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**PONTIFICAL COMMISSION FOR THE REVISION
OF THE CODE OF CANON LAW**

**SCHEMA OF CANONS
ON INSTITUTES OF LIFE
CONSECRATED BY PROFESSION
OF THE EVANGELICAL COUNSELS**

DRAFT

**PUBLICATIONS OFFICE
UNITED STATES CATHOLIC CONFERENCE**



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PONTIFICIA COMMISSIO CODICI IURIS CANONICI
RECOGNOSCENDO

**SCHEMA CANONUM
DE INSTITUTIS VITAE CONSECRATAE
PER PROFESSIONEM
CONSILIORUM EVANGELICORUM**

(Reservatum)



TYPIS POLYGLOTTIS VATICANIS
MCMLXXXVII

TRANSLATORS' NOTE

Given the purpose of this translation, i.e., to provide the closest possible English approximation to the original Latin text for Americans who do not easily read Latin (for it is to be borne constantly in mind that it is the text as *expressed in the original* that is the object of this consultation and the criticism of those concerned), the translators have adopted the following working principles:

1) The translation should be as literal as possible, without doing violence to the structures of American English.

2) Any expansion of the text even for reasons of clarification or more polished English style is to be avoided, lest inaccurate interpretations of the original as it stands emerge for those whose linguistic access to the Latin is limited.

3) Where the original is ambiguous, the ambiguity is to be reflected in the translation — when possible, by exactly corresponding ambiguity in the English; otherwise, by a footnote indicating the nature of the ambiguity.

4) Where the Latin employs solely masculine forms to refer to both sexes, those forms will be retained in the translation.

5) References to recognized Roman Documents (e.g., of Vatican II or papal decrees) will be noted by their Latin titles, as these are generally more familiar and widely used than their English equivalents. Direct quotations from the documents of Vatican II will follow the translation edited by J. Gallagher, except where the context of the citation makes this linguistically infeasible; in the latter cases, the citation will be translated by the same principles as the rest of the text and simply placed in quotes.

6) The ultimate translation of no part will be the work solely of a single member of the translating team, but the whole shall be the product of collaboration.

These obviously rigid principles, we would emphasize, are adopted here only in the interest of more accurate critical input on a Schema still subject to change in its original language. Those refinements of English style which one ordinarily expects of a well-executed translation (understanding that they serve better to convey to the American mind the content and the intent of the original) will be entirely appropriate when the text at hand is the final version promulgated for implementation in the Church.

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NOTIFICATIO

Prosequendo consultationem circa parata schemata novi Codicis Iuris Canonici, mittitur ad Episcopos, per Conferentias Episcopales, ad Dicasteria Curiae Romanae ceteraque Organa consultationis schema cano-
num « De Institutis vitae consecratae per professionem consiliorum evangelicorum », quo universa disciplina de his Institutis recognoscitur iuxta Decreta et spiritum Concilii Oecumenici Vaticani II, necnon iuxta « Principia quae Codicis Iuris Canonici recognitionem dirigant », a Synodo Episcoporum approbata.

Quae omnia tum in expositione motivorum quae schematis apparando praefuerunt, tum in ipsa parte dispositiva seu normativa perspicue prostant.

Consultatio fit iuxta normas a Praeside uniuscuiusque Organi consultivi statuendas.

Tempus utile ad responsiones huic Pontificiae Commissioni mittendas usque ad finem mensis decembris c. a. 1977 datur.

Romae, die 2 februarii 1977.

*Sanctus Card. Felici
Praesides*

NOTIFICATION

Pursuing the consultation on the schemas prepared for the new Code of Canon Law, the Schema of canons "On Institutes of Life Consecrated by Profession of the Evangelical Counsels" is being sent to the bishops through the episcopal conferences, to the Departments of the Roman Curia, and the rest of the consultative bodies. In this schema the entire discipline of these institutes is revised according to the Decrees and spirit of the Ecumenical Council Vatican II, as well as the "Principles which Should Direct the Revision of the Code of Canon Law," approved by the Synod of Bishops.

All of which are clearly evident first in the presentation of the motives which pervaded the preparation of the Schema, and then in the dispositive or normative part itself.

The consultation is to be made according to the norms stipulated by the presiding officer of each consultative body.

The time made available for sending responses to this Pontifical Commission is until the end of the month of December, 1977.

At Rome, the second day of February, 1977.

/s/ Pericle Card. Felici
President
(Pontifical Commission for the Revision
of the Code of Canon Law)

PRAENOTANDA

1. – Canonum Schema quod a Commissione Pontificia Codici Iuris Canonici recognoscendo sub hoc titulo proponitur tamquam lex generalis pro ordinatione vitae et activitatis Institutorum vitae consecratae eorumque sodalium a legislatione statuta pro Religiosis in Codice Iuris Canonici (cfr. Librum II, Part. II, Tit. IX-XVI, cann. 487-672) profunde et multipliciter differt. Inter alia diversa sunt: principia directiva totius tractationis, ambitus et ordinatio systematica legislationis propositae necnon notae eius peculiare et generalis eius tenor.

Differentiae huiusmodi introducendae erant in novum Schema plura ob motiva quae absque nimia difficultate detegi possunt. Considerandum imprimis est quod legislatio codicialis religiosos respiciens maxima ex parte constituitur normis iuris positivi humani seu ut dicitur iuris mere ecclesiastici. Tales normae, numquam undequaque perfectae, propensionem fortem includunt iacturam temporis subeundi propter earum limitationem et adiunctorum mutationem. Conditiones autem sociales, culturales et praesertim religiosae quae obtinebant tempore promulgationis Codicis Iuris Canonici non parum diversae sunt ab illis quae nunc in universo fere orbe obtinent.

2. – Patres quoque Concilii Oecumenici Vaticani II de vita consecrata per professionem consiliorum evangelicorum multiplici ratione in variis documentis locuti sunt (cfr. Const. dogm. *Lumen Gentium*, Caput VI, nn. 43-47; Decr. *Perfectae caritatis*; Decr. *Christus Dominus*, nn. 33-35; etc.). Et quamquam iidem Patres loquantur de « religiosis » et « de vita religiosa », clarum remanet eos non adhibere haec verba eodem sensu stricto quo a Legislatore usitata sunt in Codice Iuris Canonici et praesertim in Parte II Libri II (cfr. praecipue cann. 487-488). Abs dubio, in documentis conciliaribus per vocabulum « religiosi » intelligi debent non tantum sodales Institutorum religiosorum, ad normam can. 487, sed etiam sodales « societatum » sive virorum sive mulierum in communi viventium sine votis et sodales Institutorum saecularium (cfr. Const. dogm. *Lumen Gentium*, Caput VI, n. 44; Decr. *Perfectae caritatis*, nn. 1 in fine, 11; Decr. *Christus Dominus*, n. 33). Innovatio haec a Patribus admissa nata est habere plures consequentias quae a legislatione recognita neque ignorari neque parvipendi possunt. Praeterea, Patres Concilii multa alia innovaverunt in campo mere disciplinari quae ad vitam et ad actionem apostolicam Institutorum vitae consecratae eorumque sodalium sese referunt, uti luculenter patet non tantum ex ipsis documentis supra citatis sed etiam ex Motu Proprio *Ecclesiae Sanctae* (6.8.1966) quo normae statuuntur ad exsequenda quaedam Decreta Concilii Vaticani II et praesertim Decreti *Christus Dominus* et Decreti *Perfectae caritatis*.

PREFATORY NOTES

1. — The Schema of canons which is proposed under this title by the Pontifical Commission for the Revision of the Code of Canon Law as the general law for the ordering of the life and activity of institutes of consecrated life and their members differs profoundly and in many ways from the legislation established for Religious in the Code of Canon Law (cf. Book II, Part II, Titles IX-XVI, Canons 487-672). Among other differences are: the directive principles of the whole of the tract, the scope and systematic ordering of the proposed legislation as well as its specific qualities and its general tenor.

Differences of this sort had to be introduced into the new Schema for numerous reasons which can be detected without very much difficulty. To be considered first of all is that the Codal legislation regarding religious for the greatest part consists in norms of positive human law or, as it is said, of purely ecclesiastical law. Such norms, never for whatever reason perfect, include a strong tendency to suffer the ravages of time because of their limitedness and the change of circumstances. Moreover, the social, cultural, and above all religious conditions which prevailed at the time of the promulgation of the Code of Canon Law differ not a little from those which prevail now in almost all the world.

2. — The Fathers of Ecumenical Council Vatican II also spoke under many aspects of life consecrated through profession of the evangelical counsels in various documents (cf. Const. dogm. *Lumen Gentium*, ch. VI, no. 43-47; Decr. *Perfectae Caritatis*; Decr. *Christus Dominus*, no. 33-35; etc.). And although these same Fathers speak of “religious” and “of religious life,” it remains clear that they do not use these terms in the same strict sense in which they were used by the Legislator in the Code of Canon Law, above all in Part II of Book II (cf. especially canons 487-488). Without a doubt, in the conciliar documents, the term “religious” must be understood to include not only the members of religious institutes as defined by can. 487, but also the members of “Societies” of men or of women living in common without vows, and the members of Secular Institutes (cf. Const. dogm. *Lumen Gentium*, ch. VI, no. 44; Decr. *Perfectae Caritatis*, no. 1 at the end and no. 11; Decr. *Christus Dominus*, no. 33). This innovation admitted by the Fathers was bound to have a number of consequences which can neither be ignored nor taken lightly by the revised law. Besides, the Fathers of the Council introduced many other aspects in the purely disciplinary realm which concerned the life and the apostolic activity of the institutes of consecrated life and of their members, as is manifestly clear not only from the very documents cited above, but also from the *Motu Proprio Ecclesiae Sanctae* (Aug. 6, 1966) in which norms are specified for carrying out certain decrees of Vatican Council II, especially the Decree *Christus Dominus* and the Decree *Perfectae Caritatis*.

3. – Legislatio insuper Codicis Iuris Canonici non paucas refert dispositiones seu ordinationes, quae hodie vel obsoletae apparent vel minus congruentes, mutatis exigentiis socio-culturalibus. Ideoque mutare aliquando etiam profundius oportet tales dispositiones et ordinationes minus convenientes ut sunt, inter alia, nimia ad particularia attentio in quibusdam materiis, modus concipiendi exemptionem et consequentiae iuridicae inde exortae, inaequalitas inter Instituta virorum et mulierum, etc.

Huiusmodi exempla et multa alia quae adiungi possunt, sufficienter demonstrant necessitatem vel saltem opportunitatem maximam alicuius profundioris recognitionis Partis II Libri II Codicis Iuris Canonici, cui titulus est: « De Religiosis ». Quapropter ius vicens profunde innovatum apparet in hoc Schemate secundum necessitates hodiernas vitae consecratae, cuius tamen elementa essentialia diligenter et religiose servata sunt et iam in primo canone sancita. Vita consecrata importat totalem dedicationem personae Deo summe dilecto pro bono Ecclesiae et humani generis universi. Huiusmodi dedicatio fit per professionem publicam trium consiliorum evangelicorum, castitatis nempe, paupertatis et oboedientiae voto aut alio sacro ligamine, voto propria sua ratione assimilato, firmatorum quibus homo consecratus Christum pressius sequitur et nititur caritatis perfectionem adipisci in servitio Regni Dei (cfr. Const. dogm. *Lumen Gentium*, n. 44). Immo, in eodem primo canone Schematis collecta inveniuntur, veluti in nuce, omnia illa elementa tam theologica quam canonica quae requiruntur et ample sufficiunt ad claram identificationem omnium Institutorum et sodalium vitae consecratae et ad nitidam distinctionem ab omnibus aliis, etiam similaribus. Ambitus igitur istius categoriae institutorum et sodalium iam ab hoc primo canone apparet perfecte determinatus et definitus absque ulla possibilitate confusionis et erroris. Quod parvi momenti non est, potissimum his temporibus quando nonnulli vitam consecratam per publicam professionem consiliorum evangelicorum aequiparare conantur vitae consecratae per meram baptismi receptionem.

PRINCIPIA DIRECTIVA RECOGNITIONIS ET PRAECIPUAE INNOVATIONES LEGISLATIVAE

4. – Sicut fuse apparet in *Communicationes*, Vol. II, 1970, pp. 168-181; Vol. V, 1973, pp. 47-69; Vol. VI, 1974, pp. 72-93; Vol. VII, 1975, pp. 63-92, visum est opportunum quaedam principia statuere quae labores Commissionis dirigant et iter percurrendum illuminent. Principia haec directiva assidue prae oculis habita sunt et efficaciter adiugarunt ad scopum praefixum consequendum. Sufficiens illustratio horum principiorum inveniri potest in *Communicationes*, Vol. II, 1970, nn. 3, 7, pp. 170-176. Hic brevissime tantum dicta principia referuntur, quae quidem sese conformant ad « Principia quae Codicis Iuris Canonici recognitionem dirigant »

3. — The legislation of the Code of Canon Law, moreover, reflects not a few arrangements or orderings which today seem obsolete or less appropriate, given the change in socio-cultural exigencies. Therefore, it is fitting to change, occasionally even more profoundly, such arrangements and orderings as they are the less appropriate: among others, excessive specific attention to certain matters, the mode of conceiving exemption and the juridical consequences arising therefrom, inequality between institutes of men and women, etc.

Such examples and many others which could be added sufficiently demonstrate the necessity or at least the greatest appropriateness of some more profound revision of Part II of Book II of the Code of Canon Law entitled "De Religiosis." Hence, the law presently proposed in this Schema appears to be profoundly innovative in accord with the necessities of contemporary consecrated life; still its essential elements are diligently and religiously observed, and even confirmed in the very first canon. The consecrated life implies total dedication of one's person to God loved above all for the good of the Church and of the whole human race. This sort of dedication is accomplished through public profession of the three evangelical counsels, namely chastity, poverty, and obedience, stabilized by vow or by another sacred bond similar to a vow in its own nature, by which the consecrated person follows Christ more closely and strives to attain the perfection of charity in the service of the Kingdom of God (cf. Const. dogm. *Lumen Gentium*, no. 44). Indeed, in this same first canon of the Schema are found gathered, as it were in summary, all those elements both theological and canonical which are required and which are amply sufficient for the clear identification of all institutes of consecrated life and their members, and for drawing the fine distinction of these from all others, even though similar. The scope, therefore, of this category of institutes and members appears perfectly specified and defined already in this first canon, without any possibility of confusion and error. This is of no slight import, most especially in these times when some would try to equate the life consecrated by public profession of the evangelical counsels with life consecrated by the reception of baptism alone.

THE PRINCIPLES DIRECTING THE REVISION AND SPECIAL LEGISLATIVE INNOVATIONS

4. — As is copiously apparent in *Communicationes*, Vol. II, 1970, pp. 168-181; Vol. V, 1973, pp. 47-69; Vol. VI, 1974, pp. 72-93; Vol. VII, 1975, pp. 63-92, it seemed fitting to establish certain principles which would direct the labors of the Commission and light the path to be pursued. These directive principles were assiduously held before our eyes and effectively aided our pursuit of the goal fixed in advance. Sufficient illustration of these principles can be found in *Communicationes*, Vol. II, 1970, no. 3, 7, pp. 170-176. Here are reflected very briefly only the said principles, which in fact conform to "The Principles which Should Direct the Revision

(cfr. *Communicationes*, Vol. I, 1969, pp. 77-85) a Pontificia Commissione Codici Iuris Canonici recognoscendo exarata et a Synodo Episcoporum anno 1967 approbata.

5. – En principia:

1) In recognitione huius partis iuris Ecclesiae, canones ita redigantur ut appareat normas iuridicas, etsi thesauros gratiae vitae consecratae nec plene contineant nec multo minus exhauriant, fovere tamen donum Dei vocationis divinae, adiuvere gratiae opus in animabus Dei dicatis ut ad perfectionem caritatis pertingant easque custodire a periculis. Acceptatio huius principii directivi, quod per se evidens esse debet, imponebat ut vitaretur nimia ariditas in formulatione canonum, etsi iura et obligationes clare et praecise statui deberent. Idea etiam vitanda erat iuxta quam legislator magis sollicitus esset vel appareret circa aspectum externum vitae consecratae quam circa veram et realem sequelam Christi ex parte sodalium et communitatum. « Serio perpendendum est — declarant Patres Concilii — optimas accommodationes (legum et statutorum) ... effectum non sortiri nisi animentur renovatione spirituali ... cui semper primae partes tribuendae sunt » (Decr. *Perfectae caritatis*, n. 2, e).

2) Canones qui disciplinam statuunt fovere debent agnitionem in quolibet Instituto spiritus Fundatoris eiusque conservationem; sodales Institutorum vitae consecratae adiuvere ad proprium patrimonium servandum, quod in propria ac peculiari indole, in propriis propositis et in sanis traditionibus consistit. Itaque, ius commune seu universale sancire debet dumtaxat principia generaliora quae omnibus Institutis faciliter applicari possunt quaeque congruam libertatem eis relinquunt ut ad finem proprium efficaciter tendere possint. Ita, ex una parte, cavetur contra « livellationem », quae dicitur, Institutorum vitae consecratae propter normas iuris communis nimis particulares et minutas, et ex alia adiuvantur Instituta eorumque sodales ut per veram et accommodatam renovationem propriam identitatem et proprium spiritum iterum inveniant, si illa iam deperdiderint, vel ad illa servanda et roboranda. Hoc erit possibile si normae iuris universalis foveant, promoveant et exstimulent in Institutis studium profundum eorum indolis, propositi, inspirationis et loci quem in Ecclesia Christi occupant. Instituta deinde gaudere debent congrua libertate ut haec omnia convenienter et opportune exprimantur in propriis constitutionibus seu statutis. Quod difficillimum evadit si normae iuris universalis ad minuta seu normas nimis particulares descendunt; sicut experientia docet.

3) Dum principia constitutiva vitae consecratae — statuit tertium principium directivum — clare indicari et firmiter sanciri debent, in normis disciplinariis statuendis congrua flexibilitas in tuto ponatur, ut eae normae faciliter aptari possint diversis conditionibus et exigentiis Ecclesiae et ipsorum Institutorum. Principium hoc apparet tamquam logicum corollarium principii secundi. Tam in iure universali quod Instituta et sodales vitae consecratae respicit quam in statutis

of the Code of Canon Law" (cf. *Communicationes*, Vol. I, 1969, pp. 77-85) drawn by the Pontifical Commission for the Revision of the Code of Canon Law and approved by the Synod of Bishops in 1967.

