ORDO FRATRUM SERVORUM BEATAE MARIAE VIRGINIS

CONSTITUTIONES

ET DIRECTORIUM GENERALE

CURIA GENERALIS OSM
MMXV

«Si genus quaeritis,
de hac patria
exorti sumus;
si conditionem,
Servi vocamur
Virginis gloriosae,
cuius viduitatis
habitum deportamus;
vitam autem facimus
a sanctis Apostolis
constitutam,
secundum Regulam
doctoris sanctissimi
Augustini
vivere non tardamus»

Legenda beati Philippi, n. 8

RULE
of Saint Augustine

CONSTITUTIONS
of the Order of Friar Servants of Mary

GENERAL DIRECTORY
of the Order of Friar Servants of Mary

Published by authority of fra Gottfried M. Wolff
Prior General of the Order

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To the Friars of the Order of Servants of Mary

Dear brothers,

In compliance with the Second Vatican Council's (1962-1965) directives for all institutes of consecrated life, our Order collectively drew up new Constitutions which were approved by the Apostolic See on 25 March 1987 (CRIS Prot. n. S. 48-1/78). In the two decades that followed (1987-2007), we lived with this legislative text and often had recourse to the Apostolic See to request dispensations or modifications. In this way, there arose the idea of creating another legislative document, a General Directory, which would contain practical norms subject to variations over the course of time, while the Constitutions would retain "unchanging" and inspirational fundamental norms of the Order of Servants. Accordingly, the CCXII General Chapter (Ariccia, 8-30 October 2007) decided to create an OSM General Directory (cf. *GC 2007*, n. 66).

During the six year term 2007-2013, the General Council directed a commission composed of friars Paul M. Addison, Miguel M. Flores Valderrama, Hubert M. Moons, Venanzio M. Ramasso, Gottfried M. Wolff and Franco M. Azzalli to draw up the General Directory, carrying out as well a consultation of the Order. A complete draft of the OSM Constitutions and OSM General Directory – which also contained capitular decrees which were renewed in recent General Chapters – was presented to the CCXIII General Chapter (Maria Weissenstein / Pietralba, 13 September – 1 October 2013) where it was discussed, revised and unanimously approved (cf. *GC 2013*, n. 41). These documents were submitted to the Apostolic See.[1] With previous corrections made in light of the observations received,[2] the OSM Constitutions – and

[1] *OSM General Archives*, Prot. 97/2014 (5 March 2014).

[2] *OSM General Archives*, Prott. 173/2014 (4 April 2014), 332/2014 (18 August 2014).

therefore, implicitly, the General Directory too – were approved by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) with a letter dated 25 March 2015 (CICLSAL Prot. n. S. 48-1/2008).[3]

In compliance with the Chapter's indications (cf. *GC 2013*, n. 42), the General Council has established that the revised OSM Constitutions and the new OSM General Directory will take effect on **15 September 2015**, with the publication of the official version in the Italian language. The General Council has also decided to work, insofar as possible, toward their publication in English, Spanish, French, Portuguese and German on the same date.

As Prior General, I present these legislative texts to you. With joy, let us use these texts to draw closer to the heart of our vocation and life as Friar Servants of Mary! Let us deepen our understanding of our way of living the gospel and let us renew our commitment to consecration and service in the Church and world.

Fraternal greetings *in Domina nostra*,

From our Priory of Santa Maria del Parto, Naples,
12 June 2015, Solemnity of the Most Sacred Heart of Jesus

Prot. 220a/2015

fra Gottfried M. Wolff, O.S.M.
Prior General

fra Camille M. Jacques, O.S.M.
Secretary of the Order

[3] *OSM General Archives*, Prot. 127/2015.

PRESENTATION OF THE 1987 O.S.M. CONSTITUTIONS*

Ave Maria

To all the brothers of the Order: Peace and joy in the Lord!

Every day at the very heart of the Eucharistic celebration we are invited to give thanks "always and everywhere" to God our Father for the gifts he constantly lavishes upon us through Christ in the Holy Spirit.

Especially today, the Solemnity of Pentecost, the liturgy invites us to thank God for the gift of the Spirit poured out upon the entire Church. Together with the general council I have chosen this day of grace and light, universality and unity (cf. *Acts* 2:5-11), marked as it is by the presence of Mary in the community of Jesus' disciples (cf. *Acts* 1:14), to invite you to join me in thanking God the Father for the gift of the definitive approval of the Constitutions of the Order on 25 March 1987.

Thanks to God and to the Blessed Virgin

From the entire Order, therefore, let a hymn of thanksgiving and praise rise to the Father who gives us every good thing (cf. *James* 1:17) and is the source of true Wisdom and Love. Thanks to his mercy, both permeate our legislative text. Following its directives we shall achieve full conformity to Christ and, encouraged by fraternal charity, live out our consecration to Love itself.

Today, as in the past, let us also offer praise and thanksgiving to the Blessed Virgin, our glorious Lady. The Order has always been confi-

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* It is considered appropriate to preserve here the presentation letter which Prior General fra Michel M. Sincerny wrote for the O.S.M. Constitutions of 1987. The content of this letter provides a useful summary of the long process of redaction which the Order carried out in the years after Vatican Council II and it offers a rich synthesis of the Constitutional text's legislative and spiritual contents.

dent of her special presence in its life: in the anxious hours of its birth, down through the ages, and still today.

Already at the time of the Seven Holy Fathers and Saint Philip Benizi the Servants were clearly aware of the maternal and merciful presence of Mary in the origins of the Order.[4] The biblical image of the *novella plantatio* (cf. *Isaiah* 61:3; *Psalm* 144 [143]:12) used by Innocent IV to describe the Order in the bull *Ut religionis vestrae* of 17 August 1254,[5] soon became in the minds of the friars the *plantatio Virginis*, a vine planted, cared for and protected by the Blessed Virgin herself.

Throughout the centuries the Order has felt the presence of the Blessed Virgin in its life and has honored her with devout service as the Woman of joyful tidings, royal mercy and salvific compassion. Her presence has been felt especially during those periods when the Order, for various reasons, was threatened with extinction or ran the risk of losing a part of its spiritual heritage. At those times, the knowledge that the Order was the *religio Dominae nostrae*[6] became a reason for hope and a source of strength for renewing its evangelical commitment.

In our own times, too, especially during the conciliar period which was marked by such ferment and toil, hopes and trials, we have experienced the efficacy of the maternal presence of the Blessed Virgin. I am convinced that Mary has sustained and in some way guided the work of writing the renewed Constitutions. We prayed to her often during those years and were concerned that nothing be legislated which might be unworthy of our Order, described as the *mysticum tabernaculum* "built primarily by Our Lady."[7]

For their part, the friars have reaffirmed their vital relationship with Mary on many occasions during recent years. I must recall at least

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[4] See *Legenda de origine Ordinis*, nos. 7-8, in *Monumenta OSM*, vol. 1, pp. 64-66; in *Origins and Early Saints of the Order of Servants of Mary*, ed. Christopher M. Ross, OSM (Chicago: Friar Servants of Mary, 1984) pp. 8-10.

[5] See *Chartularium Ordinis Servorum S. Mariae, Anno Domini 1254*, in *Monumenta OSM*, vol. 16, pp. 197-198.

[6] *Legenda de origine Ordinis*, no. 13, in *Monumenta OSM*, vol. 1, p. 70; in *Origins and Early Saints*, p. 14.

[7] *Legenda de origine Ordinis*, no.44, in *Monumenta OSM*, vol. 1, p. 93; in *Origins and Early Saints*, p. 48.

the impressive Marian orientation of the most recent general chapter celebrated at Rome in 1983 during the 750th anniversary of the foundation of the Order. This orientation was evident in the promulgation of the capitular document *Do Whatever He Tells You* on 16 November 1983 and in the renewal of commitment to Marian service made on 10 November 1983. On this latter date the capitulars went to Monte Senario. There, before the tomb of our First Fathers and in communion with the entire Order, they renewed the Servite commitment with one voice and one heart:

> …
> to be inspired by the life of Mary,
> offering her our service of love,
> welcoming the Word as she did
> standing with her at the foot of her son's cross.[8]

A LONG JOURNEY AND THE WORK OF THE ENTIRE ORDER

The work of drawing up the new *Constitutions of the Order of Friar Servants of Mary* has been long and complex. It extended from 22 June 1965 until 25 March 1987: from the day on which the General Chapter of Florence (5-23 June 1965) created a Preparatory Commission for the Renewal of the Constitutions[9] until the day of their definitive approval.

It is not my intention to review all the stages of this long journey which in fact has already been described in part.[10] I want only to emphasize some particular events and recall the spirit in which the work was done.

When the Church celebrated the Second Vatican Council, the Order understood the seriousness and promise of that historic moment.

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[8] [General Chapter, 1983] "Preghiera di ringraziamento e impegno," p. 21.

[9] See *Decreta Capituli generalis*, "De Commissione praeparatoria ad Constitutiones Ordinis nostri cum hodierna vitae ratione componendas," nos. 7-9, in *Acta OSM* 25 (1965): 90-91.

[10] See *The New Constitutions of the Servants of Mary: Evolution and Documentation*, 2 vol. (Rome: General Curia OSM, 1976).

It was both prompt and farsighted in beginning the work of revising the Constitutions.[11] Fr. Joseph M. Loftus, elected prior general in the Chapter of Florence, was the diligent, wise and respectful animator of this endeavor.

The work of the preparatory commission and the five executive commissions that followed it (coordination, common life, formation, apostolate and government) was carried out with precision and enthusiasm as well as attention to history and the widespread cultural transformation then in progress. This work led to the preparation of draft texts to be examined in the special general chapter which the Order was required to celebrate in accord with the norms of the *motu proprio* "Ecclesiae sanctae" of Paul VI.[12]

At this point it is necessary to emphasize that the present Constitutions are not the result of the personal effort of a few individual friars or a group of them or even of the general chapters held from 1968 to 1983, though their contribution was decisive. They are the "fruit of collaboration," to use the words of our revered brother Fr. Raffaello M. Taucci.[13] During the years 1965-1968, every friar was, in a certain sense, directly involved in the preparation of the constitutional text. Each was repeatedly consulted on specific problems and was free to express his thought on any and every question.

I myself can testify to the anxious expectation, thoughtful commitment and prayerful patience with which the friars followed the work of preparing our rule of life during those years. I am also aware of a number of cases in which friars who were not members of executive commissions or participants in general chapters made important contributions to the renewal of the Constitutions.

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[11] Even before Paul VI provided criteria for the renewal of religious life in the *motu proprio "Ecclesiae sanctae"* (6 August 1966) and the *Norme ad exsequendum Decretum ss. Concilii Vaticani II "Perfectae Caritatis"*, our Order had prepared the way for that renewal in the General Chapter of Florence (June 1965).

[12] See *Normae ad exsequendum Decretum ss. Concilii Vaticani 11 "Perfectae Caritatis,"* nos. 3-4.

[13] Raffaelle M. TAUCCI, OSM, *Historical Notes and Reflections on the New Servite Constitutions* (Oxford, 1976) Commission for the Study of the Constitutions, vol. 2, p. 10.

The special general chapter of 1968

The special general chapter was held at Majadahonda (Madrid) from 15 October to 15 December 1968. On the basis of the prepared drafts and of a consultation of the Order, the chapter wrote and approved the Constitutions, stipulating that they take effect on Easter Sunday, 6 April 1969.[14] This chapter is still remembered within the Order as a time of special grace during which the capitulars were united in the name of the Lord and worked together, and with all the brothers, in intense communion.

It could have seemed at first glance that the Order had changed its appearance or nature, if we were to compare the new Constitutions with the preceding ones of 1940. This in fact was not the case. When Fr. Joseph M. Loftus presented our renewed rule of life he wrote: "The Order has not changed its appearance. The chapter limited itself to taking the best of Servite tradition and adapting it to the needs of our time. The new Constitutions clearly state who we are, what we do, and how we do it."[15]

The general chapters of 1971 and 1974

The general chapters of 1971 (Opatija, 28 February – 31 March) and 1974 (Rome, 15 September – 14 October) under the leadership of Fr. Peregrine M. Graffius, elected prior general on 11 March 1971, again took up the constitutional text. Both confirmed the fundamental decisions of the Chapter of Majadahonda and introduced amendments which reflected the experience of the Order.[16] In particular, the

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[14] See "Decreto Capitolare," no. 11, in *Acta OSM* 28 (1968): fasc. 2, p. 133; for the text of the Constitutions, see *Costituzioni dell'Ordine dei Frati Servi della Beata Vergine Maria*, pp. 1-124. An English translation followed: *Constitutions of the Order of the Friar Servants of Mary* (Berwyn-Buena Park: Servite Provincialates, 1969).

[15] "Lettera di presentazione delle nuove Costituzioni," in *Acta OSM* 28 (1968), fasc. 2, p. vi.

[16] *Costituzioni dell'Ordine dei frati Servi di Maria* (Rome: Curia Generalizia OSM, 1974) was published after the celebration of the General Chapter of Opatija. This volume includes the text of Majadahonda with the changes made at Opatija in footnotes. An English text, including the Opatija amendments had been published earlier: *Constitutions of the Order of the Friars Servants of Mary* (Oxford, 1972).

General Chapter of Rome affirmed that "the Constitutions have been well received and enjoy the esteem of the majority of our friars," but it also lamented the fact that "they are as yet not fully understood or known."[17] The chapter also noted some considerable resistance and opposition.

In this regard, it must be remembered that Fr. Peregrine M. Graffius promoted a number of initiatives and dedicated a great deal of personal energy to expounding the principles and essential themes of this legislative text. He was convinced that "a thorough knowledge of the Constitutions, free of prejudices, inevitably leads to a discovery and appreciation of their extraordinary richness and dynamic relevance."[18] The Order is profoundly grateful for his commitment to this cause.

The general chapter of 1977

The agenda for the general chapter of 1977 (Barcelona, 2 September - 13 October 1977) included a further revision of the constitutional text in view of official approval by the Holy See. Following a method similar to that of Majadahonda, the 1977 chapter reviewed each article of the Constitutions and then authorized the general council "to carry out with the help of experts, the necessary editorial changes of style, grammar and placement, for the definitive edition of the text of the Constitutions."[19] It further decreed that these corrected Constitutions would take effect "on Easter Sunday 1978, as obligatory for all."[20]

I was called to serve as prior general on 14 September 1977 and it was my responsibility, with the general council elected at the same chapter, to prepare the definitive text of the Constitutions approved at

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[17] "Documento del Capitolo generale," no. 9, in *Acta OSM* 35 (1974): 521; also found in *Capitolo generale di rinnovamento dell'Ordine dei Servi di Maria* (Rome: Curia generalizia OSM, 1974) p. 13. English text in *General Chapter of Renewal of the Order of Servants of Mary* (Rome: General Curia OSM, 1974) p. 13.

[18] "Letter of Presentation," in [Marco M. Aldrovandi, OSM] *The New Constitutions*, vol. 1 (Rome: General Curia OSM, 1976) p. viii.

[19] "Decreti capitolari," no. 8, in *Acta OSM* 39 (1977): 493 (includes English translation).

[20] "Decreti capitolari," no. 9, in *Acta OSM* 39 (1977): 493-494 (includes English translation).

Barcelona. The editorial work was done in late 1977 and early 1978. On 8 March 1978 I approved the printing of the *Costituzioni dell'Ordine dei frati Servi di Maria*,[21] and stated clearly that while the text was to be considered "definitive" by the Order, it could not be called an "official edition" … since the approval of the Holy See was lacking."[22]

The new Code of Canon Law and the general chapter of 1983

Approval of the Constitutions did not come immediately. On 20 April 1979, the Congregation for Religious and Secular Institutes gave its provisional approval. It also sent the Order a list of observations and suggested amendments; some of these touched on areas of our life to which the Order was especially sensitive.[23] The general council thought it best not to rush the official approval of the text for two reasons. First of all, the examination of the observations and amendments proposed by the Congregation would require serious reflection and study. The imminent promulgation of the new *Codex Iuris Canonici* would also require further modifications to harmonize our constitutional text with the new Code.

On 25 January 1983, John Paul II promulgated the new *Codex Iuris Canonici* with the apostolic constitution *Sacrae disciplinae leges*. In light of the canons pertaining to religious life, the observations of the Congregation and some proposed amendments prepared by the general council,[24] the general chapter of 1983 (Rome, 15 October – 16 November) reviewed the constitutional text approved at Barcelona.

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[21] The text was published as a separate volume: *Costituzioni dell'Ordine dei frati Servi di Maria (*Rome: Curia generale OSM, 1978). Together with the decrees of the chapter, the text was also published in *Acta OSM* 39 (1977) fasc. 179, pp. 1-104. An English text based on chapter documentation rather than the official printed Italian text was published by the General Curia: *Constitutions, Order of Friar Servants of Mary* (Rome, 1977).

[22] "Lettera di presentazione delle nuove Costituzioni," in *Acta OSM* 39 (1977) fasc. 179, p. 4.

[23] See Letter of the Congregation for Religious and Secular Institutes (S. 481/78) with the attached "osservazioni" in the Servite General Archives, file "Costituzioni" (Prot. 352/79).

[24] See *Acta OSM* 47 (1983): 142 (378 for the English translation).

Approval of the Constitutions

After the chapter the process for obtaining the definitive approval of the Constitutions was begun again. From 1983 until 1987 an intense and patient dialogue was carried on between the Congregation for Religious and Secular Institutes and the general council. This dialogue allowed the Order to explain to the Holy See the historical and experiential reasons for some of its preferences. In most cases, the Order's position was accepted. In this atmosphere of dialogue, respectful deference to the insistence of the Holy See and forthright defense of the Order's position, the much awaited decree of approval was signed on 25 March 1987. The long journey of renewing the Constitutions thus came to an end.

Many friars who had made important contributions to the preparation of the Constitutions had died in the meantime and were not to see the conclusion of their dedicated efforts. At the end of this rapid summary of the history of the new constitutional text, I want to remember them with gratitude and fraternal affection. We often say that death does not interrupt our communion; with regard to many friars we can now add that the pages of the Constitutions will be a sign of the communion among us that extends beyond death.

Legislative code and rule of life

One of the criteria proposed by the preparatory commission was the following: the Constitutions should be "at one and the same time both spiritual and juridical."[25] Now that the work has been completed we can say that this criterion has been followed. Our Constitutions are a clear and precise legislative text, but also a spiritual book, a rule of life.

The renewed Constitutions truly offer an authoritative synthesis of the spirituality of the Order. Based upon the Rule of Saint Augustine and the example of our First Fathers, they propose a plan for a hum-

[25] "Sources, Criteria, Method," practical criterion 14, in [Marco M. Aldrovandi, OSM] *The New Constitutions*, vol. 1 (Rome: General Curia OSM, 1976) p. 29.

ble, evangelical life centered on achieving full conformity to Christ and perfect love of God and neighbor.

In presenting the renewed Constitutions to the Order, I feel obliged to recall the essential elements of our spirituality as they emerge from our code of life. Such a summary offers us both reassurance and cause for rejoicing.

Fraternal communion

The importance of fraternal communion for our life is clearly stated in the constitutional text. The prayer of Jesus to his Father that the disciples be one just as he and the Father are one (cf. *John* 17:11), the witness of the primitive Christian experience in which "the community of believers was of one heart and mind" (*Acts* 4:32), the Augustinian command that the brothers "live together in harmony" and share "everything in common,"[26] and finally, the example of the Seven Founders described in the *Legenda de origine Ordinis*,[27] make fraternal communion an essential element of our life. Without it, we would not be authentic Servants of Mary.

Fraternal communion characterizes our way of witnessing to the gospel; it inspires our style of life, our work and our prayer; it determines the Order's form of government and gives our apostolic service a particular quality; it provides the context within which we offer our witness to evangelical poverty and live out our commitment of obedience to the word of God and community decisions; in it we find a source for friendship and a safeguard of our consecration to the Lord in chastity for the Kingdom; finally, fraternal communion provides the indispensable environment for the authentic formation of the Servant of Mary and the integral development of his personality.

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[26] *Rule of Saint Augustine*, nos. 3 and 4.

[27] See *Legenda de origine Ordinis*, no. 29, in *Monumenta OSM*, vol. 1, pp. 83-84; in *Origins and Early Saints*, pp. 33-34.

Service

The spirit of service, which has deep biblical roots and is characteristic of our tradition, is rightly held to be an essential element of the charism of the Order. The Constitutions offer us the ideal of service by recalling above all the example of Christ, who came "to serve and to give his life as a ransom for many," (cf. *Mark* 10:45) and that of the Blessed Virgin, Mother and Servant of the Lord.

Our service reaches out to many: God, the Blessed Virgin, the Church, our neighbor, the friars of the local community. For us, service is sharing the hopes and anxieties of others and promoting authentic forms of Christian life. It includes hospitality and welcoming others, especially the poor, into our houses as well as assistance to the aged, the sick and other needy persons. Service is also expressed in our multiple forms of apostolic involvement, especially in the missions. Finally, our service is seen in studies, the exercise of authority and our commitment to have "only relationships of peace, mercy, justice and constructive love toward all creatures."[28]

Devotion to Saint Mary

The Marian characteristic which is essential to our Order is particularly evident in the Constitutions. Reading the balanced and profound Marian articles of the renewed Constitutions is cause for great joy. The Constitutions open and close with texts that forcefully express the vital bond that exists between the *gloriosa Domina* and her Servants. In the first article we read that "we commit ourselves ... to be at the service of God and all people, drawing abiding inspiration from Mary, Mother and Servant of the Lord."[29] In the last article we find the affirmation that the Blessed Virgin at the foot of the cross is the guiding inspiration of our service.

It is well to note that at key points the Constitutions always make reference to Mary: when the text defines our consecration to the

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[28] *Constitutions OSM*, article 319 [*Const.* 299].

[29] *Constitutions OSM*, article 1.

Lord, our spirituality and our way of being Servants or when it describes the characteristics of our common life, prayer, formation and apostolic service.

