

**CONSTITUTION
AND
GENERAL STATUTES**

MINISTERS OF THE SICK
(*CAMILLIANS*)

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(*CAMILLIANS*)

CASA GENERALIZIA
PIAZZA DELLA MADDALENA, 53
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CONSTITUTION

*Text of the Constitution Approved
by the LVII General Chapter
Ariccia-Rome
May 2013*



Devotional image: *St. Camillus encouraged by the Crucifix*.
Printing plate of a painting attributed to *Francesco Mazzoni* –
Camillian Community of *S. Croce* in Genova (1700) – but derives
from a picture attributed to *Carlo Maratta*.

**FROM THE
FIRST CONSTITUTION OF THE ORDER
PROMULGATED BY
THE SECOND GENERAL CHAPTER
(1599)**

If someone inspired by our Lord would like to exercise the works of mercy, physical and spiritual according to the spirit of our Institute, he should know that he has to die to all the things of the world, that is parents, friends and possessions and to himself, in order to live solely for the crucified Jesus under the most gentle yoke of perpetual Poverty, Chastity and Obedience and service of the poor sick, even if plague stricken, in their physical and spiritual needs, by day and ‘night, according to what it will be commanded to him.

He will do all for the true love of God as a penance for his sins: remembering the Truth, Jesus Christ, who says: “... insofar as did this to one of the least of these brothers of mine you did it to me”; and also elsewhere: “I was sick and you visited me, come to me all blessed, inherit the kingdom prepared for you from the creation of the world”.

The Lord also says: “For the same measure you measure it will be measured back to you». Consider, then, the sense of such perfect truth, regard this extraordinary means to attain the precious “pearl of Charity”, of which the holy Gospel says: «the man who found it, put up for sale all that he had and bought it”.

Therefore this «pearl of Charity is that which transforms us in God and purifies us of every stain of sin,

because: “charity covers a multitude of sins”.

Everyone, therefore, who would like to join our Institute, should know. that he must die to himself, if he is given such a great grace by the Holy Spirit and should not worry about death nor life, neither infirmity nor health, but entirely dead to the world, he should give himself completely to the will of God, under perfect obedience to his superiors, giving up totally of his will. He should consider it a great gain to die for the crucified Jesus Christ our Lord, who says: “there is no greater love than *to give* one’s life for one’s friends...”, for the glory of God, the salvation of one’s own soul and that of our neighbour.

CAMILLUS DE LELLIS. *General*

BIASIO OPPERIS, *definitor*

SANTO CICALTELLI, *definitor*

CESARE BONINO, *definitor*

MARCELLO DE MANSI, Secretary

**CONGREGATION
FOR RELIGIOUS
AND SECULAR INSTITUTES**

DECREE OF APPROVAL

God, rich in mercy has inspired in the Church, through St. Camillus de Lellis, the Order of the Ministers of the Sick, popularly known as Camillians, with the mission to witness to the world the love of Christ towards the sick.

Faithful to the charism and sensitive to the signs of the times, the Camillians have prepared with diligence and love a new text of the Constitution which was unanimously approved at the General Chapter of 1983 and submitted to the Holy See for approval.

The Congregation for Religious and Secular Institutes, after having carefully examined the text and keeping in mind the favorable vote of the Congress, with the present Decree approves the Constitution with the changes recommended by the same Congress, according to the copy written in Italian and kept in its archive.

While the Holy See expresses its congratulations for a text rich in doctrine and spirituality, it exhorts all the Camillians to make it an object of study and meditation and to faithfully actualize it in their lives.

This is the Camillian way, approved by the Church, to become witnesses and prophets of the merciful love of Christ and to fulfil his mandate.

Christ had a special solicitude towards the sick: "He continued his tour of all the towns and villages. He

taught in their synagogues, he proclaimed the good news of God's reign, and he cured every sickness and disease" (Mt 9:35).

St. Camillus, encouraged by Christ crucified, dedicated himself and his Order to the service of the sick.

The Church has acknowledged in St. Camillus and his Order the charism of mercy towards the sick and has indicated in the same charism the source of the mission of every minister of the sick who, accepting the call to serve Christ, follows the teaching and example of his holy Founder.

Rome, February 2, 1987

Day of the conversion of St. Camillus

**CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE**

Prot. N. M. 73-1/2014

DECREE

The Superior General of the Order of the Clerics Regular Ministers of the Sick (Camillians) asked to introduce into the text of their Constitution some changes approved by the General Chapter that was celebrated in the year 2013.

This Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after a careful examination of the text that was presented, to which

some clarifications were added, by virtue of this Decree approves the Constitution according to the example drawn up in Italian, which is kept in its archives.

This Dicastery strongly hopes that observance of the Constitution will be for the Camillians precious help in the ministry of bearing witness to the merciful love of Christ for the sick, according to the spirit of their Founder, St. Camillus de Lellis.

Notwithstanding any contrary provision.

*From the Vatican, February 22, 2016
the Feast Day of the Chair of St. Peter, Apostle*

José Rodríguez Carballo, O.F. M.
Archbishop-Secretary

Fr. Sebastiano Paciolla O.Cist.
Under-Secretary

ABBREVIATIONS

- AA** *Apostolicam Actuositatem*
Decree on the Apostolate of the Laity
- AG** *Ad Gentes*
Decree on the Church's Missionary Activity
- CCC** Catechism of the Catholic Church
- CD** *Christus Dominus*
Decree on the Pastoral Office of Bishops in the Church
- DV** *Dei Verbum*
Dogmatic Constitution on Divine Revelation
- GE** *Gravissimum Educationis*
Declaration on Christian Education
- GSp** *Gaudium et Spes*
Pastoral Constitution on the Church in the Modern World
- IM** *Inter Mirifica*
Decree on the Means of Social Communication
- LG** *Lumen Gentium*
Dogmatic Constitution on the Church
- NA** *Nostra Aetate*
Declaration on the Church's Relations with non-Christian Religions
- OT** *Optatam Totius*
Decree on the Training of Priests
- PC** *Perfectae Caritatis*
Decree on the Up-to-date Renewal of Religious Life
- PO** *Presbyterorum Ordinis*
Decree on the Life and Ministry of Priests

- SC** *Sacrosanctum Concilium*
Constitution on the Sacred Liturgy
- RC** *Renovationis Causam* (6-1-1969)
- RF** *Ratio Fundamentalis Institutionis Sacerdotalis* (6
January 1970)
- VC** *Vita Consecrata* (25 marzo 1996)
- Can** *The Code of Canon Law*
- Scr** Mario Vanti, *Scritti di S. Camillo*, Rome, 1965
- Vms** Sanzio Cicutelli, *Vita del P. Camillo de Lellis*, a
cura del P. Piero Sannazzaro, Curia Generalizia,
Roma 1980.
- BO** Pietro Kraemer, *Bullarium Ordinis*, Verona 1947
- C** Constitution
- GS** General Statutes
- OC** *Ordo Capitulum*

PART I

THE CHARISM OF THE ORDER

1. The Order of the Ministers of the Sick, a living part of the Church, has received from God, through its Founder St. Camillus de Lellis, the gift of reliving the ever-present merciful love of Christ for the sick and bearing witness to it to the world¹.

2. The source of this love is God himself²; «God is love. Love, then, consists in this: not that we have loved God but that he has loved us. We, for our part, love because he first loved us» (*1 Jn* 4,8. 10. 19).

3. God revealed the fullness of love in the mystery of the Incarnation; in Jesus Christ, the kindness of God our Saviour and his humanity has become manifest³. In assuming human nature, Christ, in supernatural solidarity, has united to himself all humanity as a family⁴.

¹ Rm 12:6

² C 61

³ Tit 3:4

⁴ AA 8 b

4. By his example the Son of God taught that concern for the sick is a living expression of charity and wished it to be a sign of his own mission of salvations⁵. In fact, Christ had a special concern for the sick: «... he made a tour through all the towns and villages, proclaiming the Good News of the Kingdom and curing all kinds of disease and sickness» (*Mt 9:35*).

What he did himself, he wished his disciples to do: to unite the mission of announcing the Gospel with the mandate to heal the sick: «Heal the sick ... and say: the Kingdom of God is very near to you» (*Lk 10:9*).

To the first commandment⁶ he joined love of neighbour, enriched with new meaning, identifying himself with his brothers as the object of this love: «... insofar as you did this to one of the least of these brothers of mine, you did it to me» (*Mt 25:40*).

5. Through this same love Christ «by dying has destroyed our death and by rising has restored our life»⁷. Through the paschal mystery, sickness and death are avenues towards salvation. When the Kingdom of

⁵ Mt 11:4-5; Scr 163; AA 8a

⁶ Mt 22: 37-40; AA 8b; AA 12 a.

⁷ Pref. of Easter I; 1Cor15:45;Rm1:4;Coll1:10-14

God reaches its fulfillment, there will be no more death, nor pain, nor grief.

6. This love «has been poured into our hearts by the Holy Spirit which has been given to us» (*Rom* 5:5). The Spirit urges us to cooperate. So that the plan of salvation, initiated by Christ, May be brought to fulfillment and stimulate us towards fraternal communion in the Church, in order that all may render mutual service according to the gifts given to them.

7. The Church, then, welcomes Christ's word and way of life as a precious mandate. With special attention⁹ she embraces the afflicted and the weak. She recognizes the image of her poor and suffering Founder in the poor and the suffering and does all in her power to relieve their need, serving Christ himself in them. In all ages she presents herself to the world¹⁰, with love as her characteristic mark, and, while rejoicing at initiatives of others elsewhere, she claims charitable works as her own inalienable right and mission. This explains the number and

⁸ GSp 32d

⁹ LG 8c

¹⁰ AA 8c

variety of institutions dedicated to the works of mercy.

8. St. Camillus, himself a recipient of mercy¹¹ and tempered by the experience of suffering, following the example and teaching of the merciful Christ, was called by God to assist the sick and to teach others how to serve them. Encouraged by the crucified Christ to continue in the work he had started, He dedicated himself and the Order to the service of the sick. He chose the red¹² cross as the distinctive sign of his Institute, and gave his religious the name «Ministers of the Sick», inspired by the word of Christ «who did not come to be served but to serve» (*Mk* 10:45).

9. The Church¹³ has acknowledged in St. Camillus and his Order the charism of mercy towards the sick and has seen in it the source of our mission, defining the work of the Founder as «a new school of charity».

10. Therefore, the charism¹⁴ which has been granted in a special way to our Order and

¹¹ Vms 45-46;55

¹² Vms 77; 70.

¹³ BO 231;334

¹⁴ C 1, 28,42,75; AA 8d; Scr 394

which establishes its character and mandate, is expressed and realised in our ministry, in the world of health, illness and suffering. Nevertheless, with the consent of the general consulta, in particular circumstances of time and place or in response to the more urgent needs of the Church and neighbour, we are open to other forms of ministry, especially on behalf of those in need

11. «We have put our faith in love» (1 Jn 4:16), and, moved by the Holy Spirit, we embrace the charism of our Order¹⁵ and intend to live solely dedicated to God and the merciful Jesus Christ, serving the sick in chastity, poverty and obedience.

12. Throughout the ministry¹⁶ of mercy towards the sick, professed by a vow, we contribute towards the welfare and promotion of the whole human family, whose joys, hopes, grieves and anxieties find an echo in our hearts, and we cooperate in the building up and growth of the whole Body of Christ. Therefore, following the example of our Holy Father Camillus¹⁷, we commit

¹⁵ C 29; Scr 97

¹⁶ C45; GSp 1; C44,49

¹⁷ Scr 97;453

ourselves to esteem evermore, to love with all our heart and to practice with all our strength, the ministry to the sick, even at the risk to our life.

13. Our entire religious life must be permeated by the friendship of God, so that we may know how to be ministers of Christ's love towards the sick. We strive to understand¹⁸ ever more intimately the mystery of Christ and to cultivate a personal friendship with him. In this way, we manifest in us¹⁹ that faith which in Camillus worked in charity, by means of which we see the Lord himself in the sick. In this presence of Christ in the sick and in those who serve them in his name, we find the source of our spirituality.

14. All the religious of our Order²⁰, in order to exercise this service fruitfully, live the common life directed towards charity; we share the same charism, we come together in community, we undertake the same mission, according to each one's own gifts and the service required by the Order.

¹⁸ C61

¹⁹ Scr 69;460-461; Mt 25:36.40; Lk 10:29-37; LG 8c

²⁰ C43,90

PART II COMMUNITY LIFE

CHAPTER I THE COMMUNITY²¹

- 15.** God created human beings to live together in unity²², so that, without some bond or link between them, they can neither live nor develop their gifts.

Therefore, Christ formed into a new people all united to him through faith, hope and charity. Through baptism²³ we are gathered together in this people of God, by religious profession we form an ecclesial community with its own form of life. Consecrated to the service of the kingdom²⁴ in the health care world and sustained by brotherly communion, we strive to practice fruitfully the works of our ministry, after the example of the apostolic Church. Called to be a sign of communion existing between the Father, the Son and the Holy Spirit, we are convinced of our own participation in it now.

- 16.** Our community, grounded in the mystery of

²¹ PC 15a

²² LG 9a; GSp 12d; 24a 32a

²³ LG 44a

²⁴ Acts 2:42-47; Acts 4:32; 1 Jn 1:3; Jn 17:21

Christ, is made up of people united by the common vocation of the ministry of charity and by the profession of the evangelical counsels. The community is nourished by the Word of God and by the Eucharist. It renews itself through reconciliation. It manifests its own vitality and, at the same time, supports itself by sharing all goods and by the members mutually assisting and caring for one another. In this way, we form a community gathered together in Christ's name, which rejoices in his presence²⁵, bears witness to his coming, and is a sign in the world of the union of people who love one another in the Holy Spirit.

17. Therefore, we live in constant²⁶ and mutual charity, the fulfillment of the law and the bond of perfection, loving one another as Christ has loved us. Just as he sacrificed himself for us, so we are ready to lay down our lives for others. We regard others as more worthy of honour, we carry each other's burdens, give mutual support, and forgive one another if anyone has reason to reproach another, aware that love is patient and kind.

