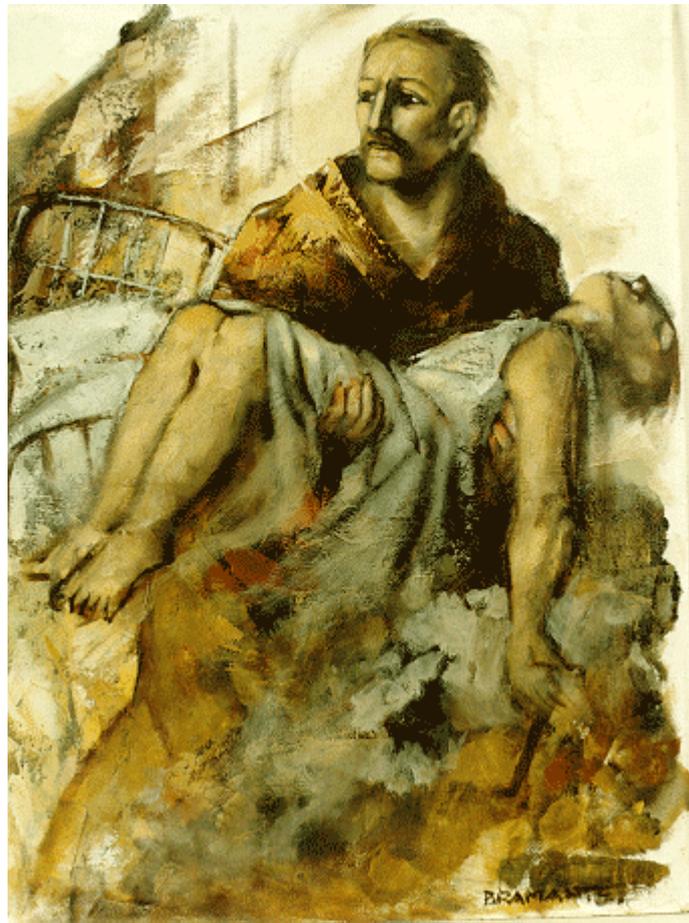


HOSPITALLER ORDER OF SAINT JOHN OF GOD

GENERAL STATUTES



Roma, December 2009



Fra Donatus Forkan
Priore Generale

As the 21st century dawns, the Hospitaller Order of Saint John of God wishes to continue remaining faithful to the spirit and the legacy of Hospitality that we have received from our Founder.

Throughout the history of the Hospitaller Order, and following its recognition and approbation by the Church in 1572, it has found the means of adapting and renewing itself to meet the demands and needs of the times, the Church, society, and above all the beneficiaries of its mission: the sick, the poor and the needy.

On many occasions this has required it to review and renew its structures, and its legislation and proper law, particularly following the Second Vatican Council which urged the whole Church and the Consecrated Life in particular to undergo renewal.

More than 40 years later, we are still pursuing this process of change and renewal which is leading our Order to take on a new face, while always remaining faithful to our origins and in readiness to revitalise the Hospitality of St John of God and expand it throughout the whole world.

It is for this purpose that we have revised and renewed the General Statutes of the Order, to be an instrument for fostering the Order's growth and enriching the life of our Institution, and for projecting onwards, to ever more faithfully exercise and develop its Charism, spirituality and mission. One particularly important addition has been a specific chapter dealing with our Co-workers, taking up the doctrine and the life of our Order.

The General Statutes are open to any future revisions which will enable the Order to adapt more closely to the places and the cultures in which it is present, consistently with the age in which we live.

I would like to thank the whole Order for the progress made and the work performed to produce this new version. I ask the whole Hospitaller Family of St John of God to welcome it with a true spirit of Hospitality, seeing it, beyond the letter and the legal provisions, as a new instrument through which to perform the service of Hospitality in the Church and in the world at the service of Hospitality, looking to the future through the eyes of God.

With this Decree I hereby promulgate, publish and place in your hands the General Statutes approved by the LXVII Extraordinary General Chapter celebrated in November 2009 in Guadalajara (Mexico) which enters into force on the date of this decree.

They immediately update the 1997 General Statutes and the official text is in the Spanish language, the translations into the other languages awaiting approval by the General Definitory.

May these General Statutes help us to meet the demands of Hospitality with joy and realism.

Br. Donatus Forkan
Superior General

Rome, 25 December 2009
The Solemnity of the Nativity of our Lord

The English translation of these General Statutes has been approved by the General Definitory on 16 June 2010 (DEL. GEN. 023/10).

MAGISTERIAL DOCUMENTS AND UNIVERSAL ABBREVIATIONS

AG	II Vat. Ecum. Cl., Decree “Ad gentes”, 07.12.1965
Can	Canon of Code of Canon Law, 25.01.1983
CIR	CICSVA, Instruction “Collaboration Between Institutes of the Consecrated Life”, 08.12.1998
CICSVA	Congregation for the Institutes of the Consecrated Life and Societies of Apostolic Life
DC	Benedict XVI, Encyclical Letter “Deus Caritas Est”, 25.12.2005
ES	Paul VI, Normas “Ecclesiae sanctae”, 06.08.1966
ET	Paul VI, Apostolic Exhortation “Evangelica Testificatio”, 2.6.1971
GES	II Vat. Ecum. Cl., Pastoral Constitution “Gaudium et spes”, 07.12.1965
IVS	Institutes of the Consecrated Life
LG	II Vat. Ecum. Cl., Dogmatic Constitution “Lumen gentium”, 02.11.1964.
OPR	Congregation for the Divine Cult, Decree “Professionis ritus. Ordo professionis religiosae”, 02.02.1970
OT	II Vat. Ecum. Cl., Decree “Optatam totius”, 28.10.1965
PC	II Vat. Ecum. Cl., Decree “Perfectae caritatis”, 28.10.1965
InCat.	Pont. Commission for the cultural goods of the Church, Circular Letter “Necesidad y urgencia del Inventario y Catalogación de los bienes culturales de la Iglesia”, 08.12.1999. Circular letter 15.09.2006
PI	CICSVA, Directive norms “Potissimum institutioni, la formación en los Institutos Religiosos”, 02.02.1990
PO	II Vat. Ecum. Cl., Decree “Presbyterorum ordinis”, 07.12.1965
SVA	Societies of the Apostolic Life
VC	John Paul II, Apostolic Exhortation “Vita consecrata”, 25.03.1996

PROPER TO THE ORDER

Castro	Story of the life and holy works of John of God, (Madrid, 1950)
FC	“The Formative Community”, (Rome, 1991)
GC	General Chapter (with year indicated)
CH	“Charter of Hospitality”, (Rome, 1999)
Cir	Urban VIII, Brief “Circumspecta”, 18.4.1628
Const	Constitutions of the Orden in force, 1984
CS	Paul V, Brief “Cum sicut”, 12.04.1608
DGC	Declarations of the General Chapter (with year indicated)
MDO	“Missionary Dimension of the Order”, (Rome, 1997)
ED	Sixtus V, Brief “Etsi pro debito”, 01.10.1586
EO	Clement VIII, Brief “Ex omnibus”, 13.02.1592
PoH	“The Path of Hospitality in the Manner of St. John of God - Spirituality of the Order”, Rome, 2004
SFO	“Study on the state of formation in the Order”, (Rome, 2006)
GS	General Statutes of the Order in force, 2009
FF	“Preparation and Actualisation of the Formators”, (Rome, 1991)
OGFO	“Ongoing Formation in the Order”, (Rome, 1991)
BCU	“Brothers and Co-workers United to Serve and Promote Life”, (Rome 1992)
LD	S. Pius V, Bull “Licet ex debito”, 01.01.1572
FP	“Formation Programme for the Hospitaller Brothers of St. John of God”, (Rome, 2000)
PL	“Programme of Community Life”, (Rome, 1991)
VOCP	“Vocations Promotion in the Order”, (Rome, 1992)
RP	Paul V, Brief “Romanus Pontifex”, 07.07.1611 & 13.02.1617

INTRODUCTION

OUR HOSPITALLER ORDER

VC 60

We are a Religious Order of Brothers

1. Our Institute was approved by the Church as a religious Order of Brothers for the service of the sick and needy.

Const 1585 Intr

It had its origin in Granada, Spain, during the second half of the 16th century as a continuation of the charitable activity of Saint John of God, who was born at Montemor-o-Novo (Portugal) and died in the same city of Granada on the 8th of March, 1550.

VC 60
Const 1a

Some disciples, attracted by his example, joined Saint John of God and helped him in works of mercy, especially by serving in the hospital that he had founded in Granada. Among these Antón Martín distinguished himself and was the one whom the Saint, when near death, charged with continuing and directing the same hospital. In subsequent years other companions joined and founded various more hospitals, particularly in Andalusia.

Const 1a
Testam. A Martín

The Institute was approved by Saint Pius V in 1572, being put under the Rule of Saint Augustine, and in 1586 was recognised by Sixtus V as a proper religious Order.

Const. 1B

Clement VIII reduced the Order to the initial state of simple Congregation in 1592, putting the Brothers again under the jurisdiction of the bishops and not permitting them to take more than the vow of hospitality. Some years after this regressive act the Congregation was elevated again by Pope Paul V, in Spain in 1611 and in Italy in 1617, to the status of an Order. This twofold autonomous reestablishment was the origin of the two Congregations that developed during two and a half centuries, although always aware of forming one family.

LD 1.1.1572
ED 1.10.1586
EO 13.2.1592
RP 7.7.1611
RP 13.2.1617
MDO chp. 3 & 4

As a consequence, mainly of the political revolutions and of the antireligious laws of the 19th century, the Order experienced a time of great suffering throughout the world. The Spanish Congregation suffered a particularly hard blow and practically disappeared in 1850. Its restoration in Spain, carried out principally by Saint Benedict Menni, also led to the reunification of the Order. From then on the Order, aware of the inheritance that it had received from the Church and with its gaze fixed on the merciful Christ of the Gospel, continued in the world its apostolic work. By the middle of the 20th century, the missionary spirit of the Order brought about its worldwide expansion.

Declar. 12.9.1888

MDO chp. 7

The Church's recognition of the sanctity of our Brothers, Saints Richard Pampuri, John Grande and Benedict Menni, and of Blesseds Braulio María Corres, Federico Rubio and their 69 companion martyrs, José Olallo Valdés and Eustachius Kugler, is a stimulus for all the Brothers of the Order; it confirms, also, that the following of Christ by means of consecration to God in the service of the sick and needy, after the example of Saint John of God, is a certain road for reaching the sanctity to which we have been called in baptism. Together with our Co-workers who are motivated by the example of these and of many more Brothers we commit ourselves to witness to the kindness, mercy and closeness of God to humankind.

Our identity of Brothers consecrated in Hospitality commits us to encourage, favour and create bonds of fraternity with all those who want to unite with us to share our spirituality, charism and/or the mission as Co-workers: employees, volunteers and benefactors.

BCU chp. 4
PoH 33, 126
DGC 2006 2C

These present General Statutes, in harmony with article 107a of the Constitutions, regulate this patrimony of the Order.

GS 1997, 1

CHAPTER ONE

OUR CONSECRATION IN THE ORDER

Religious Profession

2. Our consecration to God in the Order is brought about by the profession of the public vows of chastity, poverty, obedience and hospitality. Can 654, Can 1192§1,2
ET 7, Const 9a

All that concerns the practice of the vows is established by the universal law of the Church and our own law. No organ of government or Brother may arbitrarily limit, restrict or extend the obligations and rights that derive from them. Can 599-601
LG 43a
Const 10.24
GS 1997,2

3. The time of the Novitiate completed, the Brother makes temporary profession for a period of one year. Const 9b; 68a

This profession is renewed annually, for a minimum of five and up to a maximum of six continuous years, on a day that is not later than the anniversary of the profession. Before the renewal an appropriate spiritual preparation must be made according to what is laid down by the Province in its Provincial Directory and other determinations. Can 655

For a just reason, the Provincial Superior¹ can allow the renewal of vows to take place up to a maximum of fifteen days earlier.

The time of the temporary profession completed the Brother, if he spontaneously requests it and is judged suitable, makes solemn profession by which he consecrates himself definitively to God in the Order. Can 657§1
Const 9b; 70a

All applications for profession must be made in writing. GS 1997, 3

4. For the validity of temporary profession the following is required:
a) two years of valid novitiate, in conformity with article 75 of these Statutes; Const 67f
b) that the candidate has reached at least 19 years of age; Const 9e
c) that he is admitted freely by the Provincial Superior, with the consent of his Council, and the approval of the Superior General²; Can 656
GS 1997, 4
d) that it is made freely and in explicit terms;
e) that it is received by the Superior General or his Delegate.

5. For the validity of renewals, it is required:

a) that the candidate is admitted by the Provincial Superior, with the consent of his Council; if the renewal, for some special reason, is for a period of time that is not longer than three months, the consent of the Council is not necessary; Const 9e
GS 1997, 5
b) that it is received by the Provincial Superior or his Delegate.

¹ Often referred to as the 'Provincial'.

² Often referred to as the 'Prior General'.

6. For the validity of solemn profession it is required:

- a) that is preceded by five years, at least, of valid temporary profession, except for what is foreseen by article 9c of the Constitutions; Const 9b
- b) that the candidate has reached at least 24 years of age; Const 9e
- c) that he is admitted freely by the Provincial Superior, with the consent of his Council, and the approval of the Superior General; Can 656§3,4,5;658
- d) that it is made freely and in explicit terms; GS 1997, 6
- e) that is received by the Superior General or his Delegate.

7. The Provincial Superior, for a just reason, can allow solemn profession to be made early, within the last three months of the fifth year of temporary profession. Can 657§3

In particular cases, the Superior General can allow, or require, the renewal of temporary vows, annually, up to a maximum of nine continuous years. Can 657§2
Const 9d
GS 1997, 7

8. The Provincial Superior, before requesting the consent of his Council for the admission of Brothers to first temporary profession, renewals and solemn profession, must gather confidentially helpful information on the candidates, asking the opinion particularly of the Formators and the Brothers of the communities to which the candidates belong. GS 1997, 9

9. Before making solemn profession, the candidates, in agreement with their Formators, must carry out a more intense period of preparation, retiring from their usual occupations. This period concludes with a retreat. FP 129
GS 1997, 10

10. The first temporary profession, renewals and solemn profession must be made in the presence of at least two witnesses, according to the norms of the Ritual of the Order. GS 1997, 12

11. The records of the first temporary profession, renewals and solemn profession, signed by the professed Brother in question, two witnesses and the Brother who received the profession, must be conserved in the archives of the Province, together with the other documents of the Brother. GS 1997, 13

12. Solemn profession having been made, the Provincial Superior must communicate the fact to the parish priest of the parish where the professed was baptised and must send a copy of the signed profession document to the General Curia. Can 535§2
GS 1997, 14

The religious vows

Chastity for the kingdom of heaven

13. The evangelical counsel of chastity, professed by public vow, commits us to live perfect continence in celibacy, for the kingdom of heaven³ and in imitation of Jesus Christ, as a sign of the world to come and a source of great fruitfulness in an undivided heart. Can 599; 1191§1
Const 10b

The way we live this vow witnesses to the power of the love of God in the fragility of the human condition and expresses our capacity to love, manifested in an apostolic fruitfulness. VC 88

FP 130a
GS 1997, 15

³ Cfr. Mt 19,12

This vow must be observed therefore with a healthy balance, self-control, determination and psychological and affective maturity.

Evangelical poverty

14. The evangelical counsel of poverty moves us to imitate Christ who, being rich, became poor for us.⁴ For that reason, with this vow, we commit ourselves to live a poverty that is not only spiritual but also in fact, making use of temporal goods with dependence, limitation and personal responsibility, with an active commitment to the promotion of charity.

Can 600
Const 15a

VC 89

GS 1997, 16

15. By virtue of the vow of poverty, the professed in temporary vows, although they retain the ownership of their possessions and the capacity to acquire others, cannot administer them or use them or their usufruct, or exercise over them any act of ownership.

Const 15b

Therefore, freely and according to civil law: a) the novice before his first temporary profession must transfer the administration and disposition of the use and usufruct of his patrimonial possessions; b) the temporary professed must make a will.

