

**THE CONSTITUTIONS
AND
THE GENERAL DIRECTORY
OF
THE ORDER OF
ST. PAUL THE FIRST HERMIT**

GENERAL CURIA OF THE PAULINE ORDER

JASNA GORA
1986

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Order of St. Paul the First Hermit the Pauline Fathers

Office of the Provincial

INTRODUCTION

The revised Constitution of the Order of Saint Paul the First Hermit according to the norm of the Second Vatican Council and the New Code of Canon Law were approved by the Sacred Congregation for Religious and Secular Institutes on August 26, 1986.

Since then, there has been a great need for an English translation of both the Constitutions and General Directory for the use of the Pauline Fathers and brothers in the United States, Australia, and South Africa. The American province decided to publish the Constitutions in English. Rev. Robert Kaszynski rendered this translation from both the Latin edition and the Polish edition printed in 1986.

May this English edition of the Constitution and General Directory guide the Fathers and Brothers in sanctity as they follow Christ in the Order of Saint Paul the First Hermit.

Rev. Zdzislaw K. Kikowski, O.S.P.P.E.
Provincial

Doylestown, PA., USA
January 15, 1995
Solemnity of St. Paul the First Hermit

**The Sacred Congregation for Religious
and Secular Institutes
Protocol n. P. 97-1/85**

DECREE

The Order of St. Paul the First Hermit with its General Curia located at the renowned Marian Shrine of Jasna Gora in Czestochowa, is one dedicated to a life of contemplation with God in solitude, a life characterized by love for liturgical prayer and the observance of penance. its apostolic activity is centered principally at shrines. Its concern is to propagate Marian devotion and to care for the pastoral needs of the People of God on their pilgrim journey.

The Congregation for religious and secular Institutes having carefully examined the test presented to its Consultors and mindful of the excellent reputation of the Order, by virtue of Decree here issued, confirms and ratifies the Constitutions of this same Order as submitted in the present Latin text which it will preserve in its archives.

Faithful to its monastic tradition and mindful of the signs of the times, let the Pauline Community make every effort to develop its spirituality through dedication to the service of God. Taking as their model the Holy Mother of God, the Virgin Mary, may its members continue to draw deeper knowledge of this same consecration to God and of their apostolic calling in the Church, based on the Mystery of her son.

This Decree is binding notwithstanding any prescriptions to the contrary.

Vincent Fagiolo
Secretary

O. Torres Llorente, J. CMF
Undersecretary

Rome,
26 August 1986
Solemnity of Our Lady of Czestochowa

Superior General
Pauline Order
Lp. 1/87

DECREE

The Constitutions of the Order of St. Paul the First Hermit are the Fundamental norm of our Pauline Way of Life. They have been reformed in the spirit of and in harmony with the Second Vatican Council and the Decrees of the new Code of Canon Law. We may be sure that our indebtedness for these norms of life and activity is not limited to the phenomenal efforts of responsibility carried out by members of our last two General Chapters nor to the intensive work of our Commission for their codification. Our new Constitutions derive ultimate authority and binding power from the fact that they have been approved by the Apostolic See. They represent for us the fruit of the Holy Spirit's activity as He is present in the Church making all things new.

These amended Constitutions, ultimately approved by the authority of the Holy See, were presented to our Order on the Solemnity of Our Lady of Czestochowa, August 26, 1986. The fact makes it very evident that the All Holy Virgin, Mother of God, offers us a special sign of her care as our Patroness and Mother, to whom our community is so deeply indebted.

I entrust to all the venerable conferrers of our Pauline Order on this day these renewed Constitutions which have been approved by the Holy See. At the same time I formally announce that they take effect throughout our entire Order beginning January 15, 1987, the solemnity of St. Paul the First Hermit, the Patriarch and Patron of our Monastic Community.

Let us join in gratitude to God our Father, through Jesus Christ in the Holy Spirit, for the gift of these new Constitutions. As members of the Pauline Religious Family called to a life of perfect charity, let us offer thanks for the enlightenment and graces granted during the time of their composition. We are confident, trusting in Almighty God, one in the Holy Trinity, that His powerful grace will assist all Monks who receive them with open heart and deep faith to live out their content. The Constitutions should become the foundation for our life and conduct. This condition is indispensable for living out our noble calling and Pauline Mission.

Father Jozef Platek, O.S.P.P.E.
Superior General

*Czestochowa, Jasna Gora
Solemnity of Mary, the Mother of God
January 1, 1987*

AN OUTLINE OF THE HISTORICAL DEVELOPMENT OF THE CONSTITUTIONS

It is only proper that, at the beginning of the text of the Constitutions, some attempt should be made to outline in a general way the history of the legislation in the Pauline Community and the principal periods of its development. Five distinctive stages are evident as regards the history of the Codification of the Constitutions. The first stage covers the period of the founding of the Order (1308-1309 AD). After a long period of legislative evolution a second Codification was issued (1643 -1646) which was based on the Decrees and the recommendations of the Council of Trent. The next draft was issued in 1725. The fourth codification of 1930 was an attempt to align the Constitution with the Code of Canon Law which was published in 1917. The final edition of the Constitution has been issued in accordance with the recommendations of the Second Vatican Council and in accordance with the Decrees of the new Code of Canon Law promulgated in 1983.

1. The Origins of the Order and its First Statutes

The origin and development of the Order of St. Paul the First Hermit, popularly called the Pauline order, are intimately connected with the land of Hungary. It was in Kingdom of St. Stephen that the Order saw itself begin to develop ideological and legislative structures and also enjoyed an unusual period of growth and splendor especially in its first years. History indicates that the first monastic foundation was made by Bartholomew, the Bishop of Pecs, who in the course of visiting his diocese came across many isolated hermits. He himself was a Benedictine associated with the famous Abbey of Cluney. moved by the desire to reform he decided to organize a model Monastic Community of hermits. He was successful in doing just that – gathering them together in a Monastery and Church which he built for their use dedicated to St. James on the Mountain of Patacs (1225). It was he who developed for them their first rule of monastic life.

At about the same time Eusebius, a Canon of the Cathedral Chapter in Ostrzyhomiu, became interested in the development of eremitical life in the region of the Dunaj River much like Bishop Bartholomew. Not only did he make contact with these hermits, supporting them materially and spiritually, but he decided to take up this way of life himself. With the consent of the metropolitan of Ostrzyhomiu, he entered the eremitical life together with several companions in order to give himself more completely to God through the pursuit of perfection. As a result of personal experiences and mystical phenomena, he came to the conviction that it was necessary to gather together the hermits who were scattered throughout the forests and caves of that region. he built for them a monastery on Mount Pilis dedicating a monastery and Church there to the Holy Cross. Hence, the title first given to these hermits now living community life, “the Hermits of the Holy Cross.” Eusebius, like many of his contemporaries, was a zealous devotee to the Mother of God especially under her title, “Patroness of Hungary.” Evidence of this is the fact that besides the beautiful altar erected in honor of The Holy Cross, a second altar was dedicated to the Mother of God. These hermits were characterized by an uncommon devotion to St. Paul the First Hermit of Thebes. It is for this reason that they chose him as the principal patron of the newly formed religious family. When Eusebius became aware of the community which arose earlier at Patacs, he established contact with the Monastery of St. James. Brother Anthony was then the Superior of that monastery having succeeded Bishop Bartholomew after his death. From the moment that Eusebius accepted as his own the Rule of the Monks at Patacs, the union of the two communities was realized under the leadership of Usebius who was chosen Provincial. It was in 1263 that the newly formed religious community accepted the common title “Brothers of St. Paul the First Hermit.”

In 1262 Eusebius journeyed to Rome and there met St. Thomas Aquinas who was then living at the Papal Court. It was thanks to the influence of the Holy Doctor that Eusebius was given an audience with Pope Urban IV laying before him the petition for approving the new Order and granting it The Rule of St. Augustine. Monastic tradition gives powerful backing that “our blessed Father Eusebius zealously attempted to give our laws necessary stability. It is for this reason that being in Rome, he petitioned the Holy See to grant us the Rule of St. Augustine as well as

approval for the newly organized community. St. Thomas Aquinas was a great positive influence.” (Cf. Introduction to the Constitutions, 17th c). Pope Urban IV was favorably inclined but he asked first whether the newly formed Order could support itself. This meeting of Eusebius with the Pope had an immense influence on the life of the Order. Although final Papal Approval was still some years away never the less one can say that the Order was officially in existence by the fact of formal notification to the Apostolic See.

Pope Urban IV officially designated Bishop Paul, Ordinary of Veszprem, to conduct an investigations as to the state and condition of the Pauline Monasteries. His main concern was whether they were indeed capable of supporting themselves. The newly organized hermits living in Pauline Community were truly poor and owned no material possessions according to the demands of the Rule of St. Augustine. As a result, Bishop Paul came to the conclusion that on the basis of his careful examination, the monasteries were not self-sufficient. As a temporary measure he imposed on the Paulines a new and broader Rule which he regarded by his own admission, as being an expanded version of the first Rule of Bishop Bartholomew. These first statutes were expanded by a third Rule given by Bishop Andrew, the Ordinary of the Diocese of Eger.

It is evident from this that until the year 1308, Pauline Monasteries came under the various rules given them by Diocesan Bishops. They did not enjoy the official sanction of the Holy See as demanded by the Law of the Church at that time. Rather their approval was dependent on that of the Bishops in whose diocese they were.

Official approval from Rome came in 1308. Cardinal Gentilis, Legate of Pope Clement V, acting in behalf of the Apostolic See, officially approved the Order of St. Paul the First Hermit, placing it under the Rule of St. Augustine. Formal recognition of the Order by the Apostolic See resulted not only from the efforts and petitions of the Paulines themselves but through the favorable opinion which it enjoyed by many Bishops, and the King of Hungary, Charles I (of Anjou). It was through the intercessions of the King that special privileges were also granted the Order.

The fact that the order received the Rule of St. Augustine, which was the common legacy of many other orders, did not complete the history of the Order as regards legislation. Besides the general norm for monastic life found in the Rule of St. Augustine, it was soon evident that there was a

need for more precise precepts or Constitutions which would spell out the basic characteristics for spiritual life and the specific Apostolic Mission of the Order , thereby becoming an effective means of sanctification for the Monks.

Therefore, the Pauline Community petitioned the Cardinal Gentilis for permission to write the Constitutions. By the powers granted him by Pope Clement V, the Cardinal Legate acceded to their wish by a special decree authorizing them at the next Chapter to begin work on the first Constitutions. The Chapter was convened during the Octave of Pentecost in 1309 in the newly-built Monastery of St. Lawrence, the fourth successor of Blessed Eusebius. At the conclusion of the Chapter which was in fact the first General Chapter in our history, he was elevated by Cardinal Gentilis to the rank of the first General of the Order, as our Chronicles testify. The first Constitutions issued by the Chapter contained the rules of Bishops Bartholomew, Paul and Andrew, as the ideas and spirit which the hermits held in common, living now a Community life. As future ages will attest, the Constitutions at the Chapter of 1309 were in no way a closed law. Individual General Chapters were authorized to amend these first statutes with new ones according to the changing needs of life. Contained in these first Constitutions, now Papally approved, were titles and privileges granted to our Order during this period. Monastic tradition tells us that our spiritual forefathers, on account of their holiness of life, were held in great esteem by popes, bishops and princes , other leaders and society in general. As a result of this, they were universally regarded as truly holy monks. St. John Capistrano who lived in Italy in the 16th century, said this regarding our confreres. (If anyone wishes to see living saints, let him come to the Monastery of Marianostrza and he will be satisfied.” Similar opinions were held about our fathers in other monasteries. It is no wonder then that our confreres were regarded with such respect and reverence not only in life but even after death. Out of a spirit of humility and monastic modesty the Order was never concerned that its holy ones be recognized as Blessed or Saints.

As in expression of respect for the holiness and inspiration given by our confreres there are many Papal Bulls which endowed the Order with special privileges and spiritual graces. This happiest period of our Order’s development and popularity came to an end with the first invasions and wars involving the Turks.

Then came the Protestant Reformation. As a result of the Turkish wars and incursions, our monasteries were devastated and our monks murdered. This was the fate of one of our most famous monasteries of St. Lawrence near Buda which was the seat of our Generals and the Center of Pauline life. It was at this time also that the relics of St. Paul the First Hermit, which had been solemnly transferred there, were burned. The most tragic of battles as to its effects was the defeat of the Hungarian army at Mohacz in 1526. Scores of Pauline Monasteries were destroyed. Archives and libraries were burnt and monks were led to martyrdom.

What these incursions did not succeed in destroying, the Reformation did, coming to Hungary at this time with such a great ferocity. The Paulines resisted the encroachment of the Reformation with one mind. The General's residence was transferred to Lepoglavy and then to Marie Thal (from Hungarian Marology – today Marianka in Slovakia).

When we consider the next of the oldest Pauline Constitutions we can say in general that it is a non-systematized code. It is simply a collection of statutes which were added on successively. It does however constitute a practical guide and a united form from the life of the Paulines of that era. Alongside the legal organization of the Pauline Order one can sense from these original statutes a certain understanding as to the Order's ideology and spirituality under which these first Paulines lived. For example, it was an Order originally eremitical. Evidence of this was the practice of building its houses in isolated places for the purpose of cultivating solitude. These houses were characterized by a life of piety and severity filled with prayer, penance and work – work which was principally physical at the beginning and became more pastoral especially within their own Churches. It was in this way that our Order molded its particular style of living out the ideal set forth by its patriarch and father, Paul the First Hermit according to the unchanging conditions of life – formerly purely eremitical, now monastic. One can see from this definite spirituality based on the Mystery of the Cross. As regards the Marian spirit of the Order during this period, its main expression would take the form of devotion to the Mother of God as the Patroness and Noble Lady of Hungary. It is very characteristic of our order that from its early days it assumed the care of famous Marian Shrines. Also, together with devotion to St. Paul the First Hermit, devotion to the Holy Guardian Angels enjoyed wide appeal.

As regards the liturgy, it was only at the General Chapter of Lepoglav in 1600 that the reform of the breviary and Roman Missal ordered by the Council of Trent was accepted. We can see from this that the Paulines enjoyed their own proper Liturgy as well as their own liturgical books (the Pauline Breviary published in 1540 and the Pauline Missal published in Venice in 1537 by the Pauline Cardinal Jerzy Matinuzzi).

2. The Second Edition of the Constitution based on the Decrees and recommendations of the Council of Trent

Community life underwent serious change toward the end of the 16th and the beginning of the 17th centuries. The causes and reasons for this were many. This was the reason why our Order desired and was concerned for a revision of the temporary statutes based on the Decrees of the Council of Trent. The General Chapter, which as convened at Maria Thal in 1632, undertook the project of renewing the Constitutions. Work began under the aegis of the first Pole to be chosen General of the Order. Father Marcin Gruszkowicz was young, zealous and enlightened. It was he who initiated not only the preliminary steps for this task but undertook the reform of religious life itself. As he visited the various monasteries he informed the Monks of the proposed reformation of the Constitutions. He met with much opposition and discontent on the part of many Monks as he explained to them the proposed changes and reforms. All this, despite the hopes for renewal of life in the Order and the very fact that initiative had come from monastic community itself. This was especially true of the Polish province which had earlier undertaken a broader form of Apostolic Work as the needs of the time demanded.

The untimely death of the Order's General, Fr. Marcin Gruszkowicz, while not canceling, did certainly delay the beginning of our Order's renewal and the revision of its Constitutions. This project was taken up with the greatest difficulty by Father Mikolaj Staszewski. Since he was not able to obtain unanimity as regards this proposed project, he decided to send all the material together with the original Constitutions and actual Laws together with the corrections and suggestions to Rome.

The Special Commission created by the Sacred Congregations for the purpose of revising the Constitutions consisted of two cardinals and ten renowned canon lawyers.

They were amazed at the enormity of the material which they received. They had expected to receive the finalized version of the proposed project prepared for their examination and approval. Nonetheless, the commission undertook the work. Pope Urban VIII himself, in his Bull approving the Constitutions, stressed the fact that the Commission completed its task in thirty three sessions. The Commission entrusted with the revision worked on the basic assumption that even in the interest of the Apostolate, the essential character of the Order as eremitical-contemplative as well as its severe discipline must be maintained, this despite the various suggestions presented by various provinces and responsible individuals. Already at the beginning of 1643 Francis Ignoli, the secretary for the Congregation for the Propagation of the Faith (under whose jurisdiction monastic matters fell) presented the new Constitutions of the Pauline Order for approval to Pope Urban VIII who acceded to his request on May 4, 1643. he next authorized their publication in Rome. This hasty publication resulted in a great number of textual errors. In addition to the burden of great expenditure of time and money, most of the copies were lost while in ocean transit with only a few remaining.

It was only at the General Chapter convened on September 12, 1644 in the Monastery of St. Wolfgang near Bratislava under the leadership of the newly elected General, Father Marcin Borkowicz (a Yugoslav) that the new Constitutions were accepted and promulgated as binding. They incorporated also certain corrections with the consent of the Apostolic See. The finalized printing of the Constitutions took place in Vienna in 1646 after which they were sent to the individual Provinces. Most notable in these Constitutions is a certain rigorism which can be traced to the spirit of the Decrees of the Council of Trent in turn caused by the Council's desire to defend religious life against certain very real threats and dangers.

There new Constitutions can be regarded as well-defined, systematic and logical Codex. They also included guidelines for pastoral work and outlined the obligations of confessors and preachers. This new Codes of Pauline Life is basically rooted in the old Constitutions and Pauline Traditions. In a very clear manner it outlines the spirituality and mission of the Order. it is very clear in stating that the life of the Pauline Community must be rounded out by prayer as well as by the severe practices of the Desert Fathers together with works of penance and labor, not only physical but intellectual and pastoral as well.

The new Constitutions compiled with such difficulty and brought to life, not without opposition, became the basis of a gradual renewal and spiritual rebirth in the Order. This post Tridentine body of law imparted new life to the Order which has had its share of tragedy and which tragedies were reflected in the severely weakened structure of the Pauline Order. Before long the effectiveness of the renewed rules could be seen in the person of illustrious Monks and of the works which they produced. All this was simultaneously preparing the Order for new trials.

It was at this time that the Marian Cult developed in singular fashion. Its center was Jasna Gora already famous throughout the whole Order. There was growth also in the Cult of St. Paul the First Hermit and of The Holy Guardian Angels. This is reflected not only in the Constitutions but the Apostolic labors of all the monasteries. The renewed Pauline Constitutions were a help also in improving the methods of formation and developing monastic studies – all in the spirit of the Council of Trent. Already in 1563 the General of the Order, Pawel Iwanowicz organized the first Pauline Seminary in Tynaw. In 1669 on the basis of Papal Privileges and by order of Emperor Leopold, the seminary was changed to “Studium General”. Before long this course of study produced very evident results. The intellectual level of the Monks was decidedly raised and despite the continuing invasions of the Turks on the Balkan Peninsula and the Swedish aggression in Poland, the Provinces of the Order reached a new height of greatness and became a very integral part of public life. The Order became famous for its centers of learning and publication which included participation in parochial, educational and missionary endeavors.

3. The Third Edition of the Constitutions of the Order

The Constitutions issued in 1646 underwent constant accretions and corrections. As a result, in the first half of the 18th century the need for an exact revision was evident. Alongside the original text there were many authentic explanations which had to be taken into account. Moreover, many of the older texts became worn from use spanning nearly a hundred years. Also, times had changed together with the conditions of life.

The call for reforming the Constitutions came from within the Order as well. At the election of Father General Chryzostom Kozbialowicz at the General Chapter in 1721, the Chapter Fathers took up the matter of the importance of a speedy revision. It is no wonder that the General Chapter gathered at Maria Thal in 1724

gave special priority to the matter of revising the Constitutions. Their main concern was to explain doubtful passages, to make corrections where needed, and to amend the explanations coming from the Apostolic See up to that time, while maintaining the essential character of the old Constitutions. The proposed changes, additions and corrections were sent to the Apostolic See with the request for approval and permission for a new edition for the Constitutions. After receiving the approval of the Apostolic See on May 13, 1725, the revised Constitutions were published in Rome. On this occasion the Father General Chryzostom Kozbialowicz circulated a letter throughout the Order and at the General Chapter of Maria Thal 1727 promulgated the new Constitutions. It was officially agreed upon to send three copies to each Monastery and preserve the copies of the old Constitutions in the archives or library. While the newly published Constitutions were not essentially different from the former in the manner of formulations, they were without doubt an improvement as regards Monastic Codification as well as being a practical updating of the laws. As a whole, in comparison with the former Constitutions these were even better divided as to themes and a logical arrangement of issues. They still lacked a clear vision as to the purpose, obligations, character and mission of the Order – those elements which define its unique character.

Along with the Constitutions there was published in 1736 the Directory which together with “Ratio Studiorum” are sources for becoming acquainted with the spirit, traditions and customs of the Order.

Following the revisions and renewal of the Constitutions in 1725 the Order enjoyed a period of good fortune and development. The political, social and religious conditions of that time helped to bring this about. It was not to be long lived, however. The Order continued to receive new privileges and titles for the Holy See. The Pauline Monks enjoyed a universal respect and acclaim for their manner of life.

The Order was to come to the very brink of ruin as a result of unfortunate political conditions. The Emperor Joseph II by a Decree on February 27, 1786 liquidated the Order in all territories of his empire. A similar fate met the Order under Prussian rule (1813) and under Russian rule (1864).

Out of all the Pauline Monasteries only two survived and these were separated because of the partition. Jasna Gora found itself under Russian

rule and the Monastery on the Skalka in Krakow was under Austrian domination. To make matters worse, Jasna Gora became a so-called “Permanent Monastery” made up of a specifically allotted number of Monks, thereby becoming practically speaking, destined for annihilation. In the course of time new candidates were received, each one requiring specific entrance permission from the governor. This became the saddest period in the annals of the Pauline order. However, from the human perspective the only source of hope was the The Mother of God of Jasna Gora, our unfailing Protectress and Mother of the Order.

4. Constitutions of the Order Renewed and Approved by Pope Pius XI in 1930

After an interval of nearly one hundred and fifty years a General Chapter was called in 1920. The Chapter members decided that after nearly two hundred years of existence and in the light of the changed conditions of life, the Constitutions of 1725 needed thorough reformation. In addition to this, the new Code of Canon Law was issued in 1917 in which the Apostolic See urged all religious to conform their Constitutions to the same Code. As a result, work on the updating of our Monastic Rules began in 1922. The General of the Order, Father Piotr Markiewicz, was entrusted with this project. Father Pius Przezdziecki and Father Vincent Olszewicz, Definitor General, were assigned to assist him. This new Codification of the Pauline Constitutions was to be based first on the Constitutions of 1725, on the Directory issued in 1736 as well as on the Decrees of the Visitators, the new Code of Canon Law and all the prescriptions issued in this regard by the Apostolic See. The project underwent serious discussion at the General Chapter from October 27, 1926 – January 20, 1927 in the course of 87 meetings. After undergoing certain corrections the results were submitted for approval to the Apostolic See. The Constitutions which were the results of enormous effort were submitted first to the Sacred Congregation for Religious Affairs. After appropriate corrections they received final approval from Pope Pius XI on May 29, 1930. Next, the General of the Order announced through a letter to the whole community, that the Constitutions were approved and promulgated. They would become binding on the Solemnity of St. Paul the First Hermit in 1931. This new Codification of the revised Constitutions, which represented the efforts of a Special Commission and the General Chapter, and later amended by the Sacred Congregation, proved in general to be satisfactory.

It was divided into three sections in order to preserve the former systematic division. For the first time a Chapter on the purpose of the Order was included as an introduction in conformity with the wishes of the Congregation. The initial articles attempted to make a connection with the spirit of the old Constitutions and essentially to explain the beginnings and character of the Order.

The Constitutions Codified in 1930 remained in force up until our time. As years went by, prompted by constantly changing living conditions, the general Chapter added various clarifications in the form of resolutions. Some of these were of a temporary nature and soon became outdated. Those which remained retained their permanent value.

On the basis of existing conditions following World War II, the general of the Order Father Piotr Markiewicz, acceding to the wishes of the General Chapter, called into being a Special Commission for revision in 1951. This Commission prepared corrections to certain articles in the Constitutions and undertook the project of the Directory, or the so-called “Zwyczajnik Zakonny” (Manual of Monastic Customs), which it presented to the General Chapter in 1952. The Chapter incorporated some of these in its resolutions and commissioned that further work be undertaken for the fundamental revision of the Constitutions.

*5. The Constitutions Drafter in the Spirit of the
Second Vatican Council and approved by the
Apostolic See in 1986*

The Second Vatican Council in its Constitution and Decrees, especially the Decree “Perfectae Caritatis” enjoined all religious communities to conform their constitutions to its resolutions (Accommodate Renovatio). It marked out in its accompanying statutes guidelines for bringing this renewal about.

The Father General of the Order, Jerzy Tomzinski, by a letter of January 25, 1967, called into being a special “Central Committee for the Renewal of the Constitutions in the light of the Council”. This Commission created a series of subcommittees (doctrinal, religious life, studies on formation, pastoral, liturgical, and government) and thus began its preparatory work.

Guided by the recommendations of this same Decree concerning the renewal of religious life, the Commission was determined first and foremost to return to the basic foundations of the original spirituality and mission of our Order. It sought to bring these foundations in line with the teaching of the Council and with the conditions of society today and the signs of our times. The entire Pauline Community was given the opportunity to express itself in the matter of our religious rules by means of a very detailed questionnaire. The completed project was thoroughly discussed at the General Chapter expressly called for this purpose and which deliberated during two sessions – one from January 16 – February 27, 1971, the other from January 17 – March 4, 1972.

The members of the Chapter had the opportunity to become acquainted with the requests of the Community as their work proceeded. They were also able to take advantage of the work of the other Orders in this same regard. The project of the renewed Constitutions according to the spirit of Vatican II with the General Directory as fruit of intensive work on the part of the Chapter was submitted by the Definitorium Generale for the approval and eventual emendation to the Sacred Congregation for Religious and Secular Institutes in its Polish and Latin version. It was sent to Rome January 15, 1973.

As early as February 26, 1973, the Sacred Congregation approved “ad experimentum” the renewed Constitutions. It also notified by written approbation that the Directorium Generale had also been examined. It made certain emendations to both texts in the form of suggestions which the Difinitorium Generale incorporated into the edition of the Constitutions and General Directory.

The renewed and ratified Constitutions and General Directory were promulgated by a Decree of the Father General of the Order, Jery Tomzinski, on May 31, 1973.

It is worthwhile mentioning that the Sacred Congregation for Religious and Secular Institutes took special notice of the great efforts exerted in renewing the Constitutions. In a special communication approving the new Constitutions on July 26, 1973, we read “The Sacred Congregation offers hearty congratulations for the labors exerted by the Chapters which have brought about such a faithful revision in accordance with the Decrees of the Second Vatican Council and the Holy See in the matter of updating religious life to the needs of our times.

The Sacred Congregation further hopes that the work of this General Chapter might service to promote the spiritual development and make more effective the Apostolic Ministry of the Order.” Following the suggestions of the Sacred Congregation, the General Chapter of 1975 created a special commission for matters pertaining to the Constitutions. On the occasion of the publication of the new Code of Canon Law on January 25th, 1983 the General of the Order increased the membership of this Commission and entrusted to it a very serious mandate – to make suitable observations as to the Constitutions in the light of the new Code. Next, the General Chapter of Elections held in 1984 at the conclusion of ordinary business, undertook intensive work for the examination of the Constitutions’ binding until now. It benefited greatly from the recommendations of the aforementioned Commission as well as from the precepts of the new Church Code. It was responsible for many emendations, corrections and clarifications. It charged the Definitorium Generale, together with the Commission for Matters pertaining to the Constitutions, to prepare a finalized text for presentation to the Apostolic See for final approval. Father Pawel Kosiak prepared the Latin text of the Constitutions. His dedicated efforts of translating the Polish into Latin won special commendation from the Sacred Congregation.

The Definitorium General, in accordance with the mandate of the General Chapter of 1984, assisted by the Commission for Matters appertaining to the Constitutions, prepared the Polish and Latin text which the General of the Order personally delivered to the Holy See for approval on March 4, 1985. The Sacred Congregation acting through the Procurator General at the Holy See, Father Stanislaw Turek, made several proposals as to corrections which the Definitorium Generale incorporated into the text of the new Constitutions. In their finalized form, the Constitutions were approved by the Sacred Congregation in a letter of August 26, 1986 addressed to the General of the Order, Fr. Jozef Platek.

An examination of the five historical periods of the Codification of the Pauline Constitutions makes evident the fact that the finalized version of the Constitutions, renewed in the spirit of the Decrees of Vatican II and in agreement with the precepts in the Code of Canon Law, faithfully maintains the inner character and undisturbed current of the spirituality of the Order which has been received and handed on through each preceding revision. It is, thanks to this, that our Monastic Community has retained its identity until today.

