

## OBSERVATIONS ON THE PROPOSED SEPARATION OF THE *CONSTITUTIONS* FOR THE PURPOSE OF COMPOSING THE *GENERAL DIRECTORY*

### a. General Observations

◆ The text is presented in three columns. The first column on the left contains the current text of the Constitutions [*1987 Constitutions*]; the center column contains the text of the Constitutions as it would remain after the separation of the *General Directory* [*2013 Constitutions*]; the column on the right contains the text separated from the Constitutions which would constitute the *General Directory* [*General Directory*].

<i>1987 Constitutions</i>	<i>2013 Constitutions</i>	<i>General Directory</i>
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◆ The General Directory Commission’s “basic working criteria”, presented in the Prior General’s letter of November 16, 2008 (Prot. 653/2008), remain valid and are repeated here:

#### *Some basic criteria employed in the commission’s work (Cf. the Code of Canon Law)*

To understand the work of the commission and be able to contribute to the task of creating a *General Directory* and amending our *Constitutions*, each friar must bear in mind the criteria that guided the commission.

- a) The *Constitutions* are and remain the basic code that contains all the fundamental norms of the Order of Friar Servants of Mary along with our heritage (nature, purpose, spirit, character, thought and inspiration of the Founders and all our better traditions). It also includes the fundamental norms that regulate our government and the discipline of our members (their incorporation, formation and separation – the proper object of our sacred bonds).
- b) There are two guidelines to be followed when we revise these norms: we must maintain a harmonious equilibrium between spiritual and legal aspects and we must avoid unnecessarily multiplying rules; the *Constitutions* are approved by the Holy See to safeguard their authenticity and stability (Cf. Canons 578, 587, § 1-3).
- c) The *General Directory* is one of those other codes referred to in Canon 587 § 4. These other codes include more particular norms, norms of a subsidiary nature (applications, completions or practical explanations of the *Constitutions*). They are binding on the whole Order. The *Directory* is not a fundamental code; its norms are not essential for the character and life of the Order – otherwise they would be included in the *Constitutions*. This code is approved and promulgated by the General Chapter and does not require the approval of the Holy See; the General Chapter can itself freely revise and update this text according to the needs of time and place.
- d) At this time it is a question of simply extracting from the *Constitutions* those texts to be included in the *General Directory*, without affecting the text of the *Constitutions* in any way.

e) The commission’s analysis of the *Constitutions* was guided by an article published in *Sequela Christi* 2006/02 (the periodical of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life) MONTAN CSI, Agostino, *Costituzioni attenzioni giuridiche*. Montan’s article lists items that should be governed by the *Constitutions* and others that can be governed by either the *Constitutions* or some other code created and determined by the competent authority of an Institute. The article can be read on the Order’s website – [www.servidimaria.org](http://www.servidimaria.org) – in the section “General Directory”.

◆ In general, the text was only separated, that is to say, the Constitutional text was placed in the second column and the text of the *General Directory* in the third column, as for example, in art. **235**. Added elements or clarifications are underlined (see for example art. **235**).

<p><b>235.</b> The officials of the Province are elected by the council on the occasion of the elective chapter.</p> <p>They must present a detailed report to the triennial chapter and to the council whenever requested.</p> <p>They should be consulted by the council when matters within their competence are discussed.</p>	<p><b>235.</b> The officials of the province are elected by the council on the occasion of the elective chapter.</p>	<p><b>235.</b> <u>The officials of the province</u> must present a detailed report to the <u>elective</u> chapter and to the council whenever requested.</p> <p>They should be consulted by the council when matters within their competence are discussed.</p>
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◆ The current footnotes in the Constitutional text were inserted into the text between brackets (e.g.: [Cf. *Acts* 2, 42-47; 4, 32-35]).

◆ The current numbering of the articles is retained.

### **b. Observations on the *Constitutions***

◆ Article **193b** was inserted into the *2013 Constitutions* to regulate a case that was not foreseen in the *1987 Constitutions*.

◆ Articles **211bis** and **212bis**, regarding the election of the Prior Provincial in chapter, were inserted into the *2013 Constitutions*.

◆ Decrees which had received the approval of at least three General Chapters were inserted into the text of the *2013 Constitutions*, in accord with the provisions of article **312** (art. **251**, **282g** and **h**).

◆ The General Council made some proposals touching on the content of the *Constitutions*, which are indicated here:

- art. **186b**. [N.B. *Translator’s note*: The problem addressed here does not exist in the English and Portuguese translations of the *Constitutions* (where the translators anticipated the problem and did not introduce it into the text), but is present in the Italian, Spanish, French and German translations where the word “*anche* (also)” remained in the Constitutional text after its 1987 revision and appeared in the official Italian text of the

*Constitutions* approved by the Holy See, even though its meaning was ambiguous, confusing, and of questionable legality. The change proposed here seeks to correct this problem by eliminating the word “*anche* (also)”.] «Nei casi di assegnazione temporanea e per ragioni particolari, il Priore generale, con il consenso del suo Consiglio, può concedere al frate di usufruire ~~anche~~ dei diritti a livello provinciale nella Provincia di affiliazione, anziché in quella di assegnazione» (“In the case of temporary assignment or for particular reasons the prior general with the consent of his council can allow a friar to [~~also~~] enjoy rights at the provincial level in the province of affiliation rather than in the one to which he is assigned). This is a practical interpretation made by the General Council in its meeting of February 27, 2013, which will remain valid until the next General Chapter.

- art. **205**. Experience suggests leaving the timing of the provincial chapter of election’s convocation undetermined in the *Constitutions* (“The Prior General convokes [...] at an opportune time”), placing the time indication in the *General Directory* (“at least three months before”). The analogous indication was added regarding the vicarial chapter of elections: art. **242**.
- art. **279**. The proposed text changes the words “during the general chapter” to “on the occasion of the general chapter”, in order to permit more time for the Prior General’s choice and to reflect the actual practice.
- art. **279**. The proposed text transfers liason with the General Officials and Secretariats to a Councilor of reference, whereas it was previously the competency of the Secretary of the Order (cfr. *1987 Constitutions*, art. **284c**).
- A note was inserted at the beginning of Chapter 43 of the *Constitutions* “Interpretation of the Constitutions” which clarifies the value of the *General Directory* and considers it legislation of the Order equal to the *Constitutions* (“The legislation of the Order consists of these Constitutions and the General Directory”).
- art. **312**. A clarification was made – at the indication of the Congregation for Consecrated Life and Societies of Apostolic Life – concerning the majority necessary for approving a modification in the text of the *Constitutions* or the *General Directory* (“a qualified majority, that is **two thirds**”); a proposal was introduced making the approval of **two** consecutive general chapters, instead of **three**, necessary to introduce a new text into the *Constitutions*.

### c. Observations on the *General Directory*

- ◆ The text of the *General Directory* is preceded by an introduction, composed of texts from the 2007 General Chapter.
- ◆ As far as possible, several decrees of the 2007 General Chapter were inserted into the text of the *General Directory* (as for example in art. **164b** – Decree **42** on the PFT “Marianum” – and art. **164c** – Decree **40b** on the “Saint Alexis Falconieri” Formation Community in Rome).
- ◆ Decrees which had already received the approval of three consecutive General Chapters and could therefore be inserted into the Constitutional text were inserted into the *General Directory* (articles **231** and **249**).
- ◆ Some articles were inserted into the *General Directory* with the indication “**bis**” (**176bis**, **230bis**, **233bis**, **267bis**, **269bis**, **287bis**, **302bis**): These are new texts on topics which were not considered in the current *Constitutions*.
- ◆ Some words were eliminated: these are indicated by a line drawn through the text (e.g. art. **241**. «The Vicariate celebrates the ~~vicarial~~ chapter»).

1987 CONSTITUTIONS	2013 CONSTITUTIONS	2013 GENERAL DIRECTORY
CONSTITUTIONS OF THE ORDER OF FRIAR SERVANTS OF MARY	CONSTITUTIONS OF THE ORDER OF FRIAR SERVANTS OF MARY	<p data-bbox="1469 217 2141 276">GENERAL DIRECTORY OF THE ORDER OF FRIAR SERVANTS OF MARY</p> <p data-bbox="1469 316 2141 651"><i>The 2007 General Chapter thought it was time to prepare a General Directory. Canon 587 of the Code of Canon Law, in paragraphs 1-2-3, states what the Constitutions of a religious Institute must contain, such as its unchangeable patrimony, while paragraph 4 foresees the possibility that other norms (which are not fundamental or linked to canon 587), established by the competent authority of an institute, can be suitably collected in other codes and can be revised and adapted according to the needs of time and place.</i></p> <p data-bbox="1469 655 2141 783"><i>Chapter XXXV of our Constitutions, entitled The Directory, provides for norms that reflect the needs of different places. There already are provincial and vicarial directories. .</i></p> <p data-bbox="1469 788 2141 1054"><i>The distinction is the General Directory can be modified with only the approval of the General Chapter. The distinction between the “unchangeable patrimony of the Order” and norms which, by their very nature, are changeable takes into account, on the one hand, the charism of the Order and, on the other, the changing situations within the Order and the demands of the Church and the world. [2007 General Chapter, n. 65]</i></p> <p data-bbox="1469 1059 2141 1224"><i>In addition to this General Directory, the Order has other texts and books: the Ritual of the Order of Servants of Mary for the Celebration of the Chapter (2000)<sup>1</sup>, the Ratio Institutionis Called to serve in love with Mary (2000)<sup>2</sup>, the document Fraternal Care for</i></p>

<sup>1</sup> *Ritual of the Order of Servants of Mary for the Celebration of the Chapter.* Edizione tipica, Rome, General Curia, 2000 (Libri liturgici OSM 10).

<sup>2</sup> *Called to serve in love with Mary.* “Ratio Institutionis” of the Order of Friar Servants of Mary, *Acta Ordinis Servorum beatae Mariae Virginis*, Nova series, I, (2000), fasc. 1, Rome, General Curia O.S.M., 2000.

		Persons in Particular Situations (2005) <sup>3</sup> and the Secular Order Rule of Life <sup>4</sup> . <i>Oltre a questo</i> Direttorio generale <i>l'Ordine possiede altri testi e sussidi: il Rituale dell'Ordine dei Servi di Maria per la celebrazione del Capitolo (2000), la Ratio Institutionis Chiamati a servire per amore con santa Maria (2000), il documento Cura fraterna delle persone in situazioni particolari (2005) e la regola di vita dell'Ordine Secolare.</i>
Chapter 1  The Servant of Mary  <b>1.</b> The Order of Friar Servants of Mary, which arose as an expression of evangelical apostolic life, is a community of men gathered together in the name of Jesus the Lord. Moved by the Spirit, we commit ourselves, as did our First Fathers, to witness the Gospel in fraternal communion and to be at the service of God and all people, drawing abiding inspiration from Mary, Mother and Servant of the Lord.	Chapter 1  The Servant of Mary  <b>1.</b> The Order of Friar Servants of Mary, which arose as an expression of evangelical apostolic life, is a community of men gathered together in the name of Jesus the Lord. Moved by the Spirit, we commit ourselves, as did our First Fathers, to witness the Gospel in fraternal communion and to be at the service of God and all people, drawing abiding inspiration from Mary, Mother and Servant of the Lord.	
<b>2.</b> This commitment, rooted in baptismal consecration and expressed in religious profession, is freely undertaken by us in order to fulfill the commandment of love. It entails a constant effort to conform ourselves to Christ who came to serve and give his life for all [See <i>Mk</i> 10: 45] and who revealed that all are children of the same Father and brothers and sisters to one another.	<b>2.</b> This commitment, rooted in baptismal consecration and expressed in religious profession, is freely undertaken by us in order to fulfill the commandment of love. It entails a constant effort to conform ourselves to Christ who came to serve and give his life for all [See <i>Mk</i> 10: 45] and who revealed that all are children of the same Father and brothers and sisters to one another.	
<b>3.</b> Faithful to the Spirit of the Church of apostolic times and the Rule of Saint Augustine, in our communities we live with one heart and one mind in prayer, listening to	<b>3.</b> Faithful to the Spirit of the Church of apostolic times and the Rule of Saint Augustine, in our communities we live with one heart and one mind in prayer, listening to	

<sup>3</sup> *Fraternal care of persons in particular situations*. Guidelines for reflection and a common approach in the Order of Servants of Mary, Rome, 2005.

<sup>4</sup> SECULAR ORDER OF THE SERVANTS OF MARY, *Rule of Life*. English edition, Rome, General Curia OSM, 1995.

<p>the word of God and breaking the Eucharistic bread [See <i>Acts</i> 2: 42-47; 4: 32-35] and the bread earned by our own labour in watchful expectation of the Lord who is coming.</p> <p>United by love and sustained by mutual esteem, we put in common our goods, hopes and activities and we make our decisions fraternally according to the norms of universal and proper law.</p> <p>True to the mendicant inspiration of our Order, we follow the Gospel by living as pilgrims in the insecurity of this world and we make ourselves available to go wherever our service impels us.</p>	<p>the word of God and breaking the Eucharistic bread [See <i>Acts</i> 2: 42-47; 4: 32-35] and the bread earned by our own labour in watchful expectation of the Lord who is coming.</p> <p>United by love and sustained by mutual esteem, we put in common our goods, hopes and activities and we make our decisions fraternally according to the norms of universal and proper law.</p> <p>True to the mendicant inspiration of our Order, we follow the Gospel by living as pilgrims in the insecurity of this world and we make ourselves available to go wherever our service impels us.</p>	
<p><b>4.</b> Our common vocation as Servant does not exclude a plurality of forms. In their search for God, some communities give greater attention to the contemplative aspects of our life; others dedicate themselves to various apostolic services; still others adapt their manner of living to the demands of new situations. These forms are all expressions of the life through which we strive to establish an active presence of the church in the world and to witness consecrated love for Christ and for all men and women.</p>	<p><b>4.</b> Our common vocation as Servant does not exclude a plurality of forms. In their search for God, some communities give greater attention to the contemplative aspects of our life; others dedicate themselves to various apostolic services; still others adapt their manner of living to the demands of new situations. These forms are all expressions of the life through which we strive to establish an active presence of the church in the world and to witness consecrated love for Christ and for all men and women.</p>	
<p><b>5.</b> The sharing of life and goals creates among our communities manifold relationships which unite them in a wider fraternity and in respect for persons and local autonomy. Urged on by charity and these mutual bonds, our communities assist each other, collaborate in apostolic activities and organize themselves in such a way that their work is coordinated and effective. They loyally carry out what has been mutually agreed upon.</p> <p>Many religious congregations and lay groups, inspired by the ideal of the Servants, have grown up around our communities. Others already in existence, attracted by</p>	<p><b>5.</b> The sharing of life and goals creates among our communities manifold relationships which unite them in a wider fraternity and in respect for persons and local autonomy. Urged on by charity and these mutual bonds, our communities assist each other, collaborate in apostolic activities and organize themselves in such a way that their work is coordinated and effective. They loyally carry out what has been mutually agreed upon.</p> <p>Many religious congregations and lay groups, inspired by the ideal of the Servants, have grown up around our communities. Others already in existence, attracted by</p>	

<p>this same ideal, have associated themselves with the Order. While each group is a unique expression of lay or consecrated life, all participate in our common vocation. We maintain relationships of spiritual and apostolic cooperation with them.</p>	<p>this same ideal, have associated themselves with the Order. While each group is a unique expression of lay or consecrated life, all participate in our common vocation. We maintain relationships of spiritual and apostolic cooperation with them.</p>	
<p><b>6.</b> In order to serve the Lord and their brothers and sisters, the Servants have dedicated themselves from their origins to the Mother of God, the Blessed One of the Most High.</p> <p>They have turned to her on their pilgrimage to Christ and in their task of proclaiming him to the world. From the fiat of the lowly Servant of the Lord [See <i>Luke</i> 1: 38], they have learned to receive the word of God and to be attentive to the promptings of the Spirit. From the participation of the mother in the redemptive mission of her Son, the Suffering Servant of the Lord, they have learned to understand and alleviate human suffering.</p> <p>The Servants have honoured Saint Mary as their Lady with particular acts of reverence: greeting her with the Angelic Salutation at the beginning of community gatherings; offering her the traditional homage of the Vigil; dedicating their Churches to Her; celebrating her feasts with solemnity and honouring her memory on Saturday and at the close of each day.</p>	<p><b>6.</b> In order to serve the Lord and their brothers and sisters, the Servants have dedicated themselves from their origins to the Mother of God, the Blessed One of the Most High.</p> <p>They have turned to her on their pilgrimage to Christ and in their task of proclaiming him to the world. From the fiat of the lowly Servant of the Lord [See <i>Luke</i> 1: 38], they have learned to receive the word of God and to be attentive to the promptings of the Spirit. From the participation of the mother in the redemptive mission of her Son, the Suffering Servant of the Lord, they have learned to understand and alleviate human suffering.</p> <p>The Servants have honoured Saint Mary as their Lady with particular acts of reverence: greeting her with the Angelic Salutation at the beginning of community gatherings; offering her the traditional homage of the Vigil; dedicating their Churches to Her; celebrating her feasts with solemnity and honouring her memory on Saturday and at the close of each day.</p>	
<p><b>7.</b> Faithful to our vocation of service we seek to understand the significance of the Virgin Mary for the modern world.</p> <p>Brothers to everyone, we journey together to achieve a more intense communion of love. Sensitive to the needs of the Church, we seek to know more about Mary, God's Mother and ours, and her mission in the mystery of salvation. Seeing in her the "most excellent fruit of redemption,"</p>	<p><b>7.</b> Faithful to our vocation of service we seek to understand the significance of the Virgin Mary for the modern world.</p> <p>Brothers to everyone, we journey together to achieve a more intense communion of love. Sensitive to the needs of the Church, we seek to know more about Mary, God's Mother and ours, and her mission in the mystery of salvation. Seeing in her the "most excellent fruit of redemption,"</p>	

<p>[SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 103] we energetically support individuals and society in their struggle to be free. Aware of division among Christians, we do all that we can so that the Daughter of Zion becomes a symbol of unity for all. To the insecure, we propose as a model of the confidence of God's children, the humble woman who placed all her hope in the Lord.</p> <p>Our communities are to bear witness to the human and evangelical values seen in Mary and to the devotion the Church offers her. They will express their Marian piety by drawing on practices proper to our living tradition or by creating others which flow from renewed service to the Virgin.</p>	<p>[SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 103] we energetically support individuals and society in their struggle to be free. Aware of division among Christians, we do all that we can so that the Daughter of Zion becomes a symbol of unity for all. To the insecure, we propose as a model of the confidence of God's children, the humble woman who placed all her hope in the Lord.</p> <p>Our communities are to bear witness to the human and evangelical values seen in Mary and to the devotion the Church offers her. They will express their Marian piety by drawing on practices proper to our living tradition or by creating others which flow from renewed service to the Virgin.</p>	
<p>THE COMMUNITY OF SERVANTS OF MARY</p> <p>I. Life in Community</p> <p>Chapter 2</p> <p>The Community</p> <p><b>8.</b> Our communities are formed of persons who have chosen the way of life of the Servants of Mary and want to live in fraternal communion and mutual esteem [See <i>1 Cor.</i> 12: 4-31] in order to achieve the perfect dignity and freedom of the children of God and dedicate themselves in love to the service of others.</p>	<p>THE COMMUNITY OF SERVANTS OF MARY</p> <p>I. Life in Community</p> <p>Chapter 2</p> <p>The Community</p> <p><b>8.</b> Our communities are formed of persons who have chosen the way of life of the Servants of Mary and want to live in fraternal communion and mutual esteem [See <i>1 Cor.</i> 12: 4-31] in order to achieve the perfect dignity and freedom of the children of God and dedicate themselves in love to the service of others.</p>	
<p><b>9.</b> We are all Servants and that is that what we call ourselves. We all have the same dignity inasmuch as we are brothers and we are all equal. This equality excludes titles of honour but does admit of that precedence required by charity, mutual respect and the recognition of each one's responsibilities.</p>	<p><b>9.</b> We are all Servants and that is that what we call ourselves. We all have the same dignity inasmuch as we are brothers and we are all equal. This equality excludes titles of honour but does admit of that precedence required by charity, mutual respect and the recognition of each one's responsibilities.</p>	



<p><b>10.</b> We are loyal to the community in good times and in bad. Within community we strive for brotherly friendship by giving of ourselves and accepting one another with each one's talents and limitations.</p>	<p><b>10.</b> We are loyal to the community in good times and in bad. Within community we strive for brotherly friendship by giving of ourselves and accepting one another with each one's talents and limitations.</p>	
<p><b>11.</b> We who have chosen celibacy for the Kingdom of God must find in fraternity a support and environment conducive to the harmonious development of ourselves as persons and to fidelity to our choice of perfect chastity.</p>	<p><b>11.</b> We who have chosen celibacy for the Kingdom of God must find in fraternity a support and environment conducive to the harmonious development of ourselves as persons and to fidelity to our choice of perfect chastity.</p>	
<p><b>12.</b> Obedience to the word of God living in the Church animates the life of the community as it strives constantly to discern the will of God for itself and for each of the brothers.</p>	<p><b>12.</b> Obedience to the word of God living in the Church animates the life of the community as it strives constantly to discern the will of God for itself and for each of the brothers.</p>	
<p><b>13.</b> Obedience, fidelity to our commitment to live the evangelical life in community, is also achieved by observing these constitutions in the spirit of the Rule of Saint Augustine.</p>	<p><b>13.</b> Obedience, fidelity to our commitment to live the evangelical life in community, is also achieved by observing these constitutions in the spirit of the Rule of Saint Augustine.</p>	
<p><b>14.</b> In imitation of Christ, we serve one another as brothers. We carry out with a sense of responsibility the commitments we have assumed together.</p>	<p><b>14.</b> In imitation of Christ, we serve one another as brothers. We carry out with a sense of responsibility the commitments we have assumed together.</p>	
<p><b>15.</b> In order to ensure our progressive integration into community and safeguard our development as persons, each friar must be assured a degree of stability in the same community and continuity in a given type of work. In every assignment: a) The good of the friar and community is to be borne in mind, as well as the needs of the Province, Vicariate, Order, Church; b) The friar himself is to be consulted; c) Friars and communities should be mindful that our common search for the will of God, our commitment to obedience and our characteristic itinerancy require that</p>	<p><b>15.</b> In order to ensure our progressive integration into community and safeguard our development as persons, each friar must be assured a degree of stability in the same community and continuity in a given type of work. In every assignment: a) The good of the friar and community is to be borne in mind, as well as the needs of the Province, Vicariate, Order, Church; b) The friar himself is to be consulted; c) Friars and communities should be mindful that our common search for the will of God, our commitment to obedience and our characteristic itinerancy require that</p>	

every friar be available and ready for any change of assignment.	every friar be available and ready for any change of assignment.	
<p><b>16.</b> a) In order to foster the prayer, study and work of the brothers, the community will create an atmosphere of reflective quiet in the house and establish times and places in which silence is more carefully observed.</p> <p>b) For the same purpose, the conventual chapter will determine what places must be reserved exclusively for the friars. It will also establish norms for the use of the media consistent with the nature and style of religious life.</p>	<p><b>16.</b> a) In order to foster the prayer, study and work of the brothers, the community will create an atmosphere of reflective quiet in the house and establish times and places in which silence is more carefully observed.</p> <p>b) For the same purpose, the conventual chapter will determine what places must be reserved exclusively for the friars. It will also establish norms for the use of the media consistent with the nature and style of religious life.</p>	
<p><b>17.</b> To achieve a richer and more authentic service and maintain harmony in community, each of us is to acknowledge the values proper to different ages and different temperaments. We are to respect each other's conscience and personal opinions and consider the inevitable tensions which arise as signs of life and opportunities for mutual enrichment.</p>	<p><b>17.</b> To achieve a richer and more authentic service and maintain harmony in community, each of us is to acknowledge the values proper to different ages and different temperaments. We are to respect each other's conscience and personal opinions and consider the inevitable tensions which arise as signs of life and opportunities for mutual enrichment.</p>	
<p><b>18.</b> The community is to care for its elderly and sick brothers and give them the assurance that they are loved and that they may work according to their capacity. It will provide appropriate medical care and show each one personal attention. In the case of serious illness, the community must be solicitous in providing the comfort of the anointing of the sick and Viaticum.</p>	<p><b>18.</b> The community is to care for its elderly and sick brothers and give them the assurance that they are loved and that they may work according to their capacity. It will provide appropriate medical care and show each one personal attention. In the case of serious illness, the community must be solicitous in providing the comfort of the anointing of the sick and Viaticum.</p>	
<p><b>19.</b> Commitment to community life does not weaken but rather strengthens our love for our families. Our relationships with them are to be marked by gratitude and we are to welcome them warmly so that they understand that they are part of our family.</p>	<p><b>19.</b> Commitment to community life does not weaken but rather strengthens our love for our families. Our relationships with them are to be marked by gratitude and we are to welcome them warmly so that they understand that they are part of our family.</p>	
<p><b>20.</b> Commitments which affect the whole community are to be taken on by the community. Commitments of</p>	<p><b>20.</b> Commitments which affect the whole community are to be taken on by the community. Commitments of</p>	

