



RULE OF AUGUSTINE
CROSIER CONSTITUTIONS
CROSIER GENERAL STATUTES

2010

Canons Regular of the Order of the Holy Cross

Crosier Generalate
Via del Velabro 19
00186 Rome, Italy

Infoosc@oscgeneral.org
www.oscgeneral.org

RULE OF AUGUSTINE

Translated into English by Robert P. Russell, O.S.A.

CHAPTER ONE

Purpose and Basis of Common Life

1. Before all else, dear brothers, love God and then your neighbor, because these are the chief commandments given to us.
2. The following are the precepts we order you living in the monastery to observe.
3. The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart.
4. Call nothing your own, but let everything be yours in common. Food and clothing shall be distributed to each of you by your superior, not equally to all, for all do not enjoy equal health, but rather according to each one's need. For so you read in the Acts of the Apostles, that "they had all things in common and distribution was made to each one according to each one's need" (4.32,35).
5. Those who owned something in the world should be cheerful in wanting to share it in common once they have entered the monastery.
6. But they who owned nothing should not look for those things in the monastery that they were unable to have in the world. Nevertheless, they are to be given all that their health requires, even if, during their time in the world, poverty made it impossible for them to find the very necessities of life. And these should not consider themselves fortunate because they have found the kind of food and clothing which they were unable to find in the world.
7. And let them not hold their heads high because they associate with people whom they did not dare approach in the world, but let them rather lift up their hearts and not seek after what is vain and earthly. Otherwise, monasteries will come to serve a useful purpose for the rich and not the poor, if the rich are made humble there and the poor are puffed up with pride.
8. The rich, for their part, who seemed important in the world, must not look down upon their brothers who have come into this holy brotherhood from a condition of poverty. They should seek to glory in the fellowship of poor brothers rather than in the reputation of rich relatives. They should neither be elated if they have contributed a part of their wealth to the common life, nor take more pride in sharing their riches with the monastery than if they were to enjoy them in the world. Indeed, every other kind of sin has to do with the commission of evil deeds, whereas pride lurks even in good works in order to destroy them. And what good is it to scatter one's wealth abroad

Rule of Augustine

by giving to the poor, even to become poor oneself, when the unhappy soul is thereby more given to pride in despising riches than it had been in possessing them?

9. Let all of you then live together in oneness of mind and heart, mutually honoring God in yourselves, whose temple you have become.

CHAPTER TWO

Prayer

10. “Be assiduous in prayer” (Col. 4.2), at the hours and times appointed.
11. In the Oratory no one should do anything other than that for which it was intended and from which it also takes its name. Consequently, if there are some who might wish to pray there during their free time, even outside the hours appointed, they should not be hindered by those who think something else must be done there.
12. When you pray to God in Psalms and hymns, think over in your hearts the words that come from your lips.
13. Chant only what is prescribed for chant; moreover, let nothing be chanted unless it is so prescribed.

CHAPTER THREE

Moderation and Self-Denial

14. Subdue the flesh, as far as your health permits, by fasting and abstinence from food and drink. However, when someone is unable to fast, he should still take no food outside mealtime unless he is ill.
15. When you come to table, listen until you leave to what it is the custom to read, without disturbance or strife. Let not your mouths alone take nourishment but let your hearts too hunger for the word of God.
16. If those in more delicate health from their former way of life are treated differently in the matter of food, this should not be a source of annoyance to the others or appear unjust in the eyes of those who owe their stronger health to different habits of life. Nor should the healthier brothers deem them more fortunate for having food which they do not have, but rather consider themselves fortunate for having the good health which others do not enjoy.
17. And if something in the way of food, clothing and bedding is given to those coming to the monastery from a more genteel way of life, which is not given to those who are stronger, and therefore happier, then these latter ought to consider how far these others have come in passing from their life in the world down to this life of ours, though they have been unable to reach the level of frugality common to the stronger brothers. Nor should all want to receive what they see given in larger measure to the few, not as a token of

honor, but as a help to support them in their weakness. This would give rise to a deplorable disorder — that in the monastery, where the rich are coming to bear as much hardship as they can, the poor are turning to a more genial way of life.

18. And just as the sick must take less food to avoid discomfort, so too, after their illness, they are to receive the kind of treatment that will quickly restore their strength, even though they came from a life of extreme poverty. Their more recent illness has, as it were, afforded them what accrued to the rich as part of their former way of life. But when they have recovered their former strength, they should go back to their happier way of life which, because their needs are fewer, is all the more in keeping with God's servants. Once in good health, they must not become slaves to the enjoyment of food which was necessary to sustain them in their illness. For it is better to suffer a little want than to have too much.

CHAPTER FOUR

Safeguarding Chastity and Fraternal Correction

19. There should be nothing about your clothing to attract attention. Besides, you should not seek to please by your apparel, but by a good life.
20. Whenever you go out, walk together, and when you reach your destination, stay together.
21. In your walk, comportment, and in all actions, let nothing occur to give offense to anyone who sees you, but only what becomes your holy state of life.
22. Although your eyes may chance to rest upon some woman or other, you must not fix your gaze upon any woman. Seeing women when you go out is not forbidden, but it is sinful to desire them or to wish them to desire you, for it is not by touch or passionate feeling alone but by one's gaze also that lustful desires mutually arise. And do not say that your hearts are pure if there is immodesty of the eye, because the unchaste eye carries the message of an impure heart. And when such hearts disclose their unchaste desires in a mutual gaze, even without saying a word, then it is that chastity itself suddenly goes out of their life, even though their bodies remain unsullied by unchaste acts.
23. And whoever fixes his gaze upon a woman and likes to have hers fixed upon him, must not suppose that others do not see what he is doing. He is very much seen, even by those he thinks do not see him. But suppose all this escapes the notice of man — what will he do about God who sees from on high and from whom nothing is hidden? Or are we to imagine that He does not see because He sees with a patience as great as His wisdom? Let this religious man then have such fear of God that he will not want to be an occasion of sinful pleasure to a woman. Ever mindful that God sees all things, let him not desire to look at a woman lustfully. For it is on this point

Rule of Augustine

that fear of the Lord is recommended, where it is written: “An abomination to the Lord is he who fixes his gaze” (Proverbs 27.20).

24. So when you are together in church and anywhere else where women are present, exercise a mutual care over purity of life. Thus, by mutual vigilance over one another will God, who dwells in you, grant you His protection.
25. If you notice in someone of your brothers this wantonness of the eye, of which I am speaking, admonish him at once so that the beginning of evil will not grow more serious but will be promptly corrected.
26. But if you see him doing the same thing again on some other day, even after your admonition, then whoever had occasion to discover this must report him as he would a wounded man in need of treatment. But let the offense first be pointed out to two or three so that he can be proven guilty on the testimony of these two or three and be punished with due severity. And do not charge yourselves with ill-will when you bring this offense to light. Indeed, yours is the greater blame if you allow your brothers to be lost through your silence when you are able to bring about their correction by disclosure. If your brother, for example, were suffering a bodily wound that he wanted to hide for fear of undergoing treatment, would it not be cruel of you to remain silent and a mercy on your part to make this known? How much greater then is your obligation to make his condition known lest he continue to suffer a more deadly wound of the soul.
27. But if he fails to correct the fault despite this admonition, he should first be brought to the attention of the superior before the offense is made known to the others who will have to prove his guilt, in the event he denies the charge. Thus, corrected in private, his fault can perhaps be kept from the others. But should he feign ignorance, the others are to be summoned so that in the presence of all he can be proven guilty, rather than stand accused on the word of one alone. Once proven guilty, he must undergo salutary punishment according to the judgment of the superior or priest having the proper authority. If he refuses to submit to punishment, he shall be expelled from your brotherhood even if he does not withdraw of his own accord. For this too is not done out of cruelty, but from a sense of compassion so that many others may not be lost through his bad example.
28. And let everything I have said about not fixing one’s gaze be also observed carefully and faithfully with regard to other offenses: to find them out, to ward them off, to make them known, to prove and punish them — all out of love for man and a hatred for sin.
29. But if anyone should go so far in wrongdoing as to receive letters in secret from any woman, or small gifts of any kind, you ought to show mercy and pray for him if he confesses this of his own accord. But if the offense is detected and he is found guilty, he must be more severely chastised according to the judgment of the priest or superior.

CHAPTER FIVE

**Care of Community Goods
and Treatment of the Sick**

30. Keep your clothing in one place in charge of one or two, or of as many as are needed to care for them and to prevent damage from moths. And just as you have your food from the one pantry, so too, you are to receive your clothing from a single wardrobe. If possible, do not be concerned about what you are given to wear at the change of seasons, whether each of you gets back what he had put away or something different, provided no one is denied what he needs. If however, disputes and murmuring arise on this account because someone complains that he received poorer clothing than he had before, and thinks it is beneath him to wear the kind of clothing worn by another, you may judge from this how lacking you are in that holy and inner garment of the heart when you quarrel over garments for the body. But if allowance is made for your weakness and you do receive the same clothing you had put away, you must still keep it in one place under the common charge.
31. In this way, no one shall perform any task for his own benefit but all your work shall be done for the common good, with greater zeal and more dispatch than if each one of you were to work for yourself alone. For charity, it is written, “is not self-seeking,” meaning that it places the common good before its own, not its own before the common good. So whenever you show greater concern for the common good than for your own, you may know that you are growing in charity. Thus, let the abiding virtue of charity prevail in all things that minister to the fleeting necessities of life.
32. It follows, therefore, that if anyone brings something for their sons or other relatives living in the monastery, whether a garment or anything else they think is needed, this must not be accepted secretly as one’s own but must be placed at the disposal of the superior so that, as common property, it can be given to whoever needs it. But if someone secretly keeps something given to him, he shall be judged guilty of theft.
33. Your clothing should be cleaned either by yourselves or by those who perform this service, as the superior shall determine, so that too great a desire for clean clothing may not be the source of interior stains on the soul.
34. As for bodily cleanliness too, a brother must never deny himself use of the bath when his health requires it. But this should be done on medical advise, without complaining, so that even though unwilling, he shall do what has to be done for his health when the superior orders it. However, if the brother wishes it, when it might not be good for him, you must not comply with his desire, for sometimes we think something is beneficial for the pleasure it gives, even though it may prove harmful.
35. Finally, if the cause of a brother’s bodily pain is not apparent, you must

Rule of Augustine

take the word of God's servant when

he indicates what is giving him pain. But if it remains uncertain whether the remedy he likes is good for him, a doctor should be consulted.

36. When there is need to frequent the public baths or any other place, no fewer than two or three should go together, and whoever has to go somewhere, must not go with those of his own choice but with those designated by the superior.
37. The care of the sick, whether those in convalescence or others suffering from some indisposition, even though free of fever, shall be assigned to a brother who can personally obtain from the pantry whatever he sees is necessary for each one.
38. Those in charge of the pantry, or of clothing and books, should render cheerful service to their brothers.
39. Books are to be requested at a fixed hour each day, and anyone coming outside that hour is not to receive them.
40. But as for clothing and shoes, those in charge shall not delay the giving of them whenever they are required by those in need of them.