Can 668§1

If the previous acts of cession, disposition and will-making were not carried out because of a lack of possessions and such possessions are acquired before solemn profession, or if they were carried out and other possessions are subsequently acquired, the three acts must be carried out for the first time or repeated.

In order to be able to change the previous three acts and to execute any other act of proprietorship and administration of their patrimonial possessions, the temporary professed must obtain beforehand the permission of the Provincial Superior.

Can 668§2

All that any professed, temporary or solemn, acquires with his personal work or through the Order, is acquired for his own Province. However, what the temporary professed receives in the nature of a pension, grant or insurance, that does not come from his work, he acquires for himself.

Can 668§3
Const 15d

The professed of temporary vows, before solemn profession, must renounce in favour of whomsoever he wishes all the goods that he possesses at that time. Where possible, all necessary action should be taken that the renouncement obtains recognition in civil law.

Can 668§4

By virtue of this vow the Brother in solemn vows shall direct everything that he receives in the form of a pension, grant or insurance or any other benefits to the Province.

GS 1997, 17

16. With permission of the Provincial Superior and, in an urgent case, the Local Superior, Brothers, whether in temporary or solemn vows, may carry out acts of proprietorship prescribed by civil and/or canon law.

GS 1997, 18

Obedience in the freedom of sons of God

⁴ Cfr. 2Cor 8,9

17. The evangelical counsel of obedience, accepted in a spirit of faith and love by means of the vow, moves us to follow Christ who became obedient unto death.⁵

Can 601
VC 91
Const 16a

The vow of obedience commits us, above all, to cooperate actively and responsibly with Superiors in seeking and carrying out the will of God; however, it belongs to authority to decide what should be done.

Can 618
PC 14c
Const 17b

Orders issued by the Superiors in virtue of the vow of obedience must always be given in writing and/or the presence of two witnesses and in conformity with the Constitutions.

Const 18a

The legitimate Superiors in relation to the vow of obedience are: the Pope, the Superior General, the Provincial Superiors, the Local Superiors⁶ and their vicars or delegates when they act as such.

Const 18b
GS 1997, 19

Hospitality in the manner of our Founder

18. With the vow of hospitality we make ours the command of Christ to serve the sick and needy⁷, under obedience to the Superiors, including when it endangers our own life. Called to make the Church present among the sick and needy, we are open to all forms of suffering in the spirit of our Founder.

Const 21a
PoH chp. III

GS 1997, 20

19. The Church, by virtue of this command of the Lord, feels the duty of being present in the world of the sick and needy. Indeed, new forms of poverty and of marginalisation, and the constant evolution of medicine and the social sciences, make necessary new ways of care that we want to transform into means of evangelisation according to the spirit of Hospitality.

For that reason, we feel ourselves to be amongst those who are especially called to bring about this presence of the Church to the poor and the sick and we are open to, and promote, new forms of non-hospital care.

Const 47
GS 1997, 21

⁵ Cfr. Phil 2,8.

⁶ Sometimes referred to as the 'Prior' when they are Superiors of a canonically established Community.

⁷ CFR. Mt 10, 8; Lk 10,9

CHAPTER TWO

CO-WORKERS IN OUR ORDER

- 20.** Hospitality according to the manner of Saint John of God transcends the ambit of the professed Brothers of the Order. We promote the vision of the Order as the “Hospitaller Family of Saint John of God” and we welcome, as a gift of the Spirit in our times, the possibility of sharing our charism, spirituality and mission with Co-workers, recognising their qualities and talents. POH 33
- 21.** From the beginning, the Order has had Co-workers who participate in the initiatives and Apostolic Works, carrying out its objectives and mission. VC 98
- For the purposes of the present General Statutes, the different types of Co-workers in the Order are:
- Const 23a; 46b
- a) Employees: people who express their capacity to serve their neighbour in the centres of the Order, with an employment contract. BCU 1,6
CH 1.1; 7.3.2.2
- b) Volunteers: people who dedicate part of their being, in fact their time, in a generous and unselfish way to the service of the Order and its Works.
- c) Benefactors: people who help the Order economically, materially and spiritually.
- d) Others who are linked in different ways to the Order, in conformity with the present Statutes.
- 22.** The Co-workers can be linked with the charism, the spirituality and the mission of the Order in one or several of these levels: CH 1.2; 7.3.2.2
- through the competent execution of their professional duties; DCG 2006 2C1
 - through their adhesion to the mission of the Order, from their human values and/or religious convictions;
 - through their commitment to the Catholic faith.
- 23.** We must help our Co-workers to integrate their professional values with the human and Christian qualities necessary for the care of the sick and needy. Therefore, the Provincial Curias and the Apostolic Works must define the criteria and norms for observing the values of Hospitality in the selection, employment and formation in the principles and values of the Order and in the accompaniment of Co-workers, particularly with regard to positions of greater responsibility. Const 46b; 51e
CH 7.3.2.2
DGC 2006 2C4
- 24.** The General Curia, the Provinces and the Apostolic Works must organise programmes, courses and formation days for Brothers and Co-workers, including the employees of external companies as much as possible, on the principles, the values and the culture of the Hospitaller Order of Saint John of God. The Schools of Hospitality are an appropriate tool to achieve this end. CH 5.3.3.9; 6.1.1.
DGC 2006 2D
- 25.** The Co-workers may participate in an active way in the direction and administration of the evangelical mission of the Apostolic Works, of the Provinces and of the Order according to what is established in our own law. The General and Provincial Definitories will establish the ways of regulating this participation. CH 5.3.2.3; 5.3.2.4

26. The Co-workers who feel called to a more active participation in the charism, in the spirituality and in the mission of the Order, together with the Brothers may form organisations or movements in the Provinces.

Can 677§2
VC 54-56
CH 7.3.2.2
DGC 2006 2C2,3

These must have their own statutes or regulations and affiliation protocols that must be approved by the General Definitory on the proposal of the Provincial Superior with the consent of his Council. The Superior General and his Council will coordinate the different initiatives of the organisations or movements created in the Provinces.

27. The Provinces that deem it to be opportune, may accept into their Communities, with the name of Oblate, persons who want to dedicate their life to the service of God, the sick and needy in our Order. The Provincial Superior, with the consent of his Council, will define the rules that must regulate their life.

GS 1997, 22

28. The Provinces can form, in a provisional or permanent way, Communities to share some aspects of their Hospitaller religious life with the Co-workers. The Provincial Superior and his Council define the norms that must regulate these communities.

DGC 2006 1C6

29. Hospitality impels us to make people and groups participants in the spiritual goods of our Order. Therefore, the Superior General, on behalf of the whole Institute, can join to the Order, by means of the bestowal of a Charter of Affiliation to natural or juridical persons proposed by the Provincial Definitory.

The conditions are:

- profession of the Christian faith;
- maintenance of exemplary conduct in their behaviour and in family and professional life;
- manifestation of esteem for our Order, cooperating in a noteworthy way in its works of hospitality.

GS 1997, 23

30. To people and groups, not included in the preceding articles, that, encouraged by the example of Saint John of God and his merciful action, participate in a remarkable way in the mission of the Order, the Superior General, on the proposal of the Provincial Definitory, will express the gratitude of the Order in a way that is considered most appropriate.

GS 1997, 25

CHAPTER THREE

OUR HOSPITALER COMMUNITY

31. In order to favour the fraternal spirit, all our Communities, in accordance with the particular situation of each one, must draw up or revise the Programme of Community Life, taking into account the orientations of the Magisterium of the Church, the Constitutions and the General Statutes of the Order. PL 5.7-14

Once drawn up or revised, the Programme of Community Life must be presented to the Provincial Definitory for its approval. PL 4

In the Programme must be indicated the acts and the ordinary activities that the Community carries out, keeping in mind the following aspects:

- *Life of faith and prayer.* Const 27-35
- *Life of fraternity.* Const 36-40
- *Community aspect of the evangelical counsels.* Const 10-24
- *Apostolic mission of the Community.* Const 41-52
- *Ongoing formation.* VC 64; 69-71
- *Vocations Promotion.* Const 72-73
- *Administrative dimension.* Const 53,54
- *Administrative dimension.* VOCP passim
- *Administrative dimension.* Const 14
- *Administrative dimension.* Can 640
- *Administrative dimension.* GS 1997, 26

I. Community of faith and prayer

32. Inspired by our spirituality, we participate in an active and creative way in the Community liturgical acts: Const 27-34
PoH 108-110

- The Eucharist is for us the most important encounter in the day, and we celebrate it according to the liturgical norms of the Church. Can 663§2
Const 30
- The Communities must celebrate in common every day Morning and Evening Prayer of the Liturgy of the Hours. Const 32
- Where it is possible and the Community deems it opportune, our Community liturgical celebrations should be moments of hospitality shared especially with the sick and needy and with the Co-workers, taking care that the language and forms are consistent with our spirituality. Can 663§3
ES II,20
Const 32
GS 1997, 27, 28a

33. In the Community liturgical celebrations we pray for the Order, the Province, the Apostolic Work, the centres of formation, our relatives, the sick, the needy and Co-workers. The Provincial Directory shall establish the times and manner of these celebrations. GS 1997, 28b

34. The Superiors must encourage the Brothers to approach assiduously the Sacrament of Reconciliation, in accordance with the universal law. Can 630§2,3; 664
Const 31b
GS 1997, 29

35. The Provincial Directory establishes concrete norms on visiting the Blessed Sacrament, Marian devotions, especially the Rosary, the days of retreat, the annual retreat, devotional practices and the lectio divina (prayerful spiritual reading). The Programme of Community Life must set down the times for personal prayer and the practices of piety that are established in the Constitutions. Can 663§2,4,5
PI 20
VC 112
Const 28a; b; 29;
30c; 34

In accordance with our calendar, we give special importance to the feasts of the Patronage of Mary, Saint John of God, Saint Raphael the Archangel, Saint Augustine and other Saints and Blesseds who belong to the history and the charism of our Order.

Const 34b; 35

GS 1997, 30

II. Community of brotherly love

36. The spirit of fraternity is cultivated by dialogue and communication. Of particular importance are the family meetings that must take place at least once a month. In these meetings, the whole Community comes together to evaluate how it is putting into practice the Programme of Community Life and deal with some of its concrete aspects.

Const 38b; c

GS 1997, 31

37. In view of the nature and mission of the Order and so that the Community can have its times of fraternal contact, silence and rest, it is necessary that a part of the House be reserved to the Brothers, except for justified exceptions.

Can 667§1

Const 38f; 39

GS 1997, 32

38. Our Brothers, for a just reason and with permission of the Superiors, may live outside the Community during a necessary period of time.

Can 665§1

When it is a matter of a prolonged absence the Provincial Superior, with the consent of his Council, can authorise it if a just reason exists and the absence does not exceed one year.

GS 1997, 33

39. We express our brotherhood by rejoicing with our Brothers in the celebration of their feast days and commending them to the Lord.

On the name day of the Superior General we pray for him in all the Houses of the Order, of the Provincial Superior in those of the Province, of the Local Superior and the Brothers of the Community in their respective House.

GS 1997, 34

40. Community life at the Province level plays an increasingly important role, particularly for the smaller Communities. The Provincial Superior must promote the initiatives needed to favour fraternal life between the Communities.

Cfr. DGC 2006 1C

41. In accordance with article 27 of the present General Statutes, the Provinces can accept, with the name of Oblates, persons who want to participate in the fraternal life of the Brothers and the service of Hospitality.

GS 1997, 22

42. With maximum solicitude and loving diligence the Superior must ensure that our sick and elderly Brothers receive spiritual help, in particular the sacrament of the Anointing of the Sick, and all the other care that they need.

Cons 1926 chp. XX

Const 37b

GS 1997, 35

43. When the death of a Brother occurs the Superior must communicate it as soon as possible to the Provincial Superior who must inform the Superior General, the Local Superiors of his own Province and the deceased's family; the Superior General will inform the other Provincials who will then inform the Local Superiors of their respective Provinces so that the required suffrages are carried out.

Const 1926 chp. III

Const 37c

For each deceased Brother there will be celebrated a Holy Mass in all the Communities of the Order; also, the Community to which the deceased Brother belonged will remember him in the Eucharistic liturgy for an entire month.

All our Brothers should be buried, as far as possible, in cemeteries of the Order. In particular cases the Provincial Superior and his Council will make appropriate decisions.

Can 1241§1
GS 1997, 36

44. On the death of close relatives of a Brother, a Mass will be celebrated in the Community to which he belongs.

Every Monday, where possible, our Communities will commemorate in the Eucharistic liturgy our deceased: Brothers, relatives, co-workers, affiliates and the sick and needy who have died in the Apostolic Works of the Order.

Every year, in the month of November, in each of our Houses, there shall be a commemorative Mass for our deceased Brothers, relatives, co-workers, affiliates and the sick and needy.

The Brother priests who do not participate in the common celebration shall offer on another occasion a Mass for each deceased Brother and for the month of November.

GS 1997, 37

45. Each Province must have a necrology in which are noted the name, the age, the years of profession, the offices held and some of the more salient features of the life of each of the Brothers belonging to it, and of the Superiors General or Vicars General, so that on the anniversary of his death his memory is recalled.

The text to be included in this necrology should be drawn up by the Provincial Curia for its own Brothers and by the General Curia for all the Superiors General and Vicars General.

GS 1997, 38

III. Community of apostolic service

The significance of our apostolate

46. Our sensitivity to the needs of society motivates us, together with the Co-workers, to achieve in our apostolate holistic care for the people that we assist.

GES 3a
Const 45a
CH 1,1; 4
GS 1997, 39

Beneficiaries of our mission

47. In imitation of Jesus Christ and by virtue of our charism, we seek and welcome with charity and benevolence those who need our service, without any discrimination.

Const 1587, chp. 15
Const 1926 222a
Const 20-22; 45b
GS 1997. 40

Style and forms of apostolate

48. Keeping in mind the advances and the demands of health care and social intervention, of scientific research and bioethics, our apostolate should not be limited to mere service-provision but should also embrace the fields of education, prevention, rehabilitation and community care of the sick and needy, remaining open to new needs.

CH 3.5.1; 5.2.6

GS 1997, 41

49. Our Apostolic Works are, and define themselves as, Catholic. This characteristic commits us in a special way, both within the Church and society, to observe and defend gospel principles, the social doctrine of the Church and the norms relative to human rights.

Can 300
Const 23a
DC 33
CH 4; 5.1.3; 6.1.2

At the same time our Apostolic Works shall observe and defend these principles and be open to ecumenical and inter-religious cooperation.

We promote the creation of Ethics Committees in our Apostolic Works according to the criteria indicated in the Order's Charter of Hospitality.	CH 5.2.4.4 GS 1997, 42
50. The values and fundamental principles that guide the care given in our Apostolic Works must be accepted and respected by those who participate in our mission.	CH 1.1
Hospitality is the original and core value of the Order from which emanate the other implicit values that are indicated in these General Statutes and in the Order's Charter of Hospitality.	CH 2; 3
The fundamental principles that characterise our Apostolic Works, are:	Const 23a; 103b; CH 1.1 Const 23a CH 1.1; 3.2; 4.1; 4.2; 4.3; 4.5
<ul style="list-style-type: none"> • we affirm that the centre of interest is the person being assisted; • we promote and defend the sick and needy person's rights, taking account of their personal dignity; • we commit ourselves to the defence and promotion of human life from conception until natural death; • we recognise the right of people in our care to be suitably informed about their situation; • we promote holistic care, based on team work and an appropriate balance of technology and humanisation in therapeutic relationships; • we observe and promote the ethical principles of the Catholic Church; • we consider that the religious and spiritual dimensions are essential in offering healing and salvation, respecting other creeds and life choices; • we defend the right to die with dignity and that the just wishes of those who are dying must be respected and attended to; • we give maximum attention to the selection, formation and accompaniment of the personnel of all our Apostolic Works, not only taking into account their preparation and professional competence but also their sensitivity to human values and the rights of the individual; • we observe the requirements of professional confidentiality and we take care that they are respected by those who come close to the sick and needy; • we value and promote the qualities and the professionalism of the Co-workers, encouraging them to take part actively in the mission of the Order and, in keeping with their capacities and areas of responsibility, making them participants in the decision making process in our Apostolic Works; • we respect the freedom of conscience of the people we assist and our Co-workers but we require that the identity of our Apostolic Works is respected; • we reject the pursuit of material gain; therefore we observe and require that just economic and remuneration norms be respected. 	Const 10d; CH 1.1;4.2; 5.2 CH 1.1; 5.1.2.2 CH 5.1; 5.3.2.6 CH 4; 5.2 CH 5.1.3.2 CH 1.1; 4.1; 4.2; 4.6.2; 5.2.3 CH 5.3.3; 6.1 CH 1.1; 5.1.2 CH 1.1; 5.3.3.7; 7.3.2.2 DGC 1994, III. 10 Const 51c; CH 1.1; 7.3.2.2 Can 634§2; Const 13b CH 1.1; 4.4.1; 4.4.2; 5.3.3.6 5.3.4; 5.3.5.3; GS 1997, 43
51. The universal character of the Church motivates us to do everything possible to improve the life of the sick and needy in every part of the world. Because of this, without forgetting the places where the Order has been present for many years, we are open to new challenges and with missionary spirit and dedication, we transmit the charism of Hospitality, in harmony with the local Churches, respecting the local culture and traditions.	Const 48 CH 4.5 PoH 34
Those who commit themselves directly or indirectly to the missionary work of the Order must ensure that they have an appropriate personal and	Can 661 GS 1997, 45

communitarian formation in the human, spiritual, technological and social dimensions and they must be supported and encouraged by their Superiors.

