suum disponit ad se perpetuo Deo per sollemnia vota mancipandum.

58. Formula emissionis votorum, praeter alias fortasse a Sancta Sede adprobata, haec est: «In nomine Domini Iesu Christi. Amen. Ego frater N.N., de N., (archi) dioecesis N., promitto ad annum... ad triennium (in professione temporaria), in perpetuum... ad vitam (in professione sollemni) stabilitatem meam, conversationem morum meorum et oboedientiam secundum Regulam sancti Benedicti in hoc monasterio sancti N. de N. sub Congregatione Sublacense Casinense, coram Deo et Sanctis quorum reliquiae hic servantur, in praesentia Reverendissimi Domini N. N. huius monasterii Abbatis et monachorum eiusdem. Ad cuius rei fidem hanc petitionem manu propria scripsi, anno a Nativitate Domini bis millesimo..., die..., mensis ...».
59. Voto stabilitatis monachus se affigit monasterio professionis suae, se socios familiae ibi esistenti, ac promittit se numquam collum de sub iugo Regulae excussurum (cf. RB 58).

Voto conversationis morum monachus se adstringit ad vitam coenobiticam agendam secundum Regulam S. Patris Benedicti, qua abiiciendo saecularia per laborem asceticum tendit in perfectionem evangelicae caritatis.

By the vow of obedience, the monk obliges himself to submission of will towards his Superiors, in accordance with the Rule of our holy Father Benedict and the Statutes of our Congregation.

This monastic profession includes the vows of chastity, poverty and obedience, which are of the essence of the religious state and so must be observed according to the norm of universal law (CIC 598-601, 654, 1088).

The monk is bound to obey the Supreme Pontiff as his highest Superior also by reason of his vow of obedience (CIC 590 § 2).

60. At the end of the time for which his profession was made, a brother who of his own accord so requests, and whom the Abbot, after listening to his Council of deans, judges suitable, is to be admitted to renewal of his profession or to solemn profession. Otherwise he is to depart (CIC 657 § 1).
61. When his time of probation has been completed, a brother may freely leave the monastery. Equally the Abbot, after listening to his Council of deans, may for just and reasonable causes exclude him from renewing temporary vows or making solemn profession (CIC 688 § 1, 689 § 1).

The Abbot may do this also, with the consent of the Council of deans, in cases of physical or psychological infirmity, even when such infirmity was contracted after temporary profession, if, in the judgement of doctors or experts, the brother is found to be no longer suited to lead the monastic life. This does not apply if the infirmity was contracted on account of the monastery's negligence or on account of the work carried out there (CIC 689 § 2).

A brother who becomes insane during the period of temporary vows cannot be dismissed from the monastery, even though unable to make a new profession (CIC 689 § 3).

Charity and equity must be employed in assessing these cases.

62. A monk may not be admitted to solemn profession unless:
1° He has passed his twenty second birthday. The Provincial Chapter may lay down an even higher age, with a view always to the necessary maturity.

Voto oboedientiae monachus se obligat ad submissionem voluntatis erga Superiores, iuxta Regulam S. Patris Benedicti et Statuta Congregationis.

Haec monastica professio includit vota castitatis, paupertatis et oboedientiae, quae sunt de essentia status religiosi ac proinde ad normam iuris universalis servanda (CIC 598-601; 654; 1088).

Summo Pontifici, tamquam Supremo Superiori, etiam oboedientiae voti ratione, monachus parere tenetur (CIC 590 § 2).

60. Expleto tempore ad quod professio emissa fuerit, frater qui sponte petat et idoneus ab Abbate, audito suo Consilio, iudicetur, ad renovationem professionis vel ad professionem sollemnem admittatur, secus discedat (CIC 657 § 1).
61. Expleto probationis tempore, frater libere potest monasterium deserere; pariter Abbas, audito Consilio decanorum, potest eundem ob iustas et rationabiles causas a renovandis votis temporariis aut ab emittenda professione sollemni excludere (CIC 688 § 1; 689 § 1).

Hoc quoque Abbas facere potest de consensu Consilii decanorum, in casibus infirmitatis sive physicae sive psychicae, etiam post professionem temporariam contractae si, de medicorum vel peritorum iudicio, frater non amplius idoneus comperitur ad vitam monasticam ducendam, nisi ob neglegentiam monasterii vel ob laborem in eo peractum infirmitas contracta sit (CIC 689 § 2).

Si vero frater, perdurantibus votis temporariis, amens evaserit, etsi professionem emittere non valeat, a monasterio tamen dimitti non potest (CIC 689 § 3).

In his vero casibus diiudicandis caritate et aequitate uti oportet.

62. Monachus ad professionem sollemnem admitti non potest nisi:
1° Expleto vigesimo secundo aetatis suae anno. Capitulum Provinciale aetatem etiam provectiorem statuere potest, respectu semper habito ad maturitatem necessariam;

2° A period of at least three years from the day of temporary profession has elapsed, although the Abbot retains the faculty of bringing solemn profession forward for a just cause, but not by more than three months (CIC 657 § 3). In the case of a monk who has fulfilled military or civil service after his first profession, or of a monk who has lawfully left and been taken back, the time of probation is to be extended to make up three years, without counting the period of absence.

3° With a deliberative vote of the conventual Chapter, in accordance with the norm of paragraph 18 of the Ordinances of the General Chapters.

C. The sacred ministries

63. According to the Rule, it belongs to the Abbot to distribute the priestly or diaconal office within the community; he should do this in such a way as to take account of the gift of God granted to a monk, and of the good of the monastic community. Therefore he is to discern, according to his conscience, which of his monks are able to be called to orders, and to designate them, after due enquiries and with the consent of the Council of deans, for the diaconate and presbyterate. In general, the Abbot should willingly listen to the brethren with regard to such designation.

Holy Orders may be conferred only on those who possess the qualifications necessary for fulfilling these offices according to the instructions of the Church, and they must have taken solemn vows (cf. CIC 266 § 2).

The ministries of Lector and Acolyte may be conferred also on monks not destined for holy orders, according to the will of the Abbot and the benefit of the monastery.

The exercise of all these offices must be in harmony with the life of the community.

D. Regular and secular Oblates

64. Regular Oblates may be received in communities of the Congregation, provided the regular discipline is maintained and the conventual

2° Absoluto saltem triennio a die professionis temporariae, salva facultate Abbatis anticipandi ex iusta causa professionem sollemnem, non tamen ultra trimestre (CIC 657 § 3). Si vero agatur de monacho qui post primam professionem servitium militare vel civile expleverit, aut de monacho legitime egresso et reassumpto, tempus probationis protrahatur ad triennium completum, absentia non computata.

3° Cum voto deliberativo Capituli conventualis, ad normam n. 18 Ordinationum Capitulorum Generalium.

C. De sacris ministeriis

63. Ad Abbatem pertinet, iuxta Regulam, sacerdotale aut diaconale munus in communitate partiri, ita ut ratio habeatur doni Dei cuidam monacho concessi et boni communitatis monasticae. Ideo, secundum suam conscientiam, eos qui ad Ordines vocari possunt, inter suos discernat, eosque designet, debitis inquisitionibus factis, de consensu Consilii decanorum, pro diaconatu et presbyteratu; de cetero Abbas, quoad hanc designationem, fratres libenter audiat.

Ordines sacri illis tantum conferri possunt, qui dotibus ornantur ad haec munera implenda requisitis, secundum Ecclesiae documenta, quique vota sollemnia professi sunt (CIC 266 § 2).

Ministeria lectoratus et acolythatus etiam monachis ad ordines sacros non destinatis conferri possunt, secundum voluntatem Abbatis et utilitatem monasterii.

Exercitium autem omnium istorum munerum vitae communitatis consentaneum sit oportet.

D. De oblatis regularibus et saecularibus

64. Oblati regulares recipi possunt in coenobiis Congregationis, salva disciplina regulari et de consensu Capituli conventualis. Dum

Chapter gives its consent. So long as they are attached to the monastic family, the oblates are bound by a promise of obedience and chastity. They make use of their own goods with the permission of the Abbot. The Provincial Chapter is to lay down norms for the reception of oblates, especially as to the manner of their probation and the contract to be made.

65. Any monastery of our Congregation enjoys the right to establish its own association of secular Oblates (cf. CIC 303). It is to take special care of them, and help them in their efforts to conform their lives to the spirit of the holy Rule, while still living in the world (cf. CIC 677 § 2).

Article 2 — Monastic formation

66. The good of the Church, of communities and of the monks themselves demands that anyone who is called to the school of the Lord's service and freely embraces it should advance more and more in the monastic life. The monk ought therefore to be helped throughout his whole life with the necessary formation (RB Prol., 4, 7, 73).
67. A Master is to be put in charge of the formation of the novices. He should be at least thirty years old, solemnly professed, and endowed with the qualities which are required by the Rule and by law.
If the number of novices or some other good reason requires it, the Master may be given assistants, who are to be under him in whatever concerns the governance of the noviciate and the manner of formation (cf. CIC 650, 651).
68. The novice should be led to develop the Christian and human virtues; he is to be trained in the law under which he wishes to serve, in order that he may know what he is entering (RB 58); he is to apply himself to the study of Sacred Scripture, the Rule and monastic tradition, the nature of the vows, the norms of the religious life and the law of our Congregation; he should study the liturgy, the way of prayer, and the spiritual life, and forgetful of self, he is to strive to practise fraternal charity (CIC 650, 652 § 2).

familiae monasticae adhaerent, oblati promissione oboedientiae atque castitatis tenentur, bonisque suis utuntur cum Abbatis licentia.

Capitulum Provinciale normas statuatur de oblati suscipiendis, praesertim quoad probationis modum et contractum conficiendum.

65. Quodlibet monasterium nostrae Congregationis iure gaudet erigendi propriam consociationem Oblatorum saecularium (CIC 303) quos speciali cura adiuvet, ut vitam suam in saeculo ducentes eam sanctae Regulae spiritui conformare studeant (CIC 677 § 2).

Articulus 2 — De institutione monastica

66. Bonum Ecclesiae, coenobiorum et ipsorum monachorum requirit, ut quilibet ad scholam divini servitii vocatus est et illud libere suscepit in vita monastica magis ac magis proficiat; ideo eum oportet per totam vitam debita institutione adiuvari (RB Prol. 4; 7; 73).
67. Novitiorum institutioni praeficiendus est Magister, qui sit annos natus saltem triginta, sollemniter professus, illis qualitatibus praeditus, quae Regula et iure requiruntur.
Si ob novitiorum numerum vel aliam iustam causam expedire visum fuerit, Magistro cooperatores dari possunt, qui ei subsint quoad moderamen novitiatus et institutionis rationem (CIC 650; 651).
68. Novitius ad virtutes humanas et christianas excolendas adducatur; in lege sub qua militare vult instruat, ut sciat ad quod ingreditur (RB 58); Sacrae Scripturae, Regulae et traditionis monasticae, naturae votorum, normarum vitae religiosae iurisque Congregationis nostrae studio incumbat; liturgiam, scientiam orationis et vitae spiritualis addiscat et exercitio fraternae caritatis, sui oblitus, attendat (CIC 650; 652 § 2).

69. After first profession, all juniors are to be carefully given a course of fundamental formation lasting several years, together with technical instruction to suit the natural ability of each (CIC 659).
70. This fundamental and common formation comprises three elements in particular, namely Sacred Scripture, Liturgy and Christian Doctrine.

Thus as the brethren apply themselves to the reading and meditation of Sacred Scripture, they will consider the Word of God to be the foundation of their entire monastic training.

Similarly, being well versed in Sacred Liturgy and taking part in it with heart and voice, they will nourish their spiritual life from this source.

Then, educated by Christian Doctrine, they will enter by faith more and more into the mystery of salvation, thereby furnishing nourishment for their own lives, and being strengthened to go forward in their vocation with joyful hearts.

The Provincial Chapters are to lay down a plan of formation and studies for the novices and for the brethren who undergo this course of fundamental monastic training.

At the same time, technical and practical instruction is to be given to the brethren, according to each one's abilities, the needs of the monastery and the orders of the Abbot. By this means they will be fitted for their work and find fulfilment and harmony in their lives, at the same time serving the needs of their brethren, and contributing to the good of both the Church and society. (cf. OCP 7)

71. The course of fundamental monastic training is to be completed with further studies for those brethren whom the Abbot, having listened to his Council of deans, finds more fitted for this, so that the good of the monastery and of the Church may be advanced. In the same way, further technical instruction should be made available.

However, those brethren called to the priesthood in accordance with the norm of paragraph 63 of the Constitutions, are to follow a special course of studies. A plan of studies for this formation is to be drawn up in each Province, and it must be approved by the Abbot President. Subjects relating to appropriate pastoral instruction should also be

69. Post primam professionem, omnibus iunioribus per plures annos accurate institutio fundamentalis simul cum instructione technica pro uniuscuiusque indole tradatur (CIC 659).
70. Haec fundamentalis communisque institutio tria praesertim elementa complectitur, nempe Sacram Scripturam, Liturgiam et Doctrinam christianam.

Ita fratres, Sacrae Scripturae lectioni ac meditationi fructuose animum applicantes, Verbum Dei ut totius formationis fundamentum aestimabunt.

Similiter, Sacra Liturgia eruditi, illam corde et ore peragentes, ex hoc fonte vitam spiritualem alent.

Denique, Doctrina christiana edocti, fide Mysterium salutis magis ac magis penetrantes, propriae vitae alimentum praebebunt et in sua vocatione laeto animo proseguenda firmabuntur.

Capitula Provincialia rationem institutionis et studiorum pro novitiis et fratribus, qui formationi fundamentalis incumbunt, statuunt.

Eodem tempore, secundum propriam indolem et necessitates monasterii mandataque Abbatis, technica manualisque instructio fratribus impertiatur, qua ipsi apti ad labores reddantur, seipsos harmonice perficiant, commodisque fratrum suorum consulant necnon Ecclesiae atque societatis bono proficiant.

71. Fratrum, quos Abbas, audito Consilio decanorum, aptiores invenerit, formatio fundamentalis ulterioribus studiis perficiatur ad bonum monasterii Ecclesiaeque profectum. Item instructio technica renovetur.

Fratres vero ad sacerdotium vocati ad normam n. 63 Constitutionum peculiarem studiorum cursum sequantur. De hac sacerdotali institutione in unaquaque Provincia ratio studiorum conficiatur, ab Abbate Praeside adprobanda. In ea ponantur etiam quae pertinent ad aptam instructionem pastorem necnon alia media quibus post

included, as should the further means whereby the priestly science may be strengthened and nourished after ordination. (cf. OCP 8)

Special mention should be made in the annual “Relatio” regarding the faithful observance of all prescriptions concerning formation, and especially regarding the quality of the teachers and the number of students. Visitors should pay particular attention to these matters during the canonical Visitation.

72. The brethren should strive throughout their whole lives to perfect this formation, particularly in its doctrinal and spiritual aspects. As far as they are able, Abbots should provide facilities so that opportunity, assistance and time are made available as required for this.

Chapter IV — Certain elements of monastic life

73. Through the guidance of the Gospel, which must be considered as the supreme norm of monastic life, faithfully expressed in the holy Rule, the monks should eagerly pursue the perfection of charity, competing with one another yet always in concord. They should prefer nothing whatever to Christ. In this way the monasteries will become in reality seed beds for the building up of the Christian people (CIC 662; PC 9; RB 4, 7, 72, 73).
74. The Opus Dei, lectio divina, and work carried out within the enclosure of the monastery should hold due place, as the Rule requires, in the daily time-table of the monasteries (cf. RB 48, 66).
75. Worship of the Eucharistic Mystery, especially in the daily celebration of Mass, is to be held as the centre of the whole life of the community. The monks should make every effort to participate in the Eucharistic Sacrifice, receive the most holy Body of Christ and adore the Lord himself present in the Sacrament (cf. CIC 608; 663 § 2).
76. The Liturgy of the Hours pertains to the whole Body of the Church (cf. SC 26). For this reason, in accordance with the Rule and monastic tradition, it is celebrated by all in common, and at the authentic times. Anyone absent from the common celebration is bound by the obligation of personally reciting the liturgical Hours; this applies especially to those in holy orders and to the solemnly professed, in

ordinationem scientia sacerdotalis confirmetur atque alatur.

De omnium praescriptorum circa institutionem fidei observantia, et praesertim de qualitate professorum et de numero alumnorum, specialis mentio fiat in relatione annuali, et Visitatores in Visitatione canonica vigilem curam habeant.

72. Per totam vitam fratres hanc institutionem praesertim spirituales et doctrinalem sedulo perficere conentur, et Abbates pro viribus curent, ut opportunitas, adiumenta et tempus ad hoc necessaria subministrentur.

Caput IV — De quibusdam elementis conversationis monasticae

73. Monachi per ducatum Evangelii, quod ut suprema vitae monasticae norma in sancta Regula fideliter expressa habendum est, ad caritatis perfectionem unanimiter certatimque contendant, Christo omnino nihil praeponentes, ita ut monasteria revera seminaria aedificationis populi christiani efficiantur (CIC 662 ; PC 9 ; RB 4; 7; 72; 73).

74. In quotidiana ratione monasteriorum debitum teneant locum, iuxta Regulam, Opus Dei, lectio divina et labor intra septa monasterii exercendus (RB 48; 66).

75. Cultus Eucharistici Mysterii, praesertim in quotidiana Missae celebratione, centrum totius vitae communitariae habeatur.

Monachi pro viribus Sacrificium Eucharisticum participant, sanctissimum Corpus Christi recipiant et ipsum Dominum in Sacramento praesentem adorent (CIC 608; 663 § 2).

76. Liturgia Horarum ad universum Corpus Ecclesiae pertinet (SC 26). Quare, iuxta Regulam et traditionem monasticam celebratur ab omnibus in communi, servata horarum veritate; singuli autem absentes a celebratione communi, praesertim in ordine sacro constituti et sollemniter professi, obligatione tenentur personaliter Horas liturgicas persolvendi ; ideoque hoc servitutis pensum non

this way they will not neglect to pay their measure of service (RB 50). But in individual cases and for just cause, the Abbot may dispense monks from the obligation of reciting the office, whether in whole or in part, or he may commute it (CIC 663 § 3, 1174 § 1).

77. The first and principal duty of monks, and it is a duty proper to them, is the contemplation of things divine, and constant union with God in prayer. They must apply themselves to this unremittingly (CIC 663 § 1; RB 4, 20, 52).
78. The brethren are to approach the sacrament of penance frequently because of their eagerness for conversion to God. Abbots are therefore to see to it that suitable confessors are available. They should acknowledge the due freedom of the brethren with regard both to the sacrament of penance and direction of conscience, while safeguarding the regular discipline (CIC 630, 664; RB 4, 46).
79. The brethren are to have a special devotion to the Virgin Mother of God, the example and protectress of the monastic life, including by way of the rosary (cf. CIC 663 § 4).
80. At least once a week Abbots should give a conference to the brethren so that their spiritual lives may be nourished and strengthened. They may do this in person or through others (CIC 661, 662).
81. Abbots are to ensure that a suitable period of time be allowed the brethren, at least once a year or even more frequently, in which they can freely attend to spiritual exercises in more fitting fashion (cf. CIC 663 § 5).
82. Every day the brethren should willingly devote their energies to manual labour, according to the sound tradition of the Fathers, or else to study, or any other tasks that may be required by the orders of the Abbot, the needs of the monastery and the aptitude of the brethren (RB 48, 57).
83. The cenobitic life set out in the Rule by our holy Father Benedict requires that the brethren reside in the monastery and live the common life, and that they do not depart from the monastery without the Abbot's permission.

