

## PREFACE TO CANONS

The Canons of the Federation of Jesus Abbeys parallel, in sequence -- though not in precise content -- the Codes of both Eastern (CCEO) and Western (CIC) Canons, to wit: CIC Cann. 573 – 731; CCEO Cann. 410 – 572.

Key adaptations of CIC and CCEO Canons:

- Replacement of a *domestic* Postulancy for an enclosed Novitiate;
- “Covenant” to replace “Vows”;
- Members are, in large part, married couples ... as were the Monks of Culdee (*and* Benedict)\*;
- Members are not expected to make a life commitment to the Abbey.
- “Moderator” most often replaces “Superior” (as in the CCEO and CIC Canons) to reflect of the nature of the Federation’s *parent*: The Order of Culdee\*

\* The Order of Culdee is referenced throughout the Canons. The Culdee was established by Jewish missionaries to Britain in the first century. It consistently held the Holy Scriptures as its *canon* for community in all matters of faith and discipline.



“Historically, the Celtic “monks” of Iona had their families located on a near-by island. Married monks! This was the Celtic model based upon the School of Prophets of the Hebrews.

Each Culdee Abbey was fiscally independent yet governed as a single community with a common living confession of daily work, study, prayer and missions. The unity of the many Abbeys was maintained through the holy and humble friendship of its Abbot-bishops and their full submission to the canonized teachings of Jesus and the Apostles.

Abbot +David Michael (Holmes-Smith) is the Abbot General of the Holy Order of the Culdee and desires to establish an Abbey and a Culdee College on Iona this Fall 2003. The Holy Order of the Culdee is an ecumenical Celtic Rite order embracing a number of historic Christian Churches with Culdee families, brothers, sisters, deacons, priests and abbot-bishops serving in Protestant, Orthodox, Old Catholic, Anglican and Eastern Catholic jurisdictions.

This Culdee mission on Iona should be differentiated from the titular jurisdiction and mission of Roman Abbot Mark Dilworth of Iona. The Abbot is in semi-retirement (in his 70's) and is teaching in a college somewhere in Scotland. For ministry on Iona, we will make no claim on any historic title. We also do not seek to undermine the ministry of the British Orthodox Church, the Church of Scotland, the Scottish Episcopal Church or any other jurisdiction seeking to establish a valid Christian mission to serve the many pilgrims visiting Iona each year. The primary outreach of the Culdee College would be to

provide classes to seminarians throughout the winter and workshops to pilgrims during the summer.

It is the heart and desire of the Culdee to work in unity with all other abbots and bishops present or absent from Iona that have a reasonable claim to a historic ministry in Iona. Perhaps an ecumenical college of Abbots and Bishops may be formed to meet monthly at a 'round table' at Iona to facilitate the ministry of the church universal at Iona and to Scotland.”

From the Office of the Abbot General  
Holy Order of the Culdee  
(May, 2003)

The Federation, gathered under the umbrella of the Order of Culdee, desires to be in the service of the Church as a quasi-*Religious Order*. Religious are not agents of The Institution. They have an autonomy which derives from having opted-out of the dynamics and structures of the ecclesiastical world.

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**Note:** Members, as a condition of being received, will be socially mature and already spiritually advanced. This fact is the basis of eliminating certain Canons from the original [CIC / CCEO] template.

The Canons always refer to both (Western) Diocesan Bishops and (Eastern) Eparchal Eparchs wherever the one or the other appear in the respective [C.I.C. or C.C.E.O.] Canons.

The Canons refer to Jesus Abbeys as “Contemplative”. Members are committed to three hours a day of Prayer, a.k.a. *Prayer of the Heart*. “Contemplative” does not imply that Member’s take a Vow of Silence. A Jesus Abbey is, by design, in the vein of the “Highway Monastery” as a major part of its ministry being that of Hospitality and the Corporal Works of Mercy.

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All references to, “... accord with the spirit of the Constitutions” ... are gathered under one heading in The Constitutions under the title “Canon-driven Amendments”. These Amendments, however, are open-ended and subject to the *lived-experience* of individual Abbeys. Each Abbey will develop its own set of Amendments per a given Canon.

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# **CANONS OF THE FEDERATION OF JESUS ABBEYS**

## **A Consecrated Life**

### **Title I. Norms Common to All Abbeys**

**1.** §1. Members, through the profession of the Evangelical Counsels, undertake a stable form of living by which they, following Christ more closely under the action of the Holy Spirit, are totally dedicated to God who is loved most of all. In such manner, having been dedicated by a new and special title to His honor, to the building up of the Church, and to the salvation of the world, they strive for the perfection of charity in the service of the Kingdom of God and, having been made an outstanding sign in the Church, foretell the heavenly glory.

§2. Members freely assume this form of living in an Abbey of consecrated living. The Federation looks to a day when it can be canonically erected by competent authority of the Church. Through Covenant or other sacred bonds according to the Constitutions of a particular Abbey, Members profess the Evangelical Counsels of Chastity, Poverty, and Obedience and, through the charity to which the counsels lead, are joined in a special way to the Church and its mystery.

**2.** §1 The state of Members who profess the Evangelical Counsels in the Abbey is a desire to belong to the life and holiness of the Church. In accord with the Federations' *Mission Statement*, it is their hope that this way of life might be fostered and promoted by all in the Church.

§2. Members acknowledge that they are specially called by God to this state so that they possess a special gift in the life of the Church and contribute to its Salvific Mission, according to the purpose and spirit of the Abbey.

**3.** The Abbey and its individual Members affirm that the Evangelical Counsels, based on the teaching and examples of Christ the Teacher, are a divine gift which the Church has received from the same Lord and which He preserves always through His grace.