52. Following the example of our Founder, we endeavour to ensure that individuals and institutions at the national and international, ecclesial and civil levels provide primarily financial support for our apostolic works.

Const 49
Castro chp. XII

In order to achieve this, we shall take advantage of the means offered in any place and at any time by civil society and religious cooperation organisations and by the results of technological progress.

Can 1265
GS 1997, 46

Pastoral care of the sick and socially marginalised

53. Accompanying the sick and needy, we share with them the human and spiritual values that form part of our life.

CH 5.1.3.2

In this manner, by verbal testimony and the example of our lives, we participate in the pastoral care of the sick and the marginalised, following the example of Jesus Christ, respecting the freedom of all people and their beliefs and values.

The beneficiaries of our pastoral care are the people for whom we care in our Apostolic Works, their families and the Co-workers.

We encourage co-operation in this field by our Co-workers, the relatives of the people we care for, and other persons in their environment.

We also facilitate the provision of pastoral care for people of other faiths, respecting their beliefs.

GS 1997, 47; 48

54. All the Apostolic Works of the Order must provide spiritual and religious assistance, endowed with the necessary human and material resources. Those who can be part of this service are Brothers, Priests, other Religious and Co-workers who have appropriate formation in the area of pastoral care. These must work in a team, coordinating their activities with the other services of the Work.

CH 5.1.3.2
DGC 2006 2E2

Const 51a; b; c; d;

In the absence of priests of the Order, the Provincial Superior, having obtained the opinion of the Local Superior and of the Director of the Work, must see to it that there is a chaplain who possesses the necessary requirements for developing suitable pastoral care of the sick and marginalised, to be proposed for appointment by the Ordinary of the place. In the organisation chart of the centre, the position that corresponds to this chaplaincy service should be indicated.

Can 567§1

GS 1997, 48

55. We are open and disposed to cooperate with organisations, institutes and people that have particular expertise in the field of caring for the sick and needy, as well as in the pastoral care of the sick.

Const 45e

In this sense, the Pontifical Council for the Pastoral Care of Health-Care Workers deserves special attention at the level of the whole Order, and the local Churches where our Houses are to be found. Consequently, all the Brothers, but especially those who are part of the service of spiritual and religious attention, should cooperate with the local Church and with the parishes in whose territory our Apostolic Works are to be found, in order to be animators and witnesses of our charism in these places.

Const 51g; 52f

GS 1997, 49

Brother priests

56. Maintaining its identity of a religious Order of Brothers, since its approbation and in accordance with pontifical concessions, our Order has been allowed to have in each House, based on the apostolic activities its members carry out, an adequate number of Brother priests.

VC 60, Const 1e
LD 1.1.1572
CS 12.4.1608
GS 1997, 50

57. So that a Brother can be designated for the ordained ministry, he must live out his vocation to the *“compassionate and merciful priesthood”* in the style of Jesus, have a suitable experience of Community life and of the Hospitaller apostolate and have received the approval of the Provincial and General Definitories.

Can 659§2; 3
PoH 116

Special attention must be given to the formation of these Brothers, so that they become capable of being true animators of the spiritual and pastoral life of the Order.

GS 1997, 51; 79

58. To receive the ministries, whether permanent or as a step towards the priesthood, the written permission of the Superior General is required.

Can 230§1; 1035§1

For our Brothers to receive sacred orders, besides what is prescribed in the universal law, they require:

- to have made solemn profession;
- the approval of the Provincial Definitory;
- Letters Dimissory of the Superior General.

Can 1024-1054

Insofar as is possible, an examination of the candidate’s suitability for hearing confessions, or its equivalent, must be made before priestly ordination.

Can 970
Circ 18.4.1628

Ordination having been received, the Provincial Superior must notify the parish priest of the place where the Brother was baptised.

Can 1054
GS 1997, 52

59. Our Brother priests must be thoroughly familiar with the faculties granted to the Order by the Holy See so that they can apply them for the good of the sick and needy in their pastoral ministry.

The Brother priests, trying above all to carry out their particular pastoral duty in our Communities and Apostolic Works, shall cooperate willingly with the local Church in the ministry proper to our charism.

GS 1997, 53

CHAPTER FOUR

FORMATION FOR OUR HOSPITALLER LIFE

The constituent elements of formation

60. Formation in the Order, according to the Constitutions and to the orientations of the Church, must be carried out applying the principles, criteria and fundamental objectives of the Formation Programme for the Hospitaller Brothers of St. John of God in all the Provinces, Vice-Provinces, General and Provincial Delegations, taking account of the reality of each one.

PI
FP
FF; FC; VOCP
OGFO
GS 1997, 57

The Formation Programme for the Hospitaller Brothers of St. John of God must be revised and updated periodically, as advised or demanded by social-ecclesial changes and, more specifically, the Magisterium of the Church and of the Order.

Const 63

61. Formation in the Order comprises two essential periods: initial formation and ongoing formation.

Initial formation extends from the candidate's vocational discernment until his final option to follow Christ in the Order by making solemn profession. This period encompasses in a progressive and structured way the various stages of the process of formation in our Order: the Prenovitiate, which in turn includes vocational discernment and the Postulancy, the Novitiate and the Scholasticate.

PI 58-65
Const 63
FP 95

Ongoing formation, as an intrinsic requirement of baptism and of religious consecration, has a significant impact in the lifelong stages that follow solemn profession. It is necessary in order to maintain fidelity and identification with the Order at the personal and community levels. It must be carried out through concrete and specific initiatives promoted systematically by the Superiors.

Can 661
PI 66-71
VC 69-71
Const 72-73
OGFO passim

To pass from one formative stage to another, account must be taken of the admission criteria foreseen by the Constitutions, these General Statutes and Formation Programme for the Hospitaller Brothers of St. John of God.

Const 58-71
FP chp. 3
CH chp. 7

In addition to the need for careful selection, special importance must be given to supporting and forming the Formators, with the objective of preparing and updating them on specific issues of formation so that they can take on and carry out, in an appropriate way, the task entrusted to them by the Order.

VC 66, Const 64
DGC 2006 1B4
FP 58; 95
SFO chp. 5
GS 1997, 58

62. In as much as it is possible, a Formative Community must be set up, according to the Formation Programme for the Hospitaller Brothers of St. John of God. Special account must be taken of this criterion with respect to the Novitiate and the Scholasticate.

PI 26-27
FP 84
FC passim
GS 1997, 59

63. The Provincial Formation Team is composed of the Masters of the different stages, the Brother responsible for Youth and Vocations Promotion and the Brother responsible for Ongoing Formation; it is coordinated by the Provincial Councillor responsible for Formation.

Its essential function is to coordinate and conduct the Province's Formation at all levels and stages, in accordance with the Formation Programme for the

GS 1997, 78a

Hospitaller Brothers of St. John of God.

64. During the whole formative process and, in general, during the entire life of the Brother, his vocation should be accompanied and guided by means of a discernment process. In this, maximum attention must be given to selection and accompaniment in all the formative processes, so that the Brothers in formation end up being mature Religious from a psycho-affective and spiritual point of view, besides being faithful and loyal in their religious consecration and competent in their apostolic mission.

VC 66
FP 13
DGC 2006 1B1
SFO chp. 2
CH chp. 7

65. The Provinces may have Inter-Provincial and Regional Formation Centres. Their establishment must be in accordance with what is prescribed in article 77 of these Statutes. The Master will be appointed by the Superior General, acting on a proposal of the Provincial Superiors concerned. Juridically, the centre depends on the Provincial Superior of the Province in which it is located.

GS 1997, 81

Formation programmes may be established at Inter-Provincial and/or Regional levels.

66. Following the orientations of the Church, the Provincial Superiors, the Formators and those responsible for Vocations Promotion, are called to cooperate with other Institutes of the Consecrated Life in matters of formation.

CIR

Pre-novitiate

Vocations Promotion

67. Vocations Promotion has the objective of making known the charism of the Order in the Church, as well as guiding and accompanying people who feel called to follow Christ in the manner of Saint John of God.

VC 64
FP 96-104
SFO chp. 6 & 7

68. For an appropriate and effective Vocations Promotion, in each Province a Brother must be named who will, in cooperation with the local Church and following the orientations of the Church and of the Order for formation, have as his main mission to draw up and apply the Programme of Vocations Promotion of the Province and to sensitise the Communities so that they cooperate actively in this mission.

Const 53e; 54
VOCP 32

GS 1997, 55

69. The Provinces that deem it appropriate can establish one or more Pre-Postulancies as centres of vocational orientation with the objective of the candidates getting to know our Order better and being helped to carry out a first discernment of their possible Hospitaller vocation without being constrained by considerations of time. The Provincial Superior should name a Brother as being responsible for the Pre-Postulancy and establish it in the most appropriate place.

Const 66a
FP 97

GS 1997, 60

Postulancy

70. The Postulancy allows the candidate to reach the necessary human and spiritual maturity to be able to profit from the experience of the Novitiate. Its duration depends on each person's vocational process, but its minimum duration must be six months and it is always required as immediate preparation for the Novitiate.

PI 42-44
Const 66b
FP 105-112

GS 1997, 61

71. The Postulancy must be established in the most appropriate place. The Provincial Superior, with the consent of his Council, names a Brother as responsible for the Centre.

The admission of candidates is the duty, with the agreement of the Provincial Superior, of the Brother responsible for the Centre, who must keep in mind the requirements of universal law and our own law.	Can 641-645 Const 58 FP 104	
Candidates can leave these centres freely or, for just cause, may be sent away by the Brother in charge who must inform the Provincial Superior.	GS 1997, 62	
72. To be able to admit to the Postulancy someone who was incorporated in another Institute of Consecrated Life or a Society of Apostolic Life, the previous dispensation of the Superior General is required; if this applies to someone who has lived in one of these institutes simply on a trial basis they may be admitted by the Provincial.		
Secular clerics may not be admitted to the Postulancy without previous consultation with their Ordinary.	Can 644 GS 1997, 63	
73. On admission, the postulant must make three declarations: in the first one he declares that he does not have any impediment for the religious life; in the second he declares that he has not contracted any debts that he cannot repay; in the third he declares that he enters the Order, freely and consciously, for religious reasons and that, therefore, he gives up any rights that could be derived from his work. These declarations must be made in writing; and where it seems useful or necessary, made in a way that has legal value in civil law.	Can 645§3;4	
Before beginning the Postulancy the candidates shall be asked to provide certificates attesting to their physical and mental health.		
Before beginning the Novitiate the postulants will make a retreat.	GS 1997, 64	
Novitiate		
74. The Novitiate lasts two years and commences on the day on which the candidate is admitted by the lawful Superior.	PI 45-50 Const 67e; f FP 113-120 GS 1997, 65	
75. For admission to the Novitiate to be valid, besides that set down by the universal law, it is required:	Can	643§1
a) that it is approved by the Provincial Superior, with the consent of his Council;	Const 67d	
b) that the admission rite is carried out by the Provincial Superior or his Delegate.	Can 641 GS 1997, 66	
76. The Provincial Superior, before requesting the consent to his Council for the admission of postulants to the Novitiate, must gather in the way that he deems most convenient, relevant reports on the candidates, asking the opinion, mainly, of the Formators, the members of the Formative Community and/or the Brothers of the Community.		
Once the postulants are admitted to the Novitiate, the Provincial Superior must inform as soon as possible the General Secretary of the Order.	GS 1997, 67	
77. For the establishment, transfer or suppression of the Novitiate House the written decree of the Superior General, with the consent of his Council, is required.	Can 647§1 GS 1997, 68	

78. For the validity of the Novitiate it is required that it has been made in the house normally designated for this purpose. Can 647§2
Const 67f

Nevertheless, in particular cases and by way of exception, the Superior General, with the consent of his Council, can allow a certain candidate to make the Novitiate validly in a House of the Order different from that of the Novitiate, under the direction of a Brother in solemn vows acting as Novice Master.

Also, if particular demands of a more suitable formation recommend it, the Superior General can authorise the group of novices with the Master, to move, during certain periods, to another House of the Order, designated by the Provincial Superior. Can 647§3
GS 1997, 69

79. Each Province has a single Novitiate. Nevertheless, if it is judged necessary, mainly in the Provinces that have Provincial Delegations, authorisation can be given for the establishment of more than one Novitiate in the same Province. DGC 2006 1B2
GS 1997, 70

80. The objective of the Novitiate demands that the novices be formed under the responsibility and direction of the Master; to him, therefore, it belongs, with the help of the Formative Community and of the Provincial Formation Team, to establish the organisation of the Novitiate, under the authority of the Major Superiors, keeping in mind the Constitutions, General Statutes and the Formation Programme for the Hospitaller Brothers of St. John of God. Can 650
PI 51-52
Const 67

The time of Novitiate must be devoted completely to the formation that is proper to it; for that reason, the novices must not occupy themselves in studies or activities that are not related directly to this formation. Can 652§5
PI 46-48
GS 1997, 71

81. In order to perfect their formation, during some periods of the second year, the novices can devote themselves to apostolic activities characteristic of the Order, outside the House of the Novitiate. This must always be done under the responsibility and direction of the Master or his delegate, who is proposed by the Master and nominated by the Provincial Superior, so that the novices attain the objectives proper to the Novitiate. Can 648§2

One month before the end of the second year, they must be back in the House of the Novitiate, to prepare for their first temporary profession. GS 1997, 72

82. The novices may freely leave the Order or the Provincial Superior, for a just reason and with the consent of his Council, may send them away. Can 653§1

If, the time of the Novitiate being completed, there is some doubt about the novice's suitability, the Provincial Superior can extend the time of trial but not for more than six months. Can 653§2

The Provincial Superior, for just cause, can allow first profession to be made within the last fifteen days of the second year of the Novitiate. Can 653§2

In special cases, at the request of the Provincial Superior, with the consent of the respective Councils, the Superior General can dispense from the second year of Novitiate. GS 1997, 73

83. The habit of the Order, coloured either black or white, that one receives during first profession, is composed of a robe, gathered at the waist with a Can 669§1
OPR, 5
Const 68b

cincture that hangs down the left side and a scapular with a hood.

When the Brothers do not use the habit, they should dress in a way that is appropriate to their state as a consecrated person and wear some external sign, in accordance with local customs. GS 1997, 74

Scholasticate

84. The Scholasticate is the last stage of initial formation and extends from first profession to solemn profession. It is a time of supreme importance for the development and stability of the professed, for his insertion in the Community and his preparation for our apostolate. Can 659
PI 58-65
Const 69

The purpose of this stage is to continue and to complete the preceding formation, to favour the growth and the consolidation of the Brother at the spiritual level and in all the dimensions of his personality and to acquire the professional and pastoral training characteristic of our Institute, in accordance with article 69 of the Constitutions and of the Formation Programme for the Hospitaller Brothers of St. John of God. FP 121-130
SFO chp. 2; 3
GS 1997, 75

85. The Master is the one who is primarily responsible for the formation of the Scholastics.

The Provincial Definitory shall establish the Scholasticate in a House, preferably separate from that of the Novitiate, that offers the necessary conditions for attaining its purposes. PC 18a

Although it is not necessary that, after the first year of profession, all the Brothers of temporary vows reside in the House of the Scholasticate, with respect to their formation they continue to depend on the Master who has the responsibility of visiting them periodically to offer them guidance and advice.