We can only stand in wonder at the care and knowledgeability of the individual editors both Monastic and Roman, as regards our Constitutions but most of all we wonder at the exceptional assistance rendered by the Holy Spirit. It is thanks to His Grace that our Order has been able to regain its own spirituality and mission despite the constantly changing conditions of life and in the face of new situations and new possibilities for development.

These approved Constitutions undertake at the very beginning to consider in a concise way the character of our Order, the hallmarks of our spirituality, together with our rich heritage and historical evolution. They describe also the interior and exterior mission of the order. We have a clear and accurate outline of Pauline spirituality as well as a description of the depths and value of Consecrated Monastic life which comes about through the profession of the Evangelical Counsels. Beside the love of liturgy and personal prayer coupled with a life of penance which is characteristic of our Pauline Vocation, we have described for us in these Constitutions for the first time the wide scope of Mary's place in the life of our Order. Mary's place, a fact of life in the long history of our Order, has now become for us a binding way of life.

We are aware, however, that even the most perfect law cannot attain its purpose unless it is put into daily practice by those whom it binds. Even the most sacred rules remain dead letters unless they are translated into daily living.

* * *

Dear Brothers, I present to you the new Constitutions approved by the authority of the Apostolic See with the hope that you will receive them in a generous spirit as you carry out the noble mission of our Order.

Father Jozef Platek, OSPPE
Superior General

Solemnity of St. Paul the First Hermit
January 15, 1987

PART I

THE PAULINE ORDER
IN THE MYSTERY OF THE CHURCH

CHAPTER I

The Name & Character of the Order

1. The Pauline Order – The Order of St. Paul the First Hermit (OSPEE) – arose in the 13th century in Hungary. Composed of hermits who, obedient to the call of the Church, were determined to live out the Evangelical Counsels in a common life. They chose as their principal St. Paul of Thebes and it is from his name that they received the title Paulines.

2. Bartholomew, the Bishop of THE FIVE CHURCHES, who wrote the first rule, and Blessed Eusebius of Ostrzhomia, contributed to the foundation of the Order. It was Eusebius who gathered together the hermits who were at the time living separately and asked for the rule of St. Augustine to become the norm of the Order. It is in the spirit of that Rule that our Fathers lived throughout the centuries.

3. In the course of the years, our Order assumed the form of an exempt clerical order on the basis of Papal Law and so it remains today in accordance with the norms of Canon Law (#588. p. 2, #591, #593).

ARTICLE 2

The members of our Order, just as our Fathers of old, as they strive to imitate Christ more faithfully under the influence of the Holy Spirit, seek to give themselves to loving God above all else. They dedicate themselves to the glory of God and to the building up of the Church and the salvation of the world by virtue of a new and more special obligation, in order that in this way they might attain perfect charity in the service in the Kingdom of God, becoming at the same time, by these means, a clear sign of eternal life (Ref. Canon 573, p. #1).

ARTICLE 3

The characteristics of the Pauline Community which express the rich heritage, healthy traditions, and historical evolution of the Order, and which also define more closely its mission, are the following.

1. the cultivation of the contemplation of God in solitude and the development of a love for liturgical prayer.
2. a life characterized by diligent work and poverty together with the practice of penance as a mean of sharing in the salvific self-immolation of Christ;
3. a special devotion to the Mother of God which expresses itself principally in the imitation of Mary in the action of one's personal sanctification and in the carrying out of apostolic works;
4. Apostolic zeal in the service of the Church and in the service of our neighbor under the guidance of the Holy Spirit and always accommodate to the signs of the times. This zeal expresses itself most especially through the preaching of the Word of God, through a life of witness, the celebration of the sacraments, and most especially through the Sacrament of Reconciliation.

ARTICLE 4

The Most Holy Virgin Mary, Queen of Hermits, is both Mother and special protectress of the Order. Our Fathers gave expression to this from time immemorial even to our last General Chapter, at which time the entire Pauline Community was entrusted to her. We acknowledge her likewise as the highest authority in the Order. As a result of Mary's role in the Mystery of Christ and the Church, the imitation of her life and promoting devotion to her is a special characteristic of Pauline Spirituality. Likewise our Apostolic activities have been entrusted to the Order among which the first place is held by Jasna Gora in Czestochowa.

CHAPTER II

Monastic Profession

ARTICLE 5

1. In response to the invitation of Christ addressed to each of us individually to follow him, which we regard as a special gift of God, the Pauline consciously and willingly binds himself through Monastic Profession.

2. The Pauline, through Monastic Profession, binds himself to living out the Evangelical Counsels by means of public vows, thereby becoming consecrated to God through his service to the Church. In so doing he becomes a member of the Pauline Community with specific rights and obligations.

3. In our order we make both Temporary Profession and Perpetual-Solemn Profession.

ARTICLE 6

1. For the validity of Temporary profession made according to the formula below (Article VII P. #2) in compliance with the Decrees of Canon Law (#656) and the Constitutions as it appears the following conditions are necessary.

- a. Temporary Profession must be preceded by a novitiate lasting one year.
- b. Temporary profession is made only after permission given by a Major Superior with the concurring vote of his council;
- c. It is necessary that the one making Temporary profession have completed at least his eighteenth year:
- d. The Profession must be explicit, free of force, grave fear , or deceit (Canon #656, p.4);
- e. The Profession must be received by the Superior General, either in person, or through one delegated by him (#656).

2. Having completed his novitiate, the novice should make Temporary Profession either for the period of three years or one year, depending on the decision of his Major Superior acting with his Council.

The renewal of Temporary profession can be made for a period determined by the Major Superior. The time of Temporary Profession may be extended for a period no longer than nine years after the completion of Novitiate (#657 p,2). In order to be allowed to renew Temporary Profession the consultative vote of the Definitorium suffices.

In order for perpetual Profession to be valid beside the form prescribed below (Art. VII # 2) the following conditions are required:

- a. The one about to make Profession is allowed to do so by the Major Superior in concurrence with a deciding vote of his Council;
- b. The Profession must be explicit and made without force, grave fear, or deceit;
- c. The Profession must be received by the Father General either in person or by one delegated by him;
- d. The Professed must be at least twenty-one years of age;
- e. Solemn Profession must be preceded by Temporary Profession of no less than three years (#657 p. 3, canon #658).

ARTICLE 7

1. Through his profession of the Evangelical Counsels of chastity, poverty and obedience, the Pauline surrenders himself totally to the service of God, thereby freeing himself from the principal obstacles which impede perfect love. This becomes a special type of Consecration which has as its foundation that consecration flowing from Baptism which it expresses more fully.

Being transformed into “the new man” in a more perfect way, the Monk partakes in the dignity and freedom of the son of God and follows the law of love. Faithfulness to the Monastic Calling brings about, further-more , the Pauline’s more effective service to the Church of God through the giving of himself to the various forms of the Apostolate proper to the Order.

2. The formula of Monastic Profession which is of obligation in the order of St. Paul the First Hermit is the following:

In the name of the Most Holy Trinity, Father, Son, and the Holy Spirit. In response to the call of God to a fuller imitation of Christ and having a resolute desire to consecrate myself totally to Him, I brother NN., fully

aware of the demands of the Constitutions and the mission of the Order of St. Paul the First Hermit do willingly and entirely of my own free will vow chastity, poverty and obedience according to the Constitutions of that same Order for a period of three years (or: for one year; for two years; until death). I make this my Temporary Profession (or: perpetual) in the presence of the Brothers here present, into your hands, Reverend Father General NN. or (N.N. as delegate of the Father General of the Pauline Order) and I declare myself ready with the help of God's Grace and under the protection of the Holy Virgin Mary, Mother and special Patroness of the Order, and of the Holy Patriarch, Paul the First Hermit, to live in the spirit of the Gospels and according to the Constitutions of the Order.

Evangelical Chastity

Evangelical purity is a precious gift of grace granted by God (Mat. 19:12, 1 Cor 7:7). The Pauline in willingly vowing chastity is making a conscious response to the invitation to perfect love, at the same time consecrating his whole person to the exclusive service of God and neighbor. He binds himself by virtue of his vow of chastity to celibacy for the sake of the Kingdom of God. He binds himself likewise to refraining from any action, external or interior, which would be contrary to the virtue of chastity, thereby imitating the life of Christ and his Virgin Mother.

ARTICLE 9

Chastity as it is lived in Monastic Life is a witness to all of the power of the Holy Spirit who is present in the Church. It witnesses also to the possibility of a person's mastery over himself. It expresses moreover, the superiority of the Kingdom of God to everything earthly. It endows one with joy, leads to a fuller life, and encourages one to leading a life of moderation according to the demands of the Christian life. The Monk must regard it as an obligation to avoid everything which could in any way weaken this witness.

ARTICLE 10

Perfect chastity reaches into the very depths of human nature's urges. It is necessary, therefore, before taking upon oneself the obligations of this type of life of life celibacy, that one necessarily undergo a period of testing. This will allow both the candidate and the community to ascertain whether there is truly a call to monastic chastity as well as to determine whether or not the necessary psychic and emotional maturity together with the sincerity and the constancy of the candidate's decision are present.

ARTICLE 11

In living a life of vowed Evangelical Purity for God constant efforts are demanded. The members of our Pauline community, all too aware of human weakness, must, therefore, put their trust in Divine assistance, practicing mortification and guarding of the senses. They renew their desire to belong totally to God. They deepen their personal relationship with Christ and His Mother. They seek to live in a sincere brotherly union being on guard against those things which weaken it. They take advantage also of the beneficial counsels and admonitions of their confessors and spiritual directors and other person who are spiritually mature. They dedicate themselves wholeheartedly as their strength allows to their daily work in accordance with their personal talents and according to the demands of their vocation. They take advantage of all the nature means which would promote good health and would lead to the happy development of their personality.

Evangelical Poverty

ARTICLE 12

1. Through the Vow of Poverty the Pauline Monk renounces his right to possess material property. He renounces also his right to control personal property and subjects himself to the will of the Superior as regards to the use material goods.

2. The entire Order, its provinces and Houses, by virtue of being public legal entities, by virtue of the law itself is capable of acquiring, owning and administrating as well as selling material goods. It is concerned also with acquiring material means which are necessary for the living of common life, for the worthy execution of Divine Cult as well as providing means for giving charitable assistance.

3. The property of the Order belongs to the entire Community. Property includes the following: all things moveable and immovable belonging to each individual House, Province, and the General Curia, all the belongings of each Monk which become the property of the Order by virtue of Perpetual Profession as well as offerings and income acquired by Monks, either individually or collectively through whatever means, inheritance money, pensions, grants or allowances, or insurance (#668, P.3).

4. Before making First Profession of vows the Novice may choose whomever he wills to take charge of the administration of his possessions. Such a person according to the will of the Novice may manage his affairs as to the use of profit from material goods during the time of Temporary Profession.

By virtue of Solemn Profession however, the one taking vows in accordance with the precepts of law should give up his property and he may do so for whose benefit he wishes on condition however, the Profession follows (#668, p. 1&2).

ARTICLE 13

Evangelical Poverty consists in having a share in the salvatic self-emptying of Christ. In order to bring this about the Pauline Monk assists the whole of creation in being freed from slavery (Rom 8:21) thereby imitating the love of Christ. By this means he gives witness to Christ's love to all people especially to the poor and suffering. Poverty willingly embraced frees the heart from the riches which pass away; it frees one from excessive worry and leads one to experience the freedom of the sons of God. it inclines one also to sue the things of this world in accordance with God's Will.

ARTICLE 14

The members of our Order should make it their concern to give both collective and individual witness to Evangelical Poverty. This is done by holding all material things in common through a simple and poor life-styles as regards living quarters, clothing, food and rest, according to the economic and cultural conditions of the society in which they live and work. This witness is given also by avoiding all manner of luxury through the avoidance of the desire for excessive gain and the accumulation of goods (#634, p. 2) also by bearing without complaint the various lacks and inconveniences of life. Besides this, the Houses which are more materially endowed should eagerly assist those which are poorer as well as being willing to assist the Church at large.

ARTICLE 15

1. Evangelical poverty is also evidenced by undertaking the duty and responsibility of work on the part of each member of the Pauline Community. It is through work that we are able to acquire the necessary means both for the support and the continuation of the activities proper to the Order. Work, furthermore, is a means for developing personality and of serving one's neighbor. Through work we are cooperators with God in bringing to perfection the things which he has created and at the same time we join ourselves to the salvific work of Christ who endowed work with a special dignity through his own life. As a result we consecrate to God all our whole strength, all our talents, and our time gladly enduring all the difficulties associated with the various activities which are part of our calling. Putting aside excessive concern as to material means, we entrust ourselves to the providence of our Heavenly Father (Mat. 6:25).

2. Our monastic garb which is a symbol of our Consecration to Christ and a witness to poverty, according to long standing tradition is made of white material. This garb is used everywhere but especially within the cloister, church precincts and wherever we appear officially as members of the Pauline Order. Besides this it is necessary to take into account the regulation of the local Church as well as the directives of our general chapters or Provincial Chapters.

Monastic Obedience

ARTICLE 16

With this attention fixed on the obedient Christ, the Pauline Monk submits to superiors, thereby, making a sacrifice of his own free will. Thus, he unites himself more permanently and securely with the saving will of God. Through this means he strives for perfect charity and is of service to people leading them to surrender to our heavenly Father.

ARTICLE 17

Monastic obedience consists in submitting one's will to the Superior for the sake of God in those matters which concern themselves either directly or indirectly to Monastic life according to the Constitutions. In this way Monastic Obedience leads to a fuller and more willing surrender of energy and talent to a faithful and creative living out of the mission of the Order and the Church.

ARTICLE 18

The role of authority in the Pauline Order is to be considered a service to the Community, made in love. It is the role of the Superior to help in the discerning of God's will. In this way the Superior represents the will of God to each Monk. It is his duty by personal example to be a source of encouragement in leading a faithful and dedicated life as expressed in the mandates of the Order. He fulfills this obligation with proper regard and respect for the freedom and dignity of the members forming the Community as well as within the framework of Monastic Law, however, without any prejudice to his own authority as to deciding and commanding.

ARTICLE 19

The Pauline Order and each of its members, following as model The Handmaid of the Lord (Lk 1:38) should live in the holy bonds of love, obedience and service to the Church universal and to the individual churches among whom they will be fulfilling their mission. The highest authority in our order is the successor of St. Peter to whom we are in a special way obedient by virtue of the Vow of Obedience (#590 p. 2)

CHAPTER III

The Community's Life in God

Section 1: Liturgical Life

ARTICLE 20

Divine Liturgy is the very summit toward which all activity of the Church is geared and at the same time is its very source from which flows its strength. It becomes for us the power to live a life according to the Evangelical Counsels and is an effective help in bringing to reality the mission of our Monastic Community within the Church of God.

Through the Word of God, the Eucharistic Sacrifice, the Sacraments, and the Liturgy of the Hours, Christ continues his priestly ministry effecting our salvation and glorifying the Father. This is the very goal of our own ministry.

ARTICLE 21

The Celebration of the Eucharist is the very center of our whole community life. It is also the source of making perfect our fraternal unity. Through our active and conscious participation in the saving Paschal Sacrifice we obtain strength to carry out our Apostolic work. We are also strengthened in the hope of final perseverance in doing good as we await the Coming of the Lord.

For this reason we gather each day for Conventual Mass so that we might as a Community experience with the Lord all that happens in our life. Likewise, we receive the Body of Christ and take care to offer Him adoration as He is present in the Most Holy Sacrament. (#663, p.2).

All members of Community should prepare themselves for a worthy celebration of the Eucharistic Sacrifice and for a proper participation in it. This is done especially through the morning meditation and the Liturgy of the Hours. We take care also to offer suitable thanksgiving afterwards. (#909)

ARTICLE 22

Since we are responsible for our Monastic Community's growth in holiness, yet mindful each of his own sinfulness, in accordance with the needs of conscience we take care to celebrate at least twice a month the mercy of God in the Sacrament of Reconciliation. It is in this way that our way of thinking, our very attitude changes to that of Christ. We actually become "the new man" and in this way we see brought to reality the words of the Apostle: "Now I live, not I, but Christ lives in me" (Gal. 2:20). It is our obligation to make an examination of conscience daily.

ARTICLE 23

Those Brothers of ours who find themselves seriously sick or in advanced age and especially those in danger of death are fortified by the Sacrament of the Sick. Thus united to Christ who is still today suffering and saving the world, they are able to attain their salvation and by their patient sacrifice are able to help in the salvation of other.

ARTICLE 24

The celebration of the Liturgy of the Hours in choir is one of the principal obligations of our Pauline Vocation. Through this action in union with Christ we offer glory of God and make intercession for the entire world doing this in the name of the whole Church and all humankind.

The celebration of the Liturgy of the Hours in common at the designed times of the day sanctifies time itself which belongs to the Lord. As a result all members of the Monastery are bound to choral celebration of the Liturgy of the Hours.

ARTICLE 25

Conscious of the presence of God in all places it should be our desire to glorify Him in all the happenings of our life. Consequently, we should be most anxious to take advantage of the Sacramentals of the Church, and furthermore, should be most anxious to impart them out of such an attitude so that all use of material things might serve in the work of our sanctification and in glorifying God.

SECTION II: The Life of Prayer

ARTICLE 26

We are bound to live in an unceasing relationship with God. We are led to do this through the example of St. Paul the First Hermit in his communing one-on-one with God. We are further encouraged by the tradition of our Fathers, but above all, through the example of the praying Christ and of his Mother. It is in prayer that we are able to recognize the plan of God for us and for the world. We are able likewise to enter more deeply into the salvific Mystery of Christ, thereby becoming joined with the Father in the Holy Spirit in the work of continually renewing the face of the earth. By this means we assist in the building up and propagation of the Kingdom of God on earth.

ARTICLE 27

Authentic dialogue with God leading to salvation is made easier by a wholehearted and lively love for the Holy Scripture, its daily reading and meditation upon it. As we commune with the Word of God in a spirit of faith and obedience to God following the example of Mary who meditated up the Word of the Lord in her heart and then put it into practice, we are led to a higher knowledge of Jesus Christ (Lk 2:19, Phil 3:8). The Word of God in Scripture is a pure and constant source of spiritual life and of all our Apostolic activity. Let all Brothers then, give themselves to the reading of Sacred Scripture daily.

ARTICLE 28

Mental prayer occupies the first place among all the various forms of prayer in the life of the Pauline Community. It is mental prayer that leads us more deeply into the Mystery of Christ and assists us in a fuller and more fruitful sharing in liturgical prayer and most especially in the Mystery of the Eucharist. It services also as an effective means for developing interior life.

It is the obligation of members of the Monastery to spend one half hour each morning in mental prayer. A second period of meditation which has been carefully preserved in our tradition as a sign of our predilection for the Pauline Life “solus cum Deo solo” may be substituted for by another form of prayer adapted to the conditions of place, time and person. Likewise individuals as well as the entire community must be concerned that each Monk be guaranteed time for this meeting with God.

ARTICLE 29

The members of the Order are obligated to make a six-day retreat each year and are likewise bound to one day of recollection per month. The reason for this is to provide us with the means of verifying whether our life is in accordance with the Gospel and as a way of strengthening our personal relationship with God and bringing to new life our apostolic zeal. It must be our concern likewise that there be suitable Houses where it is possible in a special way to deepen one’s prayer life or to make a retreat.

ARTICLE 30

Interior recollection and an atmosphere of silence are fundamental conditions for communing with God in prayer, for meeting God in the voice of conscience, in the happening of daily living and in recognizing the Father as he speaks to us in Christ and through the Church. It is thanks to a recollected spirit that we are more easily able to share our communion with God with others.

We regard recollection as a great value in our houses. As a result the Community must take great care to create such an atmosphere especially through maintaining silence in designated places and times of the day. This obliges all.

ARTICLE 31

Prayerful dialogue with God is more easily effected through various religious practices and pious exercises which have been universally accepted by the Church as well as in our Order. Among these we single out adoration of The Eucharistic Christ, the reading of Sacred Scripture, the study of The Fathers of the Church, as well as the study of outstanding and recognized theologians and ascetical writers. Among the rich expressions and forms of Marian piety we give first place to the Rosary which we pray each day as we meditate on the mysteries of salvation. It is necessary to remember however, that the aforementioned practices certainly do not exhaust the many possibilities for authentic communion with God.

ARTICLE 32

The members of our Order have the obligation of developing in their personal devotion as well as in their Apostolic Activity those devotions which are proper to our own Pauline Family. Consequently, over and above our Marian devotion we should take care especially to foster devotion to The Holy Angels and to St. Paul the First hermit, the patron of our Order, whose solemnity is observed in all our monastic houses and shrines. It is on that day that we renew our Monastic Profession.

SECTION III: A Life of Sacrifice with Christ

ARTICLE 33

A life of penance characterizes our Pauline Vocation. It is in this way that we have a share in the saving self-emptying of Christ. It is also in this way that we are united with the whole Church doing penance and constantly being renewed. It is through penitential works that we are led to turning from sin, to interior change, into becoming new persons as well as being strengthened in our desire to belong to God.

ARTICLE 34

Our Fathers showed us how to live the Mystery of the Cross as expressed in a life of difficulty and willingly embraced mortifications. Thus they became more like the Christ in suffering for the sins of the world. Following their example both Chapters and Superiors will determine the penitential practices and acts of self-denial as they relate to the actual demands of religious life. This applies especially to those days and seasons which by Church practice have a penitential character.

ARTICLE 35

The principal expressions of our life of penance are the following: mortification of the body through fast and abstinence, careful vigilance over oneself and persistent study, putting up with opposition, suffering and old age. We must remember also that a spirit of penance is demanded by the very practice of the Evangelical Counsels as well as our being faithful to a life of prayer and common life. It is demanded also by our involvement in Apostolic Works. Besides this, cognizant of the proper signs of the times, we take upon ourselves new forms of penance so that we might lead others more effectively to conversion.

We join this attitude of penance and mortification to the frequent reception of the Sacrament of Reconciliation (#664). It is in this Sacrament that we meet the forgiving Christ as he makes reparation to the Heavenly Father for the sins of the world.

ARTICLE 36

Members of the Order observe fast together with abstinence from all meat on all the Fridays of Lent.

Abstinence obliges:

- a. on all Fridays of the year with the exception of Solemnities,
- b. on all Saturdays of the year – in honor of the Holy Virgin Mary, with the exception of Solemnities,
- c. from the Fifth Sunday of Lent (exclusive) to Holy Saturday – with the exception of Holy Thursday

- d. on the 7th of December preceding the Solemnity of the Immaculate Conception of the Most Holy Virgin Mary.
A strict fast without use of dairy products obliges:
 - a. on the Vigil of the solemnity of St. Paul the First Hermit
 - b. on Ash Wednesday
 - c. on Good Friday

CHAPTER IV

Community Life

ARTICLE 37

The Pauline Community has its origins in the will of our Heavenly Father who gathers us together as one. It is further created by virtue of the authority of the Church as well as by the active and personal striving of all our Brothers to imitate Christ who assures those gathered in His name of His presence. It is in this way that the members bring about perfect unity of life in a spirit of truth and love reflecting the Holy Trinity itself. This brotherly union constitutes for others a witness of the coming and presence of Christ and becomes for us a source of great apostolic strength.

ARTICLE 38

Our Community is brought into being and is strengthened through the Evangelical Counsels. Chastity opens our hearts mutually one to the other Poverty enriches through the input of personal talents and efforts. Through obedience we are lead to the knowledge of the Will of God. Our organized life of prayer, our intent listening to the Word of God and meditating upon it as well as our sharing in the Eucharist becomes the Community's meeting with God.

ARTICLE 39

The Reverend Fathers, students and brothers constitute a tightly knit brotherhood and are united into a true family in Christ becoming thereby, a source of mutual support in the living out their call. (#602).

The members are bound by common life, by the works of the Community and are also responsible for the same. Each member enjoys the same rights and has the same obligations with the exception of those rights and duties resulting either from Holy Orders or from assignments entrusted to them. All members are obliged to work for unity of mind and heart through their common unity in God, through prayer, by complying with Monastic discipline, by maintaining a careful watch over themselves in the light of the Gospel, as well as through the sharing of all goods in common, by a fulfillment of obligations as well as through the organizing of meetings, recreation and other expressions of Community Life.

ARTICLE 40

The Superior plays a special role in creating a united community. He is principally responsible for the Community, its life and fruitful activity. Through his ability to rule using sound advice and the experience of life, through constant concern, dedication and prayer, he unites the Community according to the spirit of the Gospels and the Constitutions.

The members of the Community should cooperate with the Superior in executing his mandates. They should embrace him with trust, respect, love, and active cooperation.

ARTICLE 41

Each Monk is obliged to help create within the cloister, an atmosphere of charity, trust, respect, mutual esteem and forbearance. It is this type of fraternal charity which guards against distrust, suspicion, violation of prudence, harboring of injuries as well as kinds of divisions, or the favoring of certain person with privileges.

We strive to enrich one another through our individual strengths, seeking to be at one another's service. We strive to deepen our appreciation for our vocation and take upon ourselves new obligations and initiatives.

It is thanks to such an attitude that all of us feel embraced by the love of Christ in the home of our Mother.

ARTICLE 42

Our Monks are obliged to live in a monastic house and to lead a common life (#665, p.1).

In our concern for fraternal charity and peace within the Monastery, there should be a strict maintenance of cloister prudently observed in each of our Houses. Such cloister should serve toward a constructive aloneness with God. The obligation of cloister concerns not only the prohibition of bringing outside persons into the Monastery but also concerns the leaving the Monastery without the permission of the Superior. Mutual love and the cultivation of Community Life demand that peace and quiet be maintained within the cloister precincts as necessary conditions for all work and prayer.

ARTICLE 43

We should receive the guests who visit our houses in spirit of kindness and love remembering the word of Christ: "I was a stranger and you took me in" (MT. 25:35). While the whole Community should be concerned about this, it should be above all the concern of the Superior or his substitute. Guests coming to our houses from other Pauline Communities are to observe the good order of the Monastery in which they are staying. Our Monks should extend sincere kindness to all but especially to those persons who are closets to us.

ARTICLE 44

All Monks and especially Superiors should manifest great concern and love for the sick members of Community. They should be provided with everything with love, prudence which local conditions permit. Mindful of Jesus' words: "I was sick and you visited me," (Mt. 25:36), let them spare no efforts in regard to the sick, expending energy and time in caring for them, in visiting them, and if need be, even remaining with them. Care must be taken to provide professional services for those seriously ill.

ARTICLE 45

Fraternal charity rises above everything which could differentiate or divide. Special attention must be paid to the young, the suffering, and those who are broken in spirit. We should manifest sincere respect toward those Brothers afflicted with any disability as regards work or old age, and who now find themselves patiently bearing the Cross having used their energies for the good of the Order. We should be mindful that they likewise serve the Kingdom of God. They have a right to expect understanding, kindness and care. Such members may, if they so desire, be dispensed from all Community exercises and obligations. Let them, on the other hand, make every effort to encourage the Community in faithfulness to our call by cheerfully enduring their old age.

ARTICLE 46

It is our responsibility to provide watchful and loving care to our conferrers who are about to return their life to God. The bond of brotherly love extends beyond the grave and within the Mystery of the Resurrection and the Communion of Saints, we are aware of our responsibility to remember our deceased in prayer. This we do embracing all our departed Monastic conferrers as well as members of their families, the Confraters of the Order, as well as the friends, benefactors and those whom we served in the Apostolate. The visible sign of remembrance of our departed Brothers is our taking part in their funeral and in the proper care of their graves.

CHAPTER V

The Apostolic Mission of the Order

ARTICLE 47

From its very beginnings the Pauline order has always carried on Apostolic Works. This was principally expressed in our earliest days through the giving of witness, through instruction, and through a life of prayer.

In the course of time according to the decision of the Church, the order assumed Apostolic Duties. This included everything from the preaching of the Word of God and administration of the Sacraments in our Churches to mission undertakings as well as academic endeavors. This testifies to the sensitivity of our Pauline Community to the real needs of God's people and to the signs of the times. Conscious, therefore, of the character and spirit of the Order, we continue to join contemplation, Apostolic witness and prayer with works of active ministry.

ARTICLE 48

Each one of us share the saving action of Christ through our reception of Baptism and Confirmation this constitutes the foundation for our Ministry in the Church. Besides this, by virtue of Monastic Profession we assume the Apostolic Ministry by dedicating ourselves to the service of the Church. In a special manner, however, those are most responsible for the Apostolic Ministry who have received by virtue of Holy Orders a share in the Priesthood of Christ.