**4.** It is for the competent authority of the Church to interpret the Evangelical Counsels as uniquely applied to a given Abbey, to direct their practice by virtue of these Canons, and by canonical approbation to establish the stable forms of living deriving from them, and also, for its part, to take care that the Abbey grows and flourishes according to the spirit of the Founders and sound Culdee traditions.

**5.** The Federation acknowledges that in the Church there are a great many Institutes of consecrated life which have different gifts according to the grace which has been given them: they each more closely follow Christ who prays, or announces the Kingdom of God, or does good to people, or lives with people in the world, yet each and several

always seek to do the will of the Father.

**6.** All Members must observe faithfully the mind and designs of the Founders regarding the nature, purpose, spirit, and character of The Federation, which [designs] have been sanctioned by competent ecclesiastical authority, and its sound Traditions, all of which constitute the patrimony of The Federation of Jesus Abbeys.

**7.** Diocesan or Eparchal bishops, each in his own territory, can erect an Abbey of consecrated life by Formal Decree, provided that the Patriarchal See has been consulted.

**8.** In the event, the aggregation of an Abbeys' institute of consecrated life to another aggregate is reserved to the competent authority of the aggregating Institute; the canonical autonomy of The Federation is, nonetheless, always to be preserved.

**9.** To divide The Federation into parts, by whatever name they are called, to erect new parts, to join those erected, or to redefine their boundaries belongs to the competent authority of The Federation, according to the spirit of The Constitutions.

**10.** Mergers and unions of the Abbeys, as it is spread about defined Regions of the world, are reserved to the Patriarchal See only.

**11.** Changes in the Jesus Abbey life affecting those things which had [already] been approved by the Patriarchal See cannot be made without its permission.

**12.** The suppression of the Federation of Jesus Abbeys pertains only to the Patriarchal See; a decision regarding the temporal goods of the Federation is also reserved to the Patriarchal See.

**13.** It belongs to the competent authority of The Federation to suppress its parts.

**14.** §1. A just autonomy of life, especially of governance, is acknowledged for The Federation, by which they possess their own discipline in the Church and are able to preserve their own patrimony intact.

§2. It is for local Ordinaries or Eparchs to preserve and safeguard this autonomy.

**15.** §1 To protect more faithfully the proper vocation and identity of the Abbeys, this fundamental Code, together with its Constitutions, shall contain norms regarding governance of Jesus Abbeys, the discipline of Members, incorporation and formation of Members, and the proper object of the sacred Covenant.

§2. A Code of this type must be approved by competent authority of the Church and can be changed only with its consent.

§3. In this Code spiritual and juridic elements shall be joined together suitably; nevertheless, norms shall not be multiplied without necessity.

§4. Other norms which may be established by competent authority of The Order of Culdee, as it is joined by fellowship and spirit in loose-knit oversight of the autonomous Abbeys, are to be collected suitably in other Codes and, moreover, can be reviewed appropriately and adapted according to the needs of places and times.

**16.** §1 By its very nature, the state of the Abbeys consecrated life is neither Clerical nor Lay.

§2. That Institute is called *Clerical* which, by reason of the purpose or design intended by the Founder or by virtue of legitimate tradition, is under the direction of Clerics, assumes the exercise of Sacred Orders, and is recognized as such by the authority of the Church.

§3. That Institute is called *Lay* which, recognized as such by the authority of the Church, has by virtue of its nature, character, and purpose a proper function defined by the Founder or by legitimate tradition, which does not include the exercise of Sacred Orders.

**17.** The Federation of Jesus Abbeys and its Founder acknowledge that an Institute of consecrated life is said to be of Patriarchal right if the Patriarchal See has erected it or approved it through a Formal Decree. It is said to be of Diocesan or Eparchal right, however, if it has been erected by a Diocesan or Eparchal Bishop but has not obtained a decree of approval from the Patriarchal See.

**18.** §1. Inasmuch as The Federation of Jesus Abbeys and their consecrated life are dedicated in a special way to the service of God and of the whole Church, it is subject to the collegial authority of the Church in a special way.

§2. Individual Members are also bound to obey the Patriarch as their highest Superior by reason of the sacred bond of obedience.

**19.** In order to provide better for the good of The Federation, its Abbeys and the needs of the Apostolate, the Patriarch, by reason of his place in the universal Church and with a view to common advantage, can exempt particular Abbeys of The Federation and its consecrated life from the governance of local Ordinaries or Eparchs and subject them to himself alone or to another ecclesiastical authority.

**20.** §1. In order better to foster the communion of The Federation of Abbeys with the Patriarchal See, each Regional Moderator is to send a brief report of the state and life of the Abbeys of his Region to the Patriarchal See, in a manner and at a time established by the latter.

§2. The Regional Moderators of The Federation are to promote knowledge of documents of the Patriarchal See which regard the Members entrusted to them and are to take care about their observance.

**21.** The Federation of Jesus Abbeys, as an Institute of Patriarchal *right*, is immediately and exclusively subject to the power of the Patriarchal See in regards to internal governance and discipline.

**22.** The Federation acknowledges that, for a given Abbey and in accord with unique circumstances, an Institute of Diocesan or Eparchal right remains under the special care of the Diocesan Bishop or Eparchal Eparch.

**23.** It is for the Bishop or Eparch of the Principal Seat to approve The Constitutions and confirm changes legitimately introduced into them, without prejudice to those things which the Patriarchal See has taken in hand, and also to treat affairs of greater importance affecting the whole Federation which exceed the power of internal authority, after he has consulted the other Diocesan or Eparchal bishops. However, in the case where a branch of The Federation impacts the life and discipline of several Dioceses or Eparchies, a Diocesan or Eparchal Bishop can grant dispensations from the Constitutions in particular cases.