CHAPTER SIX

Asking Pardon and Forgiving Offenses

41. You should either avoid quarrels altogether or else put an end to them as quickly as possible; otherwise, anger may grow into hatred, making a plant out of a splinter, and turn the soul into a murderer. For so you read: "Everyone who hates his brother is a murderer" (I John 3.15).
42. Whoever has injured another by open insult, or by abusive or even incriminating language, must remember to repair the injury as quickly as possible by an apology, and he who suffered the injury must also forgive, without further wrangling. But if they have offended one another, they must forgive one another's trespasses for the sake of your prayers which should be recited with greater sincerity each time you repeat them. Although a brother is often tempted to anger, yet prompt to ask pardon from one he admits to having offended, such a one is better than another who, though less given to anger, finds it too hard to ask forgiveness. But a brother who is never willing to ask pardon, or does not do so from his heart, has no reason to be in the monastery, even if he is not expelled. You must then avoid being too harsh in your words, and should they escape your lips, let those same lips not be ashamed to heal the wounds they have caused.
43. But whenever the good of discipline compels you to speak harshly in correcting your subjects, then, even if you think you have been unduly harsh in your language, you are not required to ask forgiveness lest, by practicing too great humility towards those who should be your subjects, the authority to rule is undermined. But you should still ask forgiveness

from the Lord of all who knows with what deep affection you love even those whom you might happen to correct with undue severity. Besides, you are to love one another with a spiritual rather than an earthly love.

CHAPTER SEVEN

Governance and Obedience

44. The superior should be obeyed as a father with the respect due him so as not to offend God in his person, and even more so, the priest who bears responsibility for all of you.
45. But it shall pertain chiefly to the superior to see that these precepts are all observed and, if any point has been neglected, to take care that the transgression is not carelessly overlooked but is punished and corrected. In doing so, he must refer whatever exceeds the limit and power of his office to the priest who enjoys greater authority among you.
46. The superior, for his part, must not think himself fortunate in his exercise of authority but in his role as one serving you in love. In your eyes he shall hold the first place among you by the dignity of his office, but in fear before God he shall be as the least among you. He must show himself an example of good works towards all. Let him “admonish the unruly, cheer the faint-hearted, support the weak, and be patient towards all” (1 Thess. 5.4). Let him uphold discipline while instilling fear. And though both are necessary, he should strive to be loved by you rather than feared, ever mindful that he must give an account of you to God.
47. It is by being more obedient, therefore, that you show mercy not only towards yourselves but also towards the superior whose higher rank among you exposes him all the more to greater peril.

CHAPTER EIGHT

Observance of the Rule

48. The Lord grant that you may observe all these precepts in a spirit of charity as lovers of spiritual beauty, giving forth the good odor of Christ in the holiness of your lives; not as slaves living under the law but as men living in freedom under grace.
49. And that you may see yourselves in this little book, as in a mirror, have it read to you once a week so as to neglect no point through forgetfulness. When you find that you are doing all that has been written, give thanks to the Lord, the Giver of every good. But when one of you finds that he has failed on any point, let him be sorry for the past, be on his guard for the future, praying that he will be forgiven his fault and not be led into temptation.

Rule of Augustine

Translation of the Rule of Augustine

The Rule of Augustine printed here was translated into English by Robert P. Russell, O.S.A. The present translation is based on the critical text of Luc Verheijen, O.S.A. (La règle de saint Augustin, Etudes Augustiniennes, Paris 1967).

Two sentences not contained in the critical text have been included to conform with the official text published with the Constitutiones Ordinis Fratrum S. Augustini (Rome 1968). They are the opening sentence of the Rule and the following one from Chapter Six (n. 32): "But if someone secretly keeps something given to him, he shall be judged guilty of theft." Finally, the Chapter-Headings and numerical sequence are those indicated in the same official text.

The English translation of the Rule of Augustine is printed with permission of Robert M. Wesson, O.S.A., Provincial, and Robert P. Russell, O.S.A. We, the Canons Regular of the Order of the Holy Cross, express our thanks to the Ordo Fratrum Sancti Augustini of the Province of Saint Thomas of Villanova for this permission.

CROSIER CONSTITUTIONS

Canons Regular of the Order of the Holy Cross

Introduction

- 0.1 By our acceptance of this, our common rule of life, or Constitutions, we incorporate our lives and persons into the community of the brethren of the Holy Cross, itself a part of the great community of the Church. Accordingly, to accept these Constitutions is to commit oneself to a life in this community dedicated to God and spent among the people.
- 0.2 For this reason, these Constitutions are proposed as a foundation for our life and work. They were approved by the general chapter of 1967, and confirmed by subsequent general chapters. The real value of the principles expressed in them will be determined by whether they take concrete form and shape in us as we continue to study them and live and work by them.
- 0.3 These Constitutions stress the essential. Few specific norms are given to persons, communities or provinces. In this way they call us to serve in freedom. Yet, for us, their strongest message is that we freely will to build community.
- 0.4 These Constitutions should be seen within the history of the Order as a new stage in its constant and ongoing development. In accordance with the desire of Vatican II, they attempt to reflect our history and our contemporary life. They try to set forth in a new way the traditions, which have always defined our community, and to carry this evolution towards ever-newer eras in the history of humanity and the Church. They certainly do not intend a break with the past. On the contrary, they consider continuity with the past of great value as they direct our eyes to the future and serve as a fruitful guide for our lives as “Canons Regular of the Order of the Holy Cross” in our own times.
- 0.5 We recognize the authority of the Church and our obligation to observe pertinent ecclesiastical regulations, and so explicit references to Church laws have been omitted as a matter of principle.

P A R T O N E
THE RELIGIOUS FOUNDATIONS

CHAPTER 1

Community Life

1.0 Our Identity

- 1.1 The Canons Regular of the Order of the Holy Cross is a union of Christian men who will to live and work in a community to promote the accomplishment of God's Kingdom in this world.
- 1.2 Together with all Christians, we share in the constitution of the Church, the Pilgrim People of God, where the Gospel of Jesus Christ is kept alive and proclaimed.
- 1.3 The Brethren of the Holy Cross proclaim the Gospel and share in the life of the Church through a diversity of ministry, where all are equal and where all are brothers in the crucified and risen Christ.
- 1.4 Our Order seeks its inspiration for this community in the Gospel, in the Rule of Augustine, in the vital elements of our own tradition and in the values and needs of our contemporary church and society.

2.0 The Gospel

- 2.1 Christ's entering into our world and his going forth to the Father signify not estrangement or alienation from this world, but rather his total dedication to bringing the world to fullness and to establishing love in people's relations with one another. In essence, our life is one with the life of every follower of Christ—a life of service in faith, hope and love. As religious we hear the call to free ourselves by professing a commitment to the Christian responsibility of collaborating in the work of bringing love and justice into this world.
- 2.2 The Cross of Christ is a sign for us of his total service in love to all of humanity. We wish to see our fidelity to the Cross most especially in our dedication to fashioning a truly evangelical community through our acceptance of our life and work, and in our apostolic presence where human and religious needs call out to us.
- 2.3 Although the certainty of death makes us aware of the limits of our earthly existence and directs us towards a life of soberness and simplicity, yet the resurrection of Christ is for us our guarantee of enduring hope. This sure hope of the eventual unity of all God's chosen ones with the Lord is a source of our joy.
- 2.4 In our efforts to join together in a life that is truly Christian we adopt as our model Mary, who remains for the Church through the centuries an

incomparable sign of love and service.

3.0 Rule of Augustine

3.1 The first brothers of the Holy Cross chose the Rule of Augustine as a vital form of evangelical community. In spite of some purely historical elements, the Rule remains in its spirit a sound foundation for community life today. Its message is clear: “First of all, and this is why you have entered community life, you must live with one purpose in the house of the Lord, and must have one heart and one mind in God” (Rule of Augustine, n. 3) . Unity with one another is an inescapable demand for those who are on the way to God. In love for one another, we meet the Lord. Human unity through love reaches out beyond itself and surges on towards ultimate Unity, perfect Peace and all-encompassing Love. Or, in words of our father Augustine: “We become one in the one Christ towards the one Father” (Exposition on Ps. 147, 28).

4.0 Our Traditions

4.1 The living elements of our tradition include this strong community life, and also a commitment to the life-giving Cross. In addition, our membership in a canonical order demands that we be faithful to common liturgical prayer and our other forms of worship within our own communities and in our apostolates. This heritage must be emphasized beginning in the years of novitiate and formation.

5.0 Values of our World

5.1 Since we believe in Christ, we believe that this world is God’s world and that we are called to have trust in this creation. We consider it our duty to recognize human values in today’s world as norms and sources of inspiration for building our common life. With people throughout the world, we affirm the principle of human dignity; we recognize and accept human longing for freedom and community; we acknowledge human demands for democracy and personal responsibility. In light of these convictions, we have incorporated the principles of subsidiarity and collegiality into the fabric and structure of our life in common. We see this vision of our life as an expression of our faith that God’s Spirit does speak in and through the world in which we live.

5.2 A life together in love liberates persons, since love is itself a force of freedom. This freedom, however, must be directed by such laws and structures as are necessary for community life, because these laws and structures are essentially concrete forms of freedom. They give a community the needed durability and they are absolutely necessary for the full growth of the members. However, they are valuable only insofar as they truly do serve to strengthen our bonds with one another and enable us to realize our own most basic aspirations. Thus we cannot neglect repeated critical examination of the laws and structures of our community and the revision of them where there is need.

Crosier Constitutions

5.3 We believe that these principles embody basic values of the Gospel and the Rule of Augustine in contemporary form.

6.0 Our Contemporary Church and Society

6.1 A true source of inspiration for our life as Christians and religious is also to be found in the signs and needs of our time, both in the Church and in society. Contact in faith with all people both inside and outside of the community is a meeting with the Lord and is therefore genuine Christian living. In this way we experience the call of the Spirit in the events of our own life. Thus the struggles, successes and failures of others fruitfully influence our personal and community dedication, and urge us to seek apostolates that will enable us to work with effective Christian inspiration.

6.2 All this signifies that our community life is directed to the apostolate, in accordance with the ideal which the first brothers of the Holy Cross lived out in fact, although, of course, in a manner proper to their own time. Our community life should be attuned to the apostolic activities of its members; however, these apostolic activities must find their needed counterweight and stimulus in authentic community life. This demands flexibility and creativity and obliges each member of the community continually to seek a dynamic balance.

6.3 We acknowledge and encourage new developments in the apostolate for us as religious. This work may well take on different forms within our Order.

7.0 Subsidiarity and Collegiality in our Community

7.1 Each person is a distinct individual with inalienable rights and obligations, and with his own vocation and talents, which must be respected by everyone at all times. It follows, then, that we, as members of the Order, must be able to exercise all our rights, take up our responsibilities, and bring our natural and charismatic gifts to their full perfection. We also hold that we can find personal fulfillment in committing ourselves fully, in fraternal solidarity, to the community.

7.2 We recognize the necessity of authority in every community. However, the exercise of all authority in our Order should be founded on Christian love, the first law of the Lord. This implies the principles of subsidiarity and collegiality.

7.3 The principle of subsidiarity signifies that we must respect the human dignity of persons and the rights of local communities within larger corporate structures. It also implies that each individual, local community and province must be sensitive to the common good. In instances where an individual, local community, or province, is incapable of respecting or fails to respect the common good, the local community, province, or Order, as the case may be, should supply such help, stimulation, or correction, as the situation may demand.

7.4 The principle of collegiality means that members should enjoy full and

effective participation in the life, the responsibility, and the decisions of their communities on local, provincial, and general levels.

- 7.5 These two principles should be clearly distinguished from each other, but they should not be separated. They are two complementary aspects of one whole and therefore need to be balanced with each other. For collegiality to function successfully, it is necessary that the larger community and its leadership give serious consideration to the rights and needs of the smaller communities and individual members. Similarly, for subsidiarity to function successfully, it is necessary that individual members and smaller communities give serious consideration to the rights and needs of the larger community and its leadership. These principles apply to our local communities, our provinces, and to our Order as a whole.