- neglegant reddere (RB 50). Abbas vero in singulis casibus iustaque de causa, monachos ab obligatione Officium persolvendi ex toto vel ex parte dispensare vel id commutare potest (CIC 663 § 3; 1174 § 1).
77. Rerum divinarum contemplatio et assidua cum Deo in oratione unio primum, praecipuum atque proprium monachorum officium est, in quo ipsi sedulo incumbere studeant (CIC 663 § 1; RB 4; 20; 52).
78. Sui ad Deum conversionis studiosi fratres ad paenitentiae sacramentum frequenter accedant. Ideoque Abbates solliciti sint ut confessarii idonei habeantur, fratribus debitam agnoscant libertatem sive quoad paenitentiae sacramentum sive quoad conscientiae moderamen, salva tamen regulari disciplina (CIC 630; 664 ; RB 4; 46).
79. Fratres speciali cultu Virginem Deiparam, vitae monasticae exemplum et tutamen, etiam per mariale rosarium prosequantur (CIC 663 § 4).
80. Semel saltem in hebdomada Abbates per se vel per alios fratribus collationem tradant, qua vita spiritualis nutriatur ac roboretur (CIC 619; 661).
81. Curent Abbates ut semel in anno, aut etiam frequentius, fratribus tempus congruum concedatur, quo aptiori modo exercitationibus spiritualibus libere vacent (CIC 663 § 5).
82. Fratres quotidie suas vires libenter impendant in labore manuum iuxta sanam traditionem Patrum, sive in studiis, sive in aliis operibus secundum Abbatis praecepta, monasterii utilitatem et fratrum aptitudinem (RB 48; 57).
83. Vita coenobitica a S. P. Benedicto in Regula disposita exigit ut fratres in monasterio habitent vitamque communem ducant, nec a coenobio discedant sine Abbatis licentia.

But for a just reason and with the consent of the Council of deans, the Abbot may allow a brother to live outside the monastery or house of the Confederation. However, such an absence is not to exceed one year, unless it be for reasons of health, studies or the exercise of some office in the name of the monastery (CIC 665 § 1).

A brother who unlawfully absents himself from the monastery with the intention of withdrawing from the authority of his Superiors, is to be carefully sought for by them, and helped to return and to persevere in his vocation. But if they make no progress in this, such an absence may be sufficient cause to begin the process of dismissal, if it is drawn out over six months (CIC 665, 696).

84. Before making temporary vows, the novice is to cede the administration of his goods, for the period in which he will be bound by his vows, to whomsoever he wishes, and he is freely to make dispositions concerning the use and usufruct of these goods.

With the Abbot's permission, the monk may change the cession or disposition he has made according to law. But if he leaves the monastery, such cession or disposition ceases to have force.

85. One who has made temporary vows retains the ownership of his goods and the capacity to acquire more. But whatever he acquires by his industry or in respect of religious life, he acquires for the monastery (CIC 668 § 3).

A monk in temporary vows is not allowed to give away by voluntary conveyance the ownership of his property.

86. Before his solemn profession, one who has made temporary vows should renounce all the goods which he still in fact owns, in favour of whomsoever he wishes, on condition that the profession will take place. Once the profession has taken place, everything must be done for the renunciation to have effect also in civil law, as far as possible (CIC 668).

If the civil law forbids the renunciation of hereditary goods, the monk is to draw up a will, valid in civil law, at least before solemn profession (CIC 668 § 1 and 2).

Abbas autem de consensu Consilii decanorum ac iusta de causa, fratri concedere potest ut extra monasterium aut domum Confoederationis degat, non tamen ultra annum, nisi causa infirmitatis curandae, ratione studiorum aut muneris exercendi nomine monasterii (CIC 665 § 1).

Frater qui a monasterio illegitime abest cum animo sese subducendi a potestate Superiorum, sollicite ab eisdem requiratur et adiuvetur ut redeat et in sua vocatione perseveret. Quod si nihil profecerint, huiusmodi absentia per sex menses protracta sufficiens causa esse potest ad dimissionis processum inchoandum (CIC 665; 696).

84. Ante emissionem votorum temporariorum, novitius debet, pro tempore quo votis adstringetur, bonorum suorum administrationem cedere cui maluerit et de eorum usu et usufructu libere disponere.

Cessionem vel dispositionem ad normam iuris factam, idem monachus mutare potest de Abbatis licentia. Per discessum autem a monasterio, huiusmodi cessio aut dispositio habere vim desinit.

85. Qui vota temporaria emisit, conservat proprietatem bonorum suorum et capacitatem alia bona acquirendi. Quidquid autem industria sua vel intuitu religionis acquirit, monasterio acquirit (CIC 668 § 3).

Ipsi autem monacho votis temporariis adstricto non licet per actum inter vivos dominium bonorum suorum titulo gratioso abdicare.

86. Qui vota temporaria emisit, ante professionem sollemnem debet omnibus bonis quae actu habet, in favorem illius cui maluerit sub conditione secuturae professionis renunciare. Secuta professione, ea omnia fiant quae necessaria sunt ut renunciatio, in quantum fieri potest, etiam iure civili effectum consequatur (CIC 668).

Si lex civilis renuntiationem bonorum haereditariorum interdicat, monachus testamentum condat iure civili validum saltem ante professionem sollemnem (CIC 668 § 1 et 2).

87. One who has made profession by solemn vows loses the capacity to acquire and possess goods; actions of his contrary to the vow of poverty are therefore invalid. Anything which comes to him for any reason after his renunciation belongs to the monastery of his stability, apart from cases described in paragraph 37 of the Ordinances of the General Chapters (cf. CIC 668 § 5).

88. The enclosure which is to be observed in our monasteries marks out the area within which the life of the monastic family is carried on, and it gives order to our relations with others. It is also the sign and means by which the monks, in solitude and silence, embrace the presence of God and union with Him (CIC 607 § 3; 667 § 1).

Special norms governing the enclosure of monasteries are determined by universal law and by the Ordinances of the General and Provincial Chapters (cf. CIC 667).

89. As a sign of their consecration, the brethren are to wear the habit, in accordance with the norm of tradition and our own law (CIC 669). (cf. OCP 12)

90. Discretion should be observed in using the means of social communication. This is necessary for maintaining a separation from the world in keeping with monastic life, and for avoiding at the same time whatever is opposed to the consecration of its members (cf. CIC 666; RB 67).

91. Each and every monk enjoys the right freely to write to any of his Superiors, or to the Chapters, on matters which he thinks worth suggesting or requesting for the good of the Congregation, the Province, the monastery or himself (cf. CIC 631 § 3).

92. With the Abbot's permission, monks may publish writings regarding questions of religion or morals. The other requirements of law must also be observed (CIC 831, 832).

87. Professus a votis sollemnibus capacitatem acquirendi et possidendi amittit; ideoque actus voto paupertatis contrarios invalide ponit. Quae autem ei post renuntiationem quovis titulo obveniunt, monasterio stabilitatis cedunt, salvo praescripto n. 37 Ordinationum Capitulorum Generalium (CIC 668 § 5).
88. Clausura in monasteriis nostris servanda determinat ambitum in quo vita familiae monasticae agitur, et relationes cum ceteris personis ordinat. Signum quoque est atque ratio quibus monachi, in solitudine et silentio, Dei praesentiam et cum Eo unionem foveant (CIC 607 § 3; 667 § 1).
- Peculiares normae, quibus clausura monasteriorum regitur, iure universali, Ordinationibus Capitulorum Generalium et Provincialium determinantur (CIC 667).
89. In signum consecrationis suae fratres habitum deferant, ad normam traditionis iurisque proprii statutum (CIC 669).
90. In usu mediorum communicationis socialis servetur necessaria discretio qua foveatur a mundo separatio vitae monasticae consentanea et insimul vitentur ea quae propriae consecrationi adversentur (CIC 666; RB 67).
91. Omnes et singuli monachi facultate fruuntur libere scribendi quibusvis ex suis Superioribus vel Capitulis de iis quae bono sive Congregationis et Provinciae sive monasterii aut suiipsius videntur suggerenda vel impetranda (CIC 631 § 3).
92. Monachi scripta ad quaestiones religionis morumve spectantia edere possunt de licentia Abbatis. Serventur insuper alia de iure servanda (CIC 831; 832).

Chapter V — The separation of a monk from the monastery and from the Congregation

Article 1 — Transfer to another monastery or from another Institute

93. By their vow of stability the brethren are bound to their own family. They may, however, be transferred to another community for the common or particular good, whether of the monastery or of the monk himself, in accordance with the following provisions.
94. For a monk to be transferred temporarily from one monastery to another, the consent of each Abbot, and that of the monk who is to be transferred is required.

However, for a serious reason the transfer may be imposed by the Abbot President, with the consent of the Council of Assistants (OCG 82, 13°), and of both Abbots, after the monk himself has been heard.

Such a transfer must be communicated to the Visitor.

95. A monk who is transferred temporarily keeps his chapter rights in his own community. However, if he is absent, he is not to be summoned to the conventual Chapter, except in cases of the greatest importance (that is, for the election of an Abbot, the foundation of a new house, and the transfer of the house). Even then, the cost of the journey should not exceed the sum laid down by the Provincial Chapter. (cf. OCP 1)
96. If, for a serious reason, the affiliation of a monk professed in temporary vows or the stability of a monk in solemn vows is to be transferred from one monastery belonging to the Benedictine Confederation to another monastery belonging to our Congregation, the consent of the Abbot of each monastery is required, as well as that of the Council of deans of the receiving monastery, so that a period of probation may begin there.

The monk so transferring is not bound to carry out a fresh noviciate, nor in the case of one solemnly professed, to make his profession again (cf. CIC 684 § 3).

Caput V — De separatione monachi a monasterio et Congregatione

Articulus 1 — De transitu ad aliud monasterium aut ab alio Instituto

93. Stabilitatis voto fratres propriae familiae addicti sunt. Attamen in aliud coenobium transferri possunt, ad bonum commune aut particulare, sive monasterii, sive ipsius monachi, iuxta ea quae sequuntur.

94. Ut monachus transferri possit ad tempus ab uno ad aliud monasterium requiritur consensus utriusque Abbatis et ipsius monachi transferendi.

Attamen, gravi de causa, ipsa translatio potest, audito monacho, imponi ab Abbate Praeside cum consensu Consilii Adistentium (OCG 82, 13°), necnon consensu utriusque Abbatis.

Translatio autem cum Visitatore communicetur.

95. Monachus ad tempus translatus iura sua capitularia in proprio coenobio retinet; absens tamen ad Capitulum conventuale vocandus non est, nisi agatur de casibus maximi momenti (scilicet de electione Abbatis, de fundatione novae domus et translatione domus), dummodo sumptus pro itinere non excedant summam a Capitulo Provinciali statutam.

96. Ad transferendam gravi de causa affiliationem professi a votis temporariis aut stabilitatem monachi a votis sollemnibus a monasterio Confoederationi Benedictinae addicto ad aliud monasterium nostrae Congregationis requiritur consensus Abbatis utriusque monasterii necnon Consilii decanorum monasterii recipientis, ut probatio in isto incipiatur (OCG 25,10).

Monachus transiens non tenetur ad novum novitiatum peragendum nec, si de professo sollemni agatur, ad novam professionem emittendam (CIC 684 § 3).

97. Probation for a monk in temporary vows is extended until his solemn profession, or at least for the period of one year before this profession. When this time has elapsed, he may be admitted to solemn vows, in accordance with the norms of paragraph 54 of these Constitutions.

A monk already in solemn vows must reside in his new monastery for at least a year. After that, with the consent of the conventual Chapter as expressed above, the Abbot decrees his transfer in writing. The monk who has been transferred confirms in writing his stability in his new monastery.

Such transfers are duly to be made known to the Abbot President (CIC 684 § 4).

98. Religious belonging to some other Institute are not to be accepted into a community of our Congregation without first obtaining the permission both of their Supreme Moderator and of the Abbot President, each of whom must obtain the consent of his Council (CIC 684 § 1; OCG 82, 7).

In the case of those professed in perpetual vows, they must complete a probationary period of at least three years. They may then be admitted to profession if two-thirds of the votes of the conventual Chapter are in favour; otherwise they must return to their original form of religious life (CIC 684 § 2; OCG 18 a 6°).

A religious in temporary vows carries out a noviciate, and may then be admitted to temporary profession in accordance with paragraphs 54 and 55 of these Constitutions (cf. CIC 684 § 1-2).

99. During his period of probation, the one who is to transfer remains in his vows, but is bound to the observance of the law proper to his new monastery. Meanwhile the rights and obligations which he had in his former monastery or Institute are suspended (cf. CIC 685 § 1).

However, from the day of his canonical transfer he loses the obligations and rights which he had before, and receives those of the monastery and Congregation. As regards the order of precedence, he keeps the place of his first profession as a monk (cf. CIC 685).

If the transfer is not canonically accepted, the one transferring is bound to return to his original monastery or Institute, unless his

97. Probatio pro monacho a votis temporariis protrahitur usque ad professionem sollemnem, aut saltem per annum ante hanc professionem, quo elapso ad vota sollemnia admitti potest ad normam n. 54 harum Constitutionum.

Monachus autem a votis sollemnibus in novo monasterio degat saltem per annum, quo elapso Abbas, de consensu Capituli conventualis ut supra expresso, eius translationem scripto decernit; translatus autem suam stabilitatem pro novo monasterio in scriptis confirmet.

Huiusmodi translationes Abbati Praesidi rite notae fiant (CIC 684 § 4).

98. Religiosi alius Instituti in coenobia Congregationis nostrae ne admittantur nisi obtenta licentia et sui Supremi Moderatoris et Abbatis Praesidis deque consensu sui cuiusque Consilii (CIC 684 § 1; OCG 82, 7).

Si autem de professis a votis perpetuis agatur, tres saltem annos probationis peragant; deinde, consentientibus duabus ex tribus partibus suffragiorum Capituli conventualis, ad professionem admittantur secus ad pristinam religionem redeant (CIC 684 § 2; OCG 18 a 6°).

Religiosus vero a votis temporariis, exacto novitiatu ad professionem temporariam admitti potest secundum nn. 54 et 55 Constitutionum (CIC 684 § 1-2).

99. Tempore probationis transiturus, manentibus votis, ad observandum ius proprium novi monasterii tenetur, dum obligationes et iura quae habebat in priore monasterio aut Instituto suspensa manent (CIC 685 § 1).

A die autem translationis canonicae obligationes et iura quae antea habebat amittit, et ea quae monasterii et Congregationis sunt, suscipit. Quoad ordinem praecedentiae, locum tenet suae primae professionis monasticae (CIC 685).

Si translatio canonice non perficiatur, transiens ad pristinum monasterium aut Institutum redire tenetur, nisi vota cessaverint aut

vows have ceased or he has obtained an indult of secularisation (cf. CIC 684 § 2).

*Article 2 — Departure from the monastery
and Congregation and readmission*

100. With the consent of his Council of Assistants, the Abbot President may for a grave reason grant an indult of exlaustration to a monk professed in solemn vows, for a period not exceeding three years. In the case of a cleric, the indult requires the prior consent of the Ordinary of the place where cleric must reside. To extend this indult, or to grant one for more than three years, is reserved to the Holy See (cf. CIC 686 § 1).

Exlaustration may be imposed on a monk by the Holy See if the Abbot President, with the consent of his Council of Assistants, requests this for grave reasons (CIC 686 § 3).

A monk who is exlaustrated is considered as dispensed from those obligations which are incompatible with his new condition of life. He remains dependent on and under the care of his Abbot and, particularly in the case of a cleric, of his local Ordinary. He may wear the monastic habit, unless the indult specifies otherwise, but he lacks active and passive voice (cf. CIC 687).

101. A brother is free to leave the monastery on completion of his time of probation. Likewise the Abbot, after consulting his Council of deans, may for a just and reasonable cause exclude him from renewing his temporary vows or from making solemn profession (cf. CIC 688 § 1, 689 § 1).

The Abbot President, with the consent of his Council of Assistants, may restore to secular status monks professed in temporary vows who request this for a grave reason. They may freely and lawfully leave the monastery and Congregation, according to the norm of law (cf. CIC 688 § 2).

102. The petition of a monk in solemn vows, who for very grave reasons which he has weighed in the presence of the Lord, wishes to leave the monastery and Congregation, is to be transmitted to the Apostolic

indultum saecularizationis obtinuerit (CIC 684 § 2).

*Articulus 2 — De egressu a monasterio
et Congregatione deque readmissione*

100. Abbas Praeses, de consensu Consilii Adsistentium, professo a votis sollemnibus, gravi de causa concedere potest indultum exclaustationis, non tamen ultra triennium, praevio consensu Ordinarii loci in quo commorari debet, si agitur de clerico. Indultum prorogare vel illud ultra triennium concedere Sanctae Sedi reservatur (CIC 686 § 1).

Petente Abbate Praeside de consensu Consilii Adsistentium ob graves causas, exclaustatio imponi potest a Sancta Sede pro aliquo monacho (CIC 686 § 3).

Monachus exclaustratus exoneratus habetur ab obligationibus quae cum nova suae vitae condicione componi nequeunt, itemque sub dependentia et cura manet Abbatis et etiam Ordinarii loci, praesertim si de clerico agitur. Habitum monasticum deferre potest, nisi aliud in indulto statuatur. Voce tamen activa et passiva caret (CIC 687).

101. Expleto probationis tempore, frater libere potest monasterium deserere. Pariter Abbas, audito Consilio decanorum, potest eundem ob iustas et rationabiles causas a renovandis votis temporariis aut ab emittenda professione sollemni excludere (CIC 688 § 1; 689 § 1).

Abbas Praeses potest, de consensu Consilii Adsistentium, restituere professos votorum temporariorum, qui id gravi de causa postulant, in condicionem saecularem ita ut a monasterio et Congregatione libere et licite exire possint ad normam iuris (CIC 688 § 2).

102. Petitionem autem monachi a votis sollemnibus, qui ob gravissimas causas coram Domino perpensas, a monasterio et Congregatione vult discedere, Abbas Praeses ad Sedem Apostolicam transmittat, una

See by the Abbot President, together with his own opinion and that of his Council (cf. CIC 691).

103. As regards the effect of an indult to depart, the provisions of universal law must be born in mind (cf. CIC 692-693).
104. A person who lawfully leaves the monastery after completing the noviciate or after profession, may be re-admitted by the Abbot, with the consent of his Council, without the obligation of repeating the noviciate. The Abbot is to determine an appropriate probation prior to temporary profession and the length of time in vows prior to making perpetual profession, in accordance with paragraph 55 of the Constitutions (CIC 690). (cf. OCP 9)

Article 3 — The dismissal of a monk

105. As regards a monk considered “automatically” dismissed, or in very urgent cases, the provisions of CIC 694 and 703 are to be observed.
As regards dismissal for other reasons approved by law, the process laid down in CIC 695-700 must be followed with precision (OCG 82, 6°).
106. In such cases Superiors should be concerned for the souls of the brothers and provide for them in accordance with equity and charity, especially helping those who leave to adapt to their new state, while safeguarding the principle laid down in paragraph 48 of the Constitutions (CIC 702 § 2).
107. Our communities are not bound by any obligation to take back monks who have been dismissed. But if a case of re-admitting one who has been dismissed should occur, the Abbot is to deal with the matter with the greatest prudence with his Council (RB 29), and not admit him to a new profession except after a long probation, to demonstrate the authenticity of his conversion.

cum voto suo suique Consilii (CIC 691).

103. Quoad effectus indulti discedendi, prae oculis habeantur quae a iure universali statuta sunt (CIC 692-693).
104. Qui, expleto novitiatu vel post professionem, legitime egressus fuerit, ab Abbate de consensu sui Consilii rursus admitti potest sine onere repetendi novitiatum; Abbatis erit determinare congruam probationem praevidiam professioni temporariae et tempus votorum ante professionem perpetuam praemittendum iuxta n. 55 Constitutionum (CIC 690).

Articulus 3 — De dimissione monachi

105. Quoad dimissionem monachi « ipso facto » aut in casibus urgentioribus servantur ea quae in CIC 694 et 703 praescribuntur.
Quoad dimissionem ob alias causas a iure probatas, admissim servetur processus in CIC 695-700 statutus (OCG 82, 6°).
106. In huiusmodi casibus de fratrum animarum curam habeant Superiores, et praesertim de exeuntium accommodatione ad novum statum amplectendum, secundum aequitatem et caritatem provideant, salvo tamen principio in n. 48 Constitutionum statuto (CIC 702 § 2).
107. Coenobia nostra nulla obligatione tenentur iterum recipiendi monachos dimissos. Si tamen casus readmissionis dimissi occurrat, Abbas rem maxima cum prudentia tractet cum suo Consilio (RB 29), nec eum ad novam professionem admittat nisi post diuturnam probationem, quae autenticitatem conversionis demonstret.

Part II — THE PROVINCE

108. A Province effects a connection between monasteries of the same region or origin. While safeguarding a sound and well-ordered pluralism, its aims are,

1° That in each monastery the monastic life and regular observance be strengthened, and the ministry of government be exercised more fruitfully for the good of the community;

2° That brotherly good will between the communities be encouraged, and mutual assistance in both spiritual and temporal matters be given;

3° That good and common undertakings may grow more effectively, and whatever is opposed to the monastic life be countered;

4° That the common good of the monasteries of the Province may be promoted in a suitable manner with the ecclesiastical and civil Authorities of the region.