**24.** §1. Moderators and Chapters of The Federation possess that authority over Members which is defined in universal law and The Federation's Constitutions.

§2. The Order of Culdee, as historical, quasi-judicial *locus* of The Federation, acknowledges however that, in Religious Institutes of Patriarchal right, the Patriarch also possesses ecclesiastical power of governance for both the external and internal forum.

**25.** Any Catholic endowed with a right intention who has the qualities required by The Constitutions of a given Abbey and who is not prevented by any impediment can be admitted into an Abbey of The Federation.

**26.** §1. The Federation, attentive to its own character and purposes, is to define in its Constitutions the unique manner in which the Evangelical Counsels of Chastity, Poverty, and Obedience must be observed for its way of living.

§2. Moreover, all Members must not only observe the Evangelical Counsels faithfully and fully but also arrange their life according to the proper Constitutions of the individual Abbey and thereby strive for the perfection of their state.

**27.** The Evangelical Counsel of *marital chastity*, which is a source of more abundant fruitfulness in an undivided heart, does not entail the obligation of perfect continence as in Celibacy.

**28.** The Evangelical Counsel of poverty in imitation of Christ Who, although He was rich, was made poor for us, entails, besides a life which is poor in fact and in spirit and is to be led productively in moderation and foreign to earthly riches, [entails] a dependence and limitation in the use and disposition of goods according to the norm of the proper law of The Federation and The Constitutions of its individual Abbeys.

**29.** The Evangelical Counsel of obedience, undertaken in a spirit of faith and love in the following of Christ obedient unto death, requires the submission of the will to appointed Moderators, who stand in the place of God, when they command in accord with The Constitutions.

**30.** The life of Brothers and Sisters proper to The Federation of Jesus Abbeys, by which all the Members are united together as a special Family in Christ, is to be defined in such a way that it becomes a mutual support for all in fulfilling the vocation of each. Moreover, by their communion as Brothers and Sisters rooted and founded in charity, Members are to be an example of universal reconciliation in Christ.

**31.** §1. In addition to Institutes of consecrated life, the Federation recognizes the eremitic or anchoritic life by which the Christian faithful devote their life to the praise of God and the salvation of the world through a stricter withdrawal from the world, the silence of solitude, and assiduous prayer and penance.

§2. A Hermit is recognized by Canon Law as one dedicated to God in consecrated life if he or she publicly professes in the hands of the Diocesan or Eparchal Bishop the three Evangelical Counsels, confirmed by vow or other sacred bond, and observes a proper program of living under his direction.

**32.** The Federation of Jesus Abbeys desires to be recognized as an Institute which is primarily ordered to Contemplation in accord with CIC Canon 674 which states that, "Institutes which are [primarily\*] ordered to contemplation always hold a distinguished place in the mystical Body of Christ: for they offer an extraordinary sacrifice of praise to God, illumine the people of God with the richest fruits of holiness, move it by their example, and extend it with hidden apostolic fruitfulness."

\* the CIC Canon reads, "entirely".

**33.** The approval of new forms of consecrated life is reserved only to the Patriarchal See. Diocesan or Eparchal bishops, however, are to strive to discern new gifts of consecrated life granted to the Church by the Holy Spirit and are to assist promoters so that these can express their proposals as well as possible and protect them by appropriate statutes; the general norms contained in this section are especially to be utilized.

**34.** The Federation acknowledges that those things which are established for Institutes of consecrated life and their members are equally valid in law for either sex, unless it is otherwise evident from the context of the wording or the nature of the matter.

## **Title II. Traditional Religious Institutes**

**35.** §1. The Federation recognizes and affirms that, as a consecration of the whole person, traditional Religious Life manifests in the Church a wonderful marriage brought about by God, a sign of the future age. Thus the Religious brings to perfection a total self-giving as a sacrifice offered to God, through which his or her whole existence

becomes a continuous worship of God in charity.

§2. The Federation is not a traditional Religious Institute which, per se, is a society where Members, according to proper law, pronounce public vows, either perpetual or temporary which [vows] are to be renewed, however, when the period of time has elapsed, and lead a life of Brothers or Sisters in common.

§3. The Federation acknowledges that, traditionally, the public witness to be rendered by Religious to Christ and the Church entails a separation from the world proper to the character and purpose of each Institute.

## **Chapter I. Jesus Abbeys: Erection and Suppression**

**36.** An Abbey community must live in a legitimately established House under the authority of a Moderator designated according to The Constitutions. Each Abbey is to have an Oratory in which the Eucharist is to be celebrated and reserved so that it [the Eucharist] is truly the center of the Community.

**37.** Abbeys of the Federation are erected by the *Authority Competent* according to The Constitutions, with the previous written consent of the Diocesan or Eparchal Bishop.

**38.** §1. The erection of Abbeys takes place with consideration for their advantage to the Church and The Federation and with suitable safeguards for those things which are required to carry out properly the Religious Life of the Members according to the proper purposes and spirit of The Federation.

§2. No Abbey is to be erected unless it can be judged prudently that the needs of the Members will be provided-for suitably.

**39.** The consent of the Diocesan or Eparchal Bishop to erect an Abbey of the Federation entails the right:

1/ to lead a life according to the character and proper purposes of The Federation;

2/ to exercise the works proper to The Federation according to the spirit of The Constitutions and without prejudice to the conditions attached to the consent;

**40.** For an Abbey to be converted to Apostolic Works different from those for which it was established, the consent of the Diocesan or Eparchal Bishop is required, but not if it concerns a change which refers only to internal governance and discipline, without prejudice to The Constitutions of The Federation.