8.0 Role of Chapters

- 8.1 The proper functioning of our chapters is both a requirement for the creation of genuine community and at the same time evidence of a vital community. The chapters constitute the heart, the nucleus, and the unifying force of a community. The general chapter is responsible for the well being of our entire Order; the provincial chapters are similarly obliged to foster the vitality of the various provinces. However, in the end, the effectiveness of these chapters depends upon the power of idea and initiative originating in the local community chapters and upon our day-to-day commitment to this community.

- 8.2 From the image of the local community as a union of religious and human society, it follows that to a large extent each community must regulate its own way of life. Hence the communities must undertake the task of education and formation in the values of traditional monastic observances, which formerly were spelled out in detail for the Order as a whole. In doing so, they are naturally expected to take into account the sources of inspiration of our Order. One of the main responsibilities of the community chapter is insuring the continual realization of our particular religious fellowship; consequently, our reflection and dialogue in chapter should be concerned with creating the conditions that foster true fellowship of life and work. At the same time, we must guard against our falling into pure routine. If its work is to be effective, the entire life of the community, its common prayer, life, and work, must again and again be critically examined in the light of our special sources of inspiration, and above all in the light of the Gospel and its actualization in today's world. This entails a serious responsibility and challenge for every member of the community and most especially for the superior.

9.0 Principles of our Chapters

- 9.1 If they are to achieve their intended purpose, our community deliberations must take place in a spirit of candor and mutual trust, rooted in authentic faith. Our first task as members of a chapter is that of keeping ourselves open to hearing the voice of the Lord in the words of our brothers. Nothing

is more in conflict with the spirit of these chapters than striving to be proved right at all costs or self-seeking which has not been purified by the desire to be led by the Spirit of God.

- 9.2 In the collegial community of life that we desire, all members have the same rights and duties except as stated otherwise in law.
- 9.3 In our communities, the superior holds an important and central place. By accepting his office, he assumes a new place and function in the community, one different from that of any other member. His role in community interaction and deliberation is one of creativity and leadership. Accordingly, while the day-to-day direction of the community does rest in his hands, his principal charge is to stimulate and to coordinate responsible initiative and brotherly collaboration in the community. He must create the opportunity for his brothers to experience a Gospel obedience to their calling by the Lord and by the community of the Church. Consequently he must strive to bring about a general climate of willingness to listen. He himself shall listen to the community, attempting to discover the true human and Christian desires of his brothers in order to reach decisions, which are truly communal. His charge and concern is the unity of life and action of his brothers.
- 9.4 In order not to descend into legalism, the very opposite of true collegiality, two extremes must be avoided: the superior must not be made a puppet at the beck and call of the community; on the other hand, the legitimate desires of the community must not be thwarted by the superior. The superior must never impose his private interests, preferences and opinions in the name of obedience. At the same time, his obligation to speak in the name of the community is not necessarily fulfilled by an automatic dependence on a simple majority of votes. To reject lightly a consensus reached by a large majority, however, would be to run the risk of isolating himself from the community and thus of losing all real authority. The majority required depends on the importance of the issue. When the superior realizes that no real agreement has been reached on an important question, he must reserve final judgment. He should make a temporary decision in order to be able to move ahead, but should also be prepared to review the decision later. To immobilize discussion is to disobey the Spirit of Christ. In cases of urgency, the superior can make decisions binding the community.

CHAPTER 2

The Vows

10.0 Vows in General

- 10.1 Following the example of the Lord, we accept a life of the evangelical counsels of chastity, poverty, and obedience in order to build up our unity with one another and to create the freedom and flexibility needed to provide totally Christian service to others.

Crosier Constitutions

- 10.2 In making our profession among our brothers and before the People of God, we solemnly and publicly pledge ourselves to incorporate our life and call to Christian service into the Order of the Holy Cross. Our profession is a personal act of dedicating ourselves, empowered by the Spirit, to follow Christ in his total and free devotedness to the Father and to others, which reached its completion on the Cross.
- 10.3 This bond with Christ and with the Crosier Community through our profession, received and recognized by the Church, is in its essence an expression of our existence as a Church community.
- 10.4 By this dedication we free ourselves for an ever more intense realization of the Kingdom of God among people. We accept in particular the task of cultivating the heritage of our Order along with our brothers. We embrace its present joys and struggles, and respond to the Spirit calling it to an ever-new actualization of its mission in the Church.
- 10.5 Our religious life is centered on Christian love. The three vows are a particular realization of the one Christian love, which is the pulse of our community and the goal of our work. In their deepest reality, the vows form but one dedication.
- 10.6 We accept this life of chastity, poverty and obedience in community as a public testimony to God's Lordship and active presence in the world. Religious life is a witness to the transcendent that is present in the world of human existence.
- 10.7 Hence our life as religious has its own irreplaceable significance in the Church and in the world. Yet we properly and fully appreciate our vocation only when we remember that every vocation in Christ supports and sustains every other in building up the Body of Christ in love. Thus we must be open to receive inspiration and enrichment from all other vocations.
- 10.8 In accordance with our age-old tradition, those who make their profession in our Order are to use the following text. They may, of course, give expression to their more personal insights in an introduction or a conclusion.
- “I, N.N. do profess and promise obedience to God and to you, N.N., Master General of the Order of the Holy Cross, and to your successors, in accordance with the Rule of Augustine and the Constitutions of the Brethren of the Holy Cross, in such wise that I shall be obedient to you and your successors for ...” [if making a simple profession], or “until death,” [if making a solemn profession].
- 10.9 If the profession is being made to some other legally qualified superior, the formula is: “I, N.N., do profess and promise obedience to God, and to you, N.N. as the representative of N.N., the Master General of the Order of the Holy Cross, and to his successors, in accordance with the Rule of Augustine and the Constitutions of the Brethren of the Holy Cross, in such wise that I shall be obedient to the Master General and his successors for ...” [if making a simple

profession], or “until death,” [if making a solemn profession.].

11.0 Vow of Chastity

11.1 In religious life we respond in a particular way to the Christian vocation of realizing the fullness of love. We are called to follow Christ in the power of the Spirit into a chaste life, which Christ lived and which he himself keeps alive in the Church through the Gospel. Our vow of chastity is our personal response to that call.

11.2 By our vow of chastity, we forego marriage and live as celibates. However, our sacrifice of the deep values of family life and marriage is only the inverse side of a positive and joyful choice of a way of life. Our dedication to the proclamation of the Kingdom and the realization of brotherhood under God calls for a life of chastity, which opens us totally to others in love and friendship. Thus chastity is directed to generosity made real in sharing a life of Christian love and concern for all. Living chastely in this way is a source of human happiness. Hence, we must continually take care that our fellowship is in actual fact an opportunity for each brother to grow to maturity and personal fulfillment among people. Conversely, the chaste life will be supported and encouraged by those human relationships which constitute the joy and gladness of our existence.

11.3 In accepting chastity as our way towards love, we wish to strive for a spontaneous, cheerful forgetfulness of self and a willingness to bear the suffering and burdens without which love cannot come to fulfillment. We realize that the Cross is the embodiment of a life lived in that love which goes forth to embrace the whole world. To be a brother to all people is to live under the sign of the Crucified One.

11.4 Chastity therefore should not alienate us from the world, but rather must set us free to live in total availability in and for the world. As we live in this world of ours and collaborate in building a richer and more meaningful human community, we testify through our chaste life that God is the one true origin of all human love and community, and that He is the One alone who one day shall be all in all.

12.0 Vow of Poverty

12.1 To be poor in the sense of the Gospel is to base our existence on the life of others and no longer to root our concern in ourselves. We respond to evangelical poverty when we truly give preference to the other person in all the opportunities offered by our way of life, realizing that we are given to one another as brothers and sisters by the one Father of all. Evangelical poverty requires continual concern for our brothers and sisters. We must welcome their requests and be ready to modify our life according to their needs. A proper attitude towards the goods of this earth, to possessions, and to work follows naturally; in all these we are to be essentially directed to the other.

12.2 We find the deepest source of inspiration for this form of life in the life of

Crosier Constitutions

Christ: “he was rich, but he became poor for your sake” (2 Corinthians 8, 9). The call to evangelical poverty invites us to enter into solidarity with the poor and needy, to whom Christ’s concern was particularly directed, either by living as they do or by working to promote their social progress. A profession of this poverty without concrete human solidarity would no longer be a poverty in the Spirit of Christ.

12.3 Our vow of evangelical poverty signifies a common commitment to keep our minds alert and our hearts open to every need of our fellow human beings, both in our community and outside of it. Our poverty is lived, moreover, in the context of our chaste state of life, which offers unique opportunities to serve our brothers and sisters. We must learn to see and appreciate the deepest reality of our vow of poverty as community-based openness and availability to the needs of others in the Church and world of today. This demands a sense of simplicity in food, clothing and recreation; an appreciation of the role of work; an effort to organize our lives efficiently in view of our work among people. An authentic practice of evangelical poverty is itself an apostolic presence to those who have need of us.

13.0 Specific Crosier Poverty

13.1 Evangelical poverty can legitimately be lived in many different ways. In what follows, we wish to specify certain characteristics of our practice of poverty.

13.2 By our solemn profession of poverty, we make total renunciation of all goods.

13.3 In order to build up our fellowship and our apostolate, we accept a community of goods and joint responsibility for property, income and expenditures; and we regard ourselves as subject to the common law of labor. This common responsibility should manifest itself in an equitable and efficient distribution of the resources of the community, corresponding to the needs and wants of our members and our work. We must recognize as well poverty’s demand for corporate witness by our willingness to share our resources with other communities, the Order, the Church, and society at large.

13.4 The poverty we profess is not a poverty of destitution, but one in which the members enjoy that support and security which comes from belonging to our community. Discrimination cannot be tolerated in any form. At the same time we must remember that the sick and aged deserve our special attention. Moreover, both our individual and communal standard of living must be adapted to the environment in which we live and work so that, by the moderation and simplicity of our life, we truly do manifest an evangelical detachment and freedom from concern about material things.

13.5 Our practice of poverty should not diminish adult responsibility or foster immature dependence on the superior. Collegiality in poverty implies: that everyone be adequately informed of the financial status of his community

and province; that in appropriate ways, everyone share responsibility for the financial decisions of his community and province; and that a member may be entrusted with community funds for his apostolic projects and personal needs within the context of communal responsibility.

14.0 Vow of Obedience

14.1 To obey, in the Gospel tradition, is to respond to the call of the Spirit in the Church, an encompassing and enduring call to answer the appeals of the world in which we live with utmost generosity after the example of the Lord. Our response to the appeals of all women and men is our answer to the concrete invitation of the Spirit to build the Kingdom of God in justice and love. In short, our obedience is a response of love and service, and of being available to the Church and all people.

14.2 Our response to the call of God, as made real in our fellowship, is embodied in a personal commitment to integrate our initiative into the rhythm of life and responsibility of the entire community. Our commitment demands a continuous fidelity to our brothers and to our common will to live and work together. Thus our obedience implies that each brother retains an adult personal freedom and at the same time assumes an adult personal responsibility in the community.

14.3 The unity of our fellowship is to a great extent the burden of the superior. However, while this remains his responsibility it is also the enduring duty of each brother to contribute in idea and initiative to the well being of the community. This will guarantee that the decisions and policy-making of the community are truly the work of all its members. For this reason, we urge each brother to be frank and spontaneous with his superior, showing respect for his burden of service and authority as the steward of the Lord.