109. A Province is constituted by the union of at least three autonomous monasteries. It enjoys a two-fold form of government; that is, the Provincial Chapter, and the Visitor with his Councils.

If there are not three monasteries, or if the number falls below three, a Pro-Province is constituted under a Pro-Visitor, who is proposed by the Chapter of the Pro-Province and appointed by the Abbot President. In other matters, a Pro-Province is the equivalent of a Province (cf. CIC 115 § 2).

Chapter I — The Provincial Chapter

110. The Provincial Chapter is to be celebrated at an interval of between two and four years, as laid down in the Ordinances of each Province. However, the Visitor may summon an extraordinary Chapter after consulting the Superiors of the monasteries, or at their request. (cf. OCP 13)

111. All Superiors of autonomous monasteries, and Superiors of any dependent house to which this right has been granted according to the norm of paragraph 16 of the Constitutions, are to attend the Provincial Chapter with a deliberative vote. The Visitor attends the

Titulus II — DE PROVINCIA

108. Provincia, qua coniunctio monasteriorum eiusdem regionis aut originis, eo tendit ut, sano ordinatoque pluralismo inter monasteria servato,

1° Vita monastica et regularis observantia in singulis monasteriis augeatur, regiminisque servitium in bonum communitatis fructuosius exercentur;

2° Fraternus affectus inter coenobia foveatur, mutuaeque auxilia tum in spiritualibus tum in temporalibus praestentur;

3° Bona atque communia incoepta efficacius incrementum accipiant et quae vitae monasticae adversantur impugnentur;

4° Bonum commune monasteriorum Provinciae opportuno modo apud Auctoritates tam ecclesiasticas quam civiles illius regionis promoveatur.

109. Provincia constituitur trium saltem monasteriorum sui iuris unione. Duplici organo regiminis gaudet: Capitulo videlicet Provinciali et Visitatore cum suis Consiliis.

Deficiente vero vel cessante numero ternario monasteriorum, constituitur Pro-Provincia, sub Pro-Visitatore, qui a Capitulo Pro-Provinciae proponitur et ab Abbate Praeside instituitur. Quoad cetera, Pro-Provincia aequiparatur Provinciae (CIC 115 § 2).

Caput I — De Capitulo Provinciali

110. Capitulum Provinciale inter quadriennium et biennium celebretur, prout in Ordinationibus singularum Provinciarum statuitur. Possit tamen Visitor, praevia consultatione Superiorum monasteriorum Provinciae, vel iisdem postulantibus, Capitulum extraordinarium convocare.

111. Capitulo Provinciali intersint cum voto deliberativo, praeter Visitatorem qui eidem praesidet, omnes Superiores monasteriorum sui iuris et domorum dependentium quibus ad normam n. 16 Constitutionum hoc ius concessum sit; praeterea unus Deputatus

Chapter with a deliberative vote and he presides at it. In addition, one delegate attends on behalf of each autonomous monastery, as do also members of the Provincial Council.

If any of the Superiors should be prevented by a legitimate reason from attending the Provincial Chapter, he should nominate a proxy. The proxy does not have to be a member of the Chapter. However, should he already be a Chapter member in another capacity, he may never cast more than two votes.

The Visitor may ask the Abbot President that one of his Assistants attend the Provincial Chapter, but without active voice.

The Visitor may summon to the Chapter the Provincial Master of studies, if there is one, and any other specially qualified monks, but without active voice.

112. The delegate to the Provincial Chapter and his substitute are to be elected from among the solemnly professed monks by the Chapter of each autonomous monastery, with the Abbot presiding and casting a vote.

The community of a monastery situated in regions very remote from the place where the Provincial Chapter is to be celebrated may elect a delegate from the monks of the same Province, even if he is not already a member of the Chapter.

These elections should be held as soon as possible after receiving the official announcement of the Chapter.

113. For the common good of the monasteries, the Provincial Chapter possesses full power, even judicial power, over all monasteries, houses and persons of the Province, in accordance with the Constitutions.
114. The Provincial Chapter has power to pass laws and decrees, and to draw up its own Ordinances and make changes in them, as long as these are not contrary to the laws of the Church, to the Constitutions and to the regulations made by the General Chapter. Laws, decrees and Ordinances are approved by an absolute majority of votes; but a two-thirds majority is required for a change in texts which have already been approved. (cf. OCP 14 & 17 § 2a)

pro quolibet monasterio sui iuris, item membra Consilii Provincialis.

Si quis vero ex Superioribus legitime impeditus fuerit quominus ad Capitulum Provinciale se conferat, procuratorem nominet. Procurator autem non necessario unus ex membris Capituli esse debet. Attamen, si alio ex titulo Capitulo intersit, nunquam plura quam duo vota ferre valeat.

Visitor ab Abbate Praeside petere potest, ut unus ex Adsistentibus Capitulo Provinciali intersit, sed sine voce activa.

Potest autem Visitor Praefectum studiorum Provinciae, si habeatur, aliosque monachos peritos ad Capitulum invitare, tamen sine voce activa.

112. Deputatus ad Capitulum Provinciale eiusque substitutus eligendi sunt inter monachos sollemnia vota professos a Capitulo uniuscuiusque monasterii sui iuris, praesidente Abbate atque suffragium ferente.

Conventus autem monasterii in regionibus valde dissitis a loco Capituli Provincialis celebrandi Deputatum ex monachis eiusdem Provinciae seligere potest, etiamsi non sit membrum Capituli.

Huiusmodi electiones quam citius fiant post acceptam indictionem Capituli.

113. Capitulum Provinciale potestate, iudiciali quoque, pollet ad commune bonum monasteriorum, in omnia monasteria, domos et personas Provinciae, iuxta Constitutiones.
114. Capitulo Provinciali competit potestas ferendi leges et decreta, proprias Ordinationes conficiendi necnon in eisdem mutationes afferre, dummodo Ecclesiae legibus, Constitutionibus et iis quae a Capitulo Generali statuta sunt non repugnent. Leges, decreta et Ordinationes adprobantur per maioritatem absolutam suffragiorum; pro mutatione vero textuum iam adprobatorum maiortas duarum ex tribus partibus suffragiorum requiritur.

- 115. It belongs to the Provincial Chapter also to elect the Visitor and his Council, following the procedure given in paragraph 7 of the Constitutions.
- 116. The Provincial Chapter is also to elect delegates to the General Chapter together with their substitutes from among the solemnly professed monks who would not otherwise have a place in that Chapter. The number of delegates and their substitutes is laid down in the Ordinances of the General Chapters (OCG 75).
Delegates to an extraordinary General Chapter are elected by an extraordinary Provincial Chapter.
- 117. The Acta of a Provincial Chapter are to be forwarded to the Abbot President, so that he can examine the validity of the decrees and their compatibility with the laws of the Church and of the Congregation, and then confirm them.

Should it seem necessary to invalidate anything for some serious reason, the Abbot President should make suitable suggestions and then return the decree which he does not approve to the Visitor. The Visitor should then amend it, after consulting the Superiors of the monasteries of the Province or at the consent of the Provincial Council, in accordance with the norms laid down by the Provincial Chapter. If the matter cannot be settled in this way, it is to be brought before the Council of Visitors, which shall resolve it. (cf. OCP 17 § 2a)

Chapter II — The Visitor

- 118. Whoever is set over the Province as Superior is to be called the Visitor. He has a fatherly care of it, and he promotes brotherly union and mutual help between the monasteries. He is counted as a major Superior and exercises his office in accordance with the norm of the Constitutions, without impairing the jurisdiction of the Superiors of the monasteries of the Province.
- 119. A monk of one of the monasteries of the Province is elected to the office of Visitor. If he is a Superior, he may retain the government of his monastery. If he is not a Superior or has resigned his office, he is to have the right to reside in any monastery of the Province, and the

115. Ad Capitulum Provinciale item pertinet Visitatorem eiusque Consilium eligere, iuxta formam n. 7 Constitutionum statutam.
116. Capitulum Provinciale eligat quoque in Deputatos ad Capitulum Generale et in ipsorum substitutos monachos sollemniter professos et in dicto Capitulo locum aliunde non habentes. Numerus autem Deputatorum eorumque substitutorum in Ordinationibus Capitulum Generalium definitur.
Deputati ad Capitulum Generale extraordinarium eliguntur a Capitulo Provinciali extraordinario (OCG 75).
117. Acta Capituli Provincialis ad Abbatem Praesidem mittantur, qui decretorum validitatem et congruentiam cum Ecclesiae et Congregationis iure examinet eaque confirmet.

Si quid, gravi ex ratione, irritandum videatur, Abbas Praeses, opportunis suggestionibus factis, ad Visitatorem decretum non adprobatum remittat, ut ipse, auditis Superioribus monasteriorum Provinciae vel consentiente Consilio Provinciali, secundum normas a Capitulo Provinciali statutas, id emendet. Si res ita non componatur, ad Consilium Visitorum deferatur, quod eam dirimat.

Caput II — De Visitatore

118. Ille qui, ut Superior, praeest Provinciae vocetur Visitor; eius paternam curam habet et fraternam inter monasteria unionem et mutuum adiutorium fovet. Inter Superiores maiores computatur et munere suo fungitur, ad normam Constitutionum, salva iurisdictione Superiorum coenobiorum Provinciae.
119. Ad munus Visitoris eligitur monachus ex monasteriis Provinciae; si est Superior, regimen monasterii retinere potest; si vero non est Superior aut regimini renuntiaverit, facultas ei sit residendi in quovis monasterio Provinciae, et Capitulum Provinciale de eiusdem

Provincial Chapter is to provide for his support. If he is not an Abbot, the Abbatial dignity may be conferred on him at the discretion of the same Chapter. The Visitor-elect is to seek confirmation from the Abbot President (cf. CIC 179 § 2, 625 § 3; OCG 49 and 82, 1°).

120. The Visitor must be a priest, at least thirty years old, and he must have been solemnly professed for at least five years. He remains in office until the next ordinary Provincial Chapter but one. He may, however, be elected again and again until the next ordinary Provincial Chapter, provided that he will not reach the age of seventy five during the period for which he is elected.
121. The Visitor enjoys an ordinary power of government for the internal and external forum over all persons and communities of the Province, in accordance with the Constitutions. In particular it belongs to him:
 - 1° To summon and direct the Provincial Chapter;
 - 2° To act in place of the Provincial Chapter when it is not in session, especially in such matters as:
 - a) Making a decree, should the case arise, for any matter for which the Provincial Chapter has not already duly provided;
 - b) Resolving uncertain points or difficulties about the meaning or execution of any article of the law proper to the Province;
 - c) Dispensing a community from the observance of any point in the Ordinances of the Provincial Chapters.
 - 3° To represent the Province in all transactions which may arise with the ecclesiastical Hierarchy or the civil Government;
 - 4° To carry out the Visitation in all houses and monasteries of the Province.

The provisions of 2° a) and b) hold good until the following ordinary Provincial Chapter. But in matters of greater importance the Visitor may not act without a deliberative vote of the Provincial Council.
122. In ruling the Province, the Visitor is helped by two Councils, namely the Council of the Superiors of the monasteries of the Province, and the Provincial Council. The latter consists of at least two members and is composed of an equal number of ruling Superiors and of monks.

sustentatione provideat. Si non est Abbas, iudicio ipsius Capituli, dignitas abbatialis ei conferri potest. Visitator electus confirmationem petat ab Abbate Praeside (CIC 179 § 2; 625 § 3; OCG 49; 82,1°).

120. Visitator sit sacerdos, annos habens saltem triginta, qui professionem sollemnem saltem a quinque annis emisit. Permanet in officio usque ad secundum Capitulum Provinciale ordinarium; possit autem iterum atque iterum eligi usque ad Capitulum Provinciale ordinarium immediate sequens, dummodo in periodo pro qua eligendus erit septuagesimum quintum aetatis suae annum non attingat.
121. Visitator potestate regiminis ordinaria fori interni et externi in omnes personas et coenobia Provinciae gaudet, iuxta Constitutiones, eique praecipue competit:
- 1° Capitulum Provinciale convocare et dirigere;
 - 2° Extra sessiones Capitulo Provinciali supplere, nempe:
 - a) Decretum conficere, si casus obveniat, de quo Capitulum Provinciale nihil iam rite providerit ;
 - b) Definire dubia et difficultates circa sensum aut praxim alicuius articuli iuris proprii Provinciae;
 - c) Coenobium dispensare a servanda aliqua ex Ordinationibus Capitulorum Provincialium.
 - 3° Provinciam repraesentare in omnibus negotiis quae cum Hierarchia ecclesiastica aut Gubernio civili geri contingat;
 - 4° Visitationem peragere in omnibus monasteriis et domibus Provinciae.
- Ea quae ad normam 2° a) et b) statuuntur valent usque ad proximum Capitulum Provinciale ordinarium. Si autem de negotiis maioris momenti agatur, sine voto deliberativo Consilii Provincialis Visitator agere nequit.
122. Visitator in regimine Provinciae duplici Consilio adiuvatur, nempe Consilio Superiorum monasteriorum Provinciae et Consilio Provinciali. Hoc duobus saltem membris constat et aequali numero Superiorum regiminis et monachorum componitur. Membra Consilii

Members of the Council are elected by the Provincial Chapter, and they serve until the next ordinary Provincial Chapter or the next but one, as the needs of the Province, in the judgement of the same Chapter, require. They may be elected repeatedly.

The competence of either Council is determined by the Chapter of each Province, apart from the provisions made in the Constitutions (cf. OCP 17)

123. If the Visitor becomes unequal to the task of his office because of serious illness or some other cause, the senior Abbot in the Provincial Council should consult other members of the Council and the Superiors of the monasteries of the Province and then, with very great charity, but firmly, he should advise him to ask to be released from his office. If he makes no progress in this, he should take the matter to the Abbot President.

Chapter III — The canonical Visitation

124. At an interval of between every two and four years, as laid down in the Ordinances of the Provincial Chapters, the Visitor is to announce the canonical Visitation in all the monasteries and houses of the Province, and by virtue of his office, carry it out personally. The Visitor should stay for a reasonable length of time in each monastery or house. He fulfills his office not only by listening to the Abbot and the monks, but also, like the house- holder's servant sent to inspect his Lord's vineyard, he enjoys the power, according to the norm of the Constitutions, of strengthening the monastic life. He fulfills his duty either by correcting defects, or by using every means which seem to him to be called for, for preserving the unity of the monastic family. He may do this by persuasion or exhortation, or even by making decisions and decrees. (cf. OCP 18)
125. For just and reasonable causes, the Visitor has power to delegate the duty of carrying out a Visitation for a particular occasion to one of the Superiors or monks of the Province concerned.

a Capitulo Provinciali eliguntur usque ad primum vel secundum Capitulum Provinciale ordinarium, prout utilitas Provinciae id requirit, iudicio eiusdem Capituli. Possunt autem iterum atque iterum eligi.

Utriusque Consilii competentia a respectivo Capitulo Provinciali determinatur, salvis iis quae Constitutionibus statuta sunt.

123. Si Visitator gravi ex infirmitate vel alia ex causa impar redditur suo muneri obeundo, Abbas senior in Consilio Provinciali, auditis ceteris membris Consilii et Superioribus monasteriorum Provinciae, summa cum caritate, firmiter tamen, eum moneat ut absolutionem a munere petat. Quod si nihil profecerit, rem ad Abbatem Praesidem deferat.

Caput III — De Visitatione canonica

124. Visitator, tempore inter quadriennium et biennium Ordinationibus Capitulorum Provincialium statuto, Visitationem canonicam in omnibus monasteriis et domibus Provinciae indicat et ipse ex officio peragat. Visitator autem per longiorem commorationem in unoquoque monasterio vel domo maneat, suumque officium ita impleat, ut non tantum Abbatem et monachos auscultet, verum etiam, sicut servus patrisfamilias missus in vineam Domini invisendam, potestate gaudeat, ad normam Constitutionum, vitam monasticam augendi, sive corrigendo defectus, sive omnia media adhibendo, quae praesertim ad unitatem familiae monasticae servandam necessaria ei videntur. Quod quidem facere potest suasionibus seu adhortationibus vel etiam decisionibus atque decretis.
125. Visitator, ob iustas et rationabiles causas, munus Visitationis peragendae uni ex Superioribus aut monachis eiusdem Provinciae per modum actus delegare valet.

But in a case of very grave necessity, with the permission of the Abbot President, he may delegate this duty to a Superior or monk from another Province, or to one who does not belong to our Congregation. With the Abbot President's consent, the Visitor may also decree an extraordinary Visitation for any monastery.

126. A canonical Visitation cannot be carried out legally or validly without a Co-Visitor, who should be a monk in solemn vows, nominated by the Visitor with the consent of the monk's own Superior.

However, in cases which are truly extraordinary, for serious reasons the Visitor may ask the Abbot President for the faculty of carrying out a canonical Visitation without a Co-Visitor; the Abbot President should decide the matter, with the consent of his Council of Assistants (OCG 82,15°).

127. Decrees made by Visitors in the course of a Visitation have binding force in the community concerned as soon as they are promulgated, and should be committed to the Superior of the monastery to be put into effect. The proceedings, signed also by the Co-Visitor, should be sent to the Abbot President.

With the consent of his Council of Assistants, expressed collegially, the Abbot President may suspend the execution of any decree of a Visitation, if it happens that he knows this to be necessary (OCG 82,4°). But if afterwards the Visitor so requests, the matter should be decided at the next meeting of the Council of Visitors by a collegial vote (OCG 80,10°).

128. Three months after the Visitation, or even longer, depending on the matters concerned, the Superior of the monastery with his Council of deans is to render to the Visitor an account of the implementation of its provisions. The Visitor has the same power to enforce such implementation as he had in the Visitation itself.

Chapter IV — Monasteries outside any Province

129. Monasteries which are outside any Province are subject to the jurisdiction and Visitation of the Abbot President. They enjoy the right to draw up their own Ordinances.

In casu vero gravioris necessitatis, de licentia Abbatis Praesidis, hoc munus delegare potest etiam Superiori vel monacho alterius Provinciae aut ad nostram Congregationem non pertinenti.

Possit etiam Visitor, de consensu Abbatis Praesidis, Visitationem extraordinariam pro aliquo monasterio decernere.

126. Visitatio canonica nec valide nec licite peragi potest sine Socio, qui sit monachus sollemniter professus, a Visitatore nominatus, de consensu Superioris eiusdem monachi.

Attamen, in casibus vere extraordinariis, ob graves causas, Visitor facultatem Visitationem canonicam sine Socio peragendi ab Abbate Praeside impetrare potest, qui rem cum consensu Consilii Adsistentium definiat (OCG 82, 15°).

127. Decreta, quae a Visitoribus in actu Visitationis feruntur, statim ac promulgata ab ipsis fuerint, vim obligantem in respectivo coenobio obtinent, et a Superiore monasterii executioni mandentur. Acta a Socio quoque subscripta ad Abbatem Praesidem mittantur.

Abbas Praeses cum consensu Consilii Adsistentium collegialiter expresso executionem alicuius decreti Visitationis suspendere potest, si id forte necessarium esse cognoverit (OCG 82, 4°). Si tamen postea Visitor id postulaverit, res in proximo coetu Consilii Visitorum cum voto collegiali definiatur (OCG 80, 10°).

128. Superior monasterii cum Consilio decanorum post tres menses a Visitatione vel etiam ultra, secundum naturam rerum, rationem reddat Visitori de executione dispositionum. Verumtamen ad urgendam earumdem executionem Visitor eadem potestate qua in ipsa Visitatione pollet.

Caput IV — De monasteriis extra Provinciam

129. Monasteria extra Provinciam iurisdictioni et Visitationi Abbatis Praesidis subiiciuntur; iure gaudent sibi proprias Ordinationes conficiendi.

With respect to these monasteries, the Abbot President exercises the office of Visitor and President at the same time. He may perform the Visitation personally or through a delegate.

Abbas Praeses relate ad haec monasteria munere fungitur Visitatoris simul et Praesidis; Visitationem autem ipse per se aut per delegatum faciat.