<p>individual friars that have a certain importance or are of an enduring nature are also to be taken on with the consent of the conventual chapter, which is to respect, as much as possible, the freedom and initiative of each individual.</p>	<p>individual friars that have a certain importance or are of an enduring nature are also to be taken on with the consent of the conventual chapter, which is to respect, as much as possible, the freedom and initiative of each individual.</p>	
<p><b>21.</b> Every friar is to reside in his assigned priory. He must be a member of a community even when his apostolic work, studies or other serious reason prevent him from living with his brothers.</p>	<p><b>21.</b> Every friar is to reside in his assigned priory. He must be a member of a community even when his apostolic work, studies or other serious reason prevent him from living with his brothers.</p>	
<p><b>22.</b> If a friar leaves the Order, we will continue to treat him as a brother, so that he will know that his relationship with the Order is a good of which he is not deprived. [See <i>canon</i> 702]</p>	<p><b>22.</b> If a friar leaves the Order, we will continue to treat him as a brother, so that he will know that his relationship with the Order is a good of which he is not deprived. [See <i>canon</i> 702]</p>	
<p><b>23.</b> Our communities, united by a common vocation, are grouped into provinces and vicariates which together constitute the Order.</p> <p>a) All communities have the same dignity, and all are called to work together in solving common problems.</p> <p>b) The relationships among communities, vicariates, provinces and the Order should be marked by understanding of respective needs, acceptance of inevitable shortcomings and generosity in making the sacrifices which collaboration requires.</p>	<p><b>23.</b> Our communities, united by a common vocation, are grouped into provinces and vicariates which together constitute the Order.</p> <p>a) All communities have the same dignity, and all are called to work together in solving common problems.</p> <p>b) The relationships among communities, vicariates, provinces and the Order should be marked by understanding of respective needs, acceptance of inevitable shortcomings and generosity in making the sacrifices which collaboration requires.</p>	
<p>Chapter 3</p> <p>Prayer</p> <p><b>24.</b> Living as we do in a community of faith, every activity undertaken in the Spirit intensifies our loving communion with God [See Col. 3:17; 1 Peter 2:5]. Nevertheless, following the teaching and example of the Lord we recognize that prayer is a means and a leaven</p>	<p>Chapter 3</p> <p>Prayer</p> <p><b>24.</b> Living as we do in a community of faith, every activity undertaken in the Spirit intensifies our loving communion with God [See Col. 3:17; 1 Peter 2:5]. Nevertheless, following the teaching and example of the Lord we recognize that prayer is a means and a leaven</p>	

<p>for developing this communion and a source and essential expression of our personal and community life.</p> <p>The Virgin, creation's sublime model of prayerfulness [See <i>Luke</i> 1: 46-55; 2: 22-24, 41-42; <i>Acts</i> 1: 14.], is for us, her Servants, a support and guide in our life of prayer. Following the tradition of the Order, we turn to her and ask her merciful intercession so that she accompany and sustain our prayer.</p> <p>a) Among the various forms of prayer, liturgy is the sacred action surpassing all others [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, nos. 7 and 10]. For liturgical celebration we gather together with the laity: in the liturgy we meet Christ, present and acting with his saving power [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 7], we imbibe his Spirit and we manifest the real nature of the Church in pilgrimage [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 2].</p> <p>The celebration of the Eucharist, sign of unity and bond of charity [See ST. AUGUSTINE, <i>In Joannis Evangelium</i>, tractatus 26, chap. VI, no. 13.], is the centre of our worship; in this celebration we proclaim and make present the paschal mystery of Christ until he comes again [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 47; <i>1 Corinthians</i> 11: 26].</p> <p>b) In imitation of the Virgin, we wish to live listening to the word of God [See <i>Luke</i>2: 19, 51; 8: 19-21 and parallels; 11: 27-28.], remaining always attentive to its summons in our hearts, in other people, in events and in all creation. This attitude will enable us to discover the</p>	<p>for developing this communion and a source and essential expression of our personal and community life.</p> <p>The Virgin, creation's sublime model of prayerfulness [See <i>Luke</i> 1: 46-55; 2: 22-24, 41-42; <i>Acts</i> 1: 14.], is for us, her Servants, a support and guide in our life of prayer. Following the tradition of the Order, we turn to her and ask her merciful intercession so that she accompany and sustain our prayer.</p> <p>a) Among the various forms of prayer, liturgy is the sacred action surpassing all others [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, nos. 7 and 10]. For liturgical celebration we gather together with the laity: in the liturgy we meet Christ, present and acting with his saving power [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 7], we imbibe his Spirit and we manifest the real nature of the Church in pilgrimage [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 2].</p> <p>The celebration of the Eucharist, sign of unity and bond of charity [See ST. AUGUSTINE, <i>In Joannis Evangelium</i>, tractatus 26, chap. VI, no. 13.], is the centre of our worship; in this celebration we proclaim and make present the paschal mystery of Christ until he comes again [See SECOND VATICAN COUNCIL, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 47; <i>1 Corinthians</i> 11: 26.].</p> <p>b) In imitation of the Virgin, we wish to live listening to the word of God [See <i>Luke</i>2: 19, 51; 8: 19-21 and parallels; 11: 27-28.], remaining always attentive to its summons in our hearts, in other people, in events and in all creation. This attitude will enable us to discover the</p>	
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<p>signs of the times and to be faithful to those values which the Church in her prophetic mission must proclaim and bring about.</p> <p>c) Prayer, when offered together, contributes to our mutual growth in perfection, unites us to others in our search for God and gradually intensifies our communion with them. This communion, which transcends space and time, will find its fulfillment in the final coming of the Kingdom of God.</p>	<p>signs of the times and to be faithful to those values which the Church in her prophetic mission must proclaim and bring about.</p> <p>c) Prayer, when offered together, contributes to our mutual growth in perfection, unites us to others in our search for God and gradually intensifies our communion with them. This communion, which transcends space and time, will find its fulfillment in the final coming of the Kingdom of God.</p>	
<p><b>25.</b> Our communities enter fully into the life of the local Church; in celebrations proper to the Order they use the Servite liturgical books. They also promote the creation of authentic liturgical forms, taking into account pastoral directives and the culture and traditions of the people.</p>	<p><b>25.</b> Our communities enter fully into the life of the local Church; in celebrations proper to the Order they use the Servite liturgical books. They also promote the creation of authentic liturgical forms, taking into account pastoral directives and the culture and traditions of the people.</p>	
<p><b>26.</b> Liturgical celebrations should correspond to the real circumstances of the community and people with regard to schedule, language, attention to the needs of the faithful and the fostering of active participation.</p>	<p><b>26.</b> Liturgical celebrations should correspond to the real circumstances of the community and people with regard to schedule, language, attention to the needs of the faithful and the fostering of active participation.</p>	
<p><b>27.</b> Faithful to our traditions, we celebrate the following as family feasts both in the liturgy and in other fraternal ways:</p> <p>a) the principal liturgical feast of our Lady, the major Marian feasts of the local Church, and those moments of the liturgical year when we recall the sorrowful Virgin who, as participant in the mission of the Suffering Servant of the Lord, has been associated in his glory;</p> <p>b) the memory of our Seven First Fathers, of our brothers and sisters venerated by the Church, of Saint Joseph and Saint Augustine.</p>	<p><b>27.</b> Faithful to our traditions, we celebrate the following as family feasts both in the liturgy and in other fraternal ways:</p> <p>a) the principal liturgical feast of our Lady, the major Marian feasts of the local Church, and those moments of the liturgical year when we recall the sorrowful Virgin who, as participant in the mission of the Suffering Servant of the Lord, has been associated in his glory;</p> <p>b) the memory of our Seven First Fathers, of our brothers and sisters venerated by the Church, of Saint Joseph and Saint Augustine.</p>	

<p><b>28.</b> a) With previous agreement on the frequency of the community Mass, each of us is to participate actively in it according to his personal gifts and ministry in such a way that the unity of the celebration and the variety of charisms are manifested.</p> <p>b) On days when the community Mass is not celebrated, the friars, in accord with the custom of the Order, will participate in the Eucharist, source and summit of Christian life, in order to derive grace and strength for their daily service [See <i>canon</i> 663, § 2].</p>	<p><b>28.</b> a) With previous agreement on the frequency of the community Mass, each of us is to participate actively in it according to his personal gifts and ministry in such a way that the unity of the celebration and the variety of charisms are manifested.</p> <p>b) On days when the community Mass is not celebrated, the friars, in accord with the custom of the Order, will participate in the Eucharist, source and summit of Christian life, in order to derive grace and strength for their daily service [See <i>canon</i> 663, § 2].</p>	
<p><b>29.</b> We come together each day to praise the Lord by celebrating the liturgy of the hours in the manner and the times determined by the conventual chapter. On certain occasions we may creatively use other prayer forms which reflect both the spirit of the liturgy and the needs of the community [See <i>canon</i> 276, § 2, no. 3].</p>	<p><b>29.</b> We come together each day to praise the Lord by celebrating the liturgy of the hours in the manner and the times determined by the conventual chapter. On certain occasions we may creatively use other prayer forms which reflect both the spirit of the liturgy and the needs of the community [See <i>canon</i> 276, § 2, no. 3].</p>	
<p><b>30.</b> When celebrating the Eucharist and the Liturgy of the Hours, we shall remember the needs of the Church and the Order at the intercessions. We shall pray for all the brothers and sisters especially those in positions of leadership, the sick, vocations, and all those who support our apostolic service with their sacrifices.</p>	<p><b>30.</b> When celebrating the Eucharist and the Liturgy of the Hours, we shall remember the needs of the Church and the Order at the intercessions. We shall pray for all the brothers and sisters especially those in positions of leadership, the sick, vocations, and all those who support our apostolic service with their sacrifices.</p>	
<p><b>31.</b> Since we share in the longings and unrest of others in our service, we must discover that the quiet of our rooms is an aid for knowing ourselves, for freeing ourselves of selfishness and for acquiring that love for God and creation which is the goal of our religious journey.</p> <p>a) The community is to assure each member sufficient time each day for prayer, study, and at least a half hour of meditation on the word of God.</p> <p>b) It will be our responsibility to plan together days and</p>	<p><b>31.</b> Since we share in the longings and unrest of others in our service, we must discover that the quiet of our rooms is an aid for knowing ourselves, for freeing ourselves of selfishness and for acquiring that love for God and creation which is the goal of our religious journey.</p> <p>a) The community is to assure each member sufficient time each day for prayer, study, and at least a half hour of meditation on the word of God.</p> <p>b) It will be our responsibility to plan together days and</p>	

<p>longer periods of recollection free from our normal tasks. Even when such days and periods are held within the community, sisters and laity who wish to participate should be warmly welcomed.</p> <p>c) Each of us should be faithful to making an annual retreat and be encouraged to undertake periods of spiritual renewal as his duties permit.</p> <p>d) Every friar should greatly esteem the tradition of daily recitation of the rosary of Our Lady of Sorrows.</p>	<p>longer periods of recollection free from our normal tasks. Even when such days and periods are held within the community, sisters and laity who wish to participate should be warmly welcomed.</p> <p>c) Each of us should be faithful to making an annual retreat and be encouraged to undertake periods of spiritual renewal as his duties permit.</p> <p>d) Every friar should greatly esteem the tradition of daily recitation of the rosary of Our Lady of Sorrows.</p>	
<p><b>32.</b> We show our love for a deceased brother by imploring the Lord's mercy for him.</p> <p>a) The prior or vicar provincial will immediately send the prior general a brief biography of the deceased brother; the prior general, in turn, will send it to all the communities.</p> <p>b) On the day of burial, the friars of his community and those of neighbouring communities shall gather around him to pray for light and peace with the celebration of the Eucharist, the Rite of Final Commendation and Farewell and the Liturgy of the Hours or other prayers inspired by hope in the Resurrection.</p> <p>c) When the other communities of the Order receive notice of a brother's death, the friars gather together to offer the Eucharistic sacrifice and to celebrate the liturgy of the Hours or recite other prayers determined by common accord.</p> <p>d) When other members of the Servite Family die, we should be present as brothers to their communities or families, and offer prayers for them.</p>	<p><b>32.</b> We show our love for a deceased brother by imploring the Lord's mercy for him.</p> <p>a) The prior or vicar provincial will immediately send the prior general a brief biography of the deceased brother; the prior general, in turn, will send it to all the communities.</p> <p>b) On the day of burial, the friars of his community and those of neighbouring communities shall gather around him to pray for light and peace with the celebration of the Eucharist, the Rite of Final Commendation and Farewell and the Liturgy of the Hours or other prayers inspired by hope in the Resurrection.</p> <p>c) When the other communities of the Order receive notice of a brother's death, the friars gather together to offer the Eucharistic sacrifice and to celebrate the liturgy of the Hours or recite other prayers determined by common accord.</p> <p>d) When other members of the Servite Family die, we should be present as brothers to their communities or families, and offer prayers for them.</p>	

<p><b>33.</b> a) Each year, with the Eucharist and liturgy of the hours, we celebrate the anniversary of all the deceased of our family: friars, sisters, parents, relatives, lay associates and benefactors.</p> <p>b) In our intercessory prayers, we shall make frequent mention of our deceased.</p>	<p><b>33.</b> a) Each year, with the Eucharist and liturgy of the hours, we celebrate the anniversary of all the deceased of our family: friars, sisters, parents, relatives, lay associates and benefactors.</p> <p>b) In our intercessory prayers, we shall make frequent mention of our deceased.</p>	
<p>Chapter 4</p> <p>The chapter</p> <p><b>34.</b> The chapter is a meeting of all the friars of the community. It brings about the presence of the Lord promised to the disciples gathered in his name [See <i>Matthew</i> 18: 20], and expresses their communion of life.</p>	<p>Chapter 4</p> <p>The chapter</p> <p><b>34.</b> The chapter is a meeting of all the friars of the community. It brings about the presence of the Lord promised to the disciples gathered in his name [See <i>Matthew</i> 18: 20], and expresses their communion of life.</p>	
<p><b>35.</b> In chapter the community studies those human and religious issues which intensify its fraternity and apostolic collaboration; it plans its activities and deals with practical problems; and it makes decisions in accordance with the Constitutions in those matters which do not come under the decision making authority of the prior either on his own or with the vote of his council [See <i>Constitutions OSM</i>, art. 45].</p>	<p><b>35.</b> In chapter the community studies those human and religious issues which intensify its fraternity and apostolic collaboration; it plans its activities and deals with practical problems; and it makes decisions in accordance with the Constitutions in those matters which do not come under the decision making authority of the prior either on his own or with the vote of his council [See <i>Constitutions OSM</i>, art. 45].</p>	
<p><b>36.</b> The community in chapter also examines its fidelity to the gospel and the Constitutions. In particular, it examines the adequacy of its response to the needs of others, the Church and the Order, the authenticity of its witness and its use of material goods according to the spirit of poverty.</p>	<p><b>36.</b> The community in chapter also examines its fidelity to the gospel and the Constitutions. In particular, it examines the adequacy of its response to the needs of others, the Church and the Order, the authenticity of its witness and its use of material goods according to the spirit of poverty.</p>	
<p><b>37.</b> The chapter meets regularly, with the frequency that it determines, and whenever particular circumstances require it.</p>	<p><b>37.</b> The chapter meets regularly, with the frequency that it determines, and whenever particular circumstances require it.</p>	



<p><b>38.</b> The prior convokes the chapter and makes known the agenda in advance so that all may prepare themselves adequately. Any friar may request the convocation of the chapter and place items he thinks opportune on the agenda.</p>	<p><b>38.</b> The prior convokes the chapter and makes known the agenda in advance so that all may prepare themselves adequately. Any friar may request the convocation of the chapter and place items he thinks opportune on the agenda.</p>	
<p><b>39.</b> With the community's consent, the prior may invite guests and those who work with us to the chapter. For the discussion of particular topics, he should arrange for the participation of experts.</p>	<p><b>39.</b> With the community's consent, the prior may invite guests and those who work with us to the chapter. For the discussion of particular topics, he should arrange for the participation of experts.</p>	
<p><b>40.</b> The prior and each friar are to conform to the mind of the chapter and carry out its decisions loyally.</p>	<p><b>40.</b> The prior and each friar are to conform to the mind of the chapter and carry out its decisions loyally.</p>	
<p><b>41.</b> Vicarial, provincial and general chapters are particularly fruitful events in the life of the Order. The friars bring to chapter the benefit of diverse experiences and voice personal and local needs; they examine and plan common endeavours with a sense of personal responsibility and responsibility toward the brothers they represent.</p>	<p><b>41.</b> Vicarial, provincial and general chapters are particularly fruitful events in the life of the Order. The friars bring to chapter the benefit of diverse experiences and voice personal and local needs; they examine and plan common endeavours with a sense of personal responsibility and responsibility toward the brothers they represent.</p>	
<p><b>42.</b> Inter-provincial and provincial meetings as well as meetings of neighbouring communities or those involved in similar activities should be encouraged in order to bring about deeper knowledge of one another and fraternal communion, greater collaboration and common renewal.</p>	<p><b>42.</b> Inter-provincial and provincial meetings as well as meetings of neighbouring communities or those involved in similar activities should be encouraged in order to bring about deeper knowledge of one another and fraternal communion, greater collaboration and common renewal.</p>	
<p>Chapter 5</p> <p>The prior</p> <p><b>43.</b> The prior, the first among the brothers, has the primary responsibility for the community. Mindful that in carrying out his duties and exercising his authority he must bear witness to Christ who came “not to be served but to serve” [<i>Matthew</i> 20: 28] and so that his own</p>	<p>Chapter 5</p> <p>The prior</p> <p><b>43.</b> The prior, the first among the brothers, has the primary responsibility for the community. Mindful that in carrying out his duties and exercising his authority he must bear witness to Christ who came “not to be served but to serve” [<i>Matthew</i> 20: 28] and so that his own</p>	

might have more abundant life [See <i>John</i> 10: 10], the prior fulfils his mandate as a service, in love, to the individual friars and to the community.	might have more abundant life [See <i>John</i> 10: 10], the prior fulfils his mandate as a service, in love, to the individual friars and to the community.	
<b>44.</b> The prior presides over community life, seeking to stimulate the interest and consent of all the friars in the solution of common problems in order to achieve the greatest possible cooperation, but his authority to decide and prescribe what must be done remains intact. In urgent situations when he must decide alone, he should act with prudence and as the representative of the community.	<b>44.</b> The prior presides over community life, seeking to stimulate the interest and consent of all the friars in the solution of common problems in order to achieve the greatest possible cooperation, but his authority to decide and prescribe what must be done remains intact. In urgent situations when he must decide alone, he should act with prudence and as the representative of the community.	
<b>45.</b> a) In communities of fifteen or more of solemn professed friars, the prior will have a council elected by the conventual chapter. The directory will determine the cases in which the council must give its consent or opinion for the prior to act validly.  b) The directory will determine the number of councillors.	<b>45.</b> a) In communities of fifteen or more of solemn professed friars, the prior will have a council elected by the conventual chapter. The <u>provincial</u> directory will determine the cases in which the council must give its consent or opinion for the prior to act validly.  b) The <u>provincial</u> directory will determine the number of councillors.	
<b>46.</b> The prior should promote common life and continuing fraternal dialogue by word and example. He is to avoid any singularity that might separate him from the other brothers.	<b>46.</b> The prior should promote common life and continuing fraternal dialogue by word and example. He is to avoid any singularity that might separate him from the other brothers.	
<b>47.</b> The prior should support the individual friars in their religious commitment, taking into account each one's capabilities and duties. He should stand with them in their difficulties and help them all to achieve their full stature in Christ [See <i>Ephesians</i> 4:13].	<b>47.</b> The prior should support the individual friars in their religious commitment, taking into account each one's capabilities and duties. He should stand with them in their difficulties and help them all to achieve their full stature in Christ [See <i>Ephesians</i> 4:13].	
<b>48.</b> The prior should be ready to receive and listen to all the friars. He should be sensitive to those who need care and attention and be particularly mindful of the seriously ill.	<b>48.</b> The prior should be ready to receive and listen to all the friars. He should be sensitive to those who need care and attention and be particularly mindful of the seriously ill.	