In accord with the tradition of the Order, the entire mystery of the Blessed Virgin is proposed for the contemplation and devout homage of the Servants. Certain aspects of it, however, are given particular attention: the Incarnation of the Word shows us the most holy Virgin of the Annunciation, the woman of the faith-filled *fiat* (*Lk* 1,38, 45); the association of the mother to the saving passion of her son has given shape to our love and devotion to the Sorrowful Mother (cf. *Lk* 2:34-35; *Jn* 19:25-27); Mary's glorification in heaven beside Christ invites us to contemplate the *gloriosa Domina* and Queen of Mercy to whom we offer our devoted service and to whose protection we turn with confidence.[30]

Significance of the approval by the Holy See

Some friars might feel that the definitive approval of the Constitutions by the Apostolic See is an event of little real importance given that the text has been the rule of life of the Friar Servants of Mary since Easter of 1969, albeit experimentally.

Such an opinion would fail to recognize the profound significance of the papal approbation. This approval marks the end of a period that was rich in possibilities but often dominated by subtle and paralyzing uncertainty. Definitive approval substitutes certainty for doubt and gives the Order's life new energy.

Approbation of the Constitutions confirms that the path followed by the Order in obedience to the directives of the Second Vatican Council and the Apostolic See was correct and that its program of renewal was justified. This approval ratifies the decisions of five consecutive general chapters as well as the structures and programs of life,

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[30] See *Legenda de origine Ordinis*, nos. 8 and 18, in *Monumenta OSM*, vol. 1, pp. 66, 73-74; in *Origins and Early Saints*, pp. 10, 18-20. See also "Missa de sancta Maria Servorum in Sabbato I," in *Proprium Missarum Ordinis Fratrum Servorum beatae Mariae Virginis*, vol. 1 (Rome: Curia generalis OSM, 1972) pp. 75-76.

formation, apostolate and government that the Order has devised for itself. At this particular time marked by great cultural upheaval and thorough ecclesial renewal, the approbation of the Constitutions guarantees the Order's fidelity to its original charism and the perennial vitality of that same charism. This approval becomes a sign of hope and an occasion for communion with the Apostolic See.

The approbation of the Constitutions by the Congregation for Religious demands from all of us a sincere and unanimous acceptance of our renewed rule of life. With regard to the Constitutions, there is no longer room for dissent, if indeed there ever was; neither can there be suspicion or uncertainty.

We will accept the constitutional text with greater conviction as we come to a better understanding of its format and contents. The basic outline of the 1987 Constitutions is that of 1968 and for this we can be grateful. During these twenty years, however, quite a few articles of the Constitutions of Majadahonda have been amended in the light of experience, further reflection within the Order and the directives of the Apostolic See. Several articles have been added as well. Anyone who thinks that he knows the present Constitutions simply because he knew those of 1968 is deluding himself.

Finally, I would like to point out that the effects of this approval of our rule of life are not limited to the Order, but extend in some way to the entire Servite family. It is well known that in the years following the Second Vatican Council the Constitutions of the Order, though not yet definitively approved, gave inspiration to the enclosed Servants of Mary, several congregations of sisters aggregated to the Order, the Servite secular institutes and the Secular Order in the revision of their own legislative texts. This was particularly true of those texts that defined the characteristics of their spirituality and their vocation of service to the Blessed Virgin. The approval of our constitutional text on 25 March 1987 is a gift of divine grace that touches the entire family of Servants and gives particular relevance to what we find in article 5 of the Constitutions:

> Many religious congregations and lay groups, inspired by the ideal of the Servants, have grown up around our communities. Others already in existence, attracted by this same ideal, have associated

themselves with our Order. While each group is a unique expression of lay or consecrated life, all participate in our common vocation.

In presenting the renewed Constitutions to the Order, I must make two requests of all the friars. First, study them systematically, carefully and, if possible, in the light of their sources. Look for their biblical inspiration and the doctrinal principles that lie behind the practical norms; note the harmony of the various parts. Second, accept them with humility, simplicity and faith.

They are an aid in living out the gospel as Servants of Mary. Every friar should tell himself that the time of personal protest against the Constitutions has passed; the moment has arrived to admit that if they are sincerely lived they can lead to the full stature of Christ (*Eph.* 4:13).

25 March: A special date for the Order

It was a pleasant coincidence that on the same day, 25 March 1987, Solemnity of the Annunciation, Pope John Paul II signed the encyclical *Redemptoris Mater* and Cardinal Jerome Hamer, prefect of the Congregation for Religious and Secular Institutes signed the decree of approval of our Constitutions. The liturgical feast of 25 March has always been particularly important to the Order. It takes us back to the places of our origins: the origins of the Church itself at Nazareth and the origins of the Order at Cafaggio. It invites us to listen again, with gratitude and wonder, to the saving *fiat* uttered by the Word coming into the world (*Hebrews* 10:5-7; *Psalm* 40[39]:8-9), to the generous *fiat* of the Virgin called to be the glorious Mother of Christ but who acknowledged herself to be "the humble servant of the Lord" (cf. *Lk* 1:38) and, finally, to the *fiat* of the Seven Holy Fathers who accepted the call of the Lord and left all to dedicate themselves to the service of the Blessed Virgin.[31]

In our prayer, we often address the "Virgin of the *fiat*" and ask that she teach us "to be aware of the call of the Spirit and to know life in

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[31] See *Legenda de origine Ordinis*, no. 17, in *Monumenta OSM*, vol. 1, pp. 72-73; in *Origins and Early Saints*, p. 18.

the hearing of the word."[32] Today, we ask the Virgin of the Annunciation to obtain for us the same docility and awareness in regard to the Constitutions.

I am convinced that through the faithful observance of these Constitutions the Order will be graced with the vitality and growth that every friar desires.

I extend my fraternal greeting to each of you and pray that Saint Mary will watch over you and guide us all in the way of fidelity and service.

From our Priory of Maria Luggau, Austria, 7 June 1987, Solemnity of Pentecost.

Prot. 410/87

Michel M. Sincerny, O.S.M.
Prior General

Gabriele M. Gravina, O.S.M.
Secretary of the Order

[32] *Vigilia de Domina: A Marian Prayer-watch of the Servants of Mary* (Chicago: Friar Servants of Mary, 1982) p. 44.

CONGREGATION
FOR INSTITUTES OF CONSECRATED LIFE
AND SOCIETIES OF APOSTOLIC LIFE

Prot. n. S. 48-1 2008

DECREE

The CCXIII General Chapter of the Order of Servants of Mary, after deep study and in fidelity to its founding charism, made changes to the text of the Constitutions which were approved by the Holy See on 25 March 1987.

With a letter dated 5 March 2014, the Prior General presented a request for approval of the modified text of the Constitutions which was unanimously accepted by vote of the chapter assembly celebrated from 13 September to 1 October 2013.

By virtue of the present decree this Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after careful examination of the text, to which some adjustments were made, approves the new Constitutions according to the version in the Italian language, which is preserved in its archives.

It is our fervent hope that the observance of the Constitutions will be a precious help to the Servants of Mary in carrying out their mission, faithful to the charism of the Seven Holy Founders, of serving Mary, their glorious Lady, for the building up of the Kingdom.

Anything to the contrary notwithstanding.

From the Vatican, 25 March 2015, Solemnity of the Annunciation of the Lord.

✠ José Rodriguez Carballo, O.F.M.
Archbishop Secretary

P. Sebastiano Paciolla O.Cist.
Undersecretary

CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SAECULARIBUS

Prot. n. S. 48 - 1/78

DECRETUM

Moderator Generalis Ordinis Servorum Mariae, Constitutiones a Capitulo generali a. 1983 definitive recognitas S. Sedi approbandas proposuit.

Fratres dicti Ordinis, exemplum septem Sanctorum Patrum sectantes, «beatam Virginem tamquam singularem Matrem ac Dominam propriam» (*Legenda de origine Ordinis*, 7) colunt eique fideliter famulantur; humilem Ancillam Domini contemplantes, Deo cunctisque hominibus servire nituntur; Matrem iuxta crucem Filii Perdolentem iugiter spectant, ut fratribus vitae aerumnis laborantibus caritate et solacio valeant subvenire; suae conscii fragilitatis ad illam gratiae Advocatam et misericordiae Reginam fideliter confugiunt (cf. *ibid*., 8).

Haec Congregatio pro Religiosis et Institutis saecularibus, praevio examine textus per suos Consultores, attento voto favorabili Congressus, vi praesentis decreti Constitutiones dicti Ordinis approbat et confirmat iuxta exemplar lingua Italica exaratum, quod in suo tabulario asservatur.

Ordinis sodales, beatae Virginis ductu, formam vitae, quam Christus sibi elegit, imitari studeant, in oboedientia et paupertate, in castitate perfecta et humili servitio fraterne conversantes; apostolicis autem operibus alacriter incumbentes, Ecclesiam et universos homines amore indesinenter prosequantur.

Ceterum omnia de iure servanda serventur. Contrariis quibuslibet non obstantibus.

Romae, die 25 martii 1987, in sollemnitate Annunciationis Domini.

L.S.

f. Jérôme Card. Hamer O.P.
Pref.

✠ Vincentius Fagiolo
Archiep. Secr.

RULE
OF SAINT AUGUSTINE

Note

This translation is taken from *The Rule of Saint Augustine: Masculine and Feminine Versions,* trans. Raymond Canning, O.S.A. (London: Darton, Longman & Todd, 1984). Copyright: The Trustees of the Order of St. Augustine, Province of England and Scotland, 1984. It is used with permission of the copyright owner.

This translation is based on the Latin text in the critical edition provided by L. Verheijen, O.S.A., *La Règle de saint Augustin; I: Tradition Manuscrite* (Paris, 1967) p. 417-437. It is an interpretive translation, intended for the everyday use of modern readers. In this it follows closely the Dutch version produced by Tarcisius J. van Bavel, *Augustinus van Hippo; Regel voor de Gemeenschap* (Averbode, 1982). Specialist readers are referred to the critical articles of L. Verheijen published in his book *Nouvelle approche de la Règle de saint Augustin* (Begrolles-en-Mauges, Abbaye de Bellefontaine, 1980).

Two sentences not contained in the critical text or in the Canning translation have been included to conform with the text published in *Regola di sant'Agostino; Costituzioni dell'Ordine dei Frati Servi di Maria* (Rome, 1987). They are the opening sentence of the Rule and the following one from Chapter 6 (no. 32): "But should anyone conceal a gift he has received, he shall be judged guilty of theft." Chapter and paragraph numbers conform to the text published with the Servite Constitutions.

1. Before all else, brothers, we must love God and our neighbor because these are the greatest commandments.

2. We urge you who form a religious community to put the following precepts into practice.

Chapter I — The basic ideal: mutual love expressed in the community of goods and in humility

3. Before all else, "live together in harmony,"[33] "being of one mind and one heart"[34] on the way to God. For is it not precisely for this reason that you have come to live together?

4. Among you there can be no question of personal property. Rather, take care that you share everything in common. Your superior should see to it that each person is provided with food and clothing.[35] He does not have to give exactly the same to everyone, for you are not all equally strong, but each person should be given what he personally needs. For this is what you read in the Acts of the Apostles: "Everything they owned was held in common, and each one received whatever he had need of."[36]

5. Those who owned possessions in the world should readily agree that, from the moment they enter the religious life, these things become the property of the community.

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[33] *Psalms* 68 (67):7.
[34] *Acts* 4:32.
[35] Cf. *1 Timothy* 6:8.
[36] *Acts* 4:32, 35.

6. But those who did not have possessions ought not to strive in the religious community for what they could not obtain outside it. One must indeed have regard for their frailty by providing them with whatever they need, even if they were formerly so poor that they could not even afford the very necessities of life. They may not, however, consider themselves fortunate because they now receive food and clothing which were beyond their means in their earlier lives.

7. Nor should they give themselves airs because they now find themselves in the company of people whom they would not have ventured to approach before. Their hearts should seek the nobler things, not vain earthly appearances.[37] If, in the religious life, rich people were to become humble and poor people haughty, then this style of life would seem to be of value only to the rich and not to the poor.

8. On the other hand, let those who appear to have had some standing in the world[38] not look down upon their brothers who have entered the religious community from a condition of poverty. They ought to be more mindful of their life together with poor brothers than of the social status of their wealthy parents. And the fact that they have made some of their possessions available to the community gives them no reason to have a high opinion of themselves. Otherwise people would more easily fall prey to pride in sharing riches with the community than they would have done if they had enjoyed them in the world. For while all vices manifest themselves in wrongdoing, pride lurks also in our good works, seeking to destroy even them. What good does it do to distribute one's possessions to the poor and to become poor oneself, if giving up riches makes a person prouder than he was when he had a fortune?[39]

9. You are all to live together, therefore, "one in mind and one in heart,"[40] and honor God in one another, because "each of you has become his temple."[41]

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[37] Cf. *Colossians* 3:1, 2.
[38] Cf. *Galatians* 2:2.
[39] Cf. *Psalms* 112 (111):9; *Luke* 18:22; *1 Corinthians* 13:5.
[40] Cf. *Romans* 15:6.
[41] Cf. *2 Corinthians* 6:16.

Chapter II **Community prayer**

10. "Persevere faithfully in prayer"[42] at the hours and times appointed.

11. The place of prayer should not be used for any purpose other than that for which it is intended and from which it takes its name. Thus if someone wants to pray there even outside the appointed hours, in his own free time, he should be able to do so without being hindered by others who have no business being there.

12. When you pray to God in psalms and songs, the words spoken by your lips should also be alive in your hearts.

13. When you sing, keep to the text you have, and do not sing what is not intended to be sung.

Chapter III **Community and care of the body**

14. As far as your health allows, keep your bodily appetites in check by fasting and abstinence from food and drink. Those who are unable to fast the whole day may have something to eat before the main meal which takes place in the late afternoon. They may do this, however, only around midday. But the sick may have something to eat at any time of the day.

15. From the beginning of the meal to the end listen to the customary reading without noise or protest against the Scriptures, for you have not only to satisfy your physical hunger, "but also to hunger for the word of God."[43]

16. There are some who are weaker because of their former manner of life. If an exception is made for them at table, those who are

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[42] Cf. *Colossians* 4:2; *Romans* 12:12.
[43] Cf. *Amos* 8:11.

stronger because they have come from a different way of life ought not to take this amiss or to consider it unfair. They should not think that the others are more fortunate because they are capable of something which is beyond the strength of the others.

17. There are some who, before entering the religious life, were accustomed to living comfortably, and therefore they receive something more in the way of food and clothing: better bedding, perhaps, or more blankets. The others who are stronger, and therefore happier, do not receive these things. But, taking into account the former habits of life of the rich, keep in mind how much they now have to do without, even though they cannot live as simply as those who are physically stronger. Not everyone should want to have the extra he sees another receive, for this is done not to show favour but only out of concern for the person. Otherwise a deplorable disorder would creep into the religious life, whereby the poor begin to drift easily along while the rich put themselves out in every possible way.

18. The sick should obviously receive suitable food; otherwise their illness would only get worse. Once they are over the worst of their sickness, they ought to be well cared for so that they may be fully restored to health as quickly as possible. And this holds good even if they formerly belonged to the very poorest class in society. During their convalescence they should receive the same that the rich are entitled to because of their former manner of life. But once they have made a complete recovery they are to go back to living as they did earlier on, when they were happier because their needs were fewer. The simpler a way of life, the better it is suited to servants of God.

When a sick person has been restored to health, he will have to be careful not to become the slave of his own desires. He will have to part with the privileges granted because of his illness. Those who have the strength to lead simple lives should consider themselves the richest of people. For it is better to be able to make do with a little than to have plenty.[44]

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[44] Cf. SENECA, *Ep. ad Luc.* 2, 6.

Chapter IV **Mutual responsibility in good and evil**

19. Do not attract attention by the way you dress. Endeavor to impress by your manner of life, not by the clothes you wear.

20. When you go out, go with somebody else, and stay together when you have reached your destination.

21. Whatever you are doing, your behaviour should in no way cause offence to anyone, but should rather be in keeping with the holiness of your way of life.

22. When you see a woman, do not keep provocatively looking at her. Of course, no one can forbid you to see women when you go out, "but it is wrong to desire a woman or to want her to desire you."[45] For it is not only by affectionate embraces that desire between man and woman is awakened, but also by looks. You cannot say that your inner attitude is good if with your eyes you desire to possess a woman, for the eye is the herald of the heart. And if people allow their impure intentions to appear, albeit without words but just by looking at each other and finding pleasure in each other's passion, even though not in each other's arms, we cannot speak any longer of true chastity which is precisely that of the heart.

23. Indeed, if a person cannot keep his eyes off a woman and enjoys attracting her attention, he should not imagine that others do not see this. Of course they see it; even people you would not expect notice it. But even if it did remain concealed and unseen by men, will it not be seen by "God who scans the heart of every man"[46] and from whom nothing is hidden? Or are we to imagine that "God does not see it,"[47] because just as his wisdom is far beyond ours, so too is he prepared to be extraordinarily patient with us? A religious should be afraid "to

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[45] Cf. *Matthew* 5:28.
[46] *Proverbs* 24:12.
[47] *Psalm* 94 (93):7

offend the God of love;"[48] for the sake of this love he ought to be ready to give up a sinful love for a woman. Whoever is mindful that God sees all things will not wish to look at a woman with sinful desire. For, precisely on this point, the text of Scripture, "the Lord abhors a covetous eye,"[49] impresses upon us that we are to stand in awe of him.

24. Therefore, in church or wherever you may be in the company of women, you are to consider yourselves responsible for one another's chastity. Then "God who dwells in you"[50] will watch over you through your responsibility for one another.

25. If you notice in a brother this provocative look I have spoken of, then warn him immediately, so that the evil that has taken root may not worsen and so that he may promptly improve his behaviour.

26. If after this admonition you see him doing the same thing again, anyone who notices it should consider him a sick person in need of treatment. At that time no one is any longer free to be silent. "First inform one or two others of the situation so that with two or three you may be able to convince" him of his fault[51] and to call him to order with due firmness. Do not think that you are acting out of ill-will in doing this. On the contrary, you would be at fault if by your silence you allow your brothers to meet their downfall, when by speaking you could set them on the right path.

Imagine, for example, that your brother had a physical wound which he wanted to conceal for fear of undergoing medical treatment. Would it not be heartless of us to say nothing about it? Rather, would it not be an act of mercy on our part to make it known? How much greater, then, is our obligation to make our brother's condition known and to prevent evil gaining a stronger hold in his heart, something much worse than a physical wound.

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[48] *Proverbs* 24:18.
[49] *Proverbs* 27:20 [Septuagint].
[50] *2 Corinthians* 6:16; cf. *1 Corinthians* 3:16.
[51] Cf. *Matthew* 18:15-17.

27. If he does not wish to listen to your warning, then first advise the superior so that he and the brother may talk the matter out in private, and in this way others will not need to know of it or be involved. If he is still unwilling to listen, then you may bring in others to convince him of his fault. If he still persists in denying it, then, without his knowledge, others must be brought in, so that "his faults may be pointed out" to him "by more than a single witness in the presence of all,"[52] for the word of two or three witnesses is more convincing than that of one.

Once his guilt has been established, it is up to the superior or even to the priest under whose jurisdiction the religious house falls, to determine which punishment he should best undergo with a view to his improvement. If he refuses to submit to this punishment, he is to be sent away from the community, even though he himself may be unwilling to go. Here again this action is not prompted by heartlessness but by love, for in this way he is prevented from having a bad influence on others and contributing to their downfall too.

28. What I have said about looking at a woman lustfully holds too for other sins. In discovering, warding off, bringing to light, proving and punishing all other faults, you are faithfully and diligently to follow the procedure set out above, always with love for the people involved but with aversion for their faults.

29. If a brother of his own accord confesses that he has gone so far along the wrong path as to receive letters and gifts secretly from a woman, we ought to deal with him gently and to pray for him. But if he is found out and proved guilty, he is to be severely punished according to the judgement of the priest or the superior.

Chapter V **Service of one another**

30. Your clothes should be looked after in common by one or more brothers who are to see that they are well aired and kept free from

[52] *1 Timothy* 5:20.

moths. Just as the food you eat is prepared in the one kitchen, so the clothes you wear are to come from the one storeroom.

And, as far as possible, it should not matter to you greatly which summer or winter clothes you receive. It does not make any difference whether you get back the same clothes you handed in or something that has been worn by another, "provided no one is denied what he needs."[53] If this gives rise to jealousy or grumbling, or if people begin complaining that the clothes they now have are not as good as those they had before, or if they think it beneath them to wear clothes that have previously been worn by others, does that not tell you something? If the external matter of dress becomes a cause of discord, does this not prove that inwardly, in the attitude of your heart, there is something sadly lacking? But if you are unable to do these things and your weakness is taken into consideration so that you are allowed to receive again the same clothes you handed in, even so, keep them all in the one place where they will be looked after by those charged with this task.

31. The intention behind all this is that no one will seek his own advantage in his work. Everything you do is to be for the service of the community, and you are to work with more zeal and more enthusiasm than if each person were merely working for himself and his own interests. For it is written of love that "it is not self-seeking;"[54] that is to say, love puts the interests of the community before personal advantage, and not the other way around. Therefore the degree to which you are concerned for the interests of the community rather than for your own, is the criterion by which you can judge how much progress you have made. Thus in all the fleeting necessities of human life "something sublime and permanent" reveals itself, "namely love."[55]

32. It follows from this that a religious who receives clothes or other useful items from his parents or relatives may not keep these quietly for himself. He should place them at the disposal of the superior.

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[53] Acts 4:35,
[54] *1 Corinthians* 13:5.
[55] Cf. *1 Corinthians* 12:31; 13:13.

"Once they have become the property of the community, it is up to the superior to see that these articles find their way into the hands of those who need them."[56] But should anyone conceal a gift he has received, he shall be judged guilty of theft.

33. When you want to wash your clothes or have them washed at a laundry, let this take place in consultation with the superior lest an exaggerated desire for clean clothes sully your character.

34. Because bathing may be necessary for good health, the opportunity to visit the public baths may never be refused. In this matter follow medical advice without grumbling. Even if a person is unwilling, he shall do what has to be done for the good of his health, if necessary at the command of the superior. But if someone wants to go bathing just because he enjoys it, when it is not really necessary, he will have to learn to renounce his desires. For what a person likes may not always be good for him. It may even be harmful.