Part III – THE CONGREGATION

130. The Congregation joins together the monasteries, which are already united into Provinces, and the Provinces themselves. Through the General Chapters and the Abbot President with his two Councils, it pursues the following aims:

1° To encourage joint deliberation for setting out and safeguarding a certain common vision of monastic life. Also to afford mutual assistance, by laws and other juridical means, so that this vision may become a reality;

2° To provide a body for supervision and appeal, both in cases of second instance and in cases of very great importance or difficulty, or if the provincial juridical body is obstructed;

3° To be for all a bond, living as well as juridical, with the Apostolic See.

This unity of the Congregation does not in any way preclude legitimate differences of observance and discipline, whether of the Provinces or of the monasteries. On the contrary it serves the vigour and faithfulness of the monasteries and Provinces, by ensuring that the gifts of different forms of grace are shared.

Chapter I — The General Chapter

131. An ordinary General Chapter is to be celebrated every four years, at a time and place to be designated by the Abbot President, according to the norms laid down by the General Chapters.

However, with the consent of the Council of Visitors, the Abbot President may bring it forward or delay it, but not by more than one year (OCG 80,1°). In these cases the Abbot President's authority is understood to have been shortened by or extended until the celebration of the General Chapter.

132. The following are to be present at the General Chapter with a deliberative vote: the Abbot President who moderates the Chapter, the Visitors, the Superiors of the autonomous monasteries, the Assistants of the Abbot President, and the Delegates elected by each

Titulus III — DE CONGREGATIONE

130. Congregatio monasteria in Provincias adunata et ipsas Provincias in unum coniungit et, per Capitula Generalia et Abbatem Praesidem cum suo duplici Consilio, hos fines prosequitur, videlicet:

1° Mutua consilia fovere ad communem quamdam rationem vitae monasticae proponendam et tuendam, necnon mutuuum adiutorium etiam legibus aliisque mediis iuridicis praestare ad eam in praxim deducendam;

2° Organum invigilantiae et recursus se eis exhibere, tam in secunda instantia, quam in casibus maioris momenti et difficilioribus, vel si organa provincialia impediuntur;

3° Nexum iuridicum et vitalem, pro omnibus, cum Sede Apostolica conserere.

Haec unitas Congregationis legitimis differentiis observantiae et disciplinae sive Provinciarum sive monasteriorum minime officit; quinimmo dona multiformis gratiae in alterutrum administrans, vigori atque ubertati monasteriorum Provinciarumque inservit.

Caput I — De Capitulo Generali

131. Singulis quadrienniis, die ac loco ab Abbate Praeside designandis, Capitulum Generale ordinarium celebretur, secundum normas a Capitulis Generalibus statutas (cf. Ordo Procedendi Capituli Generali - RCG 2012).

Potest autem Abbas Praeses, de consensu Consilii Visitorum, illud anticipare aut differre, sed non ultra annum (OCG 80, 1°). Quibus in casibus, auctoritas ipsius Abbatis Praesidis intelligitur breviata aut prorogata, ad Capituli Generalis celebrationem.

132. Capitulo Generali intersint cum voto deliberativo: Abbas Praeses qui Capitulum moderatur, Visitatores, Superiores monasteriorum sui iuris, Adsistentes Abbatis Praesidis et Deputati ab unaquaque

Province according to the norm of paragraph 116 of the Constitutions and paragraph 75 of the Ordinances of the General Chapters.

None of these may excuse himself from taking part in the General Chapter, without some serious reason approved by the Abbot President. But if a Superior is legitimately prevented from attending the Chapter, he is obliged to nominate a solemnly professed monk as his proxy, even if the latter is not already a member of the Chapter; however nobody may cast more than two votes at the Chapter.

If both the Delegate of a Province and his substitute are unable to attend, the Visitor should consult the Provincial Council or the Council of Superiors of the monasteries of the Province, and nominate someone else.

133. For the common good of all monasteries the General Chapter has full jurisdiction over all monasteries and persons, while safeguarding the legitimate autonomies and competences of other organs of government, according to the Constitutions.
134. It is to the General Chapter that the faculty belongs of drawing up Constitutions, and of interpreting them and the Rule itself, purely by way of explanation: also of passing laws concerning matters which affect the common good of the whole Congregation. At all deliberations, an absolute majority of the votes of the Chapter suffices. A majority of two-thirds of the vote, however, is required for amendments to the text of the Constitutions and the Ordinances of the General Chapters.
135. With due regard to the provisions of law, the following also belong to the General Chapter:
 - 1° The admission of any community, the reduction or suppression of an existing one, or its separation from the Congregation, in accordance with the norm of paragraph 18 of these Constitutions and of paragraphs 1, 4 and 5 of the Ordinances of the General Chapters;
 - 2° The erection of a dependent house as an autonomous monastery, or the reduction of such a monastery to dependent status (CIC 609 § 1);

Provincia electi ad normam n. 116 Constitutionum et n. 75 Ordinationum Capitulorum Generalium.

Nullus ex his a Capituli participatione se eximere possit, nisi gravi de causa ab Abbate Praeside probanda. Si quis vero Superior legitime impeditus fuerit quominus ad Capitulum se conferat, procuratorem nominare tenetur monachum sollemniter professum etiamsi ille non sit de gremio Capituli; nemo autem in Capitulo plura quam duo vota ferre valeat.

Si autem Deputatus alicuius Provinciae simulque eius substitutus Capitulo interesse non poterit, Visitor, audito Consilio Provinciali aut Consilio Superiorum monasteriorum Provinciae, alium nominet.

133. Capitulum Generale plena iurisdictione polleat ad bonum commune omnium monasteriorum, in omnia monasteria et personas, salvis legitimis autonomiis et competentiis aliorum organorum regiminis, iuxta Constitutiones.
134. Capitulo Generali facultas est Constitutiones conficiendi easque et ipsam Regulam interpretandi modo mere declarativo, necnon leges ferendi de iis quae ad bonum commune totius Congregationis spectant. In omnibus deliberationibus sufficit maioritas absoluta suffragiorum Capituli. Attamen, pro mutatione textuum Constitutionum et Ordinationum Capitulorum Generalium maioritas duarum ex tribus partibus suffragiorum requiritur.
135. Ad Capitulum Generale etiam pertinet, servatis de iure servandis:

1° Admissio alicuius coenobii, reductio, suppressio iam existentis vel eiusdem seiunctio a Congregatione ad normam n. 18 harum Constitutionum et nn. 1, 4 et 5 Ordinationum Capitulorum Generalium;

2° Erectio alicuius domus dependentis in monasterium sui iuris huiusve reductio in domum dependentem (CIC 609 § 1);

3° The erection of a new Province or Pro-Province, or the dismembering of an existing Province, or even its suppression (CIC 581, 585);

4° The imposition of taxes on the monasteries, by an equitable distribution, so that provision may be made for the support of the Abbot President and his Curia or for other needs of the Congregation.

136. Whenever necessary, with the consent of the Council of Visitors, the Abbot President may convene an extraordinary General Chapter.

However, the celebration of an extraordinary General Chapter should in no way hinder or delay the ordinary celebration.

Chapter II — The Abbot President

137. The Abbot President is Superior of the whole Congregation and the sign of fraternal union by which all the monastic families of the one Congregation are joined together. In governing the Congregation he affords to all the communities, in accordance with the Constitutions, a personal service which will cause the discipline and spirit of the monastic life to be strengthened and increased. Should difficulties arise, it belongs to his office to endeavour, according to the norm of the Constitutions, to have abuses removed and assistance given to Superiors and communities.

As a sign of unity he has the task of encouraging and strengthening relations between the monasteries for the good of the whole Congregation.

Furthermore, it belongs to the office of the Abbot President to do his best to maintain and foster the relation and link with the Apostolic See and with the ecclesiastical Hierarchy.

138. The Abbot President is elected by the General Chapter in accordance with the norm of paragraph 7 of the Constitutions. He must have been solemnly professed for at least five years, been ordained a priest, aged at least thirty five, and he must possess the qualities necessary for so great an office (cf. CIC 623).

On accepting his election, the Abbot President automatically vacates whatever office he may have in the Congregation. But this does not

3° Erectio novae Provinciae aut Pro-Provinciae vel dismembratio iam existentis, necnon earum suppressio (CIC 581; 585);

4° Taxas per aequam distributionem monasteriis imponere, ut sustentationi Abbatis Praesidis eiusque Curiae vel ceteris Congregationis necessitatibus provideatur.

136. Quoties opus fuerit, Abbas Praeses, de consensu Consilii Visitorum, convocet Capitulum Generale extraordinarium.

Ceterum, extraordinaria Capituli Generalis celebratio ordinariam celebrationem minime impediat aut differat.

Caput II — De Abbate Praeside

137. Abbas Praeses est Superior totius Congregationis et signum fraternae unionis, qua omnes familiae monasticae ipsius Congregationis inter se coniunguntur. Ipse servitium personale in regimine Congregationis omnibus communitatibus, iuxta Constitutiones, praestat, quo disciplina et spiritus vitae monasticae firmentur et augeantur. Si quae incommoda exorta fuerint, ad eius munus pertinet, ad normam Constitutionum, conari ut abusus tollantur et Superioribus atque communitatibus adiutorium afferatur.

Prout est signum unionis, ipsius est relationes intermonasteriales intexere et promovere ad bonum totius Congregationis.

Insuper, ad munus Abbatis Praesidis pertinet relationem et nexum cum Sede Apostolica et hierarchia ecclesiastica meliori quo potest modo servare et fovere.

138. Abbas Praeses a Capitulo Generali eligitur ad normam n. 7 Constitutionum (cf. RCG 36-39) Sit saltem a quinque annis sollemniter professus, sacerdotio initiatus, annos natus saltem triginta quinque, et dotes habeat ad tantum munus necessarias (CIC 623).

Cum Abbas Praeses electionem acceptaverit, eo ipso vacat officium, si quod habeat in Congregatione. Hoc tamen non valet de Abbate Pro-

apply in the case of an Abbot Pro-President, elected according to the norm of paragraph 142 of the Constitutions (CIC 625 § 1).

139. The Abbot President should govern the Congregation for eight years. He may, however, be elected again and again until the next General Chapter, provided that he does not reach his seventy fifth birthday during the term for which he is being elected.

140. The Abbot President has the power of Ordinary for the internal and external forum over all the communities of the Congregation and over all persons, in accordance with the Constitutions. In particular he has the following tasks:

1° To deal with any business directly affecting the whole Congregation which cannot conveniently be left until the General Chapter;

2° To make a new decree, with due regard to the provisions of law, for any case arising which has not been foreseen by the Constitutions or the Ordinances of the General Chapters, or which cannot be fully and clearly determined by them. Such a decree has force only until the General Chapter;

3° To resolve any doubts or difficulties which may arise about the meaning or implementation of any article of the Constitutions or of the Ordinances of the General Chapters. However, such a definition has no general validity; it applies only to the case for which it is made. He may also, after consulting the Visitor of the Province, grant a dispensation whereby a community is exempt from observing some requirement of the Constitutions or of the Ordinances of the General Chapters; this dispensation will be valid until the next ordinary General Chapter;

4° To decide appeals, which may always and with the greatest freedom be made to him from every part of the Congregation.

These and other affairs the Abbot President is to settle with his Councils, according to what is laid down in the Ordinances of the General Chapters. (OCG 80-83)

141. When an Abbot President has completed his time in office in praiseworthy fashion and retires, he may choose any community he likes from the entire Congregation to reside in, with automatic

Praeside, electo ad normam n. 142 Constitutionum (CIC 625 § 1).

139. Abbas Praeses regimen Congregationis habeat per octo annos; possit autem iterum atque iterum eligi usque ad Capitulum Generale ordinarium immediate sequens, dummodo in periodo pro qua eligendus erit septuagesimum quintum aetatis suae annum non attingat.
140. Abbas Praeses potestate ordinaria fori interni et externi polleat in universa Congregationis coenobia et in singulas personas, secundum Constitutiones; imprimis autem ipsius est:

1° Expedire quodcumque negotium quod directe respicit totam Congregationem nec commode differri potest usque ad Capitulum Generale;

2° Novum decretum condere, servatis de iure servandis, pro quocumque casu obveniente, de quo Constitutiones vel Ordinationes Capitulum Generalium nihil providerint, quive per eas plane et perspicue definiri nequeat. Huiusmodi decretum vim habeat usque ad Capitulum Generale dumtaxat;

3° Definire in dubiis et difficultatibus quae circa sensum aut praxim alicuius articuli Constitutionum vel Ordinationum Capitulum Generalium emergant. Huiusmodi autem definitio vim generalem non habet, sed pro illo tantum valet casu de quo agitur. Potest etiam, audito Visitatore Provinciae, per dispensationem eximere coenobium aliquod a servando quodam ex statutis Constitutionum vel Ordinationum Capitulum Generalium quae dispensatio valeat usque ad proximum Capitulum Generale ordinarium;

4° Definire in recursibus, qui ad eum ex omni Congregationis parte semper et liberrime patere debent.

Haec aliaque negotia Abbas Praeses cum suis Consiliis decernat, prout in Ordinationibus Capitulum Generalium statuitur (OCG 80-83).

141. Cum Abbas Praeses, post exactum laudabiliter regiminis sui tempus, a munere cessaverit, possit sibi ad inhabitandum eligere ex universis Congregationis coenobiis illud quod ei placuerit, cum translatione

transfer of his stability and the acquisition of Chapter rights. If his choice should be the monastery of his profession, his stability and all Chapter rights, which were latent while he was in office, are revived.

142. If an Abbot President dies while in office, the Abbot of Subiaco immediately assumes the government of the Congregation for the time being, and summons the Visitors and Assistants as soon as possible to elect an Abbot Pro-President to rule the Congregation until the end of four years, that is to say until the celebration of the General Chapter, which will elect an Abbot President for eight years .
143. If for serious reasons the Abbot President should consider himself unequal to his office, he should weigh everything carefully before God and, if he foresees that his problem is temporary, he should nominate a Vicar, with the consent of the Council of Visitors. But if he wishes to lay down his office entirely, he should discuss the matter with the same Council of Visitors, bearing in mind the good of the whole Congregation. If he does not withdraw from his proposal, he should send an official notice of his resignation to the Abbot of Subiaco, who should act in accordance with paragraph 142 of the Constitutions.
144. Should an Abbot President be failing in his duty so gravely that the Congregation is in danger of suffering harm, the Visitors are bound to admonish him with all due reverence. If they make no progress in this, they should confer with the Abbot of Subiaco, and then refer the matter to the Apostolic See. If the Abbot President is then removed from office or voluntarily retires, the Abbot of Subiaco is to proceed according to the norm of paragraph 142 of the Constitutions.

Chapter III — The Abbot President's Helpers

145. In governing the Congregation, the Abbot President uses two Councils, namely the Council of the Visitors of the Provinces, and the Council of monks who are called Assistants of the Abbot President.

- ipso facto stabilitatis et acquisitione iurium capitularium. Quodsi monasterium suae professionis sit, stabilitas et omnia iura capitularia, quae durante munere quiescebant, reviviscunt.
142. Si durante munere Abbas Praeses supremum obierit diem, Abbas Sublacensis eo ipso regimen Congregationis interim adsumit et quamprimum Visitatores et Adsistentes convocat ad Abbatem Pro-Praesidem eligendum, qui Congregationem regat usque ad finem quadriennii, id est usque ad celebrationem Capituli Generalis Ordinarii, quod Abbatem Praesidem ad octennium eligat.
143. Quodsi, gravibus de causis, Abbas Praeses muneri suo imparem se existimaverit, omnibus coram Deo perpensis, si impedimentum ad tempus praevideatur duraturum, Vicarium sibi nominet cum consensu Consilii Visitorum; si vero a munere cessare voluerit, rem cum eodem Visitorum Consilio tractet, bono totius Congregationis prae oculis habito; si a proposito non recedit, authenticam suae renuntiationis notitiam Abbati Sublacensi mittat, qui ad normam n. 142 Constitutionum se gerat.
144. Si Abbas Praeses muneri suo adeo graviter desit, ut damnum Congregationi inde immineat, Visitatores tenentur eum debita cum reverentia monere. Quodsi nihil profecerint, cum Abbate Sublacensi collatis consiliis, Sedi Apostolicae rem deferant. Si Abbas Praeses ab officio amoveatur aut renuntiaverit, Abbas Sublacensis ad normam n. 142 Constitutionum procedat.

Caput III — De Abbatis Praesidis Adiutoribus

145. Abbas Praeses duplici utitur Consilio in regenda Congregatione: Consilio scilicet Visitorum Provinciarum et Consilio monachorum qui Adsistentes Abbatis Praesidis vocantur.

Article 1 — The Council of Visitors

146. The Council of Visitors is a true Council of government; it helps the Abbot President in the general administration of the Congregation, and in decisions about matters of great importance.
147. The Council of the Visitors of the Provinces consists of all the Visitors and Pro-Visitors. They all enjoy a deliberative vote on those matters which are laid down in the Ordinances of the General Chapters.

This Council should meet at least twice a year.

A Visitor who is unable to attend the Council may either nominate from among the other members of the Council a proxy, who in that case enjoys two votes, or he may designate another Abbot or monk to fulfil this office.

According to the judgement of the Abbot President, one of his Assistants may attend the Council of Visitors, but without a vote.

148. The matters which are decided by the Abbot President with the deliberative or consultative vote of the Council of Visitors lawfully assembled are enumerated in the Ordinances of the General Chapters (OCG 80 and 81).

A consultative vote may be obtained by letter or telephone (CIC 127 § 1).

Article 2 — The Council of Assistants

149. The Assistants, as an assembly, constitute the Council of the Abbot President which is required according to the norm of law. By their advice and their work they help the Abbot President, so that the business involved in the ordinary government of the Congregation may be dispatched directly and in good time. In addition they fill the offices of Procurator General, Chancellor or Secretary, Comptroller and Archivist.
150. The Assistants are at least four monks who as far as possible live in the Curia. They should not only be endowed with the monastic virtues, but should also be competent in several languages, learned in canon law and efficient in the handling of business.

Articulus 1 — De Consilio Visitorum

146. Consilium Visitorum est verum Consilium regiminis; Abbatem Praesidem adiuvat quoad moderationem generalem Congregationis et definitionem negotiorum maioris momenti.

147. Consilium Visitorum Provincialium ex omnibus Visitoribus ac Pro-Visitoribus constat; qui omnes voto deliberativo gaudent in iis quae in Ordinationibus Capitulorum Generalium statuuntur.

Hoc Consilium saltem bis in anno adunetur.

Visitor autem qui Consilio interesse nequit, potest sive procuratorem ex membris Consilii nominare, quo in casu duplici hic suffragio gaudet, sive alium Abbatem vel monachum designare qui hoc munus impleat.

Unus autem ex Adsistentibus, Abbatis Praesidis iudicio, interesse potest Consilio Visitorum, sed sine voto.

148. Negotia, quae ab Abbate Praeside cum voto deliberativo aut consultivo Consilii Visitorum legitime adunati definiuntur, in Ordinationibus Capitulorum Generalium enumerantur (OCG 80 et 81).

Votum autem consultivum etiam per epistolam vel telephorum exquiri potest (CIC 127 § 1).

Articulus 2 — De Consilio Adsistentium

149. Adsistentes, qua coetus, Abbatis Praesidis Consilium constituunt ad normam iuris requisitum. Ipsi Abbatem Praesidem consilio et opere adiuvant in expediendis directe et opportuno tempore negotiis ad regimen ordinarium Congregationis pertinentibus. Insuper munera adimplent Procuratoris Generalis, Cancellarii seu Secretarii, Computistae et Praefecti Archivi.

150. Adsistentes sunt saltem quatuor monachi in Curia, in quantum fieri potest, degentes. Sint non solum virtutibus monasticis praediti, sed etiam diversis linguis experti, in re canonica periti et in expediendis negotiis sollertes.

They are proposed by the Provinces and appointed by the Abbot President for four years; but they may be confirmed in office. If, in the judgement of the Abbot President, the candidates are unsuitable for this office or insufficient in number, then the Abbot President has the right to select another, or several others, from the various Provinces, who are endowed with the requisite qualities. He must first consult the Council of Visitors and also the Superiors of the monks concerned.

For serious reasons, the Abbot President may remove an Assistant from office even during his term, after first consulting the Council of Visitors, the Assistant himself and his Superior, and putting the dismissal in writing (cf. CIC 50, 51, 193, OCG 81, 4 °).