<p><b>49.</b> The prior should correct and, in a fraternal way, help those who fail in their responsibilities. He himself should accept the suggestions and corrections of the brothers.</p>	<p><b>49.</b> The prior should correct and, in a fraternal way, help those who fail in their responsibilities. He himself should accept the suggestions and corrections of the brothers.</p>	
<p><b>50.</b> The friars are bound to obey the prior by collaborating loyally with him so that the service of the community will be done in a common spirit.</p>	<p><b>50.</b> The friars are bound to obey the prior by collaborating loyally with him so that the service of the community will be done in a common spirit.</p>	
<p><b>51.</b> Vicars and priors provincial and the prior general preside respectively over vicariates, provinces and the Order. They render this service in a fraternal spirit in order to instill confidence and courage in each friar and community for their religious journey. The friars should support those who preside with respect and a readiness to serve [See <i>1 Thessalonians</i> 5: 12-13.], recognizing how demanding and difficult their task is.</p>	<p><b>51.</b> Vicars and priors provincial and the prior general preside respectively over vicariates, provinces and the Order. They render this service in a fraternal spirit in order to instill confidence and courage in each friar and community for their religious journey. The friars should support those who preside with respect and a readiness to serve [See <i>1 Thessalonians</i> 5: 12-13.], recognizing how demanding and difficult their task is.</p>	
<p>Chapter 6</p> <p>Forgiveness and fraternal correction</p> <p><b>52.</b> In our journey towards perfect charity, we fall and make mistakes because of human weakness. For this reason, in our relationships we should live according to the Lord's admonitions: "Be compassionate just as your Father is compassionate; forgive and you will be forgiven." [<i>Luke</i> 6: 36-37]</p> <p>Compassion is recognized as a characteristic of the Servants, who continue in their life the example of the Mother of God.</p>	<p>Chapter 6</p> <p>Forgiveness and fraternal correction</p> <p><b>52.</b> In our journey towards perfect charity, we fall and make mistakes because of human weakness. For this reason, in our relationships we should live according to the Lord's admonitions: "Be compassionate just as your Father is compassionate; forgive and you will be forgiven." [<i>Luke</i> 6: 36-37]</p> <p>Compassion is recognized as a characteristic of the Servants, who continue in their life the example of the Mother of God.</p>	
<p><b>53.</b> Mindful of the Lord's presence among us [Cf. <i>Matthew</i> 18: 20], we must love and esteem one another [Cf. <i>Romans</i> 12: 10] and bear one another's burdens [Cf. <i>Galatians</i> 6:2]. For this reason we shall avoid all malicious talk as a serious obstacle to fraternal life.</p>	<p><b>53.</b> Mindful of the Lord's presence among us [Cf. <i>Matthew</i> 18: 20], we must love and esteem one another [Cf. <i>Romans</i> 12: 10] and bear one another's burdens [Cf. <i>Galatians</i> 6:2]. For this reason we shall avoid all malicious talk as a serious obstacle to fraternal life.</p>	

<p><b>54.</b> If one of us thinks that a brother is in error, ordinarily he should speak first with him. Should it prove necessary, he will explain the situation to the prior and, if need be, to the community [See <i>Matthew</i> 18: 15-17].</p>	<p><b>54.</b> If one of us thinks that a brother is in error, ordinarily he should speak first with him. Should it prove necessary, he will explain the situation to the prior and, if need be, to the community [See <i>Matthew</i> 18: 15-17].</p>	
<p><b>55.</b> When we as a community have to examine a brother's conduct, we shall proceed with impartiality and charity, remembering the words of Jesus: "Take the plank out of your eye first and then you will see clearly enough to take the splinter out of your brother's eye." [Matthew 7: 5]</p>	<p><b>55.</b> When we as a community have to examine a brother's conduct, we shall proceed with impartiality and charity, remembering the words of Jesus: "Take the plank out of your eye first and then you will see clearly enough to take the splinter out of your brother's eye." [Matthew 7: 5]</p>	
<p><b>56.</b> We should surround a guilty brother with love, realizing that often a person falls because he is not supported by our love and understanding.</p>	<p><b>56.</b> We should surround a guilty brother with love, realizing that often a person falls because he is not supported by our love and understanding.</p>	
<p>Chapter 7</p> <p>Witness to evangelical poverty</p> <p><b>57.</b> Work, the sharing of goods and a moderate style of life constitute the witness to poverty voluntarily undertaken by Servite communities.</p> <p>a) By our daily work, we share the lot of all men and women, collaborate in the creative work of the Father and associate ourselves with the redemptive work of Christ.</p> <p>b) Since we have chosen to follow the poor Christ [See <i>2 Corinthians</i> 8: 9] and to live in fraternal communion, we are committed to placing all our energies, our abilities, our time and the fruit of our labour at the service of the community and others. This sharing of goods fosters interior freedom and enables us to live the spirit of the beatitudes.</p>	<p>Chapter 7</p> <p>Witness to evangelical poverty</p> <p><b>57.</b> Work, the sharing of goods and a moderate style of life constitute the witness to poverty voluntarily undertaken by Servite communities.</p> <p>a) By our daily work, we share the lot of all men and women, collaborate in the creative work of the Father and associate ourselves with the redemptive work of Christ.</p> <p>b) Since we have chosen to follow the poor Christ [See <i>2 Corinthians</i> 8: 9] and to live in fraternal communion, we are committed to placing all our energies, our abilities, our time and the fruit of our labour at the service of the community and others. This sharing of goods fosters interior freedom and enables us to live the spirit of the beatitudes.</p>	

<p>c) The simplicity of our life-style, insofar as it removes whatever sets us apart from others, allows us to enter into communion with those we are called to serve and become one with them in Christ Jesus [See <i>Galatians</i> 3: 28].</p>	<p>c) The simplicity of our life-style, insofar as it removes whatever sets us apart from others, allows us to enter into communion with those we are called to serve and become one with them in Christ Jesus [See <i>Galatians</i> 3: 28].</p>	
<p><b>58.</b> We shall express real solidarity with those friars who may be called by the Spirit to live with the very poor and to share their plight and anxieties.</p>	<p><b>58.</b> We shall express real solidarity with those friars who may be called by the Spirit to live with the very poor and to share their plight and anxieties.</p>	
<p><b>59.</b> Each of us must live with the awareness that our daily bread, while being the gift of the Providence, must also be the fruit of our own work.</p>	<p><b>59.</b> Each of us must live with the awareness that our daily bread, while being the gift of the Providence, must also be the fruit of our own work.</p>	
<p><b>60.</b> As a community and as individuals, we are bound to offer concrete service in the locality in which we live. Hence, we shall be sensitive to the needs of our times and promote those forms of Christian life sought by our contemporaries. To the extent possible, each friar should be provided with the means necessary for his work.</p>	<p><b>60.</b> As a community and as individuals, we are bound to offer concrete service in the locality in which we live. Hence, we shall be sensitive to the needs of our times and promote those forms of Christian life sought by our contemporaries. To the extent possible, each friar should be provided with the means necessary for his work.</p>	
<p><b>61.</b> After consulting the chapter, the prior will see that the friars of his community have days and periods of rest.</p>	<p><b>61.</b> After consulting the chapter, the prior will see that the friars of his community have days and periods of rest.</p>	
<p><b>62.</b> Aware that it is administering God's gifts, the community will use what it possesses for the service of its own brothers, as well for the needs of the province, the Order and the poor. The friars should use possessions with care and detachment, not creating superfluous needs.</p>	<p><b>62.</b> Aware that it is administering God's gifts, the community will use what it possesses for the service of its own brothers, as well for the needs of the province, the Order and the poor. The friars should use possessions with care and detachment, not creating superfluous needs.</p>	
<p><b>63.</b> As a sign of our consecration and poverty, all will wear the habit of the Order, which consists of the tunic, belt, scapular and cowl.</p>	<p><b>63.</b> As a sign of our consecration and poverty, all will wear the habit of the Order, which consists of the tunic, belt, scapular and cowl.</p>	

Chapter 8  Meals  <b>64.</b> We participate at the common table with joy and simplicity of heart [See <i>Acts</i> 2: 46] considering it, together with liturgical prayer and the chapter, one of the expressions which most nourish our fraternal life.	Chapter 8  Meals  <b>64.</b> We participate at the common table with joy and simplicity of heart [See <i>Acts</i> 2: 46] considering it, together with liturgical prayer and the chapter, one of the expressions which most nourish our fraternal life.	
<b>65.</b> We express gratitude to God for our food with prayers appropriate to the liturgical season and the particular circumstances of the community.	65. We express gratitude to God for our food with prayers appropriate to the liturgical season and the particular circumstances of the community.	
66. Meals should be simple but sufficient; special care should be given to the sick; serving should be shared fraternally.	<b>66.</b> Meals should be simple but sufficient; special care should be given to the sick; serving should be shared fraternally.	
<b>67.</b> Guests should normally be invited to eat with us and, when opportune, those who work with us. The conventual chapter shall establish norms in this matter.	67. Guests should normally be invited to eat with us and, when opportune, those who work with us. The conventual chapter shall establish norms in this matter.	
Chapter 9  Hospitality  68. Hospitality expresses a friar's love for the Son of Man who presents himself in the guise of a stranger [See <i>Matthew</i> 25: 35]. It is one of the ways in which we accomplish our service and communion with others.	Chapter 9  Hospitality  <b>68.</b> Hospitality expresses a friar's love for the Son of Man who presents himself in the guise of a stranger [See <i>Matthew</i> 25: 35]. It is one of the ways in which we accomplish our service and communion with others.	
<b>69.</b> The community should receive guests with simplicity and respect and offer them the possibility of participating in its life of prayer.	69. The community should receive guests with simplicity and respect and offer them the possibility of participating in its life of prayer.	
<b>70.</b> The community should concur in accepting persons who ask to share its fraternal life either temporarily or permanently, in accord with the procedure arranged	70. The community should concur in accepting persons who ask to share its fraternal life either temporarily or permanently, in accord with the procedure arranged	

with the provincial council.	with the provincial council.	
<p>Chapter 10</p> <p>Penance and conversion</p> <p><b>71.</b> Following the teaching of the Lord, we recognize in penance a permanent value for our life and a necessary means for gradual transformation from the “old self” to a “new creation”.</p> <p>In monastic tradition penance-conversion consists in the radical and constant orientation of the community and individuals toward the newness of Christ and in the choice of means to achieve this.</p> <p>For us Servants, following the example of our First Fathers and the tradition of the Order, penance consists above all in charity understood as service to one another [See <i>Galatians</i> 5:13b] and in the experience of community life lived with sincere and generous commitment.</p>	<p>Chapter 10</p> <p>Penance and conversion</p> <p><b>71.</b> Following the teaching of the Lord, we recognize in penance a permanent value for our life and a necessary means for gradual transformation from the “old self” to a “new creation”.</p> <p>In monastic tradition penance-conversion consists in the radical and constant orientation of the community and individuals toward the newness of Christ and in the choice of means to achieve this.</p> <p>For us Servants, following the example of our First Fathers and the tradition of the Order, penance consists above all in charity understood as service to one another [See <i>Galatians</i> 5:13b] and in the experience of community life lived with sincere and generous commitment.</p>	
<p><b>72.</b> Some penitential observances offered us by the Lord and the Church represent special times and signs of our radical orientation: frequent reception of the sacrament of reconciliation, daily examination of conscience, works of mercy, fasting, silence and other ascetical practices.</p> <p>Every community will observe the penitential days and seasons of the Church and any additional times established by common accord.</p> <p>Each friar, then, will undertake penitential practices according to the prompting of the Spirit and his own inclination so that the words of the Apostle are fulfilled in each of us: “Those who belong to Christ Jesus have</p>	<p><b>72.</b> Some penitential observances offered us by the Lord and the Church represent special times and signs of our radical orientation: frequent reception of the sacrament of reconciliation, daily examination of conscience, works of mercy, fasting, silence and other ascetical practices.</p> <p>Every community will observe the penitential days and seasons of the Church and any additional times established by common accord.</p> <p>Each friar, then, will undertake penitential practices according to the prompting of the Spirit and his own inclination so that the words of the Apostle are fulfilled in each of us: “Those who belong to Christ Jesus have</p>	

<p>crucified their flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.” [Galatians 5: 24-25]</p>	<p>crucified their flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.” [Galatians 5: 24-25]</p>	
<p>II. Apostolic Service</p> <p>Chapter 11</p> <p>The mission of the Servants of Mary</p> <p><b>73.</b> Urged on by the grace of Baptism, the stirring of the Holy Spirit and our religious consecration, we Servants of Mary set out to live and witness Christian love. Desiring to express the charism of the Order, we give ourselves in service to others [See <i>1 John</i> 3: 16] and so prolong the active presence of the Mother of Jesus in the history of salvation.</p>	<p>II. Apostolic Service</p> <p>Chapter 11</p> <p>The mission of the Servants of Mary</p> <p><b>73.</b> Urged on by the grace of Baptism, the stirring of the Holy Spirit and our religious consecration, we Servants of Mary set out to live and witness Christian love. Desiring to express the charism of the Order, we give ourselves in service to others [See <i>1 John</i> 3: 16] and so prolong the active presence of the Mother of Jesus in the history of salvation.</p>	
<p><b>74.</b> As the Son was sent by God the Father to gather those who were divided into the unity of brothers and sisters [See <i>John</i> 11:52], so our Order, a community of brothers in Christ, is sent to extend its fraternity to the people of today who are divided by reason of age, nationality, race, religion, wealth and education. For this reason, the Order takes its place in society, works in the midst of the world, shares in its hopes and sorrows and helps it discover the value and full significance of human life and achievement.</p>	<p><b>74.</b> As the Son was sent by God the Father to gather those who were divided into the unity of brothers and sisters [See <i>John</i> 11:52], so our Order, a community of brothers in Christ, is sent to extend its fraternity to the people of today who are divided by reason of age, nationality, race, religion, wealth and education. For this reason, the Order takes its place in society, works in the midst of the world, shares in its hopes and sorrows and helps it discover the value and full significance of human life and achievement.</p>	
<p><b>75.</b> As brothers united in community of life in the name of the Lord, we are a sign of the union of all persons in Christ [See <i>John</i> 13: 34-35; 17: 20-21]. Therefore: a) The community will take on commitments of apostolic service and plan their implementation together with all those who will be called to participate in their realization.</p>	<p><b>75.</b> As brothers united in community of life in the name of the Lord, we are a sign of the union of all persons in Christ [See <i>John</i> 13: 34-35; 17: 20-21]. Therefore: a) The community will take on commitments of apostolic service and plan their implementation together with all those who will be called to participate in their realization.</p>	



<p>b) The community will prefer group work and will strive to collaborate with other persons and institutions.</p> <p>c) The community will help the individual friars to discover and develop their talents. Moreover, it will adequately prepare them for their mission, bearing in mind personal abilities, local needs and the enrichment of community life.</p> <p>d) Each friar will cooperate responsibly in the work of the community. In order to do this effectively, he must keep himself up-to-date, especially with regard to his own activities.</p> <p>e) The community will periodically examine the authenticity of its life and apostolic service.</p>	<p>b) The community will prefer group work and will strive to collaborate with other persons and institutions.</p> <p>c) The community will help the individual friars to discover and develop their talents. Moreover, it will adequately prepare them for their mission, bearing in mind personal abilities, local needs and the enrichment of community life.</p> <p>d) Each friar will cooperate responsibly in the work of the community. In order to do this effectively, he must keep himself up-to-date, especially with regard to his own activities.</p> <p>e) The community will periodically examine the authenticity of its life and apostolic service.</p>	
<p><b>76.</b> Our Order desires to identify with and respond to the needs of a tormented world in continual transformation. Therefore:</p> <p>a) The community will generously search for positive solutions to the problems of the local Church to which it belongs and of the Church in the other parts of the world.</p> <p>The friars are subject to the authority of the bishops in all that pertains to the care of the faithful, public exercise of divine worship and other works of the apostolate.</p> <p>b) As a creative apostolic force, the community will look for the most appropriate means for responding to the changing conditions of society. While remaining faithful to our spirit, it will seek and promote new forms of service wherever necessary.</p> <p>The provincial council will study ways to implement</p>	<p><b>76.</b> Our Order desires to identify with and respond to the needs of a tormented world in continual transformation. Therefore:</p> <p>a) The community will generously search for positive solutions to the problems of the local Church to which it belongs and of the Church in the other parts of the world.</p> <p>The friars are subject to the authority of the bishops in all that pertains to the care of the faithful, public exercise of divine worship and other works of the apostolate.</p> <p>b) As a creative apostolic force, the community will look for the most appropriate means for responding to the changing conditions of society. While remaining faithful to our spirit, it will seek and promote new forms of service wherever necessary.</p> <p>The provincial council will study ways to implement</p>	

<p>programs which exceed the competence or resources of the local community and, when necessary, it will seek the required authorization.</p> <p>c) Every apostolic witness will be carried out with evangelical simplicity, avoiding the pursuit of prestige and privilege.</p> <p>d) The community will offer its apostolic service to all but will show special love for those who are poorest and most needy.</p>	<p>programs which exceed the competence or resources of the local community and, when necessary, it will seek the required authorization.</p> <p>c) Every apostolic witness will be carried out with evangelical simplicity, avoiding the pursuit of prestige and privilege.</p> <p>d) The community will offer its apostolic service to all but will show special love for those who are poorest and most needy.</p>	
<p><b>77.</b> Responsive to the demands of the world in which the Church lives and works for the total liberation of the person, we take on the responsibility of promoting justice among all men and women, children of the same Father.</p>	<p><b>77.</b> Responsive to the demands of the world in which the Church lives and works for the total liberation of the person, we take on the responsibility of promoting justice among all men and women, children of the same Father.</p>	
<p><b>78.</b> Those friars and communities that feel the need to search for expressions of our life that differ from those which already exist, should examine the authenticity of their interior call in meditation and prayer and submit their plan to the competent authorities of the Order from the outset.</p>	<p><b>78.</b> Those friars and communities that feel the need to search for expressions of our life that differ from those which already exist, should examine the authenticity of their interior call in meditation and prayer and submit their plan to the competent authorities of the Order from the outset.</p>	
<p>Chapter 12</p> <p>Community witness</p> <p><b>79.</b> Our communities, following the pattern of community life created by our First Fathers and making use of what can be learned from tradition, wish to manifest their love to the world around them, to give new life to apostolic works which are characteristically Servite, to take on those called for by the needs of the Church and to carry out all their work in brotherly harmony.</p>	<p>Chapter 12</p> <p>Community witness</p> <p><b>79.</b> Our communities, following the pattern of community life created by our First Fathers and making use of what can be learned from tradition, wish to manifest their love to the world around them, to give new life to apostolic works which are characteristically Servite, to take on those called for by the needs of the Church and to carry out all their work in brotherly harmony.</p>	

<p><b>80.</b> In order to nourish their communion with the Lord and make their apostolic service more effective, the friars should devote themselves to the reading and careful study of the word of God, preferably with the laity.</p>	<p><b>80.</b> In order to nourish their communion with the Lord and make their apostolic service more effective, the friars should devote themselves to the reading and careful study of the word of God, preferably with the laity.</p>	
<p><b>81.</b> Whenever possible, the celebration of the sacraments and other liturgical actions should be communal, so as to unite religious and laity in a more intense encounter with Christ and better manifest the nature of the Church. [See SECOND VATICAN Council, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 2]</p>	<p><b>81.</b> Whenever possible, the celebration of the sacraments and other liturgical actions should be communal, so as to unite religious and laity in a more intense encounter with Christ and better manifest the nature of the Church. [See SECOND VATICAN Council, Constitution on the Liturgy <i>Sacrosanctum Concilium</i>, no. 2]</p>	
<p><b>82.</b> The friars within a community who are responsible for a parish according to canon 520 should extend their brotherly love to others by building around themselves an ever growing faith community which has its fullest expression in the Eucharistic assembly. They give witness of this love by promoting the religious and social betterment of the people of God.</p>	<p><b>82.</b> The friars within a community who are responsible for a parish according to canon 520 should extend their brotherly love to others by building around themselves an ever growing faith community which has its fullest expression in the Eucharistic assembly. They give witness of this love by promoting the religious and social betterment of the people of God.</p>	
<p><b>83.</b> In the exercise of his office, the parish priest or pastor should coordinate and animate the various activities of the parish. He should direct them toward that unity of action which, if it is to be effective, must be born of the efforts of all, both religious and lay.</p>	<p><b>83.</b> In the exercise of his office, the parish priest or pastor should coordinate and animate the various activities of the parish. He should direct them toward that unity of action which, if it is to be effective, must be born of the efforts of all, both religious and lay.</p>	
<p><b>84.</b> Servite communities entrusted with the direction and animation of places where the intercession of the Virgin is experienced in a special way should be centres of liturgical and penitential life as well as sources of spirituality and genuine popular devotion.</p>	<p><b>84.</b> Servite communities entrusted with the direction and animation of places where the intercession of the Virgin is experienced in a special way should be centres of liturgical and penitential life as well as sources of spirituality and genuine popular devotion.</p>	
<p><b>85.</b> The community should contribute to the religious and intellectual enrichment of the people of its area through teaching or other appropriate activities.</p>	<p><b>85.</b> The community should contribute to the religious and intellectual enrichment of the people of its area through teaching or other appropriate activities.</p>	

<p><b>86.</b> The friars, trained in the various contemporary forms of preaching, should communicate the word of God in an idiom that is concrete and current.</p>	<p><b>86.</b> The friars, trained in the various contemporary forms of preaching, should communicate the word of God in an idiom that is concrete and current.</p>	
<p><b>87.</b> The friars should strive to communicate the significance of the living reality of the Mother of Christ to the people of their time by highlighting her service of God and her mission in the Church. For this purpose, they should deepen their knowledge of the Virgin, especially through study, in order to present her to God's people in their lives, words and publications.</p>	<p><b>87.</b> The friars should strive to communicate the significance of the living reality of the Mother of Christ to the people of their time by highlighting her service of God and her mission in the Church. For this purpose, they should deepen their knowledge of the Virgin, especially through study, in order to present her to God's people in their lives, words and publications.</p>	
<p><b>88.</b> The friars should always be available to help the aged and the sick; they should offer encouragement and cooperation to those who are dedicated to their care.</p>	<p><b>88.</b> The friars should always be available to help the aged and the sick; they should offer encouragement and cooperation to those who are dedicated to their care.</p>	
<p><b>89.</b> The friars should warmly welcome all who come to them, especially the most unfortunate, and listen to them with fraternal understanding. In serving their needy brothers and sisters, they should be aware of the importance of this attitude, which is an expression of Christ's love for the poor.</p>	<p><b>89.</b> The friars should warmly welcome all who come to them, especially the most unfortunate, and listen to them with fraternal understanding. In serving their needy brothers and sisters, they should be aware of the importance of this attitude, which is an expression of Christ's love for the poor.</p>	
<p><b>90.</b> The community should actively encourage and support individuals and groups in its area that wish to give themselves to the service of the most needy individuals and peoples.</p>	<p><b>90.</b> The community should actively encourage and support individuals and groups in its area that wish to give themselves to the service of the most needy individuals and peoples.</p>	
<p><b>91.</b> Our communities, accepting the directives of the Church, should foster open dialogue with all people, Christian and non Christian alike. They should cooperate in existing initiatives and, if possible, begin new ones to foster the movement toward unity.</p>	<p><b>91.</b> Our communities, accepting the directives of the Church, should foster open dialogue with all people, Christian and non Christian alike. They should cooperate in existing initiatives and, if possible, begin new ones to foster the movement toward unity.</p>	
<p><b>92.</b> Through the human and Christian formation of youth, the community should strive to communicate to young people the meaning of fraternity and the</p>	<p><b>92.</b> Through the human and Christian formation of youth, the community should strive to communicate to young people the meaning of fraternity and the</p>	