**41.** §1. An Abbey under the governance and care of its own Moderator is autonomous unless The Constitutions state otherwise.

§2. The Moderator of an autonomous House is the equivalent of a Major Superior by virtue of these Canons.

**42.** An autonomous Abbey which does not have another Major Superior besides its own Moderator is entrusted to the special vigilance of the Diocesan or Eparchal bishop according to the norm of C.I.C. and CCEO Canon Law.

**43.** §1. The supreme Moderator can suppress a legitimately erected Abbey according to the norm of The Constitutions, after the Diocesan or Eparchal Bishop has been consulted. The proper law of The Federation is to make provision for the goods of the suppressed Abbey, without prejudice to the intentions of the Founders or Donors or to legitimately acquired rights.

§2. The suppression of the only [remaining] Abbey of The Federation belongs to the Patriarchal See, to which the decision regarding the goods in that case is also reserved.

§3. To suppress an autonomous Abbey mentioned in C.I.C. can. 613 belongs to the General Chapter, unless The Constitutions state otherwise.

## **Chapter II. Governance of The Federation of Jesus Abbeys**

### **Art. 1. Moderators and Councils**

**44.** Moderators are to fulfill their function and exercise their authority according to The Constitutions and the norm of universal and proper Canon Law.

**45.** Moderators are to exercise their authority, received from God through the collegial ministry of the Church, in a spirit of service. Therefore, docile to the will of God in fulfilling their function, they are to guide their subjects as sons or daughters of God and, promoting the voluntary obedience of their subjects with reverence for the human person, they are to listen to them willingly and actively and foster their common endeavor for the good of The Federation and the Church, but without prejudice to the authority of Episcopal or Eparchal superiors to decide and prescribe what must be done.

**46.** Moderators are to devote themselves diligently to their office and together with the Members entrusted to them are to strive to build a Community of Brothers or Sisters in Christ, in which God is sought and loved before all things. Therefore, they are to nourish the Members regularly with the food of the Word of God and are to draw them to the celebration of the Sacred Liturgy. They are to be an example to them in cultivating virtues and in the observance of the traditions of The Order of Culdee; they are to meet the personal needs of the Members appropriately, solicitously to care for and visit the sick, to correct the restless, to console the faint of heart, and to be patient toward all.

**47.** Those who govern the entire Federation, a Province of The Federation or part equivalent to a Province, or an autonomous Abbey, as well as their Vicars, are the equivalent of Major Superiors. Comparable to these are an Abbot Primate and a Superior of a Monastic Congregation, who, nonetheless, do not have all the authority which universal Church law grants to Major Superiors.

**48.** A grouping of several Abbeys which constitutes an immediate part of The Federation under the same Moderator and has been canonically erected by legitimate authority is called a Province.

**49.** The Supreme Moderator holds authority over all the Provinces, Houses, and Members of The Federation; this authority is to be exercised according to proper Canon Law. Other Moderators possess authority within the limits of their function.

**50.** In order for Members to be appointed or elected validly to the function of Moderator, a suitable time is required after entering into Covenant, which time is to be determined in accord with the spirit of The Constitutions.

**51.** §1. Moderators are to be constituted for a certain and appropriate period of time according to the nature and need of the Abbey, unless The Constitutions determine otherwise either for the Supreme Moderator or for Moderators of an autonomous Abbey.

§2. Proper law is to provide suitable norms so that Moderators, constituted for a definite time, do not remain too long in offices of governance without interruption.

§3. Nevertheless, they can be removed from office during their function or be transferred to another for reasons established in accord with the spirit of The Constitutions.

**52.** §1. The supreme Moderator of The Federation is to be designated by canonical election according to the spirit of The Constitutions.

§2. The Bishop or Eparch of the principal Seat presides at the elections of a Moderator of an autonomous Abbey.

§3. Other Moderators are to be constituted according to the spirit of The Constitutions, but in such a way that, if they are elected, they need the confirmation of a competent Major Superior; if they are appointed by a Superior, however, a suitable consultation is to precede.

**53.** Moderators in the conferral of Offices and Members in elections are to observe the norms of universal and proper law, are to abstain from any abuse or partiality, and are to appoint or elect those whom they know in the Lord to be truly worthy and suitable, having nothing before their eyes but God and the good of The Federation. Moreover, in elections they are to avoid any procurement of votes, either directly or indirectly, whether for themselves or for others.

**54.** §1. According to the spirit of The Constitutions, Moderators are to have their own Council, whose assistance they must use in carrying out their function.

§2. In addition to the cases prescribed in universal law, proper law is to determine the cases which require consent or counsel to act validly; such consent or counsel must be obtained according to the norm of CIC can. 127.

**55.** §1. Moderators whom the proper law of The Federation designates for this function are to visit the Abbeys and Members entrusted to them at stated times according to the spirit of The Constitutions.

§2. It is the right and duty of a Diocesan or Eparchal Bishop to visit even with respect to religious discipline:

1/ autonomous Abbeys;

2/ individual Abbeys of The Federation of Diocesan or Eparchal *right* located in his own territory.

§3. Members are to act with trust toward a Visitor, to whose legitimate questioning they are bound to respond according to the truth in charity. Moreover, it is

not permitted for anyone in any way to divert members from this obligation or otherwise to impede the scope of the Visitation.