5. — Here are the principles:

1) In the revision of this part of the law of the Church, the canons were so set down that it would be apparent that juridical norms, while they can neither fully contain nor much less exhaust the treasures of the grace of the consecrated life, do, however, promote God's gift of a divine calling, assist the work of grace in souls dedicated to God so that they may attain to the perfection of charity, and guard them from dangers. The acceptance of this directive principle, which ought to be self-evident, was set down so that an excessive dryness might be avoided in the formulation of the canons — although rights and obligations must be clearly and precisely stipulated. The impression also was to be avoided that the legislator might be or seem to be more solicitous about an external aspect of the consecrated life than about the true and actual following of Christ on the part of the members and their communities. "The fact must be honestly faced," declare the Fathers of the Council, "that the most desirable changes (of laws and statutes) . . . will fail of their purpose unless a renewal of spirit gives life to them . . . to which renewal of spirit must always be accorded the leading role." (Decr. *Perfectae Caritatis*, no. 2, e).

2) The canons which determine discipline ought to foster in each institute the knowledge and preservation of the spirit of its Founder; and help the members of institutes of consecrated life to preserve their own heritage, which consists in their particular and specific character, in their own purposes, and in their sound traditions. Therefore, the common or universal law should decree only the more general principles, which can easily be applied by each institute and which will leave them a suitable freedom to be able effectively to reach out to their own particular end. Thus, on the one hand, it should provide against "leveling off," so to say, of institutes of consecrated life because of excessively particular and minute norms of common law; on the other hand, institutes and their members should be helped, through true and fitting renewal, to discover again their particular spirit — if they have lost it — or to preserve and strengthen it. This will be possible if the norms of the universal law foster, promote, and stimulate in the institutes a deep study of their own character, purpose, inspiration, and the place they occupy in the Church of Christ. The institutes, then, should enjoy appropriate freedom to express all these things in their own Constitutions or statutes suitably and in keeping with the circumstances. The latter turns out to be very difficult if the norms of universal law descend to details or excessively particular rules; so experience teaches.

3) While the constitutive principles of the consecrated life — the third directive principle established — should be clearly indicated and firmly determined, a fitting flexibility is to be safeguarded in laying down disciplinary norms so that these norms may be easily adapted to the diverse conditions and exigencies of the Church and of the institutes themselves. This principle seems a logical corollary to the second principle. Just as in the universal law which concerns institutes of consecrated life and their members, so in the statutes proper to each institute, a distinction is to be made between norms which stand as principles constitutive of the consecrated life

propriis cuiuslibet Instituti distinctio facienda est inter normas quae statuunt principia constitutiva vitae consecratae, etsi vitae Instituti applicatae, et normas mere disciplinares. Illae sunt substantialiter perennes et mutari possunt tantum quoad externam exarationem seu expressionem. Istae, e contra, adaptari debent ad maximam varietatem Institutorum vitae consecratae, ad diversitatem indolis, finis, operum apostolicarum, etc. Insuper consideranda sunt diversissima adiuncta, temporis, spatii, culturae, gradus evolutionis socialis populorum, etc., in quibus sodales diversorum Institutorum, et etiam eiusdem Instituti, vitam agere et apostolicam missionem perficere obligantur. Nisi autem normae iuris communis sint vere generales, etsi disciplinares sint, et nisi statuta propria disciplinaria Institutorum vere flexibilia sint, vita et activitas Institutorum vitae consecratae fieret nimis dura et amitteret illam suavitatem quae confert quam maxime ad finem huius vitae aptius consequendum.

4) Principium directivum quartum respicit vitam internam Institutorum vitae consecratae et vult ut canones, quibus regimen et regiminis exercitium in Institutis ordinantur, ita redigantur ut principia a Concilio statuta de repraesentatione et cooperatione sodalium efficaciter ad praxim deducantur, attentis tamen indole et spiritu cuiusque Instituti. Patres enim Concilii dixerant: « Capitulo et consilia fideliter munus sibi commissum in regimine expleant atque suo quaeque modo sodalium omnium pro bono totius communitatis participationem et curam expriment » (Decr. *Perfectae caritatis*, n. 14). Quamquam lex communis statuere debeat participationem quantum possibile omnium sodalium in regimine Instituti et potissimum in decisionibus ferendis quae maioris sunt momenti vel quae omnium intersunt, tamen hic magna cum prudentia procedendum est ex parte legislatoris. Ipse non multa statuere potest in lege universali quia formae participationis in regimine plurimae esse possunt et illa quae convenit uni Instituto potest alteri esse admodum inconueniens vel etiam nociva. Principium generale participationis et repraesentationis in regimine a iure universali statutum in statutis particularibus cuiuslibet Instituti applicationem practicam invenire debet secundum formam magis consonam, attentis indole, fine, missione et sanis traditionibus eiusdem Instituti. Ius tamen universale media saltem quaedam definire debet ad praecavendos et tollendos abusus magis generales in hac parte.

Praeter praedicta principia directiva vitatur quoque in Schemate quaelibet disparitas tractationis non omnino necessaria ex natura rei vel ex peculiari quadam conditione inter Instituta vitae consecratae virorum et illa mulierum.

6. – Attenta comparatio principiorum de quibus in superiori numero cum Schemate canonum quod Instituta vitae consecratae respicit demonstrabit num labor bonum habuerit exitum. Licet omnes fere canones stricte iuridici vocari possint et debeant, ariditas formulationis quae etiam in canonibus Partis II Libri II « De Religiosis » faciliter percipitur amplius non cernitur. Habentur quidem sectores, uti v. gr. Titulus VII: « De separatione ab Instituto », in quibus, propter

and purely disciplinary norms. The former are substantially lasting and can be changed only in regard to external formulation or expression. The latter, on the contrary, should be adapted to the very great variety of institutes of consecrated life, to the diversity of their character, purpose, apostolic works, etc. Further to be considered are the very diverse circumstances — of time, of space, of culture, of the degree of social evolution of the people, etc. — in which the members of the various institutes, and even the very institutes, are obliged to live and carry out their apostolic mission. But unless the norms of the common law are truly general, including those which are disciplinary, and unless the particular disciplinary statutes of the institutes are truly flexible, the life and activity of institutes of consecrated life will be excessively hard and will lose that pleasantness which contributes so greatly to the more apt pursuit of the purpose of this life.

4) The fourth directive principle concerns the internal life of institutes of consecrated life, and would have it that the canons regulating government and the exercise of government in the institutes should be so written that the principles of representation and cooperation of members as set down by the Council may be effectively reduced to practice, without prejudice, however, to the character and spirit of each institute. For the Fathers of the Council said: "Let chapters and councils faithfully acquit themselves of the governing role given to them; each should express in its own way the fact that all members of the community have a share in the welfare of the whole community and a responsibility for it." (Decr. *Perfectae Caritatis*, no. 14). While the common law ought to stipulate the greatest possible degree of participation of all members in the governance of the institute, and above all in making decisions which are of greater moment or of concern to all; nevertheless, this must be done with great prudence on the part of the legislator. He cannot make a multitude of stipulations in the universal law, because there can be many forms of participation in government, and that which is appropriate to one institute can be quite out of place or even harmful to another. The general principle of participation and representation in government established by the universal law must be practically applied in the statutes particular to each institute, in the format most suitable in view of the character, purpose, mission, and wholesome traditions of the said institute. But the universal law should define at least certain means for preventing and abolishing more general abuses in this area.

Besides the above stated directive principles, also to be avoided in the Schema is any inequality of treatment between institutes of consecrated life of men and those of women, where such is not necessitated entirely by the nature of the matter or by some peculiar situation.

6. — A careful comparison of the principles mentioned in the previous section, over against the Schema of canons concerning institutes of consecrated life, will demonstrate whether the work has had a happy outcome. Granted that almost all the canons can and should be called strictly juridical, the dryness of formulation which was indeed easily perceived in the canons of Part II, Book II "*De Religiosis*" will no more be seen. There will be certain sections, as, for example, Title VII: "Separation from the Institute," in which, because of the seriousness of the matter, the greatest accuracy and precision is necessary, and thus dryness cannot be completely avoided.

materiae gravitatem, summa accuratio seu praecisio necessaria est ac proinde omnis ariditas vitari non potest.

Simili modo canones Schematis tenoris vere generalis sunt ita ut faciliter applicari possint vel omnibus Institutis generatim vel saltem universae categoriae Institututorum, secundum quod canon inveniatur in prima vel in secunda parte Schematis. Praesertim quoad terminologiam, necessarium fuit invenire — potissimum in prima parte Schematis — plures voces et expressiones diversas ab illis quae habebantur in Codice. Ipsa enim terminologia applicari debet non tantum Institutis religiosis sed etiam aliis duobus generibus Institututorum vitae consecratae. Quapropter sermo fit de *Instituto* et non de *Ordinibus*, *Congregationibus*, *Societatibus*, etc.; dicitur *Moderator* loco *Superior*, *cooptatio* loco *professio*, etc. Hoc tamen nullatenus significat singula Instituta retinere non posse in propriis Constitutionibus, Directoriis, etc. illam propriam terminologiam quam hodie habent, et quidem multoties a saeculari traditione sancitam.

Flexibilitas huius propositae legislationis clare elucescit ex ampla applicatione secundi principii directivi quae necessario secum trahit amplam simulque prudentem applicationem principii subsidiarietatis. Hoc demonstratur imprimis ex frequenti delatione decisionis actus vel definitionis alicuius rei a canonibus huius Schematis facta normis Constitutionum vel statutorum particularium Institututorum vitae consecratae. Confert etiam flexibilitati huius legislationis notabilis reductio casuum in quibus necessarium erit recurrere ad auctoritatem hierarchicam externam ad actum aliquem ponendum, sive auctoritas haec sit S. Sedes sive Ordinarius loci, salva semper necessaria dependentia ab Ecclesiae auctoritate, iuxta condicionem iuridicam, iuris nempe pontificii vel iuris tantum dioecesani, uniuscuiusque Instituti.

Ut dictum est supra, propter maximam varietatem Institututorum vitae consecratae et consequenter propter diversitatem exigentiarum horum Institututorum in canonibus huius Schematis non multa statui possunt quoad repraesentationem et cooperationem omnium sodalium in regimine exercendo et in decisionibus ferendis. Hoc tamen non obstante, quaedam media proponuntur quibus Schema in tuto ponere intendit illam participationem in regimine et in decisionibus ferendis de qua Patres Concilii locuti sunt (cfr. Decr. *Perfectae caritatis*, nn. 3, 14). Canones in quibus de praefatis mediis fit sermo sunt sequentes: 26, 28 § 3, 29, 34, 35.

De absentia disparitatis non necessariae ex natura rei in modo tractandi Instituta virorum eorumque sodales et illa mulierum iam antea dictum est. Sed aliae praeterea distinctiones in Schemate vitantur: ex. gr. distinctio inter Instituta religiosa in quibus emittitur professio votorum sollemnium et illa in quibus emittitur professio votorum simplicium. In Schemate de hac distinctione nulla fit mentio quia canonice ambae professiones aequiparantur.

Ita etiam iusta autonomia agnoscitur omnibus Institutis qua gaudeant propria disciplina atque integrum servare valeant suum patrimonium doctrinale, spirituale et liturgicum. In Institutis praeterea clericalibus iuris pontificii Institututorum Moderatores et Capitula potestate ecclesiastica regiminis pollent in proprios sodales pro foro tam externo quam interno.

Likewise, the canons of the Schema are of a truly general tenor, so that they may be easily applied either to all the institutes in general or at least to an entire category of institutes, according to whether the canon is found in the first or in the second part of the Schema. Especially as regards terminology, it was necessary to find — above all in the first part of the Schema — numerous formulas and expressions different from those which were found in the Code. For the terminology itself must be applied not only to religious institutes, but also to two other classes of institutes of consecrated life. Hence reference is made to *institute* and not to *Orders, Congregations, Societies, etc.*; *moderator* is said instead of *superior*, *incorporation* instead of *profession*, etc. But this in no way means that an individual institute may not retain in its own Constitutions, Directories, etc., that particular terminology which it has today, confirmed, indeed, to a great extent by long-standing tradition.

The flexibility of this proposed legislation clearly has come to light from the full application of the second directive principle, which was of necessity accompanied by a full and at the same time prudent application of the principle of subsidiarity. This is demonstrated especially by the frequency with which the canons of this Schema leave the decision as to action or the definition of a given matter to the norms of the Constitutions or particular statutes of the institutes of consecrated life. The flexibility of this legislation is also enhanced by a notable reduction of the cases in which it will be necessary to have recourse to external hierarchical authority in order to posit a given act, whether this authority be the Holy See or the Ordinary of the place, preserving always a necessary dependence on the authority of the Church in accord with the juridical condition of each institute, that is, whether it be of pontifical right or only of diocesan right.

As was stated above, because of the very great variety of institutes of consecrated life and consequently because of the diversity of the exigencies of these institutes, not many things can be stipulated in the canons of this Schema regarding representation and cooperation of all members in the exercise of government and in decision-making. Notwithstanding this, however, certain means are proposed by which the Schema intends to safeguard that participation in government and in decision-making of which the Fathers of the Council spoke (cf. Decr. *Perfectae Caritatis*, no. 3, 14). The canons in which mention is made of the means referred to above are the following: 26, 28 § 3, 29, 34, 35.

We have already spoken of the avoidance of inequality in the mode of treating institutes of men and their members and those of women, when such is not demanded by the nature of the matter. But still other distinctions are avoided in the Schema: for example, the distinction between religious institutes in which profession of solemn vows is pronounced, and those in which profession of simple vows is pronounced. In the Schema no mention is made of this distinction: canonically both professions are equated.

Thus, also, for all institutes a just autonomy is recognized, whereby they may enjoy their own particular discipline and may be able to preserve intact their doctrinal, spiritual, and liturgical heritage. Moreover, in clerical institutes of pontifical right, the moderators and Chapters, possess ecclesiastical power of government over their own members for both the external and internal forum.

DIVISIO GENERALIS SCHEMATIS ET MATERIAE QUAE SINGULIS IN PARTIBUS TRACTANTUR

7. — Structura generalis tractatus « de Religiosis » quae in Codice invenitur evidenter retineri non potest in hoc iure recognoscendo. Tam motiva, quae — ut dictum est supra — inducebant ad profundiores recognitionem perficiendam, quam principia directiva laborum approbata simul cum mutatione ambitus propter formalem inclusionem Institutorum saecularium inter Instituta vitae consecratae suadebant, immo exigebant, ut alia via procederetur et ut alia divisio generalis totius Schematis canonum adoptaretur. Non erat tamen facile excogitare aliam divisionem generalem quae posset bene respondere novis exigentiis et vitare difficultates quas divisio Codicis praeseferebat. Plura experimenta facta sunt quae exitum admodum felicem non habuerunt, sicut processus verbales sessionum studiorum demonstrare possunt. Definitio partium, titulorum et articulorum gradualis fuit et post longas disceptationes tandem ad formam definitam Consultores deventerunt.

Delineatio generalis Schematis iuris recogniti « De Institutis vitae consecratae », simul cum his praenotandis ipsis canonibus Schematis praeponitur et propterea non est cur eius articulata descriptio hic apponatur. Initio Schematis ponuntur sex canones praeliminares generales totius legislationis in quibus statuuntur elementa essentialia vitae consecratae, tam sub aspectu theologico quam sub aspectu iuridico. Quaedam etiam fundamentales determinationes et divisiones Instituta vitae consecratae respicientes decernuntur. Canones isti, pro maiori parte, ex documentis Concilii Vaticani II desumuntur (cfr. potissimum Const. dogm. *Lumen Gentium*, Cap. VI, nn. 43-45). Deinde totum Schema dividitur in duas partes. Prima, quae omnino tenoris generalis est, habet tamquam rubricam generalem: *De iis quae Institutis vitae consecratae sunt communia* et continet omnes canones et omnia praescripta quae communia sunt et aequae applicabilia cunctis Institutis vitae consecratae et eorum sodalibus, independentem a qualitate Instituti et a categoria ad quam Institutum pertinet.

8. — Pars haec subdividitur in septem titulos qui varios sectores vitae et activitatis Institutorum respiciunt, incipiendo ab erectione alicuius Instituti, ab eius divisione, foederatione vel fusione vel unione cum alio Instituto. Hic etiam, occasione arrepta, ponuntur praescripta circa suppressionem Instituti vel eius partis (cfr. Tit. I). Logice, immediate fit transitus ad normas quae definiunt dependentiam Institutorum et sodalium ab auctoritate ecclesiastica seu hierarchica. Et hic simul canones ponuntur qui principium statuit circa possibilitatem exemptionis Institutorum et sodalium a iurisdictione Ordinariorum loci quae concedi potest tantum a Summo Pontifice. Sed eodem tempore agnoscitur aequa et iusta autonomia, praesertim in regimine interno, pro omnibus Institutis (cfr. Tit. II). In Titulo III est sermo, modo omnino generali, de regimine interno Institutorum.

THE GENERAL DIVISION OF THE SCHEMA AND THE MATTERS TREATED IN THE INDIVIDUAL PARTS

7. — The general structure of the tract “*De Religiosis*” which is found in the Code obviously cannot be retained in this revision of the law. The motives which — as was said above — led to the pursuit of a deeper revision, as well as the approved directive principles of the work, along with the change of scope for the sake of the formal inclusion of the secular institutes among the institutes of consecrated life, recommended, indeed demanded, that a different route be followed and that a different general division of the whole Schema of canons be adopted. However, it was not easy to think of a different general division which could respond well to new exigencies and avoid the difficulties which the division of the Code presented. A number of experiments were made which turned out not altogether happily, as the discussions in the study sessions can demonstrate. The definition of parts, titles, and articles was gradual, and after long debates the Consultors finally arrived at the defined form.

The general delineation of the Schema of the revised law “On Institutes of Consecrated Life” will be proposed along with these Prefatory Notes to the canons themselves of the Schema, and consequently there is no reason why a spelt-out description of it should be set forth here. The beginning of the Schema sets forth six general preliminary canons for the entire legislation, in which are specified the essential elements of the consecrated life, both under its theological aspect and under its juridical aspect. Also, certain fundamental limits and divisions concerning institutes of consecrated life are determined. These canons, for the greater part, are culled from the documents of Vatican Council II (cf. chiefly Const. dogm. *Lumen Gentium*, ch. VI, no. 43-45). From there on, the entire Schema is divided into two parts. The first part, which is of a wholly general tenor, has, as its general heading: *Matters Common to Institutes of Consecrated Life*, and contains all the canons and prescriptions which are common and equally applicable to all institutes of consecrated life and their members, independently of the nature of the institute and the category to which the institute belongs.