Christian joy that comes from our life. This work should be done in the context of the family whenever possible.	Christian joy that comes from our life. This work should be done in the context of the family whenever possible.	
<b>93.</b> In order to respond fully to its task, the community should have a certain stability. The ability of the friars to work together and continuity in apostolic commitments should be borne in mind when the community is formed.	<b>93.</b> In order to respond fully to its task, the community should have a certain stability. The ability of the friars to work together and continuity in apostolic commitments should be borne in mind when the community is formed.	
<b>94.</b> The provincial chapter should examine the situation and activities of each community. The chapter should determine whether the community's existence and work constitute an authentic witness and a true service in the spirit of the Rule of Saint Augustine and these Constitutions.	<b>94.</b> The provincial chapter should examine the situation and activities of each community. The chapter should determine whether the community's existence and work constitute an authentic witness and a true service in the spirit of the Rule of Saint Augustine and these Constitutions.	
Chapter 13  Missionary apostolate  <b>95.</b> Responding to the command of the Lord to proclaim the gospel to all, Servants of Mary should feel an obligation to go where the Church is not yet established or where it is not yet self-sufficient. With their life, which is so eminently community centred, the friars constitute the first presence of the Church, which will develop and grow through evangelization and the sacraments into full maturity as a local church.	Chapter 13  Missionary apostolate  <b>95.</b> Responding to the command of the Lord to proclaim the gospel to all, Servants of Mary should feel an obligation to go where the Church is not yet established or where it is not yet self-sufficient. With their life, which is so eminently community centred, the friars constitute the first presence of the Church, which will develop and grow through evangelization and the sacraments into full maturity as a local church.	
<b>96.</b> Like Christ himself [See <i>Philippians</i> 2: 5-8], the friar should become one with the people he joins, adopting their language, understanding their ways of thought and belief and sharing their problems. In this way, through the proclamation of the gospel and the witness of his faith, the friar can assist the people in their growth, based on their own most genuine spiritual and cultural values, and lead them to the full stature of	<b>96.</b> Like Christ himself [See <i>Philippians</i> 2: 5-8], the friar should become one with the people he joins, adopting their language, understanding their ways of thought and belief and sharing their problems. In this way, through the proclamation of the gospel and the witness of his faith, the friar can assist the people in their growth, based on their own most genuine spiritual and cultural values, and lead them to the full stature of	

Christ. [See <i>Ephesians</i> 4: 13]	Christ. [See <i>Ephesians</i> 4: 13]	
<b>97.</b> The missionary community, while attentive to local needs, must be careful to keep itself up-to-date and sensitive to developments within the universal Church. In planning its activities it should aim at the formation of Christian communities from which may come lay leaders, catechists, religious, deacons, priests and bishops to whom ecclesial responsibility can be gradually entrusted.	<b>97.</b> The missionary community, while attentive to local needs, must be careful to keep itself up-to-date and sensitive to developments within the universal Church. In planning its activities it should aim at the formation of Christian communities from which may come lay leaders, catechists, religious, deacons, priests and bishops to whom ecclesial responsibility can be gradually entrusted.	
<b>98.</b> The missionary community should keep all the friars of the Order informed about the development and needs of its work in order to keep alive that interest which will lead to the formation and special preparation of new missionaries.	<b>98.</b> The missionary community should keep all the friars of the Order informed about the development and needs of its work in order to keep alive that interest which will lead to the formation and special preparation of new missionaries.	
<b>99.</b> The individual communities and the provinces of the Order have a genuine responsibility toward the missions. Therefore they should identify with the work and concerns of their missionary brothers by offering their own direct assistance and by involving the laity among whom they work in this effort.	<b>99.</b> The individual communities and the provinces of the Order have a genuine responsibility toward the missions. Therefore they should identify with the work and concerns of their missionary brothers by offering their own direct assistance and by involving the laity among whom they work in this effort.	
Chapter 14  Collaboration in the apostolate  <b>100.</b> Aware that every Christian is a vital part of the people of God and that the religious state does not separate us from others but places us among them as a sign of unity, we shall encourage the collaboration of all, with due respect for persons, institutions and situations.	Chapter 14  Collaboration in the apostolate  <b>100.</b> Aware that every Christian is a vital part of the people of God and that the religious state does not separate us from others but places us among them as a sign of unity, we shall encourage the collaboration of all, with due respect for persons, institutions and situations.	
<b>101.</b> We shall foster our communion with the other members of the Servite family, both religious and lay. Through each one's personal consecration to God in the	<b>101.</b> We shall foster our communion with the other members of the Servite family, both religious and lay. Through each one's personal consecration to God in the	

same Servite spirit, we shall achieve our common religious development and a more effective apostolic service.	same Servite spirit, we shall achieve our common religious development and a more effective apostolic service.	
<b>102.</b> We shall also collaborate with all the religious families involved in our apostolate when they request our ministry.	<b>102.</b> We shall also collaborate with all the religious families involved in our apostolate when they request our ministry.	
<b>103.</b> We should seek out and welcome the collaboration of the laity so that they may participate more directly in our common apostolic work and enrich it with the charisms of their specific vocation. We shall also recognize as true co-workers all those who support our apostolate with their financial contributions.	<b>103.</b> We should seek out and welcome the collaboration of the laity so that they may participate more directly in our common apostolic work and enrich it with the charisms of their specific vocation. We shall also recognize as true co-workers all those who support our apostolate with their financial contributions.	
<p>PERSONAL DEVELOPMENT OF THE SERVANT OF MARY</p> <p><i>I. Life-long Development</i></p> <p>Chapter 15</p> <p>The lifelong development of the Servant of Mary</p> <p><b>104.</b> Since we have offered our entire selves to God [See <i>canon 607</i>] through the profession of the vows and have consecrated ourselves to Love itself [See <i>1 John 4:8</i>] in imitation of Christ [See <i>John 17: 21-23; 15: 9, 12-17; 13: 34; Rule of St. Augustine, no. 1</i>], we want our following of him as proposed in the gospel and expressed in our Constitutions to be our supreme rule of life [See <i>canon 662</i>].</p>	<p>PERSONAL DEVELOPMENT OF THE SERVANT OF MARY</p> <p><i>I. Life-long Development</i></p> <p>Chapter 15</p> <p>The lifelong development of the Servant of Mary</p> <p><b>104.</b> Since we have offered our entire selves to God [See <i>canon 607</i>] through the profession of the vows and have consecrated ourselves to Love itself [See <i>1 John 4:8</i>] in imitation of Christ [See <i>John 17: 21-23; 15: 9, 12-17; 13: 34; Rule of St. Augustine, no. 1</i>], we want our following of him as proposed in the gospel and expressed in our Constitutions to be our supreme rule of life [See <i>canon 662</i>].</p>	
<b>105.</b> The vocation of the Servants of Mary is a particular expression of the fundamental condition of the People of God, a people made up of brothers and	<b>105.</b> The vocation of the Servants of Mary is a particular expression of the fundamental condition of the People of God, a people made up of brothers and	

<p>sisters. It includes a gratuitous invitation from God and a free and deliberate response to follow Christ in an apostolic fraternity according to the spirit of our Order.</p> <p>This vocation develops within a community which passes on the riches of the Church and Order and fosters the gifts and talents of each person.</p> <p>Since this vocation is not realized in a single act, but continues in a constant rhythm of invitation and acceptance, the principles of this chapter must guide the friar during the entire course of his life as he pursues the ideal of achieving the perfect stature of Christ. [See <i>Ephesians</i> 4:13]</p>	<p>sisters. It includes a gratuitous invitation from God and a free and deliberate response to follow Christ in an apostolic fraternity according to the spirit of our Order.</p> <p>This vocation develops within a community which passes on the riches of the Church and Order and fosters the gifts and talents of each person.</p> <p>Since this vocation is not realized in a single act, but continues in a constant rhythm of invitation and acceptance, the principles of this chapter must guide the friar during the entire course of his life as he pursues the ideal of achieving the perfect stature of Christ. [See <i>Ephesians</i> 4:13]</p>	
<p><b>106.</b> The lifelong development of the Servant of Mary takes place in an atmosphere of authentic freedom which the community offers him with its constant assistance.</p> <p>This development requires that he commit himself to the discovery of who he is in himself, in relation to God and in relation to others. He must accept the truth about himself, with his abilities and limits, so as to achieve enlightened awareness in his choices. In this way, set free from impediments and coercion, he will be able to give a fully conscious response to God's call as he commits himself to the pursuit of holiness.</p>	<p><b>106.</b> The lifelong development of the Servant of Mary takes place in an atmosphere of authentic freedom which the community offers him with its constant assistance.</p> <p>This development requires that he commit himself to the discovery of who he is in himself, in relation to God and in relation to others. He must accept the truth about himself, with his abilities and limits, so as to achieve enlightened awareness in his choices. In this way, set free from impediments and coercion, he will be able to give a fully conscious response to God's call as he commits himself to the pursuit of holiness.</p>	
<p><b>107.</b> Every friar should strive to achieve a real capacity for dialogue, using his own spiritual strength and human resources as well as those of others, so that he may know how to listen, understand and act.</p> <p>He should acquire the ability to speak the language of his contemporaries, assimilating the riches which are offered him by diverse currents of cultural and religious thought and by practical experience of the milieu in</p>	<p><b>107.</b> Every friar should strive to achieve a real capacity for dialogue, using his own spiritual strength and human resources as well as those of others, so that he may know how to listen, understand and act.</p> <p>He should acquire the ability to speak the language of his contemporaries, assimilating the riches which are offered him by diverse currents of cultural and religious thought and by practical experience of the milieu in</p>	



which he carries on his apostolate. Thus he will be able, in a spirit of charity, to open himself and others to all human needs.	which he carries on his apostolate. Thus he will be able, in a spirit of charity, to open himself and others to all human needs.	
<b>108.</b> By intensely living community life, the Servant of Mary is formed in responsible and active obedience and in open and fraternal dialogue. This dialogue makes him progressively more welcoming, available, ready for mutual assistance and free from selfishness.	<b>108.</b> By intensely living community life, the Servant of Mary is formed in responsible and active obedience and in open and fraternal dialogue. This dialogue makes him progressively more welcoming, available, ready for mutual assistance and free from selfishness.	
<b>109.</b> A correct understanding of Christian love implies a positive appreciation of affective needs and leads the friar to those deep friendships which enrich his personality and bring him to the perfection of charity.	<b>109.</b> A correct understanding of Christian love implies a positive appreciation of affective needs and leads the friar to those deep friendships which enrich his personality and bring him to the perfection of charity.	
<b>110.</b> Home environment and relationships with our family have a profound influence on the development of our character and vocation. Every friar should know how to appreciate the value of these relationships and should foster them with a Christian sense of responsibility.	<b>110.</b> Home environment and relationships with our family have a profound influence on the development of our character and vocation. Every friar should know how to appreciate the value of these relationships and should foster them with a Christian sense of responsibility.	
<b>111.</b> By living a truly fraternal life, the friar will discover and understand the special influence this life has on his apostolate. Thus he will come to appreciate the meaning of collaboration, flexibility and creativity in relation to apostolic initiatives.	<b>111.</b> By living a truly fraternal life, the friar will discover and understand the special influence this life has on his apostolate. Thus he will come to appreciate the meaning of collaboration, flexibility and creativity in relation to apostolic initiatives.	
<b>112.</b> The Servant of Mary should be aware that he is sent by Christ [See <i>Matthew</i> 28:18-20; <i>2 Corinthians</i> 5:20] to serve as a living witness of the Gospel. He should be helped to develop and apply his talents for the apostolate and to involve himself in the ecclesial community through an authentic Christian life. In this way, he will be led to make a sincere effort to develop new approaches in responding to the needs of our time, according to the gifts he has received.	<b>112.</b> The Servant of Mary should be aware that he is sent by Christ [See <i>Matthew</i> 28:18-20; <i>2 Corinthians</i> 5:20] to serve as a living witness of the Gospel. He should be helped to develop and apply his talents for the apostolate and to involve himself in the ecclesial community through an authentic Christian life. In this way, he will be led to make a sincere effort to develop new approaches in responding to the needs of our time, according to the gifts he has received.	

<p><b>113.</b> It is essential that the friar seriously apply himself to the progressive discovery of the value and necessity of prayer. He must be given opportunities for instruction and diverse experiences which will enable him to arrive at an adequate appreciation of it. Convinced of the interdependence of personal and community prayer, he should find time to foster and express, both alone and with others, his union with God and with his brothers.</p>	<p><b>113.</b> It is essential that the friar seriously apply himself to the progressive discovery of the value and necessity of prayer. He must be given opportunities for instruction and diverse experiences which will enable him to arrive at an adequate appreciation of it. Convinced of the interdependence of personal and community prayer, he should find time to foster and express, both alone and with others, his union with God and with his brothers.</p>	
<p><b>114.</b> Active participation in the Liturgy is the most effective means for complete religious formation. The Liturgy, in fact, as it expresses and intensifies our communion with God, also develops our ecclesial awareness and facilitates true communion among the brothers. Furthermore, it fosters in the friar an ability to form assemblies of prayer.</p>	<p><b>114.</b> Active participation in the Liturgy is the most effective means for complete religious formation. The Liturgy, in fact, as it expresses and intensifies our communion with God, also develops our ecclesial awareness and facilitates true communion among the brothers. Furthermore, it fosters in the friar an ability to form assemblies of prayer.</p>	
<p><b>115.</b> The intellectual, cultural, and technical scientific development of the Servants of Mary should be at least equal to that of his contemporaries so that he may enter into the life of society and personally contribute to its progress.</p>	<p><b>115.</b> The intellectual, cultural, and technical scientific development of the Servants of Mary should be at least equal to that of his contemporaries so that he may enter into the life of society and personally contribute to its progress.</p>	
<p><b>116.</b> Every friar should develop the personal ability to discern the profound Christian significance of human events. This ability, nourished by constant contact with the word of God, especially in the Sacred Scriptures, will enable him to recognize the influence of the mystery of Christ in the history of the human race and in the life of the Church. Acknowledging his responsibility to the world, he will give a Christian response to help solve the problems of his environment and society.</p>	<p><b>116.</b> Every friar should develop the personal ability to discern the profound Christian significance of human events. This ability, nourished by constant contact with the word of God, especially in the Sacred Scriptures, will enable him to recognize the influence of the mystery of Christ in the history of the human race and in the life of the Church. Acknowledging his responsibility to the world, he will give a Christian response to help solve the problems of his environment and society.</p>	
<p><b>117.</b> A friar should have a balanced appreciation for the health of his body with its physical and psychic needs. He should exercise wholesome self-discipline and use</p>	<p><b>117.</b> A friar should have a balanced appreciation for the health of his body with its physical and psychic needs. He should exercise wholesome self-discipline and use</p>	

the means necessary to preserve and develop the gift of health.	the means necessary to preserve and develop the gift of health.	
<b>118.</b> Manual work is an integrating element in formation and contributes to the equilibrium of the human person. The friar should discover in it the practical expression of his love for the brothers, a means for living poverty and a help in understanding the life situation of the majority of people.	<b>118.</b> Manual work is an integrating element in formation and contributes to the equilibrium of the human person. The friar should discover in it the practical expression of his love for the brothers, a means for living poverty and a help in understanding the life situation of the majority of people.	
<b>119.</b> All friars should be assured periods of spiritual renewal and pastoral and cultural updating. These should be arranged in agreement with the community and competent authorities.	<b>119.</b> All friars should be assured periods of spiritual renewal and pastoral and cultural updating. These should be arranged in agreement with the community and competent authorities.	
<b>120.</b> Since the personal development of the Servant of Mary continues throughout his life, the friar will have to apply these principles constantly and use all formative means at his disposal; they will give him the ability to cooperate consciously in achieving his own human and religious maturity for the building up and strengthening of the Kingdom of God.	<b>120.</b> Since the personal development of the Servant of Mary continues throughout his life, the friar will have to apply these principles constantly and use all formative means at his disposal; they will give him the ability to cooperate consciously in achieving his own human and religious maturity for the building up and strengthening of the Kingdom of God.	
<p>II. Formation</p> <p>Chapter 16</p> <p>The formation community</p> <p><b>121.</b> Formation must take place within a community chosen for this purpose and seriously committed to offering a concrete witness to fraternal life which is the basis for the formation of the Servant of Mary. Unity in a life of prayer and work influences the integration of all into the life we profess and significantly contributes to personal development.</p>	<p>II. Formation</p> <p>Chapter 16</p> <p>The formation community</p> <p><b>121.</b> Formation must take place within a community chosen for this purpose and seriously committed to offering a concrete witness to fraternal life which is the basis for the formation of the Servant of Mary. Unity in a life of prayer and work influences the integration of all into the life we profess and significantly contributes to personal development.</p>	<p>Chapter 16</p> <p>The formation community</p>

<p><b>122.</b> Efficient collaboration in formation demands the direct or indirect involvement of an adequate number of competent friars. By their concern and influence they should encourage new members to serve God and their neighbour.</p>		<p><b>122.</b> Efficient collaboration in formation, <u>which takes place within a community</u>, demands the direct or indirect involvement of an adequate number of competent friars. By their concern and influence they should encourage new members to serve God and their neighbour.</p>
<p><b>123.</b> There should be a master elected by the competent authorities for the various periods of formation and for candidates for Holy Orders. He should have a background in theological studies and the life of the spirit as well as experience in pastoral work and formation; he should be available, endowed with psychological sensitivity, and capable of organizing group work. As the person primarily responsible for formation, he may suggest to the competent authorities his choice of co-workers, with whom he will draw up a unified formation program.</p>	<p><b>123.</b> There should be a master elected by the competent authorities for the various periods of formation and for candidates for Holy Orders.</p>	<p><b>123.</b> <u>The master</u> should have a background in theological studies and the life of the spirit as well as experience in pastoral work and formation; he should be available, endowed with psychological sensitivity, and capable of organizing group work. As the person primarily responsible for formation, he may suggest to the competent authorities his choice of co-workers, with whom he will draw up a unified formation program based on the Order's <i>Ratio Institutionis</i>.</p>
<p><b>124.</b> The apostolic activities of the master and his co-workers must not distract them from their principal apostolate which is formation, but rather contribute to it. The apostolic activities of those in formation should be chosen and planned according to each individual's development and abilities and they should be consistent with the demands of their particular stage in the formation programme.</p>		<p><b>124.</b> The apostolic activities of the master and his co-workers must not distract them from their principal apostolate which is formation, but rather contribute to it. The apostolic activities of those in formation should be chosen and planned according to each individual's development and abilities and they should be consistent with the demands of their particular stage in the formation programme.</p>
<p><b>125.</b> The various stages of formation should be coordinated in a uniform manner by agreement among the friars of the different formation communities and in consultation with the responsible authorities.</p>		<p><b>125.</b> The various stages of formation should be coordinated in a uniform manner by agreement among the friars of the different formation communities and in consultation with the responsible authorities.</p>
<p><b>126.</b> These communities should be established in places where access to resources that contribute to formation is possible. When that is not the case, there should be cooperation between provinces of the Order, or with</p>		<p><b>126.</b> These communities should be established in places where access to resources that contribute to formation is possible. When that is not the case, there should be cooperation between provinces of the Order, or with</p>

<p>other religious communities, seminaries or centers of formation.</p>		<p>other religious communities seminaries or centers of formation</p>
<p>Chapter 17</p> <p>Candidates of the order</p> <p><b>127.</b> Every friar and each community are responsible, by their life and witness, for attracting new members to our Order. Programs for discovering new members also pertain largely to individual communities and should be planned in the light of local conditions. Communities should frequently examine the effectiveness of these programs.</p>	<p>Chapter 17</p> <p>Candidates to the order</p> <p><b>127.</b> Every friar and each community are responsible, by their life and witness, for attracting new members to our Order.</p>	<p><b>Chapter 17</b></p> <p><b>Candidates to the order</b></p> <p><b>127.</b> Programs for discovering new members also pertain largely to individual communities and should be planned in the light of local conditions. Communities should frequently examine the effectiveness of these programs.</p>
<p><b>128.</b> The provincial vocation director offers specialized assistance to local communities in seeking and selecting candidates. He should be easily approachable, familiar with the psychology of youth and have a natural ability for fostering and organizing vocation programs.</p>		<p><b>128.</b> The provincial vocation director offers specialized assistance to local communities in seeking and selecting candidates. He should be easily approachable, familiar with the psychology of youth and have a natural ability for fostering and organizing vocation programs.</p>
<p><b>129.</b> The directory should determine a program for seeking vocations, the norms for judging their suitability, the competent authority and the process for accepting them, the necessary documents and the duration of the prenovitiate.</p>		<p><b>129.</b> The <u>provincial</u> directory should determine a program for seeking vocations, the norms for judging their suitability, the competent authority and the process for accepting them, the necessary documents and the duration of the prenovitiate.</p>
<p><b>130.</b> Candidates should be received in houses where they can develop fully as persons and arrive at a clear understanding of their vocation. For this purpose, the directory should determine an educational method based primarily on personal contact and on an adequate and gradual initiation into community life.</p>		<p><b>130.</b> Candidates should be received in houses where they can develop fully as persons and arrive at a clear understanding of their vocation. For this purpose, the <u>provincial</u> directory should determine an educational method based primarily on personal contact and on an adequate and gradual initiation into community life.</p>

<p>Chapter 18</p> <p>The novitiate</p> <p><b>131.</b> The Novitiate offers the candidate an appropriate period during which he may gain deeper knowledge and experience of our religious life by sharing in community living. The candidate who, with generous choice and responsible commitment, decides to enter the Order as a formal member will make his request to the prior provincial.</p> <p>The norms of canons 641-653 are to be observed with regard to admission to Novitiate and its program.</p>	<p>Chapter 18</p> <p>The novitiate</p> <p><b>131.</b> The Novitiate offers the candidate an appropriate period during which he may gain deeper knowledge and experience of our religious life by sharing in community living. The candidate who, with generous choice and responsible commitment, decides to enter the Order as a formal member will make his request to the prior provincial.</p> <p>The norms of canons 641-653 are to be observed with regard to admission to Novitiate and its program.</p>	
<p><b>132.</b> The candidate should show a positive desire to join us as a Servite and to take on the responsibilities inherent in our fraternal way of life. He should have an attraction to prayer, be willing to give himself to the service of others, possess sufficient maturity and suitable health of mind and body confirmed by proper documents. Normally, he should not be less than nineteen years of age.</p>	<p><b>132.</b> The candidate should show a positive desire to join us as a Servite and to take on the responsibilities inherent in our fraternal way of life. He should have an attraction to prayer, be willing to give himself to the service of others, possess sufficient maturity and suitable health of mind and body confirmed by proper documents. Normally, he should not be less than nineteen years of age.</p>	
<p><b>133.</b> Entrance into novitiate should be marked by a simple and joyful rite during a community celebration.</p>	<p><b>133.</b> Entrance into novitiate should be marked by a simple and joyful rite during a community celebration.</p>	
<p><b>134.</b> While the novice seeks to discover if God is calling him to live our vocation, the community supports him in his human and religious development and examines with him his suitability to our community life and his assimilation of its values.</p>	<p><b>134.</b> While the novice seeks to discover if God is calling him to live our vocation, the community supports him in his human and religious development and examines with him his suitability to our community life and his assimilation of its values.</p>	
<p><b>135.</b> The novice should learn how important sincere and open dialogue with the brothers is for greater involvement and progress in community life. This is especially the case in relation to the master, who is primarily responsible for the Novitiate, and his co-</p>	<p><b>135.</b> The novice should learn how important sincere and open dialogue with the brothers is for greater involvement and progress in community life. This is especially the case in relation to the master, who is primarily responsible for the Novitiate, and his co-</p>	