**56.** Moderators are to reside in their respective Abbeys, and are not to absent themselves from their Abbey except according to the spirit of The Constitutions.

**57.** §1. Moderators are to recognize the due freedom of their Members regarding the Sacrament of Penance and Direction of Conscience, without prejudice, however, to the discipline of The Federation of Jesus Abbeys.

§2. According to the spirit of The Constitutions, Moderators are to be concerned that suitable Confessors are available to the Members, to whom the Members can confess frequently.

§3. Moderators are not to hear the Confessions of subjects unless the Members request it on their own initiative.

§4. Members are to approach Moderators with trust, to whom they can freely and on their own initiative open their minds. Moderators, however, are forbidden to induce the Members in any way to make a manifestation of conscience to them.

## **Art. 2. Chapters**

**58.** §1. The General Chapter, which holds supreme authority in The Federation of Jesus Abbeys, according to the norm of The Constitutions, is to be composed in such a way that, representing the entire Federation, it becomes a true sign of its unity in charity. It is for the General Chapter principally: to protect the patrimony of the Federation, promote suitable Renewal according to that patrimony, elect the Supreme Moderator, treat affairs of greater importance, and issue norms which all are bound to obey.

§2. The Constitutions are to define the composition and extent of the authority of a Chapter; proper law is to determine further the order to be observed in the celebration of the Chapter, especially in what pertains to elections and the manner of handling affairs.

§3. According to the norms determined in The Constitutions, not only Provinces and local Communities, but also any Member can freely send wishes and suggestions to a General Chapter.

**59.** Proper law is to determine accurately what is to pertain to other Chapters of The Federation and to other similar Assemblies, namely, what pertains to their nature, authority, composition, way of proceeding and time of celebration.

**60.** §1. Organs of participation or consultation are to fulfill faithfully the function entrusted to them according to the norm of universal and proper law and to express in their own way the concern and participation of all the Members for the good of the entire Federation or individual Community.

§2. In establishing and using these means of participation and consultation, wise discretion is to be observed and their procedures are to conform to the character and purpose of The Federation of Jesus Abbeys.

## **Art. 3. Temporal Goods and Their Administration**

**61.** §1. As juridic persons by the law itself, The Federation, Provinces, and Abbeys are capable of acquiring, possessing, administering, and alienating Temporal Goods unless this capacity is excluded or restricted in The Constitutions.

§2. Nevertheless, they are to avoid any appearance of excess, immoderate wealth, and accumulation of goods.

**62.** §1. Since the Temporal Goods of The Federation are ecclesiastical, they are governed by the prescripts of C.I.C. Book V, *The Temporal Goods of the Church*, unless other provision is expressly made.

§2. Nevertheless, The Federation is to establish suitable norms concerning the use and administration of goods, by which the poverty proper to it is to be fostered, protected, and expressed.

**63.** §1. In each Abbey, and likewise in each Province which is governed by a Major Superior, there is to be a Finance Officer, distinct from the Major Superior and constituted according to the spirit of The Constitutions, who is to manage the administration of goods under the direction of the respective Superior. Insofar as possible, a Finance Officer distinct from the Local Moderator is to be designated even in local Communities.

§2. At the time and in the manner established by The Constitutions, Finance Officers and other Administrators are to render an account of their administration to the competent authority.

**64.** Autonomous Abbeys must render an account of their administration to the local Ordinary or Eparch once a year. Moreover, the local Ordinary or Eparch has the right to be informed about the Financial Reports of an Abbey of Diocesan or Eparchal right.

**65.** §1. Within the scope of universal law, it belongs to proper law to determine acts which exceed the limit and manner of ordinary administration and to establish what is necessary to place an act of extraordinary administration validly.

§2. In addition to Moderators, the Officials who are designated for this in proper law also validly incur expenses and perform juridic acts of ordinary administration within the limits of their function.

§3. For the validity of alienation and of any other affair in which the patrimonial condition of a juridic person can worsen, the written permission of the competent Superior with the consent of the Council is required. Nevertheless, if it concerns an affair which exceeds the amount defined by the Patriarchal See for each Region, or things given to the Church by vow, or things precious for artistic or historical reasons, the permission of the Patriarchal See itself is also required.

§4. For Abbeys of Diocesan or Eparchal right, it is also necessary to have the written consent of the local Ordinary or Eparch.

**66.** §1. If a juridic person has contracted debts and obligations even with the permission of the Moderators, it is bound to answer for them.

§2. If a Member has entered into a contract concerning his or her own goods with the permission of the Moderator, the Member must answer for it, but if the business of the Abbey was conducted by mandate of the Moderator, the Abbey must answer.

§3. If a Member has entered into a contract without any permission of Moderator or a Superior, he or she must answer, but not the juridic person.

§4. It is a fixed rule, however, that an action can always be brought against one who has profited from the contract entered into.

§5. Abbey Moderators are to take care that they do not permit debts to be contracted unless it is certain that the interest on the debt can be paid off from ordinary income and that the capital sum can be paid off through legitimate amortization within a period that is not too long.

**67.** Taking into account local conditions, The Federation is to strive to give, as it were, a collective witness of charity and poverty and to contribute according to their ability something from their own goods to provide for the needs of the Church and the support of the Poor.

### **Chapter III. The Admission of Candidates and the Formation of Members**

#### **Art. 1. Admission to the Postulancy**

**68.** The right to admit candidates to the Postulancy belongs to Moderators according to the spirit of The Constitutions.

**69.** With vigilant care, Moderators are only to admit those who, besides the required age, have the health, suitable character, and sufficient qualities of maturity to embrace the proper life of The Abbey. This health, character, and maturity are to be verified even by using Experts, if necessary.