14.4 In a true spirit of collegiality, the superior must avoid every trace of authoritarianism. He should not seek to subject his brothers to himself, but to turn all together to the call of God and of people, thus building up oneness in Christ. While his office calls for great kindness and understanding, he must at the same time have steadfast courage in holding his brothers faithful to their vocations (Rule of Augustine, n. 46).

14.5 Sharing life with our brothers means to be willing to hear one another, to be open in our dealings with one another, to be ready to lay aside individual preferences. In this way we seek together that oneness of heart and mind, which is the cornerstone of our witness and service to others.

15.0 Further Considerations

15.1 The community life to which and in which we are called should be a force promoting our growth to Christian and human fulfillment. Consequently, each one of us is obliged to an unceasing effort to understand and respect our brothers for the unique person that each is.

15.2 Our religious community forms a cell in the building up of the Church, the

People of God, just as every Christian family does. By a strong mutual love, our brotherhood, which is called to be a living parable of unity, proclaims an essential mark of the Church. Religious life in common fulfills its prophetic function when the example given by its members challenges all people, Christian and non-Christian, to bestow on each person they meet a love that is universal and without regard for human rank. A religious fellowship of life and work is a special sign and instrument in the Church for true unity among people, a unity that is rooted and brought to completion in Christ, in whom, through whom, and for whom all things were created (cf. Colossians. 1,16). It is in a special way part of the prophetic and dynamic conscience of the Church.

- 15.3 Our community, however, will realize this prophetic function only when fellowship and true brotherly love define our lives. When this happens, we shall indeed be helping each other to be faithful to our calling. But even more, we shall then create the conditions for an apostolate which will break forth from our community into the world; and this is an essential element of our religious life in common.
- 15.4 Our life as confreres is living within community. Fidelity to this life calls for mutual love and forgiveness. Each confrere should recognize his personal responsibility to resolve disagreements with a confrere promptly, effectively, and justly.
- 15.5 When a confrere believes that he has suffered injustice, he has the right to recourse.

CHAPTER 3

Prayer

16.0 Conditions for Prayer

- 16.1 As a community founded in faith, we recognize that prayer is an essential expression and source of our life and work together. Prayer nourishes our faith and encourages us to bring our faith to completion in love. We open ourselves then to the call of the Spirit who dwells in our midst and transforms us into the likeness of Christ, enabling us to cry out “Abba, Father” (Romans 8,15). Fidelity to our calling thus requires each one of us and each community to persevere in prayer and in calling upon the name of the Lord.
- 16.2 In order that we learn to pray and that our prayer deepen and mature, we must be willing to make the effort to create an atmosphere of quiet in our communities. Above all, a spirit of generosity and an earnest will to persevere are essential requirements for an authentic life of prayer.
- 16.3 We must listen without ceasing to the word of God, which gives depth to human life. Accordingly, each of us must give himself to personal prayer and reflection based above all on the Holy Scriptures, in accordance with his need and the gifts he has received from the Lord. Only then will our

prayer in common have a true source in deep and personal dedication. In this way we follow the example of Mary who pondered in her heart all that happened and who united with the apostles in prayer for the coming of the Spirit.

17.0 Community Prayer

- 17.1 Our liturgical and community prayer is a special offering of praise to the Father in union with the prayer of Christ and with the whole People of God. Here we become united in the Lord to give expression and nourishment to that unity to which we are called. From this follows the need for each community to come together regularly to pray. Indeed, it is our special vocation, one handed down through the ages by our predecessors, to foster the liturgy of the Church in this manner. We must creatively draw our inspiration for this prayer from the liturgical sources, from the living elements of our tradition, and from the needs and the ideals of our own time.
- 17.2 All prayer finds its source and summit in the celebration of the Eucharist, where we, in union with Mary and the whole Church, celebrate the memorial of Christ's death and resurrection. There we discover the true significance of the Cross and the joy of Christian life. There too we find reconciliation and true unity with our brothers. We hold then that every confrere and community must foster that unity by love and service of which the celebration of the Eucharist is both source and sign.
- 17.3 By continuing, in our personal and communal prayers, Christ's offering of praise and thanksgiving to the Father in the name of all, as well as his prayer for reconciliation, we are apostolically present in the world. Since we are to bring all men and women to Christ by our lives of total service, we must help them pray; accommodating our prayer to them, we should invite them to participate in the redemptive prayer of praise which we, together with all creation, offer to the Lord of all.

CHAPTER 4

Other Aspects of Daily Life

18.0 General Guidelines

- 18.1 It is fully in accord with our ideal of life in community that much freedom be allowed to the provinces and individual local communities in specifying the details of their daily life within the framework of our proper law.
- 18.2 Each community shall take the responsibility, chiefly through its chapter, for creating a truly Christian and humanly effective form of daily life. Remembering that unity is more important than uniformity, it must weigh carefully the living values found in our own tradition of observance, the diversity of persons and activities in the community, the practice in other communities, the local religious and secular culture and customs, and the

Crosier Constitutions

laws enacted by higher authority in the Order and the Church.

19.0 Specific Guidelines

- 19.1 A community cannot live in harmony without a minimum of order.
- 19.2 Community meals should be seen as special opportunities to experience and further the spirit of fellowship. Gathering together around the table in openhearted simplicity can be a true expression of Christian living. Some moments of prayer and reflection can help us to appreciate that our meals too have a Christian significance.
- 19.3 Our habit, a heritage from centuries past, should be an effective symbol of our unity, both in our own eyes and in those of others.
- 19.4 Conscious that we are sinners, we recognize the place of the Sacrament of Reconciliation in our lives. Christian penance, which we see above all in the joyful acceptance of the burdens of our life and work together, is a means to ever-greater Christian freedom and the purifying of our relations to persons and things.
- 19.5 Our observance of fast and abstinence should be in harmony with developments in the local Church.
- 19.6 We must keep in mind that bodily health and physical fitness are important for the vitality of our community and for personal development.
- 19.7 If our communities are to reflect upon their work and life effectively – to test themselves by the Gospel and contemporary social developments – regular personal and communal study and reflection are necessary. The local superior is to take care that competent and appropriate programs and personnel are available for the continuing development of the community and its members.
- 19.8 In order to foster work and reflection, it is proper that there be an atmosphere of peace and quiet in the place where we live. In this way, too, members of the community must express Christian love by being considerate of one another.
- 19.9 There should be an atmosphere of ease and naturalness in our communities. Accordingly, there is need for special times of relaxation in the course of the day and the year. Recreation must allow for a certain variety, and yet each person should have equal opportunities. Here again we must seek a balance between the demands of community life and the equally legitimate desires of the individual. In any event, we must avoid the situation where some can do what they please because they “have the right connections,” while others can only be passive onlookers.
- 19.10 The sick and the aged should receive their own special signs of respect. Caring for the sick is an appeal to us for Christian service in the community, and the aged should be able to rely on our gratitude and to feel welcome where they are content to live.

Crosier Constitutions

- 19.11 Christian piety entails the duty of praying for our deceased brothers, relatives, and benefactors and of keeping their memory in honor. This should be attended to by the communities and by each of us individually.
- 19.12 Guests must always be welcome among us. We must learn to receive them cordially and cheerfully put aside our own individual comfort for them. Hospitality requires freedom and flexibility and is to be practiced with sensitivity.
- 19.13 The respect due to people in society at large should be a part of our daily life in the Order. Accordingly, our comportment inside and outside of our communities must respect the rules of good manner and good taste. This respect includes a proper esteem for our brothers and our Order in conversation with others.
- 19.14 In view of our increasing participation in the society of today, determinations concerning the cloister are left to each community.
- 19.15 In all areas of life, let us accept as addressed to ourselves the words of Saint Paul: “Live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind in the faith of the gospel” (Philippians 1, 27).

CHAPTER 5

The Apostolate

- 20.0 **Inspiration for the Apostolate**
- 20.1 The life of Christ, from his first announcement of the Kingdom of Heaven to his final offering of himself in death, is the first source of our apostolic inspiration for our apostolic activity. We accept the commission of the Risen Lord, “Go, therefore, make disciples of all the nations” (Matthew 28, 19).
- 20.2 Since the Lord has called us as part of the Church to serve him in our fellow men and women, we look upon our whole life as a following of Christ, who spent himself, even unto death, for the salvation of others. Our mission to service, originating in baptism, should be strengthened by the triple bond of our vows so that the charity whose growth they foster may urge us to be one with all people, to which indeed “the love of Christ urges us on” (II Corinthians 5, 14).
- 20.3 A second source is the life and works of Saint Augustine, who combined a most active apostolic life with a life in community. In choosing his rule, the first brethren of the Cross also joined life in community to an apostolic life of prayer and work. Today we continue this tradition, striving in life and work to make Christ present among people—Christ who prayed for his sisters and brothers, proclaimed the Kingdom, healed the sick and brought sinners back to God, doing good to all.
- 20.4 Our third source of apostolic inspiration flows from the profound human

concern displayed by people in the world of today, and from the exemplary generosity and solicitude for others which characterize the truly outstanding people of our time.

21.0 Apostolate and Community

- 21.1 Our life in community forms our most immediate apostolate since we are called there to assist one another in charity and unity, by our prayers and by all our other activities.
- 21.2 Moreover, living in community is itself a proclamation of the Good News to others. “By this everyone will know that you are my disciples, if you have love for one another” (John 13, 35).
- 21.3 We likewise hold ourselves in readiness to serve the Church, according to our means, wherever there is need. Our desire is to follow Christ, who gave himself completely on the Cross, by giving ourselves totally to the needs of others so that indeed “the poor have good news brought to them” (Matthew 11, 5).
- 21.4 This willingness to serve the Church also means that there are confreres called to serve in the apostolate as ordained ministers. This ordained ministry is a significant expression of our charism and of the common priesthood we share through our baptism in Christ.

22.0 Forms of Apostolate

- 22.1 As part of the universal Church, the Order is especially attentive to needs throughout the world. Each province and local community, inspired by our charism and in deliberation with the provincial government, should consider its own forms of apostolic activity according to the needs of the local Church, whether it takes the form of parochial work, education, or the meeting of any other need. Particular attention should be given to the signs of the times, so that we will not remain immobilized in those forms of apostolate that served another period of time or other circumstances well, but which are no longer suitable for the contemporary situation.
- 22.2 Since we have been called to service of the Church in and through community, we favor those apostolic endeavors which require or are enriched by community life and which in turn foster it. However, it is sometimes necessary for a confrere to live and work outside of his community, either because there is a particular need in the area, or because he can thus be given the apostolic work best suited to his special talents. Hence it is in the broad context of the province as a whole that the vitality of the communities, the heart and embodiment of the spirit of our Order, must be safeguarded.
- 22.3 Within these limits, we accept the principle that our apostolate ought to be chosen in response to two sets of circumstances: first, the real and pressing needs of the Church and society; and second, the talents and training of the persons, and the financial support available within the community or

province.

- 22.4 Those who are destined for work in the various apostolates should be given a truly adequate formation and training, along with appropriate authority, and should then be respected by their confreres for their competence in their work.
- 22.5 Those engaged in an apostolate need understanding, respect, and often active cooperation from the other members of the community. Our apostolate, moreover, can be fruitful only when there is vital contact and collaboration with the leaders of the local Church.