In addition to the Master, especially when the distances are great, it is advisable to have a Brother present, appointed by the Provincial Superior on the proposal of the Master, who is assigned to accompany the Scholastics in cooperation with the Master.

All the Scholastics, if possible, must meet at least once a year under the direction of the Master, to share experiences and to evaluate their personal commitment to their own formation. GS 1997, 76; 77

86. The final decision about preparation and studies orientated to the apostolic mission that each Brother must undertake, belongs to the Provincial Superior, with the opinion of his Council, after having heard the Brother concerned and keeping in mind the reports of the Formators. GS 1997, 78

87. The Superiors and Formators must always take care to guide suitable Brothers to undertake special studies on the pastoral care of the sick and marginalised, on bioethics and other necessary disciplines with the objective that Order never lacks an adequate orientation in things so characteristic of its charism. OT 18
AG 16e
PO 19d
GS 1997, 80

Ongoing formation

88. This goes on throughout the lifetime of the Brother. Its objective is to update all the dimensions of his life, to continue his human and religious growth, to live with fidelity his Hospitaller consecration and to respond in an Const 72-73
FP 135
PoH 130
CH 6.1.1; chp. 7

appropriate way to the specific mission that has been entrusted to us by the Church.

89. In accordance with article 61 of these General Statutes, the Provinces must have a plan of ongoing formation. VC 69
FP 132

The Communities must include a programme of ongoing formation in their Programme of Community Life. Const 73

Each Brother must implement in a responsible and active way his own plan of ongoing formation, in harmony with those of the Community and of the Province. OGFO passim
FP 137

CHAPTER FIVE

THE GOVERNMENT OF OUR ORDER

General rules

90. Canon law recognises the Order, the Provinces and the Houses as having their own juridical personality. Our own law recognises the same juridical personality of the Vice-Provinces and General and Provincial Delegations, local Communities and Apostolic Works, represented by their respective canonical Superiors or by other representatives rightfully delegated by these, in the sphere of their competencies. Can 116; 118; 634§1
Const 100

When civil law does not recognise in its own jurisdiction the aforementioned canonical personality, requirements so that the same canonical entities can be constituted as entities that possess civil juridical personality must be completed. For their creation the approval of the General Definitory must be requested each time.

In any case, in as much as the Superiors are the natural representatives, those to whom they might delegate their role – Bursars or our Co-workers involved in any administrative or directive function of the Apostolic Works, or of separate entities of the Order – must comply with the same ecclesiastical and civil rules that are common to all. Const 100

Also, the Provinces and equivalent entities, if they believe it opportune, can obtain necessary civil juridical personality in the form that is judged by the Provincial Superior with the consent of his Council to be most suitable for the particular country, having previously heard the opinion of the General Definitory. CH 5.3.2.5

In all cases respect for, and promotion of, the principles and values of the Order must be guaranteed. It is appropriate to establish a linkage with the public juridical personality of the General Curia.

The legal representative of the religious entity and its Works before civil legislation, when possible, will be the Provincial Superior/Delegate; when this is not the case, the Provincial Superior, or the Superior General in the case of a General Delegation, having heard the opinion of his Council and in conformity with the laws of the country, should nominate to this position a Brother who must always act in accordance with his instructions. In the Apostolic Works, the legal representative can also be a Co-worker following the instructions of the Provincial Superior.

To promote our mission, it is useful to establish Foundations, Non-government Organizations (NGOs), Associations or other juridical entities. CH 5.3.2.5

In nations where there are Apostolic Works belonging to different Provinces of the Order they should act in coordination with one another when dealing with the authorities. GS 1997, 82

91. Delegated faculties, whether for one act or acts in general, must always be given in writing. GS 1997, 83

92. Brothers and Co-workers with managerial positions in our Apostolic Works shall carefully observe the civil laws in the light of the ethics and social doctrine of the Church, so as to guarantee the efficient charismatic management of our Works. CH presentation n, 3

Where necessary, Brothers and Co-workers shall also be promoters of just legislation in the health and social sectors. GS 1997, 85

The organic structure of our Order: establishment and suppression

Incorporation of the professed Brothers in the Provinces

93. The Brothers belong to the Province in which they were admitted to the Novitiate, unless they have been transferred definitively to another.

Any Brother, for a just reason and with the favourable opinion of the Provincial Superiors involved, indicated in writing, can provisionally pass to another Province of the Order, in which he exercises his right to active and passive voice while he remains in it. Such a case must be reported promptly to the Superior General by the Provincial Superior of the Province which has been left.

To pass definitively from one Province to another, there must be a proportionate reason and authorisation by the Superior General who must not give it before receiving the written opinions of both Provincial Superiors. GS 1997, 84

Local Communities and Apostolic Works

94. In the foundation of new Communities and Apostolic Works account must be taken, above all, of the requirements of our own charism: the most urgent needs in each region and the extent to which our presence in the local Church will be useful; and the opinion of the Brothers of the Province. In exercising our charism we also seek the cooperation of other entities that work with our spirit. Can 610
Const 77b; 78b
CH 1.1; 5.3.6.5; 5.3.6.6
DGC 2006 3.1

Permission for the canonical establishment of a new Community must not be requested until everything is prepared so that the Brothers can live according to the requirements of our Constitutions and General Statutes.

In the case of setting up new Apostolic Works or entering into cooperation for long term projects, the approval of the General Definitory must be requested. GS 1997, 87

Provinces and Vice-Provinces

95. The creation of a new Province or Vice-Province requires a minimum of three canonically established local communities and a reasonable number of Brothers capable of its government. Const 18a; 77c; d

Once the new Province or Vice-Province is constituted, the Superior General, with the consent of his Council and having heard the opinion of the professed Brothers who will form it, will name the Provincial or Vice-Provincial Superior, the Councillors, the Local Superiors and the Masters of the Novitiate and the Scholasticate.

At the time fixed for the other Provinces, the new Province or Vice-Province will celebrate its Chapter carrying out the elections according to articles 133 to 138 of the present General Statutes.

If the above conditions do not prevail or it is not possible to fill the offices or to carry out the transfer of Brothers the General Definitory, in conformity with article 78a of the Constitutions, must make the most suitable decision.

Const 78a
GS 1997, 88

General Delegations

96. If special circumstances so indicate, one or more local Communities can be established as a General Delegation, depending directly on the General Definitory.

Const 77e; 78a

The government of the Delegation will be entrusted to a General Delegate who, besides having the necessary qualities, must have completed six years of profession.

He will have the usual duties and faculties set out in the Statute of the Delegation. This Statute must be approved by the Superior General, with the consent of his Council. Also, if necessary, the Superior General, with the consent of his Council, can grant him extraordinary faculties and impose on him extraordinary duties. The Delegate can have the help of between two and four Brothers of solemn vows, as Councillors.

The appointment of the Delegate, the Councillors, Local Superiors and Masters of Novices and Scholastics shall be made by the Superior General with the consent of his Council and having consulted previously, in the most suitable way, the Brothers of the Delegation.

Can 625§3

At the time fixed for the celebration of the Provincial Chapters, before appointments are proceeded with, the General Delegation, if possible, will celebrate a Chapter of Affairs. With respect to participation, the procedure followed will be that of the Provincial Chapters, that is to say in accordance with articles 134 and 135 of the present Statutes.

GS 1997, 89

Provincial Delegations

97. If sound reasons so indicate, one or more Communities of the Province may be made into a Provincial Delegation.

Const 77f; 98c

Its government is confided to a Provincial Delegate, with at least three years of profession, who has the duties and faculties that the Provincial Superior, with the consent of his Council, judges it opportune to grant him. These duties and faculties will be set down in a Statute approved by the Provincial Superior with the consent of his Council.

The Provincial Delegate may have between two and four Councillors, professed of solemn vows, nominated by the Provincial Superior with the consent of his Council, after consulting, in the most suitable way, the Provincial Delegate and the Brothers of the Delegation.

The Provincial Delegates and their Councillors, preferably, should reside in the Delegation.

GS 1997, 90

Organs of government

Rules for Chapters

98. Once the Chapters, General or Provincial, are convoked all the solemn and temporary professed Brothers of the Province, if they enjoy active voice elect by secret vote the delegated vocals, in accordance with articles 120, 134 or 135 of these Statutes.

The vocals shall be elected by absolute majority; if this is not obtained in the first scrutiny, in the second a relative majority is sufficient.

Passive voice is reserved to the solemn professed who are not capitulars by virtue of their office.

The effective vocals having been elected, the Brothers who then obtained the highest number of votes in the last scrutiny in descending order are by right supplementary vocals. GS 1997, 101

99. All the Brothers who carry out some duty outside their Province on the direction, or with the approval, of the General Government of the Order, have active and passive voice in the election of the vocals of the Provincial Chapter and, if they are elected, they have the right and duty of participating in it; but, without the express permission of the Superior General, obtained before the beginning of the Chapter, they cannot accept any election or appointment to offices in the Province.

Their right to active and passive voice in the election of the vocals of the General Chapter is also exercised in their own Province. GS 1997, 102

100. The Provincial Definitory may authorise the Provincial Delegation to elect vocals to the Provincial Chapter separately from the rest of the Province observing articles 98 and 99 of these General Statutes. GS 1997, 103

101. All the elected vocals for the General Chapter or the Provincial Chapters must obtain the confirmation of the Superior General before the opening of the respective Chapter. GS 1997, 104

102. The General Definitory, on proposal by the Provinces, names the Co-workers who participate in the General Chapter in a consultative capacity and who, preferably, have cooperated with the Order for at least 6 years. BCU
DGC 2006 Co-workers' decl.
GS 2009, chp. 2

The Provincial Definitory names the Co-workers who participate in the Provincial Chapter in a consultative capacity and who, preferably, have cooperated with the Province for at least 6 years.

103. When some charge or office requires a certain number of years of profession, the time is calculated as starting at solemn profession. Can 623
GS 1997, 86

104. In elections at the Chapter, the person obtaining an absolute majority of votes, taking into account all the vocals present, shall be considered elected. Can 119§1
Const 80b

If the first two scrutinies carried out have included one or more postulated candidates and have been ineffective, this phase of the voting is closed with the exclusion of all those postulated and passes to a second phase, in which the rules of article 80b of the Constitutions will be observed.

Whenever in elections it is necessary to resolve a tie, preference is given to the senior by solemn profession or, if the equality persists, to the senior by age. Can 119§1

In other matters, if the Chapter has not previously determined otherwise, issues are favourably resolved when approved by an absolute majority of those present; however, after two consecutive ineffective votes the President can settle the matter with a second casting vote. Can 119§2
GS 1997, 105

105. If the election of someone whom the voters judge more suitable is blocked by an impediment for which a dispensation can be obtained, and usually is, the voters can postulate this with their votes. Can 180§1
GS 1997, 106

106. In cases of postulation

- if impediments are of universal law, dispensation is reserved to the Holy See;
- dispensation from impediments indicated in the Constitutions, not reserved to the Holy See, belong to the Superior General, with the consent of his Council; but,
 - the President of the Chapter can grant it to someone postulated for a third term;
 - equally, he can grant it when the impediment consists of the lack of one year or less to complete the time of profession required for some office;
- impediments arising from the General Statutes can be dispensed by the President of the Chapter;
- when the postulated candidate is the Superior General, the dispensation and its confirmation shall be granted by the same Chapter, with at least two thirds of its votes.

When elections or appointments are made outside the Chapters, the Superior General enjoys the aforementioned faculties, provided that: the candidate proposed for some office has obtained at least two thirds of the votes of those entitled to present him; or of the General Council, if the appointment is directly made by the Superior General. GS 1997, 107

107. For the validity of the elections the following are necessary:

- a) one cannot be Superior General without completing twelve years of profession; Const 87c
Const 88c; 95b
- b) one cannot be a General Councillor or Provincial Superior without completing six years of profession; Const 96c;
- c) one cannot be a Provincial Councillor without completing three years of profession;
- d) for a Brother priest to be elected Provincial Superior or nominated Local Superior, dispensation of the Superior General is required with the consent of his Council; GS 1997, 108
- e) in the General and Provincial Definitories there may not be more than two Brother priests.

108. The General and Provincial Superiors and their Councillors may be re-elected for a second consecutive term of six and four years respectively but not for a third consecutive term. Can 624§1;2
Const 80c

When the General Chapter must take place at the end of the first triennium, according to article 84b of the Constitutions, the offices of the General Councillors also cease.

The Local Superiors can be nominated for the same Community for a maximum of twelve years, bearing in mind that nobody may remain for a long time and without interruption in positions of government. Can 624§2

The Masters of formation may be confirmed in office without time limit. GS 1997, 109

109. The Brother elected to an office, after a period of discernment and dialogue, must accept it in a spirit of service and for the good of the Order and the Church. GS 1997, 110

Vacancy of offices

110. A Brother elected Superior General or General Councillor ceases to hold all his previous offices. Can 152; 177; 178

In exceptional cases, the Superior General, with the consent of his Council, may appoint certain General Councillors to their previously held office or to other offices.

111. The office of Superior General having become vacant for any reason during his government's first triennium, the first General Councillor substitutes for him as Vicar General until end of the triennium when, in accordance with article 84b of the Constitutions, a Superior General must be elected. Const 89^a

If the office becomes vacant during the second triennium, the aforementioned Vicar governs the Order until the end of the sixth year.

If at least one year is lacking before the celebration of the General Chapter, a new Councillor is elected in accordance with the following article. GS 1997, 137

112. The office of General Councillor having become vacant, the Superior General or the Vicar General, with the consent of his Council, will appoint another, chosen from a list of three names requested of a Provincial Definitory, preferably one of those not represented in the General Definitory.

The new Councillor occupies the place assigned to him by the Superior General or the General Vicar, with the consent of the other Councillors. GS 1997, 138

113. The office of Provincial Superior, having become vacant, the First Councillor takes his place as Vicar Provincial. Const 97^a

If the vacancy occurs during the fourth year of office, the Vicar Provincial governs the Province until the end of the quadrennium.

But if the vacancy occurs before the end of the third year, the Superior General, with the consent of his Council, will name as soon as possible the new Provincial Superior, after having heard the opinion of the vocals of the last Chapter of the Province. GS 1997, 139

114. The office of a Provincial Councillor having become vacant, the Superior General will act to fill the office with the consent of his Council and the opinion of the Provincial Definitory.

The new Councillor occupies the place assigned to him by the Provincial Superior, with the consent of the other Councillors. GS 1997, 140

115. During vacancy of the office of the Local Superior, the Vice-Superior⁸ governs the Community.

If there is no Vice-Superior, the Provincial Superior, having heard the opinion of his Council, shall name a Vicar. Can 152

If the office falls vacant during the fourth year, unless the Provincial Definitory has a different opinion, the Vice-Superior may remain as Vicar until the next Chapter.

But if the vacancy occurs before this time, the Provincial Superior, with the consent of his Council and the approval of the Superior General, will name the new Superior. GS 1997, 141

116. When the office of Master of Novices or Scholastics is vacant the Provincial Superior will act to fill the position, with the consent of his Council and the approval of the Superior General. GS 1997, 142

117. The nomination of the Provincial Delegate, the Local Superior, the Masters of Novices and Scholastics outside the Provincial Chapter, will be done by the Provincial Superior, with the consent of his Council and the approval of the Superior General. GS 1997, 143

General Chapter

118. The General Chapter should be celebrated on the completion of the sixth or third year after the closure of the preceding Chapter; however, for a just reason, it can begin in the two months before or after this date. Const 84

The Superior General, or the General Vicar, must convoke it at least six months in advance, in a way that makes the convocation known to all the Brothers with sufficient notice to ensure that it can be properly prepared. GS 1997, 91

119. The sessions that precede the election of the Superior General are presided over by the Superior General or by the Vicar General functioning in his place; the session of the election of the Superior General shall be presided over by a President elected in a Chapter assembly from amongst its members; the President of the following sessions will be the newly elected Superior General. Const 80b; e

For the conduct of the sessions, it is convenient that the President has the help of a moderator. GS 1997, 92

120. In the General Chapter besides the members by right indicated in article 85 of the Constitutions the following participate: Const 85

- two vocals for each Province;
- one vocal for each Vice-Province;
- an additional vocal for each 60 professed Brothers in the Provinces and Vice-Provinces; a vocal for each General Delegation;
- one Co-worker invited from each Province, Vice-Province and General Delegation, attending in a consultative capacity in the sessions established by the General Definitory. GS 1997, 93

⁸ Sometimes referred to as the 'Sub-Prior' when the Community is canonically established.