**70.** The following are not admitted to the Postulancy:

1/ one who has not yet completed twenty-seven years of age;

2/ a Spouse, while the marriage continues to exist and *spousal consent* has not been given.

**71.** §1. The Director of Postulants is to be a Member of The Federation of Jesus Abbeys who has been legitimately designated.

§2. If necessary, the Director can be given Assistants who are subject to the Director in regard to the supervision of the Postulants and the Program of Formation.

#### **Art. 2. The Formation of Members**

**72.** §1. In individual Abbeys, the formation of all the Members is to be continued after Entry to The Abbey so that they lead the proper life of The Abbey more fully and carry out its Mission more suitably.

§2. Therefore, The Constitutions must define the Program of this Formation and its duration, attentive to the needs of the Church and the conditions of people and times, insofar as the purpose and character of The Federation shall require it.

§3. Universal Canon Law and the approved Program of Studies proper to The Federation of Jesus Abbeys govern the formation of Members who are preparing to receive Holy Orders.

**73.** §1. Formation of Candidates for Holy Orders is to be systematic, adapted to the capacity of the Members, [is to be] both spiritual and apostolic, doctrinal and at the same time practical. Suitable Degrees, both ecclesiastical and civil, are also to be obtained when appropriate.



#### **Chapter IV. The Obligations and Rights of the Federation of Jesus Abbeys and their Members**

**75.** Members are to have as the supreme *Rule of Life* the following of Christ proposed in the Gospel and as expressed in The Constitutions of The Federation.

**76.** §1. The first and foremost duty of all Members is to be the contemplation of divine things and assiduous union with God in prayer.

§2. Members will make every effort to participate in the Eucharistic Sacrifice daily, to receive the most sacred Body of Christ, and to adore the Lord Himself present in the Sacrament.

§3. They are to devote themselves to the reading of Sacred Scripture and Contemplation.

§4. They are to observe faithfully an annual period of Sacred Retreat.

**77.** Members are to strive after conversion of the soul toward God, to examine their conscience, even daily, and to approach the Sacrament of Penance when possible.

**78.** §1. Observing common life, Members are to live in their own Abbey and are not to be absent from it except with the permission of their Moderator. If it concerns a lengthy absence from The Abbey, however, the Moderator, with the consent of the Council and for a just cause, can permit a Member to live outside an Abbey for the purpose of caring for ill health, [purpose of] Studies, or of exercising an Apostolate in the name of The Abbey.

§2. A Member who is *precipitously* absent from an Abbey with the intention of withdrawing from the Covenant is to be sought out solicitously by them and is to be helped to return to and persevere in his or her vocation.

**79.** In the recreational use of “Media”, necessary discretion / moderation is to be observed and those things are to be avoided which are harmful to one’s vocation of a consecrated person.

**80.** In all Abbeys, a form of Cloister adapted to the character and mission of The Abbey, is to be observed according to the spirit of The Constitutions, with some part of an Abbey always reserved to the Members alone.

**81.** §1. Before entering into Covenant, Members are to cede the administration of their goods to whomever they prefer. Moreover, they are to make a Will which is to be valid also in Civil Law.

§2. To change these dispositions for a just cause and to place any act regarding temporal goods, a Member should seek the counsel of the Moderator.

§3. Whatever a Member in Covenant acquires through personal effort or by reason of The Abbey, the Member acquires for the overall well-being of the Abbey. Whatever accrues to a Member in any way by reason of pension, subsidy, or insurance is acquired for the Member.

**82.** Ordained Members of an Abbey which does not have a proper habit are to wear clerical dress according to the norm of C.I.C. can. 284.

**83.** The Abbey must supply the Members with all those things which are necessary to achieve the purpose of their vocation, according to the spirit of The Constitutions.

**84.** A Member is not to accept functions and offices outside The Abbey without the permission of a legitimate Moderator.

## **Chapter V. The Apostolate of the Federation of Jesus Abbeys**

**85.** The Apostolate of all Members consists first of all in the witness of their Consecrated Life, which they have covenanted to foster by prayer, austerity, a life of joy and charity.

**86.** Abbeys, which are primarily ordered to Contemplation, always hold a distinguished place in the Mystical Body of Christ: for they offer an extraordinary sacrifice of praise to God, illumine the People of God with the richest fruits of holiness, move it by their example, and extend it with hidden apostolic fruitfulness. For this reason, members of these Abbeys shall not, barring extraordinary circumstances, be summoned to furnish assistance in the various pastoral ministries however much the need of the active Apostolate urges it.

**87.** §1. Apostolic action belongs to the very nature of both The Federation of Jesus Abbeys and its parent, The Order of Culdee, as it is dedicated to Works of the Apostolate. Accordingly, the whole life of the Members is to be imbued with an Apostolic Spirit; indeed the whole apostolic action is to be informed by a spirit of decisive dedication of mind, body and spirit to the building up of the Kingdom of God.

§2. Apostolic Action is to proceed always from an intimate union with God and is to confirm and foster this union.

§3. Apostolic Action, to be exercised in the name and by the mandate of the Church, is to be carried out in the communion of the Church.

**88.** Members of The Order participate in the pastoral function of the Church through spiritual and corporal works of mercy and offer the most diverse services to people. Therefore, they are to persevere faithfully in the grace of their vocation.

**89.** §1. Moderators and Members are to retain faithfully the Mission and Works proper to the particular Abbey. Nevertheless, attentive to the necessities of times and places, they are to accommodate them prudently, even employing new and opportune means.