151. The Abbot President should settle with the deliberative vote of his Council of Assistants those matters which, according to universal law and our own law, ought to be submitted “to the deliberative vote of his Council”, and which are enumerated in the Ordinances of the General Chapters. Those matters which belong to the Council of Visitors are excepted (OCG 82 & 80).
152. One of the Assistants is designated by the Abbot President to carry out the office of Procurator General of our Congregation with the Apostolic See.

This monk is to have an archive in which he keeps original documents and other papers.

No-one may seek faculties, indulgences, dispensations or such like from the Apostolic See, for himself or for others, except through the Curia of the Congregation, with the exception of matters belonging to the internal forum, and saving the right of appeal to the Apostolic See.

Abbots should inform the Visitor about the transaction of all such business.

Chapter IV — Nuns and sisters

153. Federations or unions, whether of nuns or sisters of the Order of St. Benedict, or even individual monasteries, may be affiliated to our Congregation or to any of its Provinces or communities in order to be helped by the Congregation, according to the statutes drawn up

Proponuntur a Provinciis, et ab Abbate Praeside ad quadriennium instituuntur; possunt autem in officio confirmari. Si vero candidati, iudicio Abbatis Praesidis, non idonei sint ad hoc munus, vel numero insufficienti propositi fuerint, ius sit Abbati Praesidi alium vel alios ex diversis Provinciis seligendi, dotibus requisitis praeditos, auditis Consilio Visitorum et etiam Superioribus monachorum.

Gravibus de causis, Abbas Praeses, auditis Consilio Visitorum necnon ipso Adsistente eiusque Superiore, illum potest etiam durante munere ab officio amovere decreto in scriptis intimato (CIC 50; 51; 193; OCG 81, 4°).

151. Abbas Praeses, cum voto deliberativo Consilii Adsistentium, definiat negotia quae, secundum ius universale et proprium « voto deliberativo Consilii sui » submitti debent, quaeque in Ordinationibus Capitulorum Generalium enumerantur. Ab iis excipiuntur negotia, quorum definitio Consilio Visitorum competit (OCG 82 et 80).

152. Unus ex Adsistentibus ab Abbate Praeside designatus officio Procuratoris Generalis Congregationis nostrae apud Sedem Apostolicam fungitur.

Tabularium ipse habeat, in quo authentica exemplaria una cum aliis documentis custodiat.

Facultates, indulta, dispensationes et alia huiusmodi nemini liceat ab Apostolica Sede pro se vel pro aliis petere nisi per Curiam Congregationis, exceptis iis quae ad forum internum pertinent, salvoque iure recursus ad Sedem Apostolicam.

De his omnibus negotiis gerendis, Abbates Visitatorem certiore faciant.

Caput IV — De monialibus et sororibus

153. Congregationi nostrae, aut alicui ex eius Provinciis seu coenobiis consociari possunt Foederationes vel Uniones sive monialium sive sororum O.S.B., aut etiam singula monasteria, ut a Congregatione adiuventur, secundum statuta in unoquoque casu cum ipsis

in each case with the nuns or sisters themselves and sanctioned by competent authority.

monialibus aut sororibus elaborata, et ab auctoritate competente sancita.

**ORDINANCES
OF THE GENERAL CHAPTERS**

**ORDINATIONES
CAPITULORUM GENERALIUM**

Part I — MONASTERIES

Chapter I — Types of monasteries

1. For decisions by the General Chapter or Abbot President about the erection, admission, demotion, severance or suppression of an autonomous monastery, a previous consultation with the Provincial Chapter or, when it is not in session, of the Visitor with his Council is required.

Moreover, the Abbot President may make no decree concerning demotion, severance or suppression without the consent of the Council of Visitors; in cases of erection and admission he must have their consultative vote (OCG 80, 7°; 81, 6°).

It is for the Visitor, after taking a consultative vote of the Superiors of the monasteries of the Province, to make a decree of the change of site of a monastery of his Province. He should inform the Abbot President of this change.

2. If any community should wish to experiment with some new form of the monastic life, the experiment must leave untouched those essential elements of monastic life which are outlined in the holy Rule and in our own law.

The new form of monastic life should at first be approved only temporarily, and confirmed later.

- 3a. If a house has attained a stable maturity and has those other elements required by law, in accordance with the norm of paragraph 12 of the Constitutions, then at the request of the community, it may be erected as an autonomous monastery, following the norms of paragraph 13 of the Constitutions.
- 3b. If a conventual Priory has attained the necessary maturity to be raised to the status of an Abbey, then the Prior, with the consent of his conventual Chapter, should send a petition for this status to the Provincial Chapter, or outside the Chapter, to the Visitor. It is for the Provincial Chapter or the Visitor with his Council to decide on the appropriateness of this request, and whether the conditions laid down in paragraph 12 of the Constitutions have been fulfilled. The

Titulus I — DE COENOBIIS

Caput I — De coenobiorum speciebus

- I. Pro erectione, admissione, reductione, seiunctione vel suppressione monasterii sui iuris a Capitulo Generali aut ab Abbate Praeside decernendis, praevia consultatio Capituli Provincialis vel extra sessiones, Visitatoris cum suo Consilio requiritur.

Insuper, Abbas Praeses decretum ne condatur, nisi de consensu Consilii Visitorum si agitur de reductione, seiunctione vel suppressione, et cum eiusdem voto consultivo si agitur de erectione vel admissione. (OCG 80, 7°; 81, 6°).

Translationis vero monasterii Provinciae Visitor decretum condatur cum voto consultivo Consilii Superiorum monasteriorum Provinciae et de eadem translatione Abbatem Praesidem certiore faciat.

2. Si quod coenobium novam quamdam vitae monasticae formam experiri velit, in ipsa servari necesse est inviolata elementa essentialia vitae monasticae, prout in sancta Regula et in nostro iure proprio delineantur.

Nova forma vitae monasticae adprobetur prius ad tempus tantum ac deinde confirmetur.

- 3a. Si domus certam maturitatem attigerit aliaque a iure requisita ad normam n. 12 Constitutionum habeat, petente conventu, in monasterium sui iuris erigi potest, servatis iis quae n. 13 Constitutionum statuuntur.
- 3b. Cum prioratus conventualis eam maturitatem attigerit ut in abbatiam erigi valeat, Prior, de consensu Capituli conventualis, petitionem erectionis in abbatiam ad Capitulum Provinciale vel, extra ipsum, ad Visitatorem mittat. Capitulum (Provinciale) aut Visitor cum suo Consilio de opportunitate et conditionibus ad normam n. 12 requisitis iudicet, et petitionem ad Abbatem Praesidem transmittat, qui de consensu Consilii Adsistentium decretum condatur.

Chapter or the Visitor should then send the petition to the Abbot President, who will make a decree with the consent of his Council of Assistants.

- 3c. Within three months after a conventual Priory has achieved the status of an Abbey, an Abbatial election must be held there (cf. CIC 165).
4. If the form of monastic life in any monastery should be changed to such an extent that it cannot be adapted to the laws and institutes of our Congregation, then it will be for the Visitor to help restore the monastery to a more profitable condition. If he makes no progress in this, he must refer the matter to the Abbot President, who shall make provisions whereby that monastery may be separated from the Congregation, in accordance with the norms of paragraph 135, 1° of the Constitutions and 80, 7° of these Ordinances.
5. The procedure for taking a decision about the reduction or suppression of an autonomous monastery or of a dependent house should be as follows:

1° If it is a question of reduction or suppression on account of a clearly attributable defect of the monastic life, then at least the following steps are required:

- A warning to the brethren about whatever has to be amended or changed;
- A prohibition on the reception of novices or the advancement of brethren to the sacred orders of deacon or priest;
- At least two canonical Visitations, which must be in agreement about the failure to amend.

Suitable exhortations and other such means of assistance should also be given. However, if there is no improvement, the Abbot President should take the decision to suppress the monastery, in accordance with the norm of paragraph 80, 7° of these Ordinances. His dealings with the persons involved should be exercised with all charity.

2° If however it is a question of reduction or suppression for other reasons, especially when the essential elements as outlined in paragraph 12 or 15 of the Constitutions have altogether failed or are in a perilous condition:

- 3c. Postquam Prioratus conventualis titulum abbatiae obtinuit, ibi intra tres menses electio Abbatis habeatur (CIC 165).
4. Si forma vitae monasticae in aliquo monasterio sic mutetur ut ad leges et instituta nostrae Congregationis accommodari nequeat, Visitoris erit operam dare ut monasterium ad meliorem frugem reducatur. Quod si nihil profecerit, ad Abbatem Praesidem rem deferat, qui curet ut monasterium istud a Congregatione seiungatur, ad normam n. 135, 1° Constitutionum et n. 80, 7° harum Ordinationum.
5. Ad reductionem vel suppressionem monasterii sui iuris aut domus dependentis decernendam hoc modo procedatur:

1° Si agatur de reductione vel de suppressione ob defectum imputabilem vitae monasticae, requiruntur saltem ea quae sequuntur:

— Monitio ad fratres de iis quae emendanda aut mutanda sunt;

— Prohibitio suscipiendi novitios vel promovendi fratres ad sacros diaconatus et presbyteratus ordines;

— Duae saltem Visitationes canonicae, quibus constet de defectu emendationis.

Addantur insuper opportuna exhortationes aliaeque huiusmodi remedia. Quod si nihil profecerit, Abbas Praeses suppressionem decernat, ad normam n. 80, 7° harum Ordinationum, si de monasterio sui iuris agitur, ad normam n. 82, 5° vero in casu domus dependentis, et caritative curet de personis.

2° Si vero agatur de reductione vel suppressione ab alias causas, praesertim cum elementa essentialia de quibus in nn. 12 aut 15 Constitutionum prorsus defecerint vel in gravi discrimine versentur:

— An ordinary or extraordinary Visitation should be appointed, which on this account may be protracted for as long as is necessary. The Visitor should apply all means which seem suitable to bring effective help to the monastery or house;

— When an autonomous monastery is concerned, if it seems to be appropriate, after listening to the monks of the monastery and to the Provincial Council, the Visitor should propose to the Abbot President that the monastery be reduced for a time to the status of a house dependent on another monastery; or even that it be entrusted to the Abbot of another monastery, who would act as Administrator, and as far as he might be able would offer his fraternal help for the recovery of a healthy condition;

— But if all fraternal and juridical means have been tried, and there appears to be no possibility of achieving a restoration, then the procedure for the temporary or definitive reduction of a monastery, or the suppression of a house, should be enacted, according to the norms of universal law, and paragraph 80, 7° of these Ordinances if it is a question of an autonomous monastery, paragraph 82, 5° if it is a dependent house. Due concern for the persons involved should be shown, with all charity.

Chapter II — The monastic family

Article 1 — Monastic enclosure and works of the apostolate

6. The monastic enclosure, as mentioned in paragraph 88 of the Constitutions, should be regulated as follows:

1° The areas of the monastery and the activities which belong to the more intimate life of the monastic family should be reserved for the monks alone; therefore persons from outside the community should ordinarily be excluded from these areas and activities.

2° It will be for the major Superior, with the consent of the conventual Chapter, accurately to specify the bounds of enclosure, or to change them for legitimate reasons.

— Visitatione ordinaria aut extraordinaria indicta, quae propterea ad tempus necessarium protrahi potest, Visitor omnia media adhibeat quae apta videntur ad efficac adiutorium monasterio vel domo afferendum;

— Cum de monasterio sui iuris agatur, idque opportunum visum fuerit, auditis monasterii monachis et Consilio Provinciali, Visitor Abbati Praesidi proponat ut monasterium per aliquod tempus ad statum domus dependentis ab altero monasterio reducatur, vel etiam Abbati alterius monasterii uti Administratori commendetur, qui monasterio fraternum auxilium ad valetudinem pro viribus recuperandam praestet;

— Quod si omnibus mediis fraternis atque iuridicis expertis, restitutionis attingendae possibilitas non appareat, ad reductionem temporaneam vel definitivam monasterii aut ad domus suppressionem procedatur, ad normam iuris universalis et n. 80, 7° harum Ordinationum, si de monasterio sui iuris agatur, n. 82, 5° in casu domus dependentis, et caritative de personis cura habeatur.

Caput II — De familia monastica

Articulus 1 — De clausura monastica et apostolatus operibus

6. Clausura monastica, de qua in n. 88 Constitutionum, modo qui sequitur ordinetur:

1° Loca monasterii et actus, quae pertinent ad vitam intimiorem familiae monasticae, monachis reserventur; ideoque personae extraneae communitati ab his locis et actibus ordinarie excludantur.

2° Superioris maioris erit, de consensu Capituli conventualis, clausurae fines accurate praescribere aut legitimis de causis mutare.

3° The Abbot or conventual Prior, with the consent of the conventual Chapter, should determine the occasions when persons from outside the community may be admitted into community activities or areas.

4° In addition to those occasions already provided for, the Abbot or conventual Prior may admit persons from outside to areas or activities of community life for special reasons, and for the duration of an event, taking care however that the peace of the monastic family is not disturbed by this.

5° In accordance with the Rule, the reception of guests into the monastery should be conducted in such a way that monks and guests may edify one another in Christ. Silence and recollection of spirit must be preserved, and worldly ways altogether avoided.

6° During the canonical Visitation, the Visitor should examine the arrangement and observance of the enclosure.

7. The Provincial Chapters should make sure that works of the apostolate, legitimately undertaken, should always be in conformity with the norms of universal law and our own law.

Monasteries should be particularly attentive about receiving guests as one of the principal forms of their apostolate, according to the mind of the holy Rule and of monastic tradition.

Monasteries of our Congregation should not undertake the charge of a parish without first obtaining the permission of the Abbot President. The norms of CIC 520 of universal law must be observed.

Article 2 — The office of Abbot

- 8a. When the office of Superior falls vacant, the election or nomination of a new Superior must be made within three months, according to the norm of CIC 165.

The Visitor of the Province presides, without a vote, at an Abbatial election. He is bound duly to notify the Abbot President when the election has been made.

The candidate who has been elected or nominated should himself request confirmation of his election (CIC 179 § 1).

3° Abbas aut Prior conventualis, cum consensu Capituli conventualis, casus determinet, in quibus personae extraneae ad actus vel loca communitaria admitti possunt.

4° Praeter casus iam praevisos necnon peculiaribus de causis, Abbas aut Prior conventualis admittere potest, per modum actus, personam extraneam ad loca vel ad actum vitae communitariae, cauto tamen ne ex hoc pax familiae monasticae turbetur.

5° Hospitum susceptio in monasterium secundum Regulam ita exerceatur, ut monachi atque hospites invicem aedificentur in Christo, silentium et recolectio spiritus serventur, moresque saeculares omnino devitentur.

6° Visitor, in actu Visitationis canonicae, clausurae ordinationem et observantiam examinet.

7. Capitula Provincialia curam habeant ut apostolatus opera legitime assumpta normis iure universali et proprio statutis semper conformentur.

Inter primas apostolatus formas, ad mentem sanctae Regulae traditionisque monasticae, monasteria curam peculiarem habeant de hospitibus suscipiendis.

Monasteria nostrae Congregationis curam paroecialem ne accipiant, nisi prius ab Abbate Praeside licentia obtenta fuerit, servatis normis iuris universalis CIC 520 statutis.

Articulus 2 — De munere Abbatis

- 8a. Vacante Superioris officio, electio vel nominatio novi Superioris fiat intra trimestre, ad normam CIC 165.

Abbatis electioni praesidet, absque suffragio, Visitor Provinciae, qui peractam electionem Abbati Praesidi rite significare tenetur.

Ipse autem electus aut designatus suae electionis confirmationem petat (CIC 179 § 1).

- 8b. All the monks of our Congregation have a passive voice in an Abbatial election, so long as the conditions laid down in paragraph 23 of the Constitutions have been met.
9. When a dependent house is erected as an autonomous monastery, the Superior of the founding monastery presides at the first election of the conventual Prior or Abbot.
10. The Abbot or conventual Prior of one monastery may not be elected as Superior of another autonomous monastery, but he may be postulated. Before he allows such a postulation, the Abbot President should listen to the conventual Chapter of the monastery thus deprived of its Superior.
11. Abbots should perform their service for their brethren and for the Church with resolution and willingness, not deterred by difficulties, knowing without any doubt that he who serves well secures a good standing for himself (RB 3 1).

The brethren also should remember that the Abbot will benefit the community all the more, the more ready and eager he finds all to be in truly living the monastic life, and in showing an active and responsible obedience.

12. An Abbot is bound to reside in his monastery. Therefore, except when engaged in the business of the monastery or in some other duty legitimately undertaken, the Abbot may be absent from his monastery for a just reason for up to one month, whether continuously or at intervals throughout the year. If some urgent necessity compels him to be absent for more than a month, he should seek permission from the Visitor (CIC 629; cf. CIC 395 § 2).
13. If it becomes evident from a canonical Visitation that an Abbot is labouring under difficulties in ruling his community, even though it may not be his fault, the Visitor and his Socius should apply all the means, in accordance with the norm of paragraph 124 of the Constitutions, to foster or restore unity and concord, so that all together may build up the house of God in the love of Christ.

- 8b. Ad munus Abbatis vocem passivam habent omnes monachi nostrae Congregationis, servatis condicionibus de quibus in n. 23 Constitutionum.
9. Quando domus dependens in monasterium sui iuris erigitur, primae electioni Prioris conventualis vel Abbatis praesidet Superior monasterii fundantis.
10. Abbas aut Prior conventualis alicuius monasterii non eligi sed postulari potest in Superiorem alterius monasterii sui iuris. Abbas Praeses, antequam postulationem admittat, consilium exquirat Capituli conventualis monasterii quod Superiore privatur.
11. Abbates servitium suum forti ac volenti animo fratribus et Ecclesiae impendant, nec terreantur difficultatibus, scientes procul dubio quod qui bene ministraverit gradum bonum sibi acquirat (RB 31).

Meminerint quoque fratres Abbatem eo magis communitati profuturum, quo promptiores alacrioresque omnium animos invenerit ad vitam vere monasticam ducendam necnon ad activam atque responsabilem oboedientiam praestandam.

12. Abbas ad residentiam in suo monasterio tenetur. Proinde, praeterquam causa negotiorum monasterii aliusve officii sibi legitime commissi, a monasterio, aequa de causa, Abbas abesse potest usque ad mensem sive continuum sive intermissum per annum. Si vero ultra mensem cogente necessitate abesse debeat, licentiam a Visitatore petat (CIC 629 ; CIC 395 § 2).
13. Si ex Visitatione canonica constiterit Abbatem, etiam citra eius culpam, in regenda communitate difficultatibus laborare, Visitor et Socius omnia media adhibeant, ad normam n. 124 Constitutionum ad unitatem et concordiam fovendam vel instaurandam, ita ut omnes in caritate Christi domum Dei aedificent.

If, however, it is apparent that the Abbot can no longer benefit his community, then after taking counsel with the Abbot President, the Visitor should urge the Abbot with equanimity to resign his office.

If this has no effect, the Visitor should refer the matter to the Abbot President who, with a deliberative vote from his Council of Assistants, will bring the affair to a conclusion, even if this involves the removal of the Abbot from his office.

Outside the time of a canonical Visitation, if the situation is not bad enough to demand an extraordinary Visitation or the resignation of the Abbot, yet it is abundantly clear to the Visitor or even to the Abbot President that the community is in serious difficulties, then the Abbot President should arrange a paternal visit, either of himself or of the Visitor, wherein he may be able prudently and opportunely to help the brethren and the Abbot to overcome their problems.

- 14a. If it is decided that an autonomous monastery, having no-one to fill the office of Superior, should be ruled by a Prior Administrator, in accordance with the norms of paragraphs 25 and 32 of the Constitutions, then the Visitor, after listening to the Provincial Council, should put the proposal to the Abbot President.

When the required power has been granted to him, the Visitor may either himself nominate a Prior Administrator, after listening to the conventual Chapter (what is laid down in paragraph 32 of the Constitutions and 82,1° of these Ordinances must be observed) or he may convene the conventual Chapter to elect a Prior Administrator, following the procedure laid down for the election of an Abbot.

- 14b. The period for which the Prior Administrator is nominated or elected should not exceed three years. But if in particular cases the good of the community seems to require a longer period under an Administrator, the Visitor and the Abbot President, each with his Council, should provide for the situation in a fitting manner, according to the exigencies of the case.
- 14c. If for any reason at all after nine years a Conventual Chapter is unable to elect an Abbot or Conventual Prior, the Abbot President should personally nominate an Administrator for one year. He will

Si vero appareat Abbatem non amplius communitati profuturum, Visitor, collatis consiliis cum Abbate Praeside, Abbatem hortetur ut aequo animo regimini renuntiet.