²⁵ Mt 18:20

²⁶ 1Pet 4:8; Rm 13:10; Col 3:14; Jn 15:12-13; 1Jn 3:16; Rm 12:10; Gal 6:2; Col 3:13; 1Cor 13:4; Scr 66

- 18.** Our community disposes us to welcome and support others as brothers. The diversity of persons is not an obstacle to unity²⁷, rather, in the mutual sharing of values and personal gifts, it contributes to the development and progress of all. Anyone in difficulty or committing a fault finds among us brotherly understanding and appropriate help. We take special care²⁸ of our elderly and disabled brothers. We care for our sick religious with fraternal charity. We commend to the Lord our confreres living and dead. In this way, we all find in the community a new family bringing us serenity and support.
- 19.** Each one develops those aptitudes²⁹ which are conducive to fraternal dialogue. We actively encourage meetings, common research projects, spiritual conferences and other initiatives suitable for fostering unity in the community. Together we discuss matters of major importance which relate to the life and activities of the community.
- 20.** In order to assume our community responsibilities and to make our fraternal life

²⁷ Rm 12:48; 1Cor 12:7; 1Pt 4:10; PO 8b

²⁸ Scr 77

²⁹ OT 19b

fruitful, we take an active part in the common exercises.

We take care to observe the daily schedule drawn up according to the project of the community and the ministry of each member. By the practice of silence, we bear witness to mutual respect and dispose ourselves to listen to the Word of God. We employ prudence and discretion in the use of the means of social communication³⁰.

21. The local community is united by a fraternal bond with the communities of the province and of the Order. It is open to the local and universal Church³¹ and is sensitive to the just demands of civil society. It offers hospitality to all in the name of the Lord, especially relatives and benefactors. However, in each house, there are areas reserved exclusively for the religious.

22. In the community the superior³² performs his mission in a spirit of love and service, according to the example of Christ who was among his own as one who serves³³. By word and example the superior supports his confreres, he respects their personalities and

³⁰ IM 2a; Can. 666

³¹ PC 2c

³² PC 14c

³³ Lk 22:27

he values their personal qualities and aptitudes. He fosters unity³⁴ amid the variety of tasks and inclinations, and encourages cooperation in community life and apostolic activity.

- 23.** Being open and trustful towards all, the superior facilitates dialogue with each individual religious. He organizes frequent community meetings in order to discover together the will of God and to encourage fidelity to the obligations of religious life. He takes into account the opinions of the confreres and in making decisions he exercises his authority conscientiously and charitably. Where necessary, he uses fraternal correction³⁵ as a means to help the members of the community. Finally, he arranges whatever is necessary for the spiritual growth of the community³⁶ and provides everything required for an orderly human life.
- 24.** On their part, the confreres³⁷ show respect and trust towards the superior. They facilitate his task by openness to dialogue, by cooperation and co-responsibility in a spirit

³⁴ Efh 4:1-7.15-16

³⁵ 1Pt 5:2-3

³⁶ Scr 394

³⁷ PC 14c

of religious obedience.

CHAPTER II

THE EVANGELICAL COUNSELS

25. Christ, who lives through faith in our hearts³⁸, revealed himself to us in the call to follow him. Drawn by him, we become his followers, consecrating ourselves to God in the service of others by the profession of the evangelical counsels.
26. In this way, with a new and special call³⁹, we live our baptismal consecration. We follow Christ chaste, poor and obedient. We give ourselves totally to God and our brothers, and dedicate ourselves to the service of the Kingdom, through our ministry to the sick. Intimately united with God and deeply embodied into the mystery of the Church, we live the mystery of the death and resurrection of the Lord amid the pain of renunciation and struggle and in the joy of giving. Thus, we are for the people of God⁴⁰, a sign of that life which will be revealed fully in the world to come.

³⁸ Eph 3:17; Mk 3:13-15; Lk 14:26-33; LG 43a

³⁹ PC 5a; 1C; LG 44a

⁴⁰ LG 44c

27. The evangelical counsels⁴¹ of chastity, poverty and obedience are a divine gift which frees our hearts so as to advance⁴² more readily towards the perfection of charity to which all Christians are called, and disposes us completely to the service of the Kingdom.
28. We profess these evangelical counsels by public vow and, in accordance with our charism, we take a fourth vow whereby we consecrate ourselves to the service of the sick⁴³, both in hospitals and elsewhere, even at the risk of life, by imitating the good Samaritan and following the example of St. Camillus who considered the sick as his «lords and masters».
29. By the profession of these vows, we embrace the Camillian life, we are consecrated to God through the ministry of the Church, and we become members of the Order of the Ministers of the Sick with the rights and obligations defined by law. The formula of religious profession will be as follows: «I ... profess before you, NN..., superior general (or the representative of the superior general),

⁴¹ LG 43a

⁴² LG 44a

⁴³ Scr 103; 80; 97; 277; 397

before my confreres and all here present, that I want to follow the evangelical counsels. And I promise God to serve (for one year/perpetually) the sick, even in danger to my own life, in perfect chastity, poverty and obedience according to the constitution and the statutes of the Order of the Ministers of the Sick, and I give myself completely to this religious family».

CHASTITY⁴⁴

- 30.** Living in perfect chastity, Christ gave himself to God the Father and to humanity with total love. Following his example we freely and trustfully profess and embrace «for the sake of the Kingdom of heaven» (*Mt* 9: 12), God's gift⁴⁵ of perfect chastity in a life of celibacy.
- 31.** By the profession of chastity we intend to respond to the gift of the Holy Spirit and to place our entire being at the service of the Kingdom. This radical⁴⁶ giving, which constitutes us as a sign of the world to come already present through faith and charity, frees our hearts from all exclusive⁴⁷ ties,

⁴⁴ PC 12

⁴⁵ 1Cor 7:7

⁴⁶ 1Cor 7:32-35; Lk 20:34-36; PC 12a

⁴⁷ LG 46b; PO 16b

fosters the maturing of our emotional life, opens us to a gratuitous communion with God and others, and renders our lives apostolically and spiritually fruitful.

32. Called by the Lord to grow in generosity, we maintain our fidelity by an intense interior⁴⁸ life, by the practice of brotherhood, and by solicitous dedication to the sick. We are temperate in living and vigilant in conduct.

POVERTY⁴⁹

33. Christ became poor for our sake⁵⁰. He lived in solidarity with the poor and proclaimed the poor blessed. We share joyfully in his voluntary poverty and, in the spirit of our Founder, embrace the Lord's counsel.

34. Through temporary profession, we forgot the right to use and dispose of temporal goods without the permission of the superior. Through solemn profession, we also forgo the personal ownership of material goods and the capacity to acquire and possess them ourselves. Through the profession of evangelical poverty⁵¹, we choose God as our supreme good, making ourselves in this way

⁴⁸ Col 3:5

⁴⁹ PC 13

more available for our mission of service and more supportive of the poor.

We practice a way of life of the poor⁵², we support ourselves by the fruit of our labour, and in the use of possessions we observe justice and depend upon our superiors.

- 35.** Evangelical poverty is manifested not only in the individual religious but also in the community. Therefore, we commit ourselves to bear witness to it collectively as well with a sober life⁵³, bearing in mind the living conditions of the various places and the requirements of our ministry aimed at the welfare of the sick. Therefore, we avoid luxury, the accumulation of goods and the wasting of money, and thereby contribute from our resources to the needs of the poor and the Church⁵⁴.
- 36.** By the observance of poverty we entrust ourselves to the Father's Providence. Without exempting ourselves from personal responsibility, we free ourselves from all superfluous preoccupations. By renouncing

⁵⁰ 2Cor 8:9; Mt 8:20; Lk 6:20; 18:22; Scr 456-457

⁵¹ Mt 6:20-21; Lk 12:15-21

⁵² Lk 14:33; PC 13b

⁵³ PC 13e.f

⁵⁴ 1Jn 3:17

the ownership of goods⁵⁵ we reproduce the life style of the early days of the Church, we manifest our solidarity with the poor, and we proclaim the invisible good of the Kingdom to the world.

OBEDIENCE⁵⁶

37. Christ came into the world not to do his own will⁵⁷ but the will of the Father who sent him. «Obedient unto death» (*Phil 2: 8*), for our sake, he remained in love and in communion with the Father and always sought to do his will. In this way, he demonstrated that obedience leads to the fullness of the Christian life.
38. Following the example of Christ, by the profession of obedience we offer our wills to God, we seek communion with his salvific will and we live out our project of religious life in community and in obedience to what the lawful superiors direct in accordance with the law of the Order (Can 601). We are bound to obey the Pope «by reason of the sacred bond of obedience» (Can. 590§2).

⁵⁵ Mt 6:25; Acts 2:44-45; LG 44c

⁵⁶ PC 14

⁵⁷ Jn 4:34; 8:29; Hb 5:8-9; PC14 a; LG3

39. God's will is revealed⁵⁸ evermore clearly by the light of faith. We seek it unceasingly in humble listening to the Word of God, in the Church, in daily events, in the signs of the times and in the works of our ministry.
40. In active and responsible obedience we cooperate eagerly with our superiors and brothers in undertaking and carrying out our tasks.
41. Obedience frees us from individualism, leads us to personal maturity, and makes us available for the service of our brothers. Alert and aware of our responsibility, we strive to fulfil the mission entrusted to us.

CHAPTER III MINISTRY

42. The specific charism of our Order, professed by the fourth vow, and lived in our ministry⁵⁹, is the commitment to relive and exercise the mercy⁶⁰ of Christ towards those who suffer.

⁵⁸ GSp 15

⁵⁹ C 10

⁶⁰ SCR 80,277

43. Our Order, formed by its nature of clerical religious and lay religious, called fathers and brothers by St. Camillus, has, as its purpose, complete service to the sick person in the totality of his being⁶¹. We give all our care to his person according to his needs and our own capacity and competence. Therefore, we are prepared to undertake every type of service in the world of health, for the building up of the Kingdom and the advancement of man.
44. After the example of the Founder⁶², each of us is committed to the ministry towards the sick «with all dignity and charity, with the affection a loving mother has for her only child who is ill as the Holy Spirit teaches us».
45. By the promotion of health⁶³, the treatment of disease and the relief of pain, we cooperate in the work of God the creator, we glorify God in the human body and express our faith in the resurrection. In relieving and comforting the sick⁶⁴, we pay attention to their psychological condition, and to their family and social problems.

⁶¹ SCR 458-460; BO 83-84

⁶² C 12; SCR 67;69;303; BO 8

⁶³ C 12

⁶⁴ GSp 8b; 10a; 2Cor 1:4

46. We accompany the sick and their families and we help them to assume their responsibilities in the face of disease and to learn to cope with it where permanent disability is involved. Appealing to their sense of personal dignity, we invite them to rise above attitudes of passivity and dependence by involving them in the healing process and by helping them to return to social life.
47. It is our earnest desire that the faithful who are ill live their lives in Christ⁶⁵ and attain the holiness to which they are called. In the light of the Gospel⁶⁶ and in ways suited to our times, we help the sick to find an answer to the persistent questions regarding the meaning of life both present and future as well as their interdependence, and the meaning of pain, evil and death. We accompany them with our presence and with prayer, especially at moments of darkness and vulnerability, so as to become ourselves a sign of hope for them. We strive to set in motion a dialogue of salvation, which is human, fraternal, open to all, and responsive to the needs and dispositions of the sick. This dialogue,

⁶⁵ Jn 10:10

⁶⁶ NA 1c; GSp 10ab; 18

conducted with clarity, prudence and goodness of spirit, takes into account the indications of psychology and of the cultural and religious context.

Because the celebration of the sacraments constitutes the full form of evangelisation, when circumstances so allow we act so that the sick draw near to them, in particular to the two sacraments of healing – reconciliation and the anointing of the sick – and to the Eucharist, as viaticum as well.

- 48.** We support the chronically⁶⁷ ill in their faith, so they may learn to cope with their limitations with perseverance, to make the time of suffering fruitful for the renewal and growth of their Christian lives and to practice, alone or with others, the apostolate of the sick. The spiritual care we devote to them aims especially at making fruitful, for the salvation of the world, the mystery of Redemption, in which all those who are united to the passion of Christ share.
- 49.** With special compassion we assist the terminally ill and the dying ⁶⁸ so that, aware of the paschal mystery, they may entrust themselves into the hands of the Father. In

⁶⁷ Rm 8:17; Phil 1:20; 2Cor 5:14s; 2 Tm 2:11; Lg 11b; 41f

⁶⁸ BO 84

the Christian community we promote the apostolate of caring of these people. We commend to the Lord particularly those who meet a violent and sudden death.

- 50.** Uniting ourselves to the salvific will of God⁶⁹ which extends to all, we offer friendship, help and the witness of charity to the sick of other religious faiths and to non-believers. While respecting freedom of conscience, we foster relations of mutual respect and cooperation with ministers of other religious denominations.
- 51.** In its ministry, our Order shows a preference⁷⁰ for poorest and most forsaken of the sick and is solicitous in responding to their needs in developing nations and mission lands.
- 52.** We regard the entire local community⁷¹, in hospitals and health centres, as entrusted to us. Using every means of the apostolate, we dedicate ourselves to the formation and Christian animation of health-care workers, and we are a leaven of unity in their various categories.