Consequently, not only the Priests but Monastic Brothers as well, must be mindful that they are joined together in the universal priesthood of the faithful and they have the ability and obligation to strengthen and to extend the Kingdom of God. Let each one be convinced that through his Evangelical manner of living, through prayer, sacrifice and work, and most especially by fulfilling the Will of the Father and the bearing of His crosses, this Apostolate becomes visible and effective.

ARTICLE 49

We regard as our first Apostolic Obligation the preaching of the Word of God. In undertaking the Ministry of Preaching we must be aware that it constitutes the very basis for building up in faith (Rom 10:17). It is through preaching that we call people to conversion of life in God's name, we lead them to the Sacraments as to the fountain of divine life, and we build up in human hearts and between peoples God's Kingdom of grace and life. Our preaching becomes, finally, a torch of truth and a road sign for those making their way to the Heavenly Father.

Energized by the Spirit of God as well as by concern for the spiritual good of people, we must make every effort to zealously preach the Mystery of Christ. We must explain and propagate His teaching giving evidence to what we preach by our personal manner of living. Mary, the Mother of Jesus and our Mother, present in the Gospels and in the teaching of the Church, should also be present in our preaching.

Before preaching to religious in their churches or chapels, the consent of the Prior of the Monastery is required. (#765).

ARTICLE 50

Following the example of Mary, our preachers must be diligent in giving themselves to study so that they might experience within themselves the eternal and always living truth of the Gospel expressed in the light of the Church's teaching and according to the actual conditions of life. They should be conscious of the fact that their preaching must be geared to people who live in concrete situations. This includes those who come to our Shrines and Churches or who have come under our parochial care, as well as those whom we meet through different forms of Apostolate such as pilgrimages, retreats, days of recollections, conferences, etc.

ARTICLE 51

The Word of Christ which we preach to God's people makes fruitful and effective the Sacramental Life of these people.

As Pauline Ministers of the Sacraments we must exert unceasing care to practice in our lives that which we celebrate. In this way we will show forth our likeness to Christ who manifests Himself through the Sacraments.

Each pastoral setting committed to our care must be characterized by an ordered sacramental life and by the use of proper liturgical forms, according to the precepts and the needs of the Church.

ARTICLE 52

The building up of the Community of the people of God is brought about most intensively through the Holy Eucharist. Let it be the grave concern of all Pauline

Priests that which they and the people of God offer in faith and love should be joined to the richness and exalted Holiness of the Sacrifice of Christ and that of the whole Church. They should lead all the faithful to an ever fuller sharing in the Paschal Mystery through homilies, teachings and their very manner of celebrating. It is thanks to such ministry that the faithful will be able to draw from the Eucharistic light and strength for living out their Christian calling.

ARTICLE 53

From time immemorial the celebration of the sacrament of Reconciliation has been for the Pauline Community one of our *principal priestly occupations*. This is especially true of our Marian Shrines where so many of the faithful gather, led there by a burning spiritual thirst for rebirth through the intercession of the Mother of Divine Grace. Each of our Fathers must be willing and ready to serve these penitents with the willingness of the forgiving Christ. They must make *every effort* to understand the penitent and to assist him on the difficult road to conversion.

ARTICLE 54

Our Priests, who so often find themselves in need of cleansing through the Sacrament of Reconciliation, serve others by the power and in the person of Christ. In this way Christ brings about the rebirth of sinners in His own Blood. Our Priests together with the penitents must deplore offenses against God, however, they must also be sympathetic to the plights of the sinner. let them take care to lead such a one to repentance and mediate forgiveness in the name of the Merciful Father as they unite the sinner with the Church – that Church wounded by sin. It is the obligation of all our Fathers, through prayer and study, to acquire a deeper knowledge of human nature so that they might better assist the penitents in understanding and forming their own conscience in the spirit of the Gospels.

ARTICLE 55

In all places of Pastoral Care committed to our Order, but most especially in the Marian Shrines, care should be taken to provide quality Pastoral care. To this end:

1. There is to be created within the General Curia a Pastoral Council as an advisory organ to the Superior General directed by one of his Definitors. It belongs to this Council to create and coordinate as well as to plan the Pastoral Activity of the Order.
2. The Marian Shrines, which by Divine Providence have been entrusted to us, must be shown special concern by all members and governing members of the Order.
3. In all our Houses which have appropriate facilities there should be created centers of recollection both for priests and for laity.

ARTICLE 56

1. Parishes under the care of the order should be so directed that they might become centers of model Apostolic Work in their respective dioceses. They can also become for our Priests a school for Pastoral Ministry.
2. All Monks assigned either to parishes or rectorates are obliged to cooperate actively in pastoral work with either the pastor or rector.

ARTICLE 57

Concerned as we are above all for Pastoral Ministry within our Shrines and other places of activity, we must eagerly assist both diocesan and religious communities through the Ministry of Preaching, the administration of the Sacrament of Reconciliation, as well as through other forms of service with the permission of the Superiors, precedence should be given to various forms of the Marian Apostolate.

ARTICLE 58

To better fulfill their Apostolic Ministry our Monks are allowed to take advantage of all forms of mass media always, however, within the bounds of prudence and with the permission of the Superiors. The Order furthermore, within the limits of its ability, should take care to create centers for publishing.

The permission of the Superior General or Provincial (#832) is required before any member of the Order proceeds with the publication of any material of a religious or moral nature.

ARTICLE 59

Apostolic zeal, inspired by the Holy Spirit and sensitive to the signs of the times, urges us to dedicate our energies and talents for God and people. Encouraged by this we undertake new initiatives in the service of the Church and those peoples among whom we come to live and work. We should never fear the use of new forms, means, or Apostolic methods providing they be employed under the direction of our Superiors.

CHAPTER VI

Mary in the Life of the Order

ARTICLE 60

From its very beginnings our order has enjoyed the special assistance of Mary. She has always been present in the life and activity of the Pauline Community. Our Order has always honored her as Mother, Lady, and Queen and has striven zealously to propagate this devotion.

It is our conviction that in the course of some very turbulent history associated with our Order (of which there is no lack), the protection of Mary has been a support in striving for holiness and making effective our mission to those peoples to whom Divine Providence sent us.

As a result of this with complete confidence we inextricably bind ourselves to Mary for the future, through a son-like love and through a desire to imitate her faithfulness to God. Furthermore, we pledge ourselves to be preachers of her greatness wherever we can, extolling her participation in the saving work of Christ and Her union in the Holy Spirit.

ARTICLE 61

Our devotion to the Most Holy Virgin is based on the Gospels and the teaching of the Church. We use as examples her zealous and devoted servants and those “staunch friends of the Mother of God” in the annals of our Order.

Together with the Church which fixes its attention upon the Mystery of Mary’s holiness, we seek to imitate her virtues and we venerate her through the Liturgy. We strive to celebrate her feasts with devotion and to practice Marian piety on a deeper level which has been hallowed by Tradition and approved by the Church. One special form of such devotion is the Holy Rosary. We are willing to make use of even the most binding forms of devotion even to the extent of make *Total Consecration* to Her.

ARTICLE 62

Jasna Gora and other Marian sanctuaries which play an important role in the spiritual formation of people, who derived so many Graces from these Shrines, constitute something of great value. They endow our Order with a special charisma as well as a serious mission within our ministry.

In all centers of our Pastoral Activity and especially in our Shines, we must make every effort to present Mary as being joined in maternal love to Jesus in the Holy Spirit. It is she who effectively calls the faithful to Her Son, to His Sacrifice and to the love of the Father.

We may be sure that Marian sanctuaries and other places dedicated to Her, will be an unending source of the enriching Graces of Salvation as long as we take care with zeal and a sense of responsibility to fulfill the obligations incumbent on us.

PART II

THE FORMATION OF A PAULINE

CHAPTER I

The Cultivation of Vocations and Reception into the Order

ARTICLE 63

The special call to imitate Christ through the practice of the Evangelical counsels is the precious gift of loving God, both for the one called as well as for the Order itself. All of our Monks are responsible for the growth of the Pauline Family as well as for the carrying out of its mission in the Church and in the world. Encouraged, therefore, by Christ Himself (Mt. 9:38) let all Members intercede before God that He might constantly renew our Monastic Community and enrich it with new members.

ARTICLE 64

The most effective means of encouraging others to give themselves to God is through a witness of personal and Community Life. Therefore, members of the Order should cultivate both friendliness and good will by means of hard work and humble spirit filled with brotherly love and Apostolic dedication – all in a spirit of joy. Let them do this taking care to help others in their discernment as to whether God is calling them to our family. We do this in the spirit of Mary.

The Major Superior will appoint a Director of Vocations. We must spare no efforts or expense in this regard so that the Pauline Order may become more widely known among the peoples to whom Providence will send it.

ARTICLE 65

It is important to use every possible means to cultivate vocations methodically, systematically and zealously. This is the obligation of every Pauline as time and talent allow.

ARTICLE 66

Only those candidates should be received into the Order who are distinguished by a sincere intention and who display physical, emotional, intellectual and moral signs giving hope that they will be capable of carrying out our Community's Mission.

ARTICLE 67

Candidates must undergo a period of postulancy before beginning novitiate. For candidates to the Brotherhood the period last six months. For other candidates the Major Superior decides as to the type and duration of postulancy. Postulancy is that initial period of testing and gradual adjustment which leads one into the Pauline manner of living. It should take place in a House designated by a Major Superior and under the direction of an experienced Monk.

ARTICLE 68

1. After the completion of postulancy it is by the decision of the Major Superior in consultation with his Council that a candidate is admitted to the Novitiate. Only those candidates are to be admitted who on the basis of prior testing, together with the recommendations, observations and opinions which have been made during the time of postulancy or other manner of testing, give prudent evidence that they are called by God. Before the actual ceremony of reception to Novitiate, candidates must make a six day retreat.

2. According to the norms of Canon Law the following are excluded from reception into the Order (#643):

- a. those who have not completed their seventeenth years;
- b. those who are bound by marriage vows:

- c. those who at the time are bound by Sacred Commitment to any institute of Consecrated Life;
 - d. those seeking to enter the order under duress, grave fear or fraud;
 - e. those who have concealed their membership in any institute of Consecrated Life;
3. Superiors must not receive diocesan clerics into Novitiate without the consent of their Ordinary. Neither must they receive those who are burdened with any debt which they are unable to honor.

Those who wish to transfer to our Order from another religious institute or seminary must have the consent of their component superiors (642- 645; 684, p.1)

CHAPTER II

The Formation of Novices

ARTICLE 69

The Novitiate is one and at the same time a school of Monastic Life and a test of one's vocation. It has as its purpose the development of both the human and Christian aspects of one's personality as well as the initiation into the Pauline's Monastic formation.

The period of Novitiate in our Order is for aspirants to the priesthood lasts one year; two years for the preparing for the Brotherhood, the first of which is considered the canonical year.

ARTICLE 70

1. The Father General with the consent of his Council is entrusted with the erection of a House to serve as novitiate in accordance with Canon Law (#3647, p.1). It belongs to his competence to transfer or to close a Novitiate (Art. 130, 2). Suitable Monks should be assigned to the Monastic Novitiates. All of them, together with the Master, are responsible for creating a close unity of spirit and activity as well as a prayerful and family atmosphere. They do this, aware of the particular influence which they have on the formation of novices.

2. For the validity of the Novitiate it is necessary that it take place in a House designated for this purpose. In special cases and by way of exception, the Superior General with the consent of his Council may allow a candidate to make his Novitiate in another house under the direction of an experienced Monk, who in this case, fulfills the role of Master.

3. The Major Superior may give permission for the Community of Novices to spend a specific period of time in another Monastic House designated by him.

4. Absence from the Novitiate during the canonical year which lasts over a period of three months, uninterrupted or interrupted, nullifies the Novitiate. An absence of more than fifteen days must be made up.

With the permission of the Major Superior, First Profession may be anticipated but not by more than fifteen days.

ARTICLE 71

1. The Master of Novices who is appointed by a Major Superior with the deciding vote of his Council must be a Monk in perpetual vows. It is he who is directly responsible for the administration of the Novitiate and for the Novices' formation. He should be distinguished by his love for the Order and a knowledge of its spirit as well as by Evangelical Prudence. He should possess the qualities of knowledge as well as a pastoral-educational background.

2. The Master of Novices may be assigned assistants who are subject to him in matters pertaining to the administration and course of formation in the novitiate. Both the Master of Novices as well as his assistants should be carefully prepared to take on such obligations and must be free of any and all assignments which would impeded their fruitful and uninterrupted execution of their responsibilities (#651).

ARTICLE 72

It is the duty of the Master of Novices to assist the Novices in adapting to Monastic Life. He does this both by his example and by his teachings. It is his duty to educate them in living out the Evangelical Counsels. He uses as models both Christ and His Mother – a Mother who is virgin, poor and obedient. He leads them also into a deeper love of God and their fellow Brothers through a life of prayer and sacrifice. This love extends, likewise, to the Church and its shepherds (#652).

It must be his concern to deepen and broaden their knowledge. This is a condition for developing their interior life. He should take care then, to educate them in the knowledge of how to read and meditate on Holy Scripture, so that they might more consciously experience the Mystery of the Church and its Liturgy.

It is his duty to set before them the demands of the Pauline Calling through a study of its character, history and tradition.

ARTICLE 73

The novitiate will truly be a time for growth in vocation and will at the same time become for the novice a happy beginning of his Monastic Life if he himself makes efforts to cooperate with the Grace of God in the work of conversion and through the transformation of himself into a new man in Christ. He must take responsibility upon himself for this spiritual work as well as for developing a spirit of prayer using as an example St. Paul the First Hermit. He must take care, furthermore, to root out his faults and to acquire virtue through mortification and Monastic Discipline. It is his responsibility to take advantage of all the Graces and spiritual aids with which Monastic Life abounds. He must take care to be sincere, willing to accept instruction and open to acquiring a truly Monastic manner of behavior. He must be willing to struggle with self-growth and to foster the interior life as well as to work for the good and the growth of the Pauline Family.

ARTICLE 74

1. The Master of Novices is obliged to inform the Major Superior as to the development of the Novices' vocation. Thus the Major Superior will be able to decide at the proper time whether the Novice should be admitted to vows, refused admission or whether he should be dismissed.

At the end of the Novitiate period he must also send to the Major Superior the opinion of all the professed in Solemn Vows who live in the Novitiate.

2. If the Novice decides that he is not called to our Order he is free to leave the Novitiate.

3. In the event that the Novice gives serious scandal or is the cause of an evil which threatens the Community, the Master of Novices in agreement with the governing body of the house, is able to dismiss the culprit from the Novitiate if it is impossible to have recourse to the Major Superior. He must, later inform the Major Superior as to the details of the case.

ARTICLE 75

If the Novice is sure of his calling and has decided that he is willing to give himself to the loving service of God above all else through the taking of religious vows, having completed Novitiate, he should make a written petition for admission to Profession. Immediate preparation for the taking of vows consists of a six day retreat. Profession is made in accordance with the requirement of Canon Law and the Order itself. He should delegate anyone of his choosing to administer all his material goods. Such a person is free to use and dispose of the Novice's revenues until the time of his Perpetual Profession. (#668, p. 1)

Novices enjoy all the privileges and Graces granted to the Order. In danger of death they have the right to profess vows and to enjoy the suffrage of the same prayers as do the professed.

CHAPTER III

Post – Novitiate Formation Leading to the Priesthood

ARTICLE 76

Those Brothers called to serve the people of God as Priests must continue their preparation for the priesthood which was begun in Novitiate. This consists of a well rounded development of their personality in Christ. In that the students might more easily fulfill their obligations as Paulines in the Church, it is necessary that we develop our own seminaries. They must be organized and properly staffed and equipped for executing a full formation on the spiritual, intellectual and pastoral levels.

ARTICLE 77

It is the duty of the Major Superior to have special concern and loving care for both students and professors in the seminary. He should become for the students a true Father in Christ. All members of our Community should regard the seminary as the heart of the Order and gladly render it every assistance possible.

ARTICLE 78

The intellectual and pastoral formation of our students is rooted in Spiritual Formation. It must be integrally connected with monastic formation as regards a proper program of studies. Candidates for the Priesthood are bound to a generous renunciation of everything for the sake of God in order to follow Christ. They are so bound by virtue of their covenant with God of which Profession is a symbol as well as by virtue of Priestly Ordination which will conform them to the image of Christ the High Priest.

Let them take care then to imitate our Holy Father, St. Paul the Hermit. Let them prepare for Pauline Ministry through a life which is hidden, through work, prayer and penance. The effectiveness of their future Apostolate will depend on the degree to which they show forth Christ in their personal lives.

ARTICLE 79

Our students must make every effort to become ever more united in the Mystery of the Church. They should gladly take part in its life, have an openness to its concerns and be anxious to make its salvific presence evident in the world. They should take care to grow in the conviction that through the Perpetual Profession and Holy Orders, they accept a fuller responsibility for the development and holiness of Christ's Church and the Pauline Monastic Family. They should take care then to bring to greater perfection in themselves a love for Pastoral Activity both in the Church and in the Order, take care likewise to develop respect for and obedience to the Holy Father, the hierarchy and their Superiors.

ARTICLE 80

As they learn to live according to the Gospels they must make every effort to continue an intimate and constant union with the Father through His Son in the Holy Spirit. They must strive to develop their relationship with God through their progress in the virtues of faith, hope and love.

Various religious practices tested and approved by the Church assist in bringing about this union with God. Among these, the most proper to our Order are meditation on the Word of God and zealous participation in the Liturgy of the Hours.

All these practices should lead us to the Eucharistic Sacrifice and should flow from it thereby giving our students fuller participation in the Savior's Paschal Mystery.

ARTICLE 81

A filial devotion to Mary is essential for a well rounded full Pauline formation. Our students should honor Her as the Mother of Christ and the Mother of the Church. They should imitate Her as the prototype of the People of God and in loving Her should deeply enter Her mission in the saving plan of God.

ARTICLE 82

The development of the spiritual life demands guidance. Our students, therefore, must avail themselves of the services of a Spiritual Father and confessor. Their relationship to them should be one of trust prompting them to openness in revealing their conscience and working out a program for developing their spiritual life.

ARTICLE 83

The educational level of the faithful and the variety of their spiritual needs demand that the Priest of Christ enjoy and appropriate and thorough education. This includes a profound knowledge of the truths of God and those concerning human nature and the world.

Our seminaries fulfill this function if the students themselves undertake the work of developing their talents and broadening the range of their knowledge and deepening their understanding of Divine Truth.

ARTICLE 84

The intellectual formation of the Seminarian consists of at least a six year course of philosophical-theological study. This course of study should be developed according to the norms and Decrees of the Apostolic See and in accordance with the mission of our Order.

ARTICLE 85

Under the direction of their teachers our students should familiarize themselves with contemporary culture so that they might more easily hand on the Truth of God to people today. They should take care, however, lest they become indiscriminately affected by today's culture, especially that culture which manifests itself through mass media. They must learn to be selective as to which values they accept so that they might skillfully incorporate them into the world of personal development as well as in the Apostolate. Clerics must also take advantage of those for nurturing and creating culture which they find available.

ARTICLE 86

The entire formation process of our students has as its goal their growth in the knowledge and love for the Apostolic Ministry. They must learn to take into account the various problems connected with our Order's Mission as well as with specialized Pastoral Ministry especially as found in the Marian Shrines.

We must take special care to provide responsible men who take delight in hearing confessions and in preaching the Word of God. It must be our concern also to deepen our theological studies of Mary.

ARTICLE 87

All the means of attaining human and supernatural maturity which the Seminary seeks to provide, together with the daily regimen, can only realize their goals if the

Clerics are determined to use these means consciously and out of interior conviction never motivated by exterior force.

ARTICLE 88

Occasions for a more intensive deepening of our bond with Christ in the Church as we prepare for the priesthood will consist of various services and order as well as renewal of Profession according to the requirements of our Constitutions and the Code of Canon Law.

Before Diaconate, after a suitable period of preparation, students should make their Solemn Profession.

ARTICLE 89

The Rector is responsible for the entire course as well as the outcome of the formation program of the students in our Houses of Studies. Normally he would be the Prior. Those assisting him in this task will include the Prefect of Students, the Spiritual Father, the Prefect of Studies and the professors.

It is the Rector's duty to coordinate their activity in a spirit of Brotherly Love. He organizes lectures, spiritual exercises and academic pursuits with the help of the Prefect of Studies.

ARTICLE 90

The priestly-monastic formation of our students is the direct responsibility of the Prefect of Students under the direction of the Major Superiors. By his nurturing influence he guides the students informing attitudes or responsibility for their vocation. He should further see to it that they deepen the Pauline Spirit of the Community as he leads them in obeying the Precepts of the Church and the Monastery. He guides their earnest preparation of the priesthood and sees to it that they grown in the ability to live with people in a cultured way.

The Prefect of Students is named by the Major Superior with the consent of his Council. At an appropriate time he should report to the Major Superior as to the life and Monastic discipline of the students.

ARTICLE 91

Special care must be exerted to select as educators and professors those who are known to have specialized knowledge in their fields. They should also be distinguished by their Monastic Discipline, by their pastoral experience, and by their priestly piety.

Professors should fulfill their assigned obligations with total dedication. They are not only responsible for the students' intellectual formation but for their moral development as well. This is accomplished by their manner of teaching and by the witness of their personal life as well as by their mutual interaction with one another and with the students under the direction of the Rector. All should take care to follow a uniform course of training.

Professors, Prefect of Study, and Spiritual Directors are selected by the Major Superior with the consent of his Council and after consultation with the Rector.

CHAPTER IV

Priestly Formation

ARTICLE 92

Our Priests have the ongoing obligation to deepen their spiritual, intellectual and pastoral formation throughout their entire lives (#661). By virtue of their monastic and priestly vocation they are bound toward an ever more perfect love, to the deepening of their interior life, to an updating of knowledge and to become acquainted with more modern methods of Pastoral Care. They should be concerned with developing their pastoral skills and whatever else will help them to carry out their obligations. By so doing they will become evermore useful in their work for the Church and the Order.

ARTICLE 93

Superiors must show special concern for the newly ordained and they must give them the means for growth in using methods and initiatives

in their personal work. They should create for them occasions for mutual sharing with their conferrers in matters of Pastoral concern. Above all, however, they must provide them with the means for deepening their theological knowledge rendering every assistance and creating every condition for strengthening and deepening their relationship with Christ the High Priest.

Young Priests assigned to Pastoral Work both in our Shrines as well as other places should give themselves to their Ministry with zeal and concern being guided by their Superiors.

ARTICLE 94

1. In the process of on-going formation and in other forms of intellectual growth, young Priests must take examinations for the first five years following Ordination. Special emphasis should be given to the discuss of the problems that arise in the pastoral setting joined with those forms of Pastoral Care which are proper to our Order.

2. Each of our Fathers should make every effort to use his free time for developing his intellectual horizons and Pastoral Skills. To do this he should participate in conferences but especially those that concern themselves with Pastoral Ministry.

ARTICLE 95

Those who are sent for higher specialized studies should be distinguished by suitable intellectual ability as well as by high moral standards. The decision to assign one for higher studies belongs to the Major Superior. He should however; take into account not only that the one selected has the required abilities but also the actual needs and means of the Monastic Community.

Special care and concern should be shown to those who have gone on for further studies. Concern must be made not only for their intellectual progress in their field or studies but above all for their spiritual and Pastoral formation.

CHAPTER V

The Formation of Brothers

ARTICLE 96

Monastic Profession is the basis for Brotherhood in the Pauline Community taking into account different charisma and forms of service. Formation which is based on this reality embraces the whole personality of the Brother who through Baptism and Monastic Consecration has become joined in a special manner with the life and Ministry of the Church, thereby, making him and Apostle and Witness of Christ among the people.

ARTICLE 97

In the period of formation preceding perpetual Vows the Major Superior assigns a Director for the Brothers to assist them in developing a monastic life. Superiors and directors must assure the Brothers a total and full monastic formation helping them gain religious knowledge, taking into account their spiritual needs as well as their individual obligations within our Pauline Community. Special care should be taken that the Brothers especially completing Novitiate should find suitable means for their education.

ARTICLE 98

Modeling themselves on the example given by Christ, His Mother and St. Joseph in Nazareth, let the Brothers imitate their life which was filled with quiet hardship. Thus let them sanctify their dedicated work.

Our Brothers are concerned with work around our Houses, in the fields of farming and trades as well as in administrative functions, according to their preparation and the needs of the House. Let them be mindful that every kind of work when joined with prayer, thanks to Monastic Profession, has the power to transform their life into an Apostolate and assists the Church in its work of saving the world.

ARTICLE 99

The formation of Brothers during the period of temporary profession has as its goal leading them to the decision to become joined forever with Christ in our Order through Solemn Perpetual Profession. Before the taking of solemn vows an appropriate period of time should be set aside to prepare for so serious an action.

All those in Solemn Profession, living in houses in which the Brother about to be professed has lived for some time, should give a consultive vote in secret prior to his admission to Solemn Profession.

ARTICLE 100

Superiors must take care that the Brothers acquire skills proper to their trades as well as proper level of cultural training. This is indispensable in order that they might come to demonstrate the values proper to the Pauline Community and accept responsibility for them. The Superiors should take care to single out those who possess certain talents and appreciation for the monastic spirit making it possible for them to become better qualified in various field according to the needs of the Order.

P A R T III

THE GOVERNMENT OF THE ORDER

CHAPTER I

The General Chapter

ARTICLE 101

1. The General Chapter ranks as an event of the highest degree in the life of the Pauline Order not only for our Community itself but also as an event contributing to the building up of the Body of Christ.

2. The General Chapter exercises the highest authority in the Order, doing so both collegially and in the manner defined by law. It is during the Chapter that the election of the Superior General takes place, problems are discussed, resolutions undertaken, which then bind all members (#631, p. 1).

3. The Pauline Community expresses during the Chapter its concern for preserving its heritage and assumes responsibility for the development of the entire Monastic Family. Its concern also is that the Order is faithful to its Mission in the Church and in the world (#578, 631, #1).

4. The participants of the General Chapter representing our various Communities must remember that they are responsible not only to their own conscience and to the Order for the decisions and resolutions which they will make, but they are answerable to Christ himself who is present in a special way during the Chapter.

ARTICLE 102

The Father General is responsible for calling together the General Chapter for elections every six years with the consent of his Definitorium. It is he who determines the time and place for this same Chapter.

If for any reason the office of General is left vacant it is the Vicar General who calls together the General Chapter with the consent of the Definitorium.

For serious reasons the Father General has the authority to call an extraordinary Chapter in agreement with a deciding voice of his Definitorium for matters which concern the Order.

ARTICLE 103

1. The members of the General Chapter are the following: the Father General, the Vicar of Order, all former Generals, the Definitors General, the procurator General at the Holy See, the Administrator Generale, the Secretary General from each Province or quasi-province-namely, the Provincial or quasi-provincial or in the event of his unavailability, his legal replacement. All of these remain members of the General Chapter to its very conclusion even though after elections have taken place others will have taken their offices and their place in the Chapter.

2. Delegates chosen by the whole Monastic Community according to Monastic law should equal in number those taking part in the Chapter by virtue of the law itself.

ARTICLE 104

All monks who on the day the Chapter is convened are in Solemn Profession have both active and passive voice in the selection of delegates to the General Chapter. Brother clerics who have not yet received priestly orders after their Solemn Vows have an active voice only.

Those who by virtue of some other reason have a voice at the General Chapter do not have either an active or passive voice in the election of delegates. The same is true of those who according to Law and Constitutions have been stripped of such a voice. Among this number are the following:

- a. those who have received an indult of secularization, exclaustation, and those who have already submitted a petition for one of these indults;
- b. those who by reason of sanctions have been stripped of active or passive voice.

ARTICLE 105

As the General Chapter begins, the Father General or his representative together with the Definitorium proceed to the verification of the election of delegates. At the announced time the Chapter itself begins in accordance with the statutes of our Monastic Law. The General of the Order calls for the election of the scrutators, the secretary and the chairman of the Chapter according to the statutes of the General Directory.

Following this, in the presence of the entire Chapter, the General gives an accounting of his time in office, the state of the Order, the implementation of the resolutions taken at the last Chapter, as well as the material status of the Order. Next he tenders his resignation as General of the Order to the chairman of the Chapter. Having discussed the report made by the General, the Chapter then expresses its opinion by means of a secret vote. Next, the chairman calls for the elections.

ARTICLE 106

The General Chapter undertakes the election of the Father General of the Order, five Definitors, the Procurator-General at the Holy See, as well as the General Administrator. The Father General names the Secretary-General Administrator. The Father General names the Secretary-General with the consent of his Definitorium.

ARTICLE 107

The General Chapter concerns itself with matters affecting the whole Order especially those which require either the permission or confirmation of the Holy See. It concerns itself in detail with persons, Houses, and provinces as well as the implementation of the goals of the Order and its actual mission in the Church. It is the Chapter which decides the program of work for various areas both in the life and activity of the Order. It must show special concern with the problems concerning formation. It must take into consideration the resolutions of preceding General Chapters which the decisions of the governing body of the Order. It is the Chapter which puts the Directory into actual practice. It makes appropriate resolutions regarding the future.