8. — This part is subdivided into seven titles which concern various sectors of the life and activity of the institutes, beginning from the erection of a given institute: from its division, federation, or merger or union with another institute. Here also, taking advantage of the context, are placed prescriptions on the suppression of an institute or part of it (cf. Title I). Logically, transition is immediately made to the norms which define the dependence of institutes and their members on ecclesiastical authority, that is, the hierarchy. And here at the same time are placed the canons which set down the principle concerning the possibility of the exemption of institutes and their members from the jurisdiction of local Ordinaries, which exemption can be granted only by the Supreme Pontiff. But at the same time, an equal and just autonomy for all institutes is recognized, especially in their internal government (cf. Title II). In Title III reference is made in an altogether general way to the internal

Bona temporalia Institutorum sunt bona ecclesiastica et propterea reguntur normis statutis pro administratione bonorum ecclesiasticorum in Libro novi Codicis Iuris Canonici cui titulus « De Iure Patrimoniali Ecclesiae ». Consilium tamen paupertatis suum peculiarem effectum habet in bonorum administratione; septem canones ponuntur in Tit. IV circa hunc peculiarem aspectum administrationis bonorum Institutorum. Praescripta quae ordinant diversas phases admissionis candidatorum in Institutum Titulum V constituunt qui in quatuor dividitur articulos. De privilegiis Institutorum vel sodalium in Schemate non fit sermo. Abs dubio privilegia iam concessa non supprimuntur, nisi de hoc expresse caveatur. Tamen visum est inopportunum de privilegiis expresse in Schemate agere.

Obligationes quae Institutis et sodalibus imponuntur in Titulo VI illae sunt quae maxime consonae et aptae sunt indoli eorum et statui in quo inveniuntur. Ceterae obligationes magis particulares relictae sunt ut statuuntur in Constitutionibus singulorum Institutorum. Ibi enim melius adaptari possunt conditionibus et necessitatibus Institutorum et sodalium. Titulus VII finem ponit primae parti Schematis. Uti patet ex eius rubrica hic singulis in articulis ponuntur normae de variis modis legitimis, quibus sodales separari possunt ab Instituto vitae consecratae, sive sint adhuc in tempore probationis seu novitiatus, sive iam cooptati fuerint temporarie vel perpetuo. Separatio haec induere potest formam transitus sodalis ad aliud Institutum vitae consecratae vel voluntarii discessus seu egressus ab Instituto vel etiam dimissionis ab Instituto ob causas a iure admissas. Neminem latet quam impleta sit legislatio Codicis Iuris Canonici in hac re, potissimum quod attinet ad dimissionem religiosorum qui vota perpetua nuncuparunt in religione clericali exempta (cfr. cann. 654 et seq). Re quidem vera, S. Congr. de Religiosis et Institutis Saecularibus die 2 martii 1974 Decretum edidit quo Religiones clericales exemptas dispensavit ab obligatione processum iudiciale instruendi pro dimissione sodalis a votis perpetuis et facultatem fecit Superioribus competentibus ut sequantur rationem procedendi in cann. 649-653 statutam. Canones propositi in hoc Titulo VII unicam et uniformem disciplinam statuunt pro omnibus Institutis vitae consecratae. Obligationes recurrenti ad S. Sedem vel ad Episcopum sublatae sunt praeterquam in casu egressus sodalis qui cooptationem perpetuam iam fecerat, nisi Supremus Moderator Instituti facultatem receperat a competenti auctoritate Ecclesiae dispensandi a votis vel aliis sacris ligaminibus perpetuo susceptis. In casu tamen dimissionis, sodali dimittendo dari debet plena facultas sese defendendi et contra decretum dimissionis sodali dimisso concedi debet facultas recurrenti ad S. Sedem intra decem dies cum effectu suspensivo. Quaelibet dimissio legitima secumfert ipso facto cessationem omnium vinculorum necnon iurium et obligationum ex cooptatione promanantia. Superiores competentes Institutorum mentionem facere debent de omnibus sodalibus ab Instituto quomodocumque separatis in relatione S. Sedi mittenda statutis ab eadem temporibus.

government of institutes. The temporal goods of institutes are ecclesiastical goods and are therefore regulated by the norms constituted for the administration of ecclesiastical goods in the Book of the new Code of Canon Law entitled "The Patrimonial Law of the Church." The counsel of poverty, however, has its own specific effect on the administration of goods; seven canons are set forth in Title IV concerning this specific aspect of the administration of the goods of institutes. Prescriptions which order the various phases of the admission of candidates to the institutes constitute Title V, which is divided into four articles. There is nothing said in the Schema about privileges of institutes or their members. Without a doubt, privileges already granted are not suppressed, unless such is expressly stated. However, it seemed inappropriate to deal expressly with privileges in the Schema.

The obligations which are placed upon the institutes and their members in Title VI are those which are maximally consonant with and adapted to their character and the state in which they are found. Other more particular obligations are left to be stipulated in the Constitutions of the individual institutes. For there they can be better adapted to the conditions and needs of the institutes and their members. Title VII terminates the first part of the Schema. As is clear from its heading, here in individual articles are set down norms concerning the various legitimate ways in which members can be separated from an institute of consecrated life, whether they are still in the time of probation or of novitiate, or have already been incorporated temporarily or perpetually. This separation can assume the form of the transfer of a member to another institute of consecrated life, or of voluntary separation or departure from the institute, or even dismissal from the institute for causes admitted by law. It escapes no one that the legislation of the Code of Canon Law in this regard is fulfilled especially when it touches the dismissal of religious who publicly pronounce perpetual vows in exempt clerical religion (cf. can. 654 ff). Since this is the case, the Sacred Congregation for Religious and Secular Institutes issued a Decree on March 2, 1974, by which it dispensed exempt clerical Religious institutes from the obligation of drawing up the judicial process for the dismissal of a member in perpetual vows, and granted the competent superiors the faculty to follow the mode of procedure set down in canons 649-653. The canons proposed in Title VII establish a single and uniform discipline for all institutes of consecrated life. Obligations of having recourse to the Holy See or to the bishop have been removed, except in the case of the departure of a member who has already become perpetually incorporated, unless the supreme moderator of the institute shall have received the faculty from the competent authority of the Church to dispense from vows or other sacred bonds perpetually undertaken. However, in the case of dismissal, the full right to defend himself must be given the member to be dismissed and the right to have recourse to the Holy See against the decree of dismissal within ten days, conjoined with a suspensive effect, must be given to the member dismissed. Any legitimate dismissal carries with it by that very fact the cessation of all bonds as well as rights and obligations resulting from his incorporation. In the report to be sent to the Holy See at the time designated by the latter, the competent superiors of institutes should make mention of all members who have in any manner been separated from the institute.

9. – Secunda pars Schematis, quae post longum studium praesentem assumpsit formam, in comparatione cum parte prima vocari potest *pars specialis*, quamquam normae in ea positae revera generales sunt. Rubrica huius partis suum propositum manifestat. Ita namque inscribitur: *De iis quae singulis Institutorum generibus sunt propria*. Scopus nempe istius partis est imprimis in luce ponere et inter se bene distinguere diversas formas consecrationis per professionem publicam trium consiliorum evangelicorum quas Ecclesia nunc officialiter agnoscit et approbat. Et hae consecrationes sunt tres. Prima est religiosa seu quae in Institutis religiosis fit, secunda invenitur in Institutis vitae apostolicae consociatae et tertia est propria Institutorum saecularium. Secundum diversitatem formae consecrationis resultat diversum genus supremum Institutorum vitae consecratae et sic in tribus Titulis quibus componitur haec secunda pars habetur vera typologia Institutorum.

Genus Institutorum religiosorum quod in se congregat numerosissima Instituta religiosorum duas magnas subdivisiones admittit, nempe Instituta monastica, sive monachorum sive monialium, sive contemplationi integre dedita sive quae aliqua opera apostolatus indoli propriae consentanea legitime assumpserunt, et Instituta religiosa ex propria vocatione operibus apostolatus dedita. Haec ultima Instituta sunt vel canonicalia, vel conventualia vel apostolica. Selectio appellationum, quibus inferiores categoriae Institutorum religiosorum quae vi propriae vocationis operibus apostolatus dedicantur, facta est post congruum examen naturae, finis, missionis et evolutionis historicae cuiuslibet categoriae.

Circa rubricam Tituli II huius partis quae definitive inscribitur *De Institutis vitae apostolicae consociatae* dicendum est huiusmodi appellationem naturam Institutorum quae sub hac rubrica veniunt melius exprimere quam alias adhibitae a Codice Iuris Canonici (cfr. rubricam Tituli XVII, Libri II, C.I.C.). Hae societates, quae vera Instituta organizata in Ecclesia sunt et quidem Instituta in quibus consilia evangelica aliquo sacro ligamine firmata assumuntur, naturam habent eminenter apostolicam et ab earum Fundatoribus conditae sunt ut activitatem apostolicam ipsis propriam melius et efficacius exercere possint. Vita communitaria suum certe habet momentum in his Institutis, sed naturam induit potius medii ad apostolatatum directi quam elementi integralis vitae Instituti et sodalium sicut apparet inter religiosos.

Titulus III huius secundae partis agit de novissima forma vitae consecratae ab Ecclesia formaliter approbata per Constitutionem Apostolicam *Provida Mater Ecclesia*, die 2.2.1947 promulgatam. Forma vitae consecratae quae in his Institutis agitur non parum differt ab illa quae ducitur in Institutis religiosis et in Institutis vitae apostolicae consociatae. Sodales nempe Institutorum saecularium non obligantur ad vitam communem et non tenentur deferre habitum specificum vel aliquod signum quo ostendant suam consecrationem. Immo, externe, regulariter non distinguuntur a ceteris christifidelibus inter quos vivunt. Hoc tamen non obstante, Instituta saecularia « quamvis non sint instituta religiosa, veram tamen et completam consiliorum evangelicorum professionem in saeculo ab Ecclesia recognitam secumferunt » (Decr. *Perfectae caritatis*, n. 11; cfr. etiam Const. Apost.

9. — The second part of the Schema, which attained its present form after long study, can be called in comparison with the first part, *the particular part*, although the norms set forth in it are in truth general. The heading of this part makes plain its purpose; for it is written thus: “Matters Proper to the Individual Kinds of Institutes.” Precisely, the aim of this part is first of all to explain and to distinguish well one from another the various forms of consecration through public profession of the three evangelical counsels which the Church now officially recognizes and approves. Such forms of consecration are three. The first is religious, that is, that which exists in religious institutes; the second is found in institutes of associated apostolic life; and the third is proper to secular institutes. From the variety of forms of consecration results a very great diversity of kinds of institutes of consecrated life, and thus in the three Titles which comprise this second part there is a veritable typology of institutes.

The category of religious institutes, which embraces very numerous institutes of religious admits of two great subdivisions: namely, the monastic institutes, whether of monks or of nuns, whether wholly given to contemplation or those which legitimately assume some works of the apostolate consonant with their particular character; and religious institutes dedicated to the works of the apostolate by reason of their particular vocation. These last institutes are either canonical, or conventual, or apostolic. The names under which are subsumed the categories of religious institutes which are dedicated to works of the apostolate by virtue of their particular vocation, were selected after appropriate examination of the nature, purpose, mission, and historical evolution of each category.

Concerning the heading of Title II of this part, which is definitively written “Institutes of Associated Apostolic Life,” it should be said that this sort of designation expresses better the nature of the institutes which come under this heading than others applied by the Code of Canon Law (cf. the heading of Title XVII, Book II, C.I.C.). These societies, which are true institutes organized in the Church and are indeed institutes in which the evangelical counsels are assumed and stabilized by some sacred bond, have a character eminently apostolic and were established by their Founders so that they might be able to exercise the apostolic activity proper to them in a better and more efficacious manner. Community life certainly has its own importance in these institutes, but it assumes the nature of a means directed to the apostolate, rather than being an integral element of the life of the institute and its members as is the case among religious.

Title III of this second part has to do with the newest form of consecrated life formally approved by the Church through the Apostolic Constitution *Provida Mater Ecclesia*, which was promulgated February 2, 1947. The form of consecrated life which is lived in these institutes differs not a little from that which is lived in religious institutes and in institutes of associated apostolic life. Specifically, the members of secular institutes are not obligated to a common life, nor do they have to wear a specific style of dress* or any sign which would show their consecration. Indeed,

* Translators' note: The Latin *habitus* is legitimately rendered thus, granted that traditionally in these contexts it has been translated *habit*. As the latter has come, in the minds of many to carry a quite restricted concrete interpretation, the translators have chosen to render it in its broader connotation here and in its single occurrence in the text of the Schema (canon 93).

Provida Mater Ecclesia, art. I-II). Peculiaris autem et propria indoles istorum Institutorum est *saecularis*, quae, praeter consecrationem in saeculo et vitam in eo ducendam, importat ut sodales apostolatam propriam, secundum determinationem statutorum particularium, exercent *in saeculo ac veluti ex saeculo et ut revera fermentum sint in mundo ad robur et incrementum Corporis Christi* (Decr. *Perfectae caritatis*, n. 11: cfr. Motu Proprio *Primo feliciter*, diei 12.3.1948, n. II).

externally, they are not ordinarily distinguished from the rest of the Christian faithful among whom they live. Nevertheless, secular institutes, "while they are not religious institutes, still carry with them a true and complete profession of the evangelical counsels in the world, recognized as such by the Church" (Decr. *Perfectae Caritatis*, no. 11; cf. also Const. Apost. *Provida Mater Ecclesia*, art. I-II). But the peculiar and proper character of these institutes is *secular*, which, in addition to their consecration in the world and leading their life in it, implies that the members exercise their particular apostolate *in the world and as it were of the world, and that they should be a veritable leaven in the world for the strengthening and growth of the Body of Christ* (Decr. *Perfectae Caritatis*, no. 11; cf. Motu Proprio *Primo Feliciter*, March 12, 1948, no. 11).

CANONES PRAELIMINARES GENERALES

GENERAL PRELIMINARY CANONS

CANONES PRAELIMINARES GENERALES

Canon 1

§ 1. Vita per consiliorum evangelicorum professionem consecrata est stabilis vivendi forma qua fideles, Christum pressius sequentes, Deo summe dilecto totaliter dedicantur, ut, in Eius honorem atque mundi salutem Ecclesiaeque aedificationem novo et peculiari titulo dediti, caritatis perfectionem in servitio Regni Dei consequantur et, praeclarum in Ecclesia signum effecti, coelestem gloriam praenuntient.

§ 2. Quam vivendi formam in Institutis vitae consecratae, Spiritu Sancto afflante conditis et a competenti Ecclesiae auctoritate canonice erectis, libere assumunt christifideles, qui per vota aut alia sacra ligamina votis assimilata, iuxta proprias Institutorum leges, consilia evangelica castitatis, paupertatis et oboedientiae servanda profitentur et per caritatem, ad quam eadem ducunt, Ecclesiae eiusque mysterio speciali modo coniunguntur.

Canon 2

§ 1. Status eorum qui in huiusmodi Institutis vitam fraternam agunt, licet ad Ecclesiae structuram hierarchicam de se non spectet, ad eius tamen vitam et sanctitatem pertinet et ideo ab omnibus in honore habendus est.

§ 2. Ad hunc vitae consecratae statum christifideles, sive clerici sive laici, specialiter a Deo vocantur ut in vita Ecclesiae peculiari dono fruantur et, suo quisque modo eiusdem missioni salvificae prosint.

Canon 3

Consilia evangelica in Christi Magistri doctrina et exemplis fundata, donum sunt divinum quod Ecclesia a Domino accepit et gratia eius semper conservat.

GENERAL PRELIMINARY CANONS

Canon 1

§ 1. Life consecrated by the profession of the evangelical counsels is a stable form of living whereby some of the faithful, following Christ more closely, are totally dedicated to God as to the one loved most of all, so that, having given themselves to His honor, the salvation of the world, and the upbuilding of the Church by a new and special title, they may strive for perfection of charity in the service of the Kingdom of God and, having become a luminous sign in the Church, may show forth the glory of heaven.

§ 2. This form of living in institutes of consecrated life which have been founded under the inspiration of the Holy Spirit and canonically erected by the competent Church authority, the Christian faithful freely take on when they make profession to observe the evangelical counsels of chastity, poverty, and obedience by means of vows or other sacred bonds similar to vows in accord with the laws proper to the institutes and, through the charity to which those counsels leads, are united to the Church and its mystery in a special way.

Canon 2

§ 1. Even though the state of those who live a fraternal life in institutes of this kind does not of itself belong to the hierarchical structure of the Church, nevertheless, it pertains to the Church's life and holiness and consequently must be held in honor by all.

§ 2. The Christian faithful, whether clerics or lay persons, are specially called by God to this state of consecrated life so that they may possess a special role in the life of the Church and, each in his own way, may contribute to the salvific mission of the Church.

Canon 3

The evangelical counsels are based on the teaching and the examples of Christ, the Master, and are a divine gift which the Church has received from the Lord and with His grace always preserves.

Canon 4

§ 1. Consiliorum evangelicorum professio, quamvis renuntiationem secumferat bonorum quae magni aestimanda veniunt, personae humanae vero profectui non obstat, sed natura sua eidem summopere prodest.

§ 2. Qui consilia evangelica profitentur, consecratione sua, neque ab hominibus alieni neque in civitate terrena inutiles fiunt, etsi quandoque coetaneis suis directe non assistunt, cum eis tamen spiritualiter cooperantur, sive oratione sive sacrificio sive evangelicum nuntium diffundendo.

§ 3. Omnes vero, etiam qui hominibus alia generose praestant servitia, aedificationem terrenae quoque civitatis ad Dominum dirigentes, Christo testimonium reddunt, ut Pater coelestis in omnibus glorificetur.

Canon 5

§ 1. Institutum clericale dicitur quod, ratione finis seu propositi a Fundatore intenti vel vi legitimae traditionis, exercitium ordinis sacri assumit et uti tale ab Ecclesiae auctoritate agnoscitur.

§ 2. Institutum dicitur iuris pontificii quod ab Apostolica Sede aut erectum aut per formale decretum approbatum est; iuris dioecesani quod ab Episcopo dioecesano erectum, huiusmodi approbationis decretum ab Apostolica Sede non est consecutum.