⁶⁹ Rom 2: 29; Acts 10: 34-35; 1Tm 2: 4; NA 1b

⁷⁰ AG 12a; 20d; PC 20b

⁷¹ Scr 68

- 53.** In carrying out our ministry, we pay human and pastoral attention to the families of the sick, and to people in mourning, sharing their anxieties and supporting them with our solidarity.
- 54.** In addition, the Order is greatly sensitive to pastoral care in health in ecclesiastical and civil institutions⁷² involved in care for the sick and the poor, and is dedicated to animating the greatest possible number of lay people in loving and serving the sick.
- 55.** We do our most to ensure that the person is placed at the center of attention in the health care world. We encourage society to promote the humanization of health care structures and services and to guarantee, in the best possible way, the rights of the sick and respect for their personal dignity, by means of legal, social, and political regulations.
- 56.** The Church is missionary⁷³, and evangelization is the task of the whole people of God. Our Order assumes its role and becomes involved with its special charism in the range of missionary activities, faithful to

⁷² C16; AG21

⁷³ AG 40; Mt 10:7-8

the Lord's command to heal the sick and preach the Gospel.

- 57.** Our work is a part⁷⁴ of the whole apostolic activity of the universal and local Churches. Therefore, in the exercise of our ministry, we cooperate with the local Ordinary, following his pastoral directives⁷⁵, and foster coordination and collaboration with other religious institutes, with the diocesan clergy, with the laity and with apostolic associations.
- 58.** In order to respond adequately to the gift that we have received from God⁷⁶, our Order always and everywhere strives for faithfulness to our charism and the renewal of our ministry, in harmony with the spirit of the Founder and the needs of inculturation. Thus, we promote, within the Order, community reflection, discernment and cooperation among the confreres, communities and provinces.
- 59.** Those who by reason of special office, age or illness are unable to exercise our ministry, are also members of the community in which they aspire to the same end, by generously

⁷⁴ CD 35a

⁷⁵ Can. 678,1

⁷⁶ PC 18bc; GSp 4a; C 87

committing themselves to the service of our brothers, through prayer, sacrifice and good will.

- 60.** Confident of one day achieving the object of our hope⁷⁷, we recall in times of hardship and difficulty the words of Christ: «Come, blessed of my Father», as well as the beatitudes of our Founder.

CHAPTER IV SPIRITUAL LIFE

- 61.** God loved us first⁷⁸, it is our wish to respond to his love. For this reason, we seek to personalize more and more, our relationship with the Father, who is full of tenderness, through Jesus Christ his Son, in whose name we serve the sick, and through a readiness to allow ourselves to be guided by the Holy Spirit throughout our life.
- 62.** The celebration of the liturgy is central to the religious family⁷⁹. It is the culminating point towards which the

⁷⁷ Mt 25:34; Scr 163; 277; 304; 332; 340; 374

⁷⁸ 1Jn 4:10; PC 6; DV2; Acts 3:6

⁷⁹ SC10

activity of the Church is directed and the wellspring from which she draws her strength. We treasure, above all, the celebration of the Eucharist in which the community, through Christ, is united. Daily, we participate in the celebration of the Lord's Supper, nourishing ourselves with his Body and offering the sacrifice by which, day after day, we are transformed into the image of the Son of God, and from which we draw the love and pastoral zeal necessary for carrying out our ministry.

- 63.** We nourish our spiritual life⁸⁰ by diligently reading the Sacred Scriptures which communicate to us the unchanging Word of God, food for our soul and a pure and lasting source of life. We also find inspiration and encouragement⁸¹ from listening to God, who speaks to us through events and through people, especially the sick.
- 64.** Everyday, for at least half an hour, we engage⁸² in mental prayer by meditating on the Word of God so as to acquire «...

⁸⁰ DV 21; 25; PC6b

⁸¹ GSp 11

⁸² PC 6b; DV 25

the supreme advantage of knowing Christ Jesus...» (Phil 3:8), our model of charity and mercy. We meet daily in community to celebrate a part of the liturgy of the hours or other prayers as written in the particular statutes⁸³.

- 65.** In order to make constant progress in the spiritual life, we strive for daily conversion, by confronting ourselves with the Word of God in the revision of our lives, and in the examination of conscience. We frequently approach⁸⁴ the sacrament of reconciliation in which Christ celebrates in us the mystery of his death and resurrection, reconciling us to the Father and to our confreres.

- 66.** Annually, we take part in retreats and spiritual exercises, committing ourselves to making them fruitful times of grace. Listening to one another helping each other fraternally are also important ways to attain maturity and growth in the spiritual life. Moreover, we value spiritual encounters with our confreres and other experienced persons.

⁸³ Can. 663,3

⁸⁴ LG 11b; PO 5a

- 67.** Our religious life⁸⁵, by the faithful observance of the vows, the exercise of fraternal charity and the ministry, already constitutes an intense spiritual asceticism. For this reason, special community acts of mortification are not prescribed. However, self-discipline and personal sacrifice⁸⁶ are valued as means towards spiritual progress.
- 68.** Mary, the Mother of Jesus⁸⁷, faithful in her acceptance of the Word and in her cooperation in his work, especially in her concern for the suffering, presents herself to us as a model of the spiritual life and of service to others. She assists us with her maternal love. Our Order venerates her with singular devotion, devoutly celebrates her feasts, and honours her by praying the rosary. We recognize and love her as our Mother, and invoke her as «Queen of the Ministers of the Sick».
- 69.** We nurture special love for our Founder St. Camillus; we endeavour to imitate his example and spread his spirit, especially in the world of health.

⁸⁵ Scr 64-65

⁸⁶ 1Cor 9:24

⁸⁷ LG 62a; C 74; LG 63

PART III
FORMATION
PROMOTION OF VOCATIONS

70. The wonderful vitality of the Church⁸⁸ is manifested in the various gifts which the Holy Spirit brings forth for the building of the Body of Christ.

In order that the charism entrusted by the Spirit⁸⁹ to our Order for the good of the sick may grow and spread, we commit ourselves to the promotion of vocations and the formation of those who respond to God's call.

71. We all take part in this duty⁹⁰ by means of our personal witness, prayer and evangelization. Moreover, our communities⁹¹, by their example and effective pastoral ministry, are instruments of our charism within the local Church⁹² in which we cooperate in the work of vocation promotion. Each community becomes

⁸⁸ C 1; LG 12; PC 1

⁸⁹ LG 46a; RF 5

⁹⁰ PC 24; RF 7

⁹¹ OT 2

⁹² PO 12

aware⁹³ of this important duty and organizes whatever is necessary for a fruitful promotion of vocations.

GENERAL GUIDELINES

- 72.** The candidates, who play a preeminent part to play in their own formation⁹⁴, are assisted in a systematic and progressive way by those providing formation to know themselves and their own vocation⁹⁵ and to develop harmoniously, in the community, their full personality, so as to be able to carry out in the world the mission to which God has called them.

To assure an authentic formation which is human, Christian, spiritual, apostolic and Camillian, documents of the Church, our Guidelines for Formation⁹⁶, the rules of sound psychology and pedagogy, and the conditions of life which are in continual social and cultural evolution, are to be borne in mind.

⁹³ RF 6,8

⁹⁴ GE 1

⁹⁵ PC 18; OT 8; 11; 20; 21; RF 11,46; GSp 4; 7; 54; 55; 56

⁹⁶ Can. 659,2

73. The candidates strive to acquire self-discipline⁹⁷ and aptitudes for dialogue and team-work. They learn to use their freedom correctly with respect for authority, to assume responsibilities, and to evaluate everything with discernment and openness⁹⁸. They strive to acquire those virtues which are most appreciated at a human level and render the apostolate more generative, such as goodness, a sense of justice and solidarity, keeping one's word, and love for study and work. They are guided⁹⁹ to advance towards a positive development of their sexual identity, and in their capacity to relate in a mature way to other people or groups of people. They are encouraged to develop their faculties and creative abilities, to be aware of the problems of the contemporary world, and to seek solutions to them which are in harmony with the Christian vision.
74. We consider it to be of the greatest importance¹⁰⁰ that candidates live a personal experience of God, especially through prayer and through an ever-increasing conscious participation in the liturgical life; live according to the Gospel in faith, hope and

⁹⁷ OT 11; GE 1

⁹⁸ RF 14; 51

⁹⁹ GE 11; OT 11; 19; RF 12; 48

¹⁰⁰ GE 2; OT 8; RF 14; 52-55

charity; grow in the ecclesial spirit; and honour the Virgin Mary with filial trust.

- 75.** Candidates come gradually to learn about the value and meaning¹⁰¹ of Camillian religious life which is following the merciful Christ, fraternity, service to suffering neighbour, a witness to, and a sign of the Kingdom of God.

While exploring ever more deeply¹⁰² the charism and mission of the Order, they understand that their whole life is dedicated to service to the sick and to the practice of charity.

They make themselves available to generously provide their work where the need is greatest.

- 76.** All candidates in a regular way¹⁰³ complete those studies which are necessary as preparation for our ministry, and the qualifications that they obtain should, if possible, be recognised at a civil level. Each province has its own plan of studies. Without prejudice to their studies, the candidates engage in some work activity and learn to

¹⁰¹ PC 5; 12-15

¹⁰² OT 20; 21; 31

¹⁰³ OT 3; 13

organise their free time. The formation of members who are being prepared for sacred orders is governed by universal law and the above-mentioned plan of studies¹⁰⁴.

77. In the community, a gospel atmosphere of freedom and love is encouraged¹⁰⁵ so that the candidates, without losing a healthy contact with society, may grow in communion with God, educate themselves in sound discipline and develop their vocation freely and responsibly. Care is also taken that students maintain¹⁰⁶ those contacts with their own families and peer group in society which are necessary for proper psychological and affective growth.

78. We choose those providing formation¹⁰⁷ with care from among the solemn professed religious and we ensure that they are well trained for their task with solid doctrine and sufficient pedagogical and pastoral experience.

We consider it of great importance that those providing formation form¹⁰⁸, with the special contribution of other solemn professed

¹⁰⁴ Can 659,3

¹⁰⁵ GE 1; OT 3;9

¹⁰⁶ RF 12; 58

¹⁰⁷ OT 5

¹⁰⁸ RF 30; 31

members, a suitable formative community. Therefore, they should all possess those human and spiritual qualities which are indispensable in animating the life of the community, in fostering fraternal cooperation, and in guiding the candidates towards increasing human and spiritual maturity.

In this way, one will be able to discern the will of God and, in good time, also the suitability of the candidates and the authenticity of their free choice. Those providing formation will endeavour to attend to the updating of their own formation.

THE NOVITIATE

- 79.** The novitiate is specifically that period¹⁰⁹ of time when the candidates, with the guidance of the master of novices, are initiated into the life of special consecration in our Order. Those who show that they are endowed with human and Christian maturity and are able to respond through a free and personal choice to the vocation of charity to the sick are admitted to the novitiate.

The novices study and experience the life of the Order which, through those who provide formation, examines and ascertains their

¹⁰⁹ RC 13; 1; RC 14

suitability. The novitiate takes place in an appropriate house¹¹⁰, according to law. The duration of the novitiate is one year, without counting the periods of exercises engaged in outside the novitiate.

Absences beyond three months render the novitiate invalid and those periods which exceed fifteen days must be made up.

Its completion, however, should also take into account the rhythms of the personal maturation of the novice, which may require a longer time of probation, but not exceeding six months¹¹¹.

- 80.** During the novitiate, which is a time of intense prayer¹¹², the novices deepen their experience of God through personal and community prayer, through meditation and the study of Holy Scripture, and through participation in the liturgy of the Church. By taking part in the life of the community¹¹³ and by leading a life similar to that for which they are preparing, the novices work towards membership of the Order.
- 81.** The formation programme of the novitiate aims at accompanying the novices towards a

¹¹⁰ Can 647

¹¹¹ Can 648; 649

¹¹² RC 13;31

¹¹³ PC 8

deeper understanding of religious life in general and of the Camillian life in particular, and, therefore, towards knowledge of the Order and the assimilation of its spirituality, with the allocation of specific periods for the exercise of our ministry. The novitiate ends with the temporary profession of vows¹¹⁴.

- 82.** The provincial superior, with the consent of his council, has the power to appoint the master of novices and to admit candidates to the novitiate and novices to temporary profession.

As regards the requirements for admission to the novitiate, to temporary profession, to the renewal of vows and to solemn profession, universal law and the law of the Order are applied¹¹⁵.

THE FORMATION OF THE TEMPORARY PROFESSED

- 83.** Temporary profession is to be initially made for a period of one year and is renewed annually up to a minimum of three years; it may be extended up to six years and, but

¹¹⁴ RC 34-35

¹¹⁵ Can 641-645; 653,2; 649,2; 655; 656; 658

only with the permission of the general consulta, up to nine years¹¹⁶.

Through the practice of the evangelical counsels according to the constitution and the general statutes, the religious prepares himself, with maturity and awareness, for solemn profession.

It is the superior general, with the consent of the members of the general consulta, who admits to solemn profession, following the proposal of the provincial superior with the consent of his council.

- 84.** Formation¹¹⁷ continues in a systematic way until solemn profession with the help of the master of the professed and in a community where a progressive and complete education is more facilitated.

The formation programme is developed in such a way as to enable the religious to undertake, for life, the duties and rights specific to our Order and to make his solemn profession through a free and personal choice.

- 85.** Our religious in formation, according to a prearranged program, dedicate themselves to sacred studies and those pertaining to the

¹¹⁶ Can 655

¹¹⁷ PC 18

health care field. Furthermore, they endeavour to acquire the specific education necessary to carry out effectively their apostolate within our ministry.

- 86.** According to the individual level of preparation¹¹⁸, the religious take part in the activities of our Order and at the most suitable moment engage in apostolic activity, working with personal responsibility and in cooperation with others.

ONGOING FORMATION

- 87.** All our religious, conscious of the need¹¹⁹ to advance in maturing of their personal lives, and taking into account the changing conditions of the times, endeavour to renew their spiritual and cultural lives and to update their individual professional competence in the exercise of the ministry so as to render their apostolate increasingly effective¹²⁰.
The superiors, for their part, provide the necessary time and means to this end.

¹¹⁸ OT 21

¹¹⁹ PC 18; C 58

¹²⁰ VC 65; 69

SEPARATION, DEPARTURE, DISMISSAL FROM THE ORDER AND READMISSION

- 88.** In everything that regards separation from, leaving, dismissal from, and readmission to the Order as according to Can 690, we adhere to the rules of universal law and our law. The person who leaves, or is dismissed, cannot claim anything for his work done inside the Order, although equity and evangelical charity should be observed in relation to him¹²¹.