35. In any case, if a brother says that he does not feel well, even though he is not noticeably sick, believe him without hesitation. But if you are not sure whether the treatment he wishes to have will be of any benefit to him, then consult a doctor about it.

36. See to it that there are always two or more of you when you visit the public baths. Indeed, this applies wherever you go. And it is not for you to choose the people who will go with you; you are to leave this to the decision of the superior.

37. Someone should be deputed by the community to care for the sick. At the same time this person ought to take care of those who are convalescing and those who are weak even though they are not running a temperature. The infirmarian may take from the kitchen whatever he himself considers necessary.

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[56] *Acts* 4:32, 35.

38. Those responsible for food, clothes and books should serve their brothers without grumbling.

39. Books will be available every day at the appointed hour, and not at any other time.

40. The brothers in charge of clothes and shoes should not delay in making these available to those who need them.

Chapter VI **Love and conflict**

41. Do not quarrel.[57] But if you do have a quarrel, put an end to it as quickly as possible. Otherwise an isolated moment of anger grows into hatred, "the splinter becomes a beam,"[58] and you make your heart a murderer's den. For we read in the Scriptures: "Whoever hates his brother is a murderer."[59]

42. If you have hurt a person by abusing him, or by cursing or grossly accusing him,[60] be careful to make amends for the harm you have done, as quickly as possible, by apologizing to him. And the one who has been hurt should be ready in his turn to forgive you without wrangling. Brothers who have insulted each other should "forgive each other's trespasses;"[61] if you fail to do this, your praying the Our Father becomes a lie. Indeed, the more you pray, the more honest your prayer ought to become.

It is better to have to deal with a person who, though quick to anger, immediately seeks a reconciliation once he realizes he has been unjust to another, than with someone who is less easily roused, but also less inclined to seek forgiveness. But "a person who never wants to ask

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[57] Cf. *2 Timothy* 2:24; *Sirach* 28:10.
[58] *Matthew* 7:3.
[59] *1 John* 3:15.
[60] Cf. *Sirach* 28:2-8.
[61] *Matthew* 6:12.

forgiveness, or who fails to do so from the heart,"[62] does not belong in a religious community, even though he may not be sent away.

Be cautious of harsh words. Should you utter them, then do not be afraid to speak the healing word with the same mouth that caused the wound.

43. From time to time the necessity of keeping order may compel you to use harsh words to the young people who have not yet reached adulthood, in order to keep them in line. In that case you are not required to apologize, even though you yourself consider that you have gone too far. For if you are too humble and submissive in your conduct towards these young people, then your authority, which they should be ready to accept, will be undermined. In such cases you should ask forgiveness from the Lord of all, who knows with what deep affection you love your brothers, even those you might happen to have reproved with undue severity. Do not let your love for one another remain caught up in self-love; rather, such love must be guided by the Spirit.

Chapter VII **Love in authority and obedience**

44. "Obey your superior"[63] as a father, but also give him due respect on account of his office, otherwise you offend God in him.[64] This is even more true of the priest who bears responsibility for you all.

45. It is primarily up to the superior to see that all that has been said here is put into practice and that infringements are not carelessly overlooked. It is his duty to point out abuses and to correct them. If something is beyond his competence and power, he should put the matter before the priest, whose authority in some respects is greater than his own.

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[62] Cf. *Matthew* 18:35.
[63] *Hebrews* 13:17.
[64] Cf. *Luke* 10:16.

46. Your superior must not think himself fortunate in "having power to lord it over you,"[65] but in "the love with which he shall serve you."[66] Because of your esteem for him he shall be superior to you; because of his responsibility to God he shall realize that he is the very least of all the brethren. "Let him show himself an example to all in good works;"[67] "he is to reprimand those who neglect their work, to give courage to those who are disheartened, to support the weak and to be patient with everyone."[68] He should himself observe the norms of the community and so lead others to respect them too. And let him strive to be loved by you rather than to be feared, although both love and respect are necessary. He should always remember that "he is responsible to God for you."[69]

47. By your ready and loving obedience, therefore, you not only "show compassion to yourselves,"[70] but also to your superior. For it applies to you as well that the higher the position a person holds, the greater the danger he is in.

Chapter VIII **Concluding exhortation**

48. May the Lord grant that, filled with "longing for spiritual beauty,"[71] you will lovingly observe all that has been written here. Live in such a way that you spread abroad "the life-giving aroma of Christ."[72] "Do not be weighed down like slaves straining under the law, but live as free men under grace."[73]

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[65] *Luke* 22:25-26.
[66] *Galatians* 5:13.
[67] *Titus* 2:7.
[68] *1 Thessalonians* 5:14.
[69] *Hebrews* 13:17.
[70] *Sirach* 30:24.
[71] *Sirach* 44:6.
[72] *2 Corinthians* 2:15; cf. *1 Peter* 2:12; 3:16.
[73] *Romans* 6:14-22.

49. This little book is to be read to you once a week. "As in a mirror, you will be able to see in it whether there is anything you are neglecting or forgetting."[74] If you find that your actions match what is written here, thank the Lord who is the giver of every good. If, however, a person sees that he has failed in some way, then let him be sorry for what has occurred in the past and be on his guard for what the future will bring. Let his prayer be: "Forgive me my trespasses and lead me not into temptation."[75]

[74] *James* 1:23-25; cf. *Hebrews* 12:5.
[75] *Matthew* 6:12-13.

CONSTITUTIONS
OF THE ORDER OF FRIAR SERVANTS OF MARY

Chapter I **The Servants of Mary**

1. The Order of Friar Servants of Mary, which arose as an expression of evangelical apostolic life, is a community of men gathered together in the name of Jesus the Lord.

Moved by the Spirit, we commit ourselves, as did our First Fathers, to witness the gospel in fraternal communion and to be at the service of God and all people, drawing abiding inspiration from Mary, Mother and Servant of the Lord.

2. This commitment, rooted in baptismal consecration and expressed in religious profession, is freely undertaken by us in order to fulfill the commandment of love. It entails a constant effort to conform ourselves to Christ who came to serve and give his life for all[76] and who revealed that all are children of the same Father and brothers and sisters to one another.

3. Faithful to the spirit of the Church of apostolic times and the Rule of Saint Augustine, in our communities we live with one heart and one mind in prayer, listening to the word of God and breaking the Eucharistic bread[77] and the bread earned by our own labor in watchful expectation of the Lord who is coming.

United by love and sustained by mutual esteem, we put in common our goods, hopes and activities and we make our decisions fraternally according to the norms of universal and proper law.

True to the mendicant inspiration of our Order, we follow the gospel by living as pilgrims in the insecurity of this world and we make ourselves available to go wherever our service impels us.

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[76] See *Mark* 10:45.

[77] See *Acts* 2:42-47; 4:32-35.

4. Our common vocation as Servants does not exclude a plurality of forms. In their search for God, some communities give greater attention to the contemplative aspects of our life; others dedicate themselves to various apostolic services; still others adapt their manner of living to the demands of new situations. These forms are all expressions of the life through which we strive to establish an active presence of the Church in the world and to witness consecrated love for Christ and for all men and women.

5. The sharing of life and goals creates among our communities manifold relationship which unite them in a wider fraternity and in respect for persons and local autonomy. Urged on by charity and these mutual bonds, our communities assist each other, collaborate in apostolic activities and organize themselves in such a way that their work is coordinated and effective. They loyally carry out what has been mutually agreed upon.

Many religious congregations and lay groups, inspired by the ideal of the Servants, have grown up around our communities. Others already in existence, attracted by this same ideal, have associated themselves with the Order. While each group is a unique expression of lay or consecrated life, all participate in our common vocation. We maintain relationships of spiritual and apostolic cooperation with them.

6. In order to serve the Lord and their brothers and sisters, the Servants have dedicated themselves from their origins to the Mother of God, the Blessed One of the Most High.

They have turned to her on their pilgrimage to Christ and in their task of proclaiming him to the world. From the fiat of the lowly Servant of the Lord,[78] they have learned to receive the word of God and to be attentive to the promptings of the Spirit. From the participation of the mother in the redemptive mission of her Son, the Suffering Servant of the Lord, they have learned to understand and alleviate human suffering.

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[78] See *Luke* 1:38.

The Servants have honored Saint Mary as their Lady with particular acts of reverence: greeting her with the Angelic Salutation at the beginning of community gatherings; offering her the traditional homage of the Vigil; dedicating their churches to her; celebrating her feasts with solemnity and honoring her memory on Saturday and at the close of each day.

7. Faithful to our vocation of service we seek to understand the significance of the Virgin Mary for the modern world.

Brothers to everyone, we journey together to achieve a more intense communion of love.

Sensitive to the needs of the Church, we seek to know more about Mary, God's Mother and ours, and her mission in the mystery of salvation.

Seeing in her the "most excellent fruit of redemption,"[79] we energetically support individuals and society in their struggle to be free. Aware of division among Christians, we do all that we can so that the Daughter of Zion might become a symbol of unity for all. To the insecure, we propose as a model of the confidence of God's children, the humble woman who placed all her hope in the Lord.

Our communities are to bear witness to the human and evangelical values seen in Mary and to the devotion the Church offers her. They will express their Marian piety by drawing on practices proper to our living tradition or by creating others which flow from renewed service to the Virgin.

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[79] SECOND VATICAN COUNCIL, Constitution on the Liturgy *Sacrosanctum Concilium*, no. 103.

The Community of Servants of Mary

I. Life in Community

Chapter II **The Community**

8. Our communities are formed of persons who have chosen the way of life of the Servants of Mary and want to live in fraternal communion and mutual esteem[80] in order to achieve the perfect dignity and freedom of the children of God and dedicate themselves in love to the service of others.

9. We are all servants and that is that what we call ourselves. We all have the same dignity inasmuch as we are brothers and we are all equal. This equality excludes titles of honor but does admit of that precedence required by charity, mutual respect and the recognition of each one's responsibilities.

10. We are loyal to the community in good times and in bad. Within community we strive for brotherly friendship by giving of ourselves and accepting one another with each one's talents and limitations.

11. We who have chosen celibacy for the Kingdom of God must find in fraternity a support and an environment conducive to the harmonious development of ourselves as persons and to fidelity to our choice of perfect chastity.

12. Obedience to the word of God living in the Church animates the life of the community as it strives constantly to discern the will of God for itself and for each of the brothers.

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[80] See *1 Corinthians* 12:4-31.

13. Obedience, fidelity to our commitment to live the evangelical life in community, is also achieved by observing these Constitutions in the spirit of the Rule of Saint Augustine.

14. In imitation of Christ, we serve one another as brothers. We carry out with a sense of responsibility the commitments we have assumed together.

15. In order to ensure our progressive integration into community and safeguard our development as persons, each friar must be assured a degree of stability in the same community and continuity in a given type of work.

In every assignment:

a) the good of the friar and of the community is to be borne in mind, as well as the needs of the province or vicariate, the Order, and the Church;

b) the friar himself is to be consulted;

c) friars and communities should be mindful that our common search for the will of God, our commitment to obedience and our characteristic itinerancy require that every friar be available and ready for any change of assignment.

16. a) In order to foster the prayer, study and work of the brothers, the community will create an atmosphere of reflective quiet in the house and establish times and places in which silence is more carefully observed.

b) For the same purpose, the conventual chapter will determine what places must be reserved exclusively for the friars. It will also establish norms for the use of the media consistent with the nature and style of religious life.

17. To achieve a richer and more authentic service and maintain harmony in community, each of us is to acknowledge the values proper to different ages and differing temperaments. We are to respect each other's conscience and personal opinions and consider the inevitable tensions which arise as signs of life and opportunities for mutual enrichment.

18. The community is to care for its elderly and sick brothers and give them the assurance that they are loved and that they may work according to their capacity. It will provide appropriate medical care and show each one personal attention. In the case of serious illness, the community must be solicitous in providing the comfort of the anointing of the sick and Viaticum.

19. Commitment to community life does not weaken but rather strengthens our love for our families. Our relationships with them are to be marked by gratitude and we are to welcome them warmly so that they understand that they are part of our family.

20. Commitments which affect the whole community are to be taken on by the community. Commitments of individual friars that have a certain importance or are of an enduring nature are also to be taken on with the consent of the conventual chapter, which is to respect, as much as possible, the freedom and initiative of each individual.

21. Every friar is to reside in his assigned priory. He must be a member of a community even when his apostolic work, studies or other serious reason prevent him from living with his brothers.

22. If a friar leaves the Order, we will continue to treat him as a brother, so that he will know that his relationship with the Order is a good of which he is not deprived.[81]

23. Our communities, united by a common vocation, are grouped into provinces and vicariates which together constitute the Order.

a) All communities have the same dignity, and all are called to work together in solving common problems.

b) The relationships among communities, vicariates, provinces and the Order should be marked by understanding of respective needs, acceptance of inevitable shortcomings and generosity in making the sacrifices which collaboration requires.

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[81] See *canon* 702.

Chapter III **Prayer**

24. Living as we do in a community of faith, every activity undertaken in the Spirit intensifies our loving communion with God.[82] Nevertheless, following the teaching and example of the Lord we recognize that prayer is a means and a leaven for developing this communion and a source and essential expression of our personal and community life.

The Virgin, creation's sublime model of prayerfulness,[83] is for us, her Servants, a support and guide in our life of prayer. Following the tradition of the Order, we turn to her and ask her merciful intercession so that she accompany and sustain our prayer.

a) Among the various forms of prayer, liturgy is the sacred action surpassing all others.[84] For liturgical celebration we gather together with the laity whenever possible: in the liturgy we meet Christ, present and acting with his saving power,[85] we imbibe his Spirit and we manifest the real nature of the Church in pilgrimage.[86]

The celebration of the Eucharist, sign of unity and bond of charity,[87] is the center of our worship; in this celebration we proclaim and make present the paschal mystery of Christ until he comes again[88].

b) In imitation of the Virgin, we wish to live listening to the word of God,[89] remaining always attentive to its summons in our hearts, in other people, in events and in all creation. This attitude will enable us to discover the signs of the times and to be faithful to those values which the Church in her prophetic mission must proclaim and bring about.

c) Prayer, when offered together, contributes to our mutual growth in perfection, unites us to others in our search for God and gradually

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[82] See *Col* 3:17; *1 Pt* 2:5.

[83] See *Lk* 1:46-55; 2:22-24. 41-42; *Acts* 1:14.

[84] See SECOND VATICAN COUNCIL, Constitution on the Liturgy *Sacrosanctum Concilium*, nos. 7 and 10.

[85] See *Ibid*., n. 7.

[86] See *Ibid*., n. 2.

[87] See ST. AUGUSTINE, *In Joannis Evangelium*, tractatus 26, chap. VI, no. 13.

[88] See SECOND VATICAN COUNCIL, Constitution on the Liturgy *Sacrosanctum Concilium*, no. 47; *1 Corinthians* 11:26.

[89] See *Luke* 2:19, 51; 8:19-21 and parallels; 11:27-28.

intensifies our communion with them. This communion, which transcends space and time, will find its fulfillment in the final coming of the Kingdom of God.

25. Our communities enter fully into the life of the local church; in celebrations proper to the Order they use the Servite liturgical books. They also promote the creation of authentic liturgical forms, taking into account pastoral directives and the culture and traditions of the people.

26. Liturgical celebrations should correspond to the real circumstances of the community and people with regard to schedule, language, attention to the needs of the faithful and the fostering of active participation.

27. Faithful to our traditions, we celebrate the following as family feasts both in the liturgy and in other fraternal ways:

a) the principal liturgical feast of our Lady, the major Marian feasts of the local church, and those moments of the liturgical year when we recall the sorrowful Virgin who, as participant in the mission of the Suffering Servant of the Lord, has been associated in his glory;

b) the memory of our Seven First Fathers, of our brothers and sisters venerated by the Church, of Saint Joseph and Saint Augustine.

28. a) With previous agreement on the frequency of the community Mass, each of us is to participate actively in it according to his personal gifts and ministry in such a way that the unity of the celebration and the variety of charisms are manifested.

b) On days when the community Mass is not celebrated, the friars, in accord with the custom of the Order, will participate in the Eucharist, source and summit of Christian life, in order to derive grace and strength for their daily service.[90]

29. We come together each day to praise the Lord by celebrating the Liturgy of the Hours in the manner and at the times determined by the

[90] See *canon* 663, § 2.

conventual chapter. On certain occasions we may creatively use other prayer forms which reflect both the spirit of the liturgy and the needs of the community.[91]

30. When celebrating the Eucharist and the Liturgy of the Hours, we shall remember the needs of the Church and Order at the intercessions. We shall pray for all the brothers and sisters especially those in positions of leadership, the sick, vocations, and all those who support our apostolic service with their sacrifices.

31. Since, in our service, we share in the longings and restlessness of others, we must discover that the quiet of our rooms is an aid for knowing ourselves, for freeing ourselves of selfishness and for acquiring that love for God and creation which is the goal of our religious journey.

a) The community is to assure each member sufficient time each day for prayer, study, and at least a half hour of meditation on the word of God.

b) It will be our responsibility to plan together days and longer periods of recollection free from our normal tasks. Even when such days and periods are held within the community, sisters and laity who wish to participate should be warmly welcomed.

c) Each of us should be faithful to making an annual retreat and be encouraged to undertake periods of spiritual renewal as his duties permit.

d) Every friar should greatly esteem the tradition of daily recitation of the rosary of Our Lady of Sorrows.

32. We show our love for a deceased brother by imploring the Lord's mercy for him.

a) The prior or vicar provincial will immediately send the prior general a brief biography of the deceased brother; the prior general, in turn, will send it to all the communities.

b) On the day of burial, the friars of his community and those of neighboring communities shall gather around him to pray for light and

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[91] See *canon* 276, § 2, no. 3.

peace with the celebration of the Eucharist, the Rite of Final Commendation and Farewell, and the Liturgy of the Hours or other prayers inspired by hope in the Resurrection.

c) When the other communities of the Order receive notice of a brother's death, the friars gather together to offer the Eucharistic sacrifice and to celebrate the Liturgy of the Hours or recite other prayers determined by common accord.

d) When other members of the Servite family die, we should be present as brothers to their communities or families, and offer prayers for them.

33. a) Each year, with the Eucharist and Liturgy of the Hours, we celebrate the anniversary of all the deceased of our family: friars, sisters, parents, relatives, lay associates and benefactors.

b) In our intercessory prayers, we shall make frequent mention of our deceased.

Chapter IV **The Chapter**

34. The chapter is a meeting of all the friars of the community. It brings about the presence of the Lord promised to the disciples gathered in his name,[92] and expresses their communion of life.

35. In chapter the community studies those human and religious issues which intensify its fraternity and apostolic collaboration; it plans its activities and deals with practical problems; and it makes decisions in accordance with the Constitutions in those matters which do not come under the decision making authority of the prior either on his own or with the vote of his council.[93]

36. The community in chapter also examines its fidelity to the gospel and the Constitutions. In particular, it examines the adequacy of its

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[92] See *Matthew* 18:20.

[93] See *OSM Constitutions,* art. 45.

response to the needs of others, the Church and the Order, the authenticity of its witness and its use of material goods according to the spirit of poverty.

37. The chapter meets regularly, with the frequency that it determines, and whenever particular circumstances require it.

38. The prior convokes the chapter and makes known the agenda in advance so that all may prepare themselves adequately. Any friar may request the convocation of the chapter and place items he thinks opportune on the agenda.

39. With the community's consent, the prior may invite guests and those who work with us to the chapter. For the discussion of particular topics, he should arrange for the participation of experts.

40. The prior and each friar are to conform to the mind of the chapter and carry out its decisions loyally.

41. Vicarial, provincial and general chapters are particularly fruitful events in the life of the Order. The friars bring to chapter the benefits of diverse experiences and voice personal and local needs; they examine and plan common endeavors with a sense of personal responsibility and responsibility toward the brothers they represent.

42. Inter-provincial and provincial meetings, as well as meetings of neighboring communities or those involved in similar activities, should be encouraged in order to bring about deeper knowledge of one another and fraternal communion, greater collaboration and common renewal.

Chapter V **The Prior**

43. The prior, the first among the brothers, has the primary responsibility for the community. Mindful that in carrying out his duties and exercising his authority he must bear witness to Christ who came "not

to be served but to serve"[94] and so that his own might have more abundant life,[95] the prior fulfills his mandate as a service, in love, to the individual friars and to the community.

44. The prior presides over community life, seeking to stimulate the interest and consent of all the friars in the solution of common problems in order to achieve the greatest possible cooperation, but his authority to decide and prescribe what must be done remains intact.

In urgent situations when he must decide alone, he should act with prudence and as the representative of the community.

45. a) In communities of fifteen or more solemn professed friars, the prior will have a council elected by the conventual chapter.
The provincial directory will determine the cases in which the council must give its consent or opinion for the prior to act validly.

b) The provincial directory will determine the number of councilors.

46. The prior should promote common life and continuing fraternal dialogue by word and example. He is to avoid any singularity that might separate him from the other brothers.

47. The prior should support the individual friars in their religious commitment, taking into account each one's capabilities and duties. He should stand with them in their difficulties and help them all to achieve their full stature in Christ.[96]

48. The prior should be ready to receive and listen to all the friars. He should be sensitive to those who need care and attention and be particularly mindful of the seriously ill.

49. The prior should correct and, in a fraternal way, help those who fail in their responsibilities. He himself should accept the suggestions and corrections of the brothers.

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[94] *Matthew* 20:28.
[95] See *John* 10:10.
[96] See *Ephesians* 4:13.

50. The friars are bound to obey the prior by collaborating loyally with him so that the service of the community will be done in a common spirit.

51. Vicars and priors provincial and the prior general preside respectively over vicariates, provinces and the Order. They render this service in a fraternal spirit in order to instill confidence and courage in each friar and community for their religious journey. The friars should support those who preside with respect and a readiness to serve,[97] recognizing how demanding and difficult their task is.

Chapter VI **Forgiveness and Fraternal Correction**

52. In our journey towards perfect charity, we fall and make mistakes because of human weakness. For this reason, in our relationships we should live according to the Lord's admonition: "Be compassionate just as your Father is compassionate; forgive and you will be forgiven."[98]

Compassion is recognized as a characteristic of the Servants, who continue in their life the example of the Mother of God.