Prior to the beginning of the General Chapter a questionnaire should be distributed among all the members of the Community in order to better become acquainted with the needs of the Order.

ARTICLE 108

1. In the elections undertaken by the General Chapter we are governed by an absolute majority of those present according to the General precepts of Law (#119, #1). According to the tradition of our Order, however, in the event that in the first, second or even third vote, no one receives the required absolute majority, a fourth election should be called for in which only those two candidates are set forth who on the third ballot received the majority of votes. In the event that both of these receive the same amount of votes, the one who is older by profession becomes the Father General and should both of them be equal by virtue of profession, then one who is older in age.

2. All matters acted upon the General Chapter are decided on by a secret vote Regardless of majority. In the event of a tie-vote in matters which do not concern an election it is the Father General or chairman who settles the question.

3. In the matter of changing the Constitutions either in whole or in part, a two-Thirds majority is required as well as approval by the Holy See.

4. The decisions of the General Chapter have binding force until the next Chapter.

ARTICLE 109

Within three months after the conclusion of the General Chapter (so long as Provinces are not erected) the Father General, having solicited the opinion of those members concerned representing various Monastic Communities, will in accordance with the statutes of the Constitutions name the officers of each of the monasteries.

ARTICLE 110

The resolutions of the General Chapter are a call to and obligation upon the entire Pauline Community. The newly elected general government as well as the Superiors of the individual Monastic Communities are directly responsible for the implementation of these resolutions.

We regard as a pledge of their salvific effect on the life of our entire Community the perpetual protection of Mary the Mother of the Order.

ARTICLE 111

In the event that Provinces are revived once more within the Order, the manner of executing the General Chapter, namely deliberations, discussions, voting and conclusion are subject to the same rules which bind at the General Chapter with the exception of those specifics which pertain and are proper to only the Chapter.

CHAPTER II

General Norms for Superiors

ARTICLE 112

Superiors receive their authority from God through the Church. They receive this authority so that in accordance with God's Will they might be able to serve the Community according to the Law of our Order.

In exercising their authority to decide and to command, they should be mindful of the respect due to the human dignity of their conferrers. Their attitude toward them should be as toward sons of God, who find themselves on the path of a freely chosen and zealous obedience which in turn leads to growth in love and participation in the development of the Order and the Church.

ARTICLE 113

1. Our Superiors, concerned that while leading others they themselves should not be rejected, should undertake their office as Superior with true fear and must sincerely pray for the gift of wisdom. It should be their concern also by their very manner of being to express that love which God has for His chosen. Through diligent study they should come to know their responsibilities in order to be able to faithfully carry them out in the spirit of our Constitutions.

2. The Superiors of our Order should have their own Council according to the Statutes. They are not entitled, however, to voting together with the others. (#127,p. 1).

3. All Superiors are to make the Profession of Faith according to the formula Approved by the Apostolic See (#833).

CHAPTER III

The General Officers

1. The General of the Order

ARTICLE 114

The foundation for the inner unity of every Monastic Community is above all Christ who lives within that Community and who imparts Himself to it. He becomes the highest rule of life and the way to full development. The sign of external unity is the Superior General who takes the place of God and is united with the Apostolic See. All members are subject to the General in faith and fulfill their service to the Church under his direction.

In like manner the Pauline Community relates to the highest Superior of the Order with an attitude of faith. He is the one together with Christ who becomes the foundation for unity, is the head of the Order and its official representative. It is under his leadership that the Order fulfills its mission in the Church.

ARTICLE 115

The highest Superior of the Order, namely the Father-General, is chosen at a Chapter of elections. His term of office extends to the following General Elective Chapter to which he is able to be elected a second time. He is not eligible for election for a third consecutive term. Beside the conditions laid down in Church Law he must be forty years of age and ten years solemnly professed.

ARTICLE 116

The authority of the Father-General extends to the entire Order as well as to each of its parts: provinces, monasteries and individuals. His authority includes that of commanding and leading the entire order in matters both spiritual and material in accordance with the Rules of Church law, the Constitutions and the Directorium.

ARTICLE 117

The Father General should be distinguished by a great love for obedience to and loyalty to the Church and the Holy See. It should be his concern that the Monastic Community be truly dedicated to the Church. Consequently, it will be his concern to inform the entire Order as to Decrees, recommendations and documents coming forth from the Holy See especially those which concern religious life. At the required time he will also submit a report to the Apostolic See regarding the status and life of the Order (#592 p. 2). It is his obligation also to see that all observe the Decrees of the Episcopal Conference according to precepts of law.

ARTICLE 118

The Father General should further distinguish himself by a great love for the Order which is seen not only in his fervent prayer for its development but also in his concern for unity and love among the members of the Order, the cultivation of new vocations, concern for solid formation of young Monks, as well as by faithfulness to our vocation, the living out of the Evangelical Counsels and concern for our mission and especially the preservation of its Marian character.

ARTICLE 119

In more serious matters, especially those defined by law, the Father General makes decisions together with the Definitorium. He takes care of material matters through the administrator-General in accordance with the Constitutions and the articles of General Law.

ARTICLE 120

In his concern for the good of the Order and its development, the Father General calls together and supports those commissions already existing and to whose competence fall matters regarding religious life and the activities of the Order.

ARTICLE 121

In his concern for executing the mission of the Order in the Church, the Father General should conduct a visitation of all our Houses either

personally or through a delegate at least twice during his tenure of office. Each year he will call for a report from Provincials and Priors as to the state of the Province and individual Houses according to a previously compiled questionnaire.

ARTICLE 122

The Father General is authorized to grant a temporary dispensation from any statutes of the Constitutions which concern solely Monastic discipline. This applies to individual communities as well as to individuals. In agreement with the Definitorium it is within his competence to set forth practical explanations of specific rules as well as to issue decrees concerning persons, monasteries or material goods. By the very manner his personal life he should encourage all members to a faithful observance of the Constitutions.

ARTICLE 123

The permanent residence of the Father General during his term of office is the principal Monastery of our Order as Jasna Gora in Czestochowa unless the General Chapter decides otherwise giving due notification to the Apostolic See.

ARTICLE 124

Mindful of the position of the Father General and the burden of his responsibilities, all our Monks should strive to make his burden easier and in the spirit of love support him through prayer, respect, obedience and cooperation.

ARTICLE 125

In accordance with the ancient tradition of the Order, the Father General is authorized after hearing the opinions of the Definitorium to receive either clergy or laity into the "Confraternity" as a way of expressing to them gratitude for their kindnesses or as a way of giving them greater participation in the Order. All this accordance with statutes which concern this matter.

It is also advisable that the Father General should gather around the Order a group of individuals, clergy as well as lay, for the purpose of

making even more effective our apostolic works.

The Father General is also authorized to grant special recognition in the form of diplomas to deserving individuals-all in accordance with the appropriate statutes governing this matter.

2. The Vicar of the Order

ARTICLE 126

The Vicar of the Order is a Definitor. He is also the one who takes the place of the Father General and is his closest collaborator. He should be at least ten years in Solemn Profession. His cooperation with the General has as its goal the good of the entire Order. This is seen in his willing service to the Father General, by his sincere counsel, by his suggesting new initiatives, and in executing the orders of the Father General and if the need arises even giving him admonitions out of a spirit of love and respect.

ARTICLE 127

The Vicar of the Order is a man in whom both the Father General and the whole Monastic Community place their trust and each confrere, then should have easy access to him in matters pertaining to both the Monastic Family as well as personal.

ARTICLE 128

In the event that the Father General is not present the Vicar takes his place in matters governing the Order. More serious matters should be postponed until the General returns unless there be a serious urgency for their immediate resolution. If for whatever reason the office of Father General becomes vacant, the Vicar of the Order carries on the affairs of the Order and convenes a General Elective Chapter within three months in accordance with our law.

In the event of the death of the Father-General, the Vicar's responsibility is to call the whole Order to offer prayer for the peace of his soul.

As the Vicar assumes leadership of the Order during this time he should keep in mind the style and the thinking of the deceased Father General as he sets about his task.

3. The Definitor Generals

ARTICLE 129

The five Definitor Generals are chosen during the General Elective Chapter. Their term of office extends to the next Elective Chapter.

It is the responsibility of the Definitors to cooperate with the Father General in his governing of the Order, to assist him with their Counsel and through their Evangelical Way of Life. For this reason they should be men outstanding in zeal, prudence and a sense of responsibility for the development and mission of the Order. Furthermore, they should not be charged with any offices that would interfere with the carrying out of their proper responsibilities. They are permitted, however, when the needs of Monastic Life demand.

ARTICLE 130

1. The Definitor Generals have a deciding voice in the following matters:
 1. in either creating or suppressing Provinces or Monasteries (Art 142, #2):
 2. in matters regarding the erection, transfer or the suppression of a Novitiate (Canon #647, p. 1), Article 70, #1):
 3. the division of a foreign district which is to have a voting voice together with the matter of choosing a delegate with his Council to oversee the elections (Norm #123, 2).
 4. concerning an ordinary or extraordinary Chapter (Art 102) together with determining its time-frame (Norm 119);
 5. admitting members to First Profession and to Solemn Profession (Art 6#1) #3a);

6. designing a special house for the purpose of making Novitiate (#647, p. 2);
7. dispensing from Temporary Profession (#688, p.2);
8. the transfer of a Monk to another religious community (#684, p. 1);
9. permitting a Monk to live outside his religious community for a period of one year (#655, p. 1);
10. granting an Indult of Exclaustration for a period not to exceed three years (686, p. 1);
11. enforcing Imposed Exclaustration on a Monk (#686, p. 2);
12. initiating due process against a Monk (#697, 699, p. 1); the Definitorium acts in this matter collegially;
13. issuing a declaration of a 'fait accompli' as the basis for ipso facto expulsion of a Monk (#694, p. 2);
14. readmitting a former member to the Order (#690, p. 1);
15. removing from office: the Vicar of the Order, a Definitor General, the Procurator-General, the Administrator General and Secretary General;
16. naming a Monk to fill the office of Vicar of the Order which has become vacant for whatever reason. Likewise, the office of Definitor General, Procurator General, Secretary General, Administrator General. The one so chosen by the Father General and the Definitorium remains in the office until the time of the next Elective Chapter;
17. nominating and removing from office in individual Homes the following: the Prior, Pastor, Rector of a house of studies, the Master of Novices, the Superior, teachers, prefect of Studies, Spiritual Father, Prefect of Clerics. The removal of the above mentioned from office demands serious cause and the opportunity for them to be heard;
18. accepting the resignation of or removing from office the Father General outside of the Chapter. In this instance the approval of the Holy See is necessary;
19. the sale of precious objects or relinquishing rights of personal ownership and incurring of debts, as well as administrative acts of an extraordinary nature (Art 162, #2), or any other kind of alienation if the amount of monies exceeds that determined by the Holy See for a given region. In these instances the permission of the Apostolic See is required (638 #3);
20. allocating additional funds for the Order (Norm 194);

21. in other matters defined by competent Church authority.

In acting on the matters defined above, the Definitorium must be in full assembly and act collegially. If one or two members are absent and the resolution of the matter cannot be delayed, the remaining Definitors with the Father General may choose a Monk to take the place of the one not present for this one time.

3. The Definitors have a consultative voice in the following matters:
 1. admission to the Novitiate;
 2. the renewal of Temporary Profession (Art 6);
 3. admission to Orders;
 4. nomination of the custodian of the Shrine of Jasna Gora (Art 160, #2);
 5. reception into the Confraternity (Art 125) etc.

4. The Procurator General of the Order at the Holy See

ARTICLE 131

The Procurator General is chosen by the Monastic Community at the same time that it chooses other officers of the Order at every Elective Chapter. The term of his office extends to the next Elective Chapter at which time he is expected to make a report of his activities. The place where he resides is Rome where he also fulfills the office of Superior. It is his obligation to attend to all the needs of the Order at the Apostolic See. It is his duty also to attend to the needs of the individual Monks, likewise notifying the Father General as to all the instructions given by the Holy See as they concern our Order and religious life in general.

5. The Administrator General

ARTICLE 132

The administrator General shares the concern of the Father General and the Definitorium regarding funds and property of the Order for which

he is directly responsible according to law. He carries out his office in an untiring, faithful and prudent manner.

The Administrator General is chosen at the General Elective Chapter from three candidates proposed by the Father General. His term of office extends to the next General Elective Chapter at which time he makes a financial report.

ARTICLE 133

The order as a whole has need of funds in order to successfully fulfill its mission which rests on its general governing body. Among these functions are the following: the works of the General Curia, the support of those institutions for the formations of Monks; monies to be used for furthering specialized studies, for publications, for the upkeep of the general archives; for the functioning of general commissions; for the support of houses of rest; the finances to be used for investments made by the general governing body; for various apostolic works especially those of a Marian character, those of a charitable nature, etc.

The property of the Order, subject to the governing of the Administrator General under the direction of the General of the Order, includes: houses which belong properly to our Order and which do not belong to any province, monies coming from Shrines, individual monasteries, from the Province, which have been so designated by the general governing body; all income which accrues from work done by members of the General Curia; and all other receipts coming to the order taking into consideration the instructions of competent authority.

ARTICLE 134

The administrator General under the direction of the Father General and the Definitorium is in charge of the Order's treasury and bookkeeping. It is his obligation to prepare documentation concerning the material state of the entire Order in which he notes any changes. he coordinates and oversees all investments made by the Order which have been made by the Father General and the Definitorium. He cooperates in a systematic way with the Administrators of the Province, each individual House, each individual Monastic House, whose activities he is also authorized

to inspect at the direction of the Father General. It is his responsibility to provide fro our Houses of rest. It is also his responsibility to acquaint himself by updating with the current civil and Ecclesiastical Legislation which he then makes available to the administrators of individual Houses.

once a year he gives a precise accounting of his activities to the Father General and the Definitorium.

6. The Secretary General

ARTICLE 135

The Secretary General is named by the Father General with the approval of the Definitorium. He must be a Monk of our Order in solemn vows. His responsibility includes:

- a. assisting the Father General in taking care of routine business;
- b. organizing and overseeing the Chancery of the General Curia;
- c. overseeing the current archives of the Order.

The Secretary General is bound to strict secrecy in matters pertaining to the order and to the deliberations of the Definitorium

When necessary the Father General may assign assistants to help him. Each of these is also bound to the preservations of strict secrecy under oath.

CHAPTER IV

The Provinces of the Order

ARTICLE 136

In accordance with the historical tradition in our Order, Provinces may be created when the demand for such arises. For example, spiritual needs, the development of the Order and other serious reasons would suffice. By the term Province, is understood the joining of at least three Houses under the leadership

of a Major Superior or Provincial. Erection takes place according to the norms of Canon Law (#621, 608-610, 115 p. 2).

On the occasion of creating a Province it must be determined that it is able to be self-supporting as regards organization, formation, and economy.

ARTICLE 137

Provinces are erected by the General Chapter or the Father General with the deciding voice of the Definitorium (#581). This is done by a Decree of Erection in which the geographical territory is described, the number of houses included in its make-up together with the specific mission of the Province. It is the Father General who calls for the first Provincial General Chapter.

A Province is headed by a Provincial chosen at the Chapter. He must have at least ten years of Solemn Profession and must be confirmed by the Father General. Assisting him is a Council composed of four Definitors of whom the first will be the Vicar. Also assisting the provincial is the administrator for the goods of the Province and a secretary.

ARTICLE 138

The Provincial and his Council consisting of four Definitors, the secretary and administrator of the Province are chosen according to the norms of the General Directory at the ordinary Provincial Chapter for a period of three years. The first Definitor who must be professed solemnly at least for five years fulfills the function of Vicar of the Province.

The Chapter is convened by the Provincial who first notifies the Father General. The Father General either personally or through his delegates has the right of participating in this Chapter. Care must be taken that the time for convening Provincial Chapters should not conflict with times set for General Chapters.

Members of the Provincial Chapter are the following:

a. the Father General or his delegate, the Father Provincial (or quasi Provincial) with his Council;

b. delegates of the whole Province chosen according to our Monastic law should be at least of the same number as those who take part in the Chapter by virtue of the law itself.

The chairman of the provincial Chapter for the entire time of its duration will be the Father General (or his delegates).

ARTICLE 139

The authority of the Provincial, who should be a Monk with at least ten years of Solemn Profession, is valid for a full three years and is limited to his Province. He enjoys the powers of a Major Superior. He should be an individual endowed with those qualities expected of a Major superior both by Canon Law and in our Constitutions. His authority extends to things both spiritual and material, namely, matters pertaining to all the monasteries, persons and those governing in the Province. It belongs to his competence to transfer individual Monks from one monastery to another. The authority to transfer Monks from one Province to another belongs to the Father General. It is the Provincial's duty to convene and prepare for Provincial Chapters both ordinary and extraordinary. Before taking office the Provincial must take a Profession of Faith (#833, p. 8).

ARTICLE 140

It belongs to the duties of the Provincial to make a yearly visitation either personally or through his delegates to all the Houses of the Province. He must also on a yearly basis make a report to the Father General as to the state of his Province.

Although his authority is valid ordinarily for three years, after its expiration, he is eligible to be re-elected for a second three-year period by the same Chapter. A third consecutive three-year term is not allowed.

ARTICLE 141

In the event that all the conditions aforementioned are not present, the formation of a new province, the General Chapter or the Father General, with the

deciding voice of his Council for a good reason is able to erect a quasi-province according to Canon 620. The same are authorized to name a quasi-provincial and to determine the way in which his Council is selected.

CHAPTER V

The Monastic Community

ARTICLE 142

1. Those who are called to live a religious life according to Evangelical Counsels live out their calling within the context of the Order. The Order fulfills its function of giving glory to God and serving the Church first and foremost through its Monastic Communities.

2. A monastic House is created by the Father General with the concurring voice of his Council (Art 130, #1) having received the written permission of the local Ordinary (#609, p. 1). Included in this written permission is the right for the House to have its own Church (#611, 1215, p. 3).

3. Each of our Houses should have its own Chapel in which the Blessed Sacrament is preserved and the Eucharistic Sacrifice offered. The Chapel becomes the true Center of Community.

4. A legitimately erected Monastic House can be suppressed by the Father General with the agreement of his Council after he has notified the Bishop of the Diocese. In this case property of the House is transferred to the Order (#616, p. 1).

ARTICLE 143

The Monastic Community should be composed of at least six Monks including the Superior and his governing body. The Monastic Community should gather together for common prayer and should seek to deepen the bond of mutual love whose goal is to be one in the Lord.

The order consists also of other smaller communities which although they do not constitute a fully formed monastery they nonetheless have their own Superior named by competent authority. These communities should strive according to their means to lead a Monastic Life.

ARTICLE 144

The Monastic Community supports itself by the revenues forthcoming from the work of its members as well as from income accruing from properties belonging to the Order as well as from the offerings of the faithful.

All the income of the Community and each of its members is entrusted to the Superior who in turn after consulting with his Council proceeds to allocate it for various purposes either himself or through the administrator. Both Superior and administrator should give an accounting of their allocation of funds to the same Council at least every two months.

1. The Prior of the Monastery

ARTICLE 145

In order to assure the proper functioning of a given Monastic Community the Major Superior, with the agreement of the Definitors, names a Prior for this same community, whose term of office extends for three years. He should be a Monk with at least five years of Solemn Profession (#623). Before naming the Prior, the Major Superior should seek the opinion of the members of the Monastic Community in whatever form he feels appropriate (#625, p. 3).

The Prior can be reappointed for a second three-year term never, however, for a third term without at least a one-year interval (#624, p.2). The Prior's authority extends to the domain of both external and internal forums (#596, p. 2).

The one who is chosen Prior should accept his office fully aware of his duty to serve all his conferrers in the Community. His model in doing this will be Christ Himself serving His apostles and seeking the Will of His Father in all things.

ARTICLE 146

The office of Prior demands a well rounded knowledge of the spiritual and material state of the Monastery, together with the responsibilities which the Community has to the people of God.

The Prior should take advantage of the observations made in writing by his predecessor from whom he receives his office in the presence of the Major Superior or his delegate.

ARTICLE 147

It is the Prior's responsibility to help each of his confreres to more easily fulfill the Will of God. he himself comes to know this Will through sincere dialogue with his Brothers.

He will be able to gain the trust of his confreres, which is so indispensable for the proper carrying out of his office, if in those more serious decisions which he is called upon to make, he consults with his Brothers. Be this in the framework of the Council of the house or at Chapters of the Monastery, or through consulting specialists. In this way the Monks will realize that he is striving to fulfill his office in a responsible manner as he leads them to the Lord.

ARTICLE 148

As he himself zealously makes efforts to be united to Christ, the Prior takes special care to look after the spiritual development of his confreres. He does this by making every effort to see that the Eucharist becomes the sign and the source of love and unity in Christ for all the members of the Community. On major feast days he should personally preside at the offering of the Eucharistic Sacrifice. Moreover, he should deliver a conference to his confreres at least once a month (#619).

By suitably organizing the work of the Community and through a prudent distribution of responsibility, he should strive to create such a climate within the religious house so as to contribute to a well-rounded persona development of the members, all in the spirit of the Gospel.

ARTICLE 149

The role of Prior demands that he himself look to the proper management of his own personal life and work as well as his undertaking various initiatives. He should also seek to mobilize all the members of the Community so that a dynamic cooperative effort results. In this way the members of the Community will begin to deepen their own sense of responsibility for the Kingdom of God as regards the Community and the Church as a whole.

ARTICLE 150

The prior should always be able to count on the good will of his confreres especially those who hold office with him in the Community. Let him take care to bring to completion those plans and decisions which have been undertaken. He should acknowledge the hard work and zeal of those members of the Community who distinguish themselves. This should be done in the presence of the Community. He should encourage those who lag behind and if need be should penalize them. He should meet the needs of his Brothers in appropriate fashion. He should look after those who are sick, console the faint of heart and strive to be patient toward all (1 These 5, 14).

ARTICLE 151

The Prior of the house should easily available to all his confreres. In the event that he must leave the Monastery for serious reasons he should provide for the normal functioning of its daily life (#629).

He should strive to be an example in Community prayers and works and should strive to take part in common.

ARTICLE 152

It is the responsibility of the Prior to lead the Community into an ever clearer understanding and living out of the rules of the Constitutions. He should use his authority to dispense of the Constitutions. He should use his authority to dispense in individual instances with prudence and only for serious reasons.

ARTICLE 153

When he is forced at times to make a most definitive decision, the Prior must take care that he should rule his Brothers, “in such a way that they would love him more than fear him” (The Rule of St. Augustine).

In showing respect to the Prior in the name of the Lord, members of the Community should pray for him, and they should seek to so live their lives that the office which he holds would be for him a joy rather than a burden (Hebrews 13, 17).

ARTICLE 154

With the deciding voice of his Council, a Major Superior even outside the time of visitation may remove a Prior from office. This would take place in the event of gross negligence of his responsibility as defined in the Constitutions or for the other serious reasons which would make his service ineffective (#624, p. 3).

2. Sub – prior

ARTICLE 155

The Major Superior with the consent of his Council nominates a Sub-Prior or even several representatives of the Prior as the needs and obligations of the Monastery may demand. He should do this after soliciting the opinion of the Prior and members of the Community. Their duties and obligations are determined by the Prior.

His term of office ordinarily last for three years but may be renewed in case of necessity.

In the absence of the Prior, he assumes the duties of Superior of the House with the exception of those things which the Prior has reserved to himself.

ARTICLE 156

The Sub-prior is the closest co-worker with the Prior. It belongs to his office to strengthen the unity and love among the members of the Community as well as to mediate in the event quarrelsome situations arise between the Members and the Prior.

To the extent necessary, he should bring to the Prior's attention those matters which concern his personal good and the good of the Community.

It is his responsibility either in person or through competent persons to be concerned with the worthy carrying out of Divine Liturgy as well as the beauty of the Church in the Monastery. He also is responsible for keeping the Monastery chronicles. He has to care for those who are sick and extends sincere hospitality to guest.

3. The Council & Chapter of the Monastery

ARTICLE 157

The members of the Council of the Monastery besides the Prior who is its chairman are the following: the Sub-prior or Sub-priors, the guardian, the administrator and the delegates of the Community whose number should be proportionate to the size of the house.

Delegates are chosen by the Community and approved by the Major Superior.

The secretary of the Council is chosen by the Prior who keeps notes of the meetings in an appropriate book.

ARTICLE 158

The Council of each house has joint responsibility with the Prior for the spiritual state and development of the Community and especially in seeing to it that the Monastery meets its obligations as regarding its mission and service to the Church.

The Council meets at least once every two months being called together by the Prior. It can also be convened by a two-third majority of those serving on the House Council. Its area of competence includes:

- a. making collegial decisions of a more important nature which exceeds the competence of the Prior himself,
- b. supervising the disposition of material goods by the administrator who should present of the Council a written account of his activities.
- c. taking care that Mass obligations are fulfilled for which stipends have been received,
- d. in more important matters a consensus of the house Council is necessary.

In other instances the Prior should at least take into consideration its opinions.

ARTICLE 159

The House Chapter is an expression of the community's participation in and concern for its total good. Members of the House Chapter consist of all those in Profession who live in that House. A convening of the House Chapter should take place under the leadership of the Prior or his representative.

4. The Guardian of the Shrine

ARTICLE 160

1. The Pastoral Activity of the Shrine comes under the direction of the Guardian who is in turn subject to the local Prior. The Prior himself as rector of the church is responsible for the activities and works of the Shrine in its entirety.

It belongs to the Guardian's competence to organize the Pastoral Ministry for pilgrims and for the local faithful, to develop a program of liturgy and divine services, as well as to take care of the office assisted by suitable person.

2. The Guardian of the Shrine of Jasna Gora is nominated by the Major Superior after consulting with the Prior and upon the advice of the Definitors.

CHAPTER VI

The Administration of the Goods of the Order, Its Provinces and Monasteries

ARTICLE 161

We show respect for the material goods of the order since in them we recognize the gift of God and the care of His Mother.

In gratitude to God our Benefactor, we strive to use these goods in a spirit of poverty and responsibility so that we might further the ends of our calling (KDK 37), and provide also for the needs of the Church and the poor. Common ownership of material goods serve to further the bond of mutual love. As we make use of these goods in the spirit of the Gospel we are able both individually and collectively to give witness as to the priority of eternal goods and in this way we are able to preach Christ to the poor.

ARTICLE 162

1. The entire Community is responsible for the state, development, and use of the goods of the Order, its Provinces, and our individual Houses. our use of these goods should be characterized by diligence, goods, management and thrift.
2. In the administration of these goods we must distinguish between ordinary and extraordinary administrative functions.

Acts of ordinary administration consist of those things which have to do with the upkeep, current needs and yearly activity of the community. These matters lie within the competence of the local Superiors and their Council.

Matters of extraordinary administration would consist for example of major repairs, construction, or purchases of an extraordinary nature. These matters would require the written permission of the Major Superior in consultation with his council. Otherwise, the matters transacted are invalid (#1281, p. 1)

3. Alienation exceeding the maximum amount allowed by the Apostolic See for one's country demands the permission of the Holy See. The permission of the Holy See is also required in those matters pertaining to very costly items due to their being made of precious material or having artistic value or historical value especially votive offerings of great value which have been given to the Church (#1292, p. 2).

4. A Monk who willfully contracts concerning personal goods must answer for any damaging results occurring as a result of this. The community is absolved of any such responsibility.

In such a case the Superiors and Community may take legal action against the one guilty (#639, p. 3 & 4).

5. In planning and carrying out more costly capital expenditures as regards renovating or giving mutual assistance all governing bodies are first to consult with the administrator-general and must obtain all those permissions called for by law.

ARTICLE 163

Each monastery must keep an inventory of moveable and immovable goods especially those of a precious nature. A copy of this inventory should be preserved in either the Provincial or General Curia of the Order. The inventory should be updated at any changes noted therein should be brought to the attention of the Major Superiors each year. It should be made available for inspection by the Visitor. The Prior upon take leave of his office should entrust it to his successor.

ARTICLE 164

All income and expenses of our Monasteries, Provinces and the Order itself should be carefully recorded and supervised. The general officers decide as to the manner in which they will be invested as well as to the manner of keeping books and supervising. The Major Superior is responsible for carrying out these instructions.

1. Administrator

ARTICLE 165

The Administrator of the Monastery has the responsibility for organizing the material means which make for the efficient functioning of the Community. The spiritual good of the Community demand that the Prior should not busy himself directly with material matters.

The Administrator is chosen by the Major Superior after consultation with the Prior of the given Monastery.