§2. Moreover, if they have Associations of the Christian Faithful joined to them, the Abbey Community is to assist them with special care so that they are imbued with the genuine spirit of their family.

**90.** §1. Members are subject to the authority of Bishops and / or Eparchs whom they are bound to follow with devoted submission and reverence in those matters which regard the care of souls, the public exercise of Divine Worship, and other works of the Apostolate.

§2. In exercising an external Apostolate, Members are also subject to their proper Superiors and must remain faithful to the discipline of The Federation. The Bishops and

Eparchs themselves are not to fail to urge this obligation if the case warrants it.

§3. In organizing the works of the Apostolate of the Members, Diocesan Bishops and / or Eparchal Eparchs and Member's Superiors must proceed through mutual consultation.

**91.** When a most grave cause demands it, a Diocesan Bishop or Eparchal Eparch can prohibit a member of an Abbey from residing in the Diocese or Eparchy if his or her Major Superior, after having been informed, has neglected to make provision; moreover, the matter is to be referred immediately to the Patriarchal See.

**92.** Among the Members and also between them and the Secular Clergy, there is to be fostered an ordered cooperation and a coordination under the direction of the Diocesan Bishop and / or Eparchal Eparch of all the works and apostolic activities, without prejudice to the character and purpose, laws and spirit of The Federation.

**93.** §1. Works which a Diocesan Bishop or Eparchal Eparch entrusts to an Abbey are subject to the authority and direction of the same Bishop or Eparch without prejudice to the right of Abbey superiors according to the norm of C.I.C. can. 678, §§ 2 and 3.

§2. In these cases, the Diocesan Bishop or Eparchal Eparch and the competent Moderator of the Abbey are to draw up a written agreement which, among other things, is to define expressly and accurately those things which pertain to the work to be accomplished, the Members to be devoted to it, and related economic concerns.

**94.** §1. If it concerns conferring an ecclesiastical office in a Diocese or Eparchy upon some Member, the Bishop or Eparch appoints the Member, with the competent Superior making the presentation, or at least assenting to the Appointment.

§2. A Member can be removed from the office entrusted to him or her at the discretion either of the entrusting authority after having informed the Abbey or Patriarch after having informed the one entrusting; neither requires the consent of the other.

**95.** §1. At the time of Pastoral Visitation and also in the case of necessity, the Bishop or Eparch, either personally or through another, can visit churches and oratories which the Christian Faithful habitually attend, schools, and other works of religion or charity, whether spiritual or temporal, entrusted to Members, but not schools which are open exclusively to the Abbey's own Students.

§2. If by chance he has discovered abuses, and the Patriarch or Abbey Moderator has been warned in vain, the Visittor himself can make provision on his own authority.

## **Chapter VI. Separation of Members from the Abbey**

### **Art. 1. Transfer to Another Abbey**

**96.** A Member in Covenant relationship cannot transfer from one Abbey to another *except by* a grant of the Moderator of that Abbey and with the consent of their respective Councils.

**97.** For a Member to transfer from an autonomous Abbey to another of The Federation, the consent of the Moderator of each Abbey and of the Chapter of the receiving Abbey is required and is sufficient. A renewal of Covenant, however, is required.

**98.** §1. Until a person renews Covenant in the new Abbey, the rights and obligations which the Member had in the former Abbey are suspended. Nevertheless, from the beginning of a reasonable period of Probation, the Member is bound to the observance of the spirit of the new Abbey.

§2. Through Covenant in the new Abbey, the Member is incorporated into it while the preceding rights, and obligations cease.

### **Art. 2. “To everything there is a season and a time to every purpose” (Eccl. 3: 1)**

**99.** §1 “... [there is] a time to embrace and a time to refrain from embracing...”

§2. Release from Covenant can be imposed by the Patriarchal See on a Member of an Abbey, or by a Diocesan Bishop or Eparch on a member of an Abbey of Diocesan or Eparchal right, for grave causes, with equity and charity observed.

**100.** A person who wishes to leave an Abbey should depart from it only after a proper time of reflection has been completed.

**101.** §1. If there are just causes, the competent Moderator, after having heard the Council, can *exclude* a Member from making a renewal of Covenant when the pre-defined period of initial Covenant has been completed.

§2. Physical or psychic illness, even contracted after Covenant, which in the judgment of experts renders the Member alluded-to in §1 unsuited to lead the life of the Abbey, constitutes a cause for not admitting the Member to renew Covenant or to make perpetual Covenant, unless the illness had been contracted through the negligence of the Abbey or through work performed in the Abbey.

§3. If, however, a Member becomes insane during the period of Covenant, the Member should not be dismissed from the Abbey.

**102.** The Moderator, with the consent of the Council, can readmit, without the burden of repeating the Postulancy, one who had legitimately left the Abbey after Covenant. Moreover, it will be for the same Moderator to determine an appropriate Probation prior to renewal of Covenant.

**103.** A perpetually covenanted Member is not to request departure from an Abbey except for the gravest of causes considered before the Lord. The Member is to present a petition to the Moderator of the Abbey who is to transmit it, along with a personal opinion and the opinion of the Council, to the competent authority.

**104.** If a Member is an ordained Pastor or Deacon, an indult is not granted before he finds a Bishop or an Eparch who incardicates him in the Diocese or Eparchy, or at least receives him experimentally. If he is received experimentally, he is incardinated into the Diocese or Eparchy by Canon Law itself after five years have passed, unless the Bishop or Eparch has refused him.

**Art. 3. “... [there is] a time to cast away stones ...” (Eccl. 3:5)**

**105.** §1. A Member must be held as ipso facto dismissed from an Abbey who has defected notoriously from the Catholic Faith.