CHAPTER 6

Formation

23.0 Initial Formation

- 23.1 In order to be faithful to our calling and to create a fruitful apostolate inside and outside of the community, it is absolutely essential that we be men marked by a faith that is authentic. Consequently, in the years of initial formation and training, the greatest attention must be devoted to a genuine life of faith. Everything conducive to a personal realization of authentic faith must be incorporated into our program of formation.
- 23.2 It follows that the communities in which men prepare themselves to join our Order must be particularly conscious of their great responsibility. They must be prepared to share with these men an experience of genuine faith, communal life and prayer, collegiality and subsidiarity. Reflection on this responsibility always must remain a regular task in the chapters of these communities.
- 23.3 It belongs to the competence of each province to determine the program of initial formation, as well as the procedures and conditions for admission. This must be done in openness to developments in the local Church and the directives of the general chapter.
- 23.4 Our formation must be based on our present ideal of our life and work, and, at the same time, on an attentiveness to what the person in formation can contribute to us.
- 23.5 The novitiate shall be at least 12 months. However, in light of local circumstances or apostolic programs, a provincial chapter may provide for a longer novitiate, but not to extend beyond two years.
- 23.6 Our community may expect of the person in initial formation as a minimum:
- 23.6.a That he is willing to take up his life and work seriously, in accordance with his aptitudes;
 - 23.6.b That he be able to develop in himself a sensitivity for the

Crosier Constitutions

presence of God manifested in people and in things, in the Church and in society;

23.6.c That he be willing to test himself by what Christ in the Gospel expects of him, and that he listen to his fellow human beings to understand what they call on him to be and to do, in frank dialogue with the community in which he lives;

23.6.d That he work to achieve a genuinely human community life with others, so that he is open to their appeals and ready to integrate himself into the community's rhythm of life;

23.6.e That he makes an earnest effort, after a reasonable time, to decide whether he will join our community.

23.7 The person in initial formation may expect of our community:

23.7.a That he be assisted in discovering and developing his own talents and gifts within the context of our community and, if at all possible, be given assignments accordingly;

23.7.b That his formation and training be realistic and honest, attentive to personal values, gradual, and adapted to his concrete situation and capacities.

23.8 In view of the care we must give those in initial formation, it is important for each province to have a sufficient number of persons competent in theology and in those disciplines that deal with the dynamics of the human person.

24.0 Ongoing Formation

24.1 It is essential that every community continue to be attentive to the spiritual, personal, and intellectual development of all members. For all of us, study and reflection are necessary conditions for the effective realization of our ideal of Christian service to people. We should learn to know our culture, participate in it, and be able to review it critically. As an aid in this, we should make use of the modern means of communication.

P A R T T W O
**THE STRUCTURE AND GOVERNANCE
OF THE ORDER**

CHAPTER 7

Members and Local Communities

25.0 Members

25.1 By our profession we bind ourselves to live and work according to the ideals, principles and directives of our Order and its Constitutions; and the Order thereby accepts us as its members.

25.2 Since community participation is essential to our religious life, each one of us shall enjoy membership in a community according to the statutes of the province.

25.3 All members are called to leadership according to their gifts and may be elected for or appointed to all offices unless the law of the Church, the Order, or the province establishes particular requirements concerning these matters.

26.0 Local Community

26.1 Living together in a local community is a fundamental aspect of our life. A local community is a group of confreres living in one mind and one heart intent upon God (Rule of Augustine, n. 3).

26.2 The normative structure of a local community is that of a priory, with a chapter, a prior, and a council of the prior, and others exercising leadership in the community. Other forms of local community are defined by provincial statutes in line with this normative structure while sensitive to local cultures.

26.3 A prior provincial with the consent of his council can erect a local community with the approval of the master general with the consent of his council, and the written approval of the diocesan bishop. After appropriate consultation with the community chapter and the diocesan bishop, the prior provincial with the consent of his council can suppress a local community or alter its structure with the approval of the master general and the consent of his council. The provincial statutes can determine additional norms for the erection and suppression of a local community and, in case of suppression, also the determination of the assets.

27.0 Community Chapter

27.1 The community chapter is composed of those professed confreres assigned to the community except when the proper law provides otherwise. Outside

Crosier Constitutions

of those restrictions given in the provincial statutes, all have fundamentally the same rights and responsibilities in the community chapter: the right to participate in the decisions of the chapter; an active vote in the election of the prior, the council of the prior, the delegates for the provincial chapter, and the stewardship of the community's assets.

27.2 The community chapter in mutual and fraternal deliberation, along with the prior and his council, has the responsibility of determining the policies of the local community. These must reflect the principles given in Part One of these Constitutions. Along with the right of election, the community chapter must frame rules for the community and apply the provincial statutes to its own situation. It shall also be consulted by the prior for all serious decisions, and is to consider and discuss reports which the prior is to present concerning his administration and the financial situation of the community. Finally, the chapter is to meet regularly in order to reflect on and reappraise the life and work of the community. All this shall be done in accord with further guidelines established by the provincial chapter or by the community chapter itself.

28.0 Prior

28.1 The prior is the superior of the community.

28.2 A prior, exercising creative leadership in the community, is to help his brothers live and work together in an atmosphere of love, friendship, and unity, and to give them support through his leadership and advice. His responsibility extends to both the spiritual and temporal welfare of all his brothers. He should be open to all, and he should try "to serve through love rather than lord it over others by force" (Rule of Augustine, n. 46).

28.3 The prior is elected by the community chapter, and confirmed by the prior provincial. Provincial statutes shall determine further procedures for the election of a prior and the term of office.

29.0 Council of the Prior

29.1 The prior shall have a council to assist him in caring for the community.

29.2 Collaboration with and in this council is indispensable. The prior and his council shall frequently consult together regarding all aspects of life and work, and the most important points of these discussions shall be submitted to the priory chapter for their discussion.

CHAPTER 8

Province

30.0 Composition

30.1 A province is composed of local communities with their members.

Crosier Constitutions

- 30.2 After appropriate consultation, provinces can be established, changed or suppressed only by a general chapter; or, in urgent cases, outside of a general chapter, by the master general with the consent of his council.
- 30.3 For serious reasons, transfer from one province to another is possible after the mutual deliberation of the priors provincial concerned, the consent of the person involved, and the approval of the master general.
- 30.4 A proprovince is composed of local communities with their members and is part of a province with certain autonomy specified in the provincial statutes and the proper law.
- 31.0 Provincial Chapter**
- 31.1 The principal responsibility of the provincial chapter is to review and appraise the problems and opportunities of the province so that it will be able to exercise the leadership necessary for our community life and work.
- 31.2 The provincial chapter is to be convoked by the prior provincial at least once every three years. An extraordinary provincial chapter may also be convoked by the prior provincial with the consent of his council. The prior provincial must convoke an extraordinary provincial chapter if a majority of his council requests it, or if the absolute majority of those who are eligible to vote for chapter delegates requests it.
- 31.3 The prior provincial, the members of the council of the prior provincial, the priors, the superiors of proprovinces are ex officio members of the provincial chapter. The manner of designating the other members of the chapter – delegates from the communities, proprovinces, and other ex officio members, alternates, and auditors – is to be further specified by the provincial statutes. These statutes are also to determine the time of convocation, the procedures to be followed, and other related questions.
- 31.4 The provincial chapter is to elect the prior provincial, his council, and the delegates to the general chapter according to the proper law.
- 31.5 The provincial chapter has the power to make regulations, issue guidelines, and approve statutes that remain in force unless revoked by a subsequent provincial chapter or explicitly stated otherwise in the decision.
- 31.6 All decisions of the provincial chapter require a simple majority of those present and voting, with due regard for those provisions in the proper law that require the approval of the prior provincial with the consent of his council. This approval must be given or withheld while the chapter is in session. If the prior provincial withholds consent, the proposition is to be submitted again to the chapter, which can then enact it with a two-thirds majority. All decisions of the chapter must be in accord with the Constitutions, General Statutes, and other decisions of the general chapter.
- 31.7 The provincial chapter alone has the power to make authentic interpretations of the provincial statutes. Between chapters, the prior provincial with the consent of his council has the power to make

interpretations that remain in effect until the next chapter.

32.0 Prior Provincial

32.1 The principal responsibility of the prior provincial is to unify, inspire, and lead his confreres in the pursuit of the Order's ideals. He is a major superior with the power of governance over the province. He is to keep in close contact with the persons, communities, and areas of the province, especially through a type of visitation that may be specified by the provincial statutes. In order to insure the necessary contact and bond with the master general and his council, he is to submit to it an annual report on the spiritual and temporal welfare of the province.

32.2 The provincial statutes shall determine who can be elected prior provincial, how the election is to take place, and what the term of office shall be. However, a candidate for prior provincial or any other office of major superior rank must have spent at least four years in solemn vows before being eligible for election or appointment. The election of the prior provincial is to be presided over by the master general or his delegate, and the person elected needs the confirmation of the master general or his delegate.

32.3 The prior provincial also has the right to make appointments in the province and in other territories of the province. In accord with the norms of the provincial statutes, he confirms the elected priors, and consults the members of his council and the concerned confreres when appointing other superiors.

32.4 The prior provincial is to convoke the provincial chapter and to preside over it as chairman. In it, he shall also present a report on the spiritual and temporal welfare of the province.

32.5 The prior provincial with the consent of his council can make rules and directives, which bind the entire province. Where it seems necessary, he can also issue rules and directives on his own authority affecting individual persons or communities.

32.6 If the prior provincial deems it necessary to take certain punitive or restrictive actions, he should keep in mind what our father Augustine wrote in his Rule: "to serve through love rather than lord it over others by force" (Rule of Augustine, n. 46).

32.7 A prior proprovincial is a major superior but his power of governance may be limited by the provincial statutes and the proper law.

33.0 Council of the Prior Provincial

33.1 The council has, together with the prior provincial, the responsibility of coordinating and inspiring, and shall work in true collaboration; it should reach its decisions through mutual and open deliberation, by consensus insofar as possible. The council should strive to stimulate unity and collaboration between the local communities, and with the proprovinces.

Consequently, the prior provincial is to keep his council informed of all problems arising in the province (except those involving matters of conscience), and although he fully retains his own proper responsibility, he is to consider these problems with his council. For important decisions, as specified in the provincial statutes, the consent of the council is necessary. The council of the prior provincial is to receive regular reports concerning the spiritual and temporal welfare of the province. These should include, among other subjects, the financial status of the province.

CHAPTER 9

The Order as a Whole

34.0 Composition

34.1 All provinces together form the full community of the Canons Regular of the Order of the Holy Cross, an exempt institute of pontifical right, and participate in the general government through the general chapter.

35.0 General Chapter

35.1 The general chapter holds the supreme authority of the Order. The responsibility of the general chapter especially includes taking all steps necessary to insure and promote the unity of the Order and to stimulate cooperation between the provinces, safeguarding moreover the autonomy of the individual provinces.

35.2 The general chapter is to be convoked once every six years by the master general under whose leadership the chapter is to be conducted. The master general with the consent of his council may also convoke an extraordinary general chapter. The master general must convoke an extraordinary general chapter if a majority of his council requests it. The norms of an ordinary general chapter are to be applied to an extraordinary chapter except the term of the convocation and the specific agenda.

35.3 The general chapter is composed of the master general, the priors provincial, the other general councilors, the priors proprovincial, and the delegates elected in accordance with the General Statutes.