53. Mindful of the Lord's presence among us,[99] we must love and esteem one another[100] and bear one another's burdens.[101] For this reason we shall avoid all malicious talk as a serious obstacle to fraternal life.

54. If one of us thinks that a brother is in error, ordinarily he should speak first with him. Should it prove necessary, he will explain the situation to the prior and, if need be, to the community.[102]

55. When we as community have to examine a brother's conduct, we shall proceed with impartiality and charity, remembering the words of

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[97] See *1 Thessalonians* 5:12-13.
[98] *Luke* 6:36-37.
[99] See *Matthew* 18:20.
[100] See *Romans* 12:10
[101] See *Galatians* 6:2.
[102] See *Matthew* 18:15-17.

Jesus: "Take the plank out of your eye first and then you will see clearly enough to take the splinter out of your brother's eye."[103]

56. We should surround a guilty brother with love, realizing that often a person falls because he is not supported by our love and understanding.

Chapter VII **Witness to Evangelical Poverty**

57. Work, the sharing of goods and a moderate style of life constitute the witness to poverty voluntarily undertaken by Servite communities.

a) By our daily work, we share the lot of all men and women, collaborate in the creative work of the Father and associate ourselves with the redemptive work of Christ.

b) Since we have chosen to follow the poor Christ[104] and to live in fraternal communion, we are committed to placing all our energies, our abilities, our time and the fruit of our labor at the service of the community and others. This sharing of goods fosters interior freedom and enables us to live the spirit of the Beatitudes.

c) The simplicity of our lifestyle, insofar as it removes whatever sets us apart from others, allows us to enter into communion with those we are called to serve and become one with them in Christ Jesus.[105]

58. We shall express real solidarity with those friars who may be called by the Spirit to live with the very poor and to share their plight and anxieties.

59. Each of us must live with the awareness that our daily bread, while being the gift of Providence, must also be the fruit of our own work.

60. As a community and as individuals, we are bound to offer concrete service in the locality in which we live. Hence, we shall be sensi-

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[103] *Matthew* 7:5.
[104] See *2 Corinthians* 8:9.
[105] See *Galatians* 3:28.

tive to the needs of our time and promote those forms of Christian life sought by our contemporaries.

To the extent possible, each friar should be provided with the means necessary for his work.

61. After consulting the chapter, the prior will see that the friars of his community have days and periods of rest.

62. Aware that it is administering God's gifts, the community will use what it possesses for the service of its own brothers, as well for the needs of the province, the Order and the poor.

The friars should use possessions with care and detachment, not creating superfluous needs.

63. As a sign of our consecration and poverty, all will wear the habit of the Order, which consists of the tunic, belt, scapular and cowl.

Chapter VIII **Meals**

64. We participate at the common table with joy and simplicity of heart[106] considering it, together with liturgical prayer and the chapter, one of the expressions which most nourish our fraternal life.

65. We express gratitude to God for our food with prayers appropriate to the liturgical season and the particular circumstances of the community.

66. Meals should be simple but sufficient; special care should be given to the sick; serving should be shared fraternally.

67. Guests should normally be invited to eat with us and, when opportune, those who work with us. The conventual chapter shall establish norms in this matter.

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[106] See *Acts* 2:46.

Chapter IX **Hospitality**

68. Hospitality expresses a friar's love for the Son of Man who presents himself in the guise of a stranger.[107] It is one of the ways in which we accomplish our service and communion with others.

69. The community should receive guests with simplicity and respect and offer them the possibility of participating in its life of prayer.

70. The community should concur in accepting persons who ask to share its fraternal life either temporarily or permanently, in accord with the procedure arranged with the provincial council.

Chapter X **Penance and Conversion**

71. Following the teaching of the Lord, we recognize in penance a permanent value for our life and a necessary means for gradual transformation from the "old self" to a "new creation".

In monastic tradition penance-conversion consists in the radical and constant orientation of the community and individuals toward the newness of Christ and in the choice of means to achieve this.

For us Servants, following the example of our First Fathers and the tradition of the Order, penance consists above all in charity understood as service to one another[108] and in the experience of community life lived with sincere and generous commitment.

72. Some penitential observances offered us by the Lord and the Church represent special times and signs of our radical orientation: frequent reception of the sacrament of reconciliation, daily examination of conscience, works of mercy, fasting, silence and other ascetical practices.

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[107] See *Matthew* 25:35.
[108] See *Galatians* 5:13b.

Every community will observe the penitential days and seasons of the Church and any additional times established by common accord. Each friar, then, will undertake penitential practices according to the prompting of the Spirit and his own inclination so that the words of the Apostle are fulfilled in each of us: "Those who belong to Christ Jesus have crucified their flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit."[109]

[109] *Galatians* 5:24-25.

II. Apostolic service

Chapter XI **The Mission of the Servants of Mary**

73. Urged on by the grace of baptism, the stirring of the Holy Spirit and our religious consecration, we Servants of Mary set out to live and witness Christian love. Desiring to express the charism of the Order, we give ourselves in service to others[110] and so prolong the active presence of the Mother of Jesus in the history of salvation.

74. As the Son was sent by God the Father to gather those who were divided into the unity of brothers and sisters,[111] so our Order, a community of brothers in Christ, is sent to extend its fraternity to the people of today who are divided by reason of age, nationality, race, religion, wealth and education. For this reason, the Order takes its place in society, works in the midst of the world, shares in its hopes and sorrows and helps it discover the value and full significance of human life and achievement.

75. As brothers united in community of life in the name of the Lord, we are a sign of the union of all persons in Christ.[112] Therefore:

a) The community will take on commitments of apostolic service and plan their implementation together with all those who will be called to participate in their realization.

b) The community will prefer group work and will strive to collaborate with other persons and institutions.

c) The community will help the individual friars to discover and develop their talents. Moreover, it will adequately prepare them for their mission, bearing in mind personal abilities, local needs and the enrichment of community life.

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[110] See *1 John* 3:16.
[111] See *John* 11:52.
[112] See *John* 13:34-35; 17:20-21.

d) Each friar will cooperate responsibly in the work of the community. In order to do this effectively, he must keep himself up-to-date, especially with regard to his own activities.

e) The community will periodically examine the authenticity of its life and apostolic service.

76. Our Order desires to identify with and respond to the needs of a tormented world in continual transformation. Therefore:

a) The community will generously search for positive solutions to the problems of the local church to which it belongs and of the Church in the other parts of the world.

The friars are subject to the authority of the bishops in all that pertains to the care of the faithful, public exercise of divine worship and other works of the apostolate.

b) As a creative apostolic force, the community will look for the most appropriate means for responding to the changing conditions of society. While remaining faithful to our spirit, it will seek and promote new forms of service wherever necessary.

The provincial council will study ways to implement programs which exceed the competence or resources of the local community and, when necessary, it will seek the required authorization.

c) Every apostolic witness will be carried out with evangelical simplicity, avoiding the pursuit of prestige and privilege.

d) The community will offer its apostolic service to all but will show special love for those who are poorest and most needy.

77. Responsive to the demands of the world in which the Church lives and works for the total liberation of the person, we take on the responsibility of promoting justice among all men and women, children of the same Father.

78. Those friars and communities that feel the need to search for expressions of our life that differ from those which already exist, should examine the authenticity of their interior call in meditation and prayer and submit their plan to the competent authorities of the Order from the outset.

Chapter XII **Community Witness**

79. Our communities, following the pattern of community life created by our First Fathers and making use of what can be learned from tradition, wish to manifest their love to the world around them, to give new life to apostolic works which are characteristically Servite, to take on those called for by the needs of the Church and to carry out all their work in brotherly harmony.

80. In order to nourish their communion with the Lord and make their apostolic service more effective, the friars should devote themselves to the reading and careful study of the word of God, preferably with the laity.

81. Whenever possible, the celebration of the sacraments and other liturgical actions should be communal, so as to unite religious and laity in a more intense encounter with Christ and better manifest the nature of the Church.[113]

82. The friars within a community who are responsible for a parish according to canon 520 should extend their brotherly love to others by building around themselves an ever growing faith community which has its fullest expression in the Eucharistic assembly. They give witness of this love by promoting the religious and social betterment of the People of God.

83. In the exercise of his office, the parish priest or pastor should coordinate and animate the various activities of the parish. He should direct them toward that unity of action which, if it is to be effective, must be born of the efforts of all, both religious and lay.

84. Servite communities entrusted with the direction and animation of places where the intercession of the Virgin is experienced in a spe-

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[113] See SECOND VATICAN Council, Constitution on the Liturgy *Sacrosanctum Concilium*, no. 2.

cial way should be centers of liturgical and penitential life as well as sources of spirituality and genuine popular devotion.

85. The community should contribute to the religious and intellectual enrichment of the people of its area through teaching or other appropriate activities.

86. The friars, trained in the various contemporary forms of preaching, should communicate the word of God in an idiom that is concrete and current.

87. The friars should strive to communicate the significance of the living reality of the Mother of Christ to the people of their time by highlighting her service of God and her mission in the Church. For this purpose, they should deepen their knowledge of the Virgin, especially through study, in order to present her to God's people in their lives, words and publications.

88. The friars should always be available to help the aged and the sick; they should offer encouragement and cooperation to those who are dedicated to their care.

89. The friars should warmly welcome all who come to them, especially the most unfortunate, and listen to them with fraternal understanding. In serving their needy brothers and sisters, they should be aware of the importance of this attitude, which is an expression of Christ's love for the poor.

90. The community should actively encourage and support individuals and groups in its area that wish to give themselves to the service of the most needy individuals and peoples.

91. Our communities, accepting the directives of the Church, should foster open dialogue with all people, Christian and non-Christian alike. They should cooperate in existing initiatives and, if possible, begin new ones to foster the movement toward unity.

92. Through the human and Christian formation of the youth, the community should strive to communicate to young people the meaning of fraternity and the Christian joy that comes from our life. This work should be done in the context of the family whenever possible.

93. In order to respond fully to its task, the community should have a certain stability. The ability of the friars to work together and continuity in apostolic commitments should be borne in mind when the community is formed.

94. The provincial chapter should examine the situation and activities of each community. The chapter should determine whether the community's existence and work constitute an authentic witness and a true service in the spirit of the Rule of Saint Augustine and these Constitutions.

Chapter XIII **Missionary Apostolate**

95. Responding to the command of the Lord to proclaim the gospel to all, Servants of Mary should feel an obligation to go where the Church is not yet established or where it is not yet self-sufficient. With their life, which is so eminently community centered, the friars constitute the first presence of the Church, which will develop and grow through evangelization and the sacraments into full maturity as a local church.

96. Like Christ himself,[114] the friar should become one with the people he joins, adopting their language, understanding their ways of thought and belief and sharing their problems. In this way, through the proclamation of the gospel and the witness of his faith, the friar can assist the people in their growth, based on their own most genuine spiritual and cultural values, and lead them to the full stature of Christ.[115]

97. The missionary community, while attentive to local needs, must be careful to keep itself up-to-date and sensitive to developments within

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[114] See *Philippians* 2:5-8.
[115] See *Ephesians* 4:13.

the universal Church. In planning its activities it should aim at the formation of Christian communities from which may come lay leaders, catechists, religious, deacons, priests and bishops to whom ecclesial responsibility can be gradually entrusted.

98. The missionary community should keep all the friars of the Order informed about the development and needs of its work in order to keep alive that interest which will lead to the formation and special preparation of new missionaries.

99. The individual communities and the provinces of the Order have a genuine responsibility toward the missions. Therefore they should identify with the work and concerns of their missionary brothers by offering their own direct assistance and by involving the laity among whom they work in this effort.

Chapter XIV **Collaboration in the Apostolate**

100. Aware that every Christian is a vital part of the People of God and that the religious state does not separate us from others but places us among them as a sign of unity, we shall encourage the collaboration of all, with due respect for persons, institutions and situations.

101. We shall foster our communion with the other members of the Servite family, both religious and lay. Through each one's personal consecration to God in the same Servite spirit, we shall achieve our common religious development and a more effective apostolic service.

102. We shall also collaborate with all the religious families involved in our apostolate when they request our ministry.

103. We should seek out and welcome the collaboration of the laity so that they may participate more directly in our common apostolic work and enrich it with the charisms of their specific vocation. We shall also recognize as true co-workers all those who support our apostolate with their financial contributions.

Personal Development of the Servant of Mary

I. Life-long development

Chapter XV **The Life-long Development of the Servant of Mary**

104. Since we have offered our entire selves to God[116] through the profession of the vows and have consecrated ourselves to Love itself[117] in imitation of Christ,[118] we want our following of him as proposed in the gospel and expressed in our Constitutions to be our supreme rule of life.[119]

105. The vocation of the Servant of Mary is a particular expression of the fundamental condition of the People of God, a people made up of brothers and sisters. It includes a gratuitous invitation from God and a free and deliberate response to follow Christ in an apostolic fraternity according to the spirit of our Order.

This vocation develops within a community which passes on the riches of the Church and Order and fosters the gifts and talents of each person.

Since this vocation is not realized in a single act, but continues in a constant rhythm of invitation and acceptance, the principles of this chapter must guide the friar during the entire course of his life as he pursues the ideal of achieving the perfect stature of Christ.[120]

106. The life-long development of the Servant of Mary takes place in an atmosphere of authentic freedom which the community offers him with its constant assistance.

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[116] See *canon* 607.
[117] See *1 John* 4:8.
[118] See *John* 17:21-23; 15:9, 12-17; 13:34; *Rule* of St. Augustine, no. 1.
[119] See *canon* 662.
[120] See *Ephesians* 4:13.

This development requires that he commit himself to the discovery of who he is in himself, in relation to God and in relation to others. He must accept the truth about himself, with his abilities and limits, so as to achieve enlightened awareness in his choices. In this way, set free from impediments and coercion, he will be able to give a fully conscious response to God's call as he commits himself to the pursuit of holiness.

107. Every friar should strive to achieve a real capacity for dialogue, using his own spiritual strength and human resources as well as those of others, so that he may know how to listen, understand and act.

He should acquire the ability to speak the language of his contemporaries, assimilating the riches which are offered him by diverse currents of cultural and religious thought and by practical experience of the milieu in which he carries on his apostolate. Thus he will be able, in a spirit of charity, to open himself and others to all human needs.

108. By intensely living community life, the Servant of Mary is formed in responsible and active obedience and in open and fraternal dialogue. This dialogue makes him progressively more welcoming, available, ready for mutual assistance and free from selfishness.

109. A correct understanding of Christian love implies a positive appreciation of affective needs and leads the friar to those deep friendships which enrich his personality and bring him to the perfection of charity.

110. Home environment and relationships with our family have a profound influence on the development of our character and vocation. Every friar should know how to appreciate the value of these relationships and should foster them with a Christian sense of responsibility.

111. By living a truly fraternal life, the friar will discover and understand the special influence this life has on his apostolate. Thus he will come to appreciate the meaning of collaboration, flexibility and creativity in relation to apostolic initiatives.

112. The Servant of Mary should be aware that he is sent by Christ[121] to serve as a living witness of the gospel. He should be helped to develop and apply his talents for the apostolate and to involve himself in the ecclesial community through an authentic Christian life. In this way, he will be led to make a sincere effort to develop new approaches in responding to the needs of our time, according to the gifts he has received.

113. It is essential that the friar seriously apply himself to the progressive discovery of the value and necessity of prayer. He must be given opportunities for instruction and diverse experiences which will enable him to arrive at an adequate appreciation of it. Convinced of the interdependence of personal and community prayer, he should find time to foster and express, both alone and with others, his union with God and with his brothers.

114. Active participation in the liturgy is the most effective means for complete religious formation. The liturgy, in fact, as it expresses and intensifies our communion with God, also develops our ecclesial awareness and facilitates true communion among the brothers. Furthermore, it fosters in the friar an ability to form assemblies of prayer.

115. The intellectual, cultural, and technical-scientific development of the Servant of Mary should be at least equal to that of his contemporaries so that he may enter into the life of society and personally contribute to its progress.

116. Every friar should develop the personal ability to discern the profound Christian significance of human events. This ability, nourished by constant contact with the word of God, especially in the Sacred Scriptures, will enable him to recognize the influence of the mystery of Christ in the history of the human race and in the life of the Church. Acknowledging his responsibility to the world, he will give a Christian response to help to solve the problems of his environment and society.

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[121] See *Matthew* 28:18-20; *2 Corinthians* 5:20.

117. A friar should have a balanced appreciation for the health of his body with its physical and psychic needs. He should exercise wholesome self-discipline and use the means necessary to preserve and develop the gift of health.

118. Manual work is an integrating element in formation and contributes to the equilibrium of the human person. The friar should discover in it a practical expression of his love for the brothers, a means for living poverty and a help in understanding the life situation of the majority of people.

119. All friars should be assured periods of spiritual renewal and pastoral and cultural updating. These should be arranged in agreement with the community and competent authorities.

120. Since the personal development of the Servant of Mary continues throughout his life, the friar will have to apply these principles constantly and use all formative means at his disposal; they will give him the ability to cooperate consciously in achieving his own human and religious maturity for the building up and strengthening of the Kingdom of God.

II. Formation

Chapter XVI **The Formation Community**

121. Formation must take place within a community chosen for this purpose and seriously committed to offering a concrete witness to fraternal life which is the basis for the formation of the Servant of Mary.

Unity in a life of prayer and work influences the integration of all into the life we profess and significantly contributes to personal development.

122. There should be a master elected by the competent authorities for the various periods of formation and for candidates for Holy Orders. He should have a background in theological studies and the life of the spirit as well as experience in pastoral work and formation; he should be available, endowed with psychological sensitivity, and capable of organizing group work. As the person primarily responsible for formation, he may suggest to the competent authorities his choice of co-workers, with whom he will draw up a unified program of formation based on the Order's *Ratio Institutionis*.

123. The apostolic activities of the master and his co-workers must not distract them from their principal apostolate which is formation, but rather contribute to it.

The apostolic activities of those in formation should be chosen and planned according to each individual's development and abilities and they should be consistent with the demands of their particular stage in the formation program.[122]

Chapter XVII **Candidates to the Order**

124. Every friar and each community are responsible, by their life and witness, for attracting new members to our Order.

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[122] See *canon* 660.

Chapter XVIII **The Novitiate**

125. The novitiate offers the candidate an appropriate period during which he may gain deeper knowledge and experience of our religious life by sharing in community living. The candidate who, with generous choice and responsible commitment, decides to enter the Order as a formal member will make his request to the prior provincial.

The norms of canons 641- 653 are to be observed with regard to admission to novitiate and its program.

126. The candidate should show a positive desire to join us as a Servite and to take on the responsibilities inherent in our fraternal life. He should have an attraction to prayer, be willing to give himself to the service of others, possess sufficient maturity and suitable health of mind and body confirmed by proper documents. Normally, he should not be less than nineteen years of age.

127. Entrance into the novitiate should be marked by a simple and joyful rite during a community liturgy.

128. While the novice seeks to discover if God is calling him to live our vocation, the community supports him in his human and religious development and examines with him his suitability to our community life and his assimilation of its values.

129. The novice should learn how important sincere and open dialogue with the brothers is for greater involvement and progress in community life. This is especially the case in relation to the master, who is primarily responsible for the novitiate, and his co-workers. The novice himself must strive generously and courageously to remove all barriers to mutual understanding.

130. The program of studies during the novitiate should include courses and seminars aimed at providing greater knowledge of our Order through study of its history and legislation; a more profound treatment of important themes in traditional and contemporary reli-

gious life; a study of Sacred Scripture as the source of spiritual life and the inspiration for religious life; introduction to the nature of prayer and the essential elements of liturgy; and a progressive understanding of the role of the Mother of God in the history of salvation.

All this enrichment should find expression in a living liturgy.

Within the norms of universal law the master, his co-workers and the novices themselves should take advantage of the collaboration of qualified people and institutions and of worthwhile experiences both inside and outside the community.

131. In order to carry out this program effectively, an adequate number of novices is required. If this is not the case, the prior provincial, with the consent of his council, should make other arrangements.

132. a) To be valid and to constitute an authentic and progressive experience of religious life, the novitiate must last one year and be made in a house designated for this purpose.

b) An absence from the novitiate house for more than three months, either continuous or interrupted, renders the novitiate invalid.

c) An absence of more than fifteen days must be made up by extending the duration of the novitiate for an equal amount of time.

d) At the discretion of the prior provincial, the group of novices may live for brief periods in other priories of the province and Order.

133. Whenever a novice possesses temporal goods, he is to cede to a person of his choosing the administration and use of them before making temporary profession and designate who should receive the revenues from his capital.[123]

134. a) At least every four months the whole community, together with the novices, shall evaluate the program carried out.

b) Every four months, after interviewing each novice, the master together with his co-workers prepares a full report on his progress for the prior or vicar provincial and his council. The final reports on

[123] See *canon* 668.

the individual novices must be accompanied by the consultative vote of the conventual chapter and the requests of those who intend to make temporary profession. All the documentation should be duly sent to the prior or vicar provincial of the jurisdiction to which the novice belongs. It is the responsibility of the prior or vicar provincial, with the consent of his respective council, to admit the candidate to profession.

Chapter XIX **Temporary Profession**

135. Throughout the entire period from his entry into community, and especially from the beginning of novitiate to solemn profession, the candidate is preparing to make a definitive commitment.

Through temporary profession of vows at the end of the novitiate, the novice is consecrated to God through the ministry of the Church and is incorporated into the Order, with which reciprocal bonds are established.

The novice promises God that he will observe the evangelical counsels and commits himself to living them within our fraternal life according to the Rule of Saint Augustine, our Constitutions and the General Directory.

136. a) Profession is received by the prior general, the prior or vicar provincial, the conventual prior, or the delegate of any of these. In receiving the friar, the Order guarantees him the means to live out his commitment concretely.

b) Temporary profession is renewed every year. Renewal requires the consent of the prior or vicar provincial, after he has considered the written report of the master.