Canon 6

Quae de Institutorum vitae consecratae sodalibus statuuntur pari iure de utroque sexu valent, nisi ex contextu sermonis vel ex rei natura aliud constet.

Canon 4

§ 1. Although the profession of the evangelical counsels entails the renunciation of goods which must be highly esteemed, it is not, however, an obstacle to the development of the human person but by its very nature contributes very greatly to that development.

§ 2. Those who make profession of the evangelical counsels do not by their consecration become estranged from their fellows or useless in the earthly city. Even though at times they do not directly assist their contemporaries, nonetheless, they cooperate with them spiritually by prayer, by sacrifice, by diffusion of the gospel message.

§ 3. All, however, including those who generously provide other services to mankind, by directing the upbuilding of the earthly city also to the Lord, bear witness to Christ so that the heavenly Father may be glorified in all things.

Canon 5

§ 1. An institute is called clerical if, by reason of the purpose or aim envisaged by the Founder, or by reason of legitimate tradition, it takes on the service of sacred Orders and is recognized as such by Church authority.

§ 2. An institute is said to be of pontifical right if the Apostolic See has erected it or has approved it by a formal decree. It is said to be of diocesan right if it has been erected by a diocesan bishop and has not obtained a decree of this kind of approval from the Apostolic See.

Canon 6

The stipulations regarding members of institutes of consecrated life apply equally to both sexes unless the contrary is clear from the context of the wording or from the nature of the matter.

PARS PRIMA
DE IIS QUAE INSTITUTIS VITAE CONSECRATAE
SUNT COMMUNIA

TITULUS I
DE INSTITUTORUM EORUMQUE PARTIUM CONSTITUTIONE

Canon 7

§ 1. Episcopi dioecesani, Spiritus Sancti impulsus sequentes, in suo quisque territorio Instituta iuris dioecesani formali decreto erigere possunt, dummodo praecesserit propriae Episcoporum Conferentiae consensus a Sede Apostolica recognitus.

§ 2. In suo consensu dando circa erectionem novorum Institutorum, Conferentiae Episcoporum caveant ne in earum territorio multiplicentur Instituta quae fere eandem habeant naturam, finem et missionem.

§ 3. Si agatur de erectione Instituti alteri aggregandi, requiritur insuper praevius consensus Supremi Moderatoris Instituti aggregantis.

Canon 8

Dividere Institutum in partes, quocumque nomine veniant, novas partes erigere, erectas coniungere vel aliter circumscribere ad competentem Instituti auctoritatem pertinet iuxta determinationem Constitutionum.

Canon 9

§ 1. Instituti sedes vel coetus eriguntur vel constituuntur ab auctoritate competente iuxta normas Constitutionum, dummodo, re adhuc integra, consensus Ordinarii loci in scriptis datus iam obtentus fuerit.

PART ONE

MATTERS COMMON TO INSTITUTES OF CONSECRATED LIFE

Title I

THE CONSTITUTION OF INSTITUTES AND THEIR PARTS

Canon 7

§ 1. Diocesan bishops, following the impulse of the Holy Spirit, can, each for his own territory, by a formal decree erect institutes of diocesan right provided that the consent of each one's own episcopal conference has first been given and that the consent has been recognized by the Apostolic See.

§ 2. When giving their consent for the erection of new institutes, the episcopal conferences should take care lest institutes which have almost the same nature, purpose, and mission be multiplied in their territory.

§ 3. If there is question of the erection of an institute which is to be aggregated to another, the prior consent of the supreme moderator of the aggregating institute is also required.

Canon 8

It belongs to the competent authority of the institute, in accord with the specification of its Constitutions, to divide the institute into parts, by whatever name called; to erect new parts; and to unite or to otherwise define parts already erected.

Canon 9

§ 1. Houses or groups of the institute are erected or constituted by competent authority in accord with the norms of the Constitutions provided that, with the matter still intact, the consent of the Ordinary of the place, given in writing, has already been obtained.

§ 2. Quae erectio vel constitutio fiant prae oculis habita utilitate pro Ecclesia et Instituto atque in tuto ponantur quae ad vitam consecratam sodalium rite agendam requiruntur iuxta proprios Instituti fines et spiritum.

Canon 10

§ 1. Consensus Ordinarii loci ad erigendam sedem Instituti secumfert facultatem:

1°) vitam ducendi secundum indolem propriam, fines específicos et media peculiaria Instituti;

2°) opera Instituto propria exercendi ad normam iuris, salvis conditionibus in consensu praestito appositis et acceptatis.

§ 2. Praeterea, pro Institutis clericalibus, facultatem habendi ecclesiam vel oratorium publicum, salvo praescripto can. (CIC 1162 § 4), et sacra ministeria peragendi, servatis de iure servandis.

Canon 11

§ 1. Immutationes in Institutis vitae consecratae ea afficientes quae Sedi Apostolicae subiecta fuerunt absque eiusdem beneplacito fieri nequeunt.

§ 2. Ut alicuius Instituti sedes ad opera apostolica diversa ab illis pro quibus constituta est destinetur, requiritur consensus Ordinarii loci, nisi agatur de conversione quae, salvis foundationis legibus, ad internum regimen et disciplinam dumtaxat referatur.

Canon 12

Foederationes, fusiones et uniones Institutorum vitae consecratae uni Sedi Apostolicae reservantur.

Canon 13

§ 1. Suppressio cuiuslibet Instituti legitime erecti ad unam Sedem Apostolicam spectat, cui etiam reservatur de bonis statuere.

§ 2. This erection or constitution should be made with the utility of the Church and the institute kept in view; moreover, whatever is required for the proper living of the consecrated life by the members in accord with the specific purposes and spirit of the institute should be safeguarded.

Canon 10

§ 1. Consent of the Ordinary of the place to erect a house of the institute carries with it the right:

1°. to lead its life according to the proper character, the specific purposes, and the particular means of the institute;

2°. to exercise the works proper to the institute, in accord with the norms of law, observing the conditions set down in the document of consent and accepted.

§ 2. Furthermore, for clerical institutes, it carries the right to have a church or a public oratory, without prejudice to the prescription of the canon (Code of Canon Law, 1162, § 4); and to carry out sacred ministries, but with observance of the requirements of the law.

Canon 11

§ 1. Changes in institutes of the consecrated life which affect those matters which were subjected to the Apostolic See may not be made without its acquiescence.

§ 2. In order that a house of a given institute may be directed to apostolic works different from those for which it was constituted, the consent of the Ordinary of the place is required unless there is question of a change which, without prejudice to the laws of the foundation, refers solely to internal government and discipline.

Canon 12

Federations, mergers, and unions of institutes of consecrated life are reserved to the Apostolic See alone.

Canon 13

§ 1. The suppression of any legitimately erected institute belongs to the Apostolic See alone to which also is reserved the disposition of its goods.

§ 2. Partes Instituti suppressere ad eiusdem Capitulum generale pertinet, secundum praescripta Constitutionum: Ei quoque reservatur de bonis partis suppressae statuere.

§ 3. Sedes Instituti supprimi potest a Supremo eiusdem Moderatore ad normam Constitutionum, re attente considerata cum Ordinario loci et ipso consentiente salvoque iure recursus ad Sedem Apostolicam. De bonis sedis suppressae provideant particularia statuta.

§ 4. In disponendo de bonis ex qualibet suppressione obvenerentibus, serventur iustitiae leges et fundatorum vel offerentium voluntates.

TITULUS II

DE INSTITUTORUM DEPENDENTIA AB ECCLESIASTICA AUCTORITATE

Canon 14

Competentis Ecclesiae Auctoritatis est, duce Spiritu Sancto, consilia evangelica interpretari, eorundem praxim legibus moderari atque stabiles inde vivendi formas canonica approbatione constituere necnon curare ut secundum spiritum fundatorum crescant et floreat.

Canon 15

§ 1. Instituta vitae consecratae, utpote ad Dei totiusque Ecclesiae servitium speciali modo dicata, Supremae eiusdem Ecclesiae Auctoritati peculiari ratione subduntur.

§ 2. Singuli sodales Summo Pontifici parere tenentur etiam ratione sacri vinculi oboedientiae.

Canon 16

§ 1. Singulis Institutis iusta autonomia vitae, praesertim regiminis, agnoscenda est qua gaudeant in Ecclesia propria disciplina atque integrum servare valeant suum patrimonium doctrinale, spirituale et liturgicum.

§ 2. The suppression of parts of an institute belongs to the General Chapter in accord with the prescriptions of its Constitutions. Also reserved to the General Chapter is the disposition of the goods of the suppressed part.

§ 3. A house of an institute can be suppressed by the supreme moderator of the institute according to the norms of its Constitutions after that matter has been attentively considered with the Ordinary of the place and with his consent, without prejudice to the right of recourse to the Apostolic See. Particular statutes should provide for the goods of the suppressed house.

§ 4. In the disposition of goods deriving from any kind of suppression, the laws of justice and the wills of founders or donors should be observed.

Title II

DEPENDENCE OF INSTITUTES UPON ECCLESIASTICAL AUTHORITY

Canon 14

It belongs to the competent ecclesiastical authority, under the guidance of the Holy Spirit, to interpret the evangelical counsels, to moderate their practice by laws, and to constitute by canonical approval stable forms of such living and take care that they may grow and flourish according to the spirit of the Founders.

Canon 15

§ 1. Institutes of consecrated life, inasmuch as they are dedicated in a special manner to the service of God and of the whole Church, are subject to the supreme authority of the said Church by a particular relationship.

§ 2. The individual members are obliged to obey the Supreme Pontiff also by reason of the bond of obedience.

Canon 16

§ 1. For the individual institute the right to autonomy of life, especially as regards government, must be acknowledged. By reason of that right they enjoy their own discipline in the Church and can preserve intact their doctrinal, spiritual, and liturgical heritage.

§ 2. Apostolicae Sedis necnon Episcoporum est hanc autonomiam sancire et in tuto servare.

Canon 17

Quo melius Institutorum bono atque apostolatus necessitatibus provideatur, Summus Pontifex, ratione sui in universam Ecclesiam primatus intuitu utilitatis communis Instituta vitae consecratae, immo et eorumdem sodales, ab Ordinariorum loci iurisdictione eximere potest sibi que soli vel alii ecclesiasticae auctoritati subiicere.

Canon 18

Institutorum sedes et sodales subduntur auctoritati Episcoporum eorumque Conciliorum atque Conferentiarum ad normam iuris.

Canon 19

In regendis Institutis iuris dioecesani, utpote suae peculiari curae et vigilantiae concreditus, Episcopo dioecesano, salvo semper iure universali, competit:

- 1°) codex praecipuus, de quo in can. 90 § 1 approbare;
- 2°) immutationes in eodem a Capitulo generali Instituti propositas, confirmare, salvo iis in quibus Apostolica Sedes manus iam apposuerit;
- 3°) dispensationes ab eiusdem codicis praescriptis legitime petitas singulis in casibus et per modum actus dare;
- 4°) visitare coetus Instituti eorumque sedes in suo territorio quoties visitationem pastorem ibi peragit, necnon cum rationes vere peculiare suo iudicio id requirant;
- 5°) servata Instituti disciplina et de consensu competentis Moderatoris, sodales coetuum proprii territorii in externa apostolatus opera immittere quae cum indole propria et fine specifico eiusdem Instituti congruant.

§ 2. It is the responsibility of the Apostolic See as well as of the bishops to sanction this autonomy and to safeguard it.

Canon 17

In order that better provision may be made for the good of the institutes and the needs of the apostolate, the Supreme Pontiff, by reason of his primacy over the universal Church and with a view to the common benefit, can exempt institutes of consecrated life, and also their members, from the jurisdiction of local Ordinaries and subject them to himself alone or to some other ecclesiastical authority.

Canon 18

The houses and members of institutes are subject to the authority of the bishops and to their councils and conferences according to the norm of the law.

Canon 19

In the governing of institutes of diocesan right, inasmuch as such institutes are entrusted to his special care and vigilance, the diocesan bishop, always without prejudice to the universal law, is competent:

- 1°. to approve the particular code referred to in can. 90, § 1;
- 2°. to confirm changes in the said code as proposed by the General Chapter of the institute, without prejudice to those provisions to which the Apostolic See has already set its hand;
- 3°. to grant legitimately requested dispensations from the prescriptions of the said code in individual cases and by way of act;
- 4°. to make a visitation of the groups of the institute and their houses in his territory whenever he carries out a pastoral visitation there, as well as when reasons which are truly special in his judgment so require;
- 5°. with observance of the discipline of the institute and with the consent of the competent moderator, to send members of groups in his own territory into external works of the apostolate which are in harmony with the proper character and the specific purpose of the said institute.

Canon 20

Cum Institutum iuris dioeceseani ad plures dioeceseas propagatum fuerit, uni Episcopo dioeceseano sedis principis competit:

1°) confirmare immutationes in codice praecipuo inductas, de quibus in can. 19, n. 2°, consultis singulis Episcopis in quorum dioeceseibus Institutum sedes vel coetus habet;

2°) dispensationes concedere de quibus in can. 19, n. 3°.

Canon 21

Ad transferendam sedem principem Instituti iuris dioeceseani ab una dioecese ad aliam, Supremus Moderator indiget consensu tam Episcopi dioeceseis a qua translatio fit quam illius dioeceseis ad quam sedes princeps transfertur.

Canon 22

§ 1. Instituta iuris pontificii immediate et exclusive potestati Sedis Apostolicae subiiciuntur in regimine interno et disciplina, salvis tamen contrariis in iure expressis.

§ 2. Subsunt praeterea sodales horum Institutorum Ordinarii loci potestati in iis quae ad publicum divini cultus exercitium et externa apostolatus opera spectant, ratione habita indolis uniuscuiusque Instituti propriae et servata eiusdem Instituti disciplina.

Canon 23

Episcopi dioeceseani ius est et officium sedes Institutorum iuris pontificii in suo territorio sitas visitare quod attinet ad publicum exercitium cultus divini et ad opera externa apostolatus, tempore visitationis pastoralis et quoties graves causae id suadeant.

Canon 24

Episcopi dioeceseani conventus promoveant cum Moderatoribus, praesertim maioribus, statis temporibus et quoties id opportunum videbitur, ut pro operibus apostolatus quae a sodalibus exercentur, consiliis mutuo inter se collatis procedant.

Canon 20

When an institute of diocesan right has spread to several dioceses, only the diocesan bishop of the principal house is competent:

1°. to confirm the changes referred to in can. 19, 2° which have been introduced into the particular code, but only after he has consulted with the individual bishops in whose dioceses the institute has houses or groups;

2°. to grant the dispensations mentioned in can. 19, 3°.

Canon 21

In order to transfer the principal house of an institute of diocesan right from one diocese to another the supreme moderator needs the consent both of the bishop of the diocese from which the transfer is made and of the bishop of the diocese to which the principal house is to be transferred.

Canon 22

§ 1. Institutes of pontifical right are, in their internal government and discipline, subject immediately and exclusively to the power of the Apostolic See, without prejudice, however, to contrary provisions set forth in the law.

§ 2. Moreover, members of these institutes are subject to the power of the Ordinary of the place in matters which concern the public exercise of divine worship and the external works of the apostolate, but the nature proper to each institute must be considered and the discipline of each institute preserved.

Canon 23

At the time of his pastoral visitation, and also whenever serious reasons so recommend, the diocesan bishop has the right and the duty to make a visitation of the houses of institutes of pontifical right situated in his territory as regards the public exercise of divine worship and the external works of the apostolate.

Canon 24

Diocesan bishops should promote meetings with moderators, especially major moderators, at stated times and as often as it shall seem opportune, in order that the works of the apostolate carried on by the members may proceed as a result of mutual consultation.

TITULUS III
DE INSTITUTORUM REGIMINE

Canon 25

§ 1. Institutorum Moderatores et Capitula in sodales sua gaudent potestate ad normam iuris universalis et Constitutionum; in Institutis autem clericalibus iuris pontificii pollent insuper potestate ecclesiastica regiminis pro foro tam externo quam interno, firmo tamen praescripto canonis...¹

§ 2. Moderatores omnes erga sodales ipsorum curae commissos suam adimpleant missionem suamque potestatem exercent ad normam Constitutionum et iuris universalis.

§ 3. In Institutis exemptis ad normam can. 17, Moderatores pleniorum obtinent potestatis ecclesiasticae participationem et eiusdem liberum usum ad normam iuris universalis et Constitutionum exercendum.

Canon 26

Potestas qua singuli Moderatores praediti sunt ad decernendum et praecipendum quae agenda sunt eis a Deo conceditur non ut in subditos dominantur sed ut eis in Domino serviant ac ministrent, iuxta Christi exemplum et mandatum: « Qui maior est vestrum fiat minister vester » (*Matth.* 20, 26). Moderatores igitur, voluntati Dei in munere explendo dociles, ita suam auctoritatem exercent ut caritatem qua Deus illos diligit expriment. Subditos regant qua filios Dei et cum respectu personae humanae, illorum voluntariam subiectionem promoventes. Sodales eo perducant ut in muneribus obeundis et in inceptis suscipiendis activa atque responsabili oboedientia cooperentur, libenter eos audiant necnon eorum conspirationem in bonum Instituti et Ecclesiae promoveant.

Canon 27

Ut sodales ad munus Moderatorum exercendum nominentur aut eligantur, requiritur congruum tempus, a Constitutionibus determinandum, post cooptationem perpetuam vel definitivam in Instituto transactum.

¹ Canon iuris recogniti (De Normis Generalibus, can. 96) ad quem provocatur statuit a quibus personis et quibus limitibus potestas regiminis in Ecclesia exercenda sit.

GOVERNMENT OF INSTITUTES

Canon 25

§ 1. Moderators and Chapters of institutes possess their power over members in accord with the norm of universal law and the Constitutions. Moreover, in clerical institutes of pontifical right, they also possess ecclesiastical power of governing both for the internal and the external forum, without prejudice, however, to the prescription of canon . . .¹

§ 2. All moderators, with regard to members entrusted to their care, shall discharge their mission and exercise their power in accord with the Constitutions and universal law.

§ 3. In institutes which are exempt according to can. 17, the moderators acquire a greater participation in ecclesiastical power and must exercise the free use of it in accord with the universal law and the Constitutions.