ARTICLE 166

The Administrator takes as his model Martha in her concern for Christ Himself in offering a service of self-sacrifice thereby giving his confreres a greater freedom in working for the salvation of God's people.

The Administrator should concern himself with the best possible and sensible utilization of the goods of the monastery and in take care of the basic material needs of his confreres. He takes care of renovation to the monastery buildings and the preservations of monuments. He undertakes major capital expenditures only with the permission of the Prior and the Council. He reports to them regarding his administration, the state of the Monastery treasury and the keeping of books.

In important matters he consults with the Administrator-General in consultation with the Prior of the House (Art 162, #5).

ARTICLE 167

Assisting in the proper functioning of the monastery are workers who fill in various positions. In making contracts with them, the Administrator should be guided by principals of justice and right. So that their compensation should assure them support demanded by human dignity enabling them to meet their family obligations. He should take into account their experience as well as their demands of civil law. In the event that he must dismiss a worker he should do everything demanded by good judgment so that this same worker would have no grounds for considering himself as being wronged.

ARTICLE 168

The special obligations of the Administrator demand that he be constantly concerned about improving his administrative qualification. Although his obligations often make it difficult for him to take part in the life of the Community he should nonetheless according to his means take part in common prayer, meals and recreation. He has the right of the gratitude of his brothers but when he is met with ingratitude let him take comfort in the though that his reward is that of the good steward of the Gospel will be the Lord himself.

CHAPTER VII

The Archives, Libraries and Museums of the Order

ARTICLE 169

The main archives are located in the residence of the Father General unless the General Chapter decides otherwise.

The Father General names the director of the main archives. He likewise ratifies its statutes and regulations.

The same obtains analogously as regards the main archives of a province.

The director of the main archives has custody also of the individual archives of our monasteries.

ARTICLE 170

Major and local Superiors and other responsible officers are to be concerned for the security of those acts which are kept in the reference archives which at the proper time they will entrust to the archives of the Monastery or to the General archives.

ARTICLE 171

Each Monastery of our Order has a common library. Its care should be entrusted by the Superiors to one who has been properly trained for this function.

ARTICLE 172

The Superiors of those monasteries which possess collections of works of art especially sacred art must be concerned about their conservation taking proper inventory of the same and making these works accessible to others.

A Monastery which possesses a sizeable number of such works of art should establish a museum for them.

ARTICLE 173

Superiors should appoint to the position of directors of archives, libraries and museums those person having appropriate qualifications. They should also see to it that they are properly schooled in these areas of expertise. They should also see to it that proper space is provided for archives, libraries and museums as is appropriate. They should all locate a regular monthly or yearly subsidy to provide for their upkeep.

They should also be concerned for the suitable protection of these same places as well as the precious objects which they contain.

ARTICLE 174

The directors of archives, libraries and curators of museum in our Order are entrusted with the duties of setting in order, taking inventories of and making accessible that which is in their care in accordance with the statutes and regulations which have been approved by the Major Superiors. They should appoint a suitable Monk to supervise archives, libraries and collections of art to be in charge of the monasteries chronicles.

Moreover, once a year, they should as for a written report concerning the status of these various activities.

CHAPTER VIII

Visitation in the Order

ARTICLE 175

In the spirit of faith each individual Monk and all our communities see in the person of the Major Superior the Father of the Monastic family and

the representative of God Himself as well as a guide on the road of monastic living. Therefore, they value his presence in their midst highly and welcome every opportunity to meet with him

The Father General in his concern for the good of the entire Community shall make a visitation of the entire Order at least twice during his six year term of office. The Provincial shall carry out a similar visitation of his province one a year. Moreover, should any monastery find itself in any situation which would require an extraordinary visitation let the Major Superior carry out the same without delay.

For a legitimate reason the visitation can be carried out by a competent delegate.

ARTICLE 176

The purposes for the visitation by Major Superiors undertaken for the good of our Houses are the following:

a. a deepening of Community Life based on faithful living out of the Monastic Vows in brotherly love as well as furthering the unity and peace of the Community.

b. the raising of the spiritual and monastic level of life which has its roots in the Gospel and in the observance of the statutes of our Constitutions in a spirit of love.

c. making more efficient our activities and our style of pastoral work in our Churches and the renewal of the zealous apostolic spirit both on the part of superiors and monks in the spirit of seeking to serve the people of God.

d. coming to know and in the case of necessity improving the material situation of the house as well as evaluating the administration of temporal goods and seeing to it that all obligations are met which flow from gifts or bequests received;

e. to look into other matters connected with situations and given problems of a given House.

ARTICLE 177

1. In order to attain the end for which he is making his visit the visitation must make every effort to obtain a general yet exact picture of the problems and works of the Community which he is visiting.

In a spirit of prudence he should supplement his own personal and specific observations with those of the members of the given Monastery together with the observations of other interested parties. It should be his concern to try to effectively influence by giving encouragement and instruction; give due recognition to each member; to make sound recommendation and if need be to give just reprimand and even to punish guilty parties.

2. For a good reason the Major Superior might change the Prior of a House as well as members of the governing body and to appoint others after consultation with members of the House (without consulting the Definitors).

3. Delegated visitators has no authority to remove the Prior from office. He can, however, suspend him from office and entrust his position to the sub-prior for the interim period as he awaits the decision of the Major Superior to whose attention he has brought the matter.

4. Our Monks are to deal with the visitor in a trusting manner. They should answer his legitimate question in a spirit of truth and love. Moreover, no one is permitted in any way to divert members from this obligation or otherwise to impede the scope of the visitation (#628, p. 3).

CHAPTER IX

Transgressions and Sanctions

ARTICLE 178

God in His merciful justice calls for various sanctions imposed by way of punishment for sins committed. He does this for the purification and the perfection of the individual as well as in defense of holiness itself and the upkeep of the moral order. Through this receives just glory.

All sins makes light of one's personal relationship with God and human beings. it lowers our human dignity; it disturbs the universal good order and brings harm to the whole human family. Mindful of this, our members should willingly undertake to do penance not only for faithlessness in their own personal lives as they live out their Vocation, but should accept in spirit of reparation those punishments which are meted to them by their Superiors as a way of making satisfaction to God and redressing the disturbed life of the Pauline Community.

ARTICLE 179

An attitude of negligence as regards the rules in our Constitutions or in the Directory or regarding orders given by competent authority weakens the bond of Community; it decreases its holiness and paralyzes its apostolic endeavors. The entire Community but especially Superiors must do their utmost to prevent this from happening. We do this by vigilant love a prudent seriousness and decisiveness in the way we act. We should treat a Brother who freely admits his faults as a prodigal son-all in the spirit of the Gospel. As regards those who are discovered to be incorrigible they must use admonitions and punishments to the extent that this is necessary.

ARTICLE 180

1. In the spirit of responsibility for the good of their confreres in the case of more serious transgressions monks should courageously and resolutely give admonition to such a one using at the same time discretion and love.
 2. Should this admonition prove fruitless the matter should be referred to the Superior.
 3. If both a brotherly and fatherly admonition should again, over due course prove ineffective then the Superior should reprimand the guilty party publicly- this in the case of transgressions that are public.
 4. In the case of those who appear incorrigible after consultation with the council or with two older members of the Community the Superior should assign an appropriate penance together with his admonition. Hopefully this will allow the guilty party to examine himself and to amend his wayward conduct.
- In case of necessity the Superior may use another member of the Community as an intermediary especially if the guilty party has special trust in this individual if the Superior foresees his admonition would be more effective.

ARTICLE 181

In the case of persistent incorrigibility or transgressions which are not publicly known but which nonetheless are serious the Superior is to have recourse to the Major Superior so that through their intervention the erring brother might be brought back from spiritual harm as well as to prevent disgrace to the Order. The inflicting of punishments for serious transgressions of which Canon Law speaks belongs to the competency of Major Superiors.

Those who subvert the life of the Community should be urged by Superiors and the entire Community to leave the Order.

CHAPTER X

Departure from the Order & Separation of Members from the Community

ARTICLE 182

Our response to the Christ who has called us was a conscious and freely made act of Monastic Profession at which time we stated our decision to persevere in the Community in accordance with that call.

We believe that the grace of perseverance comes from God and that it is necessary to pray for this gift with heart and soul. The Lord does not refuse those who cooperate with his grace.

We are able to surmount the difficulties which we meet on the road of monastic life both in ourselves and in our confreres through prayer and through mutual assistance.

ARTICLE 183

Professed members of our Order are free to leave the Order when the time of Temporary Profession has expired.

For a good reason Major Superiors are authorized to refuse admission to renewal of Temporary Profession or to the making of Solemn Profession after consultation with their Council (Art. 130, p. 1, #2).

ARTICLE 184

1. During the time of Temporary profession whoever asks to leave the order may do so, so long as the Major superior after listening to his Council recognizes the reason for such a request to be sufficient. (#688).

2. Physical or psychological illness even if its is contracted after profession constitutes a sufficient reason for an individual's not being admitted to the renewal of Temporary Profession or from making Solemn Profession if as a result of this sickness in the opinion of experts the sickness renders the member unsuited to lead Monastic Life. The same does not apply, however, if the infirmity was incurred as a result of negligence on the part of the order or through work performed in the Order (#689, p. 2).

3. If a Monk becomes insane while in Temporary Profession even though unable to make a new profession he cannot be dismissed from the Order (#689, p. 3).

ARTICLE 185

1. After making Solemn profession a Monk may request an indult for leaving the Order only for serious reasons after having examined himself before God. He should make his request to the Superior General who in turn will transmit it to the Apostolic See joining to it his own opinion together with the opinion of his Council (691, p. 1).

2. An indult legitimately granted which allows for leaving the Order and make known to the member brings with it by the law itself a dispensation from Vows and from all obligations arising from profession.

The Monk, however, may refuse the indult at the time of notification.

ARTICLE 186

1. When serious reason demands it the Superior General with the consent of his council is able to grant a Monk in Solemn Vows an indult of exclaustation for a period not to exceed three years.

Extending the indult is reserved to the Apostolic See (#686, p. 1).

2. At the request of the Superior General with the consent of his council exclaustation may also be imposed. The indult, however, is granted only by the Apostolic See. Grave reasons must be present with justice and charity being preserved (#686, p. 3).

3. The Monk who has received exclaustation continues to remain subject to his Superiors and to the local Ordinary if he is a cleric. He is bound also to observe any conditions which have been spelled out in the indult of exclaustation. However, he lacks any active or passive voice. (#687).

ARTICLE 187

1. The Superior General with the deciding consent of his Council is able to dismiss one in Temporary Vows even though the time for those vows as not expired. This decision should be made on solid grounds. Consideration should also be given to the opinion of the Superior and Community of the House in which the professed member lived as well as the opinion of the educational council in the case of one who is a cleric.

If it is determined that a member lacks the qualifications which are demanded by the Constitution this is sufficient reason for dismissal. The same obtains in matters regarding serious violations of the Constitutions and incorrigibility (#696, p. 2).

2. In the case of dismissing a Monk in Temporary Vows the same procedure should be used as in the case of dismissing one who was in Solemn Vows (#697, 699-700).

ARTICLE 188

A professed member may be dismissed from the Order for the following reasons:

1. by virtue of the law itself;
2. through the commission of transgressions specified in Canon Law;
3. for other serious reasons which demand the process as explained below.

ARTICLE 189

A member is held to be ipso facto dismissed who;

1. notoriously abandoned the Catholic faith;
2. has entered the married state or has attempted to marry even civilly. In these the Major Superior together with his council after gathering evidence should without delay issue a declaration of the fact and of the defacto dismissal (#694).

ARTICLE 190

A Monk who is guilty of any transgressions mentioned in Canons 1395, 1397, 1398 should be dismissed,

In such cases the major having gathered corroborating evidence and proof of culpability should confront the accused Monk who is about to be dismissed giving him the opportunity to defend himself.

The accusation itself together with proof of offenses committed should be signed by the Major Superior and secretary.

Documents containing the response and explanations offered by the accused Monk and signed by him should be included in the documents of the Superior General.

ARTICLE 191

A Monk may also be dismissed for other reasons provided that they are serious and have been legally proven (#696, p. 1). Such reasons include:

1. the habitual neglect of the obligations of religious life;
2. the repeated breaking of Monastic Vows;
3. persistent disobedience to the legitimate order of Superiors in serious matter;
4. any kind of scandal which is caused through sinful conduct;
5. stubborn adherence to and spreading of doctrine which has been condemned by the teaching authority of the Church;
6. by publicly embracing the ideologies of materialism and atheism;
7. illegitimately leaving a Monastic House (#655, p. 2) for a period of six months:
8. disturbing unity and brotherly love (#696, p. 1)

In these instances the process for dismissing the Monk should begin in conformity with the norms set down in law (#697 & 700).

ARTICLE 192

The Vows, rights and obligations assumed at profession cease with the legitimate dismissal of a monk with the exception of those which derive the major orders (#701).

ARTICLE 193

In the case of serious exterior scandal or very grave imminent harm to the Community a member can be immediately expelled by the Major Superior or if there is danger in delay by the Prior with the consent of the council.

If it is necessary the process of dismissal should be begun according to the norm of law or the matter should be referred to the Apostolic See (#704).

ARTICLE 194

Those including Novices and candidates who have in any manner whatsoever left our Community or have been dismissed from it can request nothing from it for any work done while in the Order.

The brotherly love in our Community, however, and justice, would urge us to assist them in their new way of life within our means (#702, p. 2).

Our Monks should treat all those who at one time were part of our Community with kindness and understanding in the Lord and should pray for them.

CHAPTER XI

The Constitutions

ARTICLE 195

The Constitutions of the Order of St. Paul the First Hermit, approved by the Apostolic See, constitutes for us an accurate interpretations of life according to the evangelical counsels. it gives structure to the life of our Community and offer guidelines in helping us to realize our mission.

By making profession we accepted the Constitutions as a sure guide in leading to the fulfillment of our personal Monastic Vocation and thereby to holiness and salvation.

The directory is first and foremost the authentic guide in giving form to the Laws of the Constitutions in our daily living taking into account the conditions of the present time.

ARTICLE 196

The Constitutions derive their ultimate binding authority from the evangelical law of love according to which gives norms for religious life. The degree of seriousness of individual norms is dependent upon the importance of these norms for Religious Life itself even to the point of binding under pain of serious sin. Included in this last category would be all serious violations of the Religious Vows as well as harm done to the Community and basic contempt for the precepts of the Constitutions.

ARTICLE 197

Our attitude toward the laws of the Order should be one of great respect recognizing in them a great good which seeks to guard the spiritual heritage which is ours. Only the Apostolic See has the authority to make changes in the Constitutions. It is the General Chapter which petitions for such change with the two-thirds agreement of its members.

ARTICLE 198

The General Chapter can suspend either in whole or in part norms contained in the directory and is able to introduce new ones. These norms approved by the next General Chapter have the same binding force as all the norms of the directory.

ARTICLE 199

The Apostolic See is the competent authority in interpreting the Constitutions. In individual cases of doubt the General Chapter or the Father General together with his council can give practical clarifications.

ARTICLE 200

Each Pauline should read and meditate upon the Constitutions and Directory and examine his life in the light of these same to so that they may become for us, life-giving and may guide our daily actions.

ARTICLE 201

We should carry out the norms of the Constitutions and Directory with zeal not as though through some cult of the letter of the law but by a conscious love for the good which they serve. We should bring them to life through our own submission to the Holy Spirit who has given us the call to follow Christ and who through these same Constitutions and Directory constantly guides us into the freedom of the children of God in the spirit of the Son of the eternal Father.

THE GENERAL DIRECTORY

OF

**THE ORDER OF ST. PAUL
THE FIRST HERMIT**

P A R T I

THE PAULINE ORDER IN THE MYSTERY OF THE CHURCH

CHAPTER 1

The Mission of the Order of St. Paul the First Hermit

The mission, spirituality and apostolic activity of our order have taken form over a period of centuries. The very beginning and roots of our Order gave a specific character to its life. The very first Paulines who constituted the religious family under the leadership of blessed Eusebius (d. 1270) brought with them an eremitical love for liturgical prayer, and divine contemplation in solitude as well as a very strict manner of life.

Their concern, however, for others was manifested in pastoral service. Evidence of this is found in the rule given to our Fathers by Bartholomew, the bishop of Pecs, “let them be seen by others as irreproachable, let them be a light of example for others, so that in this way they may be able to offer God service which is pleasing not only through their own excellent conduct but also through efforts at the conversion and salvation of others whose hearts would be moved by their admonitions”. As a result, Danubian eremitical life which showed a concern for the needs of people or in other words was very open towards assisting in the salvation of the neighbor was from the very beginning of our Order a definite characteristic of our spirituality.

A clear and lasting contributing force in this direction was the rule of St. Augustine which was given to us by the Apostolic See in the year 1308. In this Rule the law of love of God and neighbor takes precedence. The holy Lawgiver universally acknowledged as the theologian of love and patron of Christian humanism had an enormous influence on the apostolic work of the Paulines throughout the ages, thereby, enriching our heritage with new values.

As our order to be involved in new areas of Pastoral Work it expanded its works to include missionary activity and the apostolate of education. History bears testimony to this that the Pauline Community was always concerned for the actual needs of the Church and the practical needs of society as well. As result our Religious Family took on an attitude of elasticity which allowed it to embrace ever new obligations and forms of Pastoral work always, however, in accordance with the spirit of our Order. This became a very basic element giving form to our community. With the passage of time the order assumed the responsibility for shrines and churches which as a rule contained some image of the Mother of God and were very active centers of Marian cult and pilgrimage. As a result the spirituality of our order took on a very basic and definite Marian character which could also be seen in its works and Apostolic endeavors. As a result it is a universally accepted conviction both of our members and the faithful that we are a Marian Order. This seems to be confirmed all the more by the ever increasing role of the Shrine at Jasna Gora not only for the Church in Poland but for the whole Catholic world. This is even lead the holy Father, Pope John Paul II, to label as one of the basic characteristics of the Pauline Order its “Jasna Gora Charism”.

A study of the development of our Order brings to light the fact of our concern for balance and harmony regarding a life of prayer and Apostolic Activity. This concern is evidence in the decree on the renewal of Religious life. “...those Religious orders which by their rule or Constitutions join a life of Apostolic Activity with the obligation of choir and Monastic precepts should take care to coordinate their style of life with the obligations incumbent upon them by their Apostolic Activity so that they might be faithful in keeping with their form of life from which the church derives enormous benefit” (Dz. 9).

The aforementioned events in the development of the Order exerted a decided influence on the distinct character on the spirituality of our Pauline family making it distinct among other Religious Families and giving us our own proper character as regards Apostolic Work and mission.

This Directory serves as an explanation of the thought behind and the Laws of the Constitutions and helps to better understand the essence of our order and its mission so that we might better fulfill that mission in our own life and activity.

CHAPTER 2

Monastic Profession

NORM 1

Our Monks should dedicate one month's time in solitude and prayer under the direction of a Priest chosen by a Major Superior in making a proper preparation before Solemn Profession.

NORM 2

In the document which is proof of profession and in the copy of the same there should be noted that the date and place of birth of the one making Profession together with the names of his parents and the day, month and year of the Profession itself. This document should be signed by the one making Profession, and the one before whom he made profession as well as by the Master of Novices or the Superior of the House of those who are professed. The document should be preserved in the archives of the Order. A copy of the same should be preserved in the archives of the House where profession was made.

Moreover, after making Solemn profession in accordance with the norms of Law the Secretary General or Provincial should give notification of the same to the Pastor of the Parish in which the professed member was baptized.

1. Evangelical Chastity

NORM 3

Since we value chastity which is undertaken for the sake of the kingdom of God we must take care that:

We develop a spirit of prayer and sacrifice; that we take as our example the Mother of Christ developing with her a bond of filial and total trust; make every effort to avoid idleness and a life of ease. We should be eager to undertake work which puts to good use our talents and our energy.

Furthermore, we should cultivate personal, professional interests and other interest which are in harmony with our Vocation. We should make use of modern means of communication with moderation and prudence. Care should be taken as regards physical hygiene and psychic health. We should do whatever lies within our power to elevate the cultural tone of behavior and word in which we live.

NORM 4

Our Monks in imitation of the openness of Our Lord toward people should have the same attitude of respect, tact and dignity in dealing with people avoiding, however, any form of familiarity. As they visit their families and have contact with the laity let them be guided in their relationships by Pastoral Consideration.

In order to prevent all manner of objectionable visits and the forming of unnecessary relationships we should strive to build up and to develop amongst ourselves a very healthy type of friendship characterized by mutual understanding, interest and healthy dialogue among ourselves.

This fraternal love in Christ demands from all of us but especially from Superiors having a sense of responsibility one for the other so that if need be, one may approach his brother sincerely and openly to give him admonition and to help him to find his way out of danger.

2. Evangelical Poverty

NORM 5

In acquiring and using material things of value we are dependent on our Superiors who in turn carry out their activity on behalf of the Monastic Community. All manner of offerings, profits, rewards, income, salary, annuities, etc. must be placed into the common treasury. From this treasury all expenses connected with the taking care of the needs of the whole Community and its individual members will be covered.

The Superior or a Monk authorized by him in controlling the monies or other goods of the Monastery is bound to abide by the law of justice, love and poverty as set forth in Monastic Law and in the rule of St. Augustine. "No one must regard anything as his own, for all things should be held in common.

The Superior should give to each of you food and clothing but not to all in the same degree since you do not all have the same type of health, but rather according to the needs of each person. For so we read in the Acts of the Apostles that “they held everything in common and each received according to his need”. (Acts 4, 32-35).

On the other hand each Pauline Monk who has received monies should make an accounting of the same to his Superior.

We are free to do as we wish only those things which have little value when rendering fraternal service or showing kindness to other.

NORM 6

Each professed member in solemn vows should be given his private room insofar as this is possible. The room should be furnished according to the needs of daily use. Furnishing should be simple but ascetic avoiding all manner of luxury.

NORM 7

The governing body of the Monastery may purchase an automobile after obtaining permission for the same from the Major superior. The automobile is for the benefit of the entire Community and is the sole possession of the individual Monastery, Province or Order.

The purchase, ownership or use of a private automobile for whatever reason is prohibited.

NORM 8

In the event of being transferred to another Monastery each Monk may take with himself only those things which are for personal use. The contents of the place where he lives or works or those things given to him by reason of a special function which he fulfills must be left in the House from which he leaves.

The person effects of a deceased Monk remain as the property of the House to which he belonged unless the Major Superior decides otherwise. Photographs, souvenirs, diaries, notes, correspondence, valuable keepsakes, materials or works used for teaching or Pastoral work are put into the archives of the House by the Superior.

The personal effects of a deceased Father General are passed onto his successor.

NORM 9

Offering accruing to the Monastery as gifts given by the faithful are for the most part what the gospel calls “the widow’s mite”, which are given out of Religious motivation. They should be utilized in a most responsible manner. Such offerings should be regarded as truly being gifts from God. Consequently, we ought to treat with the greatest respect all those things which serve the common good and which are given for our personal use. Wastefulness, thoughtlessness, destruction and negligence ought to be avoided in all its forms. We ought to develop a sense of responsible appreciation for the work efforts and accomplishments of our Brothers.

NORM 10

The Vow of poverty binds us in a special way to make the best use of time that we can. We do this by a constant conscientious well-organized and fruitful way of working. Interests shown on the part of Superiors as well as a favorable atmosphere created by the entire Community go a long way in bringing about happy results through our works as well as fostering development of each individual.

We are allowed to assume work outside of the Monastery only after having obtained permission from competent authorities previously. Over and beyond this any type of activity of a most unusual character which is not really consonant with our Vocation can be undertaken only for the most serious reasons which are acknowledged by a Major Superior.

NORM 11

Our Religious garb consists of the following: a tunic, a belt on which is suspended a portion of the rosary, a scapular and cowl. All Monks are also allowed to use a white skull cap. This should be done with uniformity in a given house. Those who are have been professed solemnly may also use a cape with a cowl during Solemn Liturgies.

3. Monastic Obedience

NORM 12

Monastic obedience binds us not only to submit to competent Superiors but also to take equal responsibility with those Superiors for the good of the life of the Community and its various undertakings. As a result it is expected that all members of the Community will take a conscious and willing part in working out its problems and day to day tasks.

NORM 13

In and of the fact that the Superior first and foremost is responsible for the Community as a whole and is obliged to very often make serious and difficult decisions let all our Brothers pray for him and cooperate with him, showing understanding, good will and respect.

The Superior by virtue of the office he holds after first coming to know the individuals, the various conditions and situations which obtain, gives commands and assigns various duties and ministries. Should a Brother feel that a given obligation exceeds his strength he should make this known to the Superior who would then take into account his situation and difficulties. Dispensations or permissions as regards serious matters should be made in writing by the competent Superior.

Decrees issued by a Major Superior should be regarded as a solemn form of giving orders which in a special manner bind us to obedience in the spirit of faith.

NORM 14

It is important to remember that a negligent carrying out of given commands, complaining and an unhealthy criticism not only oppose monastic obedience but also take their toll in causing a destructive influence on others and in so doing paralyze the life of any Community.

NORM 15

Superiors should take care only rarely and then prudently to give commands binding by virtue of the vow of obedience. This should be done only for a grave reason whenever the common good demands it for example or the good of any individual monk. Moreover, such a command should be given in written form and in the presence of two witnesses. Superiors of given Houses should not normally give this manner of command only by way of exception in urgent matters in which case the Major Superior should be notified of this action as soon as possible.

CHAPTER 3

The Community in Its life With God

1. Liturgical Life

NORM 16

Holy Mass which makes present the Paschal Mystery of Christ is the center of life for each Community and the most important event of each day. Consequently, it should be celebrated with faith and love especially in all houses of formation.

NORM 17

In all our Houses, a conventual Mass should be celebrated at a convenient time. Insofar as possible it should be concelebrated unless this is precluded by other pastoral obligations. All members of the Community who are not prevented from doing so for serious reason should take part in Conventual Mass.

NORM 18

Since holy Mass is the Mystery of the Divine Sacrifice and a source of unity all major celebrations in the life of the Community should be joined with its celebration. This would include Professions of Vows, renewal of vows, jubilees, the administration of the Sacrament of the Sick, etc.

NORM 19

The priests of our order are bound to celebrate Holy Mass for the intentions which are designated for them by the Superior. Once a month, they are allowed to celebrate mass for their own intentions. It is forbidden, however, to receive any manner of stipends for these Masses.

Brothers are entitled to have Mass celebrated for their intentions on their name day as well as two Masses during the course of the year. Should there be a special need, they may ask the Prior to have Mass celebrated for their intention and he should accede to their wishes willingly.

NORM 20

At the shrine at Jasna Gora one Mass in honor of the Mother of God should be celebrated each day (normally a sung Mass) for the intentions of the Order.

On the Solemnity of St. Paul the First Hermit, Mass should be celebrated in each of our Houses for the intentions of the Community and the entire Order.

NORM 21

In our larger monasteries the Superior should name a cantor and a Master of Ceremonies who will be responsible for the proper execution of the liturgy. It is their responsibility to see that the Divine Liturgy and accompanying chants are celebrated on a high and worthy level. To bring this about they should schedule rehearsals for singing and for ceremonies. They should include in the service of the Holy Altar not only members of the Community but lay people as well. The Priest who is assigned to celebrate Holy Mass should prepare to do this in a worthy manner.

NORM 22

With proper preparation Monks should celebrate the Sacrament of Reconciliation at least one every two weeks. Insofar as possible they should choose for themselves a permanent confessor so that they might take advantage of spiritual direction and make sure of progress on the road to perfect love. Should Superiors notice that someone is neglecting the reception of the Sacrament of Reconciliation, they should in a discreet and delicate manner bring this to their attention and encourage such a one to more zealous efforts in taking advantage of his gift of grace.

NORM 23

For the greater glory of God and in order to strengthen the fraternal bonds of Community it is important that the Liturgy of the Hours be celebrated worthily, attentively and devoutly. This should be the case even in those Houses where there would be only two members, as long as there is no reason to prevent them from doing this.

All members of the Monastery are bound to the celebration of the Liturgy of the Hours, Priests, Clerics, Brothers and Novices.

The Conventual Chapter decides on the time for the celebration of the Liturgy of the Hours taking into consideration the proper time of the day for each of these Hours.

NORM 24

Responsibility for the proper execution of the Liturgy of the Hours lies with the Sub-prior and Cantor.

Monks in Solemn Profession should celebrate in choir or for sufficient reason, privately: the office of Readings, Morning Prayer, one of the Hours of the day, Evening prayer and Compline.

On the greater solemnities especially those celebrated in the order but not precluding other days of the year the liturgy of the Hours should be either sung or recited with the people of God in our Churches.

NORM 25

In individual circumstances and for a serious reason the prior is able to

dispense from celebration of the Liturgy of the Hours. He can do this insofar as he is authorized by a Major Superior.