137. Temporary profession of vows is celebrated in a community liturgy according to the *Ritual of Religious Profession O.S.M.*, with the following formula:

Ego frater … , qui in hac communitate … ,
iam … degui annos,

vobiscum fraterne vivens
et Evangeli studens testis esse,
instanter vos rogo ut mihi in vestro
concedatis perseverare consortio. (*vel similibus verbis a Superiore maiori approbatis*)
Ideo firma ac libera voluntate
coram te, fratre … Maria, Priore generali,
(*vel …* nomine et vice Prioris Generalis)
voveo Deo Patri,
in obsequium beatae Virginis Mariae, Dominae nostrae,
me Christum secuturum evangelica servantem consilia
castitatis, paupertatis, oboedientiae,
secundum Regulam sancti Augustini
et Servorum Constitutiones
usque ad ... (*pars quae mutari nequit*)
Sancti Spiritus gratia,
Dominae nostrae intercessio,
caritas vestra, fratres,
haec vota professionemque meam
corroborent. Amen. (*vel similibus verbis a Superiore maiori approbatis*).

Having been a member of this community of…
for …years,
living as your brother
and striving to witness to the gospel,
I, …, now ask you
to allow me to continue my association with you.
(Or similar words approved by the major superior.)
Therefore, in your presence,
Brother… Mary, Prior General,
(*or …* representing the prior general)
I freely and deliberately vow to God the Father,
in honor of the Blessed Virgin Mary, our Lady,
that I will follow Christ,
observing the evangelical counsels

of chastity, poverty and obedience
according to the Rule of Saint Augustine
and the Constitutions of the Servants of Mary
until…
(This part cannot be changed).

May the grace of the Holy Spirit,
the intercession of our Lady
and your love, brothers,
support these vows and my commitment.
Amen.
(Or similar words approved by the major superior).

138. With his commitment to live fraternal life according to the demands of celibacy for the Kingdom of God, evangelical poverty and religious obedience, the friar seeks to strengthen his resolve to consecrate himself totally to God, develop his sense of responsibility to his community and the Order and grow in the service of God and neighbor. In this, he recalls the chaste, poor and obedient life that Christ and his virgin mother chose to embrace.[124]

139. In order to live out his profession, the friar must continually deepen his understanding of the vows, of their foundation in Sacred Scripture and in the tradition of the Church and of the implications of each vow in his own life and their apostolic value within the Church. His manner of living should be a sign of progressive observance of the spirit of the vows in community life and of his commitment to the building up of the Kingdom of God.

140. Supported by God's grace and the love of his brothers, the friar must come to see that a life of chastity for the kingdom of God means growing in the gift of oneself to Christ and all people. Through progressive self-discipline, in a context of psychological and affective

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[124] See SECOND VATICAN COUNCIL, Constitution on the Church *Lumen gentium*, no. 46.

maturity, he will arrive at an authentic apostolic service so that others, touched by his love, will themselves learn to love.

141. The friar should learn during this period to live free from self-centered attachment to material things. By sharing everything with others he comes to value as a gift from God that love of life which animates the community. This sharing also makes him accessible to the poor and sensitive to their social problems. Because he trusts in Providence and lives in community he is liberated from the anxiety of economic insecurity and thus feels free to give himself totally in wholehearted love to the fulfillment of his apostolic mission.

142. Obedience is lived within community and is modeled on that of Christ who came to do the will of his Father.[125]

The Servant of Mary, therefore, must be helped to understand the needs of the community and the consequences of his own decisions. He must learn to perceive the complexity of human situations and to respond to them in faith with the personal contribution they demand. He must feel responsible for the judgments and decisions of authority, since the way in which he lives the Christian life helps the community and authority to understand the impulse of the Spirit. When he knows the strengths and weaknesses of his own judgment, he will act maturely when faced with the judgments of others.

143. Our commitment to willing service of the Lord and the Blessed Virgin Mary entails, in our vows, the obligation of perfect continence in celibacy,[126] limitations and dependence in the use and disposition of goods,[127] and submission to the will of chapters and priors when they make decisions in accordance with these Constitutions.[128]

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[125] See *John* 6:38; 4:34.
[126] See *canon* 599.
[127] See *canon* 600.
[128] See *canon* 601.

Chapter XX **Solemn Profession**

144. Solemn profession is a public act which consecrates the friar for his entire life to the service of God and his people in the perfect following of Christ and in complete dedication to our Lady. It leads him, through the observance of the evangelical counsels, to the fullness of charity. With solemn profession the friar is definitively received into the Order of Servants of Mary and fully assumes its life and responsibilities.

145. A friar who intends to make solemn profession must present a formal written request to the prior or vicar provincial. The request should be accompanied by a report from the master and the result of the consultative vote of the conventual chapter. Admission to solemn profession requires the vote of the prior or vicar provincial, with the consent of his council, and the approval of the prior general. Whenever the acceptance of the request for profession presents particular difficulties, the friar concerned will be duly informed and will have an opportunity to present arguments in his favor.

146. Before solemn profession, the friar must renounce the goods which belong to him and dispose of those which are certain to become his. In making this disposition, the norms of universal law and the civil law of the friar's own country are to be observed.[129]

147. Solemn profession may not be made until three years of temporary profession have passed, nor may it be delayed beyond six years. The minimum age required for solemn profession is twenty-three years.

148. Solemn profession should be celebrated with fitting solemnity. Neighboring communities and the laity should be invited to take part. The formula of solemn profession in the Order of Servants of Mary is the following:

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[129] See *canon* 668 §§ 4 and 5.

Ego frater ...
Divino verbo acque Spiritus Sancti gratia
impulsus,
promitto Deo Patri
me Christi eiusque Evangelii testem futurum
et munus sacrati amoris
erga Deum cunctosque homines expleturum,
assidue spectantem Mariam, Domini ancillam
et matrem.
Ideo coram hac fratemitate ...
totius Ordinis parte
et universalis Ecclesiae signo,
et coram te, Priore generali,
(*vel*… nomine et vice Prioris generalis),
libera scientique voluntate voveo
me usque ad mortem
Christum secuturum
in castitate, paupertate, oboedientia,
/ *vel*: in caelibatu propter Regnum caelorum,
in paupertate et oboedientia /.
Itaque promitto me vitam
vobiscum fraterne acturum
in oratione communi,
in lectione divina,
in fractione Panis,
studia, opera, bona
vobiscum communicantem,
secundum Regulam Sancti Augustini
et Servorum Constitutiones,
ut Domino, beatae Mariae
cunctisque hominibus deserviens,
praeceptum amoris adimpleam
et perfectam attingam caritatem.
Misericordis Dei gratia,
Dominae nostrae intercessio,
fratrumque caritas

sustineant meam fragilitatem
et quod despondi confirment.
/*vel*: Opem fer. Domine, servo tuo,
qui Evangelii verbo fisus,
fidem dedit tibi./

I, Brother…,
moved by the word of God
and the grace of the Holy Spirit,
promise to God the Father
that I will be a witness of Christ and his gospel
in the service of God and all his children,
drawing abiding inspiration from Mary,
Mother and Servant of the Lord.

Therefore, in the presence of this community of …
part of the whole Order and sign of the universal Church,
and before you, Brother…, Prior General
(*or*…representing the Prior General),
with free deliberation I vow
to follow Christ until death
in chastity, poverty and obedience
(*or* in celibacy for the Kingdom of God, in poverty and in obedience).

I promise to live fraternally with you
in common prayer,
in the reflective reading of the Word,
in the breaking of the bread, in study, work
and sharing everything with you,
according to the Rule of Saint Augustine
and the Constitutions of the Servants of Mary
so that by serving the Lord, blessed Mary
and all men and women,
I may fulfill the commandment of love
and attain perfect charity.

May the grace of God,
the intercession of our Lady,
and the love of the brothers
support me in my weakness
and confirm what I have promised.

(*Or* Assist, O Lord, your servant,
who moved by the gospel,
places his trust in you.)

The rite, which takes place within the liturgy of the Mass, is presided over by the prior general, the prior or vicar provincial, the conventual prior, or the delegate of any of these.

149. All details connected with entrance into the novitiate, temporary profession, solemn profession and with leaving the Order should be duly registered and communicated to both the prior general and the prior provincial.

As soon as possible, the prior provincial will inform the parish priest or pastor of the place where the newly solemn professed friar was baptized.

150. A request for dispensation from solemn vows is made to the Apostolic See. The professed friar will forward his written request to the prior general together with the opinion of the prior or vicar provincial.[130]

Chapter XXI **Study**

151. Every friar should recognize the necessity of cultural development for his own life and for his service to the Church and world. Therefore, he should view continuing attention to studies as an indispensable means for his integral formation. The local community, the province and the Order shall give him real support in his responsible efforts in this field.

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[130] See *canon* 691.

152. The study of theology, undertaken according to individual abilities, is indispensable for all friars. They will thus be able to acquire an adequate knowledge of divine revelation in order to deepen their religious and moral convictions and carry out their mission in the Church.

In accordance with a fundamental aspect of our charism, we Servants of Mary must especially deepen our knowledge of the role of the Mother of God in the mystery of Christ and of the Church in order to communicate the richness of this knowledge to the faithful and lead them to authentic Marian devotion. This knowledge will facilitate our contribution in the field of ecumenism.

153. A knowledge of the history of our Order, its outstanding personalities and its historical places strengthens each friar in his vocation, facilitates his involvement in the reality of the Order, makes him aware of his religious identity and encourages him to make the spiritual values of our family better known within his milieu.

154. Priors and vicars provincial, with the consent of their respective councils, must guarantee all friars a year for spiritual, theological, pastoral or cultural renewal.

155. The prior general is the person primarily responsible to the Order and the Church for formation and studies.

Each province and vicariate is responsible for the complete formation of its friars.

Chapter XXII **Holy Orders**

156. All of us participate in the priesthood of Christ;[131] there are those among us, however, who are called in virtue of a particular vocation and the needs of the Church to the permanent diaconate or the ministerial priesthood. These friars should strive to attain those spiritual

[131] See *1 Peter* 2:5; *Revelations* 1:6; 5:9-10.

and doctrinal riches which are required for serving God and animating and guiding his people.

The formation of these friars will be regulated by universal law and the program of studies (*Ratio Studiorum*) of the Order.

157. Admission to Holy Orders requires that the master with his coworkers present a report to the community on the suitability and willingness of the candidates. The judgment of the conventual chapter should be expressed in a consultative vote and sent to the competent authority together with the report of the master.

The final decision rests with the prior provincial of the province to which the candidate belongs, having heard the opinion of the council.

Organization of the Order

Chapter XXIII **Structure and Authority in the Order**

158. Our Order is composed of communities at the conventual, provincial and general levels; for each there is a corresponding chapter and prior.

159. Within the Order, the authority which all friars must obey resides in chapters and priors. This authority is exercised in a spirit of service[132] in accordance with what is established in these Constitutions, the General Directory and universal law.

Moreover, each of us is bound to obey the Supreme Pontiff as our highest superior by reason of the vow of obedience.[133]

160. At the beginning of their terms, conventual, provincial and general priors make a profession of faith in accord with the formula approved by the Apostolic See.

161. In the exercise of his authority, the prior is assisted by his council according to the norms of these Constitutions.

162. Whatever is stated in these Constitutions concerning the province, provincial chapter, provincial council and prior provincial is to be applied respectively to the vicariate, the vicarial chapter, the vicarial council and the vicar provincial, unless otherwise specified.

163. Two or more provinces or vicariates which intend to collaborate in their common interest may avail themselves of new juridical structures which are to be approved by the general council.

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[132] See *Matthew* 20:25-28; *Luke* 22:25-27.
[133] Cf. *Can*. 590 §2.

Derogations from Constitutional norms must be approved by the Apostolic See.

164. The respective priors preside at community acts of the priory, province and Order.

165. a) Terms of office at the provincial and general levels extend from one elective chapter to the next.

b) Whenever an office becomes vacant, the person who fills it remains in office until the next elective chapter.

In computing the four year or six year terms referred to in articles 210/a, 218, 255, 264/a of the Constitutions, and 20 and 33 of the General Directory, the time spent in office by someone filling a vacancy is not to be considered.

Chapter XXIV **Elections and Deliberations**

166. In elections for which a method has been neither established nor delegated to others to determine:

a) The presence of a majority of those who must be convoked is required, always respecting the norm of canon 166, paragraph 3.

b) For the validity of the election, an absolute majority of those present is required in the first two ballots.

c) On the third ballot, the two candidates who received the largest number of votes on the second ballot have passive voice. The two candidates abstain from voting. Invalid ballots and abstentions are not counted in determining the majority.

d) In the case of a tied vote, the senior in profession or, if equal in profession, the senior in age will be elected.

167. In cases of postulation, which requires acceptance on the part of the one who must confirm it,[134] the candidate must obtain two thirds

[134] See *canons* 180-183.

of the votes on the first two ballots. If he does not obtain this, balloting begins again from the start and the person needing postulation no longer has passive voice.

168. In elections by universal suffrage the majority is computed on the number of ballot sheets received.

169. a) For the validity of capitular or collegial deliberations, the presence of a majority of those who must be convoked is required.

b) A decision is valid if it obtains an absolute majority computed on the number of those present.

c) If the first ballot results in a tie, a second is taken. If the tie persists on the second ballot, the president can break the tie by his vote.

I. MEMBERS

Chapter XXV **Members of the Order**

170. a) With solemn profession a friar is definitively incorporated into the Order and into the province that accepted him as a novice; he takes on completely the Order's life and responsibilities and acquires the right of active and passive voice.

b) The parity of our rights and obligations founded on our equality is clearly established in article 9 of these Constitutions. Nevertheless, participation in Holy Orders by a majority of friars marks our Order with the characteristics described by canon 588 §2.

171. The friar commits himself to cooperating in the mission of the Order within the Church, while the Order pledges to support him in the living out of his vocation.

172. Approval of a friar's request for incorporation into another province requires the consent of the councils of the two provinces concerned.

173. a) A friar assigned to another province without being incorporated into it enjoys all the rights of the members of that province; in the meantime, he forgoes such rights in his own province except passive voice in the election of the prior provincial.

The transfer should be regulated by an agreement between the councils of the two provinces.

b) In the case of temporary assignment or for particular reasons the prior general with the consent of his council can allow a friar to keep rights at the provincial level in the province of affiliation rather than in the one to which he is assigned. Such a concession will be stated in the above mentioned agreement.

174. When, at the request of his respective prior or a vicar provincial, a friar is officially assigned for a temporary period to a community under the direct jurisdiction of the prior general he enjoys:

a) all rights at the conventual level;

b) rights at the provincial level for the election of the prior or vicar provincial, for participation in the provincial or vicarial chapter and for the election of the delegates to the general chapter.

175. A friar called under obedience to carry out a task or office in service to the Order enjoys all rights at the conventual and general levels.

His rights at the provincial or vicarial level are determined by the respective directories.

176. The prior general must be notified of all acts of incorporation or transfer from one province or vicariate to another.

177. a) When a friar promoted to the order of bishop asks to live in a community of the Order after he has completed the work entrusted to him by the Apostolic See, he will enjoy all the rights accorded him by universal law. He will observe the obligations of profession compatible with his episcopal ordination.

b) To encourage greater fraternity, the respective priors may invite to chapters, without the right to vote, ecclesiastical prelates who are members of the Order. This applies in particular to those entrusted with responsibility for our missions, especially when problems of common interest are to be discussed.

178. With temporary profession a novice is incorporated into the Order and province; he takes on the obligations established by the Constitutions and General Directory and enjoys the rights granted to him by the same.

179. Novices gain suitable experience of our religious life and enjoy the privileges granted to them.

180. a) Procedures regarding transfer to another institute and departure or dismissal from the Order are governed by the provisions of universal law (canons 684-704).

b) If a perpetually professed member of another institute requests entrance into the Order, in addition to what is established in canon 684 §1 and §2, he must spend at least three years under the guidance of a friar appointed by the prior provincial of the province to which he will be affiliated.

II. The Conventual Community

Chapter XXVI **The Conventual Chapter**

181. The friars of the community come together in chapter with the prior presiding.

182. a) All solemn professed members of the community have active and passive voice in the chapter.

b) Novices and those who have made temporary profession participate without the right to vote in chapters concerned with planning and renewal; their presence at other chapters is left to the decision of the conventual chapter itself.

183. The chapter determines its program of conventual and apostolic work; periodically evaluates its witness of community life; discusses and votes on the acceptance of candidates to the novitiate, temporary and solemn profession, and Holy Orders; reviews the various financial administrations as determined by the provincial directory and deals with all the business affairs of the priory; conducts the elections that pertain to it in the manner established by the provincial directory; sees that these Constitutions and the General Directory are known and put into practice.

Acts and decisions of the chapter are recorded in written minutes.

Chapter XXVII **The Conventual Prior, Parish Priest or Pastor, and other Officials of the Priory**

184. The prior is leader of the community and coordinates its activity. He must observe the Constitutions, the General Directory and capitular decisions, and promote their observance.

185. The prior shall appoint his vicar.

186. For a just and proportionate reason, the prior may dispense individual friars of the community from matters related to discipline. Moreover, he may grant friars permission to be absent from the priory for up to one week.

187. a) The election of the prior is confirmed by the prior or vicar provincial.

b) The method for electing the prior is determined by the provincial directory. For priories dependent on the prior general, the method is determined by the general council.

188. Every community elects the number of officials necessary for the administrative needs of the priory; it specifies their duties and their term of office.

189. Parish priests or pastors, assistant priests or parochial vicars, and moderators are appointed by the diocesan bishop following presentation by or consent of the prior provincial.[135]

[135] See *canons* 517, 523, 547, 682.

III. The Provincial community

Chapter XXVIII **The Provincial Chapter**

190. The local communities of the Order are juridically united into provinces and vicariates with fixed boundaries.

191. a) The province celebrates a chapter every four years for the election of the assistant provincial and councilors and for renewal, planning and provincial business.

b) Based upon a majority decision of the solemn professed residing in the province, the provincial directory shall establish either chapters or province-wide meetings to be celebrated in the intervening years in order to foster the unity, renewal and updating of the friars.

The manner of celebrating these chapters or meetings is determined by the provincial directory.

192. After consultation with the prior provincial, the prior general convokes the elective chapter at an opportune time, sets the date to begin balloting for the election of the prior provincial and fixes the time and place for the chapter members to assemble.

193. The following take part in the elective chapter with the right to vote: the prior general and the newly elected prior provincial; the outgoing prior provincial, assistant provincial and councilors; the vicar provincial, priors and those delegates elected by the province whose number must not be less than the number of those who participate by reason of their office; and, from the time of their election, the new assistant provincial and councilors.

194. All solemn professed officially assigned to a priory of the province on the day the chapter is convoked and who do not participate by right in the provincial chapter may elect and be elected delegates.

Those who live outside a priory in virtue of permission received from the prior provincial participate in the election of delegates and of

the prior provincial according to the agreement referred to in article 208/a of the Constitutions. The delegates are elected according to the provisions of article 25 of the General Directory.

195. All solemn professed members of the province or those officially assigned to one of its priories when the chapter is convoked are eligible for election to the office of prior provincial.

196. The prior provincial is elected by universal suffrage of the solemn professed friars officially assigned to the priories of the province on the day the chapter is convoked; he is confirmed by the prior general. The newly elected prior provincial assumes office at the beginning of the chapter.

197. The election of the prior provincial requires an absolute majority of votes obtained in secret balloting. There may be no more than four ballots; they proceed as follows:

a) On the first ballot one may vote for any friar on the list prepared in accord with article 195;

b) on the second ballot, one may vote only for a friar who, on the first ballot, was among the ten highest in votes received;

c) on the third ballot, one may vote only for a friar who, on the second ballot, was among the five highest in votes received;

d) on the forth ballot, one may vote only for one of the two friars who, on the third ballot, received the most votes. These two friars abstain from voting.

198. In the event of a second, third or fourth ballot for the election of the prior provincial, the number of the votes received by each candidate will be made public.

199. Whenever the number of votes is equal on ballots or in elections, preference is given to the senior in profession; if they are equal in profession, preference is given to the senior in age.

200. In those cases where, for any reason whatsoever, the provincial chapter of elections begins without the balloting (see *Const.* 195-199 and

Dir. 26) having resulted in the election of a prior provincial, the right of electing the prior provincial is transferred to the elective chapter.[136]

a) In such an event, only those friars present in the chapter and included in the list of eligible voters compiled in accordance with the Constitutions (art. 193-194), the General Directory (see art. 25) and the provincial directory, have the right to active voice in the election of the prior provincial.[137]

b. The election of the prior provincial shall take place in six ballots (in accord with numbers 4-7 of the *Regulations* of the Constitutions); it will begin with the first ballot in the elective provincial chapter.[138]

201. If for any reason the office of prior provincial becomes vacant during the provincial chapter of elections, the new prior provincial is elected by the chapter itself according to the method described in article 200.[139]

202. The elective provincial chapter will follow the procedural norms found in the *Regulations*.

203. The acts of the elective provincial chapter are approved by the provincial council and confirmed by the prior general.

204. Local communities are bound to observe and put into effect all that is decided by the provincial chapter.

Chapter XXIX **The Prior Provincial and Assistant Provincial**

205. The prior provincial is the leader of the province. With the assistant provincial and the councilors, he encourages and coordinates the various activities of the province.

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[136] See *GC 2007*, n. 68a; *GC 2001*, n. 73/1; *GC 1995*, n. 181/1.
[137] See *GC 2007*, n. 68b; *GC 2001*, n. 73/2; *GC 1995*, n. 181/2.
[138] See *GC 2007*, n. 68c; *GC 2001*, n. 73/3; *GC 1995*, n. 181/3.
[139] See *GC 2007*, n. 68d; *GC 2001*, n. 73/4; *GC 1995*, n. 181/4.

206. It is the prior provincial's duty:

a) to convoke the council periodically;

b) to dispense a priory from the Constitutions and General Directory in matters related to discipline for a just and proportionate cause; to dispense the entire province for a serious reason;

c) to confirm the acts of an elective vicarial chapter and to forward a copy to the prior general;

d) to grant dimissorial letters;

e) to grant permission to preach to our friars in the churches and oratories of the Order, in accord with canon 765;

f) to authorize friars to publish writings dealing with questions of religion or morals;

g) to grant friars permission to be absent from the priory for a month, after having consulted the prior;

h) to inform the prior general of the election of conventual priors and other important news of the province.