Quod si nihil profecerit, Visitor rem Abbati Praesidi deferat, qui cum voto deliberativo Consilii Adsistentium rem definiat, etiam per absolutionem Abbatis ab eius munere.

Tempore autem extra Visitationem canonicam, si res non tam graviter se habet quam Visitationem extraordinariam aut resignationem Abbatis postulet, et tamen Visitori vel etiam Abbati Praesidi certo constet communitatem magnopere laborare, Abbas Praeses sive per se, sive per Visitatorem, paternam commorationem ibi instituat et fratres et Abbatem prudenter et opportune adiuvet, ut a difficultatibus subleventur.

- 14a. Si monasterium sui iuris, vacante officio Superioris, a Priore Administratore ad normam nn. 25 et 32 Constitutionum regi conveniat, Visitor, audito Consilio Provinciae, Abbati Praesidi rem proponat.

Facultate autem obtenta, Visitor, audito Capitulo conventuali, Priorem Administratorem nominet, servato praescripto n. 32 Constitutionum et n. 82. 1º, harum Ordinationum.

- 14b. Tempus ad quod Prior Administrator nominatur aut eligitur triennium ne excedat; si vero in casibus particularibus bonum communitatis longius Administratoris tempus requirere videatur, Visitor et Abbas Praeses, cum respectivo Consilio et iuxta peculiarem necessitatem, ad rem opportune provideant.
- 14c. Si post novennium Capitulum Conventuale quavis de causa ad electionem Abbatis vel Prioris conventualis pervenire nequeat, Abbas Praeses ipse Administratorem nominet ad annum, et statim causam

immediately begin proceedings whereby the monastery is either reduced to the state of a dependent house, or is separated from the Congregation, or is even simply suppressed, in accordance with the norms of paragraphs 1 and 5 of these Ordinances.

- 14d. When his period of office has come to an end, a Prior Administrator should remain in the monastery of his profession, or return there. He should take his place as paragraph 17 of these Ordinances directs.
15. An Abbot or conventual Prior who has resigned for whatever reason retains stability in the monastery where he was Superior and he should reside there, unless in the judgement of the Abbot President he should do otherwise, for some special reason.

If however he should wish to return to the monastery of his profession, he may go back there, with the approval of the Superior of that monastery, and automatically he resumes his stability there.

He should be under the authority of the Abbot of the monastery, who should treat him with the utmost kindness. If he was an Abbot, he may take the place after the Abbot, retain the use of the pectoral cross and the ring, and also with permission use Pontificalia. He is not bound to attend the conventual Chapter of his own monastery.

16. If an Abbot lives outside the monastery of which he was Superior, it is the monastery of his stability that must provide his material support.
17. A conventual Prior who has been released from office should take his place in order of profession.

Article 3 — The conventual Chapter and the Council of deans

A. The conventual Chapter

18. Among the principal matters for which the Abbot must seek a deliberative vote of the conventual Chapter are the following:
 - a — With a two-thirds majority of the votes cast;
 - 1° The admission of a postulant suffering from some notable defect;
 - 2° Admission to temporary profession, unless the Ordinances of the Provincial Chapters should require only an absolute majority;

instituat qua monasterium istud aut reducatur ad statum domus dependentis, aut a Congregatione seiungatur, vel etiam simpliciter supprimatur, ad normam nn. 1 et 5 harum Ordinationum.

14d. Expleto munere, Prior Administrator in monasterio suae professionis maneat, aut illuc redeat, et ad normam n. 17 harum Ordinationum locum teneat.

15. Abbas aut Prior conventualis, quacumque ex causa resignatus, stabilitatem retinet in monasterio cuius fuerit Superior et ibi moretur, nisi ob peculiarem rationem, iudicio Abbatis Praesidis, aliter visum fuerit.

Si autem ad monasterium suae professionis redire voluerit, illuc transire potest, cum beneplacito Superioris huius monasterii, stabilitate ipso facto reassumpta.

Sub auctoritate Abbatis monasterii sit, qui eum humanissime tractet. Si fuerit Abbas, potest post Abbatem stare et retinere usum crucis pectoralis et anuli, itemque de licentia Superioris pontificalibus uti. Non tenetur Capitulo conventuali proprii monasterii interesse.

16. Si Abbas extra monasterium cuius fuerit Superior degat, monasterium suae stabilitatis de eius sustentatione provideat.

17. Prior conventualis ab officio absolutus locum suae professionis teneat.

Articulus 3 — De Capitulo conventuali et de Consilio decanorum

A. De Capitulo conventuali

18. Inter praecipua negotia, pro quibus Abbas votum deliberativum Capituli conventualis exquirere debet, haec adnumerantur:

a — Cum maioritate duarum ex tribus partibus suffragiorum:

1° Admissio postulantis notabili defectu laborantis;

2° Admissio ad professionem temporariam, nisi Ordinationes Capitulorum Provincialium maioritatem absolutam tantum exigant;

3° The canonical reception of a monk of another community into the monastic family;

4° The foundation of a new house or the transfer of the monastery; in these cases all the Chapter fathers should be summoned, according to the norms of paragraphs 37 and 95 of the Constitutions.

5° The admission to solemn profession of a religious of another Institute, who is professed in perpetual vows, in accordance with the norm of paragraph 98 of the Constitutions.

b — With an absolute majority of the votes cast:

1° Admission to solemn profession;

2° The granting of the usual chapter rights to a monk of another community, according to the norm of n. 43 of these Ordinances;

3° The admission of a guest for longer than six months;

4° The definition of the bounds of enclosure, and the determining of those cases in which outsiders may enter it, according to what is laid down in these Ordinances, paragraph 6, 2°-3°;

5° Extraordinary expenses, which exceed the limit fixed by the Provincial Chapter;

6° The disposal of funds or revenue-earning securities whose value exceeds the limit fixed by the Provincial Chapter;

7° The disposal of movable objects of great value, which always requires the approval of the Holy See (cf. C 39, 2°);

8° Contracting a debt or making a loan, which exceeds the limit fixed by the Provincial Chapter;

9° Undertaking guarantees, which may only be extended for ecclesiastical Institutes;

10° Leases of long duration, in accordance with the norm of universal law;

11° Foundation Masses and other obligations which are heavy or are to last for more than nine years;

12° Major contracts, and engaging in serious and costly law suits;

13° Major building operations and alterations.

3° Canonica receptio monachi alterius coenobii in monasticam familiam ;

4° Fundatio novae domus vel translatio monasterii; in istis casibus omnes capitulares convocandi sunt ad normam nn. 37 et 95 Constitutionum.

5° Admissio ad professionem sollemnem religiosi alicuius instituti, professi a votis perpetuis, ad normam n. 98 Constitutionum.

b — Cum maioritate absoluta suffragiorum:

1° Admissio ad professionem sollemnem;

2° Concessio iurium capitularium ordinariorum, quae fit monacho alterius coenobii., ad normam n. 43 harum Ordinationum;

3° Admissio hospitis ultra semestre;

4° Praescriptio finium clausurae et determinatio casuum in quibus personae extraneae eam ingredi valeant, iuxta ea quae in OCG 6, 2°-3° statuuntur;

5° Sumptus extraordinarii, qui summam a Capitulo Provinciali determinatam superant;

6° Alienatio fundorum aut titulorum frugiferorum, quorum pretium excedit summam a Capitulo Provinciali statutam;

7° Alienatio mobilium pretiosorum, quae beneplacitum Sanctae Sedis semper requirit (v. n. 39, 2° Constitutionum);

8° Aes alienum contrahendum vel pecunia mutuo danda, ultra summam a Capitulo Provinciali praefinitam;

9° Cautiones quae tantummodo Institutis ecclesiasticis praestari possunt;

10° Locationes in longum tempus, ad normam iuris universalis;

11° Fundationes Missarum aliaque onera gravia aut ultra novennium protrahenda;

12° Contractus gravioris momenti, necnon lites incipiendae graves et sumptuosae;

13° Aedificia maiora construenda aut aptanda.

19. The Abbot should seek the consultative vote of the conventual Chapter on matters which may place weighty obligations on the community, such as:
 - 1° Major alterations to the observance of the monastery;
 - 2° Opening a new workshop or undertaking a new type of work, and other similar matters;
 - 3° The scrutiny of a candidate from another community seeking admission to vows, in accordance with the norm of paragraph 35 of these Ordinances;
 - 4° The granting of some degree of economic independence to a dependent house, in accordance with paragraph 16, 1° of the Constitutions.
20. A debate about matters of great importance may, at the decision of the Abbot, be carried on in a further session of the conventual Chapter, so long as there is always prior discussion and preservation of the secret ballot, according to the nature of the case.
21. No-one is permitted to raise other matters for discussion in the conventual Chapter, which have not been proposed by the Abbot. However, outside the Chapter, the brethren may, with all due respect but also with all confidence, put before their Abbot matters which concern the whole family.
22. Once a year the Abbot should give the conventual Chapter an accurate account of the economic position of the monastery, and also of its various activities. He should also indicate any notable expenses of the year ahead.
23. The brethren should always speak of whatever concerns the monastic family with the utmost discretion. Therefore, no-one should presume to reveal what has been discussed, especially when in the conventual Chapter and the Council of deans; this of course applies particularly when the matter is to the detriment of any person or of the community. If anyone in the opinion of the Abbot fails to observe this, he should be excluded for a time from the Chapter or Council.

19. Votum consultivum Capituli conventualis exquirat Abbas circa negotia quae communitati obligationes graves imponere possunt, uti sunt:
 - 1° Mutationes magni momenti observantiae monasterii;
 - 2° Nova officina seu opus novum instaurandum aliaque huiusmodi;
 - 3° Scrutinium de candidato alieni coenobii ad vota admittendo, ad normam n. 35 OCG;
 - 4° Autonomia quaedam oeconomica domui dependenti concedenda, iuxta n. 16, 1° Constitutionum.
20. In negotiis maioris momenti scrutinium, iudicio Abbatis, in alia sessione Capituli conventualis peragi potest, praevia semper discussione et secreto suffragiorum servato, secundum rei naturam.
21. Nulli liceat alias quaestiones tractandas in Capitulo conventualis movere, quae non sint ab Abbate propositae. Fratres autem, extra Capitulum, debita cum reverentia sed cum omni fiducia, Abbati suo quaestiones proponere possunt, quae ad vitam totius familiae spectant.
22. Abbas, semel in anno, Capitulo conventuali accurate rationem reddat de statu oeconomico, necnon de diversis activitatibus monasterii. Item praecipuas anni futuri expensas indicet.
23. De omnibus quae ad familiam coenobii pertinent, fratres summa cum discretione semper loquantur. Quapropter, praesertim quae in Capitulo conventuali aut in Consilio decanorum tractata fuerint, nemo audeat revelare eo magis si de iis agatur, quae in alicuius personae vel communitatis detrimentum vertant. Qui contrafecerit, iudicio Abbatis, a Capitulo aut a Consilio ad tempus excludatur.

B. The Council of deans

24. In all monasteries the election and nomination of deans should take place at the times laid down in the Ordinances of the Provincial Chapters.

The Prior and Cellarer are deans *ex officio*. (cf. OCP 3)

25. Matters for which the Abbot must seek the deliberative vote of the Council of deans by secret ballot are as follows:

1° The dismissal of anyone who has made either temporary or solemn vows, all those things required by law having been duly observed (cf. CIC 694-703);

2° The non-admission to renewal of vows or the exclusion from making solemn vows because of infirmity, in accordance with paragraph 61 of the Constitutions;

3° The admission of a postulant to the noviciate, and of a regular oblate to probation;

4° Nomination to the diaconate and to the priesthood;

5° The re-admission of someone who had formerly made vows (cf. paragraphs 104 and 107 of the Constitutions);

6° The admission of a guest for more than three months;

7° The approval of expenses which go beyond the limit set by the Provincial Chapter; (cf. OCP 2)

8° A case of lengthy absence from the house, though not beyond a year, in accordance with the norm of universal law (CIC 665 § 1).

9° The admission of a religious in perpetual vows from another Institute to a three-year period of probation;

10° The admission to probation of a monk from another monastery of the Benedictine Confederation, with a view to affiliation or transfer of stability, in accordance with the norm of paragraph 96 of the Constitutions.

26. The Abbot should frequently seek a consultative vote of the Council of deans: he is obliged to do so in the following cases:

B. De Consilio decanorum

24. In omnibus monasteriis electio et nominatio decanorum ad tempus fiat, prout in Ordinationibus Capitulorum Provincialium statuitur.

Praepositus et Cellarius sunt ex officio decani.

25. Negotia, in quibus Abbas exquirere debet votum deliberativum Consilii decanorum per secreta suffragia, haec sunt:

1° Dimissio eius qui vota temporaria aut sollemnia emisit, servatis de iure servandis (CIC 694-703);

2° Non admissio ad renovationem votorum vel exclusio ab emittendis votis sollemnibus, infirmitatis causa, iuxta n. 61 Constitutionum;

3° Admissio postulantis ad novitiatum, oblatis regularis ad probationem;

4° Designatio ad diaconatum et presbyteratum;

5° Readmissio eius qui vota emiserat (cf n. 104 et 107 Constitutionum);

6° Admissio hospitis ultra tres menses;

7° Adprobatio expensarum, quae superant summam a Capitulo Provinciali determinatam;

8° Diuturna a domo absentia, non tamen ultra annum, ad normam iuris universalis (CIC 665, § 1);

9° Admissio ad triennium probationis religiosi a votis perpetuis alius Instituti;

10° Admissio ad probationem monachi ab alio monasterio Confoederationis Benedictinae in ordine ad affiliationem aut stabilitatem transferendam, ad normam n. 96 Constitutionum.

26. Votum consultivum Consilii decanorum frequenter exquirat Abbas; necessario autem, si casus occurrant qui sequuntur:

- 1° All proposals which are to be submitted to the deliberative vote of the conventual Chapter;
 - 2° The establishment or change of the daily horarium;
 - 3° A minor change in the regular observance;
 - 4° The continuation or extension of a novice's noviciate (cf. paragraph 52 of the Constitutions and paragraph 30 of these Ordinances);
 - 5° The return of a novice to the world, in accordance with the norm of paragraph 53 of the Constitutions and paragraph 30 of these Ordinances;
 - 6° The renewal of temporary vows, in accordance with paragraph 60 of the Constitutions;
 - 7° A petition to the Abbot President that a monk bound by temporary vows be returned to secular status (cf. paragraph 101 of the Constitutions);
 - 8° The exclusion of a monk at the end of his period of probation from renewing his temporary vows or making his solemn profession (cf. paragraph 101 of the Constitutions);
 - 9° A proposal of further studies for more able monks (cf. paragraph 71 of the Constitutions);
 - 10° Making the report on the implementation of directions given at the canonical Visitation (cf. paragraph 128 of the Constitutions).
 - 11° The deferment, though not beyond six months, of the profession of a candidate who has been formed in another community (cf. paragraph 35 of these Ordinances);
 - 12° The restoration of the chapter rights to a monk who has been outside the monastery for more than a year (cf. paragraph 48 of these Ordinances).
27. It is left to the Abbot's discretion to summon to the Council any other brothers whom he considers to be more expert in some particular matter; though they should not be given a vote.
 28. Cases in which the deans may refuse to give their approval and signature to the accounts are as follows: if the accounts are erroneous

- 1° Omnes propositiones voto deliberativo Capituli conventualis submittendae;
 - 2° Horarium diei, sive statuendum sive mutandum;
 - 3° Mutatio minoris momenti in regulari observantia;
 - 4° Prosecutio aut prorogatio novitiatus alicuius novitii (cf. n. 52 Constitutionum et n. 30 harum Ordinationum);
 - 5° Restitutio novitii ad saeculum, ad normam n. 53 Constitutionum et n. 30 harum Ordinationum;
 - 6° Renovatio votorum temporariorum ad normam n. 60 Constitutionum;
 - 7° Petitio ad Abbatem Praesidem ut monachus votis temporariis adstrictus in saecularem condicionem restituatur (cf. n. 101 Constitutionum);
 - 8° Exclusio monachi, expleto probationis tempore, a renovandis votis temporariis aut ab emittenda professione sollemni (cf. n. 101 Constitutionum);
 - 9° Ulteriora studia monachis aptioribus offerenda (cf. n. 71 Constitutionum);
 - 10° Ratio reddenda circa exsecutionem dispositionum Visitationis canonicae (cf. n. 128 Constitutionum);
 - 11° Dilatio, sed non ultra sex menses, professionis candidati in alieno coenobio instituti (cf. n. 35 harum Ordinationum);
 - 12° Restitutio exercitii iurium capitularium monacho extra monasterium ultra annum morato (cf. n. 48 harum Ordinationum).
27. Ab Abbatis prudentia pendeat alios quoque in consilium vocare fratres quos in aliquo peculiari negotio peritiores iudicaverit; qui tamen votum non habeant.
 28. Casus, in quibus decani possunt suam adprobationem et subscriptionem computis denegare, sunt: si eadem computa erronea

or if sums have been spent illicitly, or if no satisfactory reason is given for spending very large sums.

Chapter III — The admission and formation of candidates

29. The Ordinances of the Provincial Chapters may fix a preliminary probation, known as a postulancy (CIC 597 § 2).
30. During his year of probation, a novice must twice undergo a scrutiny by the Abbot with his Council of deans: the first should be after two months, the second after eight months from the start of his noviciate, or at other times as fixed by the Provincial Chapter, if a longer period should be decided, in accordance with the norm of paragraph 52 of the Constitutions. In each scrutiny, after the novice-Master has made his report on the character, progress and behaviour of the novice, the Abbot must decide, with the consultative vote of the Council of deans, whether the novice should be allowed to continue his probation, or whether he should with all kindness be sent back to the world. (cf. OCP 4)
31. Novices have the happiness of enjoying all the spiritual graces and privileges granted to the Congregation or to the Order, and if their noviciate is cut short by death, they are entitled to the same suffrages as the professed.
The Abbot may allow a novice on the point of death to make his profession before the proper time. However, should the sick man recover, this will have no juridical effect.
32. As far as temporal goods are concerned, the norms of universal law (cf. CIC 668) should be observed. Provincial Chapters may add other norms, having due regard for the requirements of civil law. (cf. OCP 5)
33. When his time of probation is completed, the novice should be examined, in the way laid down either by the Abbot or by the Provincial Chapter.
34. A novice who has been sent back to the world, or even one who has left of his own accord, should not be received into another monastery

sunt vel expensae illicite factae sunt, vel non satis exponitur ratio expensarum summae alicuius momenti.

Caput III — De admissione candidatorum eorumque institutione

29. Ordinationes Capitulorum Provincialium probationem praevidiam, quae postulatus dicitur, statuere possunt (CIC 597 § 2).
30. Novitius ab Abbate cum Consilio decanorum duplici scrutinio intra probationis annum subiiciatur; prius fiat post duos menses, alterum post octo menses ab incepto novitiatu, vel aliis temporibus a Capitulo Provinciali statuendis, si longius tempus determinetur, ad normam n. 52 Constitutionum. In utroque scrutinio, praevia relatione Magistri novitiorum de novitii moribus, profectu et agendi ratione, Abbas cum voto consultivo Consilii decanorum decernat, utrum novitius dignus sit cui permittatur probationem prosequi, an ad saeculum humaniter remittendus sit.
31. Novitii gratiis spiritualibus et privilegiis omnibus Congregationi aut Ordini concessis gaudent, et si morte praeveniantur, ad eadem suffragia ius habent, quae pro professis praescripta sunt.

Novitio in articulo mortis constituto, Abbas permittere potest ut professionem absque determinatione temporis emitat; quae tamen, si aegrotus convalescerit, nullum effectum iuridicum habebit.

32. Quoad bona temporalia, servantur normae iuris universalis (CIC 668). Capitula Provincialia alias normas adiicere possunt, respectu habito ad legum civilium dispositiones.
33. Exacto probationis tempore, novitius examini subiiciatur, secundum modum ab Abbate vel a Capitulo Provinciali determinatum.
34. Novitius ad saeculum remissus, aut etiam si sponte discesserit, in aliud Congregationis coenobium ne recipiatur, inconsulto Abbate

of the Congregation, unless the Abbot of the monastery where he was not accepted or which he left has first been consulted.