PART IV THE STRUCTURE OF THE ORDER

CHAPTER I MEMBERS AND COMPOSITION OF THE ORDER

- 89.** Our Order, inspired by the Holy Spirit and recognised by the Church, is also an institutional community. Like the Church, it needs juridical elements to fulfil its proper mission more completely. These elements and all the rules of its government are at the service of fraternal life

¹²¹ Can 684-704

and seek to make the Order fully ready to act in faithfulness to its charism.

- 90.** The Order, recognized by the Church as a clerical institute of pontifical law and organised into provinces, vice-provinces, delegations and houses, is made up of persons united by the bond of profession, traditionally called priests and brothers, who as religious have the same goal¹²², are equal in dignity and have equal rights and obligations, with the exception of those that spring from sacred orders. The solemn professed have active and passive voice.
- 91.** Religious who live the common life and have a legitimate appointed superior form a community that resides in a house canonically erected. With regard to absences from the religious house, we observe universal law¹²³.
- 92.** The Order is divided into provinces so as to achieve a more efficient government and to meet the needs of our ministry more effectively according to the particular social and local circumstances.

¹²² C 14

¹²³ Can 665

- 93.** A province or vice-province is made up of at least three canonically erected houses under a provincial superior.
It must be sufficiently developed with regard to the number of its perpetually professed, its activity of apostolate and formation, and its economic autonomy. The distinctive features of a vice-province are obtained from the same criteria that are used for the erection of a province. These criteria are assessed by the general consulta with reference to the relevant ecclesial and cultural context.
- 94.** Delegations are under their founding province and form an integral part of that province. They can be erected by the general consulta, in conformity with the general statutes, into vice-provinces dependent upon the mother-province.
- 95.** Each religious belongs to the province in which he was enrolled at the time of his admission to the novitiate. Transfer to another province can take place in conformity with the statutes.
- 96.** The superior general, with the consent of the general consultants, has the task of:
a) erecting new provinces or suppressing existing ones; uniting, dividing and changing

the boundaries of existing provinces, after consulting beforehand the voting members of the respective provinces;

b) at the request of the provincial superior with the consent of his council, erecting or suppressing houses of the Order, in accordance with universal law, erecting the house of novitiates or even more novitiates in the same province, and transferring them to another house or suppressing them with a written decree¹²⁴.

CHAPTER II THE SUPERIORS

97. The superior general presides over the government of the entire Order. He has jurisdiction and authority over the provinces, the vice-provinces, the delegations, the houses and the religious.

He is elected, in the way described in the general statutes, by the general chapter of from those religious of the Order who have at least twelve years of solemn profession; he remains in his office for six years and can be confirmed only once for the next six-year period.

He is elected according to the following procedure: with the presence of a qualified

¹²⁴ Can 609,1; 616,1

majority of those who have to be convened, he who has obtained an absolute majority of those present is elected; after two counts without such a result, the ballot will be on the two candidates that have obtained the largest number of votes or, if they are many in number, on the two that have been longest professed; after the third ballot, if there is a tie, he who has been longest professed is elected; if they professed on the same day, the oldest in age is elected¹²⁵.

98. The generalate house and other houses, which belong to the Order as such, are not subject to the jurisdiction of any provincial, and are under the direct authority of the superior general. They are governed in the same way as all the other houses of the Order.

99. For the good government of the Order and to help him in his task as superior general, four general consultors are elected, in line with what is laid down in art. 97 of the Constitution and they, together with, him form the general consulta.

The superior general is obliged to avail himself, in the exercise of his authority, of

¹²⁵ Can 119,1

the collaboration of the general consulta¹²⁶ as a body of co-responsible participation which requires loyal dialogue and shared discernment¹²⁷. Universal law and the law of the Order establishes for which acts the superior general needs the consent or views of the general consulta¹²⁸.

100. The consultor elected first by the general chapter has the title of vicar general. He is the first co-worker of the superior general in the government of the Order and has ordinary powers of vicarship. He is the substitute for the general superior when the latter is absent or impeded from carrying out ordinary business, and occupies that office in the event of it falling vacant.

He is also general procurator to the Holy See. The general secretary and the general financial administrator are elected by the general consulta.

101. Where, because of situations of particular gravity, the destitution of the superior general is rendered necessary, the vicar general, with the agreement of the other consultors, will refer the question to the

¹²⁶ Can. 627,1

¹²⁷ Can. 127,3

¹²⁸ Can. 127,2

Holy See, to whose decisions he must adhere. The superior general can, for a grave cause, resign his office, informing the general consulta of this and referring the question to the Holy See which has the task of accepting this resignation and deciding on the matter. Where the destitution of a general consultor is rendered necessary, the superior general, with the agreement of the general consulta, will present the question to the Holy See, to whose decisions he must adhere.

- 102.** In the event that the vicar general takes the place of the superior general in the government of the Order, the general consulta proceeds immediately to the election of a new consultor and, from the consultors, of a new procurator, who receives the title of pro-vicar. The vicar general announces a general chapter within three months of the office falling vacant and convenes it within six months, but not beyond that period of time. If the general chapter has already been announced, the general consulta, without electing a new consultor, will proceed to the election of one of the consultors to the office of pro-vicar.

103. Each province has as its provincial superior a religious who has been solemn professed for at least six years and who has power and jurisdiction over all the communities and the religious of his province.

The provincial superior is appointed by the superior general, with the consent of the general consulta, after consulting the religious of the province according to the indications of the general statutes.

The provincial superior holds office for a three-year term, at the end of which he can be confirmed for another three-year term.

He cannot be appointed, however, for a third consecutive three-year term unless he receives an absolute majority of votes to be calculated in the way indicated in the general statutes.

104. A vice-province, dependent upon its mother province, has a vice-provincial superior who has been solemn professed for at least six years and is appointed in the same way as the provincials. A vice-provincial with regard to qualifications, rights and duties is equivalent to the provincials, with the exception of those cases envisaged by the general or provincial statutes. A delegation is governed by the superior of the delegation who has those habitual powers granted to him in the decree of appointment of the provincial superior.

- 105.** The provincial superior promotes the apostolic activities of the province, the practice of brotherly love, and regular observance. He gives special attention to pastoral care of vocations and to formation. He assists the superiors of local communities in carrying out their tasks avoiding, however, supplanting them in their responsibilities.
- 106.** The superior general, during his mandate, has the obligation of carrying out the pastoral visitation personally, or through the vicar general or the other general consultors. In special cases he may avail himself of a freely chosen representative, after hearing the views of the general consultors. The same duty applies to a provincial superior or vice-provincial during their mandates. They, too, can have a councillors.
- 107.** The local superior presides over the community and the people and the houses that depend upon it. He is appointed by the provincial superior with the consent of his council for three years, renewable in the same house according to the rules of the general statutes.
- 108.** The provincial and local superiors have councillors with whom they frequently

address questions, particularly the most important ones, pertaining to the province or the house, in order to resolve them, some with their consent, others with their advice, according to the rules of universal law and the law of the Order.

- 109.** The provincial councillors must be solemn professed and are appointed by the superior general, with the consent of the general consulta, in the ways laid down in the general statutes. The provincial superior has at least three councillors. The general consulta, after hearing the views of the provincial, establishes who will be the first councillor.

PARTICULAR NORMS

- 110.** The religious who are pointed superiors, in taking up their offices will make the profession of faith «according to the formula approved by the Apostolic See» (Can. 833).
- 111.** To publish writings on matters of religion or customs, our religious also need the permission of the provincial superior¹²⁹.

¹²⁹ Can 832

To preach in churches or oratories to the religious of our houses, confreres or other presbyters must obtain the permission of the local superior.

CHAPTER III THE CHAPTERS

112. Religious assume responsibility for the life of the Order above all in chapters. Under the guidance of the superior or the presiding officer, all those who have the right to do so participate in them in order to express their views and to take decisions on matters pertaining to religious life. There are general, provincial, vice-provincial, delegation and local chapters.
113. The general chapter, wherein resides the supreme collegial authority of the Order, is formed of representatives of the whole Order and thus is a sign of unity in charity. The members of it, by their office, are: the superior general, the general consultors, both outgoing and newly elected, the secretary general, the general financial administrator, the superiors provincial and vice-provincial, the last superior general emeritus, and, by election, a number of elected religious at least equal to those who are members by

their office according to a criterion established by the general statutes.

These general statutes also provide for the possible participation of delegates and the religious of delegations. The convening of the general chapter must be done by the superior general or, in the case of his impediment, by the vicar general, according to the rules set out in the general statutes.

114. The provinces, the vice-provinces, the delegations, the communities and the religious, alone or in a group, can on their own initiative send to the general chapter their proposals, wishes or suggestions within time limits, and according to criteria, established by the general consulta¹³⁰.

115. The functions of an ordinary general chapter are:

- to examine the state of the Order;
- to preserve its spiritual and charismatic heritage;
- to promote its continual renewal and spiritual apostolic vitality;
- to elect the superior general and the consultors;
- to deal with major problems;
- to establish norms binding on all;

¹³⁰ Can. 631, 3

-to draw up guidelines for the various areas of activity.

- 116.** Until the chapter elects a new chairman, the superior general or vicar general presides over the general chapter with the faculty of deciding matters which result in an equal number of votes, except in the case of an election.
- 117.** Whenever it is necessary to change or abrogate any article of the constitution or to add a new one, for the good of the Order, recourse must be made to the Holy See. In such a case, the proposal must be approved by the general chapter with a two-thirds majority.
- 118.** The general chapter, by a two-thirds majority of votes, can change or abrogate existing rules, or establish new ones, provided they are not contrary to the existing constitution. These norms, if they relate to the constitution, come into force after approval by the Apostolic See. If they relate to the general statutes, they come into force after the general chapter and are inserted into the relevant texts of the law of the Order. The general chapter decides, by an absolute majority of votes,

on questions of major importance for the life of the Order.

119. For the general chapter to be constituted and to act validly, it is required that all voting members who have the right to participate have been summoned, and at least two-thirds of them are present.

120. The provincial chapter is made up of the provincial superior or provincial vicar, the provincial councillors, the local superiors and other voting members according to the provincial statutes.

The elected chapter members must be at least equal in number to those participating because of their office. The provincial chapter is announced in sufficient time by the provincial superior or provincial vicar according to ways set out in the general statutes.

The provincial chapter may establish provincial statutes and change or abrogate existing statutes. It has the task of examining and deciding what it considers most opportune for the renewal and development of the spiritual and apostolic life and for the economic state of the province.

In provincial chapters announced with a view to general chapters, the proposals to be presented to the general chapter are approved

by secret vote, after appropriate discussion. The provincial chapter also elects the religious who will be sent, together with the provincial superior, to the general chapter.

- 121.** The rules for the holding of the chapters of delegations are set out in the general statutes of the provinces.
- 122.** In local chapters, voting members examine matters of major importance pertaining to the operation of the house, the needs of the apostolate, the economic situation and they express their viewpoint either in a deliberative or consultative vote, according to the norms of the provincial statutes. As the provincial chapter approaches, they discuss and approve, by secret vote, the proposals to be presented to the chapter.
- 123.** Voting members, with the right to participate in the above-mentioned chapters, are bound to exercise this right, for the sake of the common good, provided this is not simply a matter of privilege. Motives for an eventual absence from a chapter must be valid, and be recognized by the chairman of the respective chapter.

- 124.** Elections in chapters are to take place according to the code of canon law¹³¹. The time allowed for the refusal of election is one day.
- 125.** The superior general, for a just cause, after obtaining the consent of the general consulta, can announce and convene an extraordinary general chapter. The announcement and extraordinary convening of other collegial bodies, envisaged by the law of the Order, are regulated by the general statutes.
- 126.** The decisions of the provincial chapter, of the vice-provincial chapter, of the chapter of a delegation and of the local chapter to be valid must be approved by the immediate respective major superior with the consent of his council.

PART V

TEMPORAL GOODS

- 127.** The Order, the provinces, the vice-provinces, the delegations and the houses, inasmuch as they are juridical persons by the law of the Order, have the capacity to purchase, possess, administer and alienate temporal

¹³¹ Can 119

goods in line with the rules of universal law and the law of the Order¹³².

128. As regards the ownership, the use and the administration of goods we adhere to the rules of universal law and the law of the Order¹³³ and provisions issued by the competent authorities of the Order.

129. Our temporal goods are destined for the maintenance of our religious and for the works of the apostolate and of charity.

130. In economic-financial matters the houses of a province and of a vice-province are connected with one another and with the province itself. Therefore, they must contribute to the good of the whole province and mutually help one another.

The provinces and vice-provinces, forming parts of a single body, also cooperate for the good of the whole Order and, among themselves, exchange temporal goods, in such a way that those with more means give help to those who are in need.

The sharing of goods takes place under the guidance of the immediate major superiors with the consent of their respective councils.

¹³² Can. 634, 1

¹³³ Can. 635,2

- 131.** The administration of the goods of the Order, the province, or of the house is entrusted to a suitable religious, as the general, provincial or local financial administrator, who performs his office under his superior and under the supervision of the respective council. As regards the office of vice-provincial financial administrator or financial administrator of a delegation, the *General Statutes* are to be consulted. The financial administrator provides what is necessary to the community, without engaging in excess, so as to safeguard the requirements of poverty and charity¹³⁴.
- 132.** If a juridical person (province, vice-province, delegation, foundation or analogous body) has contracted debts and obligations, even with the permission of the superiors, it is obliged to answer for them itself. If a religious with the permission of the superior has contracted debts and obligations in relation to his own goods, he must answer for them personally; if, instead, by mandate of the superior he has concluded a transaction for the institute, it is the institute that must answer for them. If a religious has contracted

¹³⁴ Can. 636

them without the permission of the superior it is he himself, and not the juridical person, who must answer for them.