Canon 26

The power which the individual moderators possess to decide and to prescribe what must be done, is granted to them by God not so that they may dominate over their subjects but so that they may serve and minister to them in the Lord in accord with the example and command of Christ: "Whoever is greater among you must become your servant" (Mt. 20, 26). Therefore, moderators, docile to the will of God in the discharge of their office, should exercise their authority in such wise that they may show forth the charity with which God loves them. They should govern their subjects as children of God and with respect for the human person while promoting their willing subjection. They should guide the members in such a way that they may cooperate with an active and responsible obedience in the offices they shoulder and the activities they undertake. They should willingly listen to them and promote their acting in concert to the benefit of the institute and of the Church.

Canon 27

In order that members may be appointed or elected to exercise the office of moderator, the passage of a suitable period of time after their perpetual or definitive incorporation in the institute is required. The amount of time must be specified by the Constitutions.

¹ The canon of the revised law (*De Normis Generalibus*, can. 96) to which reference is made, established by which persons and within what limits the power of government in the Church is to be exercised.

Canon 28

§ 1. Supremus Instituti Moderator ad tempus definitum constituitur, nisi aliter ferant Constitutiones.

§ 2. Alii Moderatores ad certum temporis spatium constituentur, iuxta naturam et necessitates Instituti definitum, quo exacto confirmari possunt; in eodem tamen munere ultra novennium ne permaneant.

§ 3. Ad bonum totius Instituti, ad suavitatem regiminis et ad spiritualem ipsorum sodalium profectum, Constitutiones aptis normis provideant ne Moderatores, de quibus in § 2, diutius in regiminis officiis versentur; ita ut, peracta gubernationis periodo ab eisdem Constitutionibus definienda, Moderatoris officium non nisi post aliquos annos denuo assumere valeant.

Canon 29

§ 1. Supremus Instituti Moderator electione canonica designetur ad normam Constitutionum.

§ 2. Alii Moderatores maiores ad normam Constitutionum designentur; ita tamen ut si eligantur, confirmatione Supremi Moderatoris semper indigeant; si vero nominentur, ampla et apta consultatio praecedat.

§ 3. Moderatores minores ad normam Constitutionum constituentur.

Canon 30

Sodales omnes, nihil praeter Deum et bonum Instituti prae oculis habentes, in omnibus electionibus normas iuris universalis et Constitutionum adamussim servent et eligere satagant quos in Domino vere dignos et magis idoneos pro officiis agnoscunt, abstinentes a quovis abusu et potissimum a suffragiorum procuracione tam pro seipsis quam pro aliis.

Canon 28

§ 1. The supreme moderator of the institute should be constituted for a definite period of time unless the Constitutions prescribe otherwise.

§ 2. The other moderators should be constituted for a definite period of time which is defined according to the nature and needs of the institute. When that time has elapsed, they can be confirmed. However, they are not to remain in the same office beyond nine years.

§ 3. For the good of the total institute, for smoothness of government, and for the spiritual progress of the members themselves, the Constitutions should provide by appropriate norms that the moderators mentioned in § 2 should not continue too long in posts of government. Provision is so to be made that, after they have completed the period of governing defined by the said Constitutions, they will not be able to assume the office of moderator again until after some years.

Canon 29

§ 1. The supreme moderator of the institute should be designated by a canonical election in accord with the Constitutions.

§ 2. The other major moderators should be designated in accordance with the Constitutions — in such wise, however, that if they are elected, they always need the confirmation of the supreme moderator; but if they are appointed, ample and appropriate consultation should precede.

§ 3. Minor moderators should be constituted in accord with the norm of the Constitutions.

Canon 30

All the members, having nothing in view except God and the good of the institute, should observe exactly the norms of universal law and the Constitutions in all elections, and should strive to elect those whom they recognize in the Lord as truly worthy and better qualified for the office; at the same time they are to abstain from every kind of abuse and, especially, from the procurement of votes for themselves as well as for others.

Canon 31

§ 1. Quo melius Institutorum communio cum Sede Apostolica fo-
veatur, statutis ab eadem temporibus, Supremus Moderator brevem con-
spectum status et vitae Instituti eidem Apostolicae Sedi mittat.

§ 2. Cuiuslibet Instituti Moderatores promoveant notitiam et ex-
secutionem decretorum Sanctae Sedis quae sodales sibi concreditos re-
spiciunt.

Canon 32

§ 1. Moderatores Institutorum quos ad hoc munus Constitutiones
designant obligatione adstringuntur sedes, coetus et sodales sibi com-
missos visitandi iuxta normas ipsarum Constitutionum.

§ 2. Sodales cum visitatore fiducialiter agant, cui legitime interro-
ganti respondere tenentur secundum veritatem in caritate; nemini vero
fas est quoquo modo sodales ab hac obligatione avertere aut visitationis
scopum aliter impedire.

Canon 33

§ 1. Moderatores in sodales regendos ad normam Constitutionum
assidue incumbant suis officiis.

§ 2. Totis viribus curent ut sodales sibi commissi Deum ante omnia
quaerant ac diligant, fraternam inter se communionem colant, proximi
dilectionem in mundi salutem et Ecclesiae aedificationem promoveant
iuxta propriam vocationem in Christo quem, caritate impulsus, per praxim
consiliorum evangelicorum pressius sequuntur.

§ 3. Item nutriant sodales frequenti verbi Dei pabulo, ad sacrae
Liturgiae celebrationem adducant, in exercitio virtutum stimulent, in
observandis legibus et sanis traditionibus proprii Instituti verbo et
exemplo instruant, eorum necessitatibus personalibus convenienter sub-
veniant, infirmos sedulo curent ac visitent, corripiant inquietos, conso-
lentur pusillanimes, patientes sint ad omnes.

Canon 31

§ 1. In order that communion of institutes with the Apostolic See may be better fostered, the supreme moderators should, at the times stipulated by the Apostolic See, send to the latter a brief report on the status and life of the institute.

§ 2. The moderators of every kind of institute should promote the knowledge and execution of the decrees of the Holy See which concern the members entrusted to them.

Canon 32

§ 1. The moderators of institutes who are designated for this function by the Constitutions are obliged to make a visitation, in accord with the norms of the said Constitutions, of the houses, groups, and members entrusted to them.

§ 2. The members should deal with the visitator in a trusting manner and are obliged to respond to legitimately placed questions according to the truth in charity. No one, indeed, has the right to divert the members from this obligation in any way or to otherwise impede the scope of the visitation.

Canon 33

§ 1. In governing their members according to the Constitutions, moderators should devote themselves assiduously to their responsibilities.

§ 2. With all their strength they should take care that the members entrusted to them seek and love God above all things, develop fraternal relations among themselves, foster love of neighbor for the salvation of the world and the upbuilding of the Church in keeping with their own vocation in Christ whom they, driven on by charity, follow more closely through the practice of the evangelical counsels.

§ 3. Similarly, they should nourish their members frequently with the food of the word of God, lead them to the celebration of the sacred liturgy, stimulate them in the practice of virtue, instruct them by word and example in the observance of the laws and sound traditions of their own institute, render appropriate assistance to their personal needs, sedulously care for and visit the sick, correct the disturbers, console the weak-hearted, and be patient toward all.

Canon 34

Moderatores suum proprium et permanens habeant consilium ad normam Constitutionum constitutum, cuius opera in munere exercendo utantur oportet; in casibus autem a iure praescriptis eius consensum aut consilium exquirere tenentur.

Canon 35

§ 1. Capitula et consilia munus sibi commissum fideliter expleant ad normam iuris universalis et Constitutionum atque suo quaeque modo sodalium omnium pro bono totius Instituti vel coetus participationem et curam expriment.

§ 2. In his participationis et consultationis formis instituendis servetur iusta discretio, ita ut, attentis uniuscuiusque Instituti indole et fine, apto efficacique regimini ab omnibus consulatur.

Canon 36

§ 1. Moderatores sodalibus omnibus debitam relinquunt libertatem circa Paenitentiae sacramentum et conscientiae moderamen, salva tamen Instituti disciplina.

§ 2. Subditorum confessiones Moderatores ne audiant nisi motu proprio ac sponte sua id petant sodales.

§ 3. Moderatores solliciti sint ad normam Constitutionum ut sodalibus idonei confessarii praesto sint apud quos regulariter confiteri possint, quin tamen ullus sodalis ad confitendum determinato sacerdoti invitatus teneatur.

§ 4. Optandum est ut sodales cum fiducia adeant Moderatores, quibus etiam animum suum libere ac sponte aperire possunt.

Canon 34

Moderators should have their own particular and permanent council constituted according to the Constitutions, and should use its assistance in the exercise of their office. Moreover, they are obliged to seek out its consent or advice in the instances prescribed by law.

Canon 35

§ 1. Chapters and councils should faithfully discharge the office committed to them in accord with the norm of the universal law and the Constitutions, and each in its own way should express the participation and care of all the members for the good of the total institute or group.

§ 2. In the setting up of these forms of participation and consultation, due discretion should be observed so that, with attention given to the nature and purpose of each institute, apt and effective government may be the concern of all.

Canon 36

§ 1. Moderators should leave to all their members due freedom regarding the sacrament of penance and direction of conscience, without prejudice, however, to the discipline of the institute.

§ 2. Moderators are not to hear the confessions of their subjects unless the members on their own initiative and spontaneously request it.

§ 3. Moderators should be solicitous, in accord with their Constitutions, that there be available to the members qualified confessors to whom they can regularly confess without, however, any member being obliged against his will to confess to a specific priest.

§ 4. It is desirable that members approach their moderators with confidence; they may also freely and spontaneously open up their hearts to them.

TITULUS IV
DE INSTITUTORUM BONIS TEMPORALIBUS
EORUMQUE ADMINISTRATIONE

Canon 37

§ 1. Bona temporalia Institutorum vitae consecratae reguntur normis iuris patrimonialis universalis Ecclesiae, nisi aliud a iure expresse caveatur.

§ 2. Ob propriam indolem Institutorum, Constitutiones definire, coarctare vel excludere possunt capacitatem acquirendi, possidendi et administrandi bona temporalia.

Canon 38

Quodlibet Institutum normas aptas statuatur de usu et administratione bonorum ad propriam paupertatem fovendam, tuendam et exprimendam.

Canon 39

Moderatores maiores et minores suum habeant oeconomum ad normam Constitutionum constitutum, qui, sub eorum auctoritate, administrationem bonorum gerat.

Canon 40

Constitutionum est, intra ambitum iuris universalis, determinare quinam actus excedant et modum ordinariae administrationis.

Canon 41

Tempore et modo statutis, administratores regesta exhibeant et rationem reddant peractae administrationis.

Title IV

TEMPORAL GOODS OF INSTITUTES AND THEIR ADMINISTRATION

Canon 37

§ 1. The temporal goods of institutes of consecrated life are regulated by the norms of the universal patrimonial law of the Church unless something else is expressly provided by the law.

§ 2. In keeping with the specific nature of institutes, Constitutions can define, limit, or exclude capacity to acquire, possess, and administer temporal goods.

Canon 38

Every institute should set down apt norms regarding the use and administration of goods in order to foster, protect, and express its own characteristic poverty.

Canon 39

Moderators, both major and minor, should each have a treasurer, constituted according to the Constitutions, who, under their authority, carries on the administration of the goods.

Canon 40

Within the ambit of the universal law, it belongs to the Constitutions to determine which acts exceed the scope of ordinary administration.

Canon 41

At the time and in the manner stipulated, the administrators should open their books and give an account of their performance of administration.

Canon 42

Ad validitatem alienationis, quae valorem a Conferentia Episcoporum definitum ad normam can. ...¹ excedat, consensus Apostolicae Sedis requiritur.

Can. 43

In testimonium caritatis et paupertatis, Instituta, praescriptis Constitutionum servatis, libenter pro viribus congruas elargitiones et elemosynas faciant.

TITULUS V

DE ADMISSIONE IN INSTITUTUM

Canon 44

In vitae consecratae Institutum admitti potest quilibet catholicus, qui, vocatione divina praeditus a legitima auctoritate comprobata et congruenter praeparatus, qualitates habeat a iure universali et Constitutionibus requisitas.

Articulus 1

DE REQUISITIS AD CANDIDATOS RECIPIENDOS

Canon 45

Ius admittendi candidatos in Institutum pertinet ad Moderatores maiores ad normam Constitutionum.

Canon 46

Moderatores, memores propriae responsabilitatis erga Institutum et Ecclesiam, vigilantia cura eos tantum admittant qui, praeter aetatem requisitam, valetudinem, aptam indolem et sufficientes maturitatis qualitates praebeant necessarias ad vitam Instituti propriam ineundam; quae valetudo, indoles et maturitas comprobentur adhibitis etiam, si opus fuerit, peritis.

¹ Canon schematis de iure patrimoniali Ecclesiae ad quem remittitur sic sonat: « Si agatur de rebus quarum valor summam a Conferentia Episcopali pro sua cuiusque regione definiendam excedit, consensus loci Ordinarii prius confirmari debet a commissione speciali ad eum finem ab eadem Conferentia constituta » (can. 34 § 2 schematis de iure patrimoniali Ecclesiae).

Canon 42

For the validity of an alienation which exceeds the value set by the episcopal conference in accord with the norm of can . . .¹, the consent of the Apostolic See is required.

Canon 43

As a testimonial of charity and poverty, institutes should, without prejudice to the prescriptions of their Constitutions, freely and to the extent of their power make commensurate donations and alms.

Title V

ADMISSION INTO THE INSTITUTE

Canon 44

Every Catholic may be admitted into an institute of consecrated life who has a vocation from God confirmed by the legitimate authority, is fittingly prepared, and has the qualifications required by universal law and the Constitutions.

Article 1

Requirements For Reception Of Candidates

Canon 45

The right to admit candidates into the institute belongs to the major moderators according to the norm of the Constitutions.

Canon 46

Mindful of their own responsibility to their institute and the Church, moderators should with vigilant care admit those only who, in addition to the required age, exhibit the health, fitness of character, and sufficient degree of maturity necessary for entering upon the specific life of the institute. This health, character, and maturity should be attested to, even calling in experts if need be.

¹ The canon from the Schema on the patrimonial law of the Church to which reference is made reads as follows: "Where things are concerned whose value exceeds the sum defined by an episcopal conference for its region, the consent of the Ordinary of the place must first be confirmed by a special commission constituted by the conference for this purpose." (Can. 34, § 2 of the Schema on the patrimonial law of the Church)

Canon 47

Invalide in Institutum admittitur:

- 1°) qui decimum septimum aetatis annum nondum compleverit;
- 2°) coniux, durante matrimonio;
- 3°) qui vinculo cooptationis cum aliquo Instituto vitae consecratae actu obstringitur;
- 4°) qui occultaverit: *a)* suam admissionem in aliquo Instituto vitae consecratae; *b)* se gravi aere alieno gravatum esse; *c)* se obnoxium esse reddendae rationi iudici vel alii auctoritati legitime inquirenti.

Canon 48

Constitutiones possunt alia impedimenta ad validitatem admissionis constituere vel conditiones apponere.

Canon 49

§ 1. Candidati, antequam admittantur, exhibere debent testimonium recepti baptismatis et confirmationis necnon attestatum status liberi.

§ 2. Moderatores in Institutum ne admittant neophitos vel eos qui ad plenam communionem cum Ecclesia catholica venerunt, antequam eorum constantia comprobata fuerit.

§ 3. Constitutiones, pro diversitate adiunctorum, exigere possunt alia testimonia ex quibus constet de requisita idoneitate candidatorum et de eorum immunitate ab impedimentis iuris universalis et ipsarum Constitutionum.

§ 4. Moderatores informationes etiam secretas petere possunt, si eis ad hunc finem necessarium vel opportunum visum fuerit.

Canon 47

A person is invalidly admitted into the institute:

1°) who has not yet completed his seventeenth year of age;

2°) who is married, for as long as the marriage endures;

3°) who is at present obligated by a bond of incorporation in some other institute of consecrated life;

4°) who shall have concealed: a) his admission into some other institute of consecrated life; b) that he is seriously burdened with debt; c) that he is liable to furnish an account to a judge or to some other authority making a legitimate inquiry.

Canon 48

The Constitutions can establish other impediments or place conditions for validity of admission.

Canon 49

§ 1. Before candidates are admitted they must present a certificate of reception of baptism and confirmation as well as an attestation of their freedom of state.

§ 2. Moderators should not admit into the institute recent converts or persons who have come into full communion with the Catholic Church until their constancy has been established.

§ 3. In keeping with diversity of circumstances, the Constitutions can demand other testimonials from which evidence may be had of the required fitness of the candidates and their freedom from impediments of the universal law and of the said Constitutions.

§ 4. Moderators may also request secret information if it seems to them necessary or opportune for this purpose.

Articulus 2

DE NUPER RECEPTORUM INSTITUTIONE

Canon 50

Probationis canonicae tempus seu novitiatus, quo vita in Instituto incipitur, ad hoc ordinatur ut sodales nuper recepti seu novitii vocationem divinam, et quidem Instituti propriam, pressius agnoscant, vivendi modum Instituti experiantur, mente et corde eius spiritu informentur atque ipsorum propositum et idoneitas comprobentur.

Canon 51

Probationis canonicae constitutio necnon sedium pro ea erectio, translatio et suppressio fiant per decretum scripto datum Supremi Moderatoris Instituti de consensu sui consilii.

Canon 52

§ 1. Constitutiones, praeter alias condiciones quas apponere possunt, definiant requisita ad validitatem quoad tempus probationis canonicae, dummodo eiusdem duratio unum saltem annum continuum complectatur.

§ 2. Scopus autem probationis canonicae exigit ut sub constanti directione magistri peragatur iuxta rationem institutionis naturae et fini cuiusque Instituti adaptatam a Constitutionibus definiendam.

Canon 53

§ 1. Probationis canonicae magister sit sodalis in Institutum definitive cooptatus et legitime designatus iuxta requisita Constitutionum.

§ 2. Probationis canonicae moderamen, sub auctoritate Moderatorum maiorum, uni magistro reservatur.

§ 3. Magistro, si opus fuerit, cooperatores dari possunt qui in omnibus ei subsint quoad moderamen probationis canonicae et institutionis rationem.

Article 2

The Training Of Those Newly Received

Canon 50

The period of canonical probation, that is, the novitiate, whereby life in the institute is begun, has this aim: that the newly received members, that is, novices, may more deeply consider their vocation from God and, especially, to this institute; that they may experience the institute's style of life; that they may be imbued in mind and heart with its spirit; and that they may test their own resolve and fitness.