Collegial bodies

121. The Superior General with the consent of his Council during his mandate convokes:

The General Conference, referred to by article 86 of the Constitutions, for which there must exist a proportionate reason of relevance to the whole Order. Const 86
GS 1997, 94

The Assembly of Major Superiors that takes place at least at the end of all the Provincial Chapters of the Order with the purpose of planning and coordinating in a collegial way the activities of the Provinces and the Order.

In both the General Conference and the Assembly of Major Superiors the following shall participate: the Superior General, as President, the General Councillors, the Provincial Superiors, Vice-Provincials, General Delegates and those whom the Superior General and his Council deem appropriate.

Regional Conferences may be held to encourage bonds of union and the participation of the Provinces in the government of the Order. The Superior General, with the consent of his Council, establishes when these Conferences are held and who will participate in them, in addition to the Provincial Superiors, Vice-Provincials, General and Provincial Delegates. DGC 2006 3.3

Inter-Provincial bodies

122. Provinces of the same language or geographical area may establish an Inter-Provincial Commission that must abide by its regulations once they have been approved by the Superior General with the consent of his Council. GS 1997, 125

The General Government

123. Once the new General Government is elected, the previous one helps and is at the disposition of the new one for the period that both establish as being necessary.

Superior General

124. According to the dispositions of the Holy See, the Superior General shall periodically send it a report on the state and the life of the Order in order to foster communion of our Institute with the Church. Can 592

He will endeavour to communicate to the Provinces the documents and the dispositions of the Holy See that are relevant to the Order or the consecrated life in general, so as to promote knowledge, application and fulfilment of them.

The Superior General, with the consent of his Council and having listened to the Superiors involved with their respective Councils and observing the universal law, may appoint any Brother to positions or offices that affect the general wellbeing of the Institute.

It is the responsibility of the Superior General, with the consent of his Council, to remove, to transfer or to accept the resignation of any position or office of the Order, conferred by the Chapters or General or Provincial Definitories. Can 624§3
Const 87f

It is also his responsibility to appoint the President of the Provincial Chapter when he does not personally take part, and in the same way he may appoint a Delegate for visitations to any Province or Community and for any other

specific mission. When it is a matter of appointing a visitor for the whole Order or the President for a Provincial Chapter, he shall first ask for the consent of his Council.

The Superior General shall normally reside in Rome.

Can 629
GS 1997, 111

General Councillors and Offices of the General Curia

125. The newly elected Superior General shall propose for the approval of the General Chapter the number and the names of the General Councillors to be elected, in conformity with articles 83§d and 88 of the Constitutions.

Const 83

The Superior General, having heard the opinion of his Council, may commend to the special care of each Councillor a group of Provinces, Vice-Provinces, General Delegations or regions of the Order.

GS 1997, 112

126. To maintain the vitality of the spirit of the Order and so that its apostolate is always up to date and effective, in the General Curia there are various offices and areas of responsibility. The Superior General, after hearing the opinion of his Council, may entrust their direction to the General Councillors and other Brothers or Co-workers who have the necessary qualities.

GS 1997, 113

127. The offices of Procurator General, Secretary General, Bursar General and Postulator General may be entrusted by the Superior General, with the consent of his Council, to the General Councillors or to Brothers who are not members of the Council. In this last case, these Brothers, besides possessing the qualities required for the respective offices, will have completed six years of profession.

Const 89c

GS 1997, 114

128. The Procurator General is the representative of the Order before the Holy See and, as such, deals with the Roman Curia in matters of the Institute.

His normal place of residence is in Rome.

He shall faithfully report to the Superior General on all matters to be addressed, and shall not request indulgences, privileges or favours without the knowledge of the Superior General or the Provincial Superior concerned.

He shall clearly and legibly record in a register specifically dedicated to the purpose, all the acts of his office with regard to the Holy See and its dispositions relating to Order, the Provinces, Vice Provinces, General Delegations, Provincial Delegations, Houses or Brothers.

GS 1997, 115

129. When the General Secretary is not a Councillor, although he participates in the sessions of the Definitory he does not have the right to vote. His notarial function is to write the minutes of the Council, to draft official documents, to coordinate the activities of the Secretariat and the General Archives of the Order.

He shall responsibly and faithfully carry out the duties of his office and shall not send official documents to the respective addressees without submitting them for the signature of the Superior General.

GS 1997, 116

130. It is the responsibility of the Bursar General, in agreement with the General Definitory, to administer the temporal goods of the General Curia, always acting in a spirit of justice and charity and with the help of the Financial Commission. His specific functions are:

Can 1280
GS 1997, 117

- to draw up and manage the budget of the General Curia;
- to administer and maintain the properties of the General Curia;
- to gather data on the services provided by the Provinces, Vice-Provinces and General Delegations and to process the statistics of the Order;
- to gather the economic-financial data of the Provinces, Vice-Provinces and General Delegations and to inform the General Definitory;
- to administer the Missions Fund and donations for the Missions, in cooperation with the Office for the Missions and International Cooperation;
- to perform functions of coordination in the area of the management of the Order's cultural goods.

For the administration of the Centres that depend on the General Curia, the General Definitory establishes specific norms.

131. The General Postulator is in charge of all that pertains to our Saints, Blesseds and Servants of God and, as such, he shall promote and carry out the requirements of the canonisation processes proposed by the General Definitory, in accordance with the status of these Causes and the prescriptions of canon law and the Congregation for the Causes of Saints.

GS 1997, 118

132. In the General Curia there may be other bodies and commissions, composed of Brothers and Co-workers to assist the General Government in its activities of guidance and animation of the Order.

The purpose, composition and objectives are fixed by specific regulations, approved by the Superior General with the consent of his Council.

GS 1997, 119

Provincial Chapter

133. The Provincial Chapter shall be celebrated on completion of the quadrennium that follows the preceding Chapter; the Superior General, for a just reason, can advance or defer its commencement by three months.

Const 92

It is convoked by the Superior General, at least three months beforehand so that the Provinces have enough time for their preparation in an appropriate way with the methodology that the Province considers most suitable.

So that the celebration of the Provincial Chapter is more efficient, a pre-capitular assembly presided over by the Superior General or his delegate may be held. In this assembly the capitulars and other people invited by the Provincial Definitory take part.

GS 1997, 95

134. In the Provincial Chapter, in addition to the office-holders indicated in article 93 of the Constitutions, the following participate:

Const 93

- the Local Superiors of the canonically established Communities;
- a Master of Novices and a Master of Scholastics, designated by the Provincial Definitory, when in the Province there are several Novitiates or Scholasticates;
- a number of vocals equivalent to half those listed above, elected in

Const 93c

accordance with article 98 of these Statutes; when the half is not exact, one more vocal is elected; GS 1997, 96

- also, the Provincial Definitory establishes the number of Co-workers who will be invited to participate, in a consultative capacity, in the Chapter at the sessions determined by the Provincial Definitory.

135. As alternative to the preceding article, the Provincial Chapter that deems it fitting, can establish with a majority of votes that participation in the next Provincial Chapter is carried out in the following way: Const 93e

- The office holders indicated in article 93 of the Constitutions participate;
- the number of the other vocals, which cannot be less than those who participate by virtue of office, is determined by the same Chapter and they are elected by the Brothers of the Province in accordance with article 98 of these Statutes; GS 1997, 97
- the Chapter also establishes the number of invited Co-workers who will participate in the next Chapter in a consultative capacity at the sessions determined by the Provincial Definitory.

136. The Provincial and not more than four Provincial Councillors, whose names may be put forward by the new Provincial, shall be elected by the Provincial Chapter by secret ballot. Const 91c

Before the Chapter, a written consultation shall be carried out amongst all the Brothers about the election of the new Provincial Superior. The scrutiny of the consultation is carried out by the President of the Chapter and two scrutineers during the Chapter. Before beginning the session for the election of the Provincial Superior, the President makes known to the participants the names of the three Brothers who have received the most votes.

The Provincial Delegate's appointment, in the Provinces that have a Delegation, is made during the celebration of the Chapter by the newly elected Provincial Superior, with the consent of his Council and the approval of the President of the Chapter.

The nomination of the Local Superiors is carried out in the following way:

- the new Provincial Superior, with the advice of his Council, prepares a list of Brothers considered competent for the office which must be approved during a meeting of the Definitory;
- their designation to the Communities is made by the new Provincial Superior, with the advice of his Council and the President's approval, preferably before the closing of the Chapter;
- the Provincial Superior, with the advice of his Council, may defer these appointments; but they must be made, having previously obtained the approval of the Superior General, at the latest, within a month after the closing of the Chapter.

The Masters of Novices and Scholastics are named by the new Provincial Superior, with the consent of his Council and the approval of the President of the Chapter. In the case of Inter-Provincial Novitiates and Scholasticates, the nomination is made jointly by all the Provincial Superiors involved, with the consent of their respective Councils after which it must be submitted for the approval of the Superior General. GS 1997, 98

137. The decisions and elections of the Provincial Chapter do not come into GS 1997, 99

effect without the approval or confirmation of the Superior General or his Delegate.

138. The Provincial Superior must convoke the Provincial Conference referred to in article 94 of the Constitutions determining with the consent of his Council the place and the date for its celebration. Const 94

In it participate the Provincial Definitory, the Provincial Delegates and the local Superiors, and the chief executive officers (managers/directors) of the Apostolic Works. The Provincial Definitory always decides the way in which the Brothers, the Co-workers and the various organisational bodies of the Province are to be represented.

Before its convocation, the Provincial Superior shall inform the Superior General so that, if he believes it opportune, he can send a representative of the General Curia. GS 1997, 100

Government of the Province

139. Once the new Provincial Government has been elected, the previous one shall help it and be at the disposition of the new one for the period that both agree as being necessary.

140. The governments of the Province and the Vice-Province are composed of the respective Superiors and not more than four Councillors. GS 1997, 120

141. The Provincial Superior shall make the Brothers and the executive Co-workers aware of the information and instructions received from the Superior General according to article 124b of these Statutes, and similarly with regard to those of an ecclesiastical and civil nature that have particular importance for the religious life and health and social welfare activities in the particular country.

His normal place of residence shall be the house designated as the location of the Provincial Curia, which, for good cause may be changed, with the consent of the Provincial Council and the approval of the General Superior.

With the consent of his Council, the Provincial Superior shall name the Provincial Secretary and Provincial Bursar who must have completed at least one year of profession. Const 97c

The Provincial Superior is responsible for transferring the Brothers from one Community to another, having first consulted the Brother involved. The transfer must be communicated to him in writing and must be registered in the corresponding book.

He is also responsible for granting permission for the publication of writings on religion and moral questions, before requesting the authorisation of the Ordinary. Can 832

- In more important matters he shall have recourse to the Superior General for advice and guidance. GS 1997, 121
- 142.** The Provincial Superior shall frequently visit the Communities and Apostolic Works of the Province.
- During the canonical visit he shall interview all the Brothers of the Community, asking them to express their views in open dialogue on anything that he believes opportune, listening with friendly understanding to whatever they want to discuss with him. Const 95d
- He shall also ascertain whether the care of the sick and needy is carried out well from every point of view in line with the Constitutions. Can 628§1; 3
- After the canonical visit he shall send to the Superior General a faithful report on it. GS 1997, 122
- 143.** For an effective animation of the life of the Province, task forces and/or commissions considered necessary for the government and the animation of the Communities and of the Apostolic Works may be created.
- Their purpose, composition and objectives must be established in specific regulations, approved by the Provincial Superior with the consent of his Council. GS 1997, 123
- 144.** All that is laid down in articles 129 and 130 of these Statutes regarding the offices of the Secretary General and Bursar General is applicable similarly to the Secretary and the Bursar of the Province. GS 1997, 124
- 145.** The Provinces shall have regulations that define the organisational structure and the functions and responsibilities of each Brother and Co-worker in executive positions. Cfr. CH 5.3
DGC 2006 2A4;6
- Government of the Community**
- 146.** For a Brother to be nominated a Local Superior, he must have, at least, one year of solemn profession. His primary function is that of animating the Community. Can 623
Const 38d; 98a; b
- The Local Superior must assiduously promote communication and has the duty of informing the Brothers about events of the life of their own Community and of the Apostolic Work. Can 627
GS 2009, 103
GS 1997, 126
- 147.** The Local Chapter shall meet when it is necessary to deal with the matters reserved to it by the Constitutions or the General Statutes; it is convoked by the Superior and the temporary and solemn professed Brothers of the Community have the right and duty to attend it. Const 99
- The Brothers as individuals and as a Community are responsible for promoting and maintaining the vitality of the spirit of Saint John of God in our Apostolic Works by cooperating in their direction and by means of their work and testimony of life. GS 1997, 127

148. For the election of the Councillors dealt with in article 98f of the Constitutions, the Superior shall propose two solemn professed Brothers for the approval of the local Chapter. Then, from the two approved Councillors, the same Chapter shall choose one as Vice-Superior who must be confirmed by the Provincial Superior with the consent of his Council. This election shall be carried out at the beginning of each quadrennium and to fill an office that has become vacant when necessary.

Can 627
Const 98f

When the number of Brothers is fewer than six, the Local Chapter shall elect the Vice-Superior who must be confirmed by the Provincial Superior with the consent of his Council.

The Local Superior must diligently avail himself of the cooperation of the local Councillors; these, on their part, should make their opinion known sincerely to the Superior, not only when they are consulted, but whenever they believe it useful for the good of the Community or of some Brother in particular.

GS 1997, 128

149. It is the responsibility of the Vice-Superior, when the Superior is absent or impeded, to substitute for him in ordinary matters and in other matters that cannot be deferred. The Superior may also give him other faculties that he believes opportune.

GS 1997, 129

150. In all our Houses, Communities and Apostolic Works, there must be a register of the Brothers of which it is composed, in which are recorded their names, surnames, place and date of birth and the dates of temporary and solemn profession, the date of incorporation in this Community and the date and reason of their departure. There should also be a record of the address of the Brother's nearest relatives.

There should be also another register in the House, the Community and the Apostolic Work that faithfully records the foundation, canonical establishment, wills and testaments, legacies, codicils and the other notarial acts.

There must also be a register for methodically recording the celebration of all the prescribed Masses.

Also there must be books in which are recorded the minutes of Local Chapters and Community Meetings, the chronicle of the most important events of the House as well as the Community and the Apostolic Work.

A methodical record must be kept of the decrees of the General and Provincial Chapters, the circular letters and the determinations of the Superior General and the Provincial Superior, and all the documents relevant to the House as well as the Community and the Apostolic Work.

These books and documents must be diligently secured in the corresponding archives and presented by the Superior to the General or Provincial Visitor.

GS 1997, 130

General and Provincial Definitories. Local Councils and Chapters

151. The General Definitory is presided over by the Superior General; the Provincial Definitory by the Provincial Superior; the local Council and Chapter by the Local Superior.

The Superior General and the Visitor or General Delegate may also preside over all the Provincial Definitories and the Local Councils or Chapters.

The Provincial Superior or his Delegate may preside over the local Councils and Chapters of the own Province.