35. The following is the procedure for admitting to profession a novice or one temporarily professed, who for some good reason has been living in another monastery of our Congregation:

There should be a consultative scrutiny in the monastery in which the candidate has been living. The outcome of this scrutiny should be faithfully communicated to the monastery of his affiliation, in which there should be held a second scrutiny, this time with deliberative force. However, if the particular circumstance requires it, the Abbot may, after consulting his Council, postpone the profession for six months. During this time the candidate should live in the monastery of his affiliation, so that the community may get to know him better.

36. Those professed in temporary vows enjoy the same spiritual graces and indulgences as those in solemn vows, and if their time is cut short by death, they are entitled to the same suffrages.

They are bound by the same obligation to observe the Rule and Constitutions, but they have neither an active nor a passive voice in the conventual Chapter.

The years of profession are to be reckoned from the date of temporary profession.

37. After solemn profession, all goods which for any reason come to a monk are reckoned as belonging to the monastery of his stability. However, any goods which may be given to the Abbot President or to a Visitor by virtue of their office belong to the Curia or Province. In the same way, goods given to a monk in connection with any monastery belong to that monastery, even if the monk is there only temporarily.

38. Candidates for the ministries and diaconate should give to the Abbot a petition and a written declaration that they are acting of their own free will.

The ministries of lector and acolyte may be conferred only by the Superior of an autonomous monastery, that is, by an Abbot, Prior

monasterii, in quod admissus non fuit, vel quod ipse deseruit.

35. Si agatur de admittendis ad professionem novitio vel professo a votis temporariis, qui propter rationabilem causam in alio coenobio nostrae Congregationis degat, hoc modo procedatur:

Fiat scrutinium consultivum in monasterio in quo degit candidatus; huiusmodi scrutinii exitus authentice communicetur monasterio affiliationis, in quo novum scrutinium idque deliberativum peragatur. Attamen, si casus fert, Abbas, audito suo Consilio, potest professionem differre per sex menses, quo tempore candidatus in monasterio affiliationis moretur, quo melius a conventu cognosci possit.

36. Professi a votis temporariis fruuntur iisdem gratiis spiritualibus et indulgentiis ac professi votorum sollemnium et si morte praeveniantur, ad eadem suffragia ius habent.

Eadem obligatione tenentur observandi Regulam et Constitutiones, sed voce activa et passiva in Capitulo conventuali carent.

Anni professionis computandi sunt a die emissionis votorum temporariorum.

37. Post professionem sollemnem, omnia bona quae quovis titulo obveniunt monacho, cedunt monasterio stabilitatis. Bona tamen quae forte Abbati Praesidi vel Visitatori data sunt ratione muneris, cedunt Curiae vel Provinciae; item bona, quae monacho obveniunt intuitu alicuius monasterii, cedunt illi monasterio, etiam si monachus sit ibi solummodo transeunter.

38. Candidati ad ministeria et ad diaconatum Abbati petitionem et declarationem scriptam de sua libera voluntate proferant.

Ministeria lectoris et acolythi tantum a Superiore monasterii sui iuris, videlicet ab Abbate, a Priore Administratore necnon a Priore conventuali, conferri possunt (cf. «Ministeria quaedam», VIII et IX;

Administrator or conventual Prior (cf. “Ministeria quaedam”, VIII a) and IX; “Ad pascendum”, V; AAS 64, (1972) pp. 529-540).

39. A monk of a dependent house is called to orders by the founding Abbot or Prior, after a petition from the Superior of the dependent house has been received. The latter must first hear the advice of his Council (cf. paragraph 63 of the Constitutions).
40. Apart from the time given to spiritual matters and to work, it is appropriate for the brethren to have daily a little time for themselves, and, according to the custom of the Province, they should be able to enjoy some suitable recreation.
41. Professors of studies, not only of clerical or specialised studies but also of basic courses of formation, should possess the qualifications required by universal law. If for three years they have taught some discipline in a monastery very well, at the request of the Provincial Chapter they may receive the diploma of reader from the Abbot President.

Chapter IV — Stability and transfers

42. No temporary transfers may be prolonged for more than six years without the special permission of the Abbot President. At the end of six years, the monk should either return to the monastery of his profession, or ask to change his stability, in accordance with the norm of paragraphs 97 and 99 of the Constitutions.
43. A monk acquires ordinary chapter rights in the monastery to which he has transferred, either by being elected or nominated a dean, or by those rights being granted to him by the Abbot of the monastery, with the consent of the conventual Chapter. As long as he has these rights, he loses the corresponding rights in his own monastery. However, he does retain chapter rights in his own monastery for the three cases of greatest importance.
44. In the cases of greatest importance, all absent monks must be recalled in order to be present in person, in accordance with the norm of paragraphs 37 and 95 of the Constitutions. If the expense of the journey exceeds the sum laid down by the Provincial Chapter, an

- «Ad pascendum», V: in *Acta Apostolicae Sedis* 64, (1972), pp. 529-540).
39. Monachus domus dependentis ad ordines vocatur ab Abbate vel Priore fundatore, praevia petitione Superioris domus, audito suo Consilio (cf. n. 63 Constitutionum).
40. Convenit ut fratres quotidie, praeter tempus rebus spiritualibus et laboribus dicatum, etiam aliquantulum temporis pro seipsis habeant, aut, iuxta consuetudines Provinciae, congrua recreatione frui possint.
41. Institutionis tam fundamentalis quam specialis vel clericalis professores dotibus iure universali requisitis ornentur. Qui postquam per triennium in aliquo coenobio quamdam disciplinam cum laude tradiderint, postulante Capitulo Provinciali, diploma lectoris ab Abbate Praeside recipere possunt.

Caput IV — De stabilitate et translationibus

42. Omnes translationes ad tempus ultra sexennium ne protrahantur, absque speciali licentia Abbatis Praesidis. Sexennio transacto, monachus aut ad monasterium suae professionis redeat, aut mutationem stabilitatis petat ad normam nn. 97 et 99 Constitutionum.
43. Iura capitularia ordinaria in coenobio translationis monachus acquirit, sive per electionem aut nominationem ad munus Decani, sive per concessionem Abbatis loci de consensu Capituli conventualis. Quo in casu, eadem iura ad tempus amittit in proprio coenobio. E contra, iura capitularia in tribus casibus maximi momenti semper in proprio coenobio retinet.
44. In casibus maximi momenti omnes monachi absentes vocandi sunt ut personaliter intersint, ad normam nn. 37 et 95 Constitutionum. Si vero sumptus pro itinere summam a Capitulo Provinciali statutam excedunt, monachus absens, si vult, ut procuratorem alium

absent monk can, if he wishes, appoint as his proxy another member of the Conventual Chapter. However, nobody may cast more than two votes in the Conventual Chapter. (cf. OCP 1)

45. The stability of an Abbot or conventual Prior who has been elected and confirmed in election for another monastery is automatically transferred to the monastery of which he has been made father. If for any reason he should retire from his office, then the ruling of paragraph 15 of these Ordinances should be followed.
46. When a dependent house is erected as an autonomous monastery, those monks who, with the approval of the founding Abbot and, if necessary, of their own Abbot, of their own accord offer themselves in writing to make up the new family, have their stability fixed in the new monastery.

However, those monks who, after joining the new monastic family, for serious reasons return definitively to the monastery of their profession, have their stability re-established there automatically.

47. Brethren who stay as guests in any of our monasteries are under the authority of the local Superior. However, the consent of their own Superior is required for obtaining extraordinary permissions.
48. In the case of a monk who lives outside a monastery: if he is absent for more than a year, he does not exercise his chapter rights, except in the cases of greatest importance, in accordance with the norm of paragraph 95 of the Constitutions.

However, if his absence is prolonged for more than three years, the exercise of all his chapter rights should be suspended, unless the Abbot President judges otherwise.

The exercise of rights is restored to the monk on his return to the monastery by the Abbot, after he has consulted the Council of deans, and after the monk has led the conventual life for some time.

membrum Capituli Conventualis potest designare. Nemo autem in Capitulo Conventuali plus quam duo vota ferre valeat.

45. Stabilitas Abbatis aut Prioris conventualis electi et confirmati pro alio monasterio ipso facto transfertur in monasterium cuius factus est pater; si qualicumque de causa suo munere cedat, servetur praescriptum n. 15 Ordinationum.
46. Per erectionem domus dependentis in monasterium sui iuris stabilitas monachorum qui, annuente Abbate fundatore et, si casus fert, etiam proprio Abbate, sponte in scriptis se offerunt ad novam familiam constituendam, in novo monasterio firmatur.

Illis monachis vero, qui post adhaesionem novae familiae monasticae, propter graves rationes ad monasterium suae professionis definitive reversi fuerint, stabilitas ipso facto restituitur.

47. Fratres, qui uti hospites in aliquo ex nostris monasteriis commorantur, sub auctoritate Superioris loci sunt; verumtamen ad permissiones extraordinarias obtinendas etiam consensus proprii Superioris requiritur.
48. Monachus, qui extra monasterium moratur, si ultra annum absens fuerit, iura capitularia non exercet, nisi agatur de casibus maximi momenti, ad normam n. 95 Constitutionum.

Si autem absentia ultra triennium protrahatur, exercitium omnium iurium capitularium suspendatur, nisi Abbas Praeses aliter iudicaverit.

Hoc iurium exercitium ipsi monacho ad monasterium regresso Abbas restituit, audito Consilio decanorum, postquam monachus per aliquod temporis spatium vitam conventualem egerit.

Part II — THE PROVINCE

Chapter I — The Provincial Chapter

49. The Provincial Chapter should be celebrated at an interval of between two and four years, as laid down in the Ordinances of the Provincial Chapters, at the time and place given by the Visitor. The Visitor may not anticipate or defer the holding of a Provincial Chapter in which there is to be an election of the Visitor, at least, not beyond six months, reckoned from the date on which the Abbot President decreed the confirmation of his election. When the term of his office has expired, the Visitor declares himself to have relinquished it at the beginning of the Chapter; however, he still presides over the Chapter, and when it is over, he governs the Province with the title of Administrator, until the new election has been confirmed. (cf. OCP 13)
50. The Visitor should prepare the Provincial Chapter most carefully. He should decide on what the Chapter is to discuss after he has first made enquiries of Superiors and monks, and if need be, after he has consulted commissions of experts: he should arrange this into an agenda for approval by his Council, and make sure that it is sent to the individual monasteries in good time. It is for the Superiors to communicate this agenda to their communities in some appropriate way.
51. The Provincial Chapter is announced at least thirty days in advance.
52. At the first session, the presiding Visitor, with the approval of the Chapter, designates scrutineers. He also nominates secretaries in the same way.
53. If necessary, the Chapter elects a commission to handle letters sent to it: it should consist of at least three members. This commission considers any letters sent by brethren to the Chapter, and sets before the Chapter whatever seems to it to be more useful.
Next, other commissions are elected or nominated, according as the Chapter thinks fit, and depending on the nature of the business.
54. If circumstances warrant it, the Provincial Chapter may also establish a collegial tribunal, in accordance with the norm of law, in order to

Titulus II — DE PROVINCIA

Caput I — De Capitulo Provinciali

49. Capitulum Provinciale, tempore inter quadriennium et biennium Ordinationibus Capitulum Provincialium statuto, die ac loco a Visitatore designatis, celebretur. Visitor non potest anticipare vel differre celebrationem Capituli Provincialis, in quo electio Visitoris facienda sit, nisi per sex menses, computandos a die decreti, quo Abbas Praeses eius electionem confirmaverat. Visitor, cuius munus expletur, se absolutum declarat initio Capituli; attamen Capitulo praeest, eoque completo, Provinciam regit titulo Administratoris usque ad novae electionis confirmationem.
50. Visitor Capitulum Provinciale diligenter praeparet. Praevia percuntatione apud Superiores et monachos, consultis etiam, si opus est, commissionibus peritorum, quaecumque in Capitulo agenda erunt determinet et ordinet in schemate, a suo Consilio adprobando, quod singulis monasteriis opportuno tempore mittendum curabit. Superiorum est, modo aptiori, illud communitatibus notum facere.
51. Capitulum Provinciale indicitur saltem triginta ante diebus.
52. In prima sessione, praesidente Visitatore, scrutatores ab ipso designantur, adprobante Capitulo; secretarii quoque eodem modo nominantur.
53. Eligitur a Capitulo, si opus sit, commissio de litteris, quae saltem tribus membris constat. Haec commissio litteras forte a fratribus ad Capitulum directas examinat et Capitulo proponit ea quae utiliora visa fuerint.
Deinde, aliae commissiones eliguntur vel nominantur, iudicio Capituli, secundum naturam negotiorum.
54. Potest etiam Capitulum Provinciale, si casus fert, tribunal collegiale ad normam iuris instituere, ad iudicandum et definiendum de causis

judge and bring to an end any legal disputes or lawsuits that may have arisen between monasteries or between brethren. Appeal against its judgement is made to the tribunal of the Abbot President.

55. Apart from the provisions of paragraph 114 of the Constitutions, it is for the Provincial Chapter to determine what majority of votes should secure the necessary approval of decrees: whether it should be a two-thirds or an absolute majority. (cf. OCP 14)
56. According to the custom of the Province, the Visitor reports to the Chapter on the state of the Province and on his activities as Visitor, and he gives an account of the administration of the Provincial funds.
57. It is for the Provincial Chapter to decide what account should be given by Superiors on their execution of the decrees of the canonical Visitation, and on the state of their monasteries.
58. The norms governing the celebration of a Provincial Chapter, as established by the General Chapter, do not prevent each Provincial Chapter from adding other norms of its own.
59. Apart from those matters which the Constitutions assign to the Provincial Chapter, it also has the competence to determine for each monastery:

1° The sum of money which the Superior may spend in any single transaction, apart from what is necessary for the ordinary conduct of the life, without being obliged to seek the consent of the Council of deans or of the conventual Chapter; (cf. OCP 2)

2° The sum which must not be exceeded without the consent of the conventual Chapter in the disposal of funds or revenue-earning securities, also in obtaining or making loans; (cf. OCP 2)

3° The sum which must not be exceeded if an absent monk is to be summoned to the conventual Chapter in the cases of greatest importance, as defined in paragraph 95 of the Constitutions. (cf. OCP 1)

Chapter II — The Visitor

- 60a. If the Visitor is the Superior of a monastery, then that monastery's canonical Visitation should be carried out by the Abbot President,

vel litibus inter monasteria aut fratres exortis. Ab ipsius sententia appellatio datur ad tribunal Abbatis Praesidis.

55. Salvis iis quae in n. 114 Constitutionum statuta sunt, Capituli Provincialis est determinare maioritatem suffragiorum ad adprobationem decretorum necessariam, utrum constet duabus ex tribus partibus suffragiorum an maioriata absoluta.
56. Visitator, secundum consuetudinem Provinciae, de statu ipsius Provinciae deque actibus suis, ut Visitator, Capitulo refert, et de administratione arcae Provinciae rationem reddit.
57. Capituli Provincialis est determinare rationem quae a Superioribus reddenda est, sive de executione decretorum Visitationis canonicae, sive de statu monasteriorum.
58. Normae de Capitulo Provinciali celebrando, a Capitulo Generali statutae, non officiunt quominus unumquodque Capitulum Provinciale alias normas addere possit.
59. Praeter ea, quae a Constitutionibus Capitulo Provinciali tribuuntur, facultas ei competit pro singulis monasteriis definiendi:

1° Summam pecuniae quam, extra necessaria ad ordinariam vitae rationem, Superior pro unoquoque negotio expendere possit, quin requirere teneatur consensum Consilii decanorum vel Capituli conventualis;

2° Summam non superandam sine consensu Capituli conventualis in alienatione fundorum aut titulorum frugiferorum; item in mutuis contrahendis vel dandis;

3° Summam non superandam ut monachus absens ad Capitulum conventuale vocetur, in casibus maximi momenti iuxta n. 95 Constitutionum.

Caput II — De Visitatore

- 60a. Si Visitator monasterium aliquod regat, Visitatio canonica illic ab Abbate Praeside peragatur aut, illius nomine, ab Abbate vel monacho

or in his name by an Abbot or monk fluent in the local language: the Abbot President nominates him for each particular occasion. An Abbot or monk from another Province may be nominated.

- 60b. A Visitor who is not a ruling Superior retains his stability and all his Chapter rights in his own monastery; but he is not bound to exercise these rights so long as he is in office. He does not carry out the Visitation in his own monastery.
61. At the beginning of the year, Superiors of communities should give the Visitor an account of the state of their monasteries. The Visitor himself should inform the Abbot President about the state of the Province especially in the Council of Visitors.
62. A Visitor who is not a ruling Superior should return to the monastery of his profession when his period of office is completed. Otherwise, the Abbot President should provide for him. In either case, he should be subject to the local Superior in accordance with the norm of paragraph 15 of these Ordinances.
63. If a Province should be without a Visitor, the Abbot President should nominate a Pro-Visitor, in accordance with the norm of paragraph 81, 3° of these Ordinances. The nominee performs his office until the next Provincial Chapter.

Chapter III — The canonical Visitation

64. In carrying out a canonical Visitation, the Visitor should follow the norms set out below, and also the appropriate statutes of the Provincial Chapter.
65. A canonical Visitation should be announced at least thirty days in advance by a letter sent to the local Superior, who must notify his whole community as soon as possible. The name of the co-Visitor should also be made known.
66. The Visitor should have the right to take with him an expert in domestic affairs as his adviser on the temporal state of the monastery. His name also should be made known in the letter announcing the Visitation.

vernaculae linguae perito, quem Abbas Praeses singulis vicibus designaverit. Designari autem potest Abbas vel monachus alterius Provinciae.

- 60b. Visitor qui non sit Superior regiminis retinet sua stabilitatem et omnia iura capitularia in suo monasterio; haec autem iura durante munere exercere non tenetur, neque visitationem canonicam ibi peragat.
61. Superiores coenobiorum, ineunte anno, rationem reddant Visitori de statu proprii monasterii et ipse Visitor certiore faciat Abbatem Praesidem de statu Provinciae, praesertim in Consilio Visitorum.
62. Visitor, qui non sit Superior regiminis, expleto muneris sui cursu, redeat ad monasterium suae professionis; secus Abbas Praeses de ipso provideat. In utroque casu, Superiori loci subiectus sit ad normam n. 15 Ordinationum.
63. Si Provincia Visitatore destituta maneat, Abbas Praeses ad normam n. 81, 3° Ordinationum, nominet Pro-Visitorem, qui usque ad proximum Capitulum Provinciale munere suo fungatur.

Caput III — De Visitatione canonica

64. Visitor in Visitatione canonica peragenda normis quae sequuntur sese conformet necnon legitimis statutis Capituli Provincialis.
65. Visitatio canonica saltem triginta ante diebus indicatur per epistolam Superiori loci mittendam et quamprimum toti communitati significandam; nomen Convisitoris quoque notum fiat.
66. Ius sit Visitori peritum rei familiaris assumere ut consiliarium de statu temporali monasterii; cuius nomen in epistola indictionis similiter communicetur.

67. During the Visitation of a monastery, the jurisdiction and power of the local Superior is neither reduced nor hindered. However, the Superior is personally subject to the Visitor in all that concerns the canonical Visitation.
68. The Superior shows the Visitor a list of the monks and their duties, the account books, the minute books of the conventual Chapter and Council of deans, also the Acta of the previous canonical Visitation.
69. The Abbot should freely discuss the present condition of the monastery, its progress and also its difficulties with the Visitor and his Socius. They in turn should interview individually all the monks, novices and postulants, who are bound to give truthful replies to their questions. This will help them to understand the condition of the monastery as well in spiritual as in temporal matters, and so they will be better able to help the Superior and the community.
70. But if for very serious reasons the Visitor considers that the canonical Visitation should be prolonged for the good of the community, he should at once inform the Abbot President of this. The Abbot President and the Visitor together should make sure that the prolongation benefits the community.