207. The prior provincial, after consulting his council, is responsible for the following:

a) officially assigning friars to the various communities, in accord with what is established in the Constitutions;

b) admitting friars to Holy Orders in accord with article 157;

c) excluding, for a just reason, a professed friar in temporary vows from renewing his vows or making solemn profession;

d) initiating the canonical procedure for dismissal from the Order for any of the situations envisioned in canon 696.

208. With the consent of his council, the prior provincial is responsible for the following:

a) granting a friar permission to live outside the priory for a year, in accord with canon 665. By previous agreement with the friar concerned, the permission should specify his rights and obligations at the conventual and provincial levels;

b) granting, in accord with article 284 of the Constitutions, the written authorization required for the validity of alienation of goods and any other legal transaction which would adversely affect the patrimony of a priory or the province.

c) interpreting and implementing the decisions and directives of the provincial chapter;

d) accepting candidates for the novitiate and for temporary and solemn profession;

e) giving consent for a new incorporation;

f) removing a prior or community official from office, for a proportionate reason, after having consulted the community itself;

g) deciding on the way to carry out decisions of the provincial chapter regarding the acceptance of a mission, and the erection of houses for professed students;

h) deciding upon and carrying out the opening and closing of communities, with due regard for what is stated in article 252/i [282/a] of the Constitutions.[140]

209. It is the duty of the prior provincial to be vigilant regarding the religious commitment of the communities and the application of chapter decrees.

He must not act in the place of provincial officials nor do what pertains to local priors unless they are negligent in fulfilling their duties, and even then, only in a particular instance.

The prior provincial may convoke a conventual chapter and vote in it.

210. a) The prior provincial is elected for four years and may only be re-elected to one consecutive four-year term. Five years of solemn profession are required for the validity of the election.

b) Whenever the office of prior provincial becomes vacant for any reason, the assistant provincial must organize the election of a successor by universal suffrage as soon as possible. The newly elected provincial will remain in office until the next elective chapter.

211. a) The assistant provincial is the principal adviser of the prior provincial in the government of the province. During an absence of the prior provincial, he becomes the vicar.[141]

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[140] See *GC 2007*, n. 51; *GC 2001*, n. 43; *GC 1995*, n. 64.

[141] See *canon* 620.

Five years of solemn profession are required for the validity of his election.[142]

b) He is a member of the council and presides over it whenever the prior provincial is unable to do so.

c) He ordinarily accompanies the prior provincial on the visitation of the priories of the province, except for the priory in which he resides.

d) Whenever the assistant provincial is also absent, the prior provincial appoints a friar of his choosing as vicar.

Chapter XXX **Visitation of the Communities**

212. The purpose of the canonical visitation is to examine the community life and work of the friars and the administration of the priory. It should have a predominantly fraternal and spiritual character and conclude with a conventual chapter in which problems brought to light are confronted with charity, firmness and moderation.

Adequate documentation regarding the visitation should be preserved in the archives of both the priory and the provincial curia.

213. The canonical visitation is made by the prior provincial accompanied by the assistant provincial or another friar, at least once a year, when it has not been made by the prior general.

The time and manner of the visitation can be agreed upon with the community itself.

The prior provincial, for particular reasons, can delegate another friar to make the visitation.

214. During the visitation the prior provincial, or his delegate, should not make important decisions without first consulting the friar who accompanies him.

215. The prior provincial should visit vicariates at least once during his four year term and, if possible, participate in their elective chapter, in which he has the right to vote.

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[142] See *canon* 623.

216. The canonical visitation will make use of the following criteria to evaluate if a specific community displays a genuine Servite identity and reason to exist, as these are understood by the Constitutions.

a) the friars pray and celebrate the Eucharist together regularly (*Const*. 28, 29);

b) the community gathers together regularly in chapter to plan its common activities and the activities of individual friars (cf. *Const*. 20, 34, 37, 183);

c) the community declares and shows itself capable of accepting candidates for admission to the Order for their first experience of community life (cf. *Const*. 124);

d) the community can guarantee its members the time and means to pursue renewal (cf. *Const.* 31/a-b-c);

e) in its engagement in apostolic service (parishes, sanctuaries, schools, etc.), the community displays the lifestyle and witness required by our Constitutions (cf. *Const*. 73, 75);

f) the community directs its possessions to the service of its friars and the needs of the province, the Order and the poor (cf. *Const*. 62);

g) the community is made up of at least three resident solemn professed friars.[143]

Chapter XXXI **The Provincial Council**

217. The council is composed of the prior provincial, the assistant provincial and at least three provincial councilors.

The provincial directory may establish a greater number of councilors according to the needs of the province.

218. The assistant provincial and councilors may not be re-elected to a third consecutive four year term.

219. The provincial council, with collegial vote, is responsible for:

a) electing provincial officials and masters of formation;

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[143] See *GC 2007*, n. 48; *GC 2001*, n. 40; *GC 1995*, n. 62; *GC 1989*, n. 26.

b) electing the assistant provincial or one of the councilors to serve until the next elective chapter whenever one of these offices becomes vacant;

c) electing the vicar in those vicariates with less than fifteen friars in solemn vows, in accord with the provincial directory.

Chapter XXXII **Provincial Officials**

220. A province must have the number of officials necessary for efficient administration. The provincial directory determines their number and responsibilities.

221. The officials of the province are elected by the council on the occasion of the elective chapter.

They must present a detailed report to the elective chapter, and to the council whenever requested.

They should be consulted by the council when matters within their competence are discussed.

Chapter XXXIII **Provincial Delegations**

222. A foundation distant from the province and composed of a small number of communities and friars can be erected as a provincial delegation.

223. a) The prior provincial with the consent of his council may erect a provincial delegation, with the prior authorization of the prior general and the consent of the general council.

b) The decree of erection specifies the faculties that are delegated. This decree is reviewed on the occasion of the elective chapter. The prior provincial's delegate is not a major superior for the delegation.[144]

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[144] See *canon* 620.

c) The faculties which are delegated and any eventual changes must be ratified by the general council.

224. Whenever a provincial delegation wants to collaborate with other provinces or vicariates in common interests, it should request the permission of the provincial council. Collaboration may also take the form referred to in article 163 of the Constitutions.

Chapter XXXIV **Vicariates**

225. a) A foundation geographically distant from the province or one with particular pastoral needs which is composed of a sufficient number of communities and friars and has a certain financial autonomy may be erected as a provincial vicariate by the provincial chapter after consultation with all members of the foundation and with the consent of the general council.

b) The vicariate remains an integral part of the province. A contract between the province and vicariate should be drawn up to deal with formation, personnel, finances and participation in the elective provincial chapter.

c) The contract between the province and vicariate, prepared on the basis of recommendations made by the respective chapters, will be approved by the provincial and vicarial councils and confirmed by the general council. This contract is subject to revision on the occasion of the vicarial chapter of elections and any modifications are to be approved by the provincial council.

226. a) Every four years the vicariate celebrates a vicarial chapter for the election of councilors and for renewal, planning and vicarial business.

b) The vicarial directory will decide on the matter referred to in article 191/b of the Constitutions.

c) The norms contained in article 24 of the General Directory are to be observed in the preparation of the vicarial chapter.

227. After consultation with the vicar provincial, the prior provincial convokes the vicarial chapter of elections at the opportune time, sets

the date to begin the eventual balloting for the election of the vicar, and communicates the date and place of the chapter as decided by the vicarial council.

228. a) The following take part in the vicarial chapter of elections with the right to vote: the prior general, the prior provincial, the newly elected vicar provincial, the outgoing vicar and councilors and all priors.

b) All the solemn professed have the right to participate in the vicarial chapter with the right to vote. It pertains to the vicarial directory to determine a method for the practical implementation of this norm.

229. a) The vicarial chapter is presided over by the prior general or the prior provincial; in case of their absence, it is presided over by a delegate of either or by the vicar provincial.

b) The acts of the vicarial chapter of elections are approved by the vicarial council and confirmed by the prior provincial.

230. a) The vicar provincial presides over the life of the vicarial community.

Five years of solemn profession are required for the validity of his election.

He, the council and chapter of the vicariate have the same authority as the prior provincial and the council and chapter of the province except for limitations established by the provincial directory.

b) The vicar provincial is elected for four years and may only be re-elected to one other consecutive four year term. Another re-election can occur only after an appropriate length of time, as determined by the vicarial directory.

c) At the completion of the four year term, whenever the vicar is elected by universal suffrage, his confirmation and taking up of office occur at the beginning of the chapter.

231. a) In the election of the vicar provincial, all solemn professed officially assigned to priories of the vicariate when the chapter is convoked have active voice.

b) Solemn professed members of the province or those officially assigned to priories of the vicariate when the chapter is convoked may be elected to the office of vicar provincial.

232. a) In a vicariate that has at least fifteen resident solemn professed, the vicar provincial is elected by universal suffrage.

b) In a vicariate with fewer than fifteen resident solemn professed, the vicar provincial is elected by the provincial council after consultation of the friars of the vicariate. The vicarial chapter, however, can include in its directory a norm which provides for the possibility of electing the vicar by universal suffrage.

c) Friars of a vicariate who elect the vicar by universal suffrage do not participate in the election of the prior provincial.

233. a) If the office of a vicar elected by universal suffrage becomes vacant, the first councilor arranges the election of a successor as soon as possible according to the norms established by the Constitutions and vicarial directory.

b) If the vicar provincial has been elected by the provincial council, the prior provincial proceeds to the consultation of the vicariate without delay.

234. a) The vicarial council is composed of the vicar and at least two councilors elected according to the norms of the Constitutions and the vicarial directory and confirmed by whoever presides at the vicarial chapter of elections. In other cases, councilors are confirmed by the prior provincial.

Whenever the chapter of elections is presided over by the vicar provincial, his election must be confirmed beforehand by the prior provincial.

b) The first councilor acts as assistant vicar and substitutes for the vicar provincial in his absence.

c) Councilors remain in office for four years and may be elected to subsequent terms.

The vicarial directory may establish a greater number of councilors.

235. a) If the office of a councilor in a council elected by the vicarial chapter becomes vacant, the vicarial council proceeds to the election of a new councilor after having consulted the friars of the vicariate according to the method established by the vicarial directory.

b) If the provincial directory assigns the election of councilors to the provincial council, the latter will proceed without delay to the election of a new councilor after consulting the friars of the vicariate.

236. At the request of the vicarial chapter and with the approval of the provincial chapter, the general council may erect a vicariate into a province. Before erecting the vicariate into a province, the general council should consult all the friars of the province, the prior provincial and his council, the provincial chapter and the other jurisdictions of the region.[145]

Chapter XXXV **The Provincial and Vicarial Directory**

237. a) Every province and vicariate, or group of provinces and vicariates, must have a directory for the local application of the Constitutions and General Directory. The directory is enacted by the respective chapters and confirmed by the general council.

b) In order to be confirmed by the general council, a vicarial directory must have the approval of the provincial council.

c) To introduce modifications into the provincial or vicarial directory, the procedures indicated in a) and b) of this article are to be observed.

238. Everything which the Constitutions and General Directory refer to the provincial directory forms its necessary content.

Provincial chapters may include other useful norms in the provincial directory, provided that they neither contradict the texts of the Constitutions or the General Directory nor place limits upon them.

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[145] See *GC 2007*, n. 53; *GC 2001*, n. 46.

IV. The Community of the Order

Chapter XXXVI **The General Chapter**

239. The Order celebrates the general chapter every six years, or sooner in accord with article 257, for the election of the prior general, the procurator of the Order, the general councilors and the secretary of the Order; for the protection of its spiritual patrimony and for appropriate renewal in accord with that patrimony; for fostering unity within the Order; for updating its legislation, and for planning and administration.

240. The prior general will determine the approximate date of the general chapter two years in advance. He will convoke it nine months beforehand, indicating its time and place.[146]

241. About two years before the general chapter, the general council itself or an appointed committee should survey the whole Order[147] in an effort to determine the chapter agenda.

Six months before the chapter, each provincial secretariat will forward to the general council all proposals received from the provincial council, the communities, specialized groups and individual friars. The friars may also send their proposals directly to the general council.

Once the theme of the chapter and its work agenda have been determined, the council should prepare – or have someone else prepare – position papers on the most important subjects to be treated and include these in the chapter documentation. The council should suggest ways of conducting the chapter which allow for more dynamic participation by the chapter members.[148]

Three months before the chapter, the agenda and all the chapter documentation will be sent to the friars of the Order and to those who are able to participate in the chapter according to the norms of the Constitutions.

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[146] See *GC 2007*, n. 76/a; *GC 1995*, n. 187.
[147] See *GC 2007*, n. 75; *GC 2001*, n. 75; *GC 1995*, n. 186.
[148] *Ibid.*

242. a) The following have a vote in the general chapter: the prior general, the procurator of the Order, the prior general of the preceding administration, the general councilors, priors provincial, vicars provincial, the secretary of the Order and delegates whose number must not be less than the number of capitulars who participate by right.

b) Each general chapter determines the proportional criterion to be followed in the election of delegates to the next general chapter.

c) The general council may invite other friars to the general chapter, without the right to vote, if their presence is related to items on the agenda or for the purpose of representation.

243. a) The delegates are elected as follows: excluding the capitulars who participate by right, solemn professed friars who are officially assigned to priories under the prior general or to priories of a province or vicariate on the day the chapter is convoked can elect and be elected delegates.

b) The method and number of ballots for the election of delegates from each province and vicariate are determined by the respective directory; the general council will establish the norms for the election of delegates from priories under the prior general.

244. The session for the election of the prior general is presided over by the voting capitular who is senior in profession.

245. The prior general is elected in six ballots by an absolute majority of the voting capitulars who are present.

246. a) If no one is elected on the fifth ballot, on the sixth ballot only the two candidates who received the greatest number of votes on the preceding ballot have passive voice. The two candidates abstain.

b) The one who receives the majority of votes is elected. In case of a tied vote, the senior in profession is elected; if the two candidates are equal in profession, the senior in age is elected.

247. The procurator of the Order and the four general councilors are elected one at a time by written ballot, with six ballotings for each; inso-

far as possible, the councilors should be from different nations. Articles 245 and 246 of the Constitutions are to be applied in these elections as well. If anyone of those elected is absent, the chapter proceeds as usual.

248. The acts of the general chapter are approved by the general council.

249. The general chapter will follow the procedural norms established in the *Regulations*.

Chapter XXXVII **The Prior General**

250. The prior general, leader of the entire Order, has authority over all friars, priories and provinces, in accord with these Constitutions and the General Directory. He exercises his authority in a spirit of service.

251. It is the duty of the prior general to convoke the general council and to collaborate with the priors and vicars provincial and their councils with encouragement, vigilance and advice. He shall not act in what pertains to a prior or vicar provincial or conventual prior unless they are negligent in fulfilling their duties, and even then, only in a particular instance.

252. With the consent of his council, the prior general is responsible for the following:

a) erecting, transferring or suppressing a novitiate house by written decree;

b) granting, by way of exception and only in particular cases, permission for a candidate to make his novitiate in a house of the Order not specifically erected for this purpose;

c) granting permission for a solemn professed to transfer to another religious institute and vice versa;

d) granting a solemn professed an indult of exclaustration for serious reasons and for a period not to exceed three years;

e) requesting that the Apostolic See impose exclaustration on a friar.

f) granting a friar in temporary vows permission to leave the Order before the expiration of his profession;

g) readmitting to the Order, without the obligation of repeating the novitiate, someone who legitimately left the Order at the end of novitiate or after profession;

h) granting authorization in writing for administrative acts related to the acquisition or sale of goods, in accord with what is established in the Constitutions and General Directory;[149]

i) erecting or suppressing a religious house in accord with canons 609 §1 and 616 §1;

j) granting consent to a province for the acceptance of a foreign mission;

k) removing a prior provincial for particularly serious reasons, after having consulted the provincial council;

l) providing practical interpretations of the Constitutions and General Directory in particular cases.

253. a) The prior general, accompanied by a friar of his choice, or more if he deems it necessary, will visit the individual provinces and vicariates at least once during his term of office; if possible, he may visit all the priories, either personally or through his delegate.

b) He may convoke the provincial council, the vicarial council and the conventual chapter whenever he deems it opportune and he can vote in them.

254. The canonical visitation of the prior general should make use of the following criteria to evaluate the vitality of a province or vicariate:

a) the ability to provide formation for new candidates to the Order during those stages not covered by regional formation programs;

b) the possibility of offering friars to work for the Order and other provinces;

c) self-sufficiency: having enough personnel to support its existing communities and commitments;

d) the flexibility to free friars for periods of renewal;

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[149] See *canon* 638 §3.

e) the ability to spare friars for theological research, the study of our Marian charism, the history and spirituality of the Servite Order;

f) the possibility of providing sufficient friars for the province and for its communities to exercise the offices foreseen by the Constitutions (see *Constitutions* 188, 220);

g) the presence of communities of different forms (see *Constitutions* 4);

h) the will and the ability to carry out the criteria for evaluating communities (see *Constitutions*, 216).[150]

255. The prior general is elected for six years and can be re-elected for only one other consecutive six year term.

Five years of solemn profession are required for the validity of his election.

Postulation is excluded.

256. After the election of the four general councilors and the procurator of the Order, the general chapter elects the vicar general;[151] only the elected general councilors and procurator of the Order have passive voice.

257. If the office of prior general becomes vacant, the vicar assumes full authority until the next general chapter which he will convoke within three months. The newly elected prior general will remain in office until the next ordinary general chapter.

258. For a grave and proportionate reason, the prior general may dispense even an entire province from articles of the Constitutions and General Directory which are not constitutive laws.

Chapter XXXVIII **The Procurator of the Order**

259. The duty of the procurator of the Order is to look after the interests of individual friars, communities, provinces and the Order in their relationship with the Apostolic See.

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[150] See *GC 2007*, n. 54; *GC 2001*, n. 44; *GC 1995*, n. 65.

[151] See *canon* 620.

260. The procurator of the Order shall inform the prior general of business he is conducting with the Roman Curia, and shall always consult him on more important matters.

261. If the office of procurator of the Order becomes vacant, the prior general and his council, after consulting the priors and vicars provincial, will elect as soon as possible a successor who will remain in office until the next general chapter.

Chapter XXXIX **The General Councilors**

262. a) There are four general councilors. To the extent possible they should be of different nationalities and languages.

b) It is their duty to assist the prior general in the governance of the Order and the administration of its affairs. The nature of their office requires that they reside in the general curia.

263. On the occasion of the general chapter, the prior general, after consulting the priors and vicars provincial, will assign to each councilor the provinces and vicariates he is to represent in the manner determined by the general council. Furthermore, he will assign to each councilor the general secretariats and officials he is to represent.

264. a) The general councilors and the vicar general remain in office for six years and may not be elected to a third consecutive six year term. Postulation is excluded.

b) If the office of a general councilor or the vicar general becomes vacant, the general council, after consulting the priors and vicars provincial, will elect as soon as possible a successor who will remain in office until the next general chapter.

265. The general council is composed of the prior general, the four general councilors and the procurator of the Order if he has been elected vicar general.

266. The general council, with collegial vote, is responsible for:

a) resolving differences between one province and another, between a province and a vicariate, and examining the appeals of friars;

b) acting as a provincial council for priories under the immediate jurisdiction of the prior general, except in matters referred to in article 208/d;

c) deciding on the erection, division or suppression of a province, the unification of various provinces and the determination of new boundaries.[152]

d) proceeding to the regression in juridical status of a province or vicariate when it considers such a modification urgent and serious reasons do not allow waiting until the celebration of the next general chapter.[153]

Chapter XL **General Secretariats and Officials**

267. After consulting the priors and vicars provincial, the prior general proposes the secretary of the Order who is elected by the general chapter.

268. The duties of the secretary of the Order are:

a) to draw up the public acts of the Order, the prior general, the general council and the general chapter;

b) to care for the current and recent archives of the Order;

c) to see to the publication of the *Acta Ordinis Servorum Beatae Mariae Virginis*.

269. a) The general council, with the full collaboration of all the provinces and vicariates, will elect:

– the secretary for the Center of Communications;[154]

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[152] See *GC 2007*, n. 53; *GC 2001*, n. 46; *GC 1995*, n. 69; *Gen. Dir.*, n. 34.

[153] See *GC 2007*, n. 54a; *GC 2001*, n. 47; *GC 1995*, n. 70; *GC 1989*, nn. 80-81.

[154] See: *OSM General Archives*, Prot. 33/1978 bis [*Centro delle Comunicazioni – Statuto*].

– the president of the International Liturgical Commission of the Order;[155]

– the general secretary for the Evangelization of Peoples and Justice and Peace;[156]

– the coordinator for vocation promotion;[157]

– the general regent of studies, president of the general secretariat for formation and studies;[158]

– the general secretary for permanent formation;[159]

– the president of the OSM Historical Institute;[160]

– the archivist of the OSM Historical Archives;[161]

– the postulator of causes for beatification and canonization;[162]

– the general secretary for the Secular Order and lay groups;[163]

– the general treasurer;[164]

b) The general council will specify the responsibilities and manner of operation of the secretariats and the term of office of the individual officials.

270. The general council, with the full collaboration of all the provinces and vicariates, is free to organize the general curia with other secretariats

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[155] See: *OSM General Archives*, Prot. 642/1990 [*International Liturgical Commission of the Order of Friar Servants of Mary (C.L.I.O.S.) – Statute*].

[156] See *GC 2007*, n. 45. See also: *OSM General Archives*, Prot. 644/2009 [*General Secretariat for the Evangelization of Peoples and Justice and Peace – Statute*].

[157] See *GC 2007*, n. 34h; *GC 2001*, n. 38; *GC 1995*, n. 108/7.

[158] See: *OSM General Archives*, Prott. 978/1978; 560/2012 [*General Secretariat for Formation and Studies – Statute*].

[159] See *GC* 2007, n. 37; *GC 1995*, n. 157/2.

[160] See: *OSM General Archives*, Prot. 375/2002 [*O.S.M. Historical Institute – Statute*].

[161] See: *OSM General Archives*, Prot. 345/1978 [*General Archive of the Order – Historical Section – Statute*].