The General Definitory, the Provincial Definitory and the local Council and Chapter are convoked whenever it is necessary to request the consent or the opinion of the Councillors or vocals and when the respective Presidents believe it appropriate. Can 127§1

All the Councillors and vocals, unless impeded by a valid reason, are obliged to attend the meetings of the respective Definitory, Council or Chapter. GS 1997, 131

152. An act is invalid when a Superior carries it out without obtaining the consent of the respective Council or Local Chapter when such is required by universal law or our own law. This does not prejudice his freedom not to act. Can 119
Can 127§2.1^o

On the contrary, if only advice or opinion is required, to act validly it is sufficient that the Superior asks such of all present. Can 127§2.2^o

When the Superior has not been able or willing to carry out, or has had to modify, what he had been authorised to do by a deliberative vote, he must inform the Councillors about this as soon as possible, safeguarding the right to privacy and the good repute of the people who might be involved in the matter. Can 220
GS 1997, 132

153. For the acts of the General Definitory or Provincial Definitory to be valid there should be at least an absolute majority of members present, unless the universal law prescribes otherwise. Can 119
Can 699§1

When any members of the General or Provincial Definitory are absent or prevented from attending with the result that the quorum for the validity of their acts cannot be reached, the quorum may be made up for that occasion by other Brothers, in compliance with the following provisions:

- Brothers called as substitutes must be at least six years professed for the General Definitory and three for the Provincial Definitory, and be chosen from a list approved previously in plenary session by the corresponding Definitory; GS 1997, 133
- they must be called upon by the President of the session and not more than two can take part in the meeting.

154. In matters for which universal law or our own law require consent, the voting must be secret and what is approved by an absolute majority of those present is valid. However after two indecisive ballots the President may decide by means of a casting vote. Can 119§2
GS 1997, 134

155. Before submitting more important questions that require greater reflection for a decision of the Definitories and the Local Chapter, the respective Presidents shall communicate to the Councillors and capitulars in advance, and within a sufficient margin of time, the reports and clarifications necessary for them to understand and decide matters after due consideration.

All the Councillors and vocals have the right and duty to freely express their own views about the proposals presented by the President or others, always trying to cooperate sincerely for the common good. Can 127§3

The minutes of the proceedings of the General and Provincial Definitories and of the local Councils and Chapters must be accurately transcribed by the respective secretaries, signed by all those present and kept in the corresponding archives.	GS 1997, 135
156. There must be an archive in the General Curia, another in the Provincial Curia and another in each Community and Apostolic Work of the Order.	Cfr. Can 482-491
Objects of special historical and artistic value must be properly classified and conserved.	InCat 1999, 2006
All written records and documents, properly classified and registered, must be conserved with order and diligence in the aforementioned archives as set down in article 150 of these Statutes.	
Nobody is permitted to take out of these archives any writings or document, except for a brief time only and with the permission of the respective Superior.	Can 488
It is strictly forbidden for anyone, Superiors, Brothers and Co-workers to give, sell, destroy or even transfer from an archive or from one place to another important documents or objects of historical and artistic value without written permission of the Superior General, with the opinion of his Council and the Provincial Superior involved who must also ask the opinion of his Council.	Const 1926, 211e GS 1997, 136
Administration of temporal goods	
157. The administration of the temporal goods of the Order, the Provinces, the Houses, Communities and Apostolic Works, must be carried out with the utmost diligent care, according to the norms of the universal law of the Church, of our own law and civil law, aware that the goods are a gift of the Lord necessary for our life and our mission and that their administration must always promote, defend and manifest the poverty that is characteristic of the Order.	Can 635§2 Const 100 c; d GS 2009, 90 GS 1997, 146
158. To facilitate meeting the demands of the poverty and hospitality that we have professed and to live them with sincerity, the administration of our Apostolic Works is kept separate from the administration of the goods of the Community.	GS 1997, 147
159. Neither the Superior General nor the Provincial Superior may hold the office of Bursar; therefore there must be a Bursar General for the whole Order and a Provincial Bursar for each Province, nominated in conformity with articles 127 and 141c of these Statutes.	Can 636§1 GS 1997, 148
160. It is not appropriate for the Local Superior to be the administrator or director of our Apostolic Works, particularly when these are of considerable complexity; neither should he normally carry out the office of Bursar of the Community.	Can 636§1
It is the responsibility of the Provincial Superior, with the consent of his Council, to appoint the Bursar of the Community and the executive Co-workers of our Apostolic Works, as well as to grant the necessary authorisation for the Local Superior, in exceptional circumstances, to exercise these offices.	Const 1926 228b;d

The Provinces that have other legal entities with canonical or civil juridical personality must ensure that Provincial Superior or his delegate has a decisive vote in the appointments of the executive Co-workers. GS 1997, 149

161. With reference to the administration of the goods of the Community, the following regulations shall be taken into account: Can 635§2

a) the Brothers, in the Programme of Community Life, shall determine how and when the administration of these goods shall be examined: this review must be carried out at least once a year, keeping in mind, particularly, the demands of the poverty that we have professed; GS 1997, 150

b) when the Constitutions or the General Statutes call for the opinion or consent of the local Chapter in administrative matters, it must be understood that this refers only to the goods of the Community.

162. With regard to the administration of the goods of the Apostolic Work, the following regulations shall be taken into account: CH 5

a) they shall have their own administrative regulations based on the spirit of charismatic management, approved by the Provincial Definitory, after ensuring that they comply with civil laws and have been communicated to the General Curia; GS 1997, 151

b) not all the Brothers of the Community without distinction should participate in the administrative matters of the Apostolic Work, but only those who are involved, in accordance with the aforementioned regulations.

163. In conformity with universal canon law, in the General Curia and in the Provincial Curias and, if necessary, in the Apostolic Works of the Order, there should be a Finances Board or, at least, two technical experts who constitute an Advisory Board for administration, planning, legal matters, tax obligations and technical aspects. Their function is to help the Superiors, Directors and Bursars in studying and resolving various problems, as they arise or are foreseen; they are designated by the respective Superiors with the consent of their Council. Can 1280

If deemed opportune, the Provincial Definitory may adopt a single management and accounting system that responds to the demands of the times for all the Houses, Communities and Apostolic Works of the Province.

To this end, the Provincial Definitory, after having informed the Superior General and his Council, must establish the norms for the performance of this organisational system. GS 1997, 152

164. The accounting records of the religious Community and of the Apostolic Work must be examined separately, according to the criteria established above in articles 161 and 162. Can 636§2

For the auditing of the accounts of the General Bursar and Provincial Bursar which must be conducted at least once a year, the respective Definitories shall establish the norms that they consider appropriate.

In the Apostolic Works it is necessary to carry out an external audit periodically at every level. The report of the audit should evaluate the quality of the accounting and the possible risks of each Work. GS 1997, 153

165. To incur extraordinary expenses, to contract debts or liabilities, to sell goods of the House, as well as of the Community or the Apostolic Work, to change them, to mortgage and obligate them in any way whatsoever requires the permission of the Provincial Superior. Can 638§3

The Provincial Superior may give permission in writing only after having ascertained canonical safeguards have been complied with and the applicant's economic state, and having obtained the consent of his Council, on condition that the sum involved does not exceed the amount established by the Superior General.

If the value surpasses that amount the written permission of the Superior General is required and the consent of his Council, also observing what is prescribed in the following article. GS 1997, 154

166. If it is a matter of alienating assets or contracting debts or obligations whose value surpasses the sum laid down by the competent ecclesiastical authority or of disposing of property donated by vow to the Church or of objects valuable because of their artistic or historical nature, the contracts are not valid without previous permission of the Holy See and observation of the prescriptions of the preceding article. Can 638§3
GS 1997, 155

167. The Provincial Superiors, the Local Superiors and their delegates shall watch out that the real estate properties, over which the House, as well as the Community and Apostolic Work have rights are not pledged or mortgaged under any kind of title, nor rented or leased for more than the legal minimum time in each country, without the written permission of the Superior General.

The Superior General, in granting this must take into account the evident usefulness of the action and the needs of the House, the Community or the Apostolic Work, observing fully the universal law and the proper law of the Order. GS 1997, 156

168. When the Holy See or the Major Superiors are asked for permission to contract debts or liabilities, the petition must indicate the other debts or obligations that currently encumber the Order, the Province, the House, the Apostolic Work or the Community. Without that indication being documented, the permission is invalid. Can 1292§4
GS 1997, 157

169. The Major Superiors shall not permit debts or loans to be contracted without first ensuring that the interest can be paid and the capital restored by means of a legitimate amortisation within a period of time that is not excessively long. Can 639§5
GS 1997, 158

170. Any Brother who concludes contracts or in any other way incurs debts or liabilities without the legitimate permission of the Superiors, shall be personally responsible for them and not the Order, the Province, the House, the Community or the Apostolic Work. Can 639§3

Juridic persons are not obliged to be responsible for acts carried out invalidly by the respective administrators and managers except in the measure that they obtained benefits. On the other hand, they must answer for unlawful but valid acts, without prejudice to their right to sue for damages inflicted. Can 639§4
Can 1281§3

All our juridical persons shall be held liable for their debts or obligations under canon law and the law of the land, but may never involve any other juridical persons.

Can 639§1
GS 1997, 159

171. When permission is requested of the Provincial Superior or the Superior General to undertake new construction, the plans of the work must be presented together with the corresponding economic budget.

Approval having been obtained, substantial modifications cannot be introduced in the project without a new permission.

All the permits granted by the General Definitory are valid for two years up to the commencement of construction work. After this period a new permission must be requested.

For projects of special importance, the General Definitory has the faculty of granting permissions that are subject to certain conditions.

GS 1997, 160

172. The assets that come from the suppression of a House, an Apostolic Work or a Community, go to the Province, subject to the wishes of the founders or donors and without prejudice to lawfully acquired rights.

Can 123; 616§1

Without prejudice to the laws of justice and the wishes of the founders or donors, the property of a suppressed Province shall be used for the purposes resolved by the General Chapter, if it is to be celebrated soon thereafter, or as otherwise determined by the General Definitory.

Can 123
GS 1997, 161

173. The General and Provincial Definitories may receive and authorise the Local Superiors or other delegates to accept pious foundations and legacies, but only for periods of time not longer than twenty-five years, observing all the provisions of the law.

Can 1303; 1304

Any capital acquired to sustain our life and mission as fruit of pious legacies, foundations and contributions, celebration of Masses or similar sources must be used in faithful accordance with the wishes of the testators, founders, donors or benefactors.

GS 1997, 162

CHAPTER SIX

FIDELITY TO OUR HOSPITALLER VOCATION

174. Our free consecration to God, above all by solemn profession, implies an obligation and a firm resolve to persevere in the vocation received, notwithstanding possible difficulties that come from both our own weakness and external environment.

Can 598§2
Const 105 a; b; 108
GS 1997, 163

Separation from the Order

175. Any Brother who, for just reasons, wishes to leave the Order to enter another Institute or vice-versa, shall require the permission of both Superiors General, with the consent of their Councils; permission is also required from the Holy See to transfer to a Secular Institute or Society of Apostolic Life, or from these to the Order.

Can 684; 685
GS 1997, 164

Former members of another Institute or Society of Apostolic Life shall undergo a probation period of not less than four years before making their profession in our Order. All other matters shall be governed by universal law.

176. If any Brother in solemn vows, for a serious cause, has to live temporarily outside the Order, the Superior General, with the consent of his Council, can grant him the indult of exclaustation for a period not longer than three years.

Can 686§1

Always preserving charity and justice, any Brothers in serious difficulties with their Community and their Superiors may be subject to exclaustation by the Holy See at the request of the Prior General with the consent of his Council.

Can 686§3

During this time of exclaustation the Brother is deprived of active and passive voice, although he always remains under the care and solicitude of the Superiors, with whom he should communicate regularly.

Can 687
GS 1997, 165

177. The professed Brother in temporary vows, if he has reasons for not continuing in the religious life, when the time of his vows ends may freely leave the Order.

Can 688§1

Similarly, for a just reason, the Provincial Superior, with the consent of his Council, may refuse to allow a Brother to renew temporary vows or make solemn profession.

Can 689§1

The Superior General, with the consent of his Council, has the faculty of allowing a Brother in temporary vows, who so requests for a serious reason, to return to the secular life.

Can 688§2
GS 1997, 166

In these cases, the Brother is released from his vows.

178. A Brother in solemn vows shall not request an indult of secularisation except for serious reasons considered sincerely before God. His petition must be sent to the Superior General who must forward it to the Holy See, accompanied by his own opinion and that of his Council.

Can 691
Const 105c
GS 1997, 167

179. Brothers, both in temporary vows and solemn vows may be dismissed from the Order, observing the provisions of the universal law of the Church.

Can 694-704
Const 105c
GS 1997, 168

180. Although a Brother who leaves the Order is not entitled to demand anything for the services rendered to the Institute, the Superiors shall try to help him, in accordance with justice and evangelical charity, so he can overcome the initial difficulties of being reintegrated into society.

Can 702
Const 105d

GS 1997, 169

181. When a Brother in solemn vows separates, or is separated, from the Order, this must be communicated in writing to the parish priest of the place where he was baptised.

Can 535§2
GS 1997, 170

Re-Admission to the Order

182. A Brother who has left the Order lawfully after completing the Novitiate or following profession may be readmitted by the Superior General, with the consent of his Council, without the obligation of repeating the Novitiate, according to the norms of the universal law of the Church.

Can 690§1

We shall receive with evangelical love the Brother who has once again become part of the Order and we shall contribute to his being able to experience the happiness of being in the house of the Lord, resuming life in communion with his Brothers.

GS 1997, 171

Constitutions and General Statutes of the Order

183. The official text of the Constitutions is the one approved by the Holy See in the Italian language; that of the General Statutes is the one approved by the General Chapter, in the Spanish language.

Const 106; 107b

All the translations and new editions of both texts must be examined by two experts and obtain the approval of the General Definitory before their publication.

GS 1997, 172

184. Approval or modification of the regulations, rituals or books of norms, designed to regulate the application in the whole Order of some matter or specific point of the Constitutions or General Statutes, excepting the authority of the General Chapter, falls within the competence of the General Definitory in a plenary meeting.

Can 587§4

GS 1997, 173

185. The Provinces, Vice-Provinces and General Delegations, in order to carry out a more specific application of these General Statutes, must draw up and approve a Directory that must also be confirmed by the General Definitory.

Can 587§4

GS 1997, 176

Dispensation from the General Statutes

186. The Superior General, with the consent of his Council, may dispense the whole Order from the norms of the General Statutes that are not simply a repetition of the universal law or of the Constitutions.

Can 87§2; 90-93
Const 106

The Superiors of the Order, if there is a just and proportionate reason, may dispense the Brothers of their jurisdiction from any norm of the General Statutes, under the same conditions indicated for the Superior General, provided that this is not expressly forbidden.

GS 1997, 174

CONCLUSION

187. We are conscious that fidelity to our Hospitaller vocation is possible to the extent that we assume in our life the true spirit of the present Statutes inspired by the Constitutions.

Can 587§4
Const 107a; 108

For that reason, all Communities must indicate in their Programme of

Community Life the time slots that must be devoted, in a climate of faith and prayer, to the study and interiorisation of the texts of the Rule of Saint Augustine, the Constitutions and the General Statutes.

GS 1997, 175

The present General Statutes may be revised and updated by the General Chapters.

Const 107b

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-
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- openness 19b, 48, 51a, 55a, 142b;
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- of the Provincial Superior to the Communities and Apostolic Works 142a;
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- perseverance and fidelity to our vocation 174, 187a.

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- confirmation of vocals elected 101;
- election of the Provincial Delegation's vocals, separately from the Province, to the Provincial Chapter 100;
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VOWS religious:

- our consecration in the Order is made through the public profession of vows 2a;
- the obligations and rights of our vows may not be altered 2b;
- of chastity for the Kingdom of Heaven 13;
- of evangelical poverty 14 – 16;

- of obedience in the freedom of the sons of God 17;
- of hospitality in the spirit of our Founder 18 – 19.

WILL: Brothers in temporary vows must make a will 15b, c d.

Translation into English by Renee Dewey.

GLOSSARY

APOSTOLATE, CHARISM, HOSPITALITY, HUMANIZATION, MISSION

The **Apostolate** refers to the Order's service of evangelization carried out in the Church and in the world, through Hospitality, in the manner of St John of God. It is closely linked with Mission, Charism and Hospitality. In our Order we identify two main areas: **the Life of the Brothers and the Mission of the Order**. The "Life of the Brothers" refers to the spiritual and community life of the Religious; and the "Mission of the Order" refers to the evangelical service of hospitality that it offers to the world.