However, it remains the case that action can be taken against a religious whose assets have after a certain fashion been advantaged following that contract.

The religious superiors should abstain from authorising the contraction of debts unless it is observed with certainty that the interest on the debt can be covered with ordinary income and that the entire capital can be paid back within a period of time that is not too long, with a legitimate amortisation¹³⁵.

Part VI

THE OBLIGATION OF THE CONSTITUTION

- 133.** In order to move towards the perfection of our way of life, we are bound to observe faithfully our religious vows and to conform our life to the constitution and statutes of the Order.

In cases of need, the superior general, with the consent of the general consulta, can dispense the whole of the Order, the province, the vice-province and the local

¹³⁵ Can. 639

community from an article of the constitution until the holding of the chapter general, as long it is not of universal law and does not refer to some essential element of religious consecrated life.

- 134.** If any difficulty or doubt concerning the interpretation of the constitution arises, recourse is to be made to the general Consulta. If the general chapter should deem it necessary to seek an authentic interpretation of any article of the constitution, it will send a request to the Apostolic See, complete with its own opinion and vote.

GENERAL STATUTES

*Text Approved by the LVII General Chapter
of May 2013 (Ariccia-Roma)*

THE COMMUNITY (C 15-24)

1. In coordinating the life of the community the superior takes account of both the needs of the community and the needs of the individual religious (C 22-23).

2. At the beginning of a three-year period each community draws up – through communal spiritual discernment – a project which, in addition to addressing the overall life and activities of the community, establishes one or more priorities to be committed to, laying down the forms of its implementation and its annual assessment.

In order to increase fraternal communion and assure productiveness and continuity in such activities, personal projects converge with the community project which, in its turn, takes into due account the possible projects of the Province and the local Church.

A religious who is unable to observe the common daily schedule strives not to disturb the community (C 20).

3. The superior, with the cooperation of the community, fosters the updating of the religious, in particular in ecclesiastical and socio-health-care disciplines, offering them the possibility of study and of adequate resources to this end (C 87).

4. In all the houses of the Order, upon the announcement of the death of a confrere, the religious commend him to the Lord at the celebration of the Eucharist, and for three

days, after the common prayers, recite the prayers for the dead (C 18).

5. Each month, in each of our houses, two Masses should be celebrated for the following intentions: the first for the living and deceased religious of the entire Order, and the second for our living and deceased benefactors.

During the month of November a Mass should be celebrated in our houses for our relatives and all the deceased who were assisted by our religious during their illness.

THE EVANGELICAL COUNSELS (C 25-41)

6. Adherence to the Lord through the vow of chastity is expressed in behaviour rich in humanity and joyous self-giving. The necessary renunciations required by faithfulness to this vow are an instrument for the maturation of relations with others, which are open to sincere friendship and cooperation.

7. Given that the practice of poverty is regulated both by a personal interior detachment and by dependence on the superior (PC 13a), the religious allow themselves to be guided by a sense of personal responsibility when seeking a permission from the superior.

8. Our poverty, with regard to our lifestyle, should be in keeping with people of modest conditions, according to the particular countries in which we live. Buildings, travel and instruments of work, which are more costly,

should be for the purpose of the apostolate (C 35).

9. A person's health is a possession of great value: everyone should pay due attention to it, first and foremost by placing it at the service of neighbour and in addition by protecting it, in particular, by avoiding unhealthy behaviour or addiction to abuses (smoking, alcohol, food...).

10. Aware that poverty manifests itself in the practice of work and the way in which it is carried out as well (PC 13c), the religious commit themselves to earning their daily bread with their own work. We express our solidarity by allocating a part of our goods to the poorer houses of the Order, the missions, the poor and charity (C 34.35).

11. Our poverty, which fortifies the union of hearts and souls, requires that all things acquired by the community or acquired by the religious be placed in common and that inequalities are avoided in the standard of living of the religious (C 34).

12. Every religious shows he is ready to accept the positions that are entrusted to him and avoids stances or behaviour designed to secure staying in the house or position in which he finds himself.

The seeking of a position of prestige or dignity, within or outside our Order, is absolutely contrary to the spirit of our Camillian vocation.

MINISTRY (C 42-60)

13. The purpose of the Order of the Ministers of the Sick (*Camillians*), and as a consequence of every province, vice-province, delegation and house, is expressed in the following activities: overall service to all categories of sick people, disabled people, elderly people, and their families, the socially excluded, with preferential attention given to the poorest;
the promotion of health, prevention and the integral care of the sick person, scientific research, and the relief of pain;
the humanistic, professional and ethical formation and Christian animation of health-care workers, both professionals and volunteers, of the world of health;
the humanisation of health-care institutions and services;
pastoral care in health, exercised in the Christian community and in both ecclesiastical and civil health-care and socio-health-care institutions;
help for developing countries;
the promotion of the life and the dignity of the person.

The Order achieves its purpose through ministry in the world of health, sickness and suffering:
in its own and other health-care and socio-health-care institutions and in people's homes;
through the foundations and other bodies that it creates;
in movements and associations of the sick;
in national, regional, and diocesan bodies concerned with pastoral care in health;

in its own and other centres of formation for health-care, socio-health-care and pastoral workers, whether professionals or volunteers.

In the exercise of the specific ministry of the Order the religious live by the fruit of their own work; for this reason they can receive a just recompense.

The health-care, socio-health-care and formative institutions of all kinds owned by the Order, or managed by it, are non-profit making. Within the framework of their respective national systems of legislation they can receive from their users or from public or private bodies a suitable economic recompense, and can sign contracts and agreements with such bodies, in the same way as they can receive subsidies.

14. Our religious should be ready to bear witness to our charism even risking their lives, whether the danger comes from a contagious disease or from some other calamity or from prophetic activity in the defence of the rights of the last.

Given that care for the sick in most countries no longer exposes the religious, as was the case in the past, to the risk of losing their lives, they commit themselves to living the radical character of the fourth vow, choosing appropriate ways in the context in which they live and work: constancy and faithfulness in daily work, the integration of the negative aspects of life, the ability to work even when there is no immediate gratification, sensitivity to accepting the values of a different culture, the purification of the reasons for their behaviour, the acquisition of human qualities that facilitate the exercise

of the ministry, the choice of the last, and the hard work of engaging in updating (C 28.49).

15. In addition to the theological, biblical and catechetical sciences, which must be adequately and continually improved, it is right that the religious have the opportunity to specialise in disciplines designed to acquire a deeper knowledge of the human person and which allow a more effective exercise of the ministry (C 85).

If possible our religious should attend courses recognized by local laws and strive to keep themselves continually updated (C 85.87).

16. Our religious endeavour to promote in every way the theology and the pastoral care of health, to teach professional ethics and bioethics, to animate hospital chaplain organisations, to cooperate with the press as regards issues connected with the world of health and care for the sick. They make use of modern means of social communication suitable for the apostolate.

17. In the choices of our ministry, always conserving the traditional expression of our charism, there should be encouragement of the paying of attention to the new needs of the world of health (social and mental illnesses; forms of addiction...), with the development, as well, of a sensitivity towards sections of society who suffer from social malaise (immigrants; the chronically and terminally ill; those who do not have access to health care...).

18. Open to cooperation with the laity and the associations of the apostolate (C 57), our Order sees the association the ‘Lay Camillian Family’ as its own work and promotes its life and activity because it is founded on the same charism, spirituality and mission.

The Superior General, after hearing the views of the Consulta, entrusts to one of the Consultors the task of attending to relations with the Lay Camillian Family and of animating it in his capacity as its spiritual assistant.

Each community appreciates this association, and, according to what is possible for it, contributes to its birth, to its development, and to all possible forms of cooperation.

19. Our communities cultivate relations of fraternity and cooperation with the lay Congregations and Institutes inspired by the Camillian charism.

20. Our religious value the presence and action of members of other religious Institutes who carry out their ministry in health-care and socio-health-care institutions, working with them in projects for formation and pastoral care.

21. Mutual cooperation is promoted between ourselves and lay people – whether in associations or not – in relation to activities whose aims are shared by us, and in particular those connected with the world of health.

22. Our religious cooperate diligently and generously with lay personnel, showing themselves open to interdisciplinary cooperation (C 52), respecting their professional competence, their experience and their personal witness as sources of inspiration and learning (AA 27), and setting an example to them, from a professional point of view as well. In agreement with the community, our religious actively participate in their associations and initiatives when these are compatible with the obligations of the religious state (C 52.54). They do not neglect to offer them spiritual, ethical and pastoral formation (C 52).

23. Aware that the Christian community is the primary subject of pastoral care in health, in those places of care where we assure spiritual assistance a pastoral council should be established as a participatory and representative organ made up of workers and volunteers.

The principal task of this body is to study, assess plan and coordinate the pastoral activities of the chaplaincy, inside and outside the health-care institution, with a view to evangelisation, sanctification and charity.

24. Our religious privilege openness to dialogue and personal witness as the principal means by which to promote respect for the dignity of every person in relation to health-care workers who express opinions and orientations in line with values that cannot be shared (GS 28).

25. In addition to maintaining professional confidentiality, discretion and secrecy are used in relation to what is learnt about in the exercise of ministry.

26. In assisting the sick our religious never aim at earnings or the prospect of temporal remunerations but care for them out of love for God and neighbour and because of the obligation that comes from their vocation. Living, however, from the fruit of their work, they can accept a just payment (C 34).

27. Whenever we take upon ourselves pastoral service in health-care or socio-health-care institutions which are not our property, a contract with the administrators is to be drawn up which specifies reciprocal duties and rights and whatever may foster the wellbeing of the sick and a suitable exercise of our ministry.

To the extent that this is possible, the following should be assured: freedom of pastoral activity; dependence upon the superiors of the Order; adequate living accommodation; proper remuneration; a reasonable period of rest and vacation; and other clauses according to circumstances.

28. Our health-care and socio-health care institutions, of whatever nature, should respond to true social needs and provide, in the best possible manner, for the health needs of the sick through technical, health and religious institutions. They should become part of the state programmes established for the promotion of health. They promote health by placing themselves within state

and diocesan planning as well.

To the extent that this is possible, patients without social help or benefits are accepted free of charge.

Each of 'our works' assures qualified pastoral service through duly trained people.

Our health-care and socio-health-care institutions are schools of charity and offer young people an opportunity to know and to live integrally the spirit of our Order (C 75).

Whenever possible, superiors entrust to competent lay persons those administrative tasks which are less in keeping with our ministry.

29. The 'works' of a province are under the responsibility of the provincial superior and his council, who attend to their management and administration in the ways they think most advisable, respecting the indications expressed in the 'Identity Card of our Works'.

30. When through special circumstances, the specific ministry of our Order is obstructed, our religious endeavour to preserve the integrity of the spirit of the Order through the practice of works inspired by the charity of Christ.

31. The general consulta, the provincial superiors and the vice-provincials promote research, entrusted to experts, on our ministry so as to draw from it useful pastoral indications.

32. In places where the evolution of the times and

pastoral requirements suggest it, our Order is open to new forms of presence and action in the world of health.

33. Our religious should make use of the possibility of celebrating the Eucharist in the rooms of the sick in order to give them and their families witness to the solidarity of the Church and illumine the sufferings of life with faith.

34. Our missions, though founded by various provinces, should be considered a commitment for the entire Order. They should receive the cooperation of prayer and, as much as possible, help in personnel and material means, on the part of all (cf. C 56, 75).

One of the tasks of the general consulta is to promote the opening of, and coordinate support for, missions, striving, whenever it thinks this necessary, to obtain religious personnel and economic funds for them as well.

Those who are assigned to the missions should be adequately prepared to carry out, in the best possible manner, the tasks that are entrusted to them.

35. New houses should not be opened where there is no possibility of exercising the ministry of the Order. In parishes which are erected with the consent of the general consulta and in conformity with art. 10 of the constitution, special attention should be given to pastoral care in health.

SPIRITUAL LIFE (C 61-69)

36. Our communal exercises of piety should comply with the spirit of the liturgy of the universal Church. If someone cannot participate generally in the daily common prayers, he should say them privately (C 64).

37. Besides the saying of common prayers, each religious should spend a suitable length of time during the day in personal prayer, choosing methods of prayer which most help towards union with God and progress in the spiritual life (C 64).

38. In personal and community prayer our religious also base themselves on the rich contents of the constitution of the Order. This helps in impressing it better in their minds and hearts (GS 161) and “to translate it faithfully into their lives”.

39. The feast day of the Immaculate Conception of the Blessed Virgin Mary is devoutly celebrated. Since the anniversary of the foundation of our Order falls on this day, perpetual vows are renewed as a sign of devotion. Following an ancient tradition, we also venerate the Mother of the Saviour with the title ‘Queen of the Ministers of the Sick’ (C 68.74).

40. In addition to the solemnity of St. Camillus, the following days are suitably celebrated: Our Lady of Health; the birth and conversion of St. Camillus; the Blessed Luigi Tezza and the Blessed Enrico Rebuschini,

the Blessed Maria Domenica Brun Barbantini and the Blessed Giuseppina Vannini; the memorial of martyrs to charity; and the World Day of the Sick.

41. The religious have a spiritual retreat every month and spiritual exercises every year (C 66).

42. Rules are to be established in the statutes of the provinces, of the vice-provinces and of the delegations on the spiritual life as well (C 61-69).

43. The religious wear the habit specific to the Order, namely the traditional black or white one with a red cross on the front. It is permitted to dress according to the legitimate customs of the local Church, wearing a red cross as a distinctive sign.

FORMATION (C 70-88)

44. The provincial superior, with the consent of his council, has the power to: a) appoint a master of novices, confirm him in his office, remove him, and, if the circumstances so require, after hearing his opinion, assign an assistant to him; b) appoint a spiritual master of the temporary professed and to confirm him in his office, or remove him, and to provide him with an assistant, if necessary, after consulting the master himself; c) admit aspirants to the novitiate; d) dismiss novices; e) admit novices to temporary profession, and extend its length with the renewal of profession; f) admit to ministries and sacred orders (C 83).