2. The Life of Prayer

NORM 26

Prayer is the basic characteristic of Pauline spirituality. As a result we fulfill this obligation of our calling always mindful of the presence of God. In making proper use of the time at our disposal which always gives priority to personal prayer, especially prayer in the presence of Christ our Lord, present for us in the most Holy Sacrament. Superiors and all our monks, mindful of the importance of prayer for one's personal spiritual life as well as for the living out of the mission of the Order, should make every effort to curb all unnecessary activity in order not hamper this development.

NORM 27

During adoration of the most Blessed Sacrament after dinner and during Compline some time should be spent in making an examination of conscience. All should make good use of this very important means of making spiritual progress. By doing so we are able to judge our actions in the light of Christ's teaching thereby renewing our own intention and attitude to be more faithful in living out His demands.

NORM 28

The annual six day retreat is a very important means for deepening one's interior life as well as sanctifying the entire Pauline Community. The Major Superior is responsible for organizing the retreat. He also has authority to give permission for the making of private retreats. Individual houses are authorized to arrange common retreat for their members having notified the Major Superior.

NORM 29

All members of the Community are responsible for creating an atmosphere of recollection and silence. Special care should be taken that this

atmosphere of recollection obtain in all places of prayer, in the sacristy, in the corridors and in the area of individual rooms. Times for recreation, silence and a grand silence at night should be designated in the “regimen” of each house. In making use of radio and/or television we do so careful not to disturb the recollection of our confreres. Both radio and television should be silenced as of ten p.m. which is the normal hour for retiring. Should there be any reason to talk after this time it should be done in a subdued voice.

Through the observance of Monastic silence, quiet and recollection we are better able to hear the voice of God speaking to our conscience strengthening us to a greater faithfulness in meeting the demands of that love which has been poured forth in our hearts by the Holy Spirit.

NORM 30

Each day we spend time in adoration before the Blessed Sacrament after dinner and again after supper. At least 15 minutes should be spent in spiritual reading.

Three times each day we recite the Angelus in order to give reverence to the mystery of the Incarnation and to thank Mary for her protection over our order. Each Saturday if the rubrics so allow we celebrate the votive Mass of the Blessed Virgin Mary and we honor her in the Liturgy of the Hours. On Mondays we celebrate the Votive Mass of St. Paul the First Hermit, on Tuesdays that of the Holy Angels. Each Friday during Lent we take part in the devotion of the Way of the Cross.

The Feast of Pentecost as well as the Solemnity of our holy Patriarch should be preceded by a novena observed according to the tradition of the Order.

In accordance with local custom we also celebrate a novena before one of the principle solemnities of the Mother of God.

3. Our Life with Christ through Sacrifice

NORM 31

Being mindful of the meaning of sacrifice and penance we observe certain ancient as well as new forms of penance during the time of Advent,

holy Lent, as well as in preparation for Monastic Profession, ordination, on the vigil of St. Paul the First Hermit.

NORM 32

Beside those occasions which the common life and a faithful living out of the evangelical counsels leads us to, we should undertake willingly certain practices of penance among which are:

- a. a longer period of adoration of the Blessed Sacrament even during the night, on the first Thursday of the month, on Holy Thursday, Good Friday, and the vigil of the New Year. Included also could be all night vigils which would be part of our Pastoral Ministry.
- b. making the Way of the Cross especially on Fridays as an expression of our union with the suffering Christ offering this for the salvation of the world.
- c. a stricter observance of silence and quiet during those days or times of the day which are designated for this in each Monastery.
- d. helping a confrere with his work or volunteering to do housework or working with the sick.
- e. willingly undertaking fasting or abstinence, lying down in the form of a cross in one's room, private use of the discipline, putting up with various inconveniences.
- f. a patient and conscientious undertaking of additional work especially in hearing confessions.
- g. giving up one's free day or foregoing the recreations, all legitimate pleasure which modern civilizations afford such as watching televisions, films, use of radios, trips etc.
- h. other forms of penance according to the inspirations of grace and the individual needs of the Monk himself.

NORM 33

Mindful of the modern tragedy of alcoholism and drug abuse and keeping in mind our obligation to raise the moral level of society our goal should be complete abstinence from alcohol both as individuals and as a Community.

In our Order as a rule smoking is forbidden. All who have this habit are encouraged to give it up. It is absolutely forbidden to smoke in all common rooms.

Those who are in charge of forming our youth are especially reminded to do all in their power to eliminate the habit of smoking.

NORM 34

Our Monastic Communities should give a collective witness as to a life of penance, mortification and renunciation for the good of the Church as well as for the good of neighbor especially those families which have many children. We give this type of witness by giving up fancy meals as well as by observing meatless days and the donation of materials which are not really necessary in order to help older people. This witness can also be given by various activities undertaken by the entire Community either within or outside the Monastery.

Each individual Community should determine other collective practices of penance for themselves.

NORM 35

Justice and poverty demand that any confrere who has brought harm in the Order through negligence or thoughtlessness should undertake by himself additional acts of penance and mortifications.

CHAPTER 4

Community Life

NORM 36

All members of the Community are bound to care that the good name of individuals and the Community as a whole does not suffer. Competent Superiors should lead all offenders in these matters to accept their rightful responsibility and to make up for whatever harm they have caused.

NORM 37

All our Houses are bound to observe the general precepts of Canon Law as regards keeping the cloister (#667). Accordingly it is forbidden to bring in women as well as men and young people except those members of one's immediately family and this only with the consent of the Superior.

In dealing with persons who come to us with business be it in our parlors or on the telephone we should be direct and to the point always keeping in mind, however, the demands of true love of neighbor.

NORM 38

Monks who are going outside the cloister or Monastery should first inform the Superior as to the purpose of the going out and obtain his permission. There is no need for permission, however, if this is demanded by one's normal obligations.

The time for closing the Monastery door should be posted in the schedule of the day.

All those who are going out of the monastery should make this known according to the custom of each House. Absence of a member which will be longer than one week demands permission from the Major superior with the exception of one's vacation time. If one is leaving for an extended period of time he should leave the address of where he is going to stay with his Superior.

NORM 39

The Sub-prior is responsible for receiving guests in each of our monasteries. In our larger homes the Prior should name a Prefect for guests who will carry out his obligations in accordance with our traditions of hospitality.

NORM 40

Monks should not spend the night outside of the Monastery in those places where we have a home unless serious reasons warrant.

NORM 41

Parents of our confreres should be regarded as special benefactors of the Order. They should be treated with the greatest respect and appreciation. This should be received in all our homes in a hospitable manner especially on the occasions of professions or ordinations.

Superiors may allow for living in one's family home be this during vacation or on free days or on other extraordinary occasions. If the need arises, in the spirit of the gospel, Superiors should lend assistance to the parents of our confreres.

We should share sorrow of our confreres on the occasion of the death of those who are close to them. The Superior of the Religious House should see to it that the Monks are able to take part in the funeral of parents. Also, Holy Mass should be offered in the Monastery for the response of their soul.

NORM 42

Our Order feels an obligation of gratitude toward our parents, benefactors, friends and Confraters. We give expression to this especially through prayer. On the first Sunday after the Solemnity of St. Paul the First Hermit, every Community celebrates a Solemn mass for their intentions.

NORM 43

As the time draws near for one of our confreres to die, the Superior should see to it, himself, or through a designated priest, that the dying confrere is given every assistance in preparing to enter eternal life. Immediate preparation should be made of celebrating the Sacrament of the Sick as well as seeing to it that he is able to receive Holy Communion daily and, at the right moment, to receive Holy Viaticum together with the renewal of Monastic Profession. He should help in every way possible to see to it that the dying member is able to meet God with a peaceful conscience. As the sick member comes closer to death he should be attended to night and day. Meanwhile, the community assists by its prayer. During the last agony the Superior should remain with the sick confrere together with a few other members of the Community while all the rest pray in the chapel.

The proper prayers for this occasion are found in the Monastic Ceremonial.

Upon the death of a confrere his body should be clothed in the habit according to our custom after which it is transported to a properly prepared place.

NORM 44

The Superior should notify the family and those closest to the deceased confrere as well as all our Religious Houses regarding the fact of his death and the time of the funeral. Consequently, in each Monastery there should be on file the names of all the members of the family together with the exact addresses of their relatives and closest friends who should be notified in the event of death.

The general governing body once it is informed of the death of a brother includes his name in the necrology as found in all the monasteries and makes mention of the deceased in the bulletin.

NORM 45

In our concern to assist the souls of our departed confreres, relatives, benefactors and confraters, we observe the following norms:

a. upon the death of one of our Monks (Priests, Cleric, Brother or Novice) each Priest of the Order will celebrate one Holy Mass, while Clerics, Brothers and Novices will take part in one Holy mass; moreover, all should recite a portion of the rosary;

b. Gregorian masses should be celebrated in that Monastery of which the deceased was a member;

c. in the case of a departed Priest or Brother one Mass should be celebrated each year on the anniversary of his death for a period of ten years;

d. our Monks should remember their parents, relatives and the benefactors of the order in their prayers. During November in each of our monasteries one Mass should be celebrated for all of the deceased members of our Order, another Mass for the parents and relatives, and a third Mass for deceased benefactors and confraters. The members of the Monastery should take part in these Masses.

NORM 46

All our Houses should have their common burial ground in the cemetery. The graves of our departed brothers should be tended to with care and the living should be encouraged to visit the cemetery often especially during the month dedicated to the departed.

NORM 47

Alongside common prayer and common work a sure means for creating a family atmosphere is common recreation, entertainment and rest. The time, place and forms for recreational activity should be determined by the Community itself of any given House. On the occasion of holidays, various jubilees and name days and other such occasions which are observed by the Community care should be taken that these days be marked by a character and spirit which is at once familial, elevated and edifying.

NORM 48

All our Monks who are in Solemn Vows are entitled for four weeks vacation per year. They can be taken all at once or can be divided into parts. Members in Temporary Vows are entitled to two weeks vacation.

Normally vacations are spent in our Communities rest houses. Vacation to one's family or to other places of rest especially health spas, if justified, demand permission of the Superior.

For trips over seas the permission of the Major superior is required. The dates for vacations are organized by the Superior taking into account the good of the entire Community.

NORM 49

Communities should so apportion their obligations to assure that each member in Solemn Vows has a least one free day a week, either for rest or for tending to personal matters. On this day the Monk is freed observing the schedule of the day. He is able to leave the Monastery with the permission of his Superior.

NORM 50

The entire Community takes its meals in a common dining room. Gathering around a common table is a very significant sign of Community Life. Prayers before and after meals should be recited according to monastic tradition.

Before dinner the lector reads a portion of Holy Scripture and once a week during a common meal one Chapter of the Constitutions and Directory is read. Other forms of reading as well as fraternal dialogue around the table and the times allotted for these are determined by the Superior given the conditions and character of the House.

Brother appointed by the Superior do the serving at table.

After dinner and supper the Monks go in procession to the choir for adoration of the most Blessed Sacrament either singing or reciting a psalm or a canticle of thanksgiving. They may also choose to sign a hymn appropriate to a given liturgical season.

CHAPTER 5

The Apostolic Mission of the Order

NORM 51

The entire Pauline family is responsible for carrying out the Apostolic Mission of our Order. Mary, the Mother of Christ, and Mother of our order should be given a special place and expression in our Apostolic Activity.

NORM 52

From the very beginning of one's association with our order let every member take care to understand his role in the Pauline apostolate using those means to develop gifts of nature and grace which are open to him. Superiors should be concerned about specialization on the part of their confreres and so far as this is possible assign them to that type of activity in which they will be most effective.

NORM 53

The Pastoral council which serves as an advisory body to the general council initiates and coordinates the Pastoral activity body to the general council initiates and coordinates the Pastoral activity of the Order. Its members consist of officials representing various phases of our activity such as General Pastor activity, Marian apostolates, parish work, preaching, Vocational work, works of charity etc. Included in the composition of this council should also be representative of the Priors and custodians of our Shrines.

NORM 54

It is within the competence of this council to discuss a national program for pastoral activity fitting in within the framework of that which is proper to the character and Apostolic Mission of our Order. It assists the individual Communities in implementing this activity. In its concern for raising the level of Pastoral work it also keeps the fathers informed and makes accessible to them participation in various meetings, courses, workshops making available to them anything that could assist them in their field of specialty.

NORM 55

Individual Communities themselves should arrange for Pastoral meetings especially in preparing for feastdays or before undertaking certain Pastoral action in order that they might use the most effective methods possible in implementing the same.

NORM 56

For the purpose of showing proper appreciation for the ministry of preaching especially in the shrine at Jasna Gora, the Pastoral Council should create a body of preachers confirmed by the Major Superior and entrust to them the special responsibility of preaching the Word of God.

The Pastoral Council, furthermore, should suggest those Fathers who might be considered for preaching retreats. It should establish guidelines for them and sponsor business meetings at proper times as well as furnishing them with useful materials for their work.

NORM 57

a) In all Pastoral Activities carried out by our Order special stress must be given to the catechization of children and young people. Considered as a form of preaching the Gospel catechization is first and foremost the responsibility of the Pastor.

b) Those who are called to the Office of Catechist cooperate in the work of evangelizing the parish in handing on revealed truth. They must dedicate themselves willingly and gladly by investing time, energy and talent in order to give children and young people a well-rounded experience as regards the teaching of Jesus Christ.

c) The Pastor or Rector being responsible for the area of Pastoral Activity must see to it that all available catechetical aids are made available to those who instruct the catechize within their parish. This would include providing books, catechisms, illustrations, slides, etc. which then become the property of that given parish or catechetical center.

d) As regards the teaching load and the syllabus of studies catechists are to observe conscientiously the norms accepted by the Episcopal conference or those designated by the local Bishop.

NORM 58

Out of Pastoral sensitivity to the signs of the times we must give high priority for developing the apostolate of the laity. As a result we should take care to:

- a. cultivate among the faithful a sense of responsibility for their role in developing the kingdom of God according to the thinking of the Vatican Council;
- b. engage the faithful in the Apostolic work of our Order forming groups of helpers both clergy and laity to better take advantage of their inspirations and cooperation's;

c. initiate pastoral Activity which is geared towards various states of life, be it groups of professionals, altar servers and so forth, organizing days of recollections and conferences for them, taking care also to serve those workers who serve in our various monasteries.

d. reactivate various forms of Pastoral Activity from days past through such brotherhoods as the Five Wounds of Our Lord Jesus, the Rosary Apostolate, the Confraternity of the Guardian Angels, Marian Sodality, etc. striving also to form various groups of helpers of our Order.

NORM 59

We should eagerly pursue the initiatives already undertaken by the Church in the fields of bible study, liturgy, pastoral work, all of which should serve to make our service of the faithful even more effective leading them, thereby, to become more actively involved. In arranging various services we should see to it that we use the most effective methods taking advantage of developments in the audiovisual field, making use also of the newest forms of communications, announcements and advertising all of which would serve to create interest and deepen the faith on the part of the faithful.

NORM 60

a) The general government of the Order should support and supervise the publishing activities of the Order, be that of provinces or individual monasteries. To this end it should seek to form a group of individuals, preferably our own Monks, who would be able to undertake the work of editor. Insofar as possible we should also undertake to organize our own polygraphic base and other centers for communications.

b) It is important that superiors of our monasteries take care to document the writings and various precious objects which have come into our possession. It is important, also, to secure copyrights which belong by right to the Order, a given Monastery or to our Monks especially in the case of these works being published by persons unknown to us in various publishing houses.

NORM 61

The approval of the Major Superior is required for establishing a permanent publication in the Order, Province or Monastery. It is also his responsibility to approve the regulations or by laws to name a director or chief editor for the publication as well as deciding the means for financing the same together with determining other conditions which are essential for this type of activity. Those engaged as publishers or editors must give this same Major Superior an annual report.

NORM 62

All members of Our Order are required to secure the permission of the Major Superior before they publish either their own personal works or articles in magazines or make any appearance either on television or radio. Moreover, they must secure the approval of a censor designated by the Major superior and abide by all the decrees of Canon Law.

CHAPTER 6

Mary in the Life of the Order

NORM 63

The spirituality and Apostolic work of our Order is characterized by a singular devotion to the Mother of God. As a result we should stress the role of Mary in the Mystery of the Church making every effort to cultivate special devotion to her in various forms, especially those forms which are proper to the local Church.

NORM 64

We observe all the Marian feastdays especially the following:
a. solemnity of Mary, the Mother of God - January 1;

- b. the feast of Mary, Queen of Hermits, Mother and Protectress of the Order – January 16th;
- d. the Annunciation of the Lord – March 25;
- e. the feast of Mary, Mother of the Church – Monday following Pentecost;
- f. the solemnity of the Assumption of the Mother of God – August 15;
- g. the solemnity of the Mother of God of Jasna Gora – August 26;
- h. the solemnity of the Immaculate Conception of the Blessed Virgin Mary, special Patroness of all Pauline Youth – December 8;
- i. all Marian feasts celebrated in the local shrines of our Order.

NORM 65

Our Marian apostolate also expresses itself through the cultivation of:

- a. the devotion of the Saturdays honoring the Queen of Poland (in Poland);
 - b. the first Saturdays of the month;
 - c. the devotion of the RORATE during Advent;
 - d. May and October devotions;
 - e. in Pauline Churches and especially in our Shrines the daily recitation of the Rosary;
 - f. the singing of the Little Hours (Godzinki) in honor of the Immaculate Conception of Our Lady and the daily Apel Jasnogorski in all our Churches and chapels;
 - g. besides this in all our monasteries in addition to the daily Apel we should continue the tradition of singing the litany of Loreto according to the Jasna Gora melody. At Jasna Gora we observe on certain Marian feast days according to our tradition the devotion called “Kleczki”;
 - h. it is important to remind all pilgrims coming to Jasna Gora not only of the national vows made at Jasna Gora but also the act of surrendering Poland into the maternal hands of Mary during the Millennium as well as the Jubilee consecration of the Holy Father, John Paul II.
- It is important to show them the connection between the aforementioned and the Church itself as well as our nation and to stress the consequences and the obligations flowing from these acts of devotion.

NORM 66

In order to cultivate a Marian spirit in our Monastic Families we observe the following practices:

a. on the feast of the Queen of Hermits, Mother and Protectress of the order observed on January 16th, each Community renews its consecration to Mary. As part of this consecration we offer first thanks, we place ourselves totally at her disposal in our further action with her for the good of the Church and we beg her protection for ourselves;

b. we recite daily the morning antiphon “Rejoice O Mother of God” besides praying the Angelus;

c. we honor Mary each day by reciting at least one portion of the holy rosary and praying the litany of Loreto;

d. we should frequently renew our act of surrender to the Mother of God and make every effort to develop a more perfect devotion to her;

e. we should take care to deepen our devotion to the Mother of God and further our Marian apostolate which is so organically connected with such a devotion by studying the documents of the Church and reading suitable books and periodicals. The Library specializing in Mariology which is found at Jasna Gora can be most helpful in serving this purpose.

NORM 67

The Marian Shrine at Jasna Gora in Czestochowa serves the Pauline Religious Family as the principal center of activity and is a most significant sign of its calling and mission to others. Each Community when called upon to do so by the governing body of Jasna Gora should be most eager to help the Community there in its Pastoral duties.

NORM 68

Aware of the Marian mission of our Order as well as of the exceptional role of Jasna Gora in the Religious Life of the Polish nation for whom Mary is a “wonderful help and defense” the Father General of our Order must place the good of the Shrine at Jasna Gora among the first and most important of his concerns and obligations.

NORM 69

The Prior of Jasna Gora who is entrusted with caring for this priceless shrine of our Order should be a person characterized by a singular appreciation for its mission as well as being familiar with the real problems connected with Marian pastoral activity. He should also be one who has the ability to coordinate such activity. He should be concerned not only with the fair distribution of various obligations but also with the quality of Pastoral Activity but in a special way he should be concerned for the good of the members of the Community as they work together. He also is a member of the Pastoral Council of the Order.

NORM 70

The Community at Jasna Gora should consider it a great privilege to be called to work together in a special way with Mary, Mother of the Church and Mother of the Order. The members of this community must be aware especially that their generous dedication in fulfilling their obligation as well as by their spirit and attitude they have an enormously important effect on the Apostolic work of the entire Order and on the opinion which it enjoys in society.

NORM 71

It is also important that in those other Churches of ours especially shrines where there are either images or paintings that have been crowned care be taken to develop the cult and devotion which is proper to those Marian centers.

We must take care to spread the cult of the Mother of God especially under her title of Jasna Gora in our newly established monasteries and Pastoral centers.

P A R T 2

PAULINE FORMATION

CHAPTER 1

Fostering Vocations and Reception to the Order

NORM 72

Each Pauline Community must pray for many solid Vocations to the order especially during the noon adoration of the most Blessed Sacrament. Moreover, Superiors are responsible for arranging in each of our Churches a designated week and specified days of prayer for Vocations.

NORM 73

The Major Superior is to appoint a director of Vocations for the whole Order. The scope of his activities is that described by the instruction of the commission for priestly and Religious Vocations.

NORM 74

This official director cooperates with the Major Superior in organizing and coordinating activities which would foster Vocations in each of our monasteries. It is imperative that this director enjoy the full cooperation of all the Monks but especially of the following: Pastoral Ministers to Youth, Catechists, and those in charge of altar servers as well as confessors and retreat masters. They should strive to point out both to young people and their parents the importance and dignity of a Vocation to the priesthood and Religious Life at the same time giving them suggestions as to how to cultivate such a Vocation.

In our concern for the growth of the Order we must take advantage of every occasion which would allow for the fostering of Vocations especially Monastic celebrations such as the taking of Vows, priestly ordinations, first Masses and the like.

NORM 75

Candidates seeking admission to our order should present the following documents:

- a. the letter of petition for admission;
- b. personal identification and documents pertaining to military service;
- c. copy of their birth record as well as baptismal and confirmation certificates;
- d. a letter of recommendation from their Pastor or Catechist;
- e. school records and if the case warrants, records of their past employment;
- f. medical records;
- g. a hand written autobiography;
- h. a completed questionnaire;
- i. three photographs

NORM 76

The decision whether or not to receive a candidate into postulancy preceding novitiate is made by the Major Superior having first examined the aforementioned documents.

Upon admission the candidate is to submit a handwritten declaration attesting to the fact that he enters the Order freely. In the event that he leaves the Order for whatever reason he will not be entitled to any form of remuneration for the time spent or work done in the Monastery.

NORM 77

The period of postulancy is under the direction of a Prefect who has been appointed by the Major Superior according to instructions approved by the same Major Superior.

The Prefect to postulancy in his concern for the spiritual formation of the candidates should take care first of all to become acquainted with their intellectual and moral dispositions as well as their professional qualifications. He should pay careful attention especially to the neuro-psychic state as born out by their psychological examinations. It is his responsibility to train them in the process of self-development as well as acquainting them with the more important obligations of Religious Life so that the candidate might be able to make a conscious and free decision in answering the call of God.

Toward the end of postulancy he is to send the Major Superior a comprehensive report together with his own opinion on each individual candidate.

CHAPTER 2

Formation during Novitiate

NORM 78

It belongs to the Major Superior to improve the instruction for the novitiate regarding the education of the Novices and the program of their exercises. It is according to this instruction that the Master of Novices guides the Novitiate and organizes the teachings.

NORM 79

The Master of Novices is to send to the Major Superior at least twice during the year a report on each of the Novices. In the last report preceding the decision on whether or not to allow the candidate to take Vows he also sends his personal vote of confidence or not confidence together with the opinion of the Monks in the Novitiate who are Solemnly Professed, with the exception of designated confessors. He should also include the results of their secret ballots as to whether to allow or refuse the Novice Profession of Vows. This has the force of a consultative voice for the Major Superior and his Council.

NORM 80

Confessors are to be easily accessible in the Novitiate House. Each Novice should take advantage of the spiritual direction of a regular confessor, receiving the Sacrament of Reconciliation at least one every two weeks.

The Master should not hear the confessions of the Novices.

NORM 81

The Prior of the Monastery housing the Novitiate in administrating that House should keep in mind those things which are truly good for formation and should be a source of support for the Master of Novices in fulfilling his tasks.

By virtue of permanent delegation on the part of the Major Superior, the Prior is the one who receives vows in accordance with the precepts of Law and the monastic ceremonial. In matters of house discipline both the Master of Novices and the novices themselves are subject to his authority.

NORM 82

The Major Superior determines the canonical beginning for the period of Novitiate. At the very beginning of Novitiate each Novice is to submit a handwritten declaration stating that he freely enters the Order and in the event that he leaves it for whatever reason he will not seek recompense either for the time spent or work done in the Order.

NORM 83

Monies and personal effects belonging to the Novice which are of great worth and which are not necessary for daily use should be recorded and kept until such time as they are disposed of before the taking of Solemn Vows. With the permission of the Major Superior they may be disposed of earlier.

NORM 84

Novices are not allowed to use the parlor or to go outside the Monastery without the consent of the Master of Novices. Their separation from other members of the Monastery should be regulated for pedagogical reasons, namely, so that they might be able to experience both the values and the difficulties of a common life. Correspondence of the Novice is subject to prudent supervision on the part of the Novice Master.

NORM 85

Novices must take examinations in the subject which they have studied. Lack of sufficient knowledge in these matters at Novitiate's end is sufficient for not admitting the candidate to Vows.

NORM 86

Brothers in their second year of Novitiate deepening their Religious formation should take an ever more active part in the life and the work of the Monastic Novitiate. For the purpose of preparing themselves to undertake their responsibilities in the Order, it is possible for them to live even outside the Novitiate House with the permission of the Major Superior.

CHAPTER 3

Formation leading to Priesthood

NORM 87

The future of our Order depends in a large measure on the quality of its Priests who formation takes place in the seminary. Consequently, the seminary should be erected in a Monastery which would provide conditions suited for a well rounded preparation to the priesthood and where there is likewise the possibility of benefiting from such aids as libraries, specialists, as well as contacts with other educational centers, etc.

NORM 88

The Major Superior should:

- a. take an interest in the work of both students and professors as well as their ability to work well together. He should be concerned with their scholastic achievements and input into the Order's activities;
- b. he should make every effort to take personal part in the more important events in the life of the seminary such as the beginning and the end of the academic year, ordinations to priesthood, the patronal feast day etc.
- c. during the visitation he should acquaint himself with the total picture of the formation of students paying special attention to their progress in studies;
- d. before solemn Profession and ordination he should have a personal talk with those concerned;
- e. he approves the statues and the yearly course of studies for the seminary;
- f. he should make certain that the material conditions are present for the proper functioning of the seminary.

With this end in mind he determines among other things various services which individual monasteries could render to assist the seminary.

NORM 89

Besides rendering material assistance to the seminary our monasteries should commend its work to the Lord especially on the first Thursday of the month. Our confreres should always be mindful to the effect which their contact with students can have on their formation and should be careful, therefore, to guard against anything which could negate the efforts of the teachers such as those things which could undermine the authority of the Superiors and teachers.

NORM 90

Lecturers and professors should not be overburdened with such permanent duties as might impeded them in their work of intellectual and spiritual formation. It is advisable for them to take up that type of work which is consonant with the needs of the Order in which they specialize cooperating with monasteries or with appropriate commissions together with their Pastoral Activities.

Through this type of cooperation those who also have been entrusted with the formation of the younger generation by our Order, will be better able to come to experience the actual needs of our Community in order to be better able to prepare our students to meet those needs.

NORM 91

There are various ways in which our students are able to give evidence for their gratitude for the special conditions created for them by the Order:

a. to the extent that they are able, they assist by working in shrines, monasteries, and churches especially during vacation time or on the occasion of feast days or great solemnities. This type of work also gives them good practical Pastoral experience;

b. giving evidence of their oneness with the Order by showing a loving and a caring attitude for the House of Studies for various articles given them to use, various study helps, books and so forth which remain the property of the seminary;

c. although their basic obligation is to study, as necessity demands they should also engage in physical work, not only out of recreational motives but also out of due respect for work itself.

NORM 92

The rector of the seminary is responsible for the uniform manner in which our students are trained. Consequently:

a. he organizes systematic meetings of students and professors. They should be of a pedagogical and instructional nature not only discussing the ongoing business of the seminary but also being of an informational character as regards actual problems in various interesting fields;

b. he should meet at least once every six months with the clerics at a general meeting for the purpose of discussing with them both studies and matters pertaining to their formation;

c. he is always ready to consider suggestions and criticisms made on the part of professors and students as concern the life of the seminary. He should also meet for private discussions with each student at least once a year.