The principal characteristic of the **Order's mission is hospitality**, based on the life and work of our Founder St John of God. In the Charter of Hospitality it states: "His Hospitaller attitudes were surprising, disconcerting, but they acted as beacons to point the way to new paths of care and humanity towards the poor and sick. He created from nothing an alternative model for the citizen, the Christian, and the Hospitaller serving those who were abandoned by all. This prophetic hospitality was a leaven of renewal in the world of care and in the Church. The model created by St John of God also acted as a critical conscience and guide to sensitise others to take up new attitudes and practise new ways of aiding the poor and the deprived." (Charter of Hospitality 3.1.8) (GS 1, 18, 19, 50)

A key element of our mission is humanization. Already present right from the start in the service and actions of John of God, this element acquired a new and richer significance in the document *On Humanization* written by the Superior General Br Pierluigi Marchesi. By humanization the Order means a model of service provision, care, rehabilitation and also management which is person-centred. (GS 48 – 52)

Cf. Ministries, Pastoral health care and social care.

AUTHORITY - DELEGATED

Cf. Delegate. (Cf. GS 96, 97)

BIOETHICS

Bioethics is the interdisciplinary study for the taking of ethical decisions regarding problems faced by different ethical systems due to medical and biological progress, in the micro-social and macro-social, micro and macro-economic spheres, and their repercussions on society and its values system, both in the present as well as in the future.

More specifically it is the systematic study of human conduct in the field of life sciences and healthcare, examining this conduct in the light of values and moral principles. The method of work is basically through bioethical dialogue.

The Order observes and promotes the ethical principles of the Catholic Church. (GS 50) Beginning with respect, always remaining open to theological and moral reflection, to dialogue with science and culture, and to the study of the realities of everyday life as lived by people. (GS 48)

Cf. Apostolate, Hospitality, Humanization, Mission

CATHOLIC CENTRE

Nomenclature or official denomination applicable to every Apostolic Work of the Order. It is every centre or health and/or social structure, also according to the civil law, that is confessional because it proclaims, documents and recognizes, admits and publicly and privately confesses the full communion with the Catholic Church. For this reason, in a visible and perceptible form, it defends and promotes the values, the principles, the rights and the duties of the Church, according to the universal law and the law of the Order. (GS 49)

Cf. Apostolate, Charism, Charismatic Management, Hospitality, Mission, Pastoral care of the sick and socially marginalised, Structure of the Order.

CEREMONIAL

Cf. Ritual

CESSION OF ADMINISTRATION OF GOODS

This is the legal act whereby the owner of any movable or immovable asset cedes the administration thereof while retaining ownership. When the asset is money earning or the functioning of the asset implies the circulation of money, only the administration thereof is ceded and not the actual asset itself.

The professed Brother is bound to such cession in line with his vows of consecration, especially the vow of poverty.

Where possible the act should be formally made before a notary. (GS 15)

Cf. Patrimonial possessions, Disposition of use and usufruct.

CHARISM

Cf. Apostolate, Hospitality, Humanization, Mission

CHARISMATIC MANAGEMENT

At first sight “charismatic management” appears to be a strange, not to say incompatible, combination of terms. The adjective “charismatic”, with its powerful spiritual and religious connotations, would appear irreconcilable with the noun “management” that suggests the cold and rational language of economy. Nevertheless, with this choice of language the Order has captured an every day reality that has to be projected and lived daily in our Centres and Services, combining a management style of quality and efficiency with the Order’s values, which are, hospitality: quality, respect, responsibility and spirituality. Consequently, charismatic management is not one of the many styles of management to choose from in the world of economy and trade, but a management style peculiar to our Order.

The concept of efficient management is frequently associated with the negative image of a process that seeks only gain, completely forgetting about the person. Efficient management may, on occasion, be uncomfortable, but it is not right to accuse it of indifference or even immorality, if its purpose is to offer a better service to the sick and needy. Another important aspect of charismatic

management refers to our Co-workers, because only through charismatic management can we ensure that our Centres and Services maintain, on the one hand the warmth and charm of a family business, and on the other the implementation of the most modern management structures. (GS 92, 162)

CHARTER OF AFFILIATION OF THE ORDER

The Order feels impelled to share its spiritual goods with individuals and groups who have special ties with the Institution, to whom the Superior General may, on behalf of the Order, grant a Charter of Affiliation. The necessary conditions for this are: professing the Christian faith; being of exemplary behaviour in their moral conduct and in their family and professional life; having manifested esteem for our Order, cooperating in a noteworthy way in its works of hospitality. (GS 29)

Individuals and groups who are inspired by the example of St John of God and his works of mercy, and who participate in the Order's mission in a notable way, but do not meet all the requirements listed above, may be shown the Order's gratitude towards them in a manner considered appropriate. (GS 30)

CHARTER OF HOSPITALITY

This document describes and defines the Apostolic Works of the Order. The Charter of Hospitality serves to provide fundamental guidance and offers a number of possibilities for tackling the many and varied questions regarding our mission and apostolate. It also contains important ideas and suggestions for developing and promoting links and ties within the Family of St John of God. Charismatic management is also described and defined in the Charter. (GS 49, 50)

CONGREGATION

Cf. Institute, Order

CONSECRATION – RELIGIOUS

Religious consecration is at one and the same time the subjective or intimate and public or official act by which the faithful Christian desires to consecrate himself or herself for life to God's interests and whereby, his or her freely expressed will being noted, the authority and ministry of the Church do so consecrate him or her, in accordance with the modalities and requirements of conduct stipulated and recognised, above all, in the proper law of each Institute of consecrated life.

Essential to such conduct, in the case of the Order, are the evangelical Counsels, solemn Vows, a shared Life and Hospitality for reasons of divine mercy. (GS 2, 3)

Cf. Proper Law, Hospitality, religious Profession, Vows

CONSENT

Consent is the equivalent of a deliberative vote. It is an accompanying and subordinate act of government: a) binding upon the councillor or definitory member who gives it; b) and binding upon the superior who must request and obtain it, by which at least the majority of councillors and definitory members consent to the superior carrying out a certain course of action.

When consent is linked by law to a certain course of action by government, the superior concerned: a) shall request it on penalty of nullity of said action; b) once obtained by a majority or unanimity of councillors, the superior, if he acts, has to do what was consented to, on penalty of nullity of the action; c) he may, however, abstain from acting, and, by so doing he does not contradict the consent obtained to act. (GS 151, 152, 154)

Cf. Government Council, Definitory, deliberative Vote, consultative Vote

CONSTITUTIONS

It is the basic book of proper Law, which governs, inspires and conditions the whole organisation of the Order. It is defined as the fundamental and proper Code of every cell of consecrated and apostolically associated life that, in harmony with universal Law, should: a) be drawn up by the founders and/or General Chapters; b) contain the constitutive and constitutional laws; c) be complete, detailed and permanent; d) be approved by a diocesan Bishop and/or the Holy See, including with regard to changes, authentic interpretation and dispensations; e) as it is binding it must be faithfully and accurately observed by all. (GS 31, 183)

Cf. Particular Canon Law, proper Canon Law, universal Canon Law, General Statutes

COUNCIL – GOVERNMENT

The Council is composed of the councillors, assistants or definitory members that all our superiors at each of the three levels, general, provincial and local, are supposed to have by law so as to govern better, be more representative, democratic and collegial.

At times the Council expresses itself by offering the superior advice, that is to say, issuing opinions or holding consultative votes as laid down by universal or proper Law, or at the request of the superiors themselves. On other occasions it expresses itself by issuing a deliberative or collegial vote. (GS 151, 155)

The same applies by analogy to the Government Councils of the Vice Provinces and General and Provincial Delegations

Cf. Consent, Definitory, deliberative Vote, consultative Vote

CO-WORKERS

The term “Co-workers” implies a fundamental attitude in the Order, in line with which the people who collaborate with the Order are not considered as mere employees, but as participating equally with the Brothers. As such they are equally responsible for carrying out the Order’s mission. The degree of co-responsibility varies according to the position held at the Centre.

The term “Co-workers” is, moreover, used in a very broad sense. It covers not only the persons and professionals who work in the Order’s Centres, but also Volunteers and Benefactors. (GS 21)

Cf. Catholic Confession Centre, Hospitaller Family of St John of God

CURIA – GENERAL AND PROVINCIAL

Curia means the house, dwelling and domicile, in particular of the ecclesiastical and religious hierarchy: Pope, Bishops, General and Provincial Superiors and their equivalents.

Councillors and others who assist the above-mentioned figures to govern also reside at the Curia.

The General and Provincial Curias of the Order are the stable places of government, animation, contact, coordination and reference for people inside and outside the Order, whether they be authorities or not. All persons involved with the Curia must be notified of any change made to it. (GS 130; 141)

DECREES

By Decree, if singular and not general, we mean the administrative and executive act through which a competent authority issues a decision in writing or puts into effect a provision, which, by its nature, does not presuppose the person or persons concerned having to be asked.

All more serious matters that affect the structure of juridical persons or the awareness of duties and rights of physical persons, should be issued by written decree. (GS 150)

Cf. Indults, juridical Person/Personality, Rescripts

DEFINITORY – GENERAL AND PROVINCIAL

Definitories were collegiate bodies of government, of which the Abbot, Prepositor, Prior, etc., became a member, voted like the other members of the Definitory, being only primus inter pares, and took on the duty of implementing what had been collegially decided by the majority.

Nowadays these terms are not to be found in the Code and in the later Authentic Declarations. For the Order, Definitory is the exact equivalent of the Superior with his Council, and acts in a deliberative or consultative manner, according to the law and, at times, according to the will of the authority that continues to be predominantly personal. (GS 151)

Cf. Council of government, Consent, Superior and Council, deliberative and consultative Votes

DELEGATE

A delegate is a person, upon whom, power or authority has been conferred, and not his office, to carry out an administrative, spiritual or temporal act of an executive or legal nature.

It is therefore neither an autonomous nor an ordinary role, but an impermanent and occasional one, at the discretion of he who delegates, who may or may not be a superior.

It is always the duty of the delegate to present and show his delegation, and should he over-extend or exceed the limits contained therein when acting, his legal action is invalid. (GS 96; 124)

Cf. Legal Representative

DIRECTORY – PROVINCIAL

The provincial directory is the Province's tool of government, drawn up in parallel to the General Statutes and containing the peculiarities and traditions of the Province's identity.

It is drafted by the Provincial Chapter according to guidelines provided by the General Definitory and remains in force until a later Provincial Chapter decides to change it in part or in whole. Any structure resembling a Province must also have one. (GS 35; 185)

Cf. Constitutions, General Statutes

DISPENSATIONS

Dispensations are the legitimate reduction of norms, that is, waivers from having to observe such norms in one or more particular cases.

They may be granted only by those who have the executive authority and competence to do so, either through proper Law linked to their office, or through customary or *ad casum* (on a case by case basis) delegation.

Superiors should tend to grant them, even though they are subjective, for reasonable and just cause. (GS 7, 106, 186)

Cf. Proper canon Law, universal canon Law

DISPOSITION OF USE AND USUFRUCT

This is the legal act by which the owner of a fixed or moveable asset disposes or determines that the use and/or usufruct thereof shall pass to a user or usufructuary.

It coincides in part with the Cession of administration, the only difference being in the nature of the asset in question.

In practice it is done by appointing one or more persons, stipulating assets and liabilities, and deciding to whom the expenses and profits shall go. It should be done formally before a notary. (GS 15)

Cf. Patrimonial Possessions, Cession of administration

FAMILY - ST JOHN OF GOD HOSPITALLER FAMILY

Between the Order, a religious institute legally recognised by the Church, and its Co-workers a very close and deep communion has been established over time. This has been specifically documented in chapter two of the General Statutes. The persons and groups who are inspired by the ideals of St John of God make up the St John of God Family. (GS 20 – 22)

Cf. Co-workers, Order

GATHERINGS - FAMILY

A family gathering is when all the members of a Community meet together, to which the adjective “family” adds a note of simplicity, spontaneity, trust and attraction. Its fundamental objective is to cultivate and promote fraternity through dialogue and communication.

In the Order’s Communities family gatherings should be held at least once a month. At these gatherings the implementation of the programme of community life is analysed and assessed and certain aspects of it dealt with. It is the ideal time and place for each Brother to express his ideas, doubts, queries and concerns, in a spirit of hospitality. (GS 36)

Cf. Programme of community life.

HOSPITALITY

Cf. Apostolate, Charism, Charter of Hospitality, Congregation, Schools of Hospitality, Order

HUMANIZATION

Cf. Apostolate, Charism, Hospitality, Mission

INDULTS

Also known as Rescripts, they are administrative acts that the competent executive authority always issues in writing, in order to grant privileges, dispensations, pardons, favours, licences permits.

It is mainly dispensations from complying with the norms and dispensations from vows, requests for exclaustation, absences, exemption from certain timetables, secularization, and powers that are obtained through Indults. (GS 128)

Cf. Decrees, Dispensations, Rescripts

INSTITUTE

Cf. Congregation, Order

LAW - CANON LAW: UNIVERSAL, PROPER AND PARTICULAR

Universal

Also known as Common Law, this is the complete set of canons of the Code of Canon Law and latest pronouncements of the supreme Magisterium of the Church, that constitutes the ecclesial, canonical ordering of consecrated life and Apostolic Institutes, as it is called.

All Superiors are directly responsible for bringing this Law to the rank and file and making them aware of the importance of knowing and observing it. (Cf. Can. 592/2)

Proper Law has to comply fully with universal Law. (GS 157)

Cf. Constitutions, particular canon Law, proper canon Law, General Statutes

Proper

This includes all the rules and norms that belong, and are exclusive, to the whole Order, which regulate its life and mission in the Church and in the world, and which accord with those of universal Law.

The graphic chart of proper law in descending and interdependent order comprises: a) the Constitutions, as *Codex praecipuus* or *primaries* (particular or primary); b) the General Statutes, c) thematic or sectorial Regulations or Statutes; d) capitular provisions at all three levels: general, provincial and local; e) the personally applicable provisions of all three levels of superiors; f) customs, traditions, uses, faculties, privileges.

Proper Law must be carefully observed, as a guarantee of the consecrated Brothers' fidelity to the vocation, life and mission of the Order. (GS 157)

Cf. Civil Law, particular canon Law, universal canon Law, General Statutes.

Particular

The present Code of Canon Law uses the adjective "particular" thirty seven times combined with the word Law, but not once is it used in relation to consecrated and apostolically associated men and women; for them, on the contrary, the adjective "proper" is used without exception, thirty nine times.

Thus, to be in line with universal Law and because to say "proper" is less generic, more incisive, exclusive and peculiar than to say "particular", "proprietorship" is to be preferred to "particularity".

Cf. Proper canon Law, universal canon Law.

LAW - CIVIL LAW

Given the Order's mission, Civil Law is particularly relevant, emanating from the legitimate authorities of each political state with a view to the common good and co-existence of peoples on their territory, be they citizens of that state or not.

Civil Law is as binding upon the Religious and the Order as it is on any citizen, bearing in mind, however, the consequences of ecclesiastical law which canonizes civil laws, unless of course they are contrary to divine, natural or positive Law, or the Church regulates such matters in a different way, in which case it is this Law that must in principle be observed. (Cf. Can. 22) (GS 90, 157)

Cf. Proper canon Law, universal canon Law.

LECTIO DIVINA

Lectio divina is the public or private reading of the Holy Scriptures or Bible in a systematic, informed, quiet, reflexive, rational and contemplative manner. The Code of Canon Law, however, does not mention this term once. The General Statutes leave it up to the Provincial Directories to establish the norms for the practice of *lectio divina* in the Order's Communities. (GS 35)

LEGAL REPRESENTATIVE

In law we distinguish between “natural or physical representative”, “legal representative” and “delegated powers”.

Physical persons may be representatives of third parties, so long as no legal act is entailed requiring the actual presence of the party concerned, with the effect that the related legal consequences shall directly affect the person represented. This power of representation may derive from the specific provisions of laws or may be based on a power of representation conferred by a legal act, that is to say, given by the corresponding delegation.

Juridical persons are representatives of the legal representative. Whoever is the legal representative of a juridical person, is the result, in an abstract way, of the legal and statutory provisions regarding a juridical person. For example, in the case of an association it is the President; in the case of a company with shareholders, it is the Administrative Board; in the case of a limited-liability company it is the Managing Director.

This physical person, or possibly juridical person, in the case where he is the legal representative of a juridical person, depends on the appointment mechanism regulated by law or by the status of that person (eg., the appointment of a Managing Director in the case of a limited-liability company, etc.).