45. In each province those who are in formation are educated according to particular 'formation guidelines' in which the general laws of the Church as well as the rules of the constitution and general statutes are adapted to the particular circumstances of time and place.

These formation guidelines are to be reviewed periodically, bearing in mind the orientations of the Church and the Bishops' Conferences. They are established by the provincial chapter and approved by the general consulta (C 72).

46. For the admission of novices and the structure of the novitiates, the rules of universal law and of the law of the Order are to be observed (C 83).

47. Rules are to be established in the provincial statutes for admission to the novitiate, to temporary profession and to perpetual profession.

48. The novitiate begins on the day established by the provincial with an appropriate liturgical celebration. The authentic document attesting to the beginning of the novitiate is to be signed by the novice and the novice master.

The list of documents is to be duly compiled and sent to the general consulta according to the handbook of the Order.

49. In order to receive a more complete formation, novices of the individual provinces may carry out, outside the novitiate house, one or more periods of formation activity, according to the rules established in the formation guidelines.

50. Novices may engage in studies that are beneficial to their better formation as determined by the formation guidelines of the individual provinces.

51. The master of novices, who must be a professed religious in solemn vows, has the task of the formation of novices. However, he is to be aided by competent assistants whom he consults regarding the progress of the novices.

52. The master of novices, at appointed times and especially before profession, submits to the provincial a report on each novice, after listening to his assistants and the religious of the community.

53. Major superiors can dismiss an unsuitable novice from the novitiate. For a serious reason, the local superior can also dismiss a novice after consulting the master. It is then his duty to inform the provincial accordingly.

54. The candidates, before temporary profession, give the administration of personal goods to a trustworthy person and dispose of their use and usufruct.

Before perpetual profession, they renounce their possessions, and this, if it is required by law, is to obtain civil confirmation. They can modify the provisions made only with the permission of the major superior (C 34).

Everything which the religious receives, by any title, goes to the Order.

55. The choice to become a priest or brother, usually expressed at the time of temporary profession, for serious reasons can be deferred until perpetual profession.

A religious with solemn vows may always ask to be admitted to sacred orders. A period of adequate preparation is necessary, and for his admission a judgment of suitability is required from the superior after hearing the view of the community, and the consent of the provincial and his council.

56. Superiors, including local superiors, personally or through delegates, receive the profession of their religious.

57. Temporary profession is initially made for a year and is renewed annually.

Once each year, after receiving information from the religious of the house, the superior together with the master of members in formation sends to the provincial and the general secretariat a written report concerning the conduct of those religious who are in formation after novitiate.

58. Before perpetual profession, in good time the provincial or his delegate discreetly consults all religious of the houses where the candidate has resided to gather information, from other religious as well, that is useful for the examination of admission.

59. When a temporarily professed religious is sent to a province of the Order other than his own, to complete his formation, an agreement must be drawn up between the two provincials concerning the powers mentioned in article 41 of these general statutes and article 95 of the constitution.

60. The documents relative to temporary and perpetual profession are to be diligently kept in the archives of the general curia and of the province.

61. Religious in temporary profession should progressively participate in the life of the province, taking part in its various initiatives, pastoral bodies, meetings and chapters as well, according to the rule established in article 111 of the general statutes.

The basic curriculum is not considered completed without a suitable and specific preparation for the exercise of our ministry, both through technical training and through the acquisition of qualifications which allow the carrying out of the multifaceted ministry of our charism.

In selecting the courses, individual abilities, the needs of the country, and the strategies of the province/vice-province/delegation are taken into account.

Training for pastoral care through appropriate internships under the supervision of trained people is strongly recommended.

Mission formation through meaningful temporary experiences should be inserted into the programming of formation activities.

62. Our religious acquire a clear identity and suitable Camillian training by also availing themselves of the Camillianum and centres for pastoral care, for humanisation and for formation. Each province, vice-province and delegation promote promotes taking part in these centres and in fundamental courses and/or the obtaining of academic qualifications. Where possible the civil recognition of such qualifications shall be obtained.

63. Where countries are linked through similar language and culture, the creation of joint formation centres should

be fostered, provided competent resources for this ministry are available

Seeing cooperation as a fundamental resource, the provinces/vice-provinces/delegations avail themselves of tried and tested institutions of formation that are characterised by the presence of trained providers of formation as well as experts, and where suitable they make their own religious available. This joint formation should begin at least starting with the novitiate.

64. Perpetual profession seals an important stage in formation and signals the launch of a permanent stage that is implemented through personal commitment and the contribution of both the local and provincial communities and the Order.

During the first five years of ministry our religious will be given particular attention, with the setting up specific formation programmes in each province.

The other religious, according to a pre-arranged timetable, will take part in ongoing formation programmes organised at provincial, regional, general and ecclesial levels (VC 69-71).

65. When accepting into the Order a religious with perpetual vows from another institute, canonical rules in force are to be observed: (Can. 684, 1.2.3.4 and Can. 685, 1.2).

He can be admitted to perpetual profession only after three years of 'probation'. During this time he is to acquire an in-depth knowledge of our charism and our spirituality.

THE STRUCTURE OF THE ORDER (C 89-96)

CHAPTER I

THE MEMBERS AND PARTS OF THE ORDER

66. When a religious, for a reasonable motive, asks or consents to be assigned definitively to another province, the general consulta, after hearing the views of both provincials, issues a decree which is to be published in both provinces. If the religious has the right to vote or hold office, he will have active and passive voice in his new province (C 95).

67. For a just reason, the superior general can transfer a religious from one province to another, after hearing the views of the religious and both provincials. In this case, the religious remains a member of his own province. The respective provincials sign an agreement as to his right to active and passive voice which is submitted to the general consulta for its approval (C 95).

68. The superior general, after hearing the views of the provincials and the religious involved, has the power to call, from any province of the Order, as many religious as he deems necessary for the positions of the Order as such, the activities of the houses immediately subject to him, and the exercise of our ministry.

All these appointments cease at the end of the six-year term. The new superior general, after hearing the views of the consultors, can confirm the same religious for the above-mentioned positions or appoint others to them.

69. Whoever has held the office of superior general of the Order can take part in the provincial chapters of the province he resides in, until the next general chapter, in which, for that matter, he has the right to take part.

70. Whoever has held the office of general consultor or provincial for six years has the right to take part in the provincial chapters, until the next general chapter, and the same applies to a consultor in his own province, and the provincial in the province he has directed, provided that both reside in the provinces in question.

71. A delegation is a structure made up of one or more communities and is erected outside the territory of the mother province.

The superior of the delegation is appointed by the provincial superior with the consent of his council. He holds his office with the habitual powers that are conferred on him by the provincial superior.

When the Delegation has more than twelve perpetually professed religious the superior of the delegation: shall be appointed following consultation with the confreres, shall have at least two councillors and shall participate by right in the General Chapter and the meetings of the general consulta with the provincials, vice-provincials and delegates and also in the general chapter.

There shall be four councillors when the delegation reaches twenty perpetually professed religious. These councillors are appointed by the provincial superior with

the consent of his council following consultation with the confreres of the delegation.

For the passage to vice-province to take place, the joint presence of the following elements are required:

- a. a minimum of twenty perpetually professed;
- b. a leadership capable of undertaking the principal responsibilities;
- c. adequate structures as regards formation, ministry and economic matters.

72. The vice-province, which is dependent on its mother province, shall have a vice-provincial superior who has completed at least six years of perpetual profession. He shall be appointed by the general consulta in the same way as provincials are appointed and he shall be helped by a council made up of four councillors.

The vice-provincial, insofar as he is a major superior endowed with ordinary power, is on the same level as provincials and enjoys the same requisites, rights and duties except in those cases envisaged by the general and provincial statutes.

The prior consent of the provincial superior and his council is required for the opening or closing of houses and works either within or outside his territory and when making agreements with other provinces or legal entities.

The administration of the possessions of the vice-province is entrusted to a financial administrator appointed by the vice-provincial and his council and confirmed by the general consulta.

With the general chapter in mind, the vice-province will hold a vice-provincial chapter along the lines

established for the provinces (cfr. *Ordo Capitulorum*). Those taking part by right in this vice-provincial chapter will be the vicar-provincial superior, his council members, the community superiors (and the financial administrator of the vice-province as envisaged by the provincial statutes).

73. The general Consulta, within the framework of a redefinition of human and material resources and a reorganisation of the areas (provinces, vice-provinces, delegations) of the Order (union, fusion, suppression), takes into consideration the following:

a) a numerical contraction of the religious below twenty;

b) the continuation with negative results of a situation that cannot be reversed as regards pastoral care in relation to vocations;

c) a consequent steady fall in numbers and an increase in the average age of the religious.

The elements to be borne in mind are the following:

a) The process must involve every member of the area and respect the requirements at the level of time of individuals and situations.

b) In particular, a shortage of religious able to take on greater responsibilities for the life and the activities of the area and accompanying in formation.

c) The reorganisation of one or more areas must be preceded by listening – promoted by the general consulta – to all the religious involved and by a sufficient period of time to discuss the most

relevant questions and issues and deal with them beforehand through statutes drawn up and approved by the general consulta after consulting the interested parties.

CHAPTER II THE SUPERIORS

74. Superiors may perform no official act until they have first fulfilled that which the ritual of the Order requires for taking office.

75. If the welfare of the Order or of the province requires it, superiors can be removed during their term of office by the superior general, with the consent of the general consultors and, in the case of a local superior, he acts after hearing the views of the provincial superior and his council.

76. Superiors who have been appointed during the first three-year term remain in office for the rest of that period, which, however, is not counted in determining the duration of three years of any subsequent mandates.

77. Although in their letters of appointment provincial and local superiors are appointed for a three-year term until the end of the three-year period underway, they remain in office with their functions until their successors officially take over.

78. Superiors must diligently pass on to their religious the directives and decrees of the Holy See and of the major superiors, and see to it that they are observed.

79. The superior general also consults the provincial superiors, vice-provincials and delegates in matters of major importance which concern the entire Order. If possible once a year and, whenever this is necessary, he shall convene the provincials, vice-provincials and delegates, whose delegations have at least twelve perpetually professed, to address various questions with the general consulta.

In the same way the provincial should, from time to time, convene the local superiors, and at his discretion other religious with suitable knowledge and experience, to address the spiritual life and other matters relating to the life and activity of the province.

All superiors, respecting just and legitimate differences, should be watchful that what is particular does not harm unity, but, rather, fosters it. They promote amongst the various parts of the Order fraternal communion, the exchange of pastoral experiences and activities inherent in our ministry, and material help.

80. The acts and registers prescribed in the provincial statutes are to be accurately compiled. The provincial and local superiors shall see to it that all the acts and the documents regarding the province and the house are kept in an orderly manner and diligently preserved in the archives. The chronicles of the houses and of the province shall be kept in a separate book so that the

memory of them is handed down to future generations.

81. At the end of their terms of office, superiors should faithfully hand over to their successors the registers, inventories, bank accounts and the archives with the documents regarding the government and administration of the province and of the house.

GENERAL CONSULTORS (C 99-102)

82. At least four consultors, competent as regards the offices specific to the general consulta, shall be elected from among the religious of the entire Order. To each and every consultor is entrusted responsibility for the welfare of the Order whose questions must be addressed at the meetings of the general consulta. To this end, the consultors should reside, if at all possible, in the same house as the superior general and are to be subject to him alone as regards domestic discipline.

During their terms of office they lose active and passive voice in their respective provinces.

83. The consultors, for the animation of the Order, in particular in the sector of their own competence, act in the ways they hold to be most suitable and with the cooperation of the provinces. To this end they avail themselves of secretariats at central and regional levels.

84. It is the duty of the procurator general to deal with the Holy See concerning the affairs of the Order as approved by the superior general, or by the consulta, or by himself

because of the work entrusted to him. The procurator general enters, or has entered, in a special register, called the '*Book of the Procura*', all the documents and acts which come from the Holy See.

85. It is the task of the secretary general, who is appointed by the general consulta from among the general consultors themselves, to diligently enter into the book of the '*Acts of the General Consulta*' the minutes of the meetings of the general consulta; to record the names of all the religious with their date of birth, novitiate, profession, holy ordinations, death or departure from the Order, and other things worthy of note; to send out the directives of the general consulta, as well as decrees, correspondence, patent letters, publication of appointments and similar acts; and to keep all documents and acts which pertain to the government and history of the Order diligently and in order (C 100).

86. The general consulta appoints a general financial administrator, if possible a religious who is not a general consultor.

The general financial administrator performs his office according to the directives of the general consulta.

He has the task of administering the possessions of the Order as a whole and of the houses directly subject to the superior general, which are for the maintenance of these houses and the needs of the Order.

The general consulta entrusts him, in a particular way, with watching over the proper administration of the possessions of the individual provinces and houses.

87. The correspondence and the official dealings of the provincial superiors with the general consulta are to be regulated by specific agreements between the general consulta and the provincials themselves. This provision, however, does not limit in any way the right of each religious to communicate directly with the superior general or with any other general consultor.

88. In the case of a vacancy occurring in the position of a general consultor, the general consulta appoints another consultor after hearing the views of the provincials of the entire Order.

THE MEETINGS OF THE GENERAL CONSULTA

89. Matters which require the consent of the general consultors are always to be examined and discussed collegially, decided upon by a secret vote where this is requested by a member, and the decision is to be put into effect. The superior general, if he acts without or against such consent, acts invalidly.

90. At the meetings of the general consulta, in addition to the superior general or in his absence the vicar general, who acts as chairman, at least two other general consultors must be present.

91. Matters which require only the views of the general consultors must also be discussed collegially. In this case,

however, the superior general, after hearing the views of the individual general consultors, can decide at his discretion on the proposed matters. Although not bound by a view, not even one held unanimously by the general consultors, the superior takes into very great account the opinions expressed unanimously, and does not depart from them without a reason which seems to him strongly justifiable.