35.4 The general chapter elects the master general and has the power to make decisions binding the entire Order.

35.5 All decisions of the chapter are enacted by a simple majority of the votes, with due regard to the procedures mentioned elsewhere in these Constitutions, together with the approval of the master general and his council acting collegially. This approval must be given or withheld while the chapter is in session. Should the master general and his council withhold approval, the proposition may be submitted again to the chapter, which can then enact it with a two-thirds majority.

35.6 The general chapter retains a privilege, granted by Pope Innocent IV when

Crosier Constitutions

first approving the Order in the Papal Bull of 1248, *Religiosam vitam eligentibus*. The privilege allows the chapter to approve new measures or changes in our Constitutions without seeking ecclesiastical approval. In order to maintain this privilege, the chapter follows these procedures: changes become a provisional part of the Constitutions and are effective immediately upon promulgation; however, any change requires the approval of three consecutive chapters before becoming a permanent part of the Constitutions. This procedure also discourages frequent changes and amendments to the Constitutions.

- 35.7 All other decisions enacted by a general chapter, including changes in the General Statutes, are effective upon promulgation and remain in effect until rescinded or changed.
- 35.8 The general chapter has the power to make authentic interpretations of the Constitutions. Between chapters, the master general with the consent of his council has the power to make interpretations that remain in effect until the next chapter.
- 35.9 The general chapter is to receive reports concerning the situation in the provinces and proprovinces, as well as a report from the master general on the overall state of affairs in the Order.

36.0 Master General

- 36.1 The master general bears the primary responsibility of keeping alive the Order's unity and its own charismatic gifts, as well as promoting a fruitful religious life in its members. He is the general superior of the Order with the power of governance over the provinces and members as defined by the Constitutions. His governmental and administrative powers and functions include his obligation to see that the decisions of the general chapter are implemented. One of the principal means for fulfilling these responsibilities is the visitation, which the master general must make at least once every term in all the local communities of each province and proprovince of the Order.
- 36.2 In addition to his obligations within the Order, he also is its chief representative to outside ecclesiastical and governmental bodies.
- 36.3 The master general is elected by the general chapter for a term of six years. He may be elected for a second consecutive six-year term. Thereafter he may be elected for consecutive terms but only by a two-thirds majority on the first ballot, otherwise he is ineligible for election even by postulation. To be eligible for the office of master general, a confrere must be in solemn vows for at least five years and have attained the age of forty years.
- 36.4 Although legislative power belongs to the general chapter, the master general can give directives and, in special circumstances, regulations for the entire Order or for different provinces insofar as they do not violate the Constitutions and are necessary for the fulfillment of his responsibilities, with due regard for Constitutional norm. The master general needs the

Crosier Constitutions

consent of his council to issue regulations or directives extending to the entire Order. All directives or regulations properly given by the master general remain in force until the following general chapter.

36.5 Whenever the office of master general becomes vacant, it is to be filled according to the provisions of proper law.

36.6 When a master general is elected outside an ordinary general chapter, his term of office continues until the second ordinary chapter following his election. The time between his election and the first ordinary chapter following the election is not counted in his six-year term.

37.0 Council of the Master General

37.1 The council of the master general is composed of the priors provincial and two additional general councilors elected by the general chapter. The council, in true collaboration with the master general, cares for matters concerning the whole Order and is seriously charged with concern for the various parts of the Order.

37.2 With the consent of his council, the master general may appoint a substitute council of up to four members to meet particular requirements of canon law in dealing with individual members of the Order, including novices and postulants.

37.3 The master general with the consent of his council can make authentic interpretations of the General Statutes.

38.0 Voting Procedures

38.1 Voting shall be by secret ballot for all elections. In all other cases, it shall be by secret ballot unless determined otherwise by the voting body. In all cases, each member shall have one vote only.

38.2 In matters requiring consent, the presiding officer neither has a vote nor can the presiding officer break a tie. If the vote is collegial, the presiding officer shall vote as an individual member of the body and may not cast an additional vote to break a tie.

39.0 Dispensation

39.1 Unless otherwise provided in the Constitutions, the master general with the consent of his council may dispense from provisions of the Constitutions. He may not dispense from procedural and constitutive norms. Unless otherwise provided in the Constitutions, the master general may dispense from the General Statutes. He may not dispense from procedural and constitutive norms contained in the General Statutes.

39.2 Unless otherwise provided in the provincial statutes, the prior provincial with the consent of his council may dispense from the provincial statutes. In all other cases, the prior provincial may dispense on his own authority. He may not dispense from procedural and constitutive norms.

Crosier Constitutions

- 39.3 Unless otherwise provided in the proprovincial statutes, the prior proprovincial with the consent of his council may dispense from the proprovincial statutes. In all other cases, the prior proprovincial may dispense on his own authority. He may not dispense from procedural and constitutive norms.
- 39.4 Unless prohibited by universal law, the master general delegates to each prior provincial authority to dispense from the universal law. The prior provincial may sub-delegate this authority.
- 39.5 The authority of the prior to dispense should be defined in the provincial statutes.
- 40.0 Unforeseen Circumstances**
- 40.1 Should these Constitutions lack norms required for unforeseen circumstances, the master general with the consent of his council has full competence to provide for the matter. The master general shall report the actions to the next general chapter, and, if necessary, submit norms for approval by the general chapter.

Approval of the Constitutions

From the Relict of the 2010 Extraordinary General Chapter:

Our Constitutions form our common rule of life. Through them, we incorporate our lives and persons into the community of the brethren of the Holy Cross, itself a part of the great community of the Church. Accordingly, to accept the Constitutions is to commit oneself to a life in this community dedicated to God and spent among the people. (cf. Cons. 0.1)

The Constitutions should be seen within the history of the Order as a new stage in its constant and ongoing development. In accordance with the desire of Vatican II, they attempt to reflect our history and our contemporary life. They try to set forth in a new way the traditions, which have always defined our community, and to carry this evolution towards ever-newer eras in the history of humanity and the Church. They certainly do not intend a break with the past. On the contrary, they consider continuity with the past of great value as they direct our eyes to the future and serve as a fruitful guide for our lives as “Canons Regular of the Order of the Holy Cross” in our own times. (cf. Cons. 0.4)

*Therefore, the General Chapter approves the Constitutions of the Order. This action constitutes the third approval as required by the privilege granted to our Order, the Canons Regular of the Order of the Holy Cross, in *Religiosam vitam eligentibus*, the 1248 Papal Bull of Innocent IV to our Order.*

With the third approval, the approved texts become the permanent Constitutions of the Order.

CROSIER GENERAL STATUTES

Canons Regular of the Order of the Holy Cross

GS 0.0 Introduction to the General Statutes

GS 0.1 In accordance with the Code of Canon Law, we distinguish between the Constitutions of the Order, which are more permanent principles, and these General Statutes, which can more easily be changed. The existence of General Statutes in no way prejudices the adoption of provincial statutes.

GS 13.0 Vow of Poverty

GS 13.1 The poverty, which we profess, implies for us personally that, before our first profession, we surrender and entrust the control of our temporal goods to whomever we choose. Before our solemn profession, we renounce all our possessions and the capacity to acquire temporal goods. Individuals thus may acquire property only for the Order, province and communities. Provincial statutes should provide norms about these arrangements so that they also have the force of civil law. In any case, our observance of the vow of poverty should always be fair to others and respect their rights.

GS 15.0 Conciliation and Recourse

GS 15.1 For validity, an administrative act imposing an obligation, restricting a right or refusing a request affecting a right shall be in writing and shall contain a notice of the right to recourse, the procedures for recourse, and the time frame for recourse.

GS 15.2 Provincial statutes should provide a method of conciliation for resolving disputes within the province. This process should provide for recourse to the master general within the timeframe of ten available days.

GS 15.3 If a matter cannot be resolved on the provincial level, an aggrieved party may make recourse in writing to the master general.

GS 15.4 The master general, after seeking appropriate advice, may reject the recourse because an additional conciliation process would not be useful or he may invite the parties to participate in a conciliation process under his direction.

GS 15.5 Any expenses of recourse to the master general are to be borne by the province or provinces involved.

GS 15.6 Recourse against an administrative decision issued by a prior or by formation personnel is made to the prior provincial. Recourse against an administrative decision issued by the prior provincial is made to the master

general. Further appeal is made to the Apostolic See.

- GS 15.7 In the case of recourse against an administrative act, the decision of the superior who posited the act remains in force until the matter is resolved unless suspended by the person to whom the appeal is made.
- GS 15.8 The recourse is made in writing and must be made within the time frame specified in the Code of Canon Law. However, if a confrere chooses the conciliation process, the time for administrative recourse against a superior does not begin to run until the conciliation process is abandoned by at least one of the parties.
- GS 15.9 The parties may be invited to resolve their differences through the conciliation process of the province from which the grievance arises. If one of the parties rejects the conciliation process, the recourse follows the norms of administrative recourse of the Code of Canon Law and the proper law of the Order.
- GS 15.10 Any expenses of recourse to the master general or the Apostolic See are to be borne by the province or provinces involved.

GS 19.0 Specific Guidelines

- GS 19.1 Shortly after the death of a confrere, each community of the Order shall remember the deceased confrere at the conventual Eucharist or in another liturgical service.
- GS 19.2 The habit should be made of inexpensive material, it should be without a cowl, and should not be longer than down to the instep. The scapular, mozetta, cincture, and biretta should be black, while the tunic and collar should be white. On the scapular, at breast level, a cross made of cloth should be sewn, of which the horizontal part should be white, and the vertical part red. The mozetta should be open in front, and adorned with buttons. The lay brothers may wear this habit, or else a black tunic, with a cincture and a scapular with a cross as described above.

GS 25.0 Members

- GS 25.1 A confrere living outside a community of the Order with a legitimate indult of exclaustation granted by the master general or the Holy See remains bound to celibacy and is subject to his major superior. His right to active and passive vote is suspended; he is not counted in determining the number of delegates for chapters or for tax due the Generalate; he may not wear the religious habit. He shall be responsible for all his financial obligations and the Order shall not be responsible for any of his financial obligations.
- GS 25.2 A confrere who leaves his community or assigned residence without the permission of the major superior remains bound to the observance of his vows. He loses his right to active and passive vote; he is not counted in determining the number of delegates for chapters or the tax due the Generalate; he may not wear the religious habit. Such a person cannot act validly as an agent of the Order and the Order is not responsible for any

financial obligations he acquires. The major superior is to issue a decree to this effect according to the norms of the provincial statutes. The confrere is subject to dismissal or other sanctions which the prior provincial and his council may determine.

GS 25.3 Besides the causes provided in canons 694, 695, and 696, a member in temporary vows may be dismissed for the following causes if these causes are external and juridically proven (Code 696): continuous disruptive behavior which is detrimental to community life; for psychological reasons after consultation with a professional counselor; inability to live the life of the Order; sexual activity; substance abuse.

GS 26.0 Local Community

GS 26.1 A priory is a public juridic person. The degree of autonomy of a priory is determined in the provincial statutes.

GS 26.2 In order to bring to life ever-more the Crosier charism of fraternal living in service to the Church and world and to support the well-being of individual confreres in living their vocation as Crosiers, normative community life in the Crosier Order includes the following constitutive components:

GS 26.2.a A genuine commitment to fraternal life by being brothers to one another, actually living together in the love of Christ.

GS 26.2.b A daily and dynamic conventual liturgical life, open to the public.

GS 26.2.c A functioning chapter which deliberates and makes decisions, assures ongoing formation of members, elects the prior, exercises responsibility for finances.