[162] See JOHN PAUL II, Apostolic Constitution *Divinus Perfectionis Magister* (25 January 1983), in: *AAS* 75 (1983) 349-355; CONGREGATION FOR THE CAUSES OF SAINTS, *Note Regarding Canonical Procedure for Causes of Beatification and Canonization* (11 March 2001).

[163] See: *OSM General Archives*, Prot. 112/1980 [*General Secretariat for the Secular Order (OSSM) and Lay Groups – Statute*].

[164] See: *OSM General Archives*, Prot. 152/1978 [*General Treasurer of the Order – Council of Administration – Statute*].

and offices and to specify their duties. Such secretariats and offices continue their functions at the discretion of the prior general.

271. The procurator of the Order, general secretaries and general officials should be consulted by the general council when important matters within their competence are discussed.

272. Communities subject to the immediate jurisdiction of the prior general serve the entire Order or render a special service on behalf of the whole Order to a specific local church.

To make up these communities and to guarantee the means needed for their specific service, all provinces and vicariates are bound to offer effective collaboration with the prior general through the availability of personnel, money or other means.[165]

For these communities the prior general with the consent of his council will issue *Norms* for the practical application of the Constitutions and General Directory.

[165] See *GC 2007*, n. 27.

V. Administration of Goods

Chapter XLI **Sharing and Administration of Goods**

273. The Servants of Mary, aware that whatever they possess is not only the fruit of their labor but also a gift of Providence, shall administer their possessions with prudence and wisdom in a spirit of service and solidarity.

The brothers responsible for the administration of goods, in carrying out this service, contribute to the realization of an authentic spirit of poverty and sharing.

274. a) Priories, vicariates, provinces and the Order may acquire, possess, administer and alienate movable and immovable goods. With a view toward the common good, vicarial and provincial chapters may make decisions regarding the goods of priories and of the vicariate or province. They may also establish norms for the surplus funds of conventual administrations.

b) In the use of goods, local communities, the provinces and the Order are bound by reciprocal rights and obligations according to the norms established by the Constitutions and by the provincial and general directories.

c) In addition to fulfilling the obligations mentioned above, the local communities, the provinces and the Order should treat and administer their goods as being at the service of the brothers and of the poor.

In accordance with their means, they should be sensitive to and willing to help the families of the friars and friars who leave the Order, whenever they require assistance.

275. Temporal goods are administered by conventual, provincial/vicarial and general treasurers under the direction and control of the respective priors/vicars, councils and chapters. Treasurers have responsibility and may take initiative in the area of their competence and within fixed limits.

276. a) In the administration of goods, vicarial and provincial treasurers are assisted by a financial council which does not have a deliberative role. The provincial/vicarial directory shall determine the competence of the financial council and establish norms for its operation and the selection and term of office of its members. Lay experts may also participate in this council.

b) The financial council of the Order is made up of the general treasurer, who acts as president, and at least three councilors elected by the general council. The councilors should be qualified friars and, if possible, of different nationalities.

The duties of the financial council of the Order are:

1) to assist the general treasurer and the general council in resolving the principal financial problems of the Order.

2) to examine the financial reports and budgets of the vicariates, provinces and Order.

277. The conventual treasurer and other administrators in the community, in addition to the report required by the provincial directory, must provide the conventual chapter with an annual report accompanied by a budget for the following year, which will be discussed and approved by the community. At the end of the fiscal year, the annual reports and budgets of conventual administrations are sent to the vicarial or provincial treasurer. If there are serious problems, he will inform the respective council which will see to the matter.

278. Vicarial and provincial treasurers present the reports and budgets of their administrations to their respective councils for approval. They present the reports and budgets of the various priories to the vicarial and provincial chapters solely as information. They send to the general treasurer a detailed and complete report of their particular jurisdiction and of all the vicarial or provincial and conventual administrations.

279. The general treasurer gives an account of his administration and makes a report of all the general, provincial, vicarial administrations to the general chapter and each year to the general council.

The method for making these reports on the various administrations is determined, respectively, by the vicarial, provincial and general council.

280. No friar, without the written permission of the prior or vicar provincial, or the prior general if he is officially assigned to a community under the general, may receive or keep, either personally or through others, the goods or money of others, on deposit or in any other form, even if given in confidence and secretly. Each year on the occasion of the canonical visitation, the friar will give an accounting of the deposit.

281. a) All goods that result from our work or are received as gift, pension, subsidy or insurance of any kind are acquired for the Order.

b) The use of movable goods by the individual friar is regulated by the general, provincial and vicarial directory in accord with the vow and the spirit of poverty.

282. The specification of acts which exceed the limits and manner of ordinary administration and the determination of conditions for their valid execution are left to the provincial and vicarial directories.

283. The maximum limits for expenses, which are not related to ordinary administration and which can be authorized by the vicarial and provincial council, the vicarial and provincial treasurer, the vicars or priors provincial and conventual chapters and priors, are determined by the respective directory.

The maximum limits for extraordinary expenses by the prior general, the general treasurer and the chapters and priors of priories under the immediate jurisdiction of the prior general are determined by the general council.

284. Chapters and councils can grant permission to contract debts, to sell and mortgage movable and immovable goods, and to alienate precious objects or any other goods. Such transactions must be done in the manner and within the limits determined by the provincial or vicarial directory. They must respect the limits fixed by the Apostolic

See whose authorization is required for sums exceeding these limits. The same authorization is required for items given to the Church in virtue of a vow or for precious goods of artistic or historic value.

The general council fixes the limits and determines the regulations for priories under the immediate jurisdiction of the prior general.

285. a) The contribution from each priory and administration for the needs of the vicariate or province is determined by the respective directory.

b) The general council, taking into account the financial reports received, determines annually the contribution which every province and vicariate must send to the general curia.

c) If, in particular circumstances, the Order must make an extraordinary expenditure or if, in a special case, assistance is needed to meet particular needs of a province or vicariate, the general council may impose an extraordinary contribution after consulting the vicarial and provincial councils.

286. The prior general for priories under him and the prior provincial should see to it that all goods are duly insured and that all friars, including those of vicariates, are enrolled in the insurance programs of their country, especially health insurance and old age pension.

Communion in the Servite Family

Chapter XLII — Nuns, Sisters, Secular Institutes, the Secular Order, and other Lay Groups

287. The Friar Servants of Mary, continuing an ancient and living tradition, constitute a single family with the women religious and with the members of secular institutes, the Secular Order and lay groups that share the same ideal, commitment to the evangelical apostolic life and devotion to the Mother of God.

288. The friars should maintain a real and fraternal spiritual communion with the contemplative Servite nuns, appreciating their particular ministry of prayer.

Convents of contemplative nuns directly entrusted to the jurisdiction of the Order are assisted by our major superiors in accord with the norms of universal law.

289. For mutual religious growth and more effective ecclesial service, the friars should collaborate with Servite sisters and with the secular institutes aggregated to the Order.

290. a) Every Servite community:

1. should promote the development and updating of the Secular Order;

2. should foster the formation of lay groups among the faithful who desire to live out their baptismal consecration according to the spirit of our Order and who, feeling themselves to be one family with the Servants of Mary, accept the commitments and norms proper to the group.

b) It is the responsibility of the conventual chapter to recognize the Servite authenticity of a group which develops around a community of friars. In other cases, this responsibility pertains to the provincial council.

291. The general council has the faculty to aggregate to the Order new congregations and secular institutes that request it, after having ascertained their spiritual affinity.

292. On the occasion of general, provincial and conventual chapters, the respective priors or vicars may invite nuns, sisters, and members of the secular institutes, the Secular Order and lay groups in order that their representatives may participate in the discussion of topics of common interest, without the right to vote.

Chapter XLIII — Interpretation and Observance of the Constitutions and General Directory

293. a) The general chapter may make changes in the Constitutions. Before being inserted into the text of the Constitutions, changes must be approved by a qualified majority (two thirds) of votes in the general chapter and be confirmed by the Apostolic See. These changes take effect after being approved by the Apostolic See.

b) The general chapter may make changes in the General Directory. In order to be inserted into the text of the General Directory, a qualified majority (two thirds) is required. These changes take effect after the general chapter.

294. a) Official interpretations of the Constitutions are given by a general chapter.

Authentic interpretation is reserved to the Apostolic See.

The prior general, with the consent of his council gathered in all its members, may give a practical interpretation binding until the next general chapter.

b) Official interpretations of the General Directory are given by a general chapter. The general council, gathered in all its members, may give a practical interpretation binding until the next general chapter.

295. If one or more articles of these Constitutions or of the General Directory cannot be observed in a province because of particular circumstances, the general council at the request of the provincial chapter will make a decision on the matter.

This practical ruling will be valid until the next general chapter.

296. If a friar causes scandal or transgresses these Constitutions in a serious way, his priors should admonish him and use the most suitable means for his correction.

297. When the exercise of judicial power may be necessary, the norms of universal law and the spirit of chapter 6 of these Constitutions are to be observed.

298. All friars must observe fully the present Constitutions in accord with the commitment made in religious profession. In this way they will progress toward the perfection of charity in service to the Kingdom of God.

Epilogue

299. Since our ideal is to reach the perfect stature of Christ,[166] we shall have only relationships of peace, mercy, justice and constructive love toward creatures.[167] In our commitment of service, the figure of Mary at the foot of the cross shall be our model. Since the Son of Man is still being crucified in his brothers and sisters, we, Servants of his mother, wish to be with her at the foot of those countless crosses in order to bring comfort and redemptive cooperation.

In our surrender to an ever greater love, we shall take up our cross each day.[168] Remembering that we are to be judged according to the words "I was hungry and you gave me to eat, naked and you clothed me ...,"[169] we wish to renounce our own interests in order to follow Jesus in his work of salvation. Although creation still groans in sorrow and anguish,[170] we recognize that we are bearers of those forces that free creation from the slavery of corruption and bring it into the freedom of the children of God.[171] This knowledge gives us the joy promised by Christ which no one can take from us.[172]

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[166] See *Ephesians* 4:13.
[167] See *Matthew* 5:3-9.
[168] See *Luke* 9:23.
[169] *Matthew* 25:35-36.
[170] See *Romans* 8:22.
[171] See *Romans* 8:21.
[172] See *John* 16:22.

Regulations

The Provincial Chapter

1. The president of the chapter:
– names the vicar of the chapter;
– determines the time of the concelebrated Mass of the Holy Spirit;
– sets the time for the beginning of the first session of the general assembly.

2. The secretary of the province calls the roll of voting members.
The prior general formally presents and confirms the newly elected prior provincial.
The president addresses the assembly.
Two tellers proposed by the president are elected.
At least three voting capitulars are elected to form the presidential board together with the prior general and the prior provincial; this board's duties are the same as those of the presidential board of the general chapter.

3. Ballots are distributed for the election of the assistant provincial.

4. Each voter completes his ballot as follows: *I elect as assistant provincial N.*. He folds the ballot and hands it to the teller.

5. After the ballots are collected, the tellers give them to the president who checks to see that the number of ballots does not exceed that of the voters. He opens each ballot, reads it and shows it to the first teller who passes it to the second to be read aloud.

6. After the ballots are read, the secretary officially announces the number of votes received by each candidate. The candidate who has received more than half the votes is elected and the number of votes he received is announced.

7. If no one is elected on the fifth ballot, only the two candidates who received the highest number of votes on that ballot have passive voice on the sixth. These two do not vote on this ballot. The one who receives the greater number of votes is elected. In the case of a tied vote, the senior in profession is elected or, if equal in profession, the senior in age.

8. The provincial councilors are each elected by six written ballots according to the method established in the provincial directory.

9. Those elected are confirmed in office by the president. If someone elected is absent, the chapter proceeds as usual.

10. After the elections the results are announced and the tellers burn the ballots.

11. The outgoing prior provincial, the secretaries and the provincial officials present their respective reports on the state of the province and their activities according to the method determined by the provincial directory.

12. Commissions are formed for the study of the agenda items and of the provincial and conventual administrations.

13. The chapter, in full assembly, discusses the work done by the commissions, approves programs and issues eventual decrees.

14. It is the duty of the prior provincial to publish the acts and send a copy to all the communities of the province.

15. The *Ritual of the Order of Servants of Mary for the Celebration of Chapters* is to be observed for the opening and closing liturgies of the chapter and for the rites of taking office.

16. The chapter is free to decide how it will carry out its work, provided the substance of these Regulations is respected.

17. The president of the chapter:

– names the vicar of the chapter;

– determines the time of the concelebrated Mass of the Holy Spirit;

– sets the time for the beginning of the first session for the election of the presidential board.

18. The secretary of the Order calls the roll of voting members.

Two tellers proposed by the president are elected.

The rules of procedure approved by the preceding general chapter are confirmed.

19. Six voting capitulars are elected according to the rules of procedure to form the presidential board of the chapter with the prior general who is president by right.

20. The prior general makes his report.

The reports of capitular commissions, general secretaries and officials, priors and vicars provincial are presented.

21. Ballots for the election of the prior general are distributed.

22. Each voter completes his ballot as follows: *I elect as prior general N.*. He folds the ballot and hands it to the teller.

23. After the ballots are collected, the tellers give them to the president who verifies that the number of ballots does not exceed that of the voters. He opens each ballot, reads it and shows it to the first teller who passes it to the second to be read aloud.

24. After the ballots are read, the secretary officially announces the number of votes received by each candidate. The candidate who has received more than half the votes is elected and the number of votes he received is announced.

25. The newly elected prior general takes the first place and receives the seal, the Constitutions and the General Directory.

26. For the other elections, the prior general is free to consult the capitulars in the way he judges opportune.

27. All those elected are confirmed in office by the prior general.

28. After the elections the results are announced and the tellers burn the ballots.

29. Commissions are formed for the study of agenda items and problems presented to the chapter.

30. The chapter, in full assembly, discusses the work done by the commissions, approves programs and issues eventual decrees.

31. The *Ritual of the Order of Servants of Mary for the Celebration of the Chapter* is to be observed for the opening and closing liturgies of the chapter and for the rites of taking office.

32. The chapter is free to decide how it will carry out its work, provided the substance of these Regulations is respected.

GENERAL DIRECTORY
OF THE ORDER OF FRIAR SERVANTS OF MARY

AVE MARIA

To the Friars of the Order of Servants of Mary

Dear Brothers,

as a complement to the revised and approved OSM Constitutions, I present to you the new OSM General Directory which contains juridical and operational norms subject to variance over time and drawing from the inspirational and constitutive principles of our Servite tradition, so as to help us live the demands of our commitment to service and consecration in the Church and world.

This new legislative document contains norms drawn, for the most part, from the 1987 OSM Constitutions and from chapter decrees which were renewed from one six-year term to another over the last twenty years. Together with the OSM Constitutions now revised and approved by the Apostolic See (2015), the OSM General Directory, by virtue of the chapter's decree (cf. *GC 2013*, n. 42), will become effective on **15 September 2015**, with the publication of the official text in the Italian language. The General Council will also dedicate itself, insofar as possible, to publishing the text in English, Spanish, French, Portuguese and German on the same date.

As prior general, I renew my invitation to welcome this brief complementary legislative text with humility, simplicity and faith; it may lend itself to further development.

Fraternal greetings *in Domina nostra*,

From our Priory of Santa Maria del Parto, Naples,
12 June 2015, Solemnity of the Most Sacred Heart of Jesus

Prot. 220b/2015

fra Gottfried M. Wolff, O.S.M.
Prior General

fra Camille M. Jacques, O.S.M.
Secretary of the Order

* The Order's legislation consists of the Constitutions and General Directory.

In addition to the *General Directory*, the Order has other texts and guidelines: *Ritual of Religious Profession O.S.M.*,[1] *Ritual of the Order of Servants of Mary for the Celebration of Chapters* (2000),[2] *Ratio Institutionis O.S.M., Called to Serve in Love with Mary* (2000),[3] the document *Fraternal Care of Persons in Particular Situations* (2005)[4] and the *Rule of Life of the Secular Order*.[5]

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[1] *Ritual of Religious Profession OSM,* Rome, OSM General Curia, 1993.

[2] *Ritual of the Order of Servants of Mary for the Celebration of Chapters*. Typical Edition, Rome, General Curia, 2000 (OSM LITURGICAL BOOKS 10).

[3] *Called to Serve in Love with Mary.* "Ratio Institutionis" of the Order of Friar Servants of Mary, *Acta Ordinis Servorum beatae Mariae Virginis*, Nova series, I, (2000), fasc. 1, Rome, OSM General Curia, 2000.

[4] *Fraternal Care of Persons in Particular Situations.* Guidelines for reflection and a common approach in the Order of Servants of St. Mary, Rome, 2005.

[5] SECULAR ORDER OF THE SERVANTS OF MARY, *Rule of Life*. Italian Edition, Rome, OSM General Curia, 1996.

Personal Development of the Servant of Mary

Formation

Chapter I **The Formation Community**

1. Efficient collaboration in formation, which takes place within a community, demands the direct or indirect involvement of an adequate number of competent friars. By their concern and influence they should encourage new members to serve God and their neighbor.

2. The various stages of formation should be coordinated in a uniform manner by agreement among the friars of the different formation communities and in consultation with the responsible authorities.

3. These communities should be established in places where access to resources that contribute to formation is possible. When this is not the case, there should be cooperation between provinces of the Order, or with other religious communities, seminaries or centers of formation.

Chapter II **Candidates to the Order**

4. Programs for discovering new members also pertain largely to individual communities and should be planned in the light of local conditions. Communities should frequently examine the effectiveness of these programs.

5. The provincial vocation director offers specialized assistance to local communities in seeking and selecting candidates. He should have good communication skills, be familiar with the psychology of youth and have a natural ability for fostering and organizing vocation programs.

6. The provincial directory should determine a program for seeking vocations, the criteria for judging their suitability, the competent authority and the process for accepting them, the necessary documents and the duration of the prenovitiate.

7. Candidates should be received in houses where they can develop fully as persons and arrive at a clear understanding of their vocation. For this purpose, the provincial directory should determine an educational method based primarily on personal contact and on an adequate and gradual initiation into community life.

Chapter III **Study**

8. Candidates for the novitiate must have a diploma or other legally recognized school certificate which places them on a level with their peers, according to the educational standards proper to each country.

9. Taking into consideration their future activities, all friars should be guaranteed an appropriate philosophical- theological or technical formation at all levels, according to each one's abilities and level of preparation. Programs should conclude with the attainment of a diploma or legally recognized certificate.

Practical experiences in community and apostolic service which respect each individual's program should be organized in order to integrate courses and balance eventual specialized studies. These experiences should be regularly evaluated and adapted to each person's level of studies.

10. A period of formation in the humanities and sciences is necessary to assure our friars a profound knowledge of human nature, of the world and of God and to bring them to an understanding of life's true necessities. In this way, they will be prepared to seek out and discover in the study of theology Christian responses to the problems of their contemporaries.

11. In order to guarantee knowledge of the history of the Order, its outstanding personalities and historical places, priors and those responsible for formation, at all levels of the Order, must promote appropriate and effective programs.

12. The vitality of the Order and the effectiveness of its contribution to the needs of the Church demand that every province and vicariate encourage its friars to attain degrees and academic specializations. The area of specialization should be chosen and planned in agreement with the community and the competent authorities.

13. In order to foster personal contact among the friars of the various provinces and vicariates and to bring about an authentic sharing of energies, talents and resources, there should be centers of study in the Order, especially at the level of specialization; these can be international, inter-provincial or inter-community in nature. These centers may be under the prior general or under priors or vicars provincial.

14. Considering the charism and mission of the Order, as well as the mandate of the Apostolic See, the "Marianum" Pontifical Theological Faculty is a priority for the Order which demands the collaboration of the whole Order and the Servite Family.[6]

15. The "St. Alexis Falconieri" International Formation Community in Rome, by virtue of its close ties with the "Marianum" Pontifical Theological Faculty, is recognized as a special and meaningful place for the formation of friars and the deepening of their identity as Servants of Mary.[7]

16. In keeping with Servite tradition, friars dedicated to research and teaching should be aware of their particular responsibility and strive to make a valid contribution to studies within the Order and the Church.

With the understanding of the community, they must avoid accepting responsibilities which are incompatible with their specific apostolate.

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[6] Cf. *GC 2007*, n. 42; *GC 2001*, n. 66; *GC 1995*, n. 165.

[7] Cf. *GC 2007*, n. 40b; *GC 2001*, n. 67.

17. School vacation periods should be seen as an integral part of the process of spiritual, pastoral, cultural and social formation.

18. Priors and vicars provincial, in fraternal dialogue, should encourage each friar and arrange times when he can be freed from his ordinary responsibilities and take advantage of the year of renewal. The friar, for his part, will present in advance a detailed program for the approval of the competent authority.

19. The provincial directory will determine the general outline of programs for the complete formation of the friars based on the Order's *Ratio Institutionis* and indicate who is responsible for their implementation and evaluation, with particular attention to the role of the regent of studies.

Organization of the Order

The Conventual Community

Chapter IV — The Conventual Prior, Parish Priest or Pastor and other Officials of the Priory

20. a) The prior's term of office is four years.

b) A friar who has held the office of prior for three consecutive four year terms cannot be re-elected to the same office in any priory until a sufficient period of time, determined by the provincial directory, has passed.

c) The directory of each province or vicariate establishes the years of solemn profession required for valid election to the office of conventual prior.

21. The prior is responsible for the preservation and accessibility to researchers of documentation pertaining to the life of the community. This documentation should be preserved in the archives of the priory.

22. The method of electing the parish priest or pastor and his term of office are established by the provincial directory.

The parish priest or pastor has responsibility and may take initiative in accordance with the Constitutions, the provincial directory and canonical norms.

The Provincial Community

Chapter V **The Provincial Chapter**

23. After consultation with the prior provincial, the prior general convokes the elective chapter at least three months in advance.

24. The agenda for the elective chapter is prepared by the provincial council on the basis of proposals and suggestions requested and received from the friars, communities and specialized groups.

One month before the celebration of the chapter, the agenda is sent to the friars of the province and to those who, according to the Constitutions, may participate in the chapter.