92. The decrees approved in the presence of the superior general may not be changed during his absence. Neither may any appointment be made nor any election be held, nor matters of major importance be decided, without his permission.

What is established by a superior general conserves its validity until there is a different decision by him or by a subsequent superior general.

OTHER OFFICES OF THE GENERALATE

93. The generalate is made up of individuals and bodies that help the general consulta in the government of the Order. Since they carry out their work in the name of the general consulta, they are appointed by it and carry out their office, with faithfulness and confidentiality, according to ways that are determined by law and the general consulta.

94. At the generalate house there is a central economic

office made up of experts, including lay people, whose tasks are: a) to help the general financial administrator in the carrying out of his specific functions (cf. GS 75); b) to assess the projects proposed by the consulta itself and to give its technical, economic and administrative opinion on them; c) to examine the annual accounts of the provinces and the generalate house; and d) activities involving formation and consultation for the provinces, vice-provinces and delegations.

95. The general consulta should designate a postulator for the causes of beatification and canonisation of deceased confreres known for their holiness.

PROVINCIAL SUPERIORS (C 102, C 105)

96. All voting members have the right to send in a ballot vote for the appointment of the provincial superior. The religious who reside in the houses directly subject to the superior general enjoy this right in their own province.

The *provincial statutes* regulate the conduct of this election in the respective provinces and vice-provinces. The results of this election are sent to the superior general and the general consulta through minutes signed by the provincial superior and provincial secretary [or by the dean and secretary of the provincial or vice-provincial chapter].

The procedure for the designation of the provincial superior and vice-provincial superior is as follows:

1. The circular letter of the superior general which

opens the procedure for the designation of the provincial superior establishes the last date for the delivery of the ballot papers.

2. The general secretary arranges suitable ballot papers for the election and they are sent to the provincial secretary who attends to their distribution to the confreres.

3. The religious can indicate up to two names for the provincial superior and at a second state two/four names for the councillors.

4. The ballot papers, in a sealed envelope, are sent to the provincial secretary who attends to sending them in a single envelope to the general curia in the way he thinks the most suitable.

The counting of the ballots, at a suitable time, is done by the general superior together with the general consulta.

97. He who obtains the greatest number of votes according to article 96 will be appointed provincial superior, unless grave reasons advise otherwise. Where the person who has received the most votes is excluded, the person after him with the most number of votes is appointed.

98. The provincial superior can transfer religious from one house to another within the province. Religious assigned to a house by the superior general are not to be removed without the consent of the same.

99. The provincial superior informs the superior general

and the general consulta at least about the more important questions of the province. Furthermore, he sends to the general consulta the annual report according to the prescribed forms.

100. When a religious of the province dies, the provincial notifies the general consulta and the communities of the province by letter, giving the day and the circumstances of his death, so that the customary suffrages may be engaged in immediately.

101. Whenever the provincial is absent or impeded, the first provincial councillor is to take his place, and if he too is impeded for some reason, the second councillor becomes his substitute.

102. In the case of a vacancy of the office of provincial superior, the first councillor takes on the office until the general consulta appoints a new provincial.

PROVINCIAL COUNCILLORS (C 108-109)

103. All voting members, after the appointment of the provincial superior, and in line with the procedures laid down in the provincial statutes, express their preferences for the designation of the provincial councillors. The superior general, then, after hearing the views of the provincial and with the consent of the consultors, appoints the vicar and the other provincial councillors. In those provinces in which the councillors are only two in

number, he chooses a substitute from those who have received the greatest number of votes.

104. Matters to be settled with the consent of the councillors proposed by the provincial are examined and decided upon collegially.

105. It is advisable, as far as this is possible, that also those matters which require only the opinion of the council should be discussed collegially. However, in all cases, as regards such matters, the provincial is bound to ask for the opinion of the council, by word or by letter, separately, even though, afterwards, he may decide as he thinks best.

106. For every decision taken, both with the opinion and in special circumstances with the consent of the council, the minutes should be accurately recorded, unless the provincial council, engaging in prudence, decides to act otherwise in particular cases.

107. When, during the three-year period, the office of the provincial superior becomes vacant, the office of the councillors continues until the appointment of the new provincial.

THE PASTORAL VISITATION (C 106)

108. For the entire time of the pastoral visitation, the jurisdiction of the superior of the houses, in which the visit takes place, is suspended.

109. The superior general has the power to deal with and to decide upon those matters for which the opinion of the general consulta is required. Those matters for which the consent of the general consultors is required by universal law and the law of the Order are excluded.

110. The visitor listens to all the religious, one by one. In this personal interview, he endeavours to ascertain whether within the community the common life, the spirit of fraternal charity and attachment to our Order prevail, in order to promote the religious and apostolic life.

111. The visitor is careful to provide notice of the recommendations which, after mature reflection, he considers opportune. With exactness, he informs the general consulta about the whole of the visitation and transmits the relative documents to it. He should avoid, above all, exceeding the limits of his ordinary or delegated authority.

LOCAL SUPERIORS (C 107)

112. After the appointment of the provincials, each provincial superior, through a process of consultation as indicated in the rules of the provincial statutes, and with the consent of his council, appoints the local superiors and communicates the list of names to the general consulta.

In order to be appointed, the local superiors must have at least three years of perpetual profession.

They remain in office for three years, at the end of which they may be confirmed a second time.

If, for grave reasons, the confirmation of a local superior for a third consecutive three-year term is necessary, the religious of the house must be consulted secretly, and the majority of them must give their consent. The confirmation, however, is reserved to the superior general with the consent of his consultors.

113. The superior resides in his own house and should not take upon himself obligations which keep him outside the house for too long a time.

When the superior is absent or impeded, the first councillor or another religious, delegated by the superior, takes his place. He should not depart, however, from the directives and rules and regulations of the superior.

THE LOCAL COUNCILLORS (C 108)

114. The provincial superior, after the appointment of the local superior, and after hearing his views, appoints the local councillors, who must be at least two in number, for a three-year period. After hearing the views of the superior, the provincial establishes which of the religious who have been appointed should be the first councillor (C. 108).

115. When the office of the local superior falls vacant, the councillors remain in their offices until the appointment of the new Superior. The mandate of a councillor expires when he is transferred to another house or when, for just cause, he is removed from that office by the provincial superior with the consent of his council.

CHAPTER III CHAPTERS

THE GENERAL CHAPTER AND ITS CONVENING (C 113-119)

116. The ordinary general chapter is held every six years in a place designated by the general consulta, and begins on 2 May, unless particular circumstances indicate another date. The chapter must be announced by the superior general or the vicar general at least six months before it is convened.

117. After official notification of the general chapter, there is to be no appointment of superiors. In case of urgent necessity, superiors '*ad tempus*' may be designated, that is, until the appointment of superiors after the general chapter.

The superiors '*ad tempus*' participate only in the local chapter of the new community and have the right to participate in the provincial chapter.

If a religious is transferred to another house after the notification of a general or provincial chapter, he is to participate in the chapter of the house of destination, if it has not yet been held, unless he has already participated in the chapter of his house of origin.

118. Each time that this is considered necessary or useful, the general consulta may call to the general chapter, and the provincial council can call to the provincial chapter, experts who are not members of that chapter. However, they do not have the right to vote.

119. In the provincial statutes it should be should established if and in what proportion the representatives of religious with temporary vows may participate, without the right to vote, in the provincial chapters. In an analogous manner, rules for the participation of religious with temporary vows in local chapters can be established.

120. In the individual provinces, the provincial chapter is preceded by local chapters according to the rules of the provincial statutes. No voting member is to be deprived of his right of participation in the local chapter.

Not only the provinces and communities, but also the individual religious may freely send to the general chapter their own wishes and suggestions, within the time and according to the criteria established by the general consulta.

LOCAL CHAPTERS IN PREPARATION FOR THE PROVINCIAL CHAPTER (C 122)

121. The local chapter must be announced by the superior of the house in which the chapter is to be held. The provincial superior may give his vote and preside at one local chapter only, freely chosen by him, within the province. In this case, the local superior convenes the chapter by mandate from the provincial.

PROVINCIAL CHAPTERS IN PREPARATION FOR THE GENERAL CHAPTER (C 120)

122. The provincial chapter is announced in good time so that it ends three months before the general chapter. The provincial sends to each house a list, which is to be made public, of those religious who have the right to participate in the chapter, together with the announcement of the convocation.

123. If the provincial, for a just cause, cannot participate in the general chapter, he will be substituted by the provincial vicar. If, however, he has already been elected

as a delegate by the provincial chapter, then his elected substitute is to participate in the general chapter.

124. In the provincial statutes, rules are to be established the rules by which the delegations can take part in the provincial chapter.

125. Every time that the general chapter elects a new superior general, by ancient customs all the offices of the Order fall vacant and there must follow a new appointment of superiors.

CASES WHICH MAY ARISE BETWEEN THE CONVENING AND THE CONCLUSION OF THE GENERAL CHAPTER (C 120)

126. If, during the time immediately before the local chapter the office of local superior falls vacant and a local superior *ad tempus* has not been appointed, the first councillor becomes the provisional chairman of the chapter. After the election of the secretary, the election of the definitive chairman of the chapter takes place and he will have the right to take part in the provincial chapter.

127. The local superior, who for serious reasons cannot participate in the provincial chapter, may delegate another voting member of his community.

128. If the provincial, because of sickness or any other reason, is impeded from taking part in the provincial chapter, already imminent, the first provincial vicar

presides over the chapter.

129. If a voting member renounces or is legitimately impeded from attending a by now imminent local chapter, the chapter is held nonetheless so that harm will not be done to others.

130. If the secretary or one of the definitors is impeded, during the chapter, from carrying out his office, the chapter itself will deal with the matter.

TEMPORAL GOODS

CHAPTER I THE OWNERSHIP OF GOODS

131. The Order, recognised as having a canonical-juridical personality (the Bull *Illius qui pro gregis* – 21 September 1591) (Can. 634,1), requires of all its individual members and the entities that make it up the commitment to co-responsibility in the sharing of economic resources according to the mission wished by St. Camillus and the provisions of its own law.

The set of real and personal property, of rights and active and passive relations of this juridical person, considered as a whole, constitute the patrimony of the generalate house. The goods legitimately assigned (Can. 1291) to this juridical person as a permanent endowment – whether instrumental goods or goods that produce an income – have the purpose of facilitating the achievement

of its institutional purposes and assuring its economic self-sufficiency.

In addition, the goods envisaged by can. 668,3 acquired by religious dependent upon it, the income from works immediately under the superior general, and the contributions – decided upon by the law of the Order – made over by the provinces [or similar areas] to the generalate house, also belong to the generalate house.

132. The set of real and personal property, of rights and active and passive relations of the juridical person, considered as a whole, constitute the patrimony of the province or analogous entity. The goods legitimately assigned (Can. 1291) to this juridical person as a permanent endowment – whether instrumental goods or goods that produce an income – have the purpose of facilitating the achievement of its institutional purposes and assuring its economic self-sufficiency.

133. The patrimony of an individual house consists in the real and personal property which is assigned to a house at its canonical erection, and those goods which, under whatever title, come to the house itself or to the members of the community (C 127).

134. In the legal field, in every area those juridical forms of ownership and of administration are to be adopted which, according to the laws in force, better assure the protection, the defence and the use of the goods given to us by divine Providence.

135. To meet the economic needs of the generalate house and what depends on it, the general consulta, after hearing the views of the central economic office, decides at the beginning of each year the annual contribution of the individual provinces.

Equally, the provincial superior, with the consent of his provincial council, establishes the annual contribution which each house is to give to the provincial treasury.

136. The movable goods of the houses, not necessary for the maintenance of the religious and of the buildings and other things, must contribute to the well-being of the entire province, according to an equitable judgment of the provincial and of his council, after hearing the views of the local chapter.

137. In serious and urgent cases, the provincials with their respective councils may agree among themselves upon the financial help to be given by one province to another.

In addition, for an urgent cause, the general consulta, after hearing the views of the provincials, can dispose of the goods of the provinces, respecting fairness and not compromising the financial security of the contributing province.

138. The provincials with the consent of their councils may establish that also the real property of one or more houses may be subject to encumbrances or alienated, in case of necessity or of usefulness to the province. However, the approval of the local chapter of the house

or of the houses involved is necessary, or, when there is a lack of approval, a decree from the general consulta. Whatever the case, universal law and the law of the Order are to be observed.

CHAPTER II

THE ADMINISTRATION OF GOODS IN GENERAL (C 127-128)

139. The office of local financial administrator, although more properly distinct from the office of superior, is not incompatible with this office, when necessity requires this.

140. It is the duty of the financial administrators to provide for the ordinary needs of the community and to attend to all goods.

141. The financial administrators may not, without the legitimate consent of the superior, sign burdensome contracts, initiate legal proceedings, enter into court proceedings or conclude other affairs of major importance subject to universal law and the law of the Order.

142. Superiors of all levels may have a suitable sum of money in their possession for current needs, as long as an exact record of the expenses is kept in the book of administration.

143. Titles of credit and valuable objects are to be deposited in the common safe and money not necessary for daily expenses is to be deposited in the bank. The bank books, as long as civil laws do not prohibit it, are to be in the name of the Order with the signature of at least two religious, that is, the superior and usually the financial administrator, so that every withdrawal of money can be done by one or the other.

144. Offerings for Masses, whether by hand or in other forms, are to be faithfully recorded, according to the method established by the competent authority, so that the obligations are always clearly understood.

145. The accounts should be diligently kept by the financial administrator so that the economic situation is clear to any inspection.

146. The provincial superiors, as regards extraordinary expenditure that they can engage in with or without the consent of their councils, should adhere to the rules to be established by the general consulta. By ordinary expenditure is meant all those things usually needed for normal and dignified administration of the religious life or for the maintenance and possible replacement of things. Universal law and the law of the Order are to be observed in the alienation of goods and the contracting of debts and obligations.