NORM 93

The prefect of clerics is directly responsible for the monastic and priestly formation of our students. Through conferences and other forms of God's Word he seeks to:

- a. inoculate our students with a spirit of faithfulness to the mission of the Order deepening their familiarity with the Laws of our Community;
- b. he trains and assists in keeping monastic discipline both through personal dialogue and by means of chapters which take place with the clerics once a month;
- c. he trains in the practice of active obedience by leading the students to accept mutual responsibility for their priestly, Monastic Vocation. One example of this would be cooperation with the clerics' council;
- d. he should show concern for their health and all those things which are part of daily living;
- e. he informs the Major Superior in writing at least twice a year regarding the students and their life in general.

NORM 94

The spiritual father serves the clerics by helping them to form their conscience and teaching them self-development. He does this in the following ways:

- a. by demanding from each student a program of interior life assisting them to formulate such a program if necessary;
- b. by his constant presence in the seminary and by being accessible to the students for the purpose of either hearing confessions or personal conferences;
- c. he gives ascetical conferences and directs days of recollection.

The spiritual father does not take part in pedagogical councils in which the topic is a moral and intellectual evaluation of the students.

NORM 95

Prefect of studies has as his responsibility the carrying out of the instruction of the Major Superior and the Rector which pertain to studies.

Consequently:

- a. under the direction of the Rector he has charge personnel both teachers and students;
- b. it is his duty to prepare the schedule of classes, examinations and to see to it that the schedule is adhered to;
- c. he is in charge of the secretariat of the seminary.

NORM 96

The following are some of the ways in which our students are able to express their love and sense of responsibility for the Church and the Order which is preparing them for the priesthood:

- a. giving themselves seriously to their basic obligation which is to acquire knowledge by taking an active part in the lectures, various scholastic exercises, pastoral exercises, promptly taking their examinations, seeing to it that their talents especially in their chosen fields are well developed with the permission of the Rector;
- b. seeing to it that they form a right conscience according to the Gospel, the Magisterium of the Church and Monastic law. All of this will prepare them for undertaking the responsibility of serving the people of God;
- c. by learning what it is to live to common life. Expression of this are a feeling of being responsible for the entire Community and each of its Brothers, a sense of solidarity in doing good and taking part in creative works together with Superiors and the student body.

NORM 97

Our students should experience the fullness of their unity with the Church by taking part in the Divine Liturgy:

- a. clerics in Solemn Vows have the obligation of the Liturgy of the Hours. The remaining members of Community recite each day Morning Prayer and Compline.

b. all should make every effort possible to especially prepare themselves for the Sunday liturgy in which the Church experiences in the fullest way its oneness with the risen Christ. Such preparation takes expression or consists of meditating on the next of Holy Scripture, studying the ceremonies of the liturgy and taking care to implement these rubrics carefully;

c. under the direction of the perfect, students should experiment with different forms of liturgy so that they might be able to deepen their participation in it thereby avoiding fatal routine.

NORM 98

Conscious of their special loving union as members of the Pauline family with Mary our students should:

a. imitate the most Holy Mother in Her total surrender to God;

b. together with the whole Order they observe those days which are especially dedicated to Her taking care that each Saturday be characterized by special devotions to Her. Special observance is given to the patronal feast of the Immaculate Conception;

c. they should eagerly take up the study of Mariology not only under the framework of lectures but on their own as well. They should become familiar both with traditional and new forms of devotion to Mary. Not hesitation to accept those which are most consonant with the teaching Magisterium of the Church and are most suitable to present day conditions.

NORM 99

Clerics are to give their Prefect a quarterly report regarding the following:

a. the state of their health;

b. the way in which they fulfill the daily spiritual and devotional exercises;

c. an accounting regarding the keeping of the seminary rule, monastic law and the duties of their state of life as students;

d. they should discuss the hardships of Religious Life and seek assistance or explanation in these matters;

e. after vacation they should give a report as to how their time was spent;

A similar report should be made regarding their Pastoral practice. Students are able to set forth their own suggestions which in their opinion could improve the life of the seminary and perhaps even better the life of the Order.

NORM 100

At the discretion of the Major Superior our students may be permitted in the course of the year to spend some time with their families. This is done in order to:

- a. promote family life;
- b. be representatives of the Order in the immediate environment;
- c. come to appreciate those values associated with the priesthood which are so very necessary and respected by people today.

While they are away from the seminary they should pay close attention to Pastoral methods which seem to be most effectively used by the priests with whom they come in contact. They should be most willing to assist in Pastoral work.

CHAPTER 4

Priestly Formation

NORM 101

Every Priest of our order is obliged after his ordination to engage in post-seminary formation for a period of five years. This is in order to enable him to gradually acclimate himself to pastoral work and to life as a priest in a way that is consonant with the mission of the Order. This formation process take place under the direction of a competent Priest who has been named by the Major Superior. This Priest is directly responsible for the formation itself.

NORM 102

The program of on-going formation and Pastoral updating for new Priests consist of:

- a. appropriate lectures, talks, conferences, courses, symposia, meetings, and congresses;
- b. practical, Pastoral experience which normally takes place in our own churches under the direction of the local Prior.

NORM 103

Those undergoing post-seminary formation should take care that their priestly service be accompanied by a very deep union with Christ in the Holy Spirit. This should enrich their own personal life leading them to holiness. It is from this holiness that their priestly service will receive inner strength and reap a richer harvest.

Their relationship with Mary, the Mother of the High Priest, to whom they consecrated themselves as Paulines, should be characterized by one of the greater confidence in which they entrust their aspirations and hopes for a fruitful ministry to which they are called.

In a special way they should take care to mesh their priesthood with Religious Life. In this way Religious Life is enriched and elevated through the priesthood and which in turn is able to strengthen and give them new life.

NORM 104

A Priest in the five year formation program is bound not only to take part in the aforementioned methods of updating pastoral practice but are bound also to take an annual examination from these same courses as designated by the Bishop of the in which they work or by the Major Superior.

NORM 105

Before assigning Monks to specialized studies the Major Superior should seek out the opinion of those living in the House in which the candidate for studies has lived to this time.

Those who are sent to study should take care that they do not neglect the deepening and development of their Vocation as Priests and Monks.

Conscious of the fact that the order has manifested to them its trust they should give themselves zealously to their studies so that they may complete them within the designated time frame.

They should also give evidence of their work to the Major Superiors, for example, showing them their report cards and the results of their examinations. The Major Superior will immediately recall them from such studies should they be found negligent or lax in their work or not show forth positive results or unduly extend the time frame for their work and examinations or if they were to be a cause of scandal by their example.

NORM 106

In each of our houses over and above the normal pastoral meetings which take place for the purpose of planning and organizing day to day work there is to be a monthly conference of the Fathers properly prepared concerning realistic themes in Pastoral Theology.

Those taking part in such conferences should in a relaxed but well-ordered manner and directed on by a competent person should then engage in an exchange of thinking, viewpoints and experiences. All this in connection with the short lecture be based on current professional writings. In this manner they can seek out ways in which they can deepen and enrich their own Pastoral work and as a way of seeing solutions to the serious problems connected with it. The themes of these conferences should be reported yearly in the report sent by the Prior to the Major Superior.

CHAPTER 5

The Formation of Brothers

NORM 107

The juniorate for Brothers extends to the time of their Solemn Profession. A director of the juniorate uses a program which has been approved by the Major Superior.

The Major Superior also designates suitable Houses in which solid formation can take place.

NORM 108

It is the obligation of the director to see that those in the juniorate conscientiously fulfill their obligations and complete the designated program. He will send the Major Superior at least once every six months a report on each of the Brothers in which report he will address their progress in Monastic Life, the state of their health, their effectiveness in working and their interests.

NORM 109

After their Solemn Profession, Brothers are obliged to continue systematically their work in advancing the interior life as well as updating their own professional qualifications.

NORM 110

If formation is to be uniform in all its stages, coordination of efforts and the use of proper methods are incumbent on all to whom the Order has entrusted the mission of training the young generation. A commission for matters pertaining to formation oversees this important task rendering assistance to the Major Superior in these matters. Its members include:

- a. the Rector of the seminary;
- b. prefect of Clerics
- c. the Master of Novices;
- d. the Director of vocations;
- e. the Director for the formation of Brothers and young Priests;
- f. the prefect of Postulants.

The Chairman of this commission and other members are named by the Major Superior.

P A R T 3

THE ADMINISTRATION OF THE ORDER

CHAPTER 1

The General and Provincial Chapters

NORM 111

The Father General of the order convenes the General Chapter by an official letter of convocation which is sent to all members three months prior to the beginning of an ordinary Chapter.

The Vicar of the Order has the responsibility to convene a Chapter of Elections no later than within one month so that it might begin within the time frame of three months from the day when the office of Father General becomes vacant. The length of an extraordinary Chapter is left to the discretion of the Father General together with his Definitors.

NORM 112

The Father General together with the deciding vote of the Definitors sets up electoral districts and councils. They also determine the place and date when the elections will take place as well as appointing the chairman of the council. Under this:

1. Each group of Fathers and Brothers consisting of at least ten members has the right to choose one delegate and his substitute.
2. Monasteries having at least ten Priests have the right to created their own council. If the number of Fathers in a given house allows for forming two or more such councils consisting of at least ten members (this should be determined according to order and time of profession) each of these groups selects from among its number one delegate and one substitute. When the final number does not exceed ten Fathers they should be included in a group set up by the Father General and the Definitors.

The chairman of each elected group is usually the local Prior or a Father appointed by the Father General.

3. All the others who do not number then Fathers will be joined together by the General and the Definitors into regional elective groups. The place of their meeting will be the Monastery which has the greatest number of Fathers. Those Monks of our Houses that are nearby should be joined to this Monastery. This same obtains to those Monks working in nearby Pastoral centers to that the total number of electors should be at least ten Fathers. Such a collegial group has the right to select one delegate and one substitute delegate. If in such a case there were to be a surplus of electors over and above five Fathers such a group selects one substitute. In the opposite case namely a group consisting of five or less Fathers it should be joined to the last electoral group. The local Prior oversees the elections. The Prior of Jasna Gora by virtue of law is a member of the General Chapter. As regards elections of delegates, however, he has no voice either active or passive.

4. The Father General is prohibited for the period of one year preceding the Council from transferring any of the Fathers or Brothers from the Monasteries to which they have been attached. Should such a need arise they should be joined to that electoral group which is in the Monastery of which they were members prior to their transfer.

5. Once the electors are gathered in the designated Monastery they proceed in a secret ballot to choose two examiners and the secretary of the elections according to the precepts of Canon Law (#173). Whoever receives an absolute majority of the votes is regarded as the elected delegate according to Cannon (#119, p. 1). The same procedure is used for choosing the substitute delegate.

6. The chairman of each electoral group will send to the general curia a record of the concluded elections together with the name of the delegate and his substitute including the exact number of votes which each received. This report should be signed by the chairman, the secretary and the examiners.

NORM 113

Clerical Brothers in Solemn Vows who enjoy only an active voice in the election of delegates to the general electoral Chapter constitute together with the Fathers of the House of Studies one collegial electoral group.

The chairman of this collegial group is the Prior of the House of Studies.

The election of delegates takes place in the same manner as in other collegial elections with this that one or more delegates and their substitutes are chosen successively in the proportion of one delegate for every ten electors.

In the event that the final number of members should exceed five Fathers or Clerical Brothers the group should choose one more delegate and his substitute.

NORM 114

Brothers in Solemn Profession, who also have the right of choosing out of a group of ten Brothers one delegate and his substitute, follow the same procedure as do the Fathers.

In those monasteries where the number of Brothers exceeds ten, one or more collegial electoral groups should be formed. In monasteries having a lesser number of Brothers, the Father General with the approval of the Definitors joins them together with designated monasteries where there is a larger number of Brothers who form into one collegial voting group which in turn chooses as described above one delegate and one substitute from among its members. In the event that the last group of Brothers exceeds the number five they have the right to choose one more delegate together with his substitute.

The chairman of the collegial group of Brothers is appointed by the Father General with the Definitors.

NORM 115

1. Both Fathers and Brothers who are excused for acknowledged reasons for personally taking part in the elections, which excuse must be approved and confirmed by the local Prior, are able to send their ballot through one of the other Fathers or Brothers or even by mail in which case this should be done by including the ballot in a double sealed envelop. The inner envelope should contain the names of the delegates written on separate cards.

This is the envelope which will be publicly handed over to the chairman after the beginning of the elections and at the time of the casting of ballots under the direction of the examiners. Additional details are determined each and every time by the Father General together with his Definitors.

2. For those Fathers and Brothers who are living individually in different locations overseas other than the USA, the Father General together with the deciding vote of the Definitors establishes a collegial group and chooses a chairman of the same together with a secretary and examiners. Voting takes place in the same manner described about in #1, with this exception, that should no one receive a majority vote after the second ballot the chairman will notify by mail all the electors as to which two candidates received the greatest number of votes. The electors will then choose by mail one of these two candidates in the manner described above. He will serve as the delegates. The one who in this third balloting receives the greatest number of votes after the successful candidate will be regarded as his substitute.

NORM 116

In the event that provinces become erected within the Order the following will take their place at a General Chapter of Elections.

The provincial and his Vicar ex officio, two Fathers chosen as delegates by the Fathers of the province and one brother chosen by his fellow Brothers. The Fathers and Brothers attend to the election of the delegates for the General Chapter within a time from designated by the provincial voting for those on the general list (Fathers voting for Fathers, Brothers voting Brothers). The Father General is responsible for furnishing each member of the collegial group with a list of candidates. Those who have received the largest number of votes in each of the collegial groups as counted by the provincial curia will be regarded as the elected delegates and substitutes.

NORM 117

The delegates to a General or Provincial Chapter are representatives of those who elected them. Consequently, they should in a responsible manner gather and formulate written petitions and present them at the meetings of the Chapter.

The delegates should strive to have their own personal independently formulated opinions regarding both candidates for office as well as various other matters pertaining to the good of the Order. They are forbidden to solicit votes either for themselves or for others. Their term of office expires at the conclusion of the Chapter.

NORM 118

The general Chapter should begin and continue within its designated time frame and place even if all the members are not present so long as two-thirds of all the members of the Chapter are in attendance. Whatever is approved by the Chapter obliges the whole Order and every member individually.

NORM 119

Except for councilors and experts which the Chapter might call upon in the course of its deliberations and who have no right to vote, all others are excluded from the Chapter. If anyone wishes to present to the Chapter some petition or suggestion he should do so through one of the members of the Chapter or send it directly to the Father General.

NORM 120

Prior to the convening of the Chapter the Father General appoints an administrator for the Chapter who, together with the local Prior, is responsible for preparing everything which will be required. With the assistance of Brothers designated for this purpose it is the administrator's responsibility to see that all is in readiness in the Church, in the cells, refectory and whatever else might be useful to the members of the Chapter. A master of ceremonies for the Chapter should also be appointed who should see to the proper execution of all liturgical functions and ceremonies connected with the Chapter.

1. The order and Execution of the General Chapter

NORM 121

On the day appointed for the beginning of the Chapter at the time designated by the Father General the votive Mass of the Holy Spirit is celebrated according to rubrics and is concelebrated by the Father General and the Fathers of the Chapter. The other Monks are obliged to take part in it also. Included in this Mass should be proper prayers designated for the beginning of the Chapter as found in our ceremonial.

After the Mass an appropriate signal is given to all members to take their places in the Chapter Hall. Here, the Father General delivers an appropriate address and reminds one and all of the obligation to secrecy regarding those matters which are discussed in the Chapter. He uses the following formula:

“We hereby decree that no one dare to reveal to others the secret matters of this Chapter or of our order either directly or indirectly by word or in writing or in any other manner. By Chapter or order secrets we understand anything which could bring about scandal or loss of good name or the disruption of peace to the Order, to the Monastery or to any one of our members. By outsiders we understand all those who are not members of the General Chapter. The Father General alone is authorized to reveal such matters only for a serious cause and at the proper time.”

NORM 122

In matters of precedence during the Chapter the first place is given to the Father General and to those who legitimately lead during the Chapter proceedings. Following them come: the Vicar of the Order, ex-Generals, the Definitor-General, the Procurator-General, the Administrator-General, Secretary-General, provincials, quasi-Provincials and the remaining delegates according to their date of profession this being counted from their first profession according to rules of precedence.

NORM 123

The Father General who chairs the Chapter calls for a reading of the list of the members of the Chapter. Should his office be vacant this is done by the Vicar General or if he legitimately be impeded from doing so by the next Definitor-General.

The members of the Chapter then proceed by the secret ballot to choose two examiners and a secretary of the Chapter who fulfill their office to the end of the Chapter. For the purpose of keeping more efficient records, severely recording clerks may be appointed to assist the secretary of the Chapter. Next, the Chapter chooses a chairman who will lead in Chapter business up until the time of the elections of a new Father-General. All the above mentioned namely, the chairman of the Chapter, the secretary and examiners will be chosen by a majority vote according to the precepts of Canon Law after which they are to take the following oath:

“I, Brother N.N., do solemnly swear that I will faithfully fulfill my obligations as (chairman of the Chapter/ secretary of the Chapter/ examiner of the Chapter) and will keep intact the seal of secrecy as to matters pertaining to the Chapter. So help me God and His Holy Passion.” Then he kisses the Cross.

NORM 124

The next order of business consists of a report given by the Father General or the one who takes his place signed by himself and the whole body of Definitors. This report which should include various details given by heads of various departments should include the following:

- a. the state of personnel in the Order;
- b. the state morals and Monastic discipline;
- c. the state of activity on the Pastoral, formational and educational levels, etc.
- d. the financial state of the Order together with detailed financial statements;
- e. suggestions and proposals for the future.

The formula of resignation is as follows:

“Very Reverend Father, I place into your hands the office of General which was entrusted to me by the Order and at the same time expressing to the entire community my regrets for any mistakes or negligence I may have committed.”

Next, he takes his place at the right hand of the chairman.

NORM 125

Before proceeding to a detailed discussion on the report given by the Father-General, the Chapter should appoint if it recognizes this as necessary, commissions consisting of at least three persons to examine the report in all its specific details concerning the activity of the Order. After this members of the Chapter proceed to a through examination of the Father General in a manner which is objective, sincere, free-flowing and consonant with brotherly love. If asked to do so the Father General should give any explanation or reasons for the course of his actions. The chairman should take care that the flow and proper character of the discussion is unimpeded rejecting decidedly and irresponsible statements that might be made.

NORM 126

When the chairman feels that the topic under discussion has been sufficiently examined and after voting to receive the report as called for by the Constitutions, the next order of business is the election of the Father General.

There should be present in the place of meeting, an urn to be used for the casting of ballots, and everything else that is necessary for the process of voting. All present recite the hymn to the Holy Spirit, of course, found in our ceremonial. The secretary of the Chapter then announces the list of those who are eligible to vote and the chairman adds these words:

“We hereby instruct and command that all the members of the Chapter who are about to vote should keep the Lord God before their eyes; casting aside any human respect let everyone choose the one whom in the Spirit of God he recognizes to be worthy and capable to bear the burden of the highest office in the Order.”

Following this all the electors each in his turn makes the following oath:

“I, Brother N.N., do solemnly swear that in proceeding to vote for the Father General and the general administration of our Order, I will vote for those persons whom in conscience I feel to be most responsible and worthy. So help me God and His Holy Passion.”

NORM 127

The examiners should see to it that electors cast their secret ballots each one individually.

They then approach each of the electors who in turn cast their ballot into the urn on which there is written the name and surname of the candidate. They should be folded in the same manner as all the others. When all ballots have been cast, the examiners shake the urn and then empties it in front of the chairman. Leaving each ballot folded he determines with the second examiner whether the number of ballots is the same as the number of those voting. If there are more cards than there are electors the vote is invalid and must be repeated. If the number agrees the first examiner opens them one by one and hands it over to the chair man and second examiner while announcing the name and the surname. Should any member of the Chapter be present in the house where the elections are taking place but himself be unable to take part in the voting because of sickness his written vote should be received by the examiners at the time of the election in the usual manner as described above. After each voting session or meeting the ballots should be burned immediately.

NORM 128

The Father General is elected by the absolute majority of votes cast. After the legitimately conducted election the candidate who receives more than half of the votes of those present should be declared the Father General. This is in accordance with Canon Law (#119, n. 1). If no one receives an absolute majority in the voting process then according to the tradition of our order a second and third ballot ensues. In the event that even on the third ballot no one receives an absolute majority, then the chairman announces the two candidates who received the most votes using the following formula:

“Two Fathers have received the majority of the votes namely, Father N.N. and Father N.N., of these two we now proceed to select one to be the General of the Order.”

It should be noted that if two or more candidates receive the same amount of votes then precedence is given to the candidate who is older by profession and if they are both of the same year in profession then the one who is older in age.

A forth ballot takes place in which the two Fathers in question have only a passive voice without active participation, these two who received the majority of the votes.

The electors proceed to cast a secret ballot for one of them. The one who receives the majority of votes on this ballot is then announced as the winner. Should they both receive the same amount of votes then the one who is older by Profession (dating from first Profession) should be selected as the Father General. Should they both be of the same year of Profession then the one who is older by age is chosen. At the conclusion of balloting the chairman of the Chapter turns to the newly elected and asks him:

“Very Reverend Father do you accept the valid election as carried out by our General Chapter to assume the Office of General of the whole Order.” When the one elected expresses his consent the chairman should immediately announce the following:

“I, Brother N.N., after invoking the help of the Holy Spirit and having overseen the election conducted at this plenary session of the General Chapter, declare that the majority of electors have reached consent and have chose Father N.N. Therefore, in my own name, and in the name of all of you here gathered, and by the authority which you have granted me, I declare this same Father N.N. to be the General of the Order of St. Paul the First Hermit.”

NORM 129

The newly elected Father General comes forward and kneeling before the Cross takes the following oath:

“I, Brother N.N., solemnly swear that according to God and my own conscience in accordance with the Constitutions and Directory of our order, I will exercise authority over our Community putting aside all human respect, I further swear that I will do what is in my power to assist in the development of the Order, the keeping of the vows, and for creating unity and love among our confreres and will make every effort to develop our specific Marian apostolate. Finally, I swear that I will guard the spiritual heritage of the Order and will execute care over its material goods giving an exact accounting of the same at the proper time. So help me God and His Holy Passion.”

Next, he makes the Profession of Faith.

If the Father General-elect should not be present, he should be immediately summoned and asked his intentions according to the aforementioned formula.

NORM 130

Following this the chairman or the secretary of the Chapter should the chairman be the one elected Father General, in the presence of the entire community where the Chapter takes place, hands him the book of the Constitutions together with the Directory and the seal. Next, he makes an act of obedience by giving him the kiss of peace. He also should notify all of our monastic houses and the proper Church institutions regarding the election of the new General of the Order. With this his function as chairman of the Chapter ceases. All present in the room should express the respect and readiness to give obedience to the Father-General in the manner described above. Finally, all should go in procession to the Church for prayers of thanksgiving according to our Ceremonial.

NORM 131

All records of the election should be carefully prepared by the secretary of the Chapter and signed by the chairman, examiners and same secretary and should be included with the records of the Chapter itself and preserved in the archives of the Order.

NORM 132

The election of the five Definitors of whom the first is the Vicar of the Order as well as the Procurator-General and Administrator-General takes place under the leadership of the new Father General by all the members of the Chapter in the manner described below:

Those who have not been professed at least ten years in our Order counting the time from Solemn Profession are ineligible for the following office: Vicar of the Order, Definitors-General, Procurator-General and Administrator-General. Their manner of being elected, announced and oath-taking is the same as obliges upon the election of the Father General, those differences being maintained which pertain only to the highest Major Superior. The formula for the oath of the newly elected is as follows:

“I, Brother N.N., solemnly swear that I will cooperate conscientiously with the Father General for the good of the Order and in a spirit of love will serve my confreres according to the dictates of conscience and Monastic Law, so help me God and His Holy Passion.”

NORM 133

The General Officers chosen as described above fulfill their obligations until the next General Chapter of Elections. They cannot be removed from office other than for serious and just reasons by the Father General with the deciding vote of the General Definitorium. If the Vicar of the order or one of the Definitors or Administrator resigns from office or should this office become vacant for whatever reason, it is incumbent to choose a new Vicar, Definitor or Administrator with the deciding voice of the Definitorium.

Whenever the office of Procurator-General becomes vacant, however, the Father General appoints another Monk to take his place with the deciding vote of his Definitorium and notifies the Holy See as to the change.

The selection of a Secretary-General is dependent upon the Father General with the consent of his Definitors. The one so chosen takes the following oath before the Cross. "I, Brother N.N., solemnly swear that I will keep the seal of secrecy according to the conscience as regards all matters I will hear discussed in the Definitorium or during visitations. So help me God and His Holy Passion."

NORM 134

The Chapter then proceeds to a discussion of the following:

- a. problems, suggestions and propositions which are contained in the aforementioned report of the general administration which have as their aim the raising of the level of Monastic Life (Canon #631) all in the light of our Pauline heritage and our mission (Canon #578, Art. 107 Constitutions);
- b. the results of the questionnaire prepared by the special commission which was circulated throughout our whole Monastic Community prior to the Chapter;
- c. requests which were submitted by delegates or other members of the Order;
- d. the recommendations of the Last General Chapter.

For the purpose of developing the quality of the general good of the Order all of our Monks are able to present their wishes and desires in a written form to the Chapter through anyone of its members or through the Father General himself.

The Chapter, however, will decide whether a given matter should be debated and put to a vote. Members of the Chapter are free to state publicly their observations and wishes with the request that they put to a vote. It is not advisable to take immediate action on the matters leading to a serious decision if this has been preceded by stormy discussions.

While the Chapter is in session there will also take place sessions of the General Definitorium during which delegates will be given a hearing if they wish to place before it different needs or problems of their regions, monasteries or various persons. Their request will be decided upon by the General Definitorium or the Chapter itself.

NORM 135

It is the responsibility of the Father General together with the Definitorium to see to it that all matters which demand a solution be given full attention and discussion during the sessions of the Chapter. They are to see to it also that the matters under discussion be treated in depth. Each problem should be thoroughly analyzed in a peaceful manner and brought to a conclusion without undue haste.

NORM 136

The secretary of the Chapter records all decisions and commands made at the Chapter and reads them publicly at the last meeting. When they are accepted and signed by members of the Chapter and duly sealed with the seal of the Order they, by that very fact, take the force of law. They begin to oblige when they are made public in a manner determined by the Father General.

NORM 137

During the time of the Chapter Holy Mass should be celebrated for the souls of our Monks, confraters, benefactors and friends of the Order who have died from the time of the last Chapter.

At the conclusion of the Chapter the Father General celebrates a Mass of Thanksgiving in which all the members of the Chapter and insofar as possible the member of the local monastery take part. Included in this mass is the hymn of Thanksgiving and intercessory prayers for the intention of the Order.

2. Provincial Chapter

NORM 138

The Provincial Chapter takes place every three years in a place and at time designated by the Father provincial with Prior approval of the father General. The Chapter is convoked by the Father General together with his Council. It should be noted that the time for this provincial Chapter should not conflict with the time of a General Chapter but rather should precede it.

NORM 139

The members of the provincial Chapter include: the Father general or his delegate; the Fathers provincial or quasi-provincial together with four Definitors. Besides these, delegates from the whole province chosen according to our Monastic Law who equal in number those who take part in the provincial Chapter by virtue of the law.

NORM 140

The manner for choosing and the number of delegates from the communities to the Provincial Chapter is determined by the General Chapter. Until this is done, the Father General assumes this responsibility together with his council in accordance with Article 138 of our Constitutions.

NORM 141

The Order and execution of the Provincial Chapter, namely, its deliberations, discussions, voting and conclusion is subject to the same laws which bind the General Chapter with the exception of all those details which are proper to the General Chapter.

NORM 142

The Provincial Chapter should elect the Father provincial and his Council which consists of four Definitors the first of whom becomes the Vicar of the province as well as the Administrator and Secretary of the Province together and according to those same precepts which bind during the General Chapter in the election of these same officers.

The chairman of the Provincial Chapter will be the Father General or his delegate up until its conclusion.

All the decisions of the Provincial Chapter oblige when they have been approved by the Father General and his Council and are announce by the Father Provincial.

NORM 143

The provincial enjoys all the rights and bears all responsibilities proper to a Major Superior in the territory of his Province in accordance with the precepts of Canon Law, the Constitutions and the General Director. In no way encroaching upon the authority of the Father General which is spelled out in the Constitutions and the General Directory, the provincial cooperates with the same Father General for the good for the entire Order and for the spirit of unity and submission.

CHAPTER 2

General Norms for Superiors

NORM 144

Among the most important obligations of Superiors is that of organizing the work of Community in a wise and purposeful fashion. Therefore, Superiors should assign offices and responsibilities taking into consideration preparations and abilities of each confrere. Showing interest in the members the Superiors should respect all good initiatives and facilitate their execution.

NORM 145

In undertaking decisions Superiors should be guided by evangelical love and prudence. Therefore, although they should always keep in mind the Lord, the good of the order and the Brother in question, they should make allowance for human weakness.