Canon 51

The establishment of the canonical probation as well as the erection, transfer, and suppression of houses for this probation should be done by means of a written decree of the supreme moderator of the institute with the consent of his council.

Canon 52

§ 1. In addition to other conditions which it can set down, the Constitutions should define the requisites for validity as regards the duration of the canonical probation, provided that the said duration comprise at least one continuous year.

§ 2. The scope of the canonical probation, however, demands that it be carried out under the constant direction of a director in accord with a training program adapted to the nature and purpose of each institute and defined by its Constitutions.

Canon 53

§ 1. The director of the canonical probation should be a member who has been definitively incorporated into the institute and has been legitimately designated according to the requirements of the Constitutions.

§ 2. The direction of the canonical probation is reserved to the director alone under the authority of the major moderators.

§ 3. If need be, the director may be given assistants who are subject to him in everything as regards the direction of the canonical probation and the training program.

Canon 54

§ 1. Institutioni sodalium nuper receptorum praeficiantur sodales apte selecti et sedulo praeparati qui aliis oneribus non impediti opus gravissimum pro bono totius Instituti et Ecclesiae fructuose et stabili modo absolvere possint.

§ 2. Magistri eiusque cooperatorum est sodalium nuper receptorum vocationem discernere atque eos gradatim ad vitam perfectionis Instituti propriam rite ducendam efformare iuxta normas Constitutionum.

§ 3. Sodales nuper recepti a magistro eiusque cooperatoribus ad virtutes humanas et christianas excolendas adducantur; per humilitatem cordis, caritatis ardorem et suiipsius abnegationem in plenioram perfectionis viam introducantur; in vitae interioris principiis applicandis informantur; ad mysterium salutis contemplandum et Sacras Scripturas legendas et meditandas instruantur; in ratione vitae Deo hominibusque in Christo per consilia evangelica consecrata instituantur; Instituti indolem, finem, spiritualitatem, disciplinam atque historiam edoceantur et in vitae modo eiusdem Instituti proprio exerceantur.

§ 4. Sodales nuper recepti, propriae responsabilitatis conscii, ita cum magistro suo active collaborent ut gratiae divinae vocationis fideliter respondeant.

§ 5. Curent Instituti sodales ut in opere institutionis sodalium nuper receptorum pro parte sua cooperentur vitae exemplo et oratione.

Canon 55

In Institutis quae plures habent sodalium classes, tempus probationis canonicae pro una classe peractus valet pro altera, nisi Constitutiones aliud caveant.

Canon 56

§ 1. Sodalis nuper receptus, collatis prudenter consiliis, potest Institutum libere deserere; auctoritas autem competens Instituti potest eum dimittere, servatis Constitutionibus.

Canon 54

§ 1. The training of the newly received members should be placed in the hands of members who have been previously selected and carefully prepared and who, unimpeded by other assignments, can carry out this most serious assignment fruitfully and in a stable manner for the good of the whole institute and the Church.

§ 2. It is the responsibility of the director and his assistants to discern the vocation of the newly received members and to form them gradually, in accord with the norms set down by the Constitutions, to live rightly the life of perfection proper to the institute.

§ 3. Newly received members should be: led by the director and his assistants to the cultivation of the human and Christian virtues; introduced into the richer path of perfection through humility of heart, ardor of charity, and self-abnegation; formed in the application of the principles of the interior life; instructed to contemplate the mystery of salvation and to read and meditate upon Sacred Scripture; educated in the program of a life consecrated to God and to mankind in Christ by means of the evangelical counsels; taught the nature, purpose, spirituality, discipline, and history of the institute; and exercised in the style of life proper to the said institute.

§ 4. The newly received members, conscious of their own responsibility, should cooperate actively with their director in such a way that they may respond faithfully to the grace of a divine vocation.

§ 5. Members of the institute should take care that they for their part cooperate in the work of training the newly received members by the example of their life and by prayer.

Canon 55

Unless the Constitutions provide otherwise, in institutes which have several classes of members, the period of canonical probation made for one class is valid for another.

Canon 56

§ 1. The newly received member, after having taken prudent counsel, can freely leave the institute; the competent authority in the institute, on the other hand, can dismiss him, provided the Constitutions have been observed.

§ 2. Exacto probationis canonicae tempore, si idoneus iudicetur, sodalis nuper receptus in Institutum cooptetur, secus dimittatur vel, si dubium supersit de eius idoneitate, potest a competenti auctoritate Instituti probationis tempus prorogari ad normam Constitutionum, non tamen ultra sex menses.

Articulus 3

DE COOPTATIONE IN INSTITUTUM

Canon 57

§ 1. Nemo in Institutum cooptetur nisi modo a Constitutionibus praescripto.

§ 2. Cooptatio secumfert obligationes et iura definita in statutis propriis sub legitima auctoritate servandis.

§ 3. Cooptatione vero Institutum novo titulo curam assumit sodalem in suum finem perducendi iuxta statuta.

Canon 58

§ 1. Cooptatio, exacto tempore probationis canonicae, illico ad tempus definitum fiat quod nec triennio brevius nec novennio longius sit.

§ 2. Temporaria cooptatione sodales tria consilia evangelica, castitatis nempe, paupertatis et oboedientiae observanda publice assumunt, sive voto sive alio sacro ligamine firmata.

§ 3. Constitutiones tamen permittere possunt ut temporaria cooptatione sodalis, loco votorum vel sacrorum ligaminum, Instituto adstringatur alius generis vinculo, cuius natura et vis ab eisdem Constitutionibus adamussim definiatur. Semper tamen sodalis ita cooptatus vitam ducere tenetur iuxta Instituti normas sub auctoritate legitimi Moderatoris.

Canon 59

Ad validitatem cooptationis temporariae, praeter condiciones a Constitutionibus appositas, requiritur:

§ 2. When the period of canonical probation has been completed, the newly received member, if he is judged suitable, should be incorporated into the institute; otherwise, he is to be dismissed or, if doubt remains regarding his suitability, the period of probation can be extended by the competent authority in the institute according to the norm of the Constitutions, but not beyond six months.

Article 3

Incorporation Into The Institute

Canon 57

§ 1. No one is to be incorporated into the institute except in the manner prescribed by the Constitutions.

§ 2. Incorporation carries with it the obligations and rights defined in the pertinent statutes which must be observed under legitimate authority.

§ 3. By incorporation, the institute by a new title assumes the charge of guiding the member to his goal in accordance with the statutes.

Canon 58

§ 1. When the period of canonical probation has been completed, incorporation should take place immediately for a definite period of time which is not to be less than three nor longer than nine years.

§ 2. By temporary incorporation the members take on the public observance of the three evangelical counsels, namely chastity, poverty, and obedience, which are stabilized by vow or some other sacred bond.

§ 3. However, the Constitutions can permit that the member in temporary incorporation, in place of vows or sacred bonds, may be bound to the institute by a bond of some kind whose nature and force are to be defined exactly by the said Constitutions. Nevertheless, the member thus incorporated is always obligated to lead his life in accord with the norms of the institute under the authority of the legitimate moderator.

Canon 59

In addition to the conditions set down by the Constitutions, the following are required for the validity of temporary incorporation:

- 1°) decimus saltem octavus aetatis annus completus;
- 2°) probationis canonicae tempus ad normam iuris peractum;
- 3°) iudicium de idoneitate iuxta requisita Constitutionum efformatum;
- 4°) admissio a competenti Moderatore facta.

Canon 60

§ 1. Temporariae cooptationis periodo expleta, qui sponte petat et idoneus iudicetur ad cooptationem definitivam admittatur; secus discedat aut dimittatur, firmo tamen in hoc ultimo casu praescripto can. 81.

§ 2. Si vero opportunum videatur vel sodalis id sponte petat, periodus cooptationis temporariae a competenti Moderatore prorogari potest, non tamen ultra triennium, salvo semper praescripto can. 58, § 1.

Canon 61

Per cooptationem definitivam sodales sacro vinculo natura sua perpetuo vitam Deo consecrant et Instituto plene aggregantur.

Canon 62

Ad validitatem cooptationis definitivae, praeter conditiones a Constitutionibus appositas, requiritur:

- 1°) vigesimus primus saltem aetatis annus completus;
- 2°) praevia cooptatio ad normam can. 58 peracta;
- 3°) iudicium de idoneitate iuxta requisita Constitutionum efformatum;
- 4°) admissio a competenti Moderatore facta.

Canon 63

Cooptati rationem vivendi Instituto propriam, de qua in can. 71, ut legem suae vitae et disciplinae assumunt.

- 1°) completion of at least the eighteenth year of age;
- 2°) completion of the period of canonical probation according to the norm of law;
- 3°) a judgment of suitability arrived at in accord with the requisites of the Constitutions;
- 4°) admission by the competent moderator.

Canon 60

§ 1. When the period of temporary incorporation has been completed, he who spontaneously requests it and is judged suitable, is to be admitted to definitive incorporation; otherwise, he is to leave or be dismissed, observing, however, in the latter case, the prescription of can. 81.

§ 2. However, if it seems appropriate or if the member spontaneously so requests, the period of temporary incorporation may be extended by the competent moderator, but not beyond three years, observing always the prescription of can. 58, § 1.

Canon 61

Through definitive incorporation, members consecrate their lives to God by a sacred bond which of its nature is perpetual, and are fully aggregated to the institute.

Canon 62

In addition to the conditions set down by the Constitutions, the following are required for the validity of definitive incorporation:

- 1°) completion of at least the twenty-first year of age;
- 2°) prior incorporation carried out in accord with the norm of can. 58;
- 3°) a judgment of suitability arrived at in accord with the requisites of the Constitutions;
- 4°) admission by the competent moderator.

Canon 63

Those incorporated take on as the law of their life and discipline the style of life characteristic of the institute as mentioned in can. 71.

Articulus 4

DE COOPTATORUM INSTITUTIONE

Canon 64

§ 1. In singulis Institutis, post primam cooptationem, sodalium institutio perficiatur ad vitam Instituti propriam plenius ducendam et ad eius missionem aptius proseguendam.

§ 2. Quapropter, Constitutiones definire debent huiusmodi institutionis durationem et rationem, attentis Ecclesiae necessitatibus atque hominum temporumque conditionibus prout a fine et indole Instituti exigitur.

§ 3. Hoc tempore sodalibus officia et munera ne committantur quae eorundem institutionem impediunt.

Canon 65

§ 1. Institutio, sub ductu peritorum consequenda atque capacitati sodalium accommodata, sit doctrinalis simul ac practica iuxta exigentias Instituti, titulis etiam congruentibus pro opportunitate obtentis.

§ 2. Institutio sodalium qui ad ordines destinantur regitur propria Instituti ratione studiorum et iure universali.

Canon 66

Per totam vitam sodales culturam spiritualem, doctrinalem et technicam sedulo proseguere intendant et Moderatores, pro posse, adiumenta et tempus ad hoc eis procurent.

TITULUS VI

DE INSTITUTORUM EORUMQUE SODALIUM OBLIGATIONIBUS

Canon 67

Praecipuum cuiusvis Instituti officium est suam in Christo et in Ecclesia vocationem agnoscere, indolem suam peculiarem iuxta Fundatorum spiritum fideliter servare propriaque proposita, attentis temporum conditionibus, sedulo proseguere.

Article 4

Training Of Incorporated Members

Canon 64

§ 1. In the individual institutes the training of members after first incorporation is to be perfected so that they may more fully lead the life characteristic of the institute and more fittingly carry on its mission.

§ 2. Therefore, the Constitutions must define the duration and program of this kind of training, with attention given to the needs of the Church and to the conditions of persons and times, as demanded by the purpose and nature of the institute.

§ 3. During this time the members are not to be assigned to duties and tasks which would impede their training.

Canon 65

§ 1. This training, which is to be pursued under the direction of experts and accommodated to the capacity of the members, should be at one and the same time theoretical and practical in accord with the demands of the institute; further, appropriate certificates are to be obtained as the times may dictate.

§ 2. The training of members who are destined for Holy Orders is regulated by the institute's own program of studies and the universal law.

Canon 66

Throughout the whole of their lives, the members should earnestly strive to further their spiritual, doctrinal, and technical development; and moderators insofar as they are able, should provide them with the means and the time to this end.

Title VI

OBLIGATIONS OF INSTITUTES AND THEIR MEMBERS

Canon 67

The main responsibility of every institute is to understand its vocation in Christ and in the Church, to preserve faithfully its own particular character according to the spirit of its founders, and, keeping in mind the changing conditions of the times, to pursue assiduously its proper goals.

Canon 68

Sodales mente recolant se professione consiliorum evangelicorum vocationi divinae responsum dedisse, adeo ut, magis magisque ab iis quae caritatis fervorem minuere possunt liberati, Deo eiusque regno solum vivere teneantur.

Canon 69

Sodales Christi sequelam in Evangelio propositam tamquam supremam vitae regulam habeant.

Can. 70

Sodalibus omnibus officium incumbit impense diligenterque cooperandi in aedificationem Corporis Christi iuxta propriam uniuscuiusque Instituti vocationem. Sollicite igitur attendant ut per ipsos Ecclesia Christum mundo in dies melius commonstret.

Canon 71

§ 1. Quodcumque Institutum, attentis natura et indole propriis, modum quo consilia evangelica castitatis, paupertatis et oboedientiae servari debent, in propria vivendi ratione Constitutionibus definiat.

§ 2. Sodales vero omnes debent non solum consilia evangelica fideliter integreque servare sed etiam secundum propria statuta vitam componere atque ita ad perfectionem sui status contendere.

Canon 72

§ 1. Rerum divinarum contemplatio et assiduum cum Deo commercium sodalibus servitio Dei et Ecclesiae consecratis veluti cibus cotidianus esto.

Canon 68

The members should call to mind that by the profession of the evangelical counsels they have given themselves to a divine call. Consequently, having been more and more liberated from those things that can diminish the fervor of charity, they are bound to live solely for God and His Kingdom.

Canon 69

The members should regard as the supreme rule of their lives the following of Christ, as set forth in the Gospel.

Canon 70

All the members have the responsibility of working together zealously and diligently to build up the Body of Christ in accord with the vocation proper to each institute. They should, therefore, be vigilantly attentive that through them the Church may more clearly show forth Christ to the world day by day.

Canon 71

§ 1. Each institute, taking into account its own proper nature and character, should define in its Constitutions the manner in which the evangelical counsels of chastity, poverty, and obedience are to be observed in its own proper life style.

§ 2. On the other hand, all the members must not only observe the evangelical counsels faithfully and completely, but also order their lives in accord with their own statutes and thus strive toward the perfection of their state.

Canon 72

§ 1. Let the contemplation of divine realities and assiduous communion with God be, as it were, the daily food for the members consecrated to the service of God and of the Church.

§ 2. Sedulo igitur sodales divinarum Scripturarum lectioni vacent, sacrae Liturgiae celebrationem participant, orationem sive mentalem sive vocalem colant, annua sacri recessus tempora necnon alia exercitia spiritualia servent, ad normam Constitutionum.

Canon 73

§ 1. Sodalibus enixe commendatur ut cotidie Sacrificio Eucharistico participant iuxta suam cuiusque conditionem, Sanctissimum Corpus Christi recipientes.

§ 2. Ad Paenitentiae sacramentum frequenter accedant iuxta normas Constitutionum et consilia proprii moderatoris spiritus.

§ 3. Aliis insuper mediis, supernaturalibus et naturalibus, ad vitam spiritualem fovendam aptis utantur sodales tam communibus quam Instituto propriis; potissimum vero conscientiam suam discutiant, Sanctissimum Sacramentum visitent et Deiparam Virginem, etiam mariano rosario, colant.

Canon 74

Sodales fraterna communione, in caritate radicata et fundata, aliis exemplo sint universalis in Christo reconciliationis; pariter in modo sese gerendi mansuetudinem et modestiam Christi commonstrent.

TITULUS VII

DE SEPARATIONE AB INSTITUTO

Articulus 1

DE TRANSITU AD ALIUD INSTITUTUM

Canon 75

§ 1. Sodalis nequit a proprio ad aliud Institutum vitae consecratae transire nisi de consensu Supremi Moderatoris utriusque Instituti cum suffragio deliberativo sui cuiusque consilii.

§ 2. Therefore, the members should seriously apply themselves to the reading of the Sacred Scriptures and participate in the celebration of the sacred Liturgy; cultivate both mental and vocal prayer; and fulfill the yearly periods of spiritual retreat and the other spiritual exercises in accord with the norms of their Constitutions.

Canon 73

§ 1. The members are earnestly exhorted to participate daily in the Eucharistic Sacrifice in accord with each one's disposition, and to receive the Most Sacred Body of Christ.

§ 2. They should frequently approach the Sacrament of Penance in accord with the requirements of the Constitutions and the advice of their own spiritual director.

§ 3. The members should, moreover, employ other means, supernatural and natural, for their spiritual advancement, the common means as well as those proper to their institute; above all, let them examine their consciences, make visits to the Blessed Sacrament, and honor the Virgin Mother of God, also by the Marian rosary.

Canon 74

The fraternal relationship of the members with one another, which is rooted and founded in charity, should be for others an example of universal reconciliation in Christ. Likewise, they should show forth in their conduct the gentleness and modesty of Christ.

Title VII

SEPARATION FROM THE INSTITUTE

Article 1

Transfer To Another Institute

Canon 75

§ 1. A member cannot transfer from his own institute of the consecrated life to another such institute without the consent of the supreme moderators of both institutes with the deliberative vote of their respective councils.

§ 2. Constitutiones autem definiant probationis tempus et modum, qua probatione peracta sodalis ad novam cooptationem admitti potest ad normam Constitutionum.

§ 3. Qui momento transitus definitive cooptatus erat, post peractam probationem definitive cooptetur in novo Instituto; qui vero non erat definitive cooptatus temporaria assumat vincula saltem per triennium duratura.

Canon 76

§ 1. Usque ad novam cooptationem, manentibus sacris ligaminibus, iura et obligationes particulares quae sodalis in priori Instituto habebat, suspensa manent; ab incoepta tamen probatione sodalis statutis novi Instituti tenetur.

§ 2. Si ad cooptationem non admittatur vel ipsemet eam renuat, sodalis ad pristinum Institutum redire tenetur, nisi dispensationem a ligaminibus obtinuerit aut praecedentis cooptationis tempus iam expiraverit.

§ 3. Per cooptationem sodalis novo Instituto incorporatur, cessantibus sacris ligaminibus, iuribus et obligationibus praecedentibus.