25. The delegates to the elective provincial chapter are elected according to the following proportions:

a) one for every three friars, if the number of those eligible is not over 50;

b) one for every four, if the number of those eligible is not over 100;

c) one for every five, if the number of those eligible is not over 150;

d) one for every six, if the number of those eligible is not over 200;

e) remaining fractions are not counted.

The provincial directory may establish a higher number of delegates or extend full rights of participation to all the solemn professed officially assigned to priories of the province and to the friars of the province who are under the direct jurisdiction of the prior general when the chapter is celebrated.

The provincial directory will provide precise norms regarding the obligation to participate in the chapter.

26. The method and practical norms for the election of the prior provincial and for delegates, whenever they are elected, are determined by the provincial directory.

27. The prior provincial, the assistant provincial and the councilors take an oath according to the rite found in the *Ritual of the Order of Servants of Mary for the Celebration of Chapters*.

Chapter VI **The Provincial Council**

28. In deciding to open or close a religious house, the provincial/vicarial councils should consult:

a) the friars of the province (and the respective delegations) or the vicariate;

b) the respective jurisdictions of the region;

c) the general councilor for the jurisdiction in question.[8]

Chapter VII **Provincial Officials**

29. Documentation regarding the activity of provincial officials should be preserved in the archives of the province.

The historical section of the archives should be under the supervision of a competent friar who will see to their preservation and make them available to researchers.

Chapter VIII **Vicariates**

30. After consultation with the vicar provincial, the prior provincial convokes the elective vicarial chapter at least three months in advance.

[8] Cf. *GC 2007*, n. 51; *GC 2001*, n. 43.

The Community of the Order

Chapter IX **The General Chapter**

31. The prior general, the procurator of the Order and the general councilors take an oath according to the rite found in the *Ritual of the Order of Servants of Mary for the Celebration of Chapters.*

Chapter X **The Prior General**

32. In the time between general chapters, the prior general and his council will organize meetings with the priors and vicars provincial to discuss themes indicated by the general chapter.[9]

Chapter XI **The Procurator of the Order**

33. The procurator of the Order remains in office for six years and may be re-elected.

Chapter XII **The General Councilors**

34. a) Before deciding on the erection, division or suppression of a province, the unification of provinces and the determination of new boundaries, the general council should consult all the friars of the province, the prior provincial and his council, the provincial chapter and the respective jurisdictions of the region.[10]

b) 1. In evaluating the urgency of making decisions in regard to the regression of juridical status, the general council should observe the criteria for evaluation indicated in art. 254 of the Constitutions.

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[9] Cf. *GC 2007*, n. 72; *GC 2001*, n. 74; *GC 1995*, n. 184.

[10] Cf. *GC 2007*, n. 53; *GC 2001*, n. 46; *GC 1995*, n. 69; *Cost. 2013*, n. 266/c.

2. Before carrying out these decisions, the general council should consult all the friars of the province or vicariate, the prior or vicar provincial and their councils, the provincial or vicarial chapter and the jurisdictions of the region.[11]

[11] Cf. *GC 2007*, n. 54b; *GC 2001*, n. 47/c; *GC 1995*, n. 70/b.

ADMINISTRATION OF GOODS

Chapter XIII **Sharing and Administration of Goods**

35. The accounting system for the various administrations will be determined by the provincial directory, upon the recommendation of the financial council.

36. Conventual, vicarial, provincial and general activities of particular financial interest or importance must have their own financial administrations. The conventual, vicarial, provincial and general treasurers must include these administrations in the system of reporting described in articles 277-279 of the Constitutions.

37. Before the end of March, vicarial and provincial treasurers are to present to the general treasurer those reports requested in art. 278 of the Constitutions.

38. a) The annual financial statements must be accompanied by a report that clearly describes the economic situation of the vicariate or province and by a budget for the following fiscal year.

b) A financial report on the entire Order and a budget for the general financial administration will be sent to the provincial and vicarial councils each year.

39. All acts regarding the juridical and civil recognition of the province and its priories, all contracts between the province or priories and dioceses, contracts between the province and vicariates, titles to immovable goods and documents related to debts and obligations must be preserved in the provincial curia; copies or extracts are sent to the priory concerned and the general curia.

Every priory should keep a record of goods having historical and artistic value.

40. There exists a capital fund in the Order which is increased by the following means:

a) 10% of net profits from the sale of real estate;

b) 50% of profits from the approved sale of precious or artistic objects – vestments, church furnishings, pictures, furniture, prints, books – not directly linked to the history of the Order or of particular artistic value.[12]

41. The offerings of the faithful for the celebration of Masses should be diligently recorded and the intentions duly satisfied. The offerings for intentions not satisfied in due time should be sent to the provincial and general treasurers.

[12] Cf. *GC 2007*, n. 63; *GC 2001*, n. 82; *GC 1995*, n. 193.

Chapter XIV — Nuns, Sisters, Secular Institutes, Secular Order, other Lay Groups

42. Councils and secretariats, wherever they exist, should promote mutual collaboration with Servite sisters and with the secular institutes aggregated to the Order.

43. a) The nuns, sisters, and secular institutes can recognize the Servite authenticity of a group that develops near them.

b) Provincial and vicarial councils should establish secretariats for the animation and coordination of these groups.

44. The aggregation of new congregations and secular institutes involves the acceptance on their part of the essential elements of our Constitutions, adoption of the liturgical books of the Order and, if possible, use the name "Servants of Mary".

45. The prior general, priors provincial and conventual priors should encourage qualified and willing friars to foster among the religious and lay groups united with us an adequate knowledge of Servite history and spirituality and, above all, of the doctrine on the Virgin in the mystery of Christ and of the Church.

General Directory

Chapter XV **Observance of the General Directory**

46. All friars must observe fully the present General Directory.

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[numbers refer to the articles of Constitutions,
Regulations (**R**) and General Directory (**GD**)]

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president of the OSM Historical Institute **269/a**
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priors may invite to chapters, without the right to vote, ecclesiastical prelates **177/b**
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prior provincial must not act in the place of local priors unless they are negligent in fulfilling their duties **209**
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prior should promote common life and continuing fraternal dialogue by word and example **46**
prior is to avoid any singularity that might separate him from the other brothers **46**
prior should support the individual friars **47**
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prior should be sensitive to those who need care and attention and be particularly mindful of the seriously ill **48**
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prior will see that the friars of his community have days and periods of rest **61**
priors preside at community acts of the priory **164**
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prior provincial is the leader of the province **205**
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prior provincial may invite to chapters, without the right to vote, ecclesiastical prelates **177/b**
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prior provincial may convoke a conventual chapter and vote in it **209**
prior provincial can participate in the vicarial chapter of election, in which he has the right to vote **215, 228/a**
prior provincial convokes the vicarial chapter of elections **227**
vicarial chapter is presided over by the **prior provincial** in the absence of the prior general **229/a**
prior provincial participates in general chapter with the right to vote **242/a**
prior provincial's maximum limits for expenses **283**
prior provincial may invite members from the Servite Family to the chapter **292**
prior provincial is *ex jure* member in the presidential board of the provincial chapter **R 2**
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prior provincial is to be consulted
if the office of procurator of the Order becomes vacant, the prior general and his council, after consulting the **priors provincial**, will elect **261**
prior general, after consulting the **priors provincial**, will assign to each councilor the provinces and vicariates he is to represent **263**

if the office of a general councilor or the vicar general becomes vacant, the general council, after consulting the **priors provincial**, will elect **264/b**
after consulting the **priors provincial**, the prior general proposes the secretary of the Order **267**

duties of the **prior provincial**
to be vigilant regarding the religious commitment of the communities and the application of chapter decrees **209**
must not act in the place of provincial officials nor do what pertains to local priors **209**
whenever the assistant provincial is also absent, appoints a friar of his choosing as vicar **211/d**
making canonical visitations **213-214**
should visit vicariates at least once during his four year term **215**
if the vicar provincial has been elected by the provincial council, the prior provincial proceeds to the consultation of the vicariate **233/b**
vicarial councilors are confirmed by the prior provincial when it is not during the vicarial chapter of elections **234/a**
should see to it that all goods are duly insured and that all friars **286**
should encourage qualified and willing friars to foster among members of the Servite Family an adequate knowledge of Servite history and spirituality **GD 45**

tasks of the **prior provincial**
immediately sending the prior general a brief biography of the deceased brother **32/a**
presiding over the governance of the province **51, 164**
accepting the request of candidates for the entrance to the novitiate **125**
allowing a group of novices to live for brief periods in other priories of the province and Order **132/d**
receiving temporary profession **136/a**
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admission to solemn profession requires the vote of the prior provincial **145**
Mass for the rite of solemn profession, can be presided over by the prior provincial **148**
prior provincial will inform the parish priest or pastor of the place where the newly solemn professed friar was baptized **149**
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requesting an official assignment for a temporary period of time to a friar in the community under the direct jurisdiction of the prior general **174**
appointing a friar to guide a perpetually professed member of another institute who requests entrance into the Order **180/b**
confirming the election of the conventual prior **187/a**
giving consent for the appointment of a parish priest **189**
convoking the council periodically **206/a**
dispensing a priory from the Constitutions and General Directory in matters related to discipline **206/b**
confirming the acts of an elective vicarial chapter and to forward a copy to the prior general **206/c, *229/b***
granting dimissorial letters **206/d**
granting permission to preach to our friars **206/e**
authorizing friars to publish writings dealing with questions of religion or morals **206/f**
granting friars permission to be absent from the priory for a month **206/g**
informing the prior general of the election of conventual priors and other important news of the province **206/h**
temporal goods are administered by provincial treasurer under the direction and control of the prior provincial **275**
granting permission to receive and keep the goods or money of others **280**
presenting the reports on the state of the province in the provincial and general chapter **R 11, R 20**
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prior provincial after consulting the provincial council
officially assigning friars to the various communities **207/a**
admitting friars to Holy Orders **207/b, 157**
excluding, for a just reason, a professed friar in temporary vows from renewing his vows or making solemn profession **207/c**
initiating the canonical procedure for dismissal from the Order **207/d**

prior provincial acts with the consent of the provincial council
finding alternatives to carry out the novitiate program when there is not an adequate number of novices **131**
must guarantee all friars a year for spiritual, theological, pastoral or cultural renewal **154, GD 18**
granting a friar permission to live outside the priory for a year **208/a**

granting written authorization required for the validity of alienation of goods **208/b**
interpreting and implementing the decisions and directives of the provincial chapter **208/c**
accepting candidates for the novitiate and for temporary and solemn profession **208/d**
giving consent for a new incorporation **208/e**
removing a prior or community official from office **208/f**
deciding to accept a mission, and the erection of houses for professed students **208/g**
deciding upon and carrying out the opening and closing of communities **208/h, GD 28**
may erect a provincial delegation with authorization from prior general and general council ***223/a***

prior provincial acts with collegial vote of the provincial council **219**
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PRIOR (GENERAL)
ch. XXXVII (art. 250-258)
prior general presides over the Order **51, 164**
prior general is corresponding prior at the general level of the Order **158**
prior general's authority is exercised in a spirit of service **159, 250**
in the exercise of his authority, the **prior general** is assisted by his council **161**, ***265***

election of the **prior general**
at the beginning of his term, the **prior general** makes a profession of faith **160**
terms of office of the **prior general 165/a, *255***
whenever the office of **prior general** becomes vacant **165/b, *257***
prior general is elected for six years during the general chapter **239, *255***
session for the election of the **prior general** is presided over by the voting capitular who is senior in profession **244**
prior general is elected in six ballots by an absolute majority **245**
norms for the election of the **prior general 246, R 21-24**
five years of solemn profession are required for the election of **prior general *255***
can be re-elected for only one other consecutive six year term, postulation is excluded ***255***

newly elected **prior general** takes the first place and receives the seal, the Constitutions and the General Directory **R 25**
prior general takes an oath according to the rite **GD 31**
see ELECTION

rights of the **prior general**
giving approval for the request of solemn profession **145**
getting communication regarding entrance into the novitiate, temporary profession, solemn profession and with leaving the Order **149**
request for dispensation from solemn vows is forwarded to the prior general together with the opinion of the prior or vicar provincial **150**
in the case of temporary assignment or for particular reasons the prior general with the consent of his council can allow a friar to keep rights at the provincial level in the province of affiliation **173/b**
prior general must be notified of all acts of incorporation **176**
prior general participates in the vicarial or provincial elective chapters with the right to vote **193, 228/a**
gets the information of the election of conventual priors and other important news of the province **206/h**
vicarial chapter is presided over by the prior general **229/a**
has the right to vote in the general chapter **242/a**
prior general of the preceding administration has the right to vote in the general chapter **242/a**
prior general may dispense even an entire province from articles of the Constitutions and General Directory **258**
procurator of the Order shall inform and consult the prior general **260**
prior general proposes the secretary of the Order **267**
maximum limits for expenses **283**
prior general may invite members from the Servite Family to the chapter **292**
ex jure president in the presidential board of the provincial chapter **R 2**
ex jure president in the presidential board of the general chapter **R 19**
for the other elections, the prior general is free to consult the capitulars **R 26**

tasks of the **prior general**
temporary or solemn profession can be received by the prior general **136/a, 137, 148**
prior general is the person primarily responsible to the Order and the Church for formation and studies **155, GD 13**

prior general convokes the elective provincial chapter at an opportune time **192**
acts of the elective provincial chapter are confirmed by the prior general **203**
prior general will visit the individual provinces and vicariates at least once during his term of office **213, 253/a**
prior general will determine the approximate date of the general chapter two years in advance **240**
prior general will convoke the general chapter nine months beforehand, indicating its time and place **240**
prior general is to convoke the general council **251**
prior general shall not act in what pertains to a prior or vicar provincial or conventual prior unless they are negligent in fulfilling their duties **251**
prior general can convoke the provincial council, the vicarial council and the conventual chapter and he can vote in them **253/b**
temporal goods are administered by general treasurer under the direction and control of the prior general **275**
granting permission to receive and keep the goods or money of others **280**
prior general for priories under him should see that all goods are duly insured and that all friars are enrolled in insurance programs **286**
prior general formally presents and confirms the newly elected prior provincial **R 2**
prior general makes his report to the general chapter **R 20**
all those elected are confirmed in office by the prior general **R 27**
prior general should encourage qualified and willing friars to foster among members of Servite Family an adequate knowledge of Servite history and spirituality **GD 45**

prior general acts with the consent of the general council
in the case of temporary assignment or for particular reasons the prior general with the consent of his council can allow a friar to keep rights at the provincial level in the province of affiliation **173/b**
erecting, transferring or suppressing a novitiate house **252/a**
granting permission for a candidate to make his novitiate in a house of the Order **252/b**
granting permission for a solemn professed to transfer to another religious institute and vice versa **252/c**
granting a solemn professed an indult of exclaustration for serious reasons and for a period not to exceed three years **252/d**

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readmitting to the Order **252/g**
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prior general consults
after consultation with the prior provincial, the prior general convokes the elective provincial chapter **192**
if the office of procurator of the Order becomes vacant, the prior general and his council, after consulting the priors and vicars provincial, will elect **261**
prior general, after consulting the priors and vicars provincial, will assign to each councilor the provinces and vicariates he is to represent **263**
after consulting the priors and vicars provincial, the prior general proposes the secretary of the Order **267**
for the other elections, the prior general is free to consult the capitulars **R 26**

prior general acts with collegial vote of the general council **266**
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PRIORY (PRIORIES)
every friar is to reside in his assigned **priory 21**
group of novices may live for brief periods in other **priories** of the province and Order **132/d**
respective priors preside at community acts of the **priory 164**
business affairs of the **priory 183**
may grant friars permission to be absent from the **priory** for up to one week **186**
for **priories** dependent on the prior general, the method is determined by the general council **187/b**

elects the number of officials necessary for the administrative needs of the **priory 188**
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dispense a **priory** from the Constitutions and General Directory **206/b**
grant friars permission to be absent from the **priory** for a month **206/g**
granting a friar permission to live outside the **priory** for a year **208/a**
patrimony of a **priory** or the province **208/b**
assistant prior provincial ordinarily accompanies the prior provincial on the visitation of the **priories** of the province, except for the **priory** in which he resides **211/c**
purpose of the canonical visitation is to examine the administration of the **priory 212**
adequate documentation regarding the visitation should be preserved in the archives of the **priory 212**
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solemn professed friars who are officially assigned to **priories** under the prior general **243/a**
election of delegates from **priories** under the prior general **243/b**
prior general, leader of the entire Order, has authority over all friars, **priories** and provinces **250**
prior general may visit all the **priories**, either personally or through his delegate **253/a**
acting as a provincial council for **priories** under the immediate jurisdiction of the prior general **266/b**
priories may acquire, possess, administer and alienate movable and immovable goods **274/a**
make decisions regarding the goods of **priories 274/a**
present the reports and budgets of the various **priories 278**
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priories under the immediate jurisdiction of the prior general **284, 286**
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documentation should be preserved in the archives of the **priory GD 21**
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PRIVILEGE/S
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PROCLAMATION (PROCLAIM)
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proclaim the gospel to all **95-96**

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procurator of the Order has vote in the general chapter **242/a**
election of the **procurator of the Order 247**
procurator of the Order has passive voice for the election of vicar general **256**
duty of the **procurator of the Order 259-260**
election of the successor, if the office of **procurator of the Order** becomes vacant **261**
procurator of the Order if he has been elected vicar general becomes member of general council **265**

procurator of the Order should be consulted by the general council when important matters within his competence are discussed **271**
procurator of the Order takes an oath according to the rite **GD 31**
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PROFESSION (RELIGIOUS)
rooted in baptismal consecration and expressed in religious **profession 2**
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PROFESSION (TEMPORARY)
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through **temporary profession** of vows at the end of the novitiate, the novice is consecrated to God through the ministry of the Church **135**
profession is received by the prior general, the prior or vicar provincial, the conventual prior, or the delegate of any of these **136/a**
temporary profession is renewed every year **136/b**
renewal requires the written report of the master **136/b**
renewal requires the consent of the prior or vicar provincial **136/b**
temporary profession of vows is celebrated in a community liturgy **137**
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temporary profession is duly registered and communicated **149**
leaving, dismissal, dispensation and readmission of a friar in **temporary profession 149, 207/c, 252/f-g**
with **temporary profession** a novice is incorporated into the Order and province **178**

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PROFESSION (SOLEMN)
ch. XX (art. 144-150)
solemn profession is a public act which consecrates the friar for his entire life to the service of God and his people **144**
with **solemn profession** the friar is definitively received into the Order of Servants of Mary **144, 170/a**
friar who intends to make **solemn profession** must present a formal written request to the prior or vicar provincial **145**
request should be accompanied by a report from the master and the result of the consultative vote of the conventual chapter **145, 183**
admission to **solemn profession** requires the vote of the prior or vicar provincial, with the consent of his council, and the approval of the prior general **145**
before **solemn profession**, the friar must renounce the goods which belong to him **146**
solemn profession may not be made until three years of temporary profession have passed, nor may it be delayed beyond six years **147**
minimum age required for **solemn profession** is twenty-three years **147**
solemn profession should be celebrated with fitting solemnity following the formula **148**
solemn profession should be duly registered and communicated **149**
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PROFESSION (FAITH)
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unified **program** of formation based on the Order's *Ratio Institutionis* **122**
particular stage in the formation **program 123**
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carry out the novitiate **program** effectively **131**
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formation of these friars will be regulated by universal law and the **program** of studies **156**
chapter determines its **program** of conventual and apostolic work **183**
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enrolled in the insurance **programs** of their country **286**
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determine a **program** for seeking vocations **GD 6**
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present in advance a detailed **program** for the approval of the competent authority **GD 18**
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PROPOSALS (PROPOSE)
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proposals received from the provincial council **241**
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prior general **proposes** the secretary of the Order **267**
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PROVINCE/S
(N.B.: *Except for what is particular to a vicariate, all that is said here is applicable to a vicariate*)
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serve the Lord and their brothers and sisters **6**
we **serve** one another as brothers **14**
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community should receive guests with **simplicity** and respect **69**
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SUBMISSION
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SUPPORT/S
we energetically **support** individuals and society in their struggle to be free **7**
find in fraternity a **support** and an environment conducive **11**
support and guide in our life of prayer **24**
those who **support** our apostolic service with their sacrifices **30**
prior should **support** the individual friars in their religious commitment **47**
friars should **support** those who preside with respect and a readiness to serve **51**
often a person falls because he is not **supported** by our love and understanding **56**
community should actively encourage and **support** individuals and groups **90**
those who **support** our apostolate with their financial contributions **103**
supports him in his human and religious development **128**
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support me in my weakness **148**
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develop and apply his **talents** for the apostolate **112**
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TIME/S
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loyal to the community in good **times** and in bad **10**
establish **times** and places in which silence is more carefully observed **16/a**
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in due **time** should be sent to the provincial and general treasurers **GD 41**

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express their Marian piety by drawing on practices proper to our living **tradition 7**
following the **tradition** of the Order **24**
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brothers [**treasurers**] responsible for the administration of goods, in carrying out this service, contribute to the realization of an authentic spirit of poverty and sharing **273**

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TREASURER (VICARIAL OR PROVINCIAL)
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present the reports and budgets of the various priories to the vicarial and provincial chapters ***278***
send to the general treasurer a detailed and complete report ***278***
maximum limits for expenses and extraordinary expenses ***283***
annual financial statements must be accompanied by a report and budget **GD 38/a**

TREASURER (GENERAL)
general treasurer is elected by the general council ***269/a***
financial council of the Order is made up of the general treasurer, who acts as president ***276/b***
receives a detailed and complete financial report from every jurisdiction ***278***
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TRUST
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assist, O Lord, your servant, who moved by the gospel, places his **trust** in you **148**

UNDERSTANDING (UNDERSTAND)
learned to **understand** and alleviate human suffering **6**
seek to **understand** the significance of the Virgin Mary for the modern world **7**
welcome them warmly so that they **understand** that they are part of our family **19**
marked by **understanding** of respective needs **23/b**
often a person falls because he is not supported by our love and **understanding 56**
charity **understood** as service to one another **71**
listen to them with fraternal **understanding 89**
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FINITO DI STAMPARE
PER LA FESTA DI SAN FILIPPO BENIZI
INSIGNE PROPAGATORE DELL'ORDINE NOSTRO
ROMA 2015