§2. In these cases, after the proofs have been collected, the Moderator with the Council is to issue without any delay a Declaration of Fact so that the dismissal is established juridically.

**106.** §1. A Member, in the case of Canon 105 §1, must be dismissed unless the Moderator decides that dismissal is not completely necessary and that correction of the member, restitution of justice, and reparation of scandal can be resolved sufficiently in another way.

§2. In these cases, after the proofs regarding the facts and imputability have been collected, the Moderator is to make known the accusation and proofs to the Member to be dismissed, giving the Member the opportunity for Self-Defense. All the Acts, signed by the Moderator and a Notary, together with the Responses of the Member, put in writing and signed by that Member, are to be transmitted to the supreme Moderator.

**107.** A Member can also be dismissed for other causes provided that they are grave, external, imputable, and juridically proven such as: habitual neglect of the obligations of Consecrated Life; repeated violations of the Sacred Bonds; stubborn disobedience to the legitimate Prescripts of Superiors in a grave matter; grave scandal arising from the culpable behavior of the Member; stubborn upholding or diffusion of doctrines condemned by the Magisterium of the Church; public adherence to ideologies infected by materialism or atheism; other causes of similar gravity which the proper law of the Abbey may determine.

**108.** In the cases mentioned in CIC can. 696, if the Moderator, after having heard the Council, has decided that a Process of Dismissal must begin:

1/ the Moderator is to collect or complete the Proofs;

2/ the Moderator is to warn the Member in writing or before two Witnesses with an explicit threat of subsequent Dismissal unless the Member reforms, with the cause for Dismissal clearly indicated and full opportunity for Self-Defense given to the Member; if the warning occurs in vain, however, the Moderator is to proceed to another warning after an intervening space of at least fifteen days;

3/ if this warning also occurs in vain and the Moderator with the Council decides that incorrigibility is sufficiently evident and that the defenses of the Member are insufficient, after fifteen days have elapsed from the last warning without effect, the Moderator is to transmit to the supreme Moderator all the Acts, signed personally and by a Notary, along with the signed responses of the Member.

**109.** In all the cases, the right of the Member to communicate with and to offer defenses directly to the Supreme Moderator always remains intact.

**110.** §1. The Moderator with the Council, which must consist of at least four Members for validity, is to proceed Collegially to the accurate consideration of the Proofs, Arguments, and Defenses; if it has been decided through Secret Ballot, the Moderator is to issue a Decree of Dismissal with the reasons in law and in fact expressed at least summarily for validity.

§2. In autonomous Abbeys, it belongs to the Diocesan or Eparchal bishop, to whom the Moderator is to submit the Acts examined by the Council, to decide on Dismissal.

**111.** A Decree of Dismissal does not have effect unless it has been confirmed by the Patriarchal See, to which the Decree and all the Acts must be transmitted; if it concerns an Abbey of Diocesan or Eparchal Right, Confirmation belongs to the Bishop (or Eparch) of the Diocese (or Eparchy) [of] the Abbey to which the Member has been attached is situated. To be valid, however, the Decree must indicate the right which the Dismissed possesses to make Recourse to the competent authority within ten days from receiving Notification. The Recourse has suspensive effect.

**112.** By legitimate Dismissal, the rights and obligations deriving from Covenant cease ipso facto. Further, if the Member is an ordained Pastor or Deacon, he cannot exercise Sacred Orders until he finds a Bishop or Eparch who receives him into the Diocese or Eparchy after an appropriate Probation according to the norm of CIC can. 693, or at least permits him to exercise Sacred Orders.

**113.** §1. Those who depart from an Abbey legitimately or have been dismissed from it legitimately may expect, on leaving, something from the Abbey for productive /



## **Chapter VII. Members Raised to the Episcopate**

**115.** A Member raised to the Episcopate remains a Member of The Order of Culdee but is subject only to the Patriarch by virtue of the vow of obedience and is not bound by obligations which he himself prudently judges cannot be reconciled with his condition.

**116.** The Member mentioned above:

1/ if he has lost the right of ownership of goods through consecration, has the use, revenue, and administration of goods which accrue to him; a Diocesan or Eparchal Bishop (Eparch) and the others mentioned in C.I.C. can. 381, §2, however, acquires property on behalf of the particular church; others, on behalf of The Order or the Patriarchal See insofar as The Order of Culdee is capable or not of possession;

2/ if he has not lost the right of ownership of goods through consecration, he recovers the use, revenue, and administration of the goods which he had; those things which accrue to him afterwards he fully acquires for himself;

3/ in either case, however, he must dispose of goods according to the intention of the Donors when they do not accrue to him personally.

**117.** §1. A retired Member-Bishop can choose a place of residence even outside the houses of his Order, unless the Patriarchal See has provided otherwise.

§2. If he has served some Diocese or Eparchy, C.I.C. can. 402, §2 is to be observed with respect to his appropriate and worthy support, unless his own Order wishes to provide such support; otherwise the Patriarchal See is to provide in another manner.

## **Chapter VIII. Conferences of Major Superiors**

**118.** Major Superiors can be associated usefully in Conferences or Councils so that by common efforts they work to achieve more fully the purpose of the individual Abbeys, always without prejudice to their autonomy, character, and proper spirit, or to transact common affairs, or to establish appropriate coordination and cooperation with the Conferences of Bishops / Eparchs and also with individual Bishops / Eparchs.

**119.** Conferences of Major Superiors are to have their own Statutes approved by the Patriarchal See, by which alone they can be erected even as a juridic person and under whose supreme direction they remain.

**Finis**