<p>workers. The novice himself must strive generously and courageously to remove all barriers to mutual understanding.</p>	<p>workers. The novice himself must strive generously and courageously to remove all barriers to mutual understanding.</p>	
<p><b>136.</b> The program of studies during the Novitiate should include courses and seminars aimed at providing greater knowledge of our Order through study of his history and legislation; a more profound treatment of important themes in traditional and contemporary religious life; a study of Sacred Scripture as the source of spiritual life and the inspiration for religious life; introduction to the nature of prayer and the essential elements of liturgy; and a progressive understanding of the role of the Mother of God in the history of salvation.</p> <p>All this enrichment should find expression in a living liturgy.</p> <p>Within the norms of universal law, the master, his co-workers and the novices themselves should take advantage of the cooperation of qualified people and institutions and of worthwhile experiences both inside and outside the community.</p>	<p><b>136.</b> The program of studies during the Novitiate should include courses and seminars aimed at providing greater knowledge of our Order through study of his history and legislation; a more profound treatment of important themes in traditional and contemporary religious life; a study of Sacred Scripture as the source of spiritual life and the inspiration for religious life; introduction to the nature of prayer and the essential elements of liturgy; and a progressive understanding of the role of the Mother of God in the history of salvation.</p> <p>All this enrichment should find expression in a living liturgy.</p> <p>Within the norms of universal law, the master, his co-workers and the novices themselves should take advantage of the cooperation of qualified people and institutions and of worthwhile experiences both inside and outside the community.</p>	
<p><b>137.</b> In order to carry out this program effectively, an adequate number of novices is required. If this is not the case, the prior provincial, with the consent of his council, should make other arrangements.</p>	<p><b>137.</b> In order to carry out this program effectively, an adequate number of novices is required. If this is not the case, the prior provincial, with the consent of his council, should make other arrangements.</p>	
<p><b>138.</b> a) To be valid and to constitute an authentic and progressive experience of religious life, the Novitiate must last for one year and be made in a house designated for this purpose.</p> <p>b) An absence from the Novitiate house for more than three months, either continuous or interrupted, renders the Novitiate invalid.</p>	<p><b>138.</b> a) To be valid and to constitute an authentic and progressive experience of religious life, the Novitiate must last for one year and be made in a house designated for this purpose.</p> <p>b) An absence from the Novitiate house for more than three months, either continuous or interrupted, renders the Novitiate invalid.</p>	

<p>c) An absence of more than fifteen days must be made up by extending the duration of the Novitiate for an equal amount of time.</p> <p>d) At the discretion of the prior provincial, the group of novices may live for brief periods in other priories of the province and the Order.</p>	<p>c) An absence of more than fifteen days must be made up by extending the duration of the Novitiate for an equal amount of time.</p> <p>d) At the discretion of the prior provincial, the group of novices may live for brief periods in other priories of the province and the Order.</p>	
<p><b>139.</b> Whenever a novice possesses temporal goods, he is to cede to a person of his choosing the administration and use of them before making temporary profession and designate who should receive the revenues from his capital.</p>	<p><b>139.</b> Whenever a novice possesses temporal goods, he is to cede to a person of his choosing the administration and use of them before making temporary profession and designate who should receive the revenues from his capital.</p>	
<p><b>140.</b> a) At least every four months the whole community, together with the novices, shall evaluate the program carried out.</p> <p>b) Every four months, after interviewing each novice, the master together with the co-workers prepares a full report on him for the provincial council. The final reports on the individual novices must be accompanied by the consultative vote of the conventual chapter and the request of those who intend to make temporary profession. All the documentation should be duly sent to the council of the province or vicariate to which the novice belongs. It is the responsibility of this council with collegial vote to decide upon the novice's request.</p>	<p><b>140.</b> a) At least every four months the whole community, together with the novices, shall evaluate the program carried out.</p> <p>b) Every four months, after interviewing each novice, the master together with the co-workers prepares a full report on him for the provincial council. The final reports on the individual novices must be accompanied by the consultative vote of the conventual chapter and the request of those who intend to make temporary profession. All the documentation should be duly sent to the council of the province or vicariate to which the novice belongs. It is the responsibility of this council with collegial vote to decide upon the novice's request.</p>	
<p>Chapter 19</p> <p>Temporary profession</p> <p><b>141.</b> Throughout the entire period from his entry into community, and especially from the beginning of the Novitiate to solemn profession, the candidate is</p>	<p>Chapter 19</p> <p>Temporary profession</p> <p><b>141.</b> Throughout the entire period from his entry into community, and especially from the beginning of the Novitiate to solemn profession, the candidate is</p>	



<p>preparing to make a definitive commitment.</p> <p>Through temporary profession of vows at the end of the Novitiate, the novice is consecrated to God through the ministry of the Church and is incorporated into the Order, with which reciprocal bonds are established.</p> <p>The novice promises God that he will observe the evangelical counsels and commits himself to living them within our fraternal life according to the Rule of Saint Augustine and our Constitutions.</p>	<p>preparing to make a definitive commitment.</p> <p>Through temporary profession of vows at the end of the Novitiate, the novice is consecrated to God through the ministry of the Church and is incorporated into the Order, with which reciprocal bonds are established.</p> <p>The novice promises God that he will observe the evangelical counsels and commits himself to living them within our fraternal life according to the Rule of Saint Augustine and our Constitutions.</p>	
<p><b>142.</b> a) Profession is received by the prior general, the prior or the vicar provincial, the conventual prior, or the delegate of any of these. In receiving the friar, the Order guarantees him the means to live out his commitment concretely.</p> <p>b) Temporary profession is renewed every year. Renewal requires the consent of the prior or the vicar provincial, after he has considered the written report of the master.</p>	<p><b>142.</b> a) Profession is received by the prior general, the prior or the vicar provincial, the conventual prior, or the delegate of any of these. In receiving the friar, the Order guarantees him the means to live out his commitment concretely.</p> <p>b) Temporary profession is renewed every year. Renewal requires the consent of the prior or the vicar provincial, after he has considered the written report of the master.</p>	
<p><b>143.</b> Temporary profession of vows is celebrated in a community liturgy according to the <i>Ordo Professionis Religiosae Ordinis Servorum Mariae</i>, with the following formula:</p> <p>Having been a member of this community of ..... for ..... years, living as your brother and striving to witness to the gospel, I, ....., now ask you to allow me to continue my association with you. (Or similar words approved by the major superior.) Therefore, in your presence, brother ..... Mary, Prior General, (or ..... representing the prior general,) I freely and deliberately vow to God the Father, in honor of the</p>	<p><b>143.</b> Temporary profession of vows is celebrated in a community liturgy according to the <i>Ordo Professionis Religiosae Ordinis Servorum Mariae</i>, with the following formula:</p> <p>Having been a member of this community of ..... for ..... years, living as your brother and striving to witness to the gospel, I, ....., now ask you to allow me to continue my association with you. (Or similar words approved by the major superior.) Therefore, in your presence, brother ..... Mary, Prior General, (or ..... representing the prior general,) I freely and deliberately vow to God the Father, in honor of the</p>	

<p>Blessed Virgin Mary, our Lady, that I will follow Christ, observing the evangelical counsels of chastity, poverty and obedience according to the Rule of Saint Augustine and the Constitutions of the Servants of Mary until ....  <i>(This part cannot be changed).</i>  May the grace of the Holy Spirit, the intercession of our Lady and your love, brothers, support these vows and my commitment.  Amen.  <i>(Or similar words approved by the major superior).</i></p>	<p>Blessed Virgin Mary, our Lady, that I will follow Christ, observing the evangelical counsels of chastity, poverty and obedience according to the Rule of Saint Augustine and the Constitutions of the Servants of Mary until ....  <i>(This part cannot be changed).</i>  May the grace of the Holy Spirit, the intercession of our Lady and your love, brothers, support these vows and my commitment.  Amen.  <i>(Or similar words approved by the major superior).</i></p>	
<p><b>144.</b> With his commitment to live fraternal life according to the demands of celibacy for the Kingdom of God, evangelical poverty and religious obedience, the friar seeks to strengthen his resolve to consecrated himself totally to God, develop his sense of responsibility to his community and the Order and grow in the service of God and neighbour. In this, he recalls the chaste, poor and obedient life that Christ and his virgin mother chose to embrace. [See SECOND VATICAN COUNCIL, Constitution on the Church <i>Lumen gentium</i>, no. 46]</p>	<p><b>144.</b> With his commitment to live fraternal life according to the demands of celibacy for the Kingdom of God, evangelical poverty and religious obedience, the friar seeks to strengthen his resolve to consecrated himself totally to God, develop his sense of responsibility to his community and the Order and grow in the service of God and neighbour. In this, he recalls the chaste, poor and obedient life that Christ and his virgin mother chose to embrace. [See SECOND VATICAN COUNCIL, Constitution on the Church <i>Lumen gentium</i>, no. 46]</p>	
<p><b>145.</b> In order to live out his profession, the friar must continually deepen his understanding of the vows, of their foundation in the Sacred Scripture and in the tradition of the Church and of the implications of each vow in his own life and their apostolic value within the Church. His manner of living should be a sign of progressive observance of the spirit of the vows in community life and of his commitment to the building up of the Kingdom of God.</p>	<p><b>145.</b> In order to live out his profession, the friar must continually deepen his understanding of the vows, of their foundation in the Sacred Scripture and in the tradition of the Church and of the implications of each vow in his own life and their apostolic value within the Church. His manner of living should be a sign of progressive observance of the spirit of the vows in community life and of his commitment to the building up of the Kingdom of God.</p>	

<p><b>146.</b> Supported by God's grace and the love of his brothers, the friar must come to see that a life of chastity for the kingdom of God means growth in the gift of oneself to Christ and all people. Through progressive self-discipline, in a context of psychological and affective maturity, he will arrive at genuine apostolic service so that, touched by his love, others will themselves learn to love.</p>	<p><b>146.</b> Supported by God's grace and the love of his brothers, the friar must come to see that a life of chastity for the kingdom of God means growth in the gift of oneself to Christ and all people. Through progressive self-discipline, in a context of psychological and affective maturity, he will arrive at genuine apostolic service so that, touched by his love, others will themselves learn to love.</p>	
<p><b>147.</b> The friar should learn during this period to live free from self-centered attachment to material things. By sharing everything with others he comes to value as a gift from God that love of life which animates the community. This sharing also makes him accessible to the poor and sensitive to their social problems. Because he trusts in Providence and lives in community he is liberated from the anxiety of economic insecurity and thus feels free to dedicate all his energies in wholehearted love to fulfill his apostolic mission.</p>	<p><b>147.</b> The friar should learn during this period to live free from self-centered attachment to material things. By sharing everything with others he comes to value as a gift from God that love of life which animates the community. This sharing also makes him accessible to the poor and sensitive to their social problems. Because he trusts in Providence and lives in community he is liberated from the anxiety of economic insecurity and thus feels free to dedicate all his energies in wholehearted love to fulfill his apostolic mission.</p>	
<p><b>148.</b> Obedience is lived within community and is modeled on that of Christ who came to do the will of his Father [See <i>John</i> 6:38; 4:34]. The Servant of Mary, therefore, must be helped to understand the needs of the community and the consequences of his own decisions. He must learn to perceive the complexity of human situations and to respond to them in faith with the personal contribution they demand. He must feel responsible for the judgments and decisions of authority, since the way in which he lives the Christian life helps the community and authority to understand the impulse of the Spirit. When he knows the strengths and weaknesses of his own judgments, he will act maturely when faced with the judgments of others.</p>	<p><b>148.</b> Obedience is lived within community and is modeled on that of Christ who came to do the will of his Father [See <i>John</i> 6:38; 4:34]. The Servant of Mary, therefore, must be helped to understand the needs of the community and the consequences of his own decisions. He must learn to perceive the complexity of human situations and to respond to them in faith with the personal contribution they demand. He must feel responsible for the judgments and decisions of authority, since the way in which he lives the Christian life helps the community and authority to understand the impulse of the Spirit. When he knows the strengths and weaknesses of his own judgments, he will act maturely when faced with the judgments of others.</p>	
<p><b>149.</b> Our commitment to willing service of the Lord and the Blessed Virgin Mary entails, in our vows, the obligation of perfect continence in celibacy, limitations</p>	<p><b>149.</b> Our commitment to willing service of the Lord and the Blessed Virgin Mary entails, in our vows, the obligation of perfect continence in celibacy, limitations</p>	

and dependence in the use and disposition of goods and submission to the will of chapters and priors when they make decisions in accordance with these Constitutions.	and dependence in the use and disposition of goods and submission to the will of chapters and priors when they make decisions in accordance with these Constitutions.	
Chapter 20  Solemn profession  <b>150.</b> Solemn Profession is a public act which consecrates the friar for his entire life to the service of God and his people in the perfect following of Christ and in complete dedication to our Lady. It leads him, through the observance of the evangelical counsels, to the fullness of charity. With Solemn Profession the friar is definitively received into the Order of the Servants of Mary and fully assumes its life and responsibilities.	Chapter 20  Solemn profession  <b>150.</b> Solemn Profession is a public act which consecrates the friar for his entire life to the service of God and his people in the perfect following of Christ and in complete dedication to our Lady. It leads him, through the observance of the evangelical counsels, to the fullness of charity. With Solemn Profession the friar is definitively received into the Order of the Servants of Mary and fully assumes its life and responsibilities.	
<b>151.</b> A friar who intends to make Solemn Profession must present a formal written request to the prior or vicar provincial. The request should be accompanied by a report from the master and the result of the consultative vote of the conventual Chapter. Admission to Solemn Profession requires the collegial vote of the council of the province or vicariate to which the friar belongs and the consent of the prior general. Whenever the acceptance of the request for profession presents particular difficulties, the friar concerned will be duly informed and will have an opportunity to present arguments in his favour.	<b>151.</b> A friar who intends to make Solemn Profession must present a formal written request to the prior or vicar provincial. The request should be accompanied by a report from the master and the result of the consultative vote of the conventual Chapter. Admission to Solemn Profession requires the collegial vote of the council of the province or vicariate to which the friar belongs and the consent of the prior general. Whenever the acceptance of the request for profession presents particular difficulties, the friar concerned will be duly informed and will have an opportunity to present arguments in his favour.	
<b>152.</b> Before Solemn Profession, the friar must renounce the goods in his possession and dispose of those which are certain to become his.  In making this disposition, the norms of universal law and the civil law of the friar's own country are to be observed. [See <i>canon</i> 668 §§ 4 and 5].	<b>152.</b> Before Solemn Profession, the friar must renounce the goods in his possession and dispose of those which are certain to become his.  In making this disposition, the norms of universal law and the civil law of the friar's own country are to be observed. [See <i>canon</i> 668 §§ 4 and 5].	

<p><b>153.</b> Solemn Profession may not be made until three years of temporary profession have passed, nor can it be delayed beyond six years. The minimum age required for Solemn Profession is twenty-three years.</p>	<p><b>153.</b> Solemn Profession may not be made until three years of temporary profession have passed, nor can it be delayed beyond six years. The minimum age required for Solemn Profession is twenty-three years.</p>	
<p><b>154.</b> Solemn Profession should be celebrated with fitting solemnity. Neighbouring communities and the laity should be invited to take part.</p> <p>The formula of Solemn Profession in the Order of Servants of Mary is the following:</p> <p>I, brother .....,  moved by the Word of God and the grace of the Holy Spirit, promise to God the Father that I will be a witness of Christ and his Gospel and fulfill the commandment of love in the service of God and all his children, drawing abiding inspiration from Mary, Mother and Servant of the Lord.</p> <p>Therefore, in the presence of this community of ....., part of the whole Order and sign of the universal Church, and before you brother ....., prior general, (or ....., representing the prior general), with free deliberation I vow to follow Christ until death in chastity, poverty and obedience  (or in celibacy for the Kingdom of God, in poverty and in obedience).</p> <p>I promise to live fraternally with you in common prayer, in reflective reading of the word, in the breaking of the bread, in study, work and sharing everything with you, according to the rule of Saint Augustine and the Constitutions of the Servants of Mary  so that by serving the Lord, Blessed Mary and all men and women, I may fulfill the commandment of love and attain perfect charity.</p> <p>May the grace of God, the intercession of Our Lady, and the love of the brothers support me in my weakness and confirm what I have promised.</p>	<p><b>154.</b> Solemn Profession should be celebrated with fitting solemnity. Neighbouring communities and the laity should be invited to take part.</p> <p>The formula of Solemn Profession in the Order of Servants of Mary is the following:</p> <p>I, brother .....,  moved by the Word of God and the grace of the Holy Spirit, promise to God the Father that I will be a witness of Christ and his Gospel and fulfill the commandment of love in the service of God and all his children, drawing abiding inspiration from Mary, Mother and Servant of the Lord.</p> <p>Therefore, in the presence of this community of ....., part of the whole Order and sign of the universal Church, and before you brother ....., prior general, (or ....., representing the prior general), with free deliberation I vow to follow Christ until death in chastity, poverty and obedience  (or in celibacy for the Kingdom of God, in poverty and in obedience).</p> <p>I promise to live fraternally with you in common prayer, in reflective reading of the word, in the breaking of the bread, in study, work and sharing everything with you, according to the rule of Saint Augustine and the Constitutions of the Servants of Mary  so that by serving the Lord, Blessed Mary and all men and women, I may fulfill the commandment of love and attain perfect charity.</p> <p>May the grace of God, the intercession of Our Lady, and the love of the brothers support me in my weakness and confirm what I have promised.</p>	

<p>(Or Assist, o Lord, your servant, who, moved by the Gospel, places his trust in you.)</p> <p>The rite, which takes place within the liturgy of the Mass, is presided over by the prior general, the prior or vicar provincial, or the delegate of any of these.</p>	<p>(Or Assist, o Lord, your servant, who, moved by the Gospel, places his trust in you.)</p> <p>The rite, which takes place within the liturgy of the Mass, is presided over by the prior general, the prior or vicar provincial, or the delegate of any of these.</p>	
<p><b>155.</b> All details connected with the entrance into the Novitiate, temporary profession, Solemn Profession and with leaving the Order should be duly registered and communicated to both the prior general and the prior provincial.</p> <p>As soon as possible, the prior provincial will inform the parish priest or the pastor of the place where a new solemn professed friar was baptized.</p>	<p><b>155.</b> All details connected with the entrance into the Novitiate, temporary profession, Solemn Profession and with leaving the Order should be duly registered and communicated to both the prior general and the prior provincial.</p> <p>As soon as possible, the prior provincial will inform the parish priest or the pastor of the place where a new solemn professed friar was baptized.</p>	
<p><b>156.</b> A request from dispensation from solemn vows is made to the Holy See. The professed friar will forward his written request to the prior general together with the opinion of the prior or vicar provincial. [See <i>canon</i> 691]</p>	<p><b>156.</b> A request from dispensation from solemn vows is made to the Holy See. The professed friar will forward his written request to the prior general together with the opinion of the prior or vicar provincial. [See <i>canon</i> 691]</p>	
<p>Chapter 21</p> <p>Study</p> <p><b>157.</b> Every friar should recognize the necessity of cultural development for his own life and for his service to the Church and world. Therefore, he should view continuing attention to studies as an indispensable means for his integral formation. The local community, the province and the Order shall give him real support in his responsible efforts in this field.</p>	<p>Chapter 21</p> <p>Study</p> <p><b>157.</b> Every friar should recognize the necessity of cultural development for his own life and for his service to the Church and world. Therefore, he should view continuing attention to studies as an indispensable means for his integral formation. The local community, the province and the Order shall give him real support in his responsible efforts in this field.</p>	<p>Chapter 21</p> <p>Study</p>
<p><b>158.</b> Candidates for the Novitiate must have a diploma or other legally recognized school certificate which places them on a level with their peers, according to the educational standards proper to each country.</p>		<p><b>158.</b> Candidates for the Novitiate must have a diploma or other legally recognized school certificate which places them on a level with their peers, according to the educational standards proper to each country.</p>

<p><b>159.</b> Taking into consideration their future activities, all friars should be guaranteed an appropriate philosophical -theological or technical formation at all levels, according to each one's abilities and level of preparation. Programs should conclude with the attainment of the diploma or legally recognized certificate. Practical experiences in community and apostolic service which respect each individual's program should be organized in order to integrate courses and balance eventual specialized studies. These experiences should be regularly evaluated and adapted to each person's level of studies.</p>		<p><b>159.</b> Taking into consideration their future activities, all friars should be guaranteed an appropriate philosophical- theological or technical formation at all levels, according to each one's abilities and level of preparation. Programs should conclude with the attainment of the diploma or legally recognized certificate. Practical experiences in community and apostolic service which respect each individual's program should be organized in order to integrate courses and balance eventual specialized studies. These experiences should be regularly evaluated and adapted to each person's level of studies.</p>
<p><b>160.</b> A period of formation in the humanities and sciences is necessary to assure our friars a profound knowledge of human nature, of the world and of God and to bring them to an understanding of life's true necessities. In this way, they will be prepared to seek out and discover in the study of theology Christian responses to the problems of their contemporaries.</p>		<p><b>160.</b> A period of formation in the humanities and sciences is necessary to assure our friars a profound knowledge of human nature, of the world and of God and to bring them to an understanding of life's true necessities. In this way, they will be prepared to seek out and discover in the study of theology Christian responses to the problems of their contemporaries.</p>
<p><b>161.</b> The study of theology, undertaken according to individual abilities, is indispensable for all friars. They will thus be able to acquire an adequate knowledge of divine revelation in order to deepen their religious and moral convictions and carry out their mission in the Church.</p> <p>In accordance with a fundamental aspect of our charism, we Servants of Mary must especially deepen our knowledge of the role of the Mother of God in the mystery of Christ and of the Church in order to communicate the richness of this knowledge to the faithful and lead them to authentic Marian devotion. This knowledge will facilitate our contribution in the field of ecumenism.</p>	<p><b>161.</b> The study of theology, undertaken according to individual abilities, is indispensable for all friars. They will thus be able to acquire an adequate knowledge of divine revelation in order to deepen their religious and moral convictions and carry out their mission in the Church.</p> <p>In accordance with a fundamental aspect of our charism, we Servants of Mary must especially deepen our knowledge of the role of the Mother of God in the mystery of Christ and of the Church in order to communicate the richness of this knowledge to the faithful and lead them to authentic Marian devotion. This knowledge will facilitate our contribution in the field of ecumenism.</p>	