Articulus 2

DE EGRESSU AB INSTITUTO

Canon 77

Supremus Instituti Moderator, audito consilio, gravi de causa, sodali definitive cooptato concedere potest, non tamen ultra triennium, ut ipse, firmis sacris ligaminibus, vitam agat extra Institutum exoneratus ab obligationibus quae cum sua nova vitae conditione componi non possunt. Sodalis huiusmodi sub cura suorum Moderatorum manet; caret tamen voce activa et passiva.

Canon 78

§ 1. Qui expleto cooptationis tempore ab Instituto egredi voluerit, illud derelinquere potest.

§ 2. Qui, perdurante cooptatione temporaria, gravi de causa, Institutum derelinquere petit, a Supremo Moderatore de consensu sui consilii consequi potest indultum definitive ab Instituto discedendi.

§ 2. The Constitutions should determine the time and the manner of probation; at the conclusion of the probation, the member may be admitted to a new incorporation in accord with the norms of the Constitutions.

§ 3. He who at the time of his transfer was incorporated definitively, will be, upon completion of his probation, definitively incorporated into his new institute; he, however, who was not definitively incorporated, should assume temporary bonds lasting for at least three years.

Canon 76

§ 1. Until his new incorporation, his sacred bonds remain in effect, but the particular rights and obligations which the member had in his former institute remain suspended. However, from the start of his probation, the member is bound by the statutes of the new institute.

§ 2. If the member is not admitted to incorporation or himself refuses it, he must return to the former institute, unless he has received a dispensation from his bonds or the time of his preceding incorporation has already expired.

§ 3. By incorporation the person becomes a member of the new institute and his former sacred bonds, rights, and obligations cease.

Article 2

Departure From The Institute

Canon 77

The supreme moderator of an institute, after having heard his council, can for a grave reason allow a definitively incorporated member to live outside the institute, but not beyond a period of three years; in such cases his sacred bonds remain, but he is freed from the obligations which are not compatible with the condition of his new life. A member in this state remains under the care of his moderators, but has neither active nor passive voice.

Canon 78

§ 1. Whoever wishes to leave the institute upon the completion of the time of his incorporation may do so.

§ 2. If anyone, for a grave reason, asks to leave the institute during the time of his temporary incorporation, the supreme moderator, with the consent of his council, can grant the indult definitively separating him from the institute.

Canon 79

§ 1. Sodalıs definitive cooptatus indultum discedendi ab Instituto ne petat nisi ob gravissimas causas coram Domino perpensas; petitionem suam deferat Supremo Instituto Moderatori, qui eam una cum voto sui consilii Auctoritati competenti transmittat.

§ 2. Nisi peculiaris facultas Supremo Instituto Moderatori concessa fuerit, dispensatio a votis vel aliis sacris ligaminibus perpetuo susceptis in Instituto iuris pontificii soli Sanctae Sedi reservatur. In Instituto vero iuris dioecesanı etiam Episcopo dioecesano.

§ 3. Indulta discedendi ab Instituto, in scriptis a sodalibus acceptata, secumferunt ipso iure solutionem a votis vel aliis sacris ligaminibus necnon ab omnibus obligationibus e cooptatione ortis.

Canon 80

§ 1. Sodalıs, qui a praescripta communionem cum Instituto necnon a potestate Moderatorum sese subducit, sollicitę ab eisdem Moderatoribus quaeratur et adiuvetur ut in sua vocatione perseveret.

§ 2. Quod si intra tempus a Constitutionibus praescriptum, numquam trimestre brevius, duae monitiones canonicae in cassum cesserint aut sodalıs non redierit, decreto Supremi Moderatoris de consensu sui consilii ab Instituto dimittatur.

Articulus 3

DE DIMISSIONE AB INSTITUTO

Canon 81

§ 1. Sodalıs, expleta cooptatione temporaria, si adsint iustae ac rationabiles causae sive ex parte Instituto sive ex parte candidati, a competenti Moderatore dimitti potest.

§ 2. Etiam infirmitas physica vel mentalis, etsi post cooptationem contracta, propter quam iuxta peritorum iudicium sodalıs de quo in § 1 non idoneus ad vitam in Instituto ducendam absque damno proprio vel eiusdem Instituto comperiat, iustam constituit causam eum dimittendi, servata semper caritate et aequitate.

Canon 79

§ 1. A definitively incorporated member shall not seek an indult to leave the institute except for very grave reasons which he has weighed before the Lord. He should present his petition to the supreme moderator of the institute, who should transmit it to the competent authority together with the opinion of his council.

§ 2. Unless a special faculty shall have been granted to the supreme moderator of the institute, the dispensation from vows or other sacred bonds perpetually undertaken in institutes of pontifical right is reserved to the Holy See alone. And in institutes of diocesan right, to the diocesan bishop.

§ 3. Indults for leaving the institute, accepted in writing by the members, carry with them by action of the law itself, release from vows or other sacred bonds, as well as from all obligations arising out of incorporation.

Canon 80

§ 1. A member who withdraws himself from the prescribed communion with the institute and from the jurisdiction of his moderators, should be sought out with care by said moderators and helped to persevere in his vocation.

§ 2. If, within the time prescribed by the Constitutions, which shall never be less than three months, two canonical warnings have turned out to be fruitless, or if the member has not returned, he should be dismissed from the institute by a decree of the supreme moderator with the consent of his council.

Article 3

Dismissal From The Institute

Canon 81

§ 1. At the expiration of temporary incorporation, should there exist just and reasonable causes, whether on the part of the institute or on the part of the candidate, the member can be dismissed by the competent moderator.

§ 2. A physical or mental infirmity as well, even though contracted after incorporation, which in the judgment of experts renders the member spoken of in § 1 unfitted for leading his life in the institute without harm to himself or to the institute, constitutes a just cause for dismissal, observing always charity and equity.

Canon 82

§ 1. Sodales temporarie cooptati dimitti possunt a Supremo Instituto Moderatore de consensu sui consilii.

§ 2. Ad dimissionem decernendam de qua in § 1, praeter alias conditiones a Constitutionibus forte statutas, requiritur ut:

1°) causae dimissionis, sive ex parte Instituti sive ex parte sodalis, sint graves, etsi non necessario culpabiles;

2°) si causa sit culpabilis, monitiones scriptae factae fuerint et inutiles evaserint;

3°) dimissio non fiat ob infirmam valetudinem, nisi ante cooptationem dolose celata fuerit, vel de peritorum sententia urgeat necessitas dimissionis ad damnum sodalis vel Instituti vitandum.

§ 3. Causae dimissionis sodali manifestari debent in scriptis, data eidem plena libertate respondendi. Responsio sodalis, quae pariter in scriptis redigi debet, Supremo Moderatori eiusque consilio submitenda est.

Canon 83

§ 1. Definitive cooptati dimitti possunt decreto Supremi Moderatoris cum consensu sui consilii, quod in hoc casu quinque saltem membris ad validitatem constare debet, ita ut deficientibus vel absentibus ordinariis consiliariis alii ad normam Constitutionum advocentur; suffragatio autem secreto fieri debet.

§ 2. Ad dimissionem decernendam de qua in § 1, praeter alias conditiones in Constitutionibus forte statutas, requiritur ut:

1°) causae dimissionis sint graves, culpabiles et iuridice comprobatae;

2°) dimissioni praecesserint, cum formali comminatione subsequaturae dimissionis, duae monitiones canonicae quae in cassum cesserint;

Canon 82

§ 1. Members temporarily incorporated can be dismissed by the supreme moderator of the institute with the consent of his council.

§ 2. In order to decree the dismissal spoken of in § 1, besides other conditions which may be specified in the Constitutions, it is required that:

1°) The reasons for the dismissal, whether on the part of the institute or on the part of the member, be serious, though not necessarily culpable.

2°) If the reasons for the dismissal are culpable, then warnings shall have been given in writing and have turned out to be of no avail.

3°) Dismissal must not be decreed because of ill-health unless it was fraudulently hidden before incorporation, or unless, in the judgment of experts, there exists an urgent need for dismissal in order to avoid harm either to the member or to the institute.

§ 3. The reasons for the dismissal must be given in writing to the member and he must have full liberty to respond. The response of the member, which shall also be given in writing, is to be submitted to the supreme moderator and to his council.

Canon 83

§ 1. Definitively incorporated members can be dismissed by a decree of the supreme moderator with the consent of his council, which, in this case, must comprise at least five members for validity. Therefore, for the number lacking or absent from the ordinary council, others shall be called in according to the norm of the Constitutions. The voting, however, must be secret.

§ 2. In order to decree the dismissal spoken of in § 1, besides other conditions which may be stipulated by the Constitutions, it is required that:

1°) The reasons for the dismissal be grave, culpable and juridically proved.

2°) Two canonical warnings, along with a formal threat of consequent dismissal, shall have been given before the dismissal itself, and turned out to be in vain.

3°) causae dimissionis sodali manifestatae fuerint, data eidem, post singulas monitiones, plena libertate sese defendendi;

4°) tempus utile a Constitutionibus statutum ab ultima monitione elapsum fuerit.

§ 3. Responsiones sodalis, scripto exaratae, allegantur actis quae Supremi Moderatoris eiusque consilii examini submittenda sunt.

Canon 84

Supremus Moderator de consensu sui consilii statim dimittere potest sodalem qui:

1°) apostasiam, haeresim, schisma publice professus fuerit;

2°) matrimonium, etiam civile tantum, contraxerit vel attentaverit;

3°) culpabiliter causa sit imminentis et gravissimi vel exterioris scandali vel erga Institutum damni.

Canon 85

§ 1. Decretum dimissionis ad normam canonum 82, 83, 84 datum quamprimum sodali cuius interest communicetur, data eidem facultate recurrendi intra decem dies ad S. Sedem cum effectum suspensivum.

§ 2. Legitima dimissione ipso facto cessant omnia vincula necnon iura et obligationes ex cooptatione promanantia.

Articulus 4

DE CONDITIONE IURIDICA SEPARATORUM AB INSTITUTO

Canon 86

Sodalis in sacris constitutus, e proprio Instituto legitime egressus vel ab eo dimissus, a divinis suspensus manet donec a suo vel ab alio Episcopo dioecesano incardinationem obtineat, aut saltem ab eodem ad ministerium sacrum exercendum ad tempus admittatur.

3°) The reasons for the dismissal shall have been given to the member and he must have been given full liberty to defend himself after each admonition.

4°) The available time, as defined in the Constitutions, must have elapsed since the last warning.

§ 3. The responses of the member, drawn up in writing, are to be included in the acts to be submitted to the supreme moderator and to his council for examination.

Canon 84

The supreme moderator with the consent of his council can immediately dismiss a member who:

1°) has publicly professed apostasy, heresy, or schism;

2°) has contracted marriage, or attempted to contract marriage, even if only civilly;

3°) has culpably been the cause of imminent and very grave or exterior scandal, or of harm to the institute.

Canon 85

§ 1. The decree of dismissal, given in accord with Cans. 82, 83, 84 should be communicated to the member concerned as soon as possible, the right being granted the latter to have recourse to the Holy See within ten days; such recourse has suspensive effect.

§ 2. With a legitimate dismissal, by that very fact, all bonds and all rights and obligations which came through incorporation cease.

Article 4

JURIDICAL CONDITION OF THOSE SEPARATED FROM THE INSTITUTE

Canon 86

A member in sacred Orders who has legitimately left his institute or has been dismissed from it, remains suspended from divine functions until he obtains incardination from his own or from another diocesan bishop, or at least is admitted by the same to the temporary exercise of the sacred ministry.

Canon 87

Institutum aequitatem et evangelicam caritatem servet erga sodalem qui ab eo separatur necnon congruentem sollicitudinem adhibeat.

Canon 88

De sodalibus qui ab Instituto sunt quomodocumque separati fiat mentio in relatione Sedi Apostolicae mittenda, de qua in can. 31, § 1.

Canon 87

The institute should observe equity and evangelical charity toward the member who has left the institute and, moreover, treat him with proper concern.

Canon 88

In the report to be sent to the Holy See (cf. Can. 31 § 1), mention should be made of members who in any way whatsoever have been separated from the institute.

PARS SECUNDA

DE IIS QUAE SINGULIS INSTITUTORUM GENERIBUS
SUNT PROPRIA

CANONES PRAELIMINARES

Canon 89

§ 1. Permulta in Ecclesia sunt Instituta vitae consecratae variis Spiritus charismatibus ornata, quae donationes habent, secundum gratiam quae data est eis, differentes: Christum enim pressius sequuntur vel orantem, vel actiosa operositate hominibus beneficientem, vel cum eis in saeculo conversantem.

§ 2. Fundatorum igitur mens atque proposita circa naturam, finem et indolem Instituti, necnon eius sanae traditiones, ab omnibus servanda sunt.

Canon 90

§ 1. Elementa de quibus in § 2 canonis praecedentis et normae iuridicae fundamentales circa Instituti et sodalium disciplinam, regimen membrorumque cooptationem atque institutionem et obiectum sacrorum ligaminum proprium, in cuiusvis Instituti codice praecipuo, quocumque nomine veniat, statuendae sunt. Huiusmodi codex praecipuus a competenti Ecclesiae Auctoritate approbandus est, et absque eiusdem beneplacito mutari nequit.

§ 2. Ceterae normae ad Instituti vitam pertinentes a competenti eiusdem Instituti Auctoritate statuuntur et apte colligantur, quae tamen iuxta Constitutiones congrue recognosci et aptari possunt.

Canon 91

In his textibus redigendis spiritualia et iuridica opportune uniantur; normae tamen absque necessitate ne multiplicentur.

PART TWO

MATTERS PROPER TO INDIVIDUAL KINDS OF INSTITUTES

PRELIMINARY CANONS

Canon 89

§ 1. There are in the Church very many institutes of the consecrated life, endowed with varied charisms of the Holy Spirit and possessing different gifts according to the grace given them. They more closely follow Christ praying, or Christ performing good deeds for people through active works, or living among people in the world.

§ 2. Therefore, the mind of the Founders and their designs concerning the nature, end, and character of the institute, along with its wholesome traditions, are to be preserved by all.

Canon 90

§ 1. The elements noted in § 2 of the preceding Canon and the fundamental juridical norms concerning the discipline of an institute and its members, its government, and the incorporation and training of members, and the proper object of the sacred bonds are to be stipulated in the principal code of each institute, whatever be its name. A principal code of this kind is to be approved by the competent ecclesiastical authority, and cannot be changed without the approval of the same authority.

§ 2. Other norms pertaining to the life of the institute are to be enacted by the competent authority of the said institute and suitably drawn up; such norms, moreover, may be appropriately reviewed and adapted in accord with the Constitutions.

Canon 91

In the composition of these texts the spiritual and juridical elements are to be aptly blended. Norms, however, are not to be needlessly multiplied.

§ 1. Praeter haec vitae consecratae Instituta Ecclesia agnoscit vitam eremiticam seu anachoreticam, qua christifideles arctiore a mundo secessu, solitudinis silentio, assidua prece et paenitentia, suam in laudem Dei et mundi salutem vitam consecrant.

§ 2. Eremita uti religiosus iure recognoscitur si tria evangelica consilia, voto firmata, profiteatur et propriam vitae rationem sub ductu Ordinarii loci aut competentis moderatoris religiosi habeat et servet.

TITULUS I
DE INSTITUTIS RELIGIOSIS

Canon 93

§ 1. In quolibet Instituto religioso tria evangelica consilia in professione saltem definitiva a sodalibus assumi debent, voto publico firmata, et vita fraterna in communi peragenda est ad normam Constitutionum.

§ 2. Testimonium publicum ab his Institutis Christo et Ecclesiae reddendum illam secumfert a mundo separationem indoli et fini cuiusque Instituti propriam necnon habitum a Constitutionibus praescriptum qua signum consecrationis vitae.

Canon 94

Castitatis propter Regnum coelorum professio secumfert coelibatus simul ac continentiae perfectae observantiam qua caritas erga Deum et universos homines magis accendatur et manifestetur.

Canon 95

§ 1. Paupertatis propter Christi sequelam professio, praeter vitam in labore et omnimoda sobrietate ducendam, secumfert plenam in usu et dispositione bonorum dependentiam necnon cessionem saltem administrationis proprii patrimonii.

Canon 92

§ 1. In addition to these institutes of the consecrated life, the Church also recognizes the eremetical or anchoritic mode of life, by which some of the faithful consecrate their lives to the praise of God and the salvation of the world through a stricter withdrawal from the world, the silence of solitude, and assiduous prayer and penance.

§ 2. A hermit is recognized in law as a religious, if he professes the three evangelical counsels stabilized by vow and has and observes his own rule of life under the guidance of the Ordinary of the place or of a competent religious moderator.

Title I

RELIGIOUS INSTITUTES

Canon 93

§ 1. In any religious institute, the three evangelical counsels must be assumed by its members, stabilized, at least in the definitive profession, by public vow; and fraternal life in common is to be lived according to the Constitutions.

§ 2. The public testimony rendered to Christ and His Church by these institutes implies a separation from the world in accord with the character and purpose of each institute, as well as the style of dress prescribed by the Constitutions as a sign of the consecrated life.

Canon 94

The profession of chastity for the sake of the Kingdom of Heaven implies the observance of celibacy together with perfect continence, so that love for God and all mankind might be more greatly enkindled and manifested.

Canon 95

§ 1. The profession of poverty for the sake of following Christ implies not only a life of labor and moderation in all aspects of life, but also complete dependence in the use and disposition of material goods as well as the giving up of at least the administration of one's own patrimony.

§ 2. Nisi, ad normam Constitutionum, fiat renuntiatio bonorum patrimonialium acquisite et acquirendorum, sodales tenentur testamentum condere et, intuitu securitatis professionis, de usu et usufructu suorum bonorum libere disponere.

§ 3. Quae vero propria industria, stipendio vel pensione a sodalibus acquiruntur Instituto cedunt.

Canon 96

Oboedientiae ad exemplum Christi professio plenam Dei voluntatis dedicationem secumfert in submissione Moderatoribus, Dei vices gerentibus, praestanda in spiritu fidei et amoris secundum determinationem iuris universalis et Constitutionum.

Canon 97

Communitas religiosa habitare debet in domo legitime constituta, quae domus propriam habeat ecclesiam vel oratorium in quibus Eucharistia celebratur et asservatur ut vere sit centrum communitatis.