NORM 146

For the purpose of exchanging experiences and of maintaining one line of action in accord with the mission of the order and actual needs, the Superiors of Houses should meet together at least one a year together with the Major Superior.

CHAPTER 3

The General Administration

1. The Father General

NORM 147

The Father General is expected to have an accurate knowledge as to the state and problems of our Religious Community. Therefore, he should demand from the Provincials and Priors a report as to the state of their monasteries drawn up according to a previously prepared questionnaire. Likewise, it is his obligation to inform the Community of current affairs in the Church and the Order. He does this through general letters sent out at least once a year as well as through his special informational organ called 'the Bulletin of the Order of St. Paul the First Hermit' edited under the leadership of the Secretary- General.

2. The Vicar-General

NORM 148

The Vicar of the Order cooperates with the Father General in a spirit of unity helping him to carry out his responsibilities for the good and the development of our Monastic Community.

In this regard he should support all good initiatives. He should manifest a kindly interest in the personal matters of confreres and when the need arises he should present their legitimate needs and difficulties to the Father General.

He must never, however, weaken the authority of the highest Superior or in any way detract from the respect and obedience which is due him.

NORM 149

In the event of death of the Father General those things which pertain to his office and especially his documents should be preserved by the Vicar intact assuring their safe keeping so that at the proper time he might present them to the new General of the Order.

3. The Definitors-General

NORM 150

The Definitors-General, conscious of the fact that they bear co-responsibility with the Father General for the whole Order and especially for the rightness and effective execution of decisions which have been passed must acquaint themselves ever more perfectly with the Constitutions and the Directory as well as with the actual state of the situation, the problems of the whole Order and with individual communities.

In order to execute their obligations of counsel in a just and loving manner they must often invoke the Holy Spirit for necessary enlightenment and his gifts.

NORM 151

The Definitors meet whenever they are called together by the Father General for Definitorial session. They should be notified of these sessions ahead of time so that they might acquaint themselves of the agenda beforehand.

Since they are called upon to work with the Father General in looking for new ways and solutions for the greater good of the Order they should not hesitate to come forward with their own initiatives always taking care to do so within the bounds of proper love and obedience. As regards the subject matter and course of discussion they are bound to strict secrecy.

NORM 152

The good of the Order demands that the Definitors General to the extent that this is possible should be immersed in the various areas of the life of the order provided in these spheres. These various activities, however, should not make difficult the execution of their office which by its very nature demand that they live in the residence of the Father General.

NORM 153

When a Definitor General becomes aware of any situation which poses a threat to the order he should inform the Father General. Likewise, should the Definitors General become aware of any situation which concerns either the person or the office of Father General which would constitute an impropriety let them bring it to his attention in a respectful manner. They should also remind the father General of things that should be done being available to assist by their own service and sacrifice.

4. The Procurator of the Order at the Holy See

NORM 154

Prior to his leaving for Rome, the Procurator-General takes an oath according to the formula found in the ceremonial

All matters which he handles especially at the Roman Curia must be recorded in a separate book which he makes available to the Father General or his visitors for examination. He is also authorized to handle matters for outsiders insofar as the Father General does not forbid this.

5. The Secretary-General

NORM 155

The Secretary-General prepares the notes of the meetings of the Definitorium. He reminds the Father General of matters demanding immediate attention and he assists in maintaining current correspondence. He likewise prepares the tests of the decisions undertaken by the Definitorium as well as decrees of the Father General and all important written matters concerning the general administration of the Order.

All these letters and documents he presents to the Father General for his approval and signature and affixes the proper seal of the order to them. It is he who arranges the appointments for the Father General for those who wish to see him organizing both the time and the agenda of the audience.

When the time comes for him to relinquish his post, he hands over to the new secretary the office of the secretariat together with the archives and introduces him to the procedures of this same office.

CHAPTER 4

The Monastic Community

NORM 156

Each of our communities holds in common our mission. They differ, however, among themselves by virtue of the character, tradition and specific functions which they both accept and preserve.

We differentiate, therefore, in our order outside of ordinary monasteries the following types of Houses, Novitiates and Houses of Monastic formation; Houses of studies; Shrines: Parishes and Center of Pastoral Work; Houses of Recollection: houses given over to publishing and education; Houses of rest.

NORM 157

On the occasion of erecting new monasteries the Major Superior should ascertain whether it will be possible and especially whether there is an actual need for our carrying out our particular form of Pastoral work while simultaneously determining suitable conditions for leading a religious life. He should take care of specific note of material conditions so that each of our monasteries might be independent as to its upkeep doing so through the work of its members and the contributions of the faithful.

NORM 158

New centers of pastoral work should be provided with a sufficient number of Fathers and Brothers who distinguish themselves by monastic discipline, sense of initiative and organizational skills so that without any delay they might begin their Pastoral Ministry while waiting for the completion of the Monastery building and Church.

Smaller Houses and Communities should also have sufficient membership to assure the leading of a Religious Life based on common prayer, meditation and the Liturgy of the Hours.

NORM 159

Our churches should be built in such a fashion that their architecture and interior decoration might satisfy what function and beauty demand in order to comply with liturgical precepts. Our monasteries should be built simply, in a practical style and furnished ascetically.

1. The Prior of the Monastery

NORM 160

Upon taking office the Prior should examine thoroughly the written report of his predecessor.

This report should include the following:

- the state of the personnel of the Monastery,
- the moral state and the Monastic discipline of the Monastery;
- the Pastoral activity (be it educational, formational);
- the material state of the Monastery;
- and other points of informational such as;
 - a. the agenda of the entire years' Pastoral and preaching activities in a given church as well as various Pastoral services rendered to other Churches;
 - b. a book containing a list of the benefactors and friends of the Monastery;
 - c. a report as to all renovation or construction projects which have been completed as well as a plan concerning those projects which demand attention in the near future;
 - d. a list of permanent and part-time employees of the Monastery together with addresses and work contracts;
 - e. documentation which is both technical and constructional in nature concerning the Church and Monastery;
 - f. certificates of guarantee for those technical appliances which are found in the Monastery together with the instructions for their servicing;
 - g. documents and correspondence with civil and Church authorities;
 - h. the chronicle of the Monastery together with possible photographic documentation;
 - i. a book of minutes from meetings of the House Council and the Chapter of the House;
 - j. a book of Mass intentions, etc.

NORM 161

Upon leaving office the prior should acquaint his successor with his new environment:

He should introduce him to the local Bishop, Dean or Pastor and to those whose acquaintance will be useful in the execution of his responsibilities.

NORM 162

Together with the entire community the Prior should make every effort to create an atmosphere within the Monastery that would foster a life of prayer. He must see it that a conventual Mass and Liturgy of the Hours are celebrated punctually, worthily and with decorum with all rules of recitation and choral rubrics being duly respected. he must see to it that no one is indifferent to the spiritual exercises.

NORM 163

The Prior should reside within the Monastery but if for just reasons he must leave it he should inform the sub-Prior or if he is not present one of his councilors as to his destination and the length of his absence. he also gives him appropriate authorization in governing the Monastery.

NORM 164

The Superior will see to it that a conference is given once a month or in its place discussions on themes concerning Religious Life.

Instructions issued by the Holy see or other proper Church or Religious authorities concerning Monks and especially regulating their Pastoral activity must be adhered to strictly.

NORM 165

He should take care to relate with tact and love to all persons to that they might be well disposed towards our Order so that at least some of these could be joined to our circle of friends and assistants in the apostolate.

NORM 166

The Prior is likewise the Rector of the Church and is thus responsible for the level of Pastoral works. In our Parishes as a rule the Prior also serves as Pastor.

NORM 167

As regards confidential business of the monastery as well as those matters which pertain to the weaker side of the confreres he should maintain discretion even when dealing with Monks from our other houses. On the other hand the Priors of our monasteries should willingly share among themselves the experiences and achievements both Pastoral and other wise. This is especially true of our Shrines.

NORM 168

The beginning of every year the Prior will send to the Major Superior a report of the preceding year as to the state of the Monastery according to a specific questionnaire.

2. The Sub-Prior

NORM 169

The Monk named to the office of Sub-Prior should be one who is characterized both personally and morally with attributes which will assist in both building up and preserving a greater sense of unity as well as assisting in carrying out the mission of the community.

NORM 170

The authority which he exercises over the confreres is that which is outlined in the Constitutions and in the Directory and as given him by the Prior. On the other hand during the Prior's absence he should not introduce any major changes.

In any urgent cases when the Prior is not expected to return soon he may for a just reason convene a convent Chapter notifying the Superior concerning the decisions made during it.

NORM 171

Among their obligations of the Sub-Prior or Sub-Priors:

- a. to assist and to cooperate with the Prior in the governing of the Monastic House and to take care with the Master of Ceremonies and cantor that the quality of the Community's liturgical life be on the highest level;
- b. to be in charge of the inventory of things both Monastic and belonging to the Church;
- c. properly keeps up the chronicles of both the Church and Monastery;
- d. forwards the information concerning the life and activity of the Community to the Order's bulletin;
- e. to see to the reception and proper treatment of the guests;
- f. to take care of the sick with the assistance of the infirmarian;
- g. to make entries into the necrology of deceased confreres and confraters.

3. The House Council

NORM 172

The councilors should be individuals of the Community who are especially active in it and who understand its mission and its problems.

The Superior should take advantage of their counsel. Should he be indifferent to their counsel or commit some other impropriety the council; should bring this to his attention a first and second time through the Sub-Prior. If there is no sign of change, they should then present the matter to the Major Superior.

NORM 173

The council decides the limit of how much money the Prior can assign for good works in any one month. He is forbidden to spend more money than that sum which has been determined by the meeting of the council without approval of that same council and in accordance with the Monastery's budget and the needs of the Community.

The above matters concern extraordinary administration not that which is normal and usual as regards expenditures for upkeep, conversation of buildings and the general management, etc.

NORM 174

The secretary of the council is selected by the Superior and besides keeping the minutes of meeting he puts together the recommendations forthcoming from the deliberations and those proposals submitted by members of the Community which are to be presented to the conventual Chapter.

4. The Conventual Chapter

NORM 175

Meeting of the Conventual Chapter should take place at least every three months under the leadership of the Prior or his substitute. In houses of study Clerics take part in the Chapter under the leadership of their Prefect. These Chapters begin by the reading of the Word of God or prayer. After the reading of the minutes of the preceding meeting those matters under consideration should be discussed concisely and to the point keeping within the boundaries of sincere and cultural discussion. The Prior or the one who takes his place should supervise the whole discussion so that it might be fruitful resulting suitable recommendations.

NORM 176

The scope of matters treated at meetings of the Chapter should be spelled out beforehand. The following are matters which should be discussed at Chapter meetings:

- a. prayer and Liturgical Life as well as an atmosphere of recollection and silence within the House;
- b. problems concerning Pastoral work carried on in that House together with plans for the future and assurances to how these plans will be effectively executed;
- c. current instructions given by component Superiors;
- d. information concerning decisions made concerning the council of the House and updating with regards to work carried out by the administrator together with problems of the economy and necessary expenses;
- e. requests made before hand to the Prior by individual members of the Community which have been submitted at least one day prior to the Chapter meeting;
- f. as an expression of their mutual responsibility for each other and for the whole Community the Convent Chapter should on the one hand give acknowledgment for zeal and on the other hand if it be necessary meet out sanctions for those Monks who unjustly neglect their responsibilities or disturb the unity of the Community;
- g. current business.

5. The Custodian

NORM 177

A specific ministry of our Order is the work carried out in Marian Shrines. If the need arises a custodian or director for the Shrine should be appointed (in accordance with Art. 160, p. 1) following the example of the Custodian at Jasna Gora.

NORM 178

The Custodian as the closet co-worker to the Prior in the administration of the Jasna Gora Shrine is a member of the Pastoral Council of the Order. Despite the zeal of all the members of the Community in serving pilgrims he does take advantage of assistance rendered by groups of specialists especially in the area of Pastoral work: the service of Liturgical cult; the service of preaching the Word of God; the administration of the Sacrament of reconciliation;

marriage and family counseling; guiding tours; Pastoral correspondence; and in serving various pilgrimages be they according to state of life, profession, foreigners, etc.

NORM 179

The Custodian has a steady substitute in the person of the Vice-Custodian who on his behalf takes charge of the office and Pastoral correspondence.

The Vice-Custodian is named by the Prior and with the approval of his council is consultation with the Custodian.

Each day at designated times a person on duty in the sacristy takes the place and assists the Custodian in his duties. The same person has his designated rights and duties.

NORM 180

It is the Custodian's responsibility to oversee the development of the Marian cult in the Shrine in accordance with the teaching of the Church and the national Pastoral program. His special concern is for Liturgical reverence for the Mother of God keeping in mind the specific character of the Jasna Gora Shrine.

He organizes new forms of Marian devotion giving precedence to the Rosary.

He should surround the miraculous icon of Our Lady of Jasna Gora with special care.

He sees to the safe keeping of both the historical and current votive offerings which have been made together with the testimonies given by the faithful attesting to the special intercession of the Mother of God. He will also prudently make this information available to out other pastoral Ministers as well as to pilgrims.

NORM 181

During the time of pilgrimages, meetings and special feasts the Custodian should make every effort to organize the proper care of pilgrims, both clerical and lay. After consulting with the Prior he should invite outstanding preachers as well as larger number of Priests for the hearing of confessions of the faithful.

NORM 182

The Custodian concerns himself with the fulfillment of those obligations which have been assumed regarding the faithful most especially as concern the time and the kinds of Masses to be celebrated.

He turns over to the General Treasury all monetary offerings which have been made. The Administrator pays the salaries of those workers employed by the Shrine. In consideration, however, of the necessary expenses which are connected with his own activities the Custodian is authorized to keep a separate treasury whose budget and supervision is determined by the House Council.

NORM 183

Respected as an architectural aggregate Jasna Gora is considered a national, cultural treasure. For this reason the Custodian is concerned for its conservation acting in concert with the Prior, Administrator and Curator of art collections with the consent of the Major Superior. Never, however, does he undertake to make capital expenditure in this area on his own authority.

Mindful of certain threats such as desecration of the most blessed Sacrament and Holy objects, theft, vandalism and fire, he should see to the proper protection of the Shrine.

NORM 184

The Custodian or Director of the Shrine who is responsible for the Pastoral work connected with pilgrims and local faithful should so arrange the schedule of Masses that they might be able to easily take part consciously, actively and devoutly. Preachers should also be mindful of the needs of the faithful when executing their ministry.

6. The Sacristan

NORM 185

The Brother Sacristan appointed by the Prior is concerned with the immediate good order of the House of God and especially of the smooth

operation of all Liturgical functions for which he prepares everything that is necessary for worthy celebration.

It is his responsibility to prepare suitable decorations before all the major feast days.

NORM 186

The Sacristan must pay special attention to the proper and safe preservation of the most blessed Sacrament. He should also remember to have the sacred species renewed, to give due respect to relics, to change the holy oils once a year and to see that they are properly preserved. He should also see to the proper upkeep of Liturgical vessels, books and vestments, pictures and other Church items taking care that they are not ruined, lost or stolen.

In a special way it is his responsibility for the safety of the House of God paying special attention to the Church doors, locks and lighting, both electric and natural (oil lamps and candles). He is also responsible for keeping an inventory of the Church treasury, its vestments, vessels and Church furnishings. A second copy remains with the Sub-Prior and third goes to the Church curia.

7. The Cantor and Master of Ceremonies

NORM 187

The Cantor and Master of Ceremonies are appointed by the Prior and have the obligation of overseeing the proper celebration of Liturgy together with a sufficient preparation for the same by the Community. They should acquaint their confreres with the current rules of the Church and conduct suitable rehearsals especially before feast days.

The Cantor leads in liturgical singing being concerned to uphold a high level of music and liturgical chant.

The Master of Ceremonies is in charge of all those who play a liturgical role during all the ceremonies and is in charge of preparing suitable liturgical commentaries.

8. The Librarian

NORM 188

The Librarian is appointed by the local Superior with the advice of the House Council.

The Librarian is in charge of cataloguing together with making available all collections of books during appropriate hours of the day. He should employ all modern methods in his work taking into consideration the potential and needs of his Monastery. His willingness to be of service should influence the development of good reading habits in the Monastery. The Superior determines the Monies to be spent on the purchase of new books having consulted with the House Council.

He makes the library available to individuals outside of the Order according to the thinking of his Superiors.

Each of our monasteries should be suitably organized to include a reading room complete with reference aids and current periodicals.

9. The Infirmarian

NORM 189

The Sub-Prior is responsible for the care of the sick in the Monastery. In Communities having a greater number of members, the Prior should appoint a conscientious and suitably prepared Infirmarian to assist him. The obligations of the Infirmarian include the following:

- a. to administer first aid to those who need it;
- b. to inform the Superior as to the illness and actual state of those who are sick;
- c. a conscientious service to the sick including visiting them in the hospital;
- d. maintaining properly equipped medicine chest both in the House and Sacristy.

In each of our monasteries our Brothers should be assured of ongoing and professional and medical care.

10. The Porter

NORM 190

The Porter is appointed by the Prior to represent the Community at the entrance to the Monastery. His obligation includes seeing to it that the cloister is not violated, receiving guests and those having business at the Monastery, serving both them and the Community with great conscientiousness.

The Porter's manner of bearing should manifest both a level of personal culture and a manner which bespeaks of prudence and good Monastic breeding together with an Apostolic Spirit as is demanded by his responsibilities.

He must keep in mind the safety of the Monastery and the proper service of those who have business within it. Consequently, he should never leave the door unattended. he is in charge of opening and closing of the main entrance or gate at the time designated according to the daily schedule. In handling matters brought to his attention he should be guided by the precepts and mind of the Superior.

CHAPTER 5

The Administration of the Goods of the Order

NORM 191

Besides the general fund of the Order mentioned in the Constitutions and the general fund of the Province the General Chapter determines the payment to be made by individual provinces and monasteries to cover the current needs of the Order. The Provincial Chapter determines the payments to be rendered by individual monasteries to the Provincial fund.

The Father General together with the deciding voice of his council can even outside the Chapter and for a sufficient reason determine the amount of the payment which should be made for the benefit of the Order by both provinces and individual monasteries.

The Administrator-General is responsible for seeing that all Monies accruing from whatever title should be deposited into the common treasury. It is he who dispenses these same funds for the general needs of the Order under the direction of the Father General.

NORM 192

Each individual House has its own fund which consists of all income accruing from working. Mass stipends, stole fees, contributions made by the faithful, and other sources of income whether made to the Community as a whole or to its individual members. All Monies together with valuable document should be kept in the Monastery safe. These Monies are controlled by the house administrator and are under the direction of the Prior used for the needs of the monastery. Both monasteries as well as individuals who have (with the Superior's permission) open bank accounts should see to it that authorized individuals are assigned and their names submitted to act in their behalf (either the Monastery or the Superior).

NORM 193

Superiors of individual Houses may not sell any goods belonging to the Monastery without the permission of their Major Superiors except within those parameters which are spelled in the law. Furthermore, they may not sell any precious objects even for the benefit of any one of our Houses without permission of the Holy See (Canon #638: 1290-1298).

Likewise the Father General is not able to sell any of the goods belonging to our individual Houses or precious objects without the approval of the Apostolic See. The same is true as concerns assuming any debts which amount are spelled out in Canon Law. On the occasion of turning rights of ownership all precepts of Canon and Civil law must be adhered to.

NORM 194

Local Superiors as a rule are forbidden to rent any property belonging to the Order. They are forbidden likewise to enter into any long term contracts or to incur obligations in the name of the institutions, its employees or any other persons.

Contracts and obligations of this nature should be entered upon with the understanding that they will expire within their term of office. If a local Superior desires to incur such obligations or make such contracts which will extend beyond his term of office he must first secure the approval of a Major Superior. The local Superiors are also forbidden to incur any type of debt without the approval of Major Superior.

NORM 195

Funds bequeathed to our Churches and Monasteries which carry with them certain obligations should be handled with diligence and invested either in real estate or in securities. In these matters the precepts of both Canon and Civil Law must be adhered to together with the conditions laid down by the benefactors.

1. The Administrator

NORM 196

It lies within the competence of the administrator to take care of the material needs of both Monastery and Community. Besides those matters mentioned in Article 165 of the Constitutions it is his duty to provide food, clothing, fuel and all other material needs for the Community and each of its members. He does this either himself or through Brothers assigned him by the Prior.

The Administrator either personally or through the Brothers will keep careful records as to Monies expended and articles procured for individual members of the Community.

NORM 197

It is his obligation to familiarize himself with the property of the Monastery and its debts and various obligations. He keeps a list of income and expenses in the manner described by the General Chapter or by the General Administration.

He turns over all incoming Monies to the Superior of the House to be deposited in the common treasury.

Besides the reports concerning administration and accounting which he presents to the Prior and his council at the beginning of each year he should prepare a written report covering the past year and sends it to the Major Superior through the Prior.

It is, furthermore, his responsibility to familiarize himself with current legislation both ecclesiastical and civil so that he might properly execute those matters connected with his office.

NORM 198

The Administrator's responsibilities extend also to the spiritual good of the employees. He should not hire anyone without first scrutinizing reliable references as to their personal and moral life. He should also be concerned to keep their cultural, religious and moral life on a high level.

CHAPTER 6

Visitation of the Order

NORM 199

a. The Religious Superior announces an ordinary visitation in writing sent to the Prior of the Monastery. Together with the announcement he may include a questionnaire so that all concerned might familiarize themselves with the subject of the visitation.

b. The Prior informs the whole Community of the visitation and asks for prayers for its success. He also prepares all those things that will be required for the visitation, such as a list of individuals with job descriptions and prepare all the proper monastic books in accordance with law.

c. An extraordinary visitation does not require Prior notice.

NORM 200

On the designated day and on the appointed hour in accordance with our ceremonial the canonical visitation begins. In his introductory remarks the visitator states the purpose and the order for the visitation. If he is the delegate he presents his credentials.

NORM 201

All the members of the Monastery are bound in conscience to be sincere and open in their statements, this for the good of the whole Community as well as for each individual Monk. All members must meet with the visitator except in those individual cases when for serious reasons the visitator holds one excused.

NORM 202

The visitator should carefully examine all the quarters of the Monastery complex.

He should first examine the Church and its condition paying special attention to matters of safety. Then he should examine the catechetical hall, all those rooms used for Pastoral work together with the offices, sacristy and its furnishing.

In making the visitation of the Monastery he should reexamine both common and individual living quarters and pay special attention to the archives, the library, the cloakroom, the kitchen as well as its storeroom. He should also familiarize himself with the farming area attached to the Monastery together with its operating personnel.

NORM 203

In order to better acquaint himself with the state of the Community the visitator may if he deems it useful use the services of specialists in various areas of the given Monastery's Life. For the purpose of talking over various matters and difficulties he should arrange to meet with the entire Community.

NORM 204

The visitor is authorized to give instructions which would raise the state of religious life, improve pastoral activity or restore peace to the Community. He may also make recommendations concerning conservation, renovation or construction of new accommodations.

NORM 205

Before the visitation concludes he instructs that the recommendations of the visitation be read unless he considers it more suitable to send them at a later time. The liturgical conclusion of the visitation takes place in accordance with the precepts of the Monastic ceremonial.

The Prior must inform the Major Superior in his annual report as to the implementation of the instructions given during the visitation.

CHAPTER 7

Departure from the Order and Dismissal from Community

NORM 206

A. In those instances foreseen by law the process for dismissing a Monk is Solemn Vows should be initiated. This process demands the following elements:

- a. that the Major Superior gathers or supplements materials providing proof;
- b. that this same Superior gives the Monk either in writing or in the presence of two witnesses a reprimand which includes the threat of dismissal if there be no correction.

B. The Superior must clearly state the reasons for dismissal giving his confrere the opportunity to defend himself. If the reprimand proves fruitless than another canonical reprimand should be given after a period of at least fifteen days when the Major Superior in concert with his Council decides that even the second reprimand is without effect and the defense made by the offender is not sufficient.

he is to gather all the documents containing the response of the Monk and after a period of fifteen days following the last reprimand is to send these same documents to the highest Superior (#697. n. 3). The Father General presents the matter of dismissal of the Monk to the secret vote of the Council Following this, in the event such a decision for dismissal is made he issues a decree of dismissal of the culprit from the Order.

C. The validity of the decree requires:

- a. a summary of both legal and factual reasons for the dismissal (#669 n.1);
- b. the approval of the Holy See;
- c. the notation in the decree allowing the Monk to have resource to the Apostolic See within ten days (#700).

NORM 207

Loss of active or passive voice takes place in accordance with the norms of Canon Law. Over and above this the General Chapter or the General Administration may also delineate examples of transgressions which would merit this punishment. They are also authorized to impose such a punishment.

NORM 208

Repeated serious transgressions which are repeated through stubbornness and without any visible signs of correction as well as frequently repeated indifference to living a common life, refusal to receive discipline and penance are sufficient reasons for dismissal from the Monastic Family.

CHAPTER 8

The Customs of the Order

In our Order the following customs have been handed on by the tradition of our Fathers.

1. We make a profound bow during the recitation of the “Glory to the Father and to the Son, etc” as well as during longer conclusions to prayers and hymns.

2. During the Forty Hours devotion the Liturgy of the Hours and Adoration take place in the Church before the Blessed Sacrament exposed. The same is true during the three days of Holy Week. In both instances we strive also to spend more time privately in Adoration of the Eucharistic Christ.

3. Before retiring at night we recite in our cells with our arms extended in the form of a Cross, three Hail Mary’s and the invocation to the Immaculate Conception of the Blessed Mary together with the prayer to St. Paul the First Hermit.

4. Upon awaking in the morning and hearing the knock upon our door we respond with “Ave Maria”.

5. To conclude our meetings or get-togethers we recite the following prayer:

Maria, Mater gratiae,
Mater misericordiae,
Tu nos ab hoste protégé,
et mortis,
hora suscipe.

Jesu, Tibi sit Gloria,
Cum Patre et Almo Spiritu
in sempiterna saecula.
Amen.

6. When walking in procession from the choir to the refectory or the reverse order we cover our heads with the hood. Other than this time the use of the hood as a head covering is optional.

7. Our Monks are also allowed the use of the skull cap. It is not used during the celebration of Mass or during the exposition of the Blessed Sacrament. It is recommended that at all Community appearances its use should be dictated by Community Consensus.

8. At Jasna Gora on Marian feast days at the conclusion of Vespers in the Church we form a Eucharistic procession to the chapel of Our Lady singing: “The Magnificat”. There, before the miraculous icon, the litany of Loreto is chanted together with prayers according to the Jasna Gora melody (in Latin) “Monstra te esse Matrem”.

This is done with hands raised. Then follows the hymn “O Maria, can dziewica”. This devotion has been traditionally called “Kleczki”.

9. Whenever we come together officially in choir, the Church, the refectory, etc., we keep to the following rules of precedence: we take our places according to the office which we hold – Major Superior with administration officers, the local Superior and his substitute. Ex-Generals follow the Vicar of the Order and in our Houses they are entitled to take their place before the Prior. All other Monks take their place according to their calling and temporary profession in our Order.

10. Upon entering or leaving the refectory we make a profound bow of our head to the Cross. During dinner we read portions of Holy Scripture. During this time food should not be served. During supper time the martyrology is read. Meals begin and conclude with a signal from the Superior.

11. The daily common recitation of invocations to St. Paul the First hermit should take place at a time provided for this in the daily horarium. We also cultivate the cult of the Holy Guardian Angels. In the novitiate invocations to the Guardian Angels are recited daily.

12. Our Order maintains the custom of blessing children especially on the Solemnity of St. Paul, our Father.

13. The essential elements in our Pauline coat-of-arms are:

a palm tree with a raven at its top and lions resting their paws against its trunk.

14. In accordance with established custom we clothe the deceased Pauline in his habit with head covered by the hood and white stockings covering the feet and without shoes. The coffin bearing the body of the deceased is then exposed in a public place (at Jasna Gora in the chapel of our Holy Patriarch).

15. The blessing at the conclusion of the office of Morning Prayer, Evening Prayer and Prayers at the Conclusion of the Day is given by the Superior.

APPENDIX

The Sacred Congregation for Religious
and Secular Institutes
Protocol P. 97-1/91

Rome, December 30, 1991

Dear Father;

In response to your letter Dear Father of December 10, 1991. I would like to inform you that the Sacred Congregation for Religious and Secular Institutes, considered the case, approved the proposed correction of article #113 paragraph #2 of the Constitutions of your Order, as follows:

“Paragraph #2 The Superiors of our Order should have their own council according to the Constitutions. They according to the tradition of our Order are entitled to vote with their council”.

Rev. Father Jan Nalaskowski
Superior General of the Order of
St. Paul the First Hermit

Jasna Gora – Czestochowa
Poland