<p><b>162.</b> A knowledge of the history of our Order, its outstanding personalities and its historical places strengthens each friar in his vocation, facilitates his involvement in the reality of the Order, makes him aware of his religious identity, and encourages him to make the spiritual values of our family better known within his milieu.</p> <p>In order to guarantee this knowledge, priors and those responsible for formation, at all levels of the Order, must promote appropriate and effective programs.</p>	<p><b>162.</b> A knowledge of the history of our Order, its outstanding personalities and its historical places strengthens each friar in his vocation, facilitates his involvement in the reality of the Order, makes him aware of his religious identity, and encourages him to make the spiritual values of our family better known within his milieu.</p>	<p><b>162.</b> In order to guarantee knowledge <u>of the history of our Order, its outstanding personalities and its historical places</u>, priors and those responsible for formation, at all levels of the Order, must promote appropriate and effective programs.</p>
<p><b>163.</b> The vitality of the Order and the effectiveness of its contributions to the needs of the Church demand that every province and vicariate encourage its friars to attain degrees and academic specializations. The area of specialization should be chosen and planned in agreement with the community and the competent authorities.</p>		<p><b>163.</b> The vitality of the Order and the effectiveness of its contributions to the needs of the Church demand that every province and vicariate encourage its friars to attain degrees and academic specializations. The area of specialization should be chosen and planned in agreement with the community and the competent authorities.</p>
<p><b>164.</b> In order to foster personal contact among the friars of the various provinces and vicariates and to bring about an authentic sharing of energies, talents and resources, there should be centers of study in the Order, especially at the level of specialization; these can be international, inter-provincial or inter-community in nature. These centers may be under the prior general or under priors or vicars provincial.</p>		<p><b>164.</b> a) In order to foster personal contact among the friars of the various provinces and vicariates and to bring about an authentic sharing of energies, talents and resources, there should be centers of study in the Order, especially at the level of specialization; these can be international, inter-provincial or inter-community in nature. These centers may be under the prior general or under priors or vicars provincial.</p> <p>b) <u>Given the charism and mission of the Order, as well as the mandate of the Holy See, the Marianum Pontifical Theological Faculty is a priority for the Order which demands the collaboration of the whole Order and the Servite Family.</u> [2007 General Chapter, n. 42]</p> <p>c) <u>The St. Alexis Falconieri International Formation</u></p>



		<u>Community in Rome, by virtue of its close ties with the Marianum Pontifical Theological Faculty, is recognized as a special and meaningful place for the formation of friars and deepening their identity as Servants of Mary.</u> [2007 General Chapter, n. 40b]
<b>165.</b> In keeping with Servite tradition, friars dedicated to research and teaching should be aware of their particular responsibility and strive to make a valid contribution to studies within the Order and the Church. With the cooperation of the community, they must avoid accepting responsibilities which are incompatible with their specific apostolate.		<b>165.</b> In keeping with Servite tradition, friars dedicated to research and teaching should be aware of their particular responsibility and strive to make a valid contribution to studies within the Order and the Church. With the cooperation of the community, they must avoid accepting responsibilities which are incompatible with their specific apostolate.
<b>166.</b> Vacation periods should be seen as an integral part of the process of spiritual, pastoral, cultural and social formation.		<b>166.</b> Vacation periods should be seen as an integral part of the process of spiritual, pastoral, cultural and social formation.
<b>167.</b> Priors and vicars provincial, with the consent of their respective councils, must guarantee all friars a year for spiritual, theological, pastoral or cultural renewal. In fraternal dialogue, they should encourage each friar and arrange times when he can be freed from his ordinary responsibilities and take advantage of the year of renewal. The friar, for his part, will present in advance a detailed program for the approval of the competent authority.	<b>167.</b> Priors and vicars provincial, with the consent of their respective councils, must guarantee all friars a year for spiritual, theological, pastoral or cultural renewal.	<b>167.</b> <u>Priors and vicars provincial</u> , in fraternal dialogue, should encourage each friar and arrange times when he can be freed from his ordinary responsibilities and take advantage of the year of renewal. The friar, for his part, will present in advance a detailed program for the approval of the competent authority.
<b>168.</b> The prior general is the person primarily responsible to the Order and the Church for formation and studies. Each province and vicariate is responsible for the complete formation of its own friars. The directory will determine the general outline of programs and indicate who is responsible for their implementation and evaluation.	<b>168.</b> The prior general is the person primarily responsible to the Order and the Church for formation and studies. Each province and vicariate is responsible for the complete formation of its own friars.	<b>168.</b> The <u>provincial</u> directory will determine the general outline of programs <u>for the complete formation of the friars based on the Order's Ratio Institutionis</u> and indicate who is responsible for their implementation and evaluation, <u>with particular attention to the role of the Regent of Studies.</u>

<p>Chapter 22</p> <p>Holy Orders</p> <p><b>169.</b> All of us participate in the priesthood of Christ [See <i>1 Peter</i> 2:5; <i>Revelation</i> 1:6; 5:9-10]; there are those among us, however, who are called in virtue of a particular vocation and the needs of the Church to the permanent diaconate or the ministerial priesthood. These friars should strive to attain those spiritual and doctrinal riches which are required for serving God and animating and guiding his people.</p> <p>The formation of these friars will be regulated by universal law and the program of studies of the Order.</p>	<p>Chapter 22</p> <p>Holy Orders</p> <p><b>169.</b> All of us participate in the priesthood of Christ [See <i>1 Peter</i> 2:5; <i>Revelation</i> 1:6; 5:9-10]; there are those among us, however, who are called in virtue of a particular vocation and the needs of the Church to the permanent diaconate or the ministerial priesthood. These friars should strive to attain those spiritual and doctrinal riches which are required for serving God and animating and guiding his people.</p> <p>The formation of these friars will be regulated by universal law and the program of studies of the Order.</p>	
<p><b>170.</b> Admission to Holy Orders requires that the master with his co-workers present a report to the community on the suitability and willingness of the candidates. The judgment of the conventual Chapter should be expressed in a consultative vote and sent to the competent authority together with the report of the master.</p> <p>The final decision rests with the prior provincial of the province to which the candidate belongs, having heard the opinion of the council.</p>	<p><b>170.</b> Admission to Holy Orders requires that the master with his co-workers present a report to the community on the suitability and willingness of the candidates. The judgment of the conventual Chapter should be expressed in a consultative vote and sent to the competent authority together with the report of the master.</p> <p>The final decision rests with the prior provincial of the province to which the candidate belongs, having heard the opinion of the council.</p>	
<p>ORGANIZATION OF THE ORDER</p> <p>Chapter 23</p> <p>Structure and authority in the Order</p> <p><b>171.</b> Our Order is composed of communities at the conventual, provincial and general levels; for each there is a corresponding chapter and prior.</p>	<p>ORGANIZATION OF THE ORDER</p> <p>Chapter 23</p> <p>Structure and authority in the Order</p> <p><b>171.</b> Our Order is composed of communities at the conventual, provincial and general levels; for each there is a corresponding chapter and prior.</p>	<p>ORGANIZATION OF THE ORDER</p> <p>Chapter 23</p> <p>Structure and authority in the Order</p>

<p><b>172.</b> Within the Order, the authority which all the friars must obey resides in chapters and priors. This authority is exercised in a spirit of service [See <i>Matthew</i> 20:25-28; <i>Luke</i> 22:25-27] in accordance with what is established in these Constitutions and universal law.</p> <p>Moreover, each of us is bound to obey the Supreme Pontiff as our highest superior by reason of the vow of obedience.</p>	<p><b>172.</b> Within the Order, the authority which all the friars must obey resides in chapters and priors. This authority is exercised in a spirit of service [See <i>Matthew</i> 20:25-28; <i>Luke</i> 22:25-27] in accordance with what is established in these Constitutions, <u>in the General Directory</u> and in universal law.</p> <p>Moreover, each of us is bound to obey the Supreme Pontiff as our highest superior by reason of the vow of obedience.</p>	
<p><b>173.</b> At the beginning of their terms, conventual, provincial and general priors make their profession of faith in accord with a formula approved by Apostolic See.</p>	<p><b>173.</b> At the beginning of their terms, conventual, provincial and general priors make their profession of faith in accord with a formula approved by Apostolic See.</p>	
<p><b>174.</b> The provincial council and the general council share the responsibility for governing with the respective priors and participate in their authority according to the norms of these Constitutions.</p>	<p><b>174.</b> The provincial council and the general council share the responsibility for governing with the respective priors and participate in their authority according to the norms of these Constitutions.</p>	
<p><b>175.</b> Whatever is stated in these Constitutions concerning the province, provincial chapter, provincial council and prior provincial is to be applied respectively to the vicariates, the vicarial chapter, the vicarial council and the vicar provincial, unless otherwise specified.</p>	<p><b>175.</b> Whatever is stated in these Constitutions concerning the province, provincial chapter, provincial council and prior provincial is to be applied respectively to the vicariates, the vicarial chapter, the vicarial council and the vicar provincial, unless otherwise specified.</p>	
<p><b>176.</b> Two or more provinces or vicariates which intend to collaborate in their own interest may avail themselves of new juridical structures which are to be approved by the general council. Derogations from constitutional norms must be approved by the Holy See.</p>	<p><b>176.</b> Two or more provinces or vicariates which intend to collaborate in their own interest may avail themselves of new juridical structures which are to be approved by the general council. Derogations from constitutional norms must be approved by the Holy See.</p>	<p><b>176bis.</b> <u>There exist in the Order regional conferences which serve as an instrument of collaboration between the jurisdictions present in the same geographical region, especially in the areas of initial formation, permanent formation and collaboration with the Servite Family.</u> [Cf. 2007 General Chapter, n.55]</p>
<p><b>177.</b> The respective priors preside at community acts of the priory, province and Order.</p>	<p><b>177.</b> The respective priors preside at community acts of the priory, province and Order.</p>	

<p><b>178.</b> a) Terms of office at the provincial and general levels extend from one elective chapter to the next.</p> <p>b) Whenever an office becomes vacant, the person who fills it remains in office until the next elective chapter. In computing the three or six year terms referred to in articles 200b), 225a), 232, 270 and 280a), the time spent in office by someone filling a vacancy is not to be considered.</p>	<p><b>178.</b> a) Terms of office at the provincial and general levels extend from one elective chapter to the next.</p> <p>b) Whenever an office becomes vacant, the person who fills it remains in office until the next elective chapter. In computing the three or six year terms referred to in articles 200b), 225a), 232, 270 and 280a), the time spent in office by someone filling a vacancy is not to be considered.</p>	
<p>Chapter 24</p> <p>Elections and deliberations</p> <p><b>179.</b> In elections for which a method has been neither established nor delegated to others to determine:</p> <p>a) The presence of a majority of those who must be convoked is required, always respecting the norm of canon 166, paragraph 3.</p> <p>b) For the validity of the election, an absolute majority of those present is required in the first two ballots.</p> <p>c) On the third ballot, the two candidates who received the largest numbers of votes in the second ballot have passive voice. The two candidates abstain from voting. Invalid ballots and abstentions are not counted in determining the majority.</p> <p>d) In the case of a tied vote, the senior in profession or, if equal in profession, the senior in age will be elected or become a candidate in subsequent balloting.</p>	<p>Chapter 24</p> <p>Elections and deliberations</p> <p><b>179.</b> In elections for which a method has been neither established nor delegated to others to determine:</p> <p>a) The presence of a majority of those who must be convoked is required, always respecting the norm of canon 166, paragraph 3.</p> <p>b) For the validity of the election, an absolute majority of those present is required in the first two ballots.</p> <p>c) On the third ballot, the two candidates who received the largest numbers of votes in the second ballot have passive voice. The two candidates abstain from voting. Invalid ballots and abstentions are not counted in determining the majority.</p> <p>d) In the case of a tied vote, the senior in profession or, if equal in profession, the senior in age will be elected or become a candidate in subsequent balloting.</p>	
<p><b>180.</b> In elections for which postulation is not explicitly excluded, if after the penultimate ballot one of the candidates would have to be postulated, the election does not proceed further. Balloting begins again and the</p>	<p><b>180.</b> In elections for which postulation is not explicitly excluded, if after the penultimate ballot one of the candidates would have to be postulated, the election does not proceed further. Balloting begins again and the</p>	

person needing postulation no longer has passive voice.	person needing postulation no longer has passive voice.	
<b>181.</b> In elections by universal suffrage the majority is computed on the number of ballots received.	<b>181.</b> In elections by universal suffrage the majority is computed on the number of ballots received.	
<p><b>182.</b> a) For the validity of capitular or collegial deliberations, the presence of the majority of those who must be convoked is required.</p> <p>b) A decision is valid if it obtains an absolute majority computed on the number of those present.</p> <p>c) If the first ballot results in a tie, a second is taken. If the tie persists on the second ballot, the president can break the tie by his vote.</p>	<p><b>182.</b> a) For the validity of capitular or collegial deliberations, the presence of the majority of those who must be convoked is required.</p> <p>b) A decision is valid if it obtains an absolute majority computed on the number of those present.</p> <p>c) If the first ballot results in a tie, a second is taken. If the tie persists on the second ballot, the president can break the tie by his vote.</p>	
<p>I. Members</p> <p>Chapter 25</p> <p>Members of the Order</p> <p><b>183.</b> a) With solemn profession a friar is definitively incorporated into the Order and into the province that accepted him as a novice; he takes on completely the Order's life and responsibilities and acquires active and passive voice.</p> <p>b) The parity of our rights and obligations founded on our equality is clearly established in article 9 of these Constitutions. Nevertheless, participation in Holy Orders by a majority of friars marks our Order with the characteristics described by canon 588, paragraph 2.</p>	<p>I. Members</p> <p>Chapter 25</p> <p>Members of the Order</p> <p><b>183.</b> a) With solemn profession a friar is definitively incorporated into the Order and into the province that accepted him as a novice; he takes on completely the Order's life and responsibilities and acquires active and passive voice.</p> <p>b) The parity of our rights and obligations founded on our equality is clearly established in article 9 of these Constitutions. Nevertheless, participation in Holy Orders by a majority of friars marks our Order with the characteristics described by canon 588, paragraph 2.</p>	I. Members
<b>184.</b> The friar commits himself to cooperating in the mission of the Order within the Church, while the Order	<b>184.</b> The friar commits himself to cooperating in the mission of the Order within the Church, while the Order	

pledges to support him in the living out of his vocation.	pledges to support him in the living out of his vocation.	
<b>185.</b> Approval of a friar's request for incorporation in another province requires the consent of the councils of the two provinces concerned.	<b>185.</b> Approval of a friar's request for incorporation in another province requires the consent of the councils of the two provinces concerned.	
<b>186.</b> a) A friar assigned to another province without being incorporated into it enjoys all the rights of the members of that province; in the meantime, he forgoes such rights in his own province except passive voice in the election of the prior provincial. The transfer should be regulated by an agreement between the councils of the two provinces.  b) In the case of temporary assignment or for particular reasons the prior general with the consent of his council can allow a friar to enjoy rights at the provincial level in the province of affiliation rather than in the one to which he is assigned. Such a concession will be stated in the above mentioned agreement.		<b>186.</b> a) A friar assigned to another province without being incorporated into it enjoys all the rights of the members of that province; in the meantime, he forgoes such rights in his own province except passive voice in the election of the prior provincial. The transfer should be regulated by an agreement between the councils of the two provinces.  b) In the case of temporary assignment or for particular reasons the prior general with the consent of his council can allow a friar to enjoy rights at the provincial level in the province of affiliation rather than in the one to which he is assigned. Such a concession will be stated in the above mentioned agreement.
<b>187.</b> When, at the request of a prior or a vicar provincial, a friar is officially assigned for a temporary period to a community under the jurisdiction of the prior general he enjoys:  a) all rights at the conventual level;  b) rights at the provincial level for the election of the prior or vicar provincial, for participation in the provincial or vicarial chapter and for the election of the delegates to the general chapter.		<b>187.</b> When, at the request of a prior or a vicar provincial, a friar is officially assigned for a temporary period to a community under the jurisdiction of the prior general he enjoys:  a) all rights at the conventual level;  b) rights at the provincial level for the election of the prior or vicar provincial, for participation in the provincial or vicarial chapter and for the election of the delegates to the general chapter.
<b>188.</b> A friar called under obedience to carry out a task or office in service to the Order enjoys all rights at the conventual and general levels. His rights at the provincial or vicarial level are determined by the respective directories.		<b>188.</b> A friar called under obedience to carry out a task or office in service to the Order enjoys all rights at the conventual and general levels. His rights at the provincial or vicarial level are determined by the respective <u>provincial</u> directories.

<p><b>189.</b> The prior general must be notified of all acts of incorporation and of transfers from one province or vicariate to another.</p>	<p><b>189.</b> The prior general must be notified of all acts of incorporation and of transfers from one province or vicariate to another.</p>	
<p><b>190.</b> a) When a friar promoted to the Order of bishop asks to live in a community of the Order after he has completed the work entrusted to him by the Apostolic See, he will enjoy all the rights accorded him by universal law. He will observe the obligations of profession compatible with his Episcopal ordination.</p> <p>b) To encourage greater fraternity, ecclesiastical prelates who are members of the Order, in particular those entrusted with responsibility for our missions, may be invited to chapters by the respective priors, especially when problems of common interest are to be discussed.</p>		<p><b>190.</b> a) When a friar promoted to the Order of bishop asks to live in a community of the Order after he has completed the work entrusted to him by the Apostolic See, he will enjoy all the rights accorded him by universal law. He will observe the obligations of profession compatible with his Episcopal ordination.</p> <p>b) To encourage greater fraternity, ecclesiastical prelates who are members of the Order, in particular those entrusted with responsibility for our missions, may be invited to chapters by the respective priors, especially when problems of common interest are to be discussed.</p>
<p><b>191.</b> With temporary profession a novice is incorporated into the Order and Province; he takes on the obligations established by the Constitutions and enjoys the rights granted to him by the same.</p>	<p><b>191.</b> With temporary profession a novice is incorporated into the Order and Province; he takes on the obligations established by the Constitutions <u>and the General Directory</u> and enjoys the rights granted to him by the same.</p>	
<p><b>192.</b> Novices gain suitable experience of our religious life and enjoy the privileges granted to them.</p>	<p><b>192.</b> Novices gain suitable experience of our religious life and enjoy the privileges granted to them.</p>	
<p><b>193.</b> Procedures regarding transfer to another institute and departure or dismissal from the Order are governed by the provisions of universal law (canons 684-704).</p>	<p><b>193.</b> <u>a) Procedures regarding transfer to another institute and departure or dismissal from the Order are governed by the provisions of universal law (canons 684-704).</u></p> <p><u>b) If a perpetually professed member of another Institute requests entrance into the Order, in addition to that which is established in canon 684, paragraphs 1 and 2, he should spend at least three years under the guidance of a friar named by the prior of the province he seeks to join.</u></p>	

<p>II. The Local Community</p> <p>Chapter 26</p> <p>The conventual Chapter</p> <p><b>194.</b> The friars of the community come together in chapter with the prior presiding.</p>	<p>II. The Local Community</p> <p>Chapter 26</p> <p>The conventual Chapter</p> <p><b>194.</b> The friars of the community come together in chapter with the prior presiding.</p>	<p>II. The Local Community</p>
<p><b>195.</b> a) All solemn professed members of the community have active and passive voice in chapter.</p> <p>b) Novices and those who have made temporary profession participate without the right to vote in chapters concerned with planning and renewal; their presence at other chapters is left to the decision of the conventual chapter itself.</p>	<p><b>195.</b> a) All solemn professed members of the community have active and passive voice in chapter.</p> <p>b) Novices and those who have made temporary profession participate without the right to vote in chapters concerned with planning and renewal; their presence at other chapters is left to the decision of the conventual chapter itself.</p>	
<p><b>196.</b> The chapter determines its program of conventual and apostolic work; periodically appraises its witness of community life; discusses and votes on the acceptance of candidates to the novitiate, temporary and solemn profession and holy orders; reviews the various financial administrations as determined by the directory and deals with all the business matters of the priory; conducts the elections that pertain to it in the manner established by the directory; sees that these Constitutions are known and put into practice.</p> <p>Acts and decisions of the chapter are recorded in written minutes.</p>	<p><b>196.</b> The chapter determines its program of conventual and apostolic work; periodically appraises its witness of community life; discusses and votes on the acceptance of candidates to the novitiate, temporary and solemn profession and holy orders; reviews the various financial administrations as determined by the directory and deals with all the business matters of the priory; conducts the elections that pertain to it in the manner established by the directory; sees that these Constitutions are known and put into practice.</p> <p>Acts and decisions of the chapter are recorded in written minutes.</p>	
<p>Chapter 27</p> <p>Conventual prior, parish priest, or pastor, and other officials of the priory</p> <p><b>197.</b> The prior is leader of the community and</p>	<p>Chapter 27</p> <p>Conventual prior, parish priest, or pastor, and other officials of the priory</p> <p><b>197.</b> The prior is leader of the community and</p>	<p>Chapter 27</p> <p>Conventual prior, parish priest, or pastor, and other officials of the priory</p>



coordinates its activity. He must observe the Constitutions and capitular decisions and promote their observance.	coordinates its activity. He must observe the Constitutions, <u>the General Directory</u> and capitular decisions and promote their observance.	
<b>198.</b> The prior shall appoint his vicar.	<b>198.</b> The prior shall appoint his vicar.	
<b>199.</b> The prior may dispense individual friars of the community from matters related to discipline for a just and proportionate reason. Moreover, he may grant friars permission to be absent from the priory for up to a week.	<b>199.</b> The prior may dispense individual friars of the community from matters related to discipline for a just and proportionate reason. Moreover, he may grant friars permission to be absent from the priory for up to a week.	
<b>200.</b> a) The prior's term of office is three years. His election must be confirmed by the prior or vicar provincial. b) A friar that has held the office of prior for three consecutive three year terms cannot be re-elected to the same office in any priory until a sufficient period of time, determined by the directory, has passed. c) The method for electing the prior is determined by the directory. For the priories dependent on the prior general, the method is determined by the general council. d) The directory of each Province or Vicariate establishes the years of solemn profession required for valid election to the office of conventual prior.	<b>200.</b> a). The election of the prior must be confirmed by the prior or vicar provincial.  be) The method for electing the prior is determined by the <u>provincial</u> directory. For the priories dependent on the prior general, the method is determined by the general council.	<b>200.</b> a) The prior's term of office is three years.  b) A friar that has held the office of prior for three consecutive three year terms cannot be re-elected to the same office in any priory until a sufficient period of time, determined by the <u>provincial</u> directory, has passed.  cē) The directory of each Province or Vicariate establishes the years of solemn profession required for valid election to the office of conventual prior.
<b>201.</b> a) Every community elects the number of officials necessary for the administrative needs of the priory; it specifies their duties and their term of office.  b) The prior is responsible for the preservation and accessibility to researchers of documentation pertaining to the life of the community. This documentation should be preserved in the archives of the priory.	<b>201.</b> a) Every community elects the number of officials necessary for the administrative needs of the priory; it specifies their duties and their term of office.	<b>201.</b> The prior is responsible for the preservation and accessibility to researchers of documentation pertaining to the life of the community. This documentation should be preserved in the archives of the priory.
<b>202.</b> The method of electing the parish priest or pastor and his term of office are established by the directory.		<b>202.</b> The method of electing the parish priest or pastor and his term of office are established by the <u>provincial</u>