147. The superior general may take from the general treasury whatever is necessary for expenditure for the

good of the Order and for the exercise of his office; he gives a report of the expenditure in the administration books. Regarding the alienation of property or the contracting of debts and obligations, the consent of the general consulta is necessary.

148. The financial administrator may be removed from his office only for a grave reason: the local financial administrator by the provincial superior with the consent of his council, the provincial financial administrator and the general financial administrator by the general consulta.

CHAPTER III

THE ADMINISTRATION OF THE TEMPORAL GOODS OF THE INDIVIDUAL HOUSES

149. After the appointment or confirmation of the superior of the house, and after hearing the views of the local council, the provincial superior, with the consent of his council, appoints one of the religious to be responsible for the administration of the house as the local financial administrator.

150. In each province, the provincial superior, with the consent of his council, establishes the way in which the financial state and the administration of the individual houses, as well as the administrative registers entrusted to the financial administrator, are examined and approved (GS 152).

151. At the beginning of each year, the individuals houses present to the provincial superior a precisely drawn up financial budget giving the ordinary and extraordinary income and expenses for the current year, so that the provincial with his council and the provincial financial administrator may be able to better balance, for the good of the province, the needs of the houses with the available funds. This budget, compiled by the local chapter and reviewed and approved by the provincial, council, will become a rule for the houses which shall be observed and not altered without the consent of the provincial (cfr. *Ordo Capitulum* 31).

152. Each year the accounts of the previous year signed by the superior, the councillors and the financial administrator, and by the auditors chosen according to art. 150, are presented to the provincial. The provincial with the provincial financial administrator will then carefully examine the accounts and, if necessary, add their observations. A copy of this report is to be kept in the archives of the house and of the province (GS 150).

CHAPTER IV

THE ADMINISTRATION OF THE GOODS OF THE PROVINCE

153. The provincial financial administrator, appointed by the provincial superior with the consent of his council, and confirmed by the general consulta, is directly subject to the provincial in all that regards his office.

154. The provincial treasury pays for the expenditure on the general obligations of the province, for the maintenance of the houses of formation, for the contributions to be sent to the generalate treasury and for the diffusion of the Order and its works.

155. In each province the provincial superior and his provincial council establish the way in which the provincial financial administrator is to give an account of his administration, and by whom the financial books are to be examined (GS 157).

156. The provincial superior, with his council and the provincial financial administrator, examines the accounts of the houses sent to him by the local superiors. Each year, he compiles a complete and detailed economic report for the entire province, drawn up on the basis of the reports of the houses and examined according to the rules of the preceding article. This is signed by the provincial, the provincial councillors and the provincial financial administrator, and bears the regular seal. This report must be sent to the general consulta.

157. The provincial superior and his provincial council have the task of appointing an administrator for the direct administration of specific activities directly dependent upon the province, such as associations, publications and bulletins. The provincial superior and his council have the task of deciding the amount of money above which this administrator must ask the consent of the provincial superior and his council. The administrator must provide

an account of everything in line with art. 155 of the general statutes.

THE CONSTITUTION AND THE GENERAL STATUTES (C 133-134)

158. The translation of the constitution and of the general statutes into various languages from the original Italian must be approved by the general consulta.

159. No superior, of any level, has the power to grant general dispensations from the constitution and the statutes. Nonetheless, for a just cause or for a greater good, local superiors, within the limits of their own community, the provincials in their provinces, and the superior general in the entire Order, can, with prudence, dispense from some articles in disciplinary matters, as long as it is a question of an individual person only or of transitory cases. Otherwise, the dispensation depends upon the superior general, after having the views of the consultors.

160. Dispensations of greater importance are ordinarily granted in writing. Superiors exercise this power in order to help religious as regards their needs, in sickness, and concerning their utility. However, they avoid fostering a relaxation of religious discipline. They are not to go beyond the limits of the power granted to them by law

and they are to observe the canonical rules.

161. Each religious should have the complete text of the constitution and general statutes and should endeavour to imprint it in his spirit and mind. The subjects and the themes of the first two parts of the constitution should often be proposed for community reflection.

Everyone should endeavour to live according to the spirit of the constitution and of the general statutes in order to fulfil the Camillian mission in the Church and in the world.

ORDO CAPITULORUM **RULES FOR CHAPTERS**

LOCAL CHAPTERS IN PREPARATION FOR THE PROVINCIAL CHAPTER

1. After the roll call of the names of the individual members of the Chapter and after the dean has designated from amongst them two scrutineers, the election of the Chapter Secretary then takes place and he is always chosen from amongst the members of the Chapter. The various questions are then addressed.

2. The proceedings of the local chapters should be sent promptly to the Provincial Superior.

PROVINCIAL CHAPTERS IN PREPARATION FOR THE GENERAL CHAPTER

3. After the roll call of the voting members has been done and the two scrutineers have been designated by the chairman, the election of the Chapter Secretary then takes place.

4. The Superiors should present the economic report on their houses and the Provincial should present the economic report on the Provincial accounts, that is to say the goods of the Province as a whole. All these reports on respective economic situations, examined by the Provincial Chapter, are made up into a single report which is then sent to the General Consulta (together with the proceedings of the Chapter) which will have the task of presenting it to the General Chapter.

5. After all the matters subject to discussion have been addressed and decided upon, there then takes place the election of the religious and their respective replacements who will take part in the General Chapter. The election should be done so that one passes to the election of the next religious only after the previous one has already been elected. The same procedure is followed in relation to the election of the replacements. The criterion, based on the number of the voting members, is the following both for the Provinces and for the Vice-Provinces:

from 1 to 29: the (Vice-) Provincial plus an elected religious;

from 30 to 100: the (Vice-) Provincial plus two elected religious;

from 101 to 200: the (Vice-) Provincial plus three elected religious;

from 201 to 300: the (Vice-) Provincial plus four elected religious.

Delegations with less than 12 voting members should meet at the mother Province; those that have at least 12 voting members will take part in the General Chapter through their own delegate by right; and, lastly, if they have at least 30 voting members they will take part through their delegate by right and an elected religious.

6. In the Provinces and Vice-Provinces, when local Chapters cannot be held a Provincial Chapter will be directly held and all the voting members of the Province have the right to take part in this to elect their representative or representatives to address matters of greater importance. Here reference should be made to what is prescribed for the Provincial Chapters in preparation for the General Chapter.

All the voting members have the right to speak at this Chapter. The representatives are elected both by the votes of the voting members who are present and through the ballot papers of those who are legitimately absent. However, these absent religious should send in numbered ballot papers, which are valid for every ballot that may be needed.

If instead, because of special circumstances, not even this kind of Chapter is possible, the representatives are elected through the ballot papers that the voting members

send to the Provincial and which are opened by him in the presence of the Councillors. In this case a relative majority obtained on one ballot is valid.

THE CONVENING AND THE DISSOLUTION OF THE GENERAL CHAPTER

7. After the Provincial Chapters have come to an end, the General Consulta promptly sends to the voting members who will take part in the General Chapter the proposals and the decisions formulated by the Provincial Chapters or by the General Consulta itself in preparation for the General Chapter.

8. The Secretary General, entrusted with doing this by the General Consulta, formally declares the day when the General Chapter will begin. Together with the act of convocation, the list of the voting members who have the right to take part in the General Chapter is published.

9. Until the election of the definitors, who will come after the scrutineers. The Vicar General is the first scrutineer, and the Consultor who is the most senior by first profession is the second scrutineer as long as he is not already the Secretary.

10. During the first session the General Secretary, who will perform this task until the election of the Secretary of the General Chapter, will proceed to determining the presence of the members of the General Chapter by a roll call of their names.

11. Subsequently, by a mandate of the Dean, the General Secretary will ask the members of the General Chapter about any irregularities that may have occurred at the local or Provincial Chapters in preparation for the General Chapter such as to make their proceedings invalid or illicit, in particular the elections. The members of the General Chapter have the power to rectify defects as regards what is licit whereas resort to the Holy See is needed for defects as regards validity. The General Secretary will then ask the members of the General Chapter again to know whether they hold the General Chapter to be regularly, legitimately and validly assembled. If there are no oppositions seen as being valid by the assembly, the Dean declares the General Chapter formally open.

12. The General Secretary invites by name all the Provincial Superiors to present the proceedings of the Provincial Chapters which should then be diligently examined. Lastly, the next session is convened and this is something that is done at every session.

13. During the second session, first of all the Secretary of the Chapter is elected and he has the task of writing down accurately in the proceedings everything that is addressed

during the sessions. If possible, he will be flanked by a secretarial aide who has been previously chosen by the General Consulta from the religious not taking part in the General Chapter.

14. The Superior general then presents a report on the state of the Order. After this, there immediately takes place the election of the new Dean. Then from the members of the General Chapter four general definitors are elected by means of a single ballot paper on which is written four names. Those who receive the largest number of votes are elected. The new Dean presides and the definitors takes their place at the table of the definity which is ceded to them by the Superior General and the General Consultors. The two definitors who are most senior by first profession perform the role of scrutineers.

15. Immediately afterwards, the outgoing General Consulta hands over to the definity the seals of the Order, while the stamp of the General Chapter is given to the Secretary of the General Chapter.

16. Using the same method as that employed for the definitors, from amongst the members of the General Chapter are elected at least three who must carefully examine the economic reports presented by the Superior General and by the Provincial Superiors so as to then refer them to the General Chapter which then has the task of providing a definitive judgement on past administration.

17. During the General Chapter, the government of the Order is the task of the Dean elected by the General Chapter until the election of the new Superior General; both of them are assisted by the definitors in their capacity as General Consultors.

18. In the definitory, which must meet at least once a day, the Dean and the four definitors examine closely and arrange the questions to be addressed during the next session. The definitory has the same authority as the General Consulta, with the exclusion of the power to appoint Provincial Superiors.

19. The election of the new Superior General is done in the session proposed by the definitory and confirmed by the General Chapter itself, but not before the seventh day after the beginning of the General Chapter. On the day that is established for this, after the standard preparatory procedures have been carried out, this election then takes place.

20. When by a convergence of votes this election is accomplished, the Dean or, if he himself has been elected, the first scrutineer, proclaims out loud the election that has taken place according to the following formula: «I N.N. on behalf of this General Chapter declare N.N. elected the Superior General of the Order of the Ministers of the Sick».

21. If the elected religious does not accept, the definitory postpones the new election to the next session.

22. After the Superior General has been elected and has pronounced the profession of faith, all the religious present in the house are called to pay their respects to him and the election is announced to the whole of the Order.

23. If one of the definitors is elected Superior General, he immediately takes the office and the post of the Dean; if in the General Chapter a person delegated by the Holy See is present, the Superior General-elect becomes the first definator and scrutineer, and he who was Dean acquires the office of second definator and scrutineer. If none of the definitors is elected to this office, he who was Dean returns to being a member of the General Chapter.

If the Secretary is elected Superior General, another Secretary is immediately elected.

If it happens that the Superior General-elect is not a part of the General Chapter, he is invited as soon as possible by way of a communication of the definitory and, in the meanwhile, the government of the Order remains in the hands of the Dean and the definitors. If, after a period of time decided upon by the General Chapter, the elected person has still not been reached, the General chapter is continued. After the dissolution of the General Chapter, if the newly elected Superior General is late in arriving, the first General Consultor will exercise the office of Vicar General.

24. After the election of the Vicar General, the election will take place of the other General Consultors, with the allocation of a due interval of time for the election of each of them and bearing in mind various elements such as: the personal capacities and competences for the performance of the specific post (formation, ministry, mission), the plurality of languages and cultures within the Consulta General, its geographical representativeness, and the two components of the Order (fathers and brothers).

A religious of a Province to which the Superior General belongs cannot be elected a General Consultor, and if possible two General Consultors from the same Province should not be elected. Nobody can be elected a General Consultor three consecutive times.

If the elected religious are absent, the definitory has the task of informing them of the office that has been conferred upon them so that they may go to the generalate house as soon as possible. If, on the other hand, they can come to the General Chapter, they have both active and passive voice in it. The General Chapter is not to be dissolved before those who have been elected have expressed their acceptance.

25. After the elections have ended and after the decrees of the General Chapter have been written, the Dean proposes the dissolution of the General Chapter. If something remains undecided, after hearing the views of the individual members of the General Chapter it is then resolved by secret ballot. After the ballots have ended, the Dean declares the General Chapter closed.

OTHER CHAPTERS

26. An Extraordinary General Chapter, where elections do not take place, is chaired by the Superior General helped by the General Consultors. Thus the elections for the Dean, the definitors, the secretary and everything concerning elections are omitted (C 125).

27. An Extraordinary Provincial or Vice-Provincial Chapter is held according to the rules laid down for the other Provincial Chapters (C 125).

28. Local Chapters are made up of the local Superior as Dean and by the voting members of the house. The Provincial Superior has the power to chair the local Chapters that are held in his Province. In the same way the Superior general has the power to chair the Extraordinary Provincial Chapters and the local Chapters throughout the Order (C 122).

29. The convening of the local Chapters is the task of the local Superior; this convocation, which also determines the matters to be addressed, must be done three days before the beginning of the Chapter (C 122).

30. In the first local Chapter, after the appointment or the confirmation of the Superior, the Secretary of the Chapter is elected and he has the task of faithfully writing down what is addressed in the Chapters.

31. The Superior is obliged to submit the budget to the local Chapter for its decision-making vote and this budget must be presented to the Provincial at the beginning of the year. As regards all expenditure which is not envisaged in this budget, and which may be made necessary during the year, suitable rules should be made by the Provincial Statutes (DG 151).

32. The Superior and his Councillors, who have the task of resolving the questions debated during the consultative Chapter, take into very great consideration the unanimous views of the voting members and do not distance themselves from them without a very grave reason which they themselves should assess. When one is dealing with questions to be ratified by the Major Superiors, together with the decision of the local Council there should also be present the proceedings of the consultative local Chapter.

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