GS 26.2.d A communal witness of fraternal charity is our most immediate Crosier apostolic service to the Church and society. Other works of the apostolate which the Gospel requires of us receive their energy from Crosier life.

GS 26.3 The priory chapter should have at least eight solemnly professed members, with at least six of them actually living together. Other forms of community life also need to serve our fraternal charism in the world. Major superiors assure a sufficient number of confreres to accomplish this goal.

GS 26.4 Before receiving approval for the erection of a community, a prior provincial must present the rationale and plan for its erection to the master general.

GS 26.5 Before receiving approval for the suppression of a community or for reducing the status of a priory, a prior provincial must present a juridically sound rationale and a pastorally sensitive plan for its suppression or reduction in status to the master general. Normally, the plan is acted upon only after approval is received.

GS 29 Community Leadership

GS 29.1 The appointment, election, and duties of the council of the prior, and if needed a subprior, business manager or other positions, are to be determined by the community chapter according to the provincial statutes.

GS 30.0 Provinces

GS 30.1 To become a province, a proprovince should have adequate number of members, prospect of sufficient new members, leadership, and healthy finances. In requesting the status as a province, the chapter of the proprovince presents appropriate documentation, including a list of those members who ask for membership in the new province, to the respective provincial chapter for approval. The establishment of the new province must also have the approval of the master general with the consent of his council.

GS 30.2 A province is suppressed normally by a general chapter. The master general with the consent of his council may suppress a province between general chapters under extraordinary circumstances. A provincial chapter or the master general with the consent of his council can initiate the suppression of a province. Upon the initiation of a suppression of a province, the master general and his council plan a juridically just and pastorally sensitive process to prepare the act of suppression. A similar procedure is followed in changing the status of a province.

GS 30.3 A provincial chapter by a two-thirds majority vote may request the master general to appoint an administrator.

GS 30.4 The term of an administrator is from one to three years. The administrator may have limited jurisdiction.

GS 30.5 For serious reasons, the master general with the consent of his council may suspend fully or partially the right of governance of a province. This means that he may suspend the provincial statutes, the provincial chapter, and the right to elect a prior provincial and provincial council. This suspension should not exceed more than three years without renewed evaluation by the master general and his council in consultation with the province.

GS 30.6 By permanent transfer (*affiliatio*) one loses all rights and obligations in his former province and acquires all rights and obligations in the province to which he transfers. By temporary transfer (*assignatio*) one acquires rights and obligations in the province to which he transfers, and retains rights and obligations in his own province according to the statutes of the respective provinces.

GS 30.7 Residing in a community in another province for a time (for instance, because of studies or health care) does not affect the rights and obligations that a confrere has in his province and the community of which he is a member. In this case, however, he is under the authority of the prior of the community where he is staying and should adapt himself to the customs of the community.

- GS 30.8 A province can be established, changed, or suppressed by the provincial chapter, or in urgent cases, outside of a provincial chapter, by the prior provincial with the consent of his council. The approval of the master general with the consent of his council is required.
- GS 30.9 In a special case, a province may be a province of the Order under the governance of the master general with his council with certain autonomy specified in the proper law.
- GS 30.10 All other divisions of a province are to be provided for in the provincial statutes.

GS 31.0 Provincial Chapter

- GS 31.1 The norms of an ordinary provincial chapter are to be applied to an extraordinary provincial chapter except the term of the convocation and the specific agenda. The provincial statutes may determine further norms and procedures for provincial chapters.
- GS 31.2 For serious reasons, provincial statutes may determine other forms for the election of prior provincial, his council, and other offices.
- GS 31.3 The provincial statutes are to determine: the requirements for active and passive vote; the nature of and procedures for elections held in the province; the determination of the various offices and their terms; the procedures to be followed in cases of resignation, removal from office, and vacancy. The election of officers may be held in advance of the date on which they take office. In such cases the person elected does not take office until the date specified; meanwhile, the incumbent continues to function in office. Upon taking office, a superior makes a profession of faith. Other stipulations for voting and election are to be regulated by the statutes of each province.
- GS 31.4 The master general must be informed of all decisions made in the provincial chapter. If he should judge that they are contrary to the Constitutions or General Statutes, he is to inform the involved province of this as soon as possible; final decisions in this matter, however, are reserved to the master general with the consent of his council.
- GS 31.5. General Statutes 35.14 and 35.15 apply unless provincial statutes provide otherwise for the provincial or provincial chapters.
- GS 31.6 A province may enact statutes governing the publications of written materials.

GS 32.0 Prior Provincial

- GS 32.1 The prior provincial and his council may be assisted by standing or ad hoc committees formed to undertake needed research and to submit proposals for the various areas of work in the province. The responsibilities of these committees are to be described in the provincial statutes.
- GS 32.2 Whenever Canons 641-661 (novitiate and formation) and 684 (provisions for

transfer) mention that certain specifications are left to the proper law of the institute, each prior provincial, with the consent of his council, is authorized to make such determinations.

GS 32.3 The removal of a prior provincial is reserved to the master general with the consent of his council. Such action can be taken for the same reasons as the removal of the master general. If a prior provincial wants to be relieved of his office, he is to submit a request to that end to the master general. The master general can accept the resignation or, after consultation with his council, refuse it.

GS 33 Council of the Prior Provincial

GS 33.1 The council of the prior provincial consists of at least two elected members, but can be expanded in accordance with the provincial statutes. The provincial statutes shall also determine how these members are to be elected, what their qualifications are, and what their term of office shall be.

GS 35.0 General Chapter

GS 35.1 At least eight months before the opening of the general chapter, the master general is to send a letter of convocation to all superiors and communities of the Order. In it he should indicate the time and place of the chapter and direct that topics to be discussed be submitted to him within two months. Three months before the beginning of the chapter, he is to send a list of all the topics to be treated in the chapter to all its members, so that they may prepare for it.

GS 35.2 All members, chapters, councils, and other groups of the Order have the right to submit topics to the general chapter.

GS 35.3 The body of delegates to the general chapter is as follows. From each province: three delegates for the first fifty professed members or fraction thereof, and one delegate for each additional fifty members or fraction thereof (not counting those who belong to a proprovince). From each proprovince: two delegates for the first fifty professed members or fraction thereof, and one delegate for each additional fifty members or fraction thereof. In calculating the number of members in each province or proprovince, those confreres who are *assignati* are to be included only in the province or proprovince to which they are assigned. The provincial statutes should provide for possible alternates for delegates and major superiors.

GS 35.4 The number of elected delegates per province and per proprovince is determined on the date of the convocation of the general chapter by the master general.

GS 35.5 The provincial statutes provide for the methods of the selection of delegates to an ordinary general chapter and to an extraordinary general chapter.

GS 35.6 On his own initiative or at the request of a prior provincial and his council, the master general can invite experts and interpreters to the chapter. The current master general invites to the chapter former masters general

- GS 35.7 By virtue of his office, the incumbent master general is chairman. The master general with the advice of his council appoints a committee to assist in planning the general chapter.
- GS 35.8 The general chapter is opened by the celebration of the Eucharist, to which all communities of the Order are to unite themselves..
- GS 35.9 After invoking the Holy Spirit, the master general addresses the chapter and proposes an agenda which includes the items to be considered and discussed at chapter, as well as the proposed course of elections during the chapter.
- GS 35.10 Among the elements always presented at a general chapter is an address by the master general which includes a report on the spiritual and temporal welfare of the Order and provinces, a necrology of members who have died since the last chapter, as well as other pertinent items.
- GS 35.11 The master general with the consent of his council appoints the chairman of this election. The chairman is to appoint two tellers to assist him. The master general is elected by an absolute majority of the valid votes. When the person elected consents to his election, he is thereby confirmed in office. He is then to make a profession of faith in the presence of the chapter.
- GS 35.12 When the general chapter has completed its work, the master general and his council are to draw up a relict that records all decisions. After the relict is approved by the chapter, it is to be signed by all the members. The relict shall be promulgated by the master general and distributed to all members of the provinces by the priors provincial. The original copy is to be placed in the archives of the Order.
- GS 35.13 With the consent of his council, the master general should provide a glossary of significant terms used in the Constitutions and General Statutes. A definition or description given in the glossary shall be the official interpretation of the term unless an authentic interpretation is given by a general chapter.
- GS 35.14 A confrere who is a member of a chapter by reason of an office and who goes out of office during the respective chapter, continues as a member of the chapter with full rights.
- GS 35.15 A confrere elected to an office with chapter rights, but previously not a member of the chapter, becomes a member of the chapter with full rights upon acceptance of the office and, if required, confirmation.
- GS 35.16 Membership with its right and obligations in the general chapter ceases at the close of the general chapter.

GS 36.0 Master General

- GS 36.1 Since one of the most important duties of the master general is to stimulate and coordinate religious life in our Order, he is to arrange for a program of reappraisal and renewal in each of the provinces and other areas at least once every term. He is himself to participate actively in the most important

meetings in each of these areas, and at the same time to use the opportunity to keep himself well informed of the course of affairs in the provinces, especially through contact with the respective major superiors and councils. Only in the event that his work or health does not permit him to be present, may he delegate a representative.

- GS 36.2 The master general after consultation with his council may appoint ad hoc committees and define their duties and responsibilities.
- GS 36.3 With the consent of his council, the master general shall determine the place of his residence and of the general offices. The place of residence shall have the resources available for a normative community life, as in a priory.
- GS 36.4 In the event that the master general dies or becomes seriously ill, no one may consult documents in his custody or remove them unless commissioned to do so by the member of the council of the master general who is senior in office. His personal effects, moreover, are to remain undisturbed.
- GS 36.5 If the master general determines that he is unable temporarily to fulfill his duties of office, he may delegate some or all duties of his office, with the consent of his council, to a member of his council but for no longer than one year.
- GS 36.6 The master general may be temporarily suspended from office for the following reasons: mental health attested to by a mental health professional; physical health attested to by a health care provider; substantial inability to perform temporarily the duties of his office.
- GS 36.7 The master general may be suspended temporarily from office according to procedural norms adopted by the general chapter.
- GS 36.8 The master general may be removed from office permanently only for the following reasons: inability to carry out the duties of office because of psychic or physical reasons; serious malfeasance in office; offenses and causes given in canons 695 and 696.
- GS 36.9 The master general may be removed permanently from office according to procedural norms adopted by the general chapter.
- GS 36.10 Whenever the office of master general becomes vacant, responsibility for current affairs is assumed by his council, with the senior in office acting as chairman. The council shall then choose an acting master general. The acting master general is thereupon chairman of the council and directs the Order until the following ordinary general chapter, if that chapter would occur within a year. If not, the acting master general is to convoke and prepare an extraordinary chapter as soon as possible. He is to preside over this chapter and also has the right to vote. This chapter is to meet within one year after it is convoked. The norms concerning the composition of an ordinary general chapter apply.
- GS 36.11 The staff of the master general is made up of the secretary general, the procurator general, the general econome, the general archivist, and other

persons so-defined and appointed to their positions by the master general with the advice of his council.

- GS 36.12 A secretary general, procurator general, general econome and general archivist are appointed by the master general with the consent of his council. The master general may appoint, with the advice of his council, persons to other general positions as are appropriate and needed. The terms of office, duties and responsibilities for all general positions are approved by the master general. All persons appointed to a position with the consent of the general council may be removed only with the consent of his council. A resignation does not need consent.
- GS 36.13. A member of the general staff may live in the community in which the master general lives, called the generalate, or may live in another community of the Order.
- GS 36.14 The master general with the advice of his council shall develop policies covering the costs of health insurance, pension program payments, and other costs incurred by provinces for confreres assigned or elected to the generalate community. The provinces normally bear the costs of confreres assigned to this community for study.