<p>Nevertheless, parish priest or pastors, assistant priests or parochial vicars (associates), and moderators are appointed by the diocesan bishop following presentation by or consent of the prior provincial. [See <i>canons</i> 517, 523, 547, 682]</p> <p>The parish priest or pastor has responsibility and may take initiative in accordance with the Constitutions, the directory and canonical norms.</p>	<p><b>202.</b> <u>The</u> parish priests or pastors, <u>the</u> assistant priests or parochial vicars (associates), and <u>the</u> moderator are appointed by the diocesan bishop following presentation by or consent of the prior provincial. [See <i>canons</i> 517, 523, 547, 682]</p>	<p>directory.</p> <p>The parish priest or pastor has responsibility and may take initiative in accordance with the Constitutions, the <u>provincial</u> directory and canonical norms.</p>
<p>III. The Provincial Community</p> <p>Chapter 28</p> <p>The provincial Chapter</p> <p><b>203.</b> The local communities of the Order are juridically united into provinces and vicariates with fixed boundaries.</p>	<p>III. The Provincial Community</p> <p>Chapter 28</p> <p>The provincial Chapter</p> <p><b>203.</b> The local communities of the Order are juridically united into provinces and vicariates with fixed boundaries.</p>	<p>III. The Provincial Community</p> <p>Chapter 28</p> <p>The provincial Chapter</p>
<p><b>204.</b> a) The Province celebrates the chapter every three years for the election of the assistant provincial and councillors and for renewal, planning and provincial business.</p> <p>b) Based upon a majority decision of the solemn professed residing in the Province, the directory shall establish either chapters or province-wide meetings to be celebrated in the intervening years in order to foster the unity, renewal and updating of the friars. The manner of celebrating these chapters or meetings is determined by the directory.</p>	<p><b>204.</b> a) The Province celebrates the <u>elective</u> chapter for the election of the assistant provincial and councillors and for renewal, planning and provincial business.</p> <p>b) Based upon a majority decision of the solemn professed residing in the Province, the <u>provincial</u> directory shall establish either chapters or province-wide meetings to be celebrated in the intervening years in order to foster the unity, renewal and updating of the friars. The manner of celebrating these chapters or meetings is determined by the <u>provincial</u> directory.</p>	<p><b>204.</b> The Province celebrates the <u>elective</u> chapter every three years.</p>
<p><b>205.</b> After consultation with the prior provincial, the prior general convokes the triennial chapter three months in advance, sets the date to begin balloting for the election of the prior provincial and fixes the time and place for the chapter members to assemble.</p>	<p><b>205.</b> After consultation with the prior provincial, the prior general convokes the <u>elective</u> chapter <u>at an opportune time</u>, sets the date to begin balloting for the election of the prior provincial and fixes the time and place for the chapter members to assemble.</p>	<p><b>205.</b> After consultation with the prior provincial, the prior general convokes the <u>elective</u> chapter <u>at least three months in advance</u>.</p>

<p><b>206.</b> The agenda for the triennial chapter is prepared by the provincial council on the basis of proposals and suggestions requested and received from friars, communities and specialized groups.</p> <p>One month before the celebration of the chapter, the agenda is sent to the friars of the province and to those who, according to the Constitutions, may participate in the chapter.</p>		<p><b>206.</b> The agenda for the <u>elective</u> chapter is prepared by the provincial council on the basis of proposals and suggestions requested and received from friars, communities and specialized groups.</p> <p>One month before the celebration of the chapter, the agenda is sent to the friars of the province and to those who, according to the Constitutions, may participate in the chapter.</p>
<p><b>207.</b> The following take part in the triennial chapter with the right to vote: the prior general and the newly elected prior provincial, assistant provincial and councillors; vicars provincial, priors and delegates elected by the province whose number must not be less than the number of those who participate by reason of their office; and, from the time of their election, the new assistant provincial and councillors.</p>		<p><b>207.</b> The following take part in the <u>elective</u> chapter with the right to vote: the prior general and the newly elected prior provincial, assistant provincial and councillors; vicars provincial, priors and delegates elected by the province whose number must not be less than the number of those who participate by reason of their office; and, from the time of their election, the new assistant provincial and councillors.</p>
<p><b>208.</b> All solemn professed officially assigned to a priory of the province on the day the chapter is convoked and who do not participate by right in the provincial chapter may elect and be elected delegates.</p> <p>Those who live outside a priory in virtue of permission receive by the prior provincial participate in the election of delegates and of the prior provincial according to the agreement referred to in article 223 a).</p>		<p><b>208.</b> All solemn professed officially assigned to a priory of the province on the day the chapter is convoked and who do not participate by right in the provincial chapter may elect and be elected delegates.</p> <p>Those who live outside a priory in virtue of permission receive by the prior provincial participate in the election of delegates and of the prior provincial according to the agreement referred to in article 223 a) <u>of the Constitutions</u>.</p>
<p><b>209.</b> The delegates to the provincial chapter are elected according to the following proportions:</p> <p>a) one for every three friars, if the number of those eligible is not over 50;</p> <p>b) one for every four, if the number of those eligible is not over 100;</p> <p>c) one for every five, if the number of those eligible is not over 150;</p> <p>d) one for every six, if the number of those eligible is</p>		<p><b>209.</b> The delegates to the <u>elective</u> provincial chapter are elected according to the following proportions:</p> <p>a) one for every three friars, if the number of those eligible is not over 50;</p> <p>b) one for every four, if the number of those eligible is not over 100;</p> <p>c) one for every five, if the number of those eligible is not over 150;</p> <p>d) one for every six, if the number of those eligible is</p>

<p>not over 200; e) remaining fractions are not counted.</p> <p>The directory may establish a higher number of delegates or extend full rights of participation to all the solemn professed officially assigned to priories of the province and to the friars of the province who are under direct jurisdiction of the prior general when the chapter is celebrated.</p> <p>The directory will provide precise norms regarding the obligation to participate in the chapter.</p>		<p>not over 200; e) remaining fractions are not counted.</p> <p>The <u>provincial</u> directory may establish a higher number of delegates or extend full rights of participation to all the solemn professed officially assigned to priories of the province and to the friars of the province who are under direct jurisdiction of the prior general when the chapter is celebrated.</p> <p>The <u>provincial</u> directory will provide precise norms regarding the obligation to participate in the chapter.</p>
<p><b>210.</b> All solemn professed members of the province or those officially assigned to one of its priories when the chapter is convoked are eligible for election to the office of prior provincial.</p>	<p><b>210.</b> All solemn professed members of the province or those officially assigned to one of its priories when the chapter is convoked are eligible for election to the office of prior provincial.</p>	
<p><b>211.</b> The prior provincial is elected by universal suffrage of the solemn professed friars officially assigned to the priories of the province on the day the chapter is convoked; he is confirmed by the prior general. The newly elected prior provincial assumes office at the beginning of the chapter.</p>	<p><b>211.</b> The prior provincial is elected by universal suffrage of the solemn professed friars officially assigned to the priories of the province on the day the chapter is convoked; he is confirmed by the prior general. The newly elected prior provincial assumes office at the beginning of the chapter.</p>	
<p><b>212.</b> The election of the prior provincial requires an absolute majority of votes obtained in secret balloting. There may be no more than four ballots; they proceed as follows:</p> <p>a) On the first ballot one may vote for any friar on the list prepared in accord with article 210;</p> <p>b) on the second ballot, one may vote only for a friar who, on the first ballot, was among the ten highest in votes received;</p> <p>c) on the third ballot, one may vote only for a friar who, on the second ballot, was among the five highest in votes received;</p>	<p><b>212.</b> The election of the prior provincial requires an absolute majority of votes obtained in secret balloting. There may be no more than four ballots; they proceed as follows:</p> <p>a) On the first ballot one may vote for any friar on the list prepared in accord with article 210;</p> <p>b) on the second ballot, one may vote only for a friar who, on the first ballot, was among the ten highest in votes received;</p> <p>c) on the third ballot, one may vote only for a friar who, on the second ballot, was among the five highest in votes received;</p>	

d) on the forth ballot, one may vote only for one of the two friars who, on the third ballot, received the most votes. These two friars abstain from voting.	d) on the forth ballot, one may vote only for one of the two friars who, on the third ballot, received the most votes. These two friars abstain from voting.	
<b>213.</b> In the event of a second, third or fourth ballot for the election of the prior provincial, the number of the votes received by each candidate will be made public.	<b>213.</b> In the event of a second, third or fourth ballot for the election of the prior provincial, the number of the votes received by each candidate will be made public.	
<b>214.</b> Whenever the number of votes is equal in ballots or in elections, preference is given to the senior in profession; if they are equal in profession, preference is given to the senior in age.	<b>214.</b> Whenever the number of votes is equal in ballots or in elections, preference is given to the senior in profession; if they are equal in profession, preference is given to the senior in age.	
	<p><b>211bis.</b> <u>In those cases where the provincial chapter of elections is about to begin and the ballots (cf. Const. 210-215) have not resulted in the election of a Prior Provincial, the right to elect the Prior Provincial is transferred to the chapter of elections. [2007 General Chapter, n. 68a].</u></p> <p><b>a)</b> <u>In such circumstances, only those friars present at the Chapter and on the list drawn up in conformity with the Constitutions (cf. Const. 207-209) and the Provincial Directory have the right of active voice for the election of the Prior Provincial. [2007 General Chapter, n. 68b].</u></p> <p><b>b).</b> <u>The election of the Prior Provincial is to be done with six ballots (following the procedure described in nos. 4-7 of the Regulations in the Constitutions) and will begin with the first ballot in the Provincial Chapter of Elections. [2007 General Chapter, n. 68c].</u></p>	
	<p><b>212bis.</b> <u>If for any reason during the Provincial Chapter of Elections the office of Prior Provincial should become vacant, a new Prior Provincial should be elected by the Chapter itself according to the method described in article 211bis. [2007 General Chapter, n.68d)</u></p>	
<b>215.</b> The method and the practical norms in the election of the prior provincial and for delegates, whenever they		<b>215.</b> The method and the practical norms in the election of the prior provincial and for delegates, whenever they

are elected, are determined by the directory.		are elected, are determined by the <u>provincial</u> directory.
<b>216.</b> The elective provincial chapter will follow the procedural norms found in the Regulations.		<b>216.</b> The elective provincial chapter will follow the procedural norms found in the Regulations.
<b>217.</b> The prior provincial, the assistant provincial and the councillors take an oath according to the rite found in the Liturgical Directory.		<b>217.</b> The prior provincial, the assistant provincial and the councillors take an oath according to the rite found in the <i>Order of Servants of Mary Ritual for Celebrating the Chapter</i> .
<b>218.</b> The acts of the elective provincial chapter are approved by the provincial council and confirmed by the prior general.	<b>218.</b> The acts of the elective provincial chapter are approved by the provincial council and confirmed by the prior general.	
<b>219.</b> Local communities are bound to observe and to put into effect all that is decided by the provincial chapter.	<b>219.</b> Local communities are bound to observe and to put into effect all that is decided by the provincial chapter.	
Chapter 29  The prior provincial and the assistant provincial  <b>220.</b> The prior provincial is the leader of the Province. With the assistant provincial and the councillors, he encourages and coordinates the various activities of the Province.	Chapter 29  The prior provincial and the assistant provincial  <b>220.</b> The prior provincial is the leader of the Province. With the assistant provincial and the councillors, he encourages and coordinates the various activities of the Province.	
<b>221.</b> It is the prior provincial's duty:  a) to convoke the council periodically; b) to dispense a priory from the Constitutions in matters related to discipline for a just and proportionate cause; to dispense the entire Province for a serious reason; c) to confirm the acts of an elective vicarial chapter and to forward a copy to the prior general; d) to grant dimissorial letters; e) to grant permission to preach to our friars in the churches and oratories of the Order, in accord with	<b>221.</b> It is the prior provincial's duty:  a) to convoke the council periodically; b) to dispense a priory from the Constitutions in matters related to discipline for a just and proportionate cause; to dispense the entire Province for a serious reason; c) to confirm the acts of an elective vicarial chapter and to forward a copy to the prior general; d) to grant dimissorial letters; e) to grant permission to preach to our friars in the churches and oratories of the Order, in accord with	

<p>canon 76;  f) to authorize friars to publish writings dealing with questions of religion or morals;  g) to grant friars permission to be absent from the priory for a month, after having consulted the prior;  h) to inform the prior general of the election of conventual priors and other important news in the province.</p>	<p>canon 76;  f) to authorize friars to publish writings dealing with questions of religion or morals;  g) to grant friars permission to be absent from the priory for a month, after having consulted the prior;  h) to inform the prior general of the election of conventual priors and other important news in the province.</p>	
<p><b>222.</b> The prior provincial, after consulting his council, is responsible for the following:</p> <p>a) officially assigning friars to the various communities, in accord with what is established in the Constitutions;  b) admitting friars to the holy Orders in accord with article 170;  c) excluding, for a just reason, a friar for renewing his vows or making solemn profession;  d) initiating the canonical procedure for dismissal from the Order for any of the situations envisioned in canon 696.</p>	<p><b>222.</b> The prior provincial, after consulting his council, is responsible for the following:</p> <p>a) officially assigning friars to the various communities, in accord with what is established in the Constitutions;  b) admitting friars to the holy Orders in accord with article 170;  c) excluding, for a just reason, a friar for renewing his vows or making solemn profession;  d) initiating the canonical procedure for dismissal from the Order for any of the situations envisioned in canon 696.</p>	
<p><b>223.</b> With the consent of his council, the prior provincial is responsible for the following:</p> <p>a) granting a friar permission to live outside the priory for a year, in accord with canon 665. By previous agreement with the friar concerned, the permission should specify his rights and obligations at the conventual and provincial levels.</p> <p>b) granting, in accord with article 301, the written authorization required for the validity of alienation of goods and any other legal transaction which would adversely affect the patrimony of a priory or the Province.</p>	<p><b>223.</b> With the consent of his council, the prior provincial is responsible for the following:</p> <p>a) granting a friar permission to live outside the priory for a year, in accord with canon 665. By previous agreement with the friar concerned, the permission should specify his rights and obligations at the conventual and provincial levels.</p> <p>b) granting, in accord with article 301, the written authorization required for the validity of alienation of goods and any other legal transaction which would adversely affect the patrimony of a priory or the Province.</p>	
<p><b>224.</b> It is the duty of the prior provincial to be vigilant</p>	<p><b>224.</b> It is the duty of the prior provincial to be vigilant</p>	

<p>regarding the religious commitment of the communities and the application of chapter decrees.</p> <p>He must not act in the place of provincial officials nor do what pertains to local priors unless they are negligent in fulfilling their duties, and even then, only in a particular instance.</p> <p>The prior provincial may convoke a conventual chapter and vote in it.</p>	<p>regarding the religious commitment of the communities and the application of chapter decrees.</p> <p>He must not act in the place of provincial officials nor do what pertains to local priors unless they are negligent in fulfilling their duties, and even then, only in a particular instance.</p> <p>The prior provincial may convoke a conventual chapter and vote in it.</p>	
<p><b>225.</b> a) The prior provincial is elected for a term of three years and may only be re-elected to one consecutive term. Five years of solemn profession are required for the validity of the election.</p> <p>b) Whenever the office of prior provincial becomes vacant for any reason, the assistant provincial must organize the election of a successor by universal suffrage as soon as possible. The newly elected provincial will remain in office until the next elective chapter.</p>	<p><b>225.</b> a) The prior provincial is elected for a term of three years and may only be re-elected to one consecutive term. Five years of solemn profession are required for the validity of the election.</p> <p>b) Whenever the office of prior provincial becomes vacant for any reason, the assistant provincial must organize the election of a successor by universal suffrage as soon as possible. The newly elected provincial will remain in office until the next elective chapter.</p>	
<p><b>226.</b> a) The assistant provincial is the principal councillor of the prior provincial in the government of the Province. During an absence of the prior provincial, he becomes the vicar.</p> <p>b) He is a member of the council and presides over it whenever the prior provincial is unable to do so.</p> <p>c) He ordinarily accompanies the prior provincial on the visitation of the priories of the Province, except for the priory in which he resides.</p> <p>d) Whenever the assistant provincial is also absent, the prior provincial appoints a friar of his choosing as vicar.</p>	<p><b>226.</b> a) The assistant provincial is the principal councillor of the prior provincial in the government of the Province. During an absence of the prior provincial, he becomes the vicar.</p> <p>b) He is a member of the council and presides over it whenever the prior provincial is unable to do so.</p> <p>c) He ordinarily accompanies the prior provincial on the visitation of the priories of the Province, except for the priory in which he resides.</p> <p>d) Whenever the assistant provincial is also absent, the prior provincial appoints a friar of his choosing as vicar.</p>	



<p>Chapter 30</p> <p>Visitation of the communities</p> <p><b>227.</b> The purpose of the canonical visitation is to examine the community life and work of the friars and the administration of the priory. It should have a predominantly fraternal and spiritual character and conclude with a conventual chapter in which problems brought to light are confronted with charity, firmness and moderation.</p> <p>Adequate documentation regarding the visitation should be preserved in the archives of both the priory and the provincial curia.</p>	<p>Chapter 30</p> <p>Visitation of the communities</p> <p><b>227.</b> The purpose of the canonical visitation is to examine the community life and work of the friars and the administration of the priory. It should have a predominantly fraternal and spiritual character and conclude with a conventual chapter in which problems brought to light are confronted with charity, firmness and moderation.</p> <p>Adequate documentation regarding the visitation should be preserved in the archives of both the priory and the provincial curia.</p>	<p>Chapter 30</p> <p>Visitation of the communities</p>
<p><b>228.</b> The canonical visitation is made by the prior provincial accompanied by the assistant provincial, or another friar at least once a year, when it has not been made by the prior general.</p> <p>The time and manner of the visitation can be agreed upon with the community itself.</p> <p>The prior provincial, for particular reasons, can delegate another friar to make the visitation.</p>	<p><b>228.</b> The canonical visitation is made by the prior provincial accompanied by the assistant provincial, or another friar at least once a year, when it has not been made by the prior general.</p> <p>The time and manner of the visitation can be agreed upon with the community itself.</p> <p>The prior provincial, for particular reasons, can delegate another friar to make the visitation.</p>	
<p><b>229.</b> During the visitation the prior provincial, or his delegate, should not make important decisions without first consulting the friar who accompanies him.</p>	<p><b>229.</b> During the visitation the prior provincial, or his delegate, should not make important decisions without first consulting the friar who accompanies him.</p>	
<p><b>230.</b> The prior provincial should visit vicariates at least once during his three year term and, if possible, participate in their elective chapter, in which he has the right to vote.</p>	<p><b>230.</b> The prior provincial should visit vicariates at least once during his three year term and, if possible, participate in their elective chapter, in which he has the right to vote.</p>	<p><b>230bis.</b> <u>The canonical visitation will make use of the following criteria to help determine if a specific community displays a genuine Servite identity and reason for existing as these are understood by the</u></p>

		<p><u>Constitutions.</u></p> <p>a) <u>the friars pray and celebrate the Eucharist together regularly (Const. 28, 29);</u></p> <p>b) <u>the community gathers together regularly in chapter to plan its common activities and the activities of individual friars (cf. Const. 20, 34, 37, 196);</u></p> <p>c) <u>the community declares and shows itself capable of accepting candidates for admission to the Order for their first experience of community life (cf. Const. 127);</u></p> <p>d) <u>the community can guarantee its members the time and means to pursue renewal (cf. Const. 31/a-b-c);</u></p> <p>e) <u>in its engagement in apostolic service (parishes, sanctuaries, schools, etc.), the community displays the life-style and witness required by our Constitutions (cf. Const. 73, 75);</u></p> <p>f) <u>the community directs its possessions to the service of its friars and the needs of the Province, the Order and the poor (cf. Const. 62);</u></p> <p>g) <u>the community is made up of at least three solemn professed friars who are resident. [2007 General Chapter, n. 48]</u></p>
<p>Chapter 31</p> <p>The provincial council</p> <p><b>231.</b> The council is composed of the prior provincial, the assistant provincial and at least three provincial councillors.</p> <p>The directory may establish a greater number of councillors according to the needs of the province.</p>	<p>Chapter 31</p> <p>The provincial council</p> <p><b>231.</b> The council is composed of the prior provincial, the assistant provincial and the provincial councillors.</p>	<p>Chapter 31</p> <p>The provincial council</p> <p><b>231.</b> There are at least three provincial councillors. [“In derogation (...) of article 231 (...) the General Chapter decides to reduce by one the number of members of provincial councils.” 2007 General Chapter, n. 71]</p> <p>The provincial directory may establish a greater number of councillors according to the needs of the province.</p>
<p><b>232.</b> The assistant provincial and councillors may not be re-elected to a third consecutive three year term.</p>	<p><b>232.</b> The assistant provincial and councillors may not be re-elected to a third consecutive three year term.</p>	
<p><b>233.</b> The provincial council, by collegial vote, is responsible for:</p>	<p><b>233.</b> The provincial council, by collegial vote, is responsible for:</p>	

<p>a) interpreting and implementing the decisions and directives of the provincial chapter;</p> <p>b) electing provincial officials and masters of formation;</p> <p>c) electing an assistant provincial or councillor to serve until the next elective chapter whenever one of these offices becomes vacant;</p> <p>d) electing a vicar in those vicariates which have less than fifteen friars in solemn vows, in accord with the directory;</p> <p>e) accepting candidates for novitiate and for temporary and solemn profession;</p> <p>f) consenting to the new incorporation of a friar;</p> <p>g) removing a prior or community official from office, for a proportionate reason, after having consulted the community itself;</p> <p>h) deciding on the way to carry out decisions of the provincial chapter regarding the acceptance of a mission, the opening or closing of religious houses and the erection of houses for professed students.</p>	<p>a) interpreting and implementing the decisions and directives of the provincial chapter;</p> <p>b) electing provincial officials and masters of formation;</p> <p>c) electing an assistant provincial or councillor to serve until the next elective chapter whenever one of these offices becomes vacant;</p> <p>d) electing a vicar in those vicariates which have less than fifteen friars in solemn vows, in accord with the <u>provincial</u> directory;</p> <p>e) accepting candidates for novitiate and for temporary and solemn profession;</p> <p>f) consenting to the new incorporation of a friar;</p> <p>g) removing a prior or community official from office, for a proportionate reason, after having consulted the community itself;</p> <p>h) deciding on the way to carry out decisions of the provincial chapter regarding the acceptance of a mission, the opening or closing of religious houses and the erection of houses for professed students.</p> <p>i) <u>deciding on the opening and closing of religious houses, always respecting what is foreseen by article 282/a of the Constitutions [2007 General Chapter, n. 51].</u></p>	<p><b><u>233. i.bis).</u></b> <u>In deciding to open or close a religious house, the provincial/vicarial councils should consult:</u></p> <p><u>a) the friars of the province (or delegation involved) or vicariate;</u></p> <p><u>b) the regional conference involved;</u></p> <p><u>c) the General Councilor for the jurisdiction in question.</u> [2007 General Chapter, n. 51]</p>
<p>Chapter 32</p> <p>Provincial officials</p> <p><b>234.</b> A province must have the number of officials necessary for efficient administration. The directory determines their number and responsibilities.</p>	<p>Chapter 32</p> <p>Provincial officials</p> <p><b>234.</b> A province must have the number of officials necessary for efficient administration. The <u>provincial</u> directory determines their number and responsibilities.</p>	<p>Chapter 32</p> <p>Provincial officials</p>
<p><b>235.</b> The officials of the Province are elected by the</p>	<p><b>235.</b> The officials of the province are elected by the</p>	<p><b>235.</b> <u>The officials of the province</u> must present a</p>