The legal representative or representatives represent the juridical person completely, unless their power of representation is limited or circumscribed by the legal provision upon which the juridical person is based. The legal representatives of a juridical person may, through due juridical acts, confer juridical powers of representation upon another physical or juridical person by corresponding delegation, except where expressly banned for certain juridical acts by legal provisions regarding the juridical person. The legal representative represents a juridical person within the scope of the delegation conferred. (GS 90)

Cf. Statutes, General Statutes, juridical Person/personality, General, Provincial and Local Superiors.

LITURGY OF THE HOURS

The Liturgy of the Hours are Matins, Lauds, Sext, Vespers and Compline. They constitute the official constant prayer of the Church, incumbent upon the clergy and extended also to consecrated persons and members of Apostolic Institutes as well as the laity.

The official nature of this ecclesial prayer and the obligation incumbent upon the clergy to recite them daily is better suggested by the denomination “Divine Office”.

In the Order the Brothers celebrate the liturgy of Lauds and Vespers in community every day. (GS 32)

MINISTRIES - STABLE OR TRANSITORY

The core mission of stable ministries consists of preaching, catechizing, celebrating liturgies, administering baptisms, giving communion, commenting, singing and other similar liturgical or religious functions. They are carried out by the permanent Deacons, whose duty it is to pray the Liturgy of the Hours, Lectors and Acolytes. All of them must go through and pass a specific formation programme.

The core of transitory ministries of limited duration lies in preparing and training properly for reception of the Priesthood. They are the non-permanent Deacons. (GS 58)

MISSION

Cf. Apostolate, Charism, Consecration, Hospitality, Humanization, Orders, religious Profession

OBLATES

Oblates are persons who ask to live in the Order sharing the fraternal life of the Brothers and dedicating their lives to the service of the sick and needy. Their admission is governed by the rules established by the Provincial Superior with the consent of his Council. (GS 27, 41)

Oblates have always traditionally existed in the Order. There are some at the present time who share the life of the Brothers, but they are not really consecrated men because they have not made religious profession.

ORDER, CONGREGATION, INSTITUTE

Order

Ours is a male, lay and hospitaller religious Order of consecrated Brothers. Accordingly, we define ourselves as faithful Christians, consecrated Brothers who live the demands of the three solemn and public vows in addition to their own vow of hospitality, in conditions of permanence and fraternal life in community, and who are and live in order to exercise the salvific and evangelizing mission of hospitality for the good of the world, according to the mandate and mission received from the supreme Authority of the Church which approved the Order. (GS 1, 90)

Congregation

This is the name under which the vast majority of cells of consecrated life came into being and developed during the XIX and XX centuries. They may continue to call themselves and to be called congregations despite the fact that the Code of Canon Law prefers the word "Institute".

Semantically speaking, it is the word that best expresses the communitarian effect of those who, with the Church's approval, plan to live congregated together and sharing everything. (GS 1)

Institute

This word was coined exclusively by the Code to signify each cell of all the religious or secular groups that profess the three evangelical counsels, practise life in common or live in the world and regulate a certain separation or contact with the world in their proper Law. They must be consistent with the legacy and charismatic mission, whether religious or secular, for which and for whom they were approved. Institute equals Order, Congregation, Family and other expressions. (GS 1, 75)

Cf. Consecration, Constitutions, religious Profession.

ORDINARY - LOCAL

It is he who exerts executive power, ordinary and complete, over the faithful and matters pertaining to the universal Church or a particular Church.

They are, precisely, as follows: the Pope; the diocesan Bishops; the Pastors of the territorial Prelature and Abbey, the Apostolic Vicariate and Prefecture, the permanent Apostolic Administration, the military Bishopric and “*sui iuris*” (independent) Mission; and the Vicars General and Episcopal.

The Major Superiors of clerical Institutes and Societies of pontifical right are Ordinaries, but not of the locality; likewise, our Major Superiors are not Ordinaries under universal Law. In our Order only the Superior General is the Ordinary for the whole Order wherever it has a presence. However the Provincial Superiors are not Ordinaries. (GS 54)

Cf. General, Provincial and Local Superiors.

PASTORAL CARE OF THE SICK AND SOCIALLY MARGINALISED

This is a speciality of the Pastoral ministry and we define it as the evangelizing action of the Church directed towards people suffering from any kind of illness, marginalization or social exclusion, announcing and offering to them the Good News of salvation like Jesus Christ, respecting the beliefs and values of everyone. (GS 53)

The pastoral dimension of the Order’s Mission

In the Order this refers to the evangelizing action carried out in each of its Apostolic Works and the mission it has to evangelize the world of pain and suffering through the promotion of health care, socio-sanitary and social services and centres that provide comprehensive care to people. All who carry out their mission in any Apostolic Work are called upon to be active agents of the Order’s Pastoral service and Mission, in the manner of St John of God, according to the values and principles of the Hospitaller Order. (Cf. GS 46, 49)

Spiritual and religious assistance

This is a service that all the Apostolic Works of the Order have to incorporate in their organisation. The service is responsible for organizing and undertaking pastoral and social care in the Apostolic Work. Its main mission is to attend to the spiritual and religious needs of the sick and/or patients, their families, the Brothers and Co-workers, respecting the freedom, values and beliefs of all persons. It must be endowed with the necessary human and material resources. (GS 53)

Brothers, Priests, Religious and Co-workers who have the appropriate formation in pastoral care may be part of this service. They must work in a team coordinating their activities with the other services of the Work. (GS 54)

Cf. Apostolate, Charism, Hospitality, Humanization, Mission.

PASTORAL DIMENSION OF THE ORDER’S MISSION

Cf. Pastoral care of the sick and socially marginalised

PATRIMONIAL POSSESSIONS

These are the material, economic and personal possessions belonging to a Brother before profession, in addition to those he may have inherited or acquired through consanguinity or blood relationship, and which together form his personal patrimony.

When a novice makes his first temporary profession, he must hand over the administration and dispose of the use and usufruct of his patrimonial possessions. The Brother in temporary vows must make a will and, before making solemn profession, he must hand all his possessions over to whomever he pleases. (GS 15)

Part of the Order's patrimony is made up of these kinds of possessions.

The patrimonial and temporal goods of the Order are those material, economic and institutional possessions owned by the Institution, via its different juridical entities, and administered in accordance with the provisions of universal Law, proper Law and the civil Law of each state. (GS 157)

Cf. Cession of the administration of goods, Disposition of the use and usufruct.

PERSON/PERSONALITY - JURIDICAL

The Code of Canon Law and Public Law know the concept of juridical personality. Nevertheless, it is important to distinguish between the physical and juridical person in this area.

1. In law every human being, as subject of the law, is a **physical person** and therefore endowed with juridical capacity without distinction of social status, sex or nationality.
2. The **juridical person** is an auxiliary construction of the legislator. In law we understand it to mean a complex combination of persons and assets formed into a juridical organization, upon which juridical capacity is conferred, and which, consequently, becomes an autonomous subject with specific rights and obligations. This definition under public Law applies by analogy to Canon Law, although on a case by case basis. (GS 90)

Cf. universal Law, legal Representative, General, Provincial and Local Superiors.

PERSON - PHYSICAL

Cf. juridical Person

POSTULATION

Postulation is the request or vote of a college or group of voters to the competent authority that someone who has been elected by at least two thirds of the votes, but who has an impediment, may be granted dispensation and his election be thereby deemed valid and confirmed.

It must be made within the eight days following the election and, should the request be rejected, the college or group of voters has the right to a new election. (Cf. can. 182, 183) (Gs 105, 106)

PRINCIPLES OF THE ORDER

Cf. General Statutes 50.

PROFESSION - RELIGIOUS PROFESSION

Religious Profession is an authentic pact and public and institutional contract. It is the canonical act that culminates in consecration and consists of the acceptance of the three common evangelical counsels and the fourth, hospitality, by public vow or vows.

It implies consecrating and committing oneself to the ministry or mission of the Church, as practised in our Order. At that moment the professed Brother becomes incorporated into the Order, enjoys the rights and takes on the duties implied by profession, in accordance with universal Law and our own or proper Law. (GS 2,3)

Cf. Congregation, Consecration, Hospitality, Institute, Order, Vow/Vows

PROGRAMME OF COMMUNITY LIFE

This is the will of the Community to programme and plan its life and mission and that of its members in detailed fashion, according to the requirements of universal Law and proper Law, taking into account its particular situation. It should be periodically revised.

The General Statutes state that every Community must draw up a programme and present it to the Provincial Definitory for approval, so as to ensure coordination, efficiency and uniform fidelity to the charism of the Order. They also indicate all the acts and activities to be included in it. (GS 31)

Cf. Family Gathering

RESCRIPTS

Cf. Decrees, Indults.

SCHOOLS OF HOSPITALITY

Nowadays one of the Order's most important tasks is to transmit its values to members of the Family of St John of God. The future of the Order's Centres depends heavily on Co-workers identifying with the Order's ideals. Specific formation programmes have been started in the Provinces for this purpose, usually called "School of Hospitality". (GS 24)

SERVICE OF SPIRITUAL AND RELIGIOUS ASSISTANCE

Cf. Pastoral care of the sick and socially marginalised

STATUTES

Statutes are the detailed and interlinked provisions which, in direct compliance with higher norms, constitutional – if we are talking about the General Statutes -, statutory or directorial – if we are talking about Regulations -, are drawn up for corporations – the Order, Provinces, Houses – or for foundations.

They establish a) in essence their purpose, constitution, rules and way of acting; b) in addition they contain further details concerning their members' life and actions, access to and separation from, each corporation or foundation.

They may also be called Directories, Regulations, etc. (GS 26, 145, 162, 184)

Cf. Constitutions, Provincial Directory, General Statutes

STATUTES - GENERAL STATUTES

They are the second Code of the Order's life and mission in the chart of our proper Law, applicable directly from the Constitutions in conformity with the requirements of the times and places, in relation to the Church and the world.

They are drawn up and approved by the General Chapter and are promulgated by the Superior General.

The adjective "general" leads us to understand that other particular, sectorial, thematic, Statutes may or should be drafted which may be called by different names. (GS 183,186)

Cf. Constitutions, proper canon Law, universal canon Law, provincial Directory, Statutes

STRUCTURE OF THE ORDER

The Order is divided up into Provinces, Vice-Provinces, General Delegations, Provincial Delegations and Houses. Each of these is described in the General Statutes. When we speak of a House, we mean the Community and the Apostolic Work. We do not specify whether we are speaking of an Apostolic Work with or without a Community, or whether we mean a Community with or without an Apostolic Work. If reference is made exclusively to a Community or an Apostolic Work, it is done so explicitly. (GS 93 – 97)

SUPERIOR – GENERAL, PROVINCIAL, LOCAL

General Superior

The Superior General is first and foremost the Order's bond of union. More than any other superior he has the duty of protecting and faithfully fostering the true spirit of the Order among the Brothers, the Apostolic Works and in general in the whole Hospitaller Family of St John of God. (Cf. Const. 87a)

He is the Brother moderator supreme of all the Order, its structures and physical persons: Brothers, aspiring Brothers and Co-workers. He is the first Major Superior. He acts alone or with his Council. Likewise, he is the maximum and ultimate personal authority, with or without his Council or Definitory, for all the institutional expressions of the Order.

To all effects, canonical or civil, he represents the whole Order. The marks of his authority are that it is his own, ordinary, executive and may be delegated within the sphere of his office. We do not find this nomenclature in the Code of Canon Law. (GS 124)

Cf. Government Council, Consent, Definitory, Ordinary, Superior with his Council

Provincial Superior

The Provincial Superior is the Brother Superior whose own ordinary and executive authority which may be delegated, is directly subordinated to the Superior General, and who governs a Province or group of Houses that are similar from different points of view and consideration. He acts alone or with his Council. He is always a Major Superior, but not an Ordinary.

He is the Brother principally responsible for promoting hospitality, religious life and all formation and apostolic activities of the Province. (Cf. Const. 95a) (SG 141, 142)

Cf. Government Council, Consent, Constitutions, Definitory, Local Ordinary, Superior with his Council.

Local Superior

The Local Superior governs the Community of a House with his own, ordinary authority. The adjective "local" indicates the place where the Brothers have their residence and live together, although they may fulfil their mission in different locations. The most important of his functions and duties is the residence, the programme of community life and family gatherings. He acts with or without his mandatory Council. He depends immediately upon the Provincial Superior, or his delegate, to whose structures the House and Community belong. (GS 146)

Cf. Government Council, Consent, Programme of Community life, family Gathering.

SUPERIOR WITH HIS COUNCIL

This is the same as "Superior and his Council". It refers to acts carried out by superiors with their respective councils at any of the three levels, general, provincial and local. Different ways of acting are indicated by universal Law and proper Law, depending upon whether an opinion, consent, or a consultative, collegial or deliberative vote is required. (Cf. GS 125, 141, 148, 151)

The same is valid by analogy for Vice Provincials and General and Provincial Delegates.

Cf. Government Council, Consent, Provincial Superior

THE ORDER'S RITUAL

This is a reference to the book or books that, having been approved by the competent authority, regulate the celebration of certain of the Order's most important moments and acts, whether liturgical or not.

In the Order we have the ritual for religious profession and the renewal of vows; the ritual for the celebration of General and Provincial Chapters, and the ritual for the General Canonical Visitation. They may also be called ceremonial and on occasion regulatory. (GS 10; 184)

TRANSFER TO ANOTHER INSTITUTE

This is the smooth passage from one Institute or Society to another without a break in the continuity of vows, with a trial period of no less than four years in the case of our Order. (SG 175)

VALUES OF THE ORDER

Hospitality is the core value which is developed and demonstrated in four guiding values: quality, respect, responsibility and spirituality.

Quality, means: excellence, professionalism, comprehensive and holistic care, sensitivity towards the new needy, a model union with our Co-workers, care in the manner of St John of God, a welcoming structure and environment, collaboration with third parties.

Respect, means: respect for the other, humanization, the human dimension, reciprocal responsibility between Co-workers and Brothers, understanding, a holistic approach, promotion of social justice, participation and involvement of relatives.

Responsibility, means: fidelity to the ideals of St John of God and the Order, ethics (bioethics, social ethics, management ethics), respect for the environment, social responsibility, sustainability, justice, fair distribution of our resources.

Spirituality, means: pastoral service, evangelization, spiritual help for members of other religions, ecumenism, collaboration with parishes, dioceses, other confessions. (SG 50)

VICAR

He is the Councillor or member of the Definitory who acts in the stead of the respective Superior in cases of legitimate absence, impediment or his leaving office.

His authority is not his own, as is the case for the Superior, but substitutive, that is in substitution of and totally conditioned by, and subordinate to, the original holder and office. (GS 111, 113, 115)

VOICE - ACTIVE AND PASSIVE

This is the most genuine right and duty that flows from profession: germinally, from first profession; completely in solemn profession. They are identical, although separable and adjustable.

Active voice is the capacity to take part in the designation of Brothers to posts and offices and, above all, in decisions regarding which activities and community projects should be undertaken for the common good; in other words it is the right, the duty and the capacity to elect, at the times foreseen by universal Law and our own Law.

Passive voice is the passive capacity to carry out one's personal duty in all matters pertaining to the active voice, that is to say, the general possibility of being voted or elected, by those who enjoy active voice, to discharge any office or function.

Being both a right and a duty, they cannot be renounced, although they may be suspended in whole or in part. (GS 98)

VOTES

For the purposes of government it is the opinion or consent, respectively consultative vote or deliberative vote, that a Councillor or member of the Definitory is obliged to give to his Superior. (GS 152, 154)

Cf. Consent

VOTE - CONSULTATIVE

Cf. Consent, Vote (GS 151)

VOTE - DELIBERATIVE

Cf. Consent, Vote (GS 152)

VOWS

A vow is the deliberate and free promise made to God with regard to consecration and profession, which must be complied with by virtue of religion.

There are three universal religious vows and they are linked to the evangelical Counsels; due to our foundational charism, a fourth vow of hospitality is made in the Order. (GS 2)

Cf. Consecration, Hospitality

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Superior - Provincial
Superior – Local
Superior with his Council

T

The Order's ritual
Transfer to another Institute

V

Values of the Order
Vicar
Voice – Active and Passive
Votes
Vote – Consultative
Vote – Deliberative
Vows