Caput I

DE INSTITUTIS MONASTICIS

Canon 98

Instituti monastici nomine venit Institutum religiosum cuius sodales, secundum proprias eiusdem Instituti traditiones, morum conversione vitam vel anachoreticam vel coenobiticam ducunt in Dei opere et labore, ut solum Deum Eiusque Regnum rerum divinarum contemplatione et caritate apostolica quaerant.

Articulus 1

DE MONACHIS

Canon 99

Monachorum praecipuum officium est divinae Maiestati humile simul ac nobile servitium intra septa monasterii praestare.

§ 2. Unless, by the norm of the Constitutions, there is to be a renunciation of one's own patrimony, whether already possessed or to be acquired in the future, the members must draw up a will and also, in view of their future profession, dispose freely of the use and usufruct of their possessions.

§ 3. Whatever the members receive for their own work, as stipend or as pension, redounds to the institute.

Canon 96

The profession of obedience after the example of Christ implies a complete dedication of one's will to God in submission to moderators who act in the place of God; such obedience must be offered in a spirit of faith and love in accordance with the determination of the universal law and the Constitutions.

Canon 97

A religious community must live in a legitimately erected religious house; this house should have its own church or oratory in which the Eucharist is celebrated and reserved, so as to be truly the center of the community.

Chapter I

Monastic Institutes

Canon 98

The term "Monastic Institute" signifies a religious institute whose members, in accord with the proper tradition of each institute and by a conversion of mores, lead an anchoritic or cenobitic way of life in praise of God and in work, that they may seek only God and His Kingdom through the contemplation of divine things and through apostolic charity.

Article 1

MONKS

Canon 99

The principal duty of monks is to offer humble and yet noble service to the Divine Majesty within the boundaries of the monastery.

Canon 100

§ 1. Instituta monastica quae integre ad contemplationem ordinantur praeclaram in Christi Corpore mystico partem semper retinent et Ecclesiam arcana foecunditate ditant; ideo quantumvis actuosi apostolatus urgeat necessitas, in suo statu firmiter permaneant.

§ 2. Instituta autem quae aliqua apostolatus vel christianae caritatis opera legitime assumpserint, iis tantum incumbant quae vitae monasticae indoli consentanea sint.

§ 3. Instituta monastica per se nec clericalia nec laicalia sunt.

Canon 101

§ 1. Domus religiosa monachorum sub proprii Moderatoris regimine et cura, quae monasterium appellatur, de se sui iuris est, servatis tamen Constitutionibus.

§ 2. Monasterii sui iuris Moderator, qui plerumque nomine Abbatibus venit, est de iure Moderator maior.

Canon 102

§ 1. Monasteria eiusdem familiae monasticae in foederationes, hae vero in confoederationem, uniri possunt cum beneplacito Apostolicae Sedis.

§ 2. Quaelibet foederatio aut confoederatio proprio regitur iure, salva tamen semper monasteriorum autonomia.

Canon 103

Instituta propriam de sodalium tam monastica quam sacerdotali institutione rationem habeant.

Canon 100

§ 1. Monastic institutes which are wholly dedicated to contemplation always have a noteworthy role in the Mystical Body of Christ and enrich the Church with a hidden fruitfulness. Therefore, however pressing may be the need for an active apostolate, let them remain firm in their state of life.

§ 2. Those institutes, however, which have legitimately taken upon themselves some works of the apostolate or of Christian charity, are to engage only in such works as are in accord with the character of monastic life.

§ 3. Monastic institutes of themselves are neither clerical nor lay.

Canon 101

§ 1. A religious house of monks under the governance and care of its own moderator is called a monastery; it is in itself autonomous, without prejudice, however, to its Constitutions.

§ 2. The moderator of an autonomous monastery, who is usually called an Abbot, is by law a major moderator.

Canon 102

§ 1. The monasteries of the same monastic family may, with the consent of the Apostolic See, be united into federations and these in turn into Confederations.

§ 2. Each federation or confederation is governed by its own law, but the autonomy of each individual monastery must always be preserved.

Canon 103

Institutes should have their own particular program for the monastic and sacerdotal formation of their members.

Canon 104

§ 1. 1°) Transitus a monasterio ad aliud eiusdem familiae monasticæ vel regulæ fieri potest de consensu utriusque Moderatoris cum voto deliberativo capituli monasterii recipientis, salvis semper Constitutionibus.

2°) Professio tamen monastica non iteratur, nisi aliud in Constitutionibus expresse caveatur.

§ 2. Ceteri transitus iure universali reguntur.

Articulus 2

DE MONIALIBUS

Canon 105

§ 1. Moniales, illustrior portio gregis Christi, in iure veniunt quæ ex instituto vitæ contemplativæ dedicantur.

§ 2. Quæ sunt de monachis statuta pari iure monialibus applicantur.

Canon 106

Monasteria monialium cuidam virorum Instituto consociata vitæ rationem et regimen proprium iuxta sua statuta obtinent. Expediit tamen ut ab Instituto cui consociantur spiritali cura adiuventur ad propriam vocationem proseguendam.

Canon 107

§ 1. Clausura papalis in monasteriis monialium quæ unice vitæ contemplativæ vacant servanda est.

§ 2. Statuta clausuram papalem spectantia ab unoquoque Instituto determinata a Sede Apostolica probanda sunt.

§ 3. Cetera monasteria clausuram propriæ indoli accommodatam et in Constitutionibus definitam servent.

Canon 104

§ 1 / 1°) The transfer from one monastery to another of the same monastic family or Rule may be made with the consent of both moderators with the deliberative vote of the Chapter of the monastery receiving the person; however, the Constitutions are always to be observed.

2°) On the other hand, the monastic profession is not to be repeated unless the Constitutions expressly stipulate otherwise.

§ 2. Other forms of transfer are governed by the universal law.

Article 2

NUNS

Canon 105

§ 1. Nuns constitute an illustrious portion of Christ's flock and are in law those who by virtue of their institute are dedicated to the contemplative life.

§ 2. The statutes which are set down for monks are applied by like law to nuns.

Canon 106

Monasteries of nuns which are associated with an institute of men follow their own way of life and government in accord with their own statutes. It is expedient, however, that in the pursuit of their vocation they receive spiritual care from the institute with which they are associated.

Canon 107

§ 1. Papal cloister must be observed in the monasteries of nuns who are given solely to the contemplative life.

§ 2. Statutes drawn up by each institute regarding papal cloister are to be approved by the Holy See.

§ 3. Other monasteries must observe a cloister adapted to their proper character and defined in their Constitutions.

Caput II

DE INSTITUTIS OPERIBUS APOSTOLATUS DEDITIS

Canon 108

§ 1. In Institutis operibus apostolatus deditis actio apostolica ad ipsam eorumdem naturam pertinet. Proinde, tota vita sodalium spiritu apostolico imbuatur, tota vero actio apostolica spiritu Instituti informetur.

§ 2. Actio apostolica ex intima cum Deo unione semper procedat eandemque confirmet ac foveat.

§ 3. Actio apostolica, nomine et mandato Ecclesiae exercenda, in communione ecclesiali peragatur.

Canon 109

Opera propria Institutorum fideliter retineantur atque temporum et locorum necessitatibus accommodentur, novis et opportunis etiam mediis adhibitis.

Canon 110

§ 1. Vi propriae vocationis, Instituta operibus apostolatus dedita eorumque sodales, sub ductu propriorum Moderatorum, ad bonum Ecclesiae adlaborare et Episcopos adiuvare tenentur.

§ 2. Episcopi et Moderatores, sive singuli sive in coetibus coadunati, collatis inter se consiliis procedant in ordinandis operibus apostolatus quae a sodalibus exercentur.

Canon 111

§ 1. Instituta ius habent opera propria exercendi, servatis de iure servandis.

§ 2. Conventiones particulares ad collaborationem ordinandam et fovendam, Episcopi et Moderatores pro opportunitate ineant.

Institutes Dedicated To Works Of The Apostolate

Canon 108

§ 1. Apostolic action pertains to the very nature of those institutes dedicated to works of the apostolate. Consequently, the entire life of the members should be imbued with the apostolic spirit and every apostolic activity should be permeated with the spirit of the institute.

§ 2. Apostolic activity should always proceed from an intimate union with God, and should strengthen and nourish that union.

§ 3. Apostolic activity, to be exercised in the name of the Church and with her mandate, should be carried out in union with the Church.

Canon 109

The works proper to the institute should be faithfully maintained and accommodated to the demands of time and place by the use of new and opportune means.

Canon 110

§ 1. In virtue of their particular vocation, institutes dedicated to the works of the apostolate and their members, under the leadership of their own moderators, are obliged to labor for the good of the Church and to assist the bishops.

§ 2. Let bishops and moderators, coming together either individually or in groups, through consultation with one another go forward in the organization of the works of the apostolate which are exercised by the members.

Canon 111

§ 1. Institutes have the right to carry on their own particular works, as long as the requirements of law are observed.

§ 2. As often as it is deemed opportune, bishops and moderators should enter into specific agreements whose purpose is to organize and foster mutual cooperation.

Articulus 1

DE INSTITUTIS CANONICALIBUS

Canon 112

§ 1. Instituta canonicalia sollemniori praecipue cultu laudem divinam agunt atque operibus apostolicis incumbunt sacerdotale officium praesertim in paroeciis exercendo.

§ 2. Ad vitam regularem fovendam eis pro posse paroeciae concre-
dantur quae inter se vel domui principali viciniore sint.

Canon 113

Congregari possunt sub eodem Praeside plura Capitula canonicorum regularium sui iuris; confoederari autem possunt sub Abbate Primate plura eiusdem generis canonicorum Instituta cum beneplacito apostolico.

Articulus 2

DE INSTITUTIS CONVENTUALIBUS

Canon 114

§ 1. Instituta conventualia laudi divinae et regularibus observan-
tiis vitam apostolicam intime consociant atque peculiare austeritatis vitae
testimonium praestant.

§ 2. Vitam fraternam in communi sodales agunt, praesertim in
celebratione Eucharistiae et liturgiae horarum, necnon ministerium apo-
stolicum communi studio et sollicitudine prosequuntur.

Canon 115

§ 1. Speciali cura adiuvent Instituta sibi consociata ut genuino spi-
ritu suae familiae imbuantur.

§ 2. Per proprium apostolatam sodales spiritum Instituti inter chri-
stifideles diffundunt praesertim per suas associationes.

Article 1

Canonical Institutes

Canon 112

§ 1. Canonical institutes offer divine praise, especially through more solemn worship, and devote themselves to apostolic works principally through the exercise of the sacerdotal ministry in parishes.

§ 2. In order that the regular life may be fostered, let parishes which are close together or near their principal house be assigned to them, as far as this is possible.

Canon 113

A number of autonomous chapters of canons regular may join together under the same president; several institutes of canons of the same type may, with the consent of the Holy See, form a confederation under an abbot primate.

Article 2

Conventual Institutes

Canon 114

§ 1. Conventual institutes intimately join the apostolic life with divine praise of God and regular observance, and give special witness by the austerity of their lives.

§ 2. Members lead the fraternal life in common, especially in the celebration of the Eucharist and the Liturgical Hours, and they pursue the apostolic ministry with a common zeal and concern.

Canon 115

§ 1. Let these institutes assist with special care those institutes which are associated with them, so that the latter may be imbued with the authentic spirit of their family.

§ 2. Through the exercise of their particular apostolate the members should spread the spirit of the institute among the Christian faithful, especially by means of their associations.

Articulus 3

DE INSTITUTIS APOSTOLICIS

Canon 116

§ 1. Instituta apostolica, ad propria ministeria exercenda primario condita, totam suam vivendi rationem ita ordinant ut sodales vitam apostolatu integre deditam agere valeant.

§ 2. Ad mobilitatem apostolicam et sodalium disponibilitatem fovendam, ea unitas servetur qua Institutum sub ductu Moderatoris Supremi ad normam Constitutionum in operibus propriis peragendis expeditum maneat.

Canon 117

§ 1. Clericalia Instituta ministeria sua in sacro ordine exercendo fideliter adimpleant; alia autem opera apostolica, nisi sint Instituto propria, aliis idoneis quoque laicis committantur.

§ 2. Sodales laici, in his Institutis, vi professionis suae, speciali titulo commune fidelium sacerdotium exercentes cum clericis collaboratione, ea prae ceteris assumant officia quae hanc collaborationem foveant.

Canon 118

Laicalia Instituta, tum virorum tum mulierum, per misericordiae opera spiritualia et corporalia munus pastorale Ecclesiae adimplent hominibusque diversissima praestant servitia; quare in sua vocationis gratia fideliter permaneant.

TITULUS II

DE INSTITUTIS VITAE APOSTOLICAE CONSOCIATAE

Canon 119

Instituta vitae apostolicae consociatae, sive sacerdotalia sive laicalia, quae religiosa non sunt, suum finem apostolicum per vinculum fraternitatis sustinent atque secundum propriam vitae rationem consilia evangelica aliquo sacro vinculo firmata assumunt.

Article 3

Apostolic Institutes

Canon 116

§ 1. Apostolic institutes, established primarily for the exercise of their particular ministry, should so order their whole manner of living that the members may be able to give their lives entirely to their apostolate.

§ 2. For the promotion of apostolic mobility and the disponibility of the members, that unity should be preserved by which the institute, under the leadership of the supreme moderator, may remain unimpeded in the pursuit of its particular works in accord with the Constitutions.

Canon 117

§ 1. Clerical institutes should faithfully fulfill their ministries in the exercise of sacred Orders; other apostolic works, unless they are proper to the institute, should be committed to other competent persons, including lay persons.

§ 2. Lay members in these institutes, in virtue of their profession exercising by a special title the common priesthood of the faithful in collaboration with the clerics, should preferably take on those ministries which foster such collaboration.

Canon 118

Lay institutes both of men and of women fulfill a pastoral office in the Church through their spiritual and corporal works of mercy and provide a great diversity of services for mankind; let them, therefore, continue faithful to the grace of their vocation.

Title II

INSTITUTES OF ASSOCIATED APOSTOLIC LIFE

Canon 119

Institutes of associated apostolic life, whether they be priestly or lay, are not religious; they support their apostolic life by a bond of fraternal union, and, in accord with the character specific to their life assume the evangelical counsels stabilized by some sacred bond.

Canon 120

Vita fraterna ita ordinata sit ut activitatem apostolicam praeparet et constanter foveat atque adiuvet.

Canon 121

Statuta personalem conditionem sodalium circa bona temporalia definiant et accommodatas normas statuunt quae eorum usum moderentur, attenta in fraternitate aequalitate sodalium.

Canon 122

§ 1. Ordinariis locorum sodales reverentiam et oboedientiam praestent in his quae activitatem apostolicam spectant, salvis semper indole Instituti et subiectione erga proprios Moderatores.

§ 2. Sodales horum Institutorum tanquam clerici adscribuntur ipsi Instituto; qui vero eorum, exceptionis gratia ad normam Constitutionum, Ecclesiae particulari incardinati sint, ab Ordinario huius Ecclesiae dependent, sed in iis quae ad vitam consecratam, immo et ad vitam internam Instituti, pertinent subsunt Instituti Moderatoribus et munera in Instituto sibi commissa assumere tenentur.

TITULUS III

DE INSTITUTIS SAECULARIBUS

Canon 123

§ 1. Instituta saecularia, per professionem in saeculo trium consiliorum evangelicorum aliquo sacro vinculo firmatam, veram et completam formam vitae consecratae in Ecclesia constituunt.

§ 2. Sodales horum Institutorum in saeculo et ex saeculo propriam consecrationem in actuositate apostolica exprimunt et exercent atque, ad instar fermenti, omnia ad robur et incrementum Corporis Christi spiritu evangelico imbuere satagunt.

Canon 120

The fraternal life is so to be organized that it prepares for, and steadily fosters and aids their apostolic activity.

Canon 121

The statutes should define the personal situation of the members with regard to temporal possessions and set down suitable norms governing their use, keeping in mind the equality of the members in the fraternity.

Canon 122

§ 1. In those things which pertain to their apostolic activity, the members should show reverence and obedience to the local Ordinaries, without prejudice to the character of their institute and their obedience to their own moderators.

§ 2. The members of these institutes, as clerics, are inscribed in the institute itself; but those of them who, by exception according to the norm of the Constitutions, may be incardinated to a particular Church, are dependent upon the Ordinary of that Church. But in those things which pertain to the consecrated life, and especially to the internal life of the institute, they are subject to the moderators of the institute and are obliged to take on the duties committed to them in the institute.

Title III

SECULAR INSTITUTES

Canon 123

§ 1. Secular institutes, whose members make a profession in the world of the three evangelical counsels stabilized by some sacred bond, constitute a genuine and full form of the consecrated life in the Church.

§ 2. Members of these institutes express and exercise in the world and out of the world their particular consecration in their apostolic activity, and, after the manner of yeast, they strive to embue all things with the spirit of the Gospel for the strength and growth of the Body of Christ.

Canon 124

Haec Instituta lege vitae communis non tenentur neque ullum consecrationis signum deferre obstringuntur sodales, qui in temporalibus vitae rationem christifidelibus congruentem iuxta propriam cuiusque conditionem servant.

Canon 125

Constitutiones cuiuslibet Instituti, attentis peculiaris eius natura et vivendi ratione necnon saecularitate eidem propria, obligationes et praxim consiliorum evangelicorum apte determinent atque definiant.

Canon 126

§ 1. Instituta saecularia esse possunt clericalia vel laicalia.

§ 2. Sodales clerici horum Institutorum, ad normam Constitutionum, tanquam clerici adscribuntur ipsi Instituto aut incardinantur Ecclesiae particulari pro qua promoti sunt; quo in ultimo casu ab Ordinario huius Ecclesiae dependent, salvo iis quae vitam consecratam in proprio Instituto respiciunt.

Canon 124

These institutes are not bound by the law of common life, nor are the members obliged to bear any sign of their consecration; in temporal matters they observe a mode of living in keeping with the Christian faithful, each according to his own particular situation.

Canon 125

The Constitutions of each institute, attentive to its specific nature and mode of living, as well as to the secularity proper to it, should define and aptly determine its obligations and practice of the evangelical counsels.

Canon 126

§ 1. Secular institutes may be clerical or lay.

§ 2. The clerical members of these institutes, according to the norm of the Constitutions, are enrolled as clerics in the institute itself or are incardinated into the particular Church for which they have been ordained. In the latter case, they are dependent upon the Ordinary of that Church except in those matters which concern the consecrated life in their own institute.