Chapter IV — Monasteries situated in distant regions

71. If many autonomous monasteries are established in the same distant region but not yet able to form a Province with full right of its own, their Superiors may ask to form themselves into a Council, which may undertake some of the duties proper to a Provincial Chapter and its Visitor. The decision on this is taken by the Abbot President, after he has taken advice from the Council of Visitors, and obtained the consent of the Provincial Chapter to which these monasteries belong.
72. A dependent house which has been established in a region so distant that communication with the founding monastery is made difficult, may form a connection with a nearer Province, having first obtained the permission of the Abbot and conventual Chapter of the founding

67. Cum monasterium visitatur, iurisdictio et potestas Superioris loci nec minuitur nec impeditur. Ipse Superior tamen Visitatori subiicitur in omnibus quae Visitationem canonicam respiciunt.
68. Superior Visitatori ostendit elenchum monachorum et officiorum eorum, necnon libros computorum atque libros deliberationum sive Capituli conventualis sive Consilii decanorum itemque Acta praeteritae Visitationis canonicae.
69. De statu et de progressu monasterii necnon de difficultatibus Abbas cum Visitatore eiusque Socio libenter conferat. Isti autem audiant omnes et singulos monachos, novitios et postulantes, qui eis secundum rei veritatem respondere tenentur, ut statum monasterii cognoscere, tam in spiritualibus quam in temporalibus, et ita melius Superiorem et conventum adiuvere possint.
70. Quod si ob gravissimas causas, Visitor aestimet ad bonum communitatis Visitationem canonicam protrahi debere, statim de hac re Abbatem Praesidem certiore reddat, qui una cum Visitatore curam habeat ut dilatio in bonum communitatis vertat.

Caput IV — De monasteriis in regionibus longinquis sitis

71. Si plura monasteria sui iuris in eadem regione longinqua sita nondum valent Provinciam pleno iure efformare, eorum Superiores petere possunt, ut in Consilium constituentur, cui quaedam ex muneribus tribuantur quae Capitulo Provinciali et Visitatori competunt. Res autem ab Abbate Praeside, audito Consilio Visitorum, decernatur, consentiente Capitulo Provinciali, ad quod monasteria pertinent.
72. Domus dependens, quae in regione ita longinqua sita sit, ut relationes cum monasterio fundante difficulter habere possit, nexum quemdam cum Provincia magis propinqua intexere valet, praevia concessione Abbatis et Capituli conventualis monasterii fundantis et de consensu

monastery and the consent of the Provincial Chapter, or, when this is not in session, of the Visitor and his Council.

73. If in such a house a case arises in which a novice is to be admitted to temporary profession (or one temporarily professed to solemn profession), the Abbot of the founding monastery may, with the consent of his conventual Chapter, delegate to the solemnly professed of this dependent house that casting of votes required by law for such an admission, as if they themselves formed the Chapter. However it is the Abbot himself who admits the novice to profession, once he has learned the outcome of the vote, according to the norm of law.

Capituli Provincialis, vel, extra ipsum, Visitatoris eiusque Consilii.

73. Si in hac domo agitur de admissione novitii ad professionem temporariam (vel professi temporarii ad professionem sollemnem), Abbas monasterii fundantis potest cum consensu sui Capituli conventualis delegare professos sollemnes huius domus dependentis ad ferenda suffragia a iure requisita pro hac admissione ad instar Capituli. Ipse autem Abbas certior factus de exitu suffragationis, admittit novitium ad professionem ad normam iuris.

Part III — THE CONGREGATION

74. In our Congregation, in honour preferring one another, according to the mind of the Gospel and of the Rule (cf. Rm 12: 10, RB 63, 71, 72), we should hold our place of precedence according to the order of our rank or of monastic profession, unless healthy tradition or local and cultural custom demand otherwise.

Chapter I — The General Chapter

75. The participation of monks in the General Chapter is regulated by the following norm: if the number of solemnly professed monks in a Province does not exceed one hundred, then one delegate is elected; as the number of monks exceeds units of one hundred, then two are elected, and so on. The substitutes for any delegate who may be prevented from attending are elected according to the same procedure.

Chapter II — The Abbot President

76. If anyone is elected to the office of Abbot President and the General Chapter does not revoke the election, then the one elected is bound to take up his office.
77. The Abbot President should reside in Rome with his Curia; he does retain stability in his own monastery, but this is latent during his period of office (cf. paragraph 141 of the Constitutions).
78. While in office the Abbot President has the right to pontificate even in the cathedral churches of territorial abbeys of our Congregation.

Also while in office the Abbot President should if possible stay at least once in every monastery of the Congregation.

79. When the Abbot President relinquishes his office, he assumes the same status as Abbots who have been freed from their rule, as described in paragraph 15 of these Ordinances, while keeping the norm of paragraph 141 of the Constitutions.

Titulus III — DE CONGREGATIONE

74. In Congregatione nostra, honore invicem praevenientes, ad mentem Evangelii et Regulae. (cf. Rom 12,10; RB 63; 71 et 72) teneamus locum secundum ordinem dignitatis vel professionis monasticae, nisi sana traditio et consuetudo localis vel culturalis aliter postulent.

Caput I — De Capitulo Generali

75. Participatio monachorum Capitulo Generali hac norma regitur: si numerus monachorum sollemniter professorum Provinciae centum non excedit unus Deputatus eligitur; si vero numerus monachorum centum unitates superat, duo eliguntur, et ita porro. Pari electionis forma eligantur substituti huiusmodi Deputatorum forte impeditorum.

Caput II — De Abbate Praeside

76. Si quis ad munus Abbatis Praesidis eligitur, nec Capitulum Generale a facta electione recedit, electus tenetur munus suscipere.
77. Abbas Praeses residentiam habet Romae cum sua Curia, stabilitatem vero in suo monasterio servat, quae tamen, durante munere, quiescit (cf. n. 141 Constitutionum).
78. Abbati Praesidi, durante munere, ius competit celebrandi Pontificalia etiam in ecclesiis cathedralibus abbatiarum territorialium nostrae Congregationis.
- Ipso munere durante, Abbas Praeses, pro posse, saltem semel in omnibus monasteriis Congregationis commorationem faciat.
79. Cum Abbas Praeses a munere cessaverit, eandem condicionem induit quae Abbatibus a regimine absolutis competit, iuxta n. 15 Ordinationum, salvo praescripto n. 141 Constitutionum.

Chapter III — The Abbot President's Helpers

Article 1 — The Council of Visitors

80. The following are the matters which are settled by the Abbot President with the deliberative vote of the Council of Visitors, legally assembled:

1° The summoning of an extraordinary General Chapter, or the anticipation or postponement of an ordinary one;

2° The agenda of a General Chapter; also the manner of its preparation;

3° The issuing of a decree in accordance with the norm of paragraph 140, 2° of the Constitutions;

4° The nomination of the Abbot President's Vicar;

5° The imposition of taxes which have perhaps to be levied outside the time of a General Chapter;

6° The erection or dismembering of a Province or Pro-Province;

7° The reduction, separation from the Congregation or suppression of an autonomous monastery;

8° The removal from office of a Visitor or ruling Superior;

9° A collegial final decision about a decree of a Provincial Chapter not approved by the Abbot President, in accordance with the norm of paragraph 117 of the Constitutions;

10° A collegial final decision about a decree of a canonical Visitation which the Abbot President has suspended from being put into effect, in accordance with the norm of paragraph 127 of the Constitutions.

A written record should be made of all these matters and signed by the Abbot President together with the Visitors present.

81. The following are the matters which are settled by the Abbot President with the consultative vote of the Visitors, which may be expressed by letter or telephone:

1° The engagement in some business of major importance which directly concerns the whole Congregation and cannot conveniently

Caput III — De Abbatis Praesidis Adiutoribus

Articulus 1 — De Consilio Visitorum

80. Negotia, quae ab Abbate Praeside cum voto deliberativo Consilii Visitorum legitime adunati definiuntur, haec sunt:

1° Convocatio Capituli Generalis extraordinarii aut anticipatio vel dilatio ordinarii;

2° Schema Capituli Generalis atque modus praeparationis eiusdem Capituli;

3° Decretum ad normam n. 140, 2° Constitutionum conficiendum;

4° Nominatio Vicarii Abbatis Praesidis;

5° Taxae extra Capitulum Generale forte imponendae;

6° Erectio vel dismembratio Provinciae vel Pro-Provinciae;

7° Reductio, seiunctio a Congregatione vel suppressio monasterii sui iuris;

8° Amotio ab officio Visitoris aut Superioris regiminis;

9° Definitio collegialis circa decretum Capituli Provincialis ab Abbate Praeside non adprobatum, ad normam n. 117 Constitutionum;

10° Definitio collegialis circa decretum alicuius Visitationis canonicae, cuius executio fuit ab Abbate Praeside suspensa, ad normam n. 127 Constitutionum.

De his omnibus documentum conficiatur, ab Abbate Praeside una cum Visitoribus praesentibus subsignandum.

81. Negotia, quae ab Abbate Praeside cum voto consultivo Visitorum, etiam per litteras vel telephorum expresso, definiuntur, haec sunt:

1° Expeditio negotii maioris momenti quod directe totam Congregationem respicit nec commode differri potest usque ad

be deferred until the General Chapter or the next meeting of the Visitors;

2° A case in which the Abbot President delegates his own jurisdiction to another person;

3° The nomination of a Pro-Visitor for a vacant province;

4° The nomination or the removal from office of an Assistant;

5° The refusal to confirm the properly performed election of a Visitor or ruling Superior, if those elected are found to lack the legal requirements;

6° The erection or admission of an autonomous monastery (CIC 609 § 1); also a dispensation about the number of monks required for the establishment of an autonomous monastery (see C 12).

7° The establishment of a Council, as described in paragraph 71 of these Ordinances.

A written record of all these matters should be drawn up, to be signed by the Abbot President and one of his Assistants.

Article 2 — The Council of Assistants and the General Curia

82. The following are the matters for which the Abbot President should seek a deliberative vote of his Assistants:

1° The confirmation of election of a Visitor and of a ruling Superior, the confirmation of the nomination of a Prior Administrator, and the institution of a Pro-Visitor for a Pro-Province. Also the admission of a postulation of a Superior, who is subject to an impediment which may be dispensed (CIC 182; C 23; OCG 10).

2° The acceptance of the resignation of a Visitor and of a ruling Superior;

3° The notification or approval of notification of an extraordinary canonical Visitation;

4° The suppression of a decree made in a canonical Visitation, in accordance with the norm of paragraph 127 of the Constitutions;

Capitulum Generale vel ad proximum Visitorum conventum;

2° Delegatio qua Abbas Praeses propriam iurisdictionem alicui committit;

3° Nominatio Pro-Visitoris Provinciae vacantis;

4° Nominatio vel amotio ab officio Adsistentis;

5° Denegatio confirmationis electionis rite peractae Visitoris aut Superiorum regiminis, si electi non idonei ad normam iuris reperiuntur;

6° Erectio vel admissio monasterii sui iuris (CIC 609 § 1); et dispensatio super numerum monachorum ad monasterium sui iuris constituendum (v. C 12).

7° Constitutio Consilii de quo in n. 71 Ordinationum.

De his omnibus documentum conficiatur, ab Abbate Praeside et ab uno ex Adsistentibus subsignandum.

Articulus 2 — De Consilio Adsistentium deque Curia Generalitia

82. Negotia, pro quibus Abbas Praeses votum deliberativum Adsistentium exquirere debet, sunt ea quae sequuntur:

1° Confirmatio electionis Visitorum et Superiorum regiminis, confirmatio nominationis Prioris Administratoris et institutio Pro-Visitoris Pro-Provinciae; itemque admissio postulationis horum Superiorum, cum aliquo impedimento dispensabili detineantur (CIC 182; C 23; OCG 10).

2° Renuntiationis acceptatio Visitoris et Superioris regiminis;

3° Indictio vel indictionis adprobatio Visitationis canonicae extraordinariae;

4° Suspendio alicuius decreti in Visitatione canonica lati, ad norma n. 127 Constitutionum.

- 5° The erection of a conventual Priory into an Abbey; the erection or suppression of a dependent house, assuming that all the requirements of law have been duly observed;
- 6° The dismissal of a monk from the monastery and from the Congregation, assuming that all the requirements of law have been duly observed. In this case the vote is collegial, and for validity the Council must comprise at least four members (cf. CIC 699 § 1);
- 7° Permission to accept a religious of another Institute into a community of our Congregation, in accordance with the norm of paragraph 98 of the Constitutions;
- 8° A dispensation whereby a community, whether of a Province or extra Provincial, is exempted for a time from certain important statutes of the Constitutions or Ordinances, in accordance with the norm of paragraph 140, 3° of the Constitutions;
- 9° The settling of any appeals, as mentioned in paragraph 140, 4 O of the Constitutions;
- 10° The approval or remission of decrees of a Provincial Chapter, in accordance with the norm of paragraph 117 of the Constitutions;
- 11° The approval of Ordinances proper to some extra-Provincial monastery, in accordance with the norm of paragraph 129 of the Constitutions; also the suppression of such Ordinances;
- 12° The suspension from office of a Visitor or of a ruling Superior, in accordance with the norm of paragraph 34 of the Constitutions;
- 13° A temporary transfer, imposed on a monk as a disciplinary move;
- 14° The return of one professed in temporary vows, at his own request, to secular status, in accordance with the norm of paragraph 101 of the Constitutions;
- 15° Granting a Visitor the faculty of conducting a canonical Visitation without a Socius, in accordance with the norm of paragraph 126 of the Constitutions;
- 16° Granting permission to take on the charge of a parish, as mentioned in paragraph 7 of these Ordinances;

5° Erectio prioratus conventualis in abbatiam; erectio vel suppressio domus dependentis, servatis de iure servandis;

6° Dimissio monachi a monasterio et Congregatione, servatis de iure servandis. In hoc casu, votum est collegiale et Consilium ad validitatem saltem quattuor membris constare debet (CIC 699 § 1);

7° Licentia pro admissione religiosi alterius Instituti in coenobium nostrae Congregationis, ad normam n. 98 Constitutionum;

8° Dispensatio qua conventus alicuius Provinciae vel extra Provinciam a quodam ex praecipuis Constitutionum aut Ordinationum statutis ad tempus eximatur, ad normam n. 140, 3° Constitutionum;

9° Definitio quorumvis recursuum, de quibus agitur in n. 140, 4° Constitutionum;

10° Adprobatio vel remissio decretorum Capituli Provincialis, ad normam n. 117 Constitutionum;

11° Adprobatio Ordinationum propriarum alicuius monasterii extra Provinciam, ad normam n. 129 Constitutionum, itemque earundem Ordinationum suppressio;

12° Suspendio ab officio Visitoris et Superioris regiminis, ad normam n. 34 Constitutionum;

13° Translatio ad tempus monacho imposita ad modum poenae;

14° Restitutio professi a votis temporariis in saecularem condicionem, ipso petente, ad normam n. 101 Constitutionum;

15° Facultas Visitori concedenda Visitationem canonicam sine Socio peragendi, ad normam n. 126 Constitutionum;

16° Licentia curae paroecialis acceptandae, de qua in n. 7 Ordinationum;

17° Granting a monk the faculty of exercising his Chapter rights, according to the norm of paragraph 48 of these Ordinances;

18° The concession of an indult of exlaustration for a monk for not more than three years, in accordance with the norm of canon 686 § 1;

A written record of the matters listed here should be drawn up to be signed by the Abbot President and by one of his Assistants.

83. Those situations described in paragraphs 80 and 82 of these Ordinances are settled by the Abbot President with his Council according to the ruling of paragraph 8 of the Constitutions, unless the norm of law requires the proceeding to be collegial.
- 84a. In addition to the Assistants, at least one monk should live with the Abbot President to look after domestic affairs. The monk's Superior should willingly send him at the Abbot President's request.
- 84b. Each year the oconomus Assistant of the Curia should present to the Abbot President and to the other Assistants an account of the economic state of the Curia.
- 84c. At about the mid-point of the period between General Chapters, a canonical Visitation of the Curia should be carried out by Visitors designated by the Abbot President with his Council of Visitors. The acts of the Abbot President, when acting as Superior of the whole Congregation, are not subject to this Visitation.

Chapter IV — Suffrages for the departed

85. When news is received of the death of the Abbot Primate, a Conventual Mass should be offered for him in all our monasteries. The same should be done once a month for all the brothers and sisters of our Congregation who have died.
86. The Ordinances of each Province should lay down what suffrages should be performed:
 - 1° in each monastery for the departed monks of that monastery, and for the departed parents, brothers and sisters of the monks of that community;

17° Facultas monacho concedenda iura capitularia exercendi, ad normam n. 48 Ordinationum;

18° Concessio indulti exlaustrationis monacho non ultra triennium, ad normam CIC 686 § 1.

De negotiis hic numeratis documentum conficiatur ab Abbate Praeside et ab uno ex Adsistentibus subsignandum.

83. Casus in nn. 80 et 82 OCG expressi decernuntur ab Abbate Praeside cum suis Consiliis iuxta praeceptum n. 8 Constitutionum, nisi collegialiter procedere debeat ad normam iuris.

84a. Praeter Adsistentes, apud Abbatem Praesidem unus saltem monachus rebus familiaribus curandis degat, quem, postulante Abbate Praeside, Superior proprius libenter mittat.

84b. Quolibet anno Adsistens oeconomus Curiae rationem reddat Abbati Praesidi aliisque Adsistentibus de acceptis atque expensis necnon de statu oeconomico Curiae.

84c. Medio tempore inter Capitula Generalia in Curia visitatio canonica peragatur per Visitatores ab Abbate Praeside cum Consilio Visitorum designatos. Ab obiecto huius visitationis eximuntur acta Abbatis Praesidis qua Superioris totius Congregationis.

Caput IV — De suffragiis pro defunctis

85. Ubi acceptus est nuntius obitus Abbatis Primatis, applicetur Missa conventualis in omnibus monasteriis nostris. Idem fiet semel in mense pro omnibus fratribus et sororibus Congregationi nostrae adscriptis, qui vita functi sunt.

86. In Ordinationibus uniuscuiusque Provinciae statuenda sunt suffragia persolvenda:

1° In unoquoque monasterio pro monachis defunctis eiusdem monasterii et pro parentibus, fratribus et sororibus defunctis monachorum ipsius coenobii;

2° in the monasteries of the Province for the departed monks, nuns and sisters of the Province. (cf. OCP 20)

87. Notice of the death of a brother should be sent by the Superior of the monastery of his stability to the other monasteries of our Congregation.
88. We admit all the departed of our Congregation and the departed parents, brothers and sisters of our monks to a special share in the fruits of all the Masses and good works which are performed in our Congregation.

Therefore an explicit mention of this share and remembrance should be included in the Necrology, with some formula such as: “Also the commemoration of all the brothers and sisters of our Order, and of our relations and benefactors”.

2° In monasteriis Provinciae pro monachis, monialibus atque sororibus defunctis Provinciae.

87. Superior monasterii stabilitatis ad ceteros Superiores monasteriorum nostrae Congregationis nuntium de fratris morte mittat.

88. Omnes defunctos Congregationis nostrae ac defunctos parentes, fratres et sorores monachorum nostrorum admittimus ad specialem participationem fructuum omnium Missarum et bonorum operum, quae in Congregatione nostra fiunt.

Inseratur ergo in Necrologio explicita mentio huius participationis et memoriae, hac vel simili formula: « Item commemoratio omnium fratrum et sororum Ordinis nostri atque coniunctorum et benefactorum nostrorum ».

CONCLUDING EXHORTATION

89. The holy Rule directs the monastic life in our communities, by the guidance of the Gospel. To this instruction of our holy Father Benedict there have been added the laws proper to our Congregation, so that his Rule may be put into practice in a way better suited to our own day. Similarly, the structure of the Congregation has been outlined and the mutual relations between the monasteries regulated. In order that these things which have been laid down for the building up of our life may more easily achieve their aim, we urge that not only the holy Rule, but also the Constitutions, the Ordinances and Decrees of the General Chapters and any instructions of the Province should be read once a year in community.

HORTATIO CONCLUSIVA

89. Vitam monasticam in coenobiis nostris per ducatum Evangelii sancta Regula dirigit; huic sancti Patris nostri Benedicti documento peculiares leges Congregationis nostrae additae sunt, ut ipsa Regula accommodatius in praxim hodie deducatur, Congregationis structura delineetur atque mutuae relationes inter monasteria ordinentur.

Ut autem ea quae pro vitae nostrae incremento praecepta sunt finem suum facilius assequantur, hortamur ut simul cum sancta Regula, Constitutiones, Ordinationes necnon Decreta Capitulorum Generalium aliaque Provinciae documenta semel in anno in conventu legantur.