GS 37.0 Council of the Master General

- GS 37.1 The council of the master general is to be called together by the master general at least once a year, or whenever two members request a meeting. The master general may invite others to these meetings of his council as his advisors or as guests. An agenda is to be circulated by the master general before each meeting. It may be enlarged or changed by the members during the meeting itself. Should one of the members request it, voting is to be in writing. A record should be made of the discussions and decisions, and filed in the archives of the Order. This account should also be published in the provinces insofar as it is suitable.
- GS 37.2 All members of the council of the master general should be present at its meetings. For serious reason, however, a prior provincial may send a member of his council as a proxy. A majority of members of the council must be present to act
- GS 37.3 In cases where consent of the members of the council of the master general are required, the members may give consent by video conferencing or by conference call. In cases where advice of the members of the council of the master general are required, the members may give advice by writing, by conference call, or by other electronic means.
- GS 37.4 The general councilors who are elected by the general chapter are normally elected at the same chapter at which the master general is elected and for the same term of office. They may be reelected for a second term.
- GS 37.5. The elected general councilors are to be chosen from among the confreres who have been solemnly professed for at least five years.

- GS 37.6. A former master general is not eligible for election as a councilor in the same general chapter in which he leaves office.
- GS 37.7 The master general may present a list of confreres to the general chapter for its consideration in electing general councilors. In preparing this list, it is advisable that a broad consultation of the Order takes place before the general chapter. Further election procedures may be approved by the general chapter at which these elections take place.
- GS 37.8 The removal of an elected general councilor is reserved to the master general with the consent of his council. Such action can be taken for the same reasons as the removal of the master general. If an elected general councilor wants to be relieved of his office, he is to submit a request to that end to the master general. The master general can accept the resignation or, after consultation with his council, refuse it.
- GS 37.9 The elected general councilors may exercise their passive vote, that is be elected for another office, only with the dispensation of the master general after consulting his council.
- GS 37.10 If the position of an elected councilor becomes vacant outside of the general chapter, a new councilor is to be appointed by the master general with the consent of his council. The appointee will stay in office until new general councilors are elected in the next general chapter.
- GS 37.11 The elected general councilors normally live in community with the master general and may be appointed to positions in the Order especially on the general staff.

GS 41.0 Permanent Commissions

- GS 41.1 Only the general chapter can establish a permanent commission. Members of a commission are appointed, in a timely fashion, by the master general after consultation with his council. Membership on a commission extends through the next ordinary general chapter. The duties and responsibilities of a commission are defined by the master general after consulting with his council, respecting the resolution of the general chapter. Each commission reports to the master general and his council, and to the general chapter.
- GS 41.2 There is a permanent commission on finance to assist the general econome according to the norms of law.
- GS 41.3 There is a permanent commission on spirituality and liturgy.

GS 42.0 Finances

- GS 42.1 The stable patrimony within the Order is limited to the real property of the house of a canonically established local community and real property contiguous to the house, and other real property so designated by General Statutes or provincial statutes.
- GS 42.2 The master general with the consent of his council may assess taxes on the

provinces.

- GS 42.3 A provincial chapter may authorize the assessment of taxes on local communities within the province.
- GS 42.4 Financial norms in regard to the generalate are:
- GS 42.4.a An extraordinary expenditure is an expenditure that is not included in the annual budget. Such expenditure requires the approval of the master general if it exceeds an amount set by the master general with the consent of his council.
 - GS 42.4.b An ordinary expenditure is an amount in the annual budget that has been approved by the master general with the consent of his council. No further approval is necessary unless required by universal or proper law.
- GS 42.5 Financial norms in regard to a province are:
- GS 42.5.a Each province determines its specific financial norms.
 - GS 42.5.b The definitions of and procedures for extraordinary expenditures and ordinary expenditures shall be provided for in the provincial statutes.
- GS 42.6 Each province will submit an annual financial report to the master general and his council.
- GS 42.7 When the permission of the Holy See is required for a financial transaction, the permission of the master general is also required.

Approval of the General Statutes

These norms, as last defined by the 2009 Crosier General Chapter and promulgated by the Master General, are the General Statutes of the Crosier Order.

GLOSSARY

This glossary provides an official interpretation of terms used in the Order of the Holy Cross and specifically in the Constitutions and General Statutes according to the following norm:

With the consent of his council, the master general should provide a glossary of significant terms used in the Constitutions and General Statutes. A definition or description given in the glossary shall be the official interpretation of the term unless an authentic interpretation is given by a general chapter [2009 GS 35.13].

ADMINISTRATIVE RECOURSE

A non-tribunal but formal process to challenge an act of a superior such as a decree, a rescript, a precept, a dispensation, or a permission. The recourse must observe the procedures of canons 1732-1739 and the proper law of the Order.

ADVICE

The act of consulting or obtaining suggestions that does not bind the person seeking consultation.

AFFILIATIO

A permanent transfer of a confrere from one province to another province.

APOSTOLIC SEE

The Roman Pontiff or the dicasteries that act by his authority and in his name.

ASSIGNATIO

A temporary transfer of a confrere from one province to another province or proprovince for a fixed period of time.

ASSISTANT

One who helps the Master General carry out his day-to-day responsibilities; sometimes referred to as a general assistant or an assistant to the Master General.

CHAPTER

The highest authority at each level of community in the Order. Chapters constitute the heart, the nucleus, and the unifying force of each community and function collegially.

CAPITULARS

The voting members of a canonical chapter.

COLLEGIAL ACT

An act in which the presiding officer, if permitted by law, votes as a member of the voting body and has no authority to prevent the effect of the vote, as in certain elections.

COMMUNITY (LOCAL COMMUNITY)

A local community is a group of confreres living in one mind and one heart intent upon God, normally established as a priory unless provincial statutes provide other forms or structures.

CONCILIATION

A procedure to provide a method of resolving conflicts in an informal manner. With the assistance of a mediator, the parties to the conflict try to agree to a mutually acceptable solution to the conflict. Conciliation is voluntary and the solution is only binding by mutual agreement of the parties.

CONFRERE

Someone who is a novice or who has professed in the Order.

CONSENT

An act by which a body gives authority for a superior to act.

CONSTITUTIONS

Canonical norms enacted by a general chapter that express the unique heritage, the spirit, the nature, basic structure and the purpose of a religious institute. They should contain only the fundamental and more permanent norms that are essential to the institute.

COUNCIL

A canonical body of advisors whose role is to assist those who are superiors. In cases designated in proper or universal law, their consent or advice is necessary for the validity of acts.

COUNCILOR

The term applied to members of councils at all levels of governance.

DELEGATES

Members elected by an assembly of the membership of the Order, usually a chapter, to represent that membership in another assembly.

DISMISSAL

The juridical procedure by which a confrere's incorporation in the Order is terminated.

EXCLAUSTRATION

The permission granted to a member of the Order to live away from the Order for a limited period of time. He is still bound by his religious profession but is free from those communal obligations of religious life incompatible with his new living condition. Exclausturation, whether voluntary or imposed, deprives a member of active and passive vote in the Order.

EXTRAORDINARY CHAPTER

A chapter with a specific agenda or purpose, and convoked outside of the normal schedule. The norms are provided for in the Constitutions and General Bylaws, and in provincial statutes and bylaws of each province.

EXTRAORDINARY EXPENDITURES

Those expenditures that are not included in the budget and which require additional authorization.

GENERAL STATUTES

Canonical norms enacted by a general chapter. The general statutes are based upon the constitutions and make practical or time-bound applications of the fundamental norms of the constitutions. The general statutes cannot be contrary to the constitutions.

HERITAGE

"Heritage" as used in the norms of the Order is equivalent to "patrimony" as used in The Code of Canon Law. It includes the nature, purpose, spirit, and character of the Order as determined by its unique traditions rooted in the Constitutions of the Order.

HOUSE

The physical site of a community.

LAW

A general term referring to written norms. Within the Church, unwritten laws known as customs also have the force of law under certain conditions.

MASTER GENERAL

The supreme moderator of the Order, elected by the general chapter with authority over the whole Order. He bears the primary responsibility of keeping alive the Order's unity and its own charismatic gifts, as well as promoting a fruitful religious life among the confreres.

MEMBER

A term used in four ways:

1. A professed confrere is a member of the Order.
2. A confrere is a member of the local community to which he has been officially assigned.
3. A confrere is a member of a chapter when he holds voting rights for that session.
4. A province or proprovince is a member of the Order.

NORM

Any written law.

NORMATIVE

Normative describes that which constitutes the expected model or pattern embodying our shared convictions, values and ideals.

ORDER

The religious institute of the Church known officially as the Canons Regular of the Order of the Holy Cross.

ORDINARY CHAPTER

A chapter convoked according to a regular schedule as provided in Order's proper law (see also *Chapter*).

ORDINARY EXPENDITURES

Those expenditures included in the budget or authorized by virtue of one's office.

PONTIFICAL RIGHT

The indication that a religious institute was established by and is under the direct jurisdiction of the Apostolic See.

POSTULATION

A vote that indicates a preference for a confrere who is canonically ineligible for a particular office and which includes the formal request for a dispensation from the canonical impediment for an office by the competent authority.

PRIOR

A confrere normally elected by a chapter for a fixed term to govern and pastor a community. Traditionally, a prior refers to one who serves a local community or priory, but when modified (e.g. prior provincial or prior general – the previous title of the master general) it refers to one who serves a larger community.

PRIOR PROPROVINCIAL

He is normally a major superior who governs a proprovince with authority limited by proper law.

PRIOR PROVINCIAL

He is a major superior who governs the province community and is normally elected by a provincial chapter.

PRIORY

A priory, the normative structure of Crosier community, has a chapter composed of all professed confreres who collaborate with an elected prior to take responsibility for the life of the community.

PROPER LAW

Law unique to a specific religious institute in the Church. The proper law of the Order of the Holy Cross includes:

Constitutions: basic laws which require the approval of three successive General Chapters.

General Statutes: supplementary laws that require the approval of one General Chapter.

Statutes: supplementary laws for each province, proprovince, and community that require the approval according to the norms of proper law.

PROPROVINCE

Normally a subdivision of a province.

PROVINCE

A part of the Order that is composed of local communities with their members.

PROVINCIAL STATUTES

Canonical norms enacted by a provincial chapter. They implement the constitutions and the general statutes in the particular situation of the province. They can never be contrary to the constitutions and the general norms. Further, a provincial chapter cannot enact a provincial statute that exceeds the authority given a provincial chapter by the constitutions, general statutes or decree of a general chapter.

RENUNCIATION

A formal, voluntary act by which a confrere gives up the right to use and administer property.

SENIOR

The senior is normally the confrere who is oldest by profession followed by age. If senior is used in the context of membership on a council, the senior is normally the confrere who first has the longest continuous term of office on the respective council.

SIMPLE MAJORITY

The “simple majority” in the Constitutions is equivalent to “absolute majority”.

STABLE PATRIMONY

Property specifically designated as part of the heritage of the Order. Stable patrimony is subject to special canonical procedures if it is alienated, that is, sold or transferred in some way.

SUPPRESSION

A voluntary or involuntary termination of a local community or larger community (e.g. province) by the competent authority.

TOTAL RENUNCIATION

A formal, voluntary act by which a confrere gives up the right to use, administer and own property.

UNIVERSAL LAW

The Code of Canon Law and decrees issued by the Apostolic See.