<p>council on the occasion of the elective chapter. They must present a detailed report to the triennial chapter and to the council whenever requested.</p> <p>They should be consulted by the council when matters within their competence are discussed.</p>	<p>council on the occasion of the elective chapter.</p>	<p>detailed report to the <u>elective</u> chapter and to the council whenever requested.</p> <p>They should be consulted by the council when matters within their competence are discussed.</p>
<p><b>236.</b> Documentation regarding the activity of provincial officials should be preserved in the archives of the province. The historical section of the archives should be under the supervision of a competent friar who will see to their preservation and make them available to researchers.</p>		<p><b>236.</b> Documentation regarding the activity of provincial officials should be preserved in the archives of the province. The historical section of the archives should be under the supervision of a competent friar who will see to their preservation and make them available to researchers.</p>
<p>Chapter 33</p> <p>Provincial delegations</p> <p><b>237.</b> A foundation distant from the province and composed from a small number of communities and friars can be erected as a provincial delegation.</p>	<p>Chapter 33</p> <p>Provincial delegations</p> <p><b>237.</b> A foundation distant from the province and composed from a small number of communities and friars can be erected as a provincial delegation.</p>	<p>Chapter 33</p> <p>Provincial delegations</p>
<p><b>238.</b> a) With the previous consent of the general council, the provincial council may erect a provincial delegation.</p> <p>b) The decree of erection specifies the faculties that are delegated. This decree is reviewed on the occasion of the elective chapter.</p> <p>c) The faculties which are delegated and any eventual changes must be ratified by the general council.</p>	<p><b>238.</b> <del>a)</del> With the previous consent of the general council, the provincial council may erect a provincial delegation.</p>	<p><b>238.</b> a<del>b</del>) The decree of erection <u>of a provincial delegation</u> specifies the faculties that are delegated. This decree is reviewed on the occasion of the elective chapter.</p> <p>b<del>e</del>) The faculties which are delegated and any eventual changes must be ratified by the general council.</p>
<p><b>239.</b> Whenever a provincial delegation wants to collaborate with other provinces or vicariates on common concerns, it should request permission from</p>		<p><b>239.</b> Whenever a provincial delegation wants to collaborate with other provinces or vicariates on common concerns, it should request permission from</p>

<p>the provincial council. Collaboration can also take the form referred to in article 176 of the Constitutions.</p>		<p>the provincial council. Collaboration can also take the form referred to in article 176 of the Constitutions.</p>
<p>Chapter 34</p> <p>Vicariates</p> <p><b>240.</b> a) A foundation geographically distant from the province or one with particular pastoral needs which is composed of a sufficient number of communities and friars and has a certain financial autonomy may be erected as a provincial vicariate by the provincial chapter after consultation with all members of the foundation and with the consent of the general council.</p> <p>b) The vicariate remains an integral part of the province. A contract between the province and vicariate should be drawn up to deal with formation, personnel, finances and participation in the elective provincial chapter.</p> <p>c) The contract between the province and vicariate, prepared on the basis of recommendations made by the respective chapters, will be approved by the provincial and vicarial councils and confirmed by the general council. This contract is subject to revision on the occasion of the vicarial chapter of elections and any modifications are to be approved by the provincial council.</p>	<p>Chapter 34</p> <p>Vicariates</p> <p><b>240.</b> a) A foundation geographically distant from the province or one with particular pastoral needs which is composed of a sufficient number of communities and friars and has a certain financial autonomy may be erected as a provincial vicariate by the provincial chapter after consultation with all members of the foundation and with the consent of the general council.</p> <p>b) The vicariate remains an integral part of the province. A contract between the province and vicariate should be drawn up to deal with formation, personnel, finances and participation in the elective provincial chapter.</p> <p>c) The contract between the province and vicariate, prepared on the basis of recommendations made by the respective chapters, will be approved by the provincial and vicarial councils and confirmed by the general council.</p>	<p>Chapter 34</p> <p>Vicariates</p> <p><b>240.</b> <u>The contract between the province and vicariate is subject to revision on the occasion of the vicarial chapter of elections and any modifications are to be approved by the provincial council.</u></p>
<p><b>241.</b> a) Every three years the vicariate celebrates a vicarial chapter for the election of councillors and for renewal, planning and vicarial business.</p> <p>b) The directory will decide on the matter referred to in article 204 b).</p> <p>c) The norms contained in article 206 of the Constitutions are to be observed in the preparation of</p>	<p><b>241.</b> The vicariate celebrates an <u>elective</u> vicarial chapter for the election of councillors and for renewal, planning and vicarial business.</p>	<p><b>241.</b> a) Every three years the vicariate celebrates an <u>elective</u> chapter.</p> <p>b) The <u>vicarial</u> directory will decide on the matter referred to in article 204b <u>of the Constitutions</u>.</p> <p>c) The norms contained in article 206 of <u>this General Directory</u> are to be observed in the preparation of the</p>

the vicarial chapter.		<u>elective</u> vicarial chapter.
<b>242.</b> After the consultation with the vicar provincial, the prior provincial convokes the vicarial chapter of elections three months in advance, sets the date to begin the eventual balloting for the election of the vicar, and communicates the time and place of the chapter as decided by the vicarial council.	<b>242.</b> After the consultation with the vicar provincial, the prior provincial convokes the vicarial chapter of elections <u>at an opportune time</u> , sets the date to begin the eventual balloting for the election of the vicar, and communicates the time and place of the chapter as decided by the vicarial council.	<b>242.</b> After the consultation with the vicar provincial, the prior provincial convokes the vicarial chapter of elections <u>at least three months in advance</u> .
<b>243.</b> a) The following take part in the vicarial chapter of elections with the right to vote: the prior general, the prior provincial, the newly elected vicar provincial, the outgoing vicar and councillors and all priors.  b) All solemn professed have the right to participate in the vicarial chapter with the right to vote. It pertains to the vicarial directory to determine a method for the practical implementation of this norm.		<b>243.</b> a) The following take part in the vicarial chapter of elections with the right to vote: the prior general, the prior provincial, the newly elected vicar provincial, the outgoing vicar and councillors and all priors.  b) All solemn professed have the right to participate in the vicarial chapter with the right to vote. It pertains to the vicarial directory to determine a method for the practical implementation of this norm.
<b>244.</b> a) The vicarial chapter is presided over by the prior general or the prior provincial; in case of their absence, it is presided over by a delegate of either of them or by the vicar provincial.  b) The acts of the vicarial chapter of elections are approved by the vicarial council and confirmed by the prior provincial.	<b>244.</b> a) The <u>elective</u> vicarial chapter is presided over by the prior general or the prior provincial; in case of their absence, it is presided over by a delegate of either of them or by the vicar provincial.  b) The acts of the vicarial chapter of elections are approved by the vicarial council and confirmed by the prior provincial.	
<b>245.</b> a) The vicar provincial presides over the life of the vicarial community. Five years of solemn profession are required for the validity of his election. He and the council and chapter of the vicariate have the same authority as the prior provincial and the council and chapter of the province except for limitations established by the provincial directory.  b) The vicar provincial is elected for three years and	<b>245.</b> a) The vicar provincial presides over the life of the vicarial community. Five years of solemn profession are required for the validity of his election. He and the council and chapter of the vicariate have the same authority as the prior provincial and the council and chapter of the province except for limitations established by the provincial directory.	<b>245.</b> b) The vicar provincial is elected for three years

<p>may be re-elected for only one other consecutive three year term. Another re-election can occur only after an appropriate length of time, as determined by the vicarial directory.</p> <p>c) At the completion of the three year period, whenever the vicar is elected by the universal suffrage, his confirmation and taking up of office occur at the beginning of the chapter.</p>	<p>be) At the completion of the three year period, whenever the vicar is elected by the universal suffrage, his confirmation and taking up of office occur at the beginning of the chapter.</p>	<p>and may be re-elected for only one other consecutive three year term. Another re-election can occur only after an appropriate length of time, as determined by the vicarial directory.</p>
<p><b>246.</b> a) In the election of the vicar provincial, all solemn professed officially assigned to priories of the vicariate when the chapter is convoked have active voice.</p> <p>b) Solemn professed members of the province or those officially assigned to priories of the vicariate when the chapter is convoked may be elected to the office of vicar provincial.</p>	<p><b>246.</b> a) In the election of the vicar provincial, all solemn professed officially assigned to priories of the vicariate when the chapter is convoked have active voice.</p> <p>b) Solemn professed members of the province or those officially assigned to priories of the vicariate when the chapter is convoked may be elected to the office of vicar provincial.</p>	
<p><b>247.</b> a) In a vicariate that has at least fifteen resident solemn professed, the vicar provincial is elected by universal suffrage.</p> <p>b) In a vicariate with fewer than fifteen resident solemn professed, the vicar provincial is elected by the provincial council after consultation of the friars of the vicariate. The vicarial chapter, however, can include in its directory a norm which provides for the possibility of electing the vicar by universal suffrage.</p> <p>c) Friars of a vicariate who elect the vicar by universal suffrage do not participate in the election of the prior provincial.</p>	<p><b>247.</b> a) In a vicariate that has at least fifteen resident solemn professed, the vicar provincial is elected by universal suffrage.</p> <p>b) In a vicariate with fewer than fifteen resident solemn professed, the vicar provincial is elected by the provincial council after consultation of the friars of the vicariate. The vicarial chapter, however, can include in its directory a norm which provides for the possibility of electing the vicar by universal suffrage.</p> <p>c) Friars of a vicariate who elect the vicar by universal suffrage do not participate in the election of the prior provincial.</p>	
<p><b>248.</b> a) If the office of a vicar elected by universal suffrage becomes vacant, the first councillor arranges the election of a successor as soon as possible according to the norms established by the Constitutions and</p>	<p><b>248.</b> a) If the office of a vicar elected by universal suffrage becomes vacant, the first councillor arranges the election of a successor as soon as possible according to the norms established by the Constitutions and the</p>	

<p>directory.</p> <p>b) If the vicar provincial has been elected by the provincial council, the prior provincial proceeds to the consultation of the vicariate without delay.</p>	<p><u>vicarial</u> directory.</p> <p>b) If the vicar provincial has been elected by the provincial council, the prior provincial proceeds to the consultation of the vicariate without delay.</p>	
<p><b>249.</b> a) The vicarial council is composed of the vicar and at least three councillors elected according to the norms of the Constitutions and the directory and confirmed by whoever presides at the vicarial chapter of elections. In other cases, councillors are confirmed by the prior provincial. Whenever the chapter of elections is presided over by the vicar provincial, his election must be confirmed beforehand by the prior provincial.</p> <p>b) The first councillor acts as assistant vicar and substitutes for the vicar provincial in his absence.</p> <p>c) Councillors remain in office for three years and may be elected to subsequent terms.</p> <p>The vicarial directory may establish a greater number of councillors.</p>	<p><b>249.</b> a) The vicarial council is composed of the vicar and the councillors elected according to the norms of the Constitutions and the <u>vicarial</u> directory and confirmed by whoever presides at the vicarial chapter of elections. In other cases, councillors are confirmed by the prior provincial. Whenever the chapter of elections is presided over by the vicar provincial, his election must be confirmed beforehand by the prior provincial.</p> <p>b) The first councillor acts as assistant vicar and substitutes for the vicar provincial in his absence.</p>	<p><b>249.</b> a) There are at least three vicarial councillors [“In derogation (...) of article 249/a (...) the General Chapter decides to reduce by one the number of members of vicarial councils.” 2007 General Chapter, n. 71]</p> <p>be) Councillors remain in office for three years and may be reelected to subsequent terms.</p> <p>The vicarial directory may establish a greater number of councillors.</p>
<p><b>250.</b> a) If the office of a councillor in a council elected by the vicarial chapter becomes vacant, the vicarial council proceeds to the election of a new councillor after having consulted the friars of the vicariate according to the method established by the directory.</p> <p>b) If the directory assigns the election of councillors to the provincial council, the latter will proceed without delay to the election of a new councillor after consulting the friars of the vicariate.</p>	<p><b>250.</b> a) If the office of a councillor in a council elected by the vicarial chapter becomes vacant, the vicarial council proceeds to the election of a new councillor after having consulted the friars of the vicariate according to the method established by the <u>vicarial</u> directory.</p> <p>b) If the <u>provincial</u> directory assigns the election of councillors to the provincial council, the latter will proceed without delay to the election of a new councillor after consulting the friars of the vicariate.</p>	
<p><b>251.</b> At the request of the vicarial chapter and with the</p>	<p><b>251.</b> At the request of the vicarial chapter and with the</p>	<p><b>251.</b> Before erecting the vicariate into a province, the</p>



<p>approval of the provincial chapter, the general chapter may erect a vicariate as a province.</p>	<p>approval of the provincial chapter, the general council may erect a vicariate as a province. [2007 General Chapter, n. 53]</p>	<p><u>General Council should consult all the friars of the province, the prior provincial and his council, the provincial chapter and the respective regional conference.</u> [2007 General Chapter, n. 53]</p>
<p>Chapter 35</p> <p>The directory</p> <p><b>252.</b> a) Every province and vicariate, or group of provinces and vicariates, must have a directory for the local application of the Constitutions. The directory is enacted by the respective chapters and confirmed by the general council.</p> <p>b) To be confirmed by the general council, a vicarial directory must have the approval of the provincial council.</p> <p>c) To introduce modifications into the directory, the procedures indicated in a) and b) of this article are to be observed.</p>	<p>Chapter 35</p> <p>The <u>provincial and vicarial</u> directory</p> <p><b>252.</b> a) Every province and vicariate, or group of provinces and vicariates, must have a directory for the local application of the Constitutions. The directory is enacted by the respective chapters and confirmed by the general council.</p> <p>b) To be confirmed by the general council, a vicarial directory must have the approval of the provincial council.</p> <p>c) To introduce modifications into the <u>provincial or vicarial</u> directory, the procedures indicated in a) and b) of this article are to be observed.</p>	
<p><b>253.</b> Everything referred to the directory in the Constitutions forms its necessary content. Provincial chapters may include other useful norms in the directory, provided that they are neither in contrast with the Constitutional text nor place limits upon it.</p>	<p><b>253.</b> Everything referred to the <u>provincial</u> directory in the Constitutions forms its necessary content. Provincial chapters may include other useful norms in the <u>provincial</u> directory, provided that they are neither in contrast with the <u>texts of the Constitutions or the General Directory</u> nor place limits upon it.</p>	
<p>IV. The Community of the Order</p> <p>Chapter 36</p> <p>The general chapter</p> <p><b>254.</b> The Order celebrates the chapter every six years, or sooner in accord with article 272, for the election of</p>	<p>IV. The Community of the Order</p> <p>Chapter 36</p> <p>The general chapter</p> <p><b>254.</b> The Order celebrates the <u>elective general</u> chapter for the election of the prior general, the procurator of</p>	<p>IV. The Community of the Order</p> <p>Chapter 36</p> <p>The general chapter</p> <p><b>254.</b> The Order celebrates the <u>elective general</u> chapter every six years, or sooner in accord with article 272 of</p>

<p>the prior general, the procurator of the Order, the general councillors and the secretary of the Order; for the protection of its spiritual patrimony and for appropriate renewal in accord with that patrimony; for fostering unity within the Order; and for updating its legislation, for planning and other business.</p>	<p>the Order, the general councillors and the secretary of the Order; for the protection of its spiritual patrimony and for appropriate renewal in accord with that patrimony; for fostering unity within the Order; and for updating its legislation, for planning and other business.</p>	<p><u>the Constitutions.</u></p>
<p><b>255.</b> The prior general will determine the approximate date of the general chapter one year in advance. He will convoke it six months beforehand, indicating its time and place.</p>		<p><b>255.</b> The prior general will determine the approximate date of the general chapter <u>two years</u> in advance. He will convoke it <u>nine</u> months beforehand, indicating its time and place. [Cfr. 2007 General Chapter, n. <b>76a</b>]</p>
<p><b>256.</b> Six months before the chapter, each provincial secretariat will forward to the general council all proposals received from the provincial council, the communities, specialized groups and individual friars. The friars may also send their proposals directly to the general council.</p> <p>Three months before the chapter, the agenda will be sent to the friars of the Order and to those who, according to the Constitutions, may participate in the chapter.</p>		<p><b>256.</b> <u>Around two years before the elective General Chapter, the General Council or a commission appointed for this purpose should survey the whole Order.</u> [2007 General Chapter, n. <b>75</b>]</p> <p>Six months before the chapter, each provincial secretariat will forward to the general council all proposals received from the provincial council, the communities, specialized groups and individual friars. The friars may also send their proposals directly to the general council.</p> <p><u>Once the theme of the chapter and its work agenda have been determined, the Council should prepare – or have someone else prepare – position papers on the most important subjects to be included in the chapter documentation. The Council should propose ways to conduct the Chapter which allow for more dynamic participation by the Chapter members.</u> [2007 General Chapter, n. <b>75</b>]</p> <p>Three months before the chapter, the agenda <u>and all the chapter documentation</u> will be sent to the friars of the Order and to those who, according to the Constitutions, may participate in the chapter.</p>
<p><b>257.</b> a) The following have a vote in the general chapter: the prior general, the procurator of the Order, the prior general of the preceding administration, the</p>	<p><b>257.</b> a) The following have a vote in the general chapter: the prior general, the procurator of the Order, the prior general of the preceding administration, the</p>	

<p>general councillors, priors provincial, vicars provincial, the secretary of the Order and delegates whose number must not be less than the number of capitulars who participate by right.</p> <p>b) Each general chapter determines the proportional criterion to be followed in the election of delegates to the next general chapter.</p> <p>c) The general council may invite other friars to the general chapter, without the right to vote, if their presence is related to items on the agenda or for the purpose of representation.</p>	<p>general councillors, priors provincial, vicars provincial, the secretary of the Order and delegates whose number must not be less than the number of capitulars who participate by right.</p> <p>b) Each general chapter determines the proportional criterion to be followed in the election of delegates to the next general chapter.</p>	<p><b>257.</b> e) The general council may invite other friars to the general chapter, without the right to vote, if their presence is related to items on the agenda or for the purpose of representation.</p>
<p><b>258.</b> a) The delegates are elected as follows: excluding the capitulars who participate by right, solemn professed friars who are officially assigned to priories under the prior general or the priories of a province or vicariate on the day the chapter is convoked can elect and be elected delegates.</p> <p>b) The method and number of ballots for the election of delegates from each province and vicariate are determined by the directory; the general council will establish the norms for the election of delegates from priories under the prior general.</p>		<p><b>258.</b> a) The delegates are elected as follows: excluding the capitulars who participate by right, solemn professed friars who are officially assigned to priories under the prior general or the priories of a province or vicariate on the day the chapter is convoked can elect and be elected delegates.</p> <p>b) The method and number of ballots for the election of delegates from each province and vicariate are determined by the <u>respective</u> directory; the general council will establish the norms for the election of delegates from priories under the prior general.</p>
<p><b>259.</b> The session for the election of the prior general is presided over by the voting capitular who is senior in profession.</p>	<p><b>259.</b> The session for the election of the prior general is presided over by the voting capitular who is senior in profession.</p>	
<p><b>260.</b> The prior general is elected in six ballots by an absolute majority of the voting capitulars who are present.</p>	<p><b>260.</b> The prior general is elected in six ballots by an absolute majority of the voting capitulars who are present.</p>	
<p><b>261.</b> a) If no one is elected on the fifth ballot, on the sixth ballot only the two candidates who received the greatest number of votes on the preceding ballot have</p>	<p><b>261.</b> a) If no one is elected on the fifth ballot, on the sixth ballot only the two candidates who received the greatest number of votes on the preceding ballot have</p>	

<p>passive voice. The two candidates abstain.</p> <p>b) The one who receive the majority of votes is elected. In case of a tied vote, the senior in profession is elected; if the two candidates are equal in profession, the senior in age is elected.</p>	<p>passive voice. The two candidates abstain.</p> <p>b) The one who receive the majority of votes is elected. In case of a tied vote, the senior in profession is elected; if the two candidates are equal in profession, the senior in age is elected.</p>	
<p><b>262.</b> The procurator of the Order and the four general councillors are elected one at a time by written ballot, with six ballotings for each; insofar as possible, the councillors should be from different nations. If anyone of those elected is absent, the chapter proceeds as usual.</p>		<p><b>262.</b> The procurator of the Order and the four general councillors are elected one at a time by written ballot, with six ballotings for each; insofar as possible, the councillors should be from different nations. If anyone of those elected is absent, the chapter proceeds as usual.</p>
<p><b>263.</b> The prior general, the procurator of the Order and the general councillors take an oath according to the rite found in the Liturgical Directory.</p>		<p><b>263.</b> The prior general, the procurator of the Order and the general councillors take an oath according to the rite found in the <i>Order of Servants of Mary Ritual for Celebrating the Chapter</i>.</p>
<p><b>264.</b> The acts of the general chapter are approved by the general council.</p>	<p><b>264.</b> The acts of the general chapter are approved by the general council.</p>	
<p><b>265.</b> The general chapter will follow the procedural norms established in the Regulations.</p>		<p><b>265.</b> The general chapter will follow the procedural norms established in the Regulations.</p>
<p>Chapter 37</p> <p>The prior general</p> <p><b>266.</b> The prior general, leader of the entire Order, has authority over all friars, priories and provinces, in accord with these Constitutions. He exercises his authority in a spirit of service.</p>	<p>Chapter 37</p> <p>The prior general</p> <p><b>266.</b> The prior general, leader of the entire Order, has authority over all friars, priories and provinces, in accord with these Constitutions <u>and the General Directory</u>. He exercises his authority in a spirit of service.</p>	<p>Chapter 37</p> <p>The prior general</p>
<p><b>267.</b> It is the duty of the prior general to convoke the general council and to collaborate with the priors and vicars provincial and their councils with</p>	<p><b>267.</b> It is the duty of the prior general to convoke the general council and to collaborate with the priors and vicars provincial and their councils with</p>	

<p>encouragement, vigilance and advice. He shall not act in what pertains to a prior or a vicar provincial or a conventual prior unless they are negligent in fulfilling their duties, and even then, only in a particular instance.</p>	<p>encouragement, vigilance and advice. He shall not act in what pertains to a prior or a vicar provincial or a conventual prior unless they are negligent in fulfilling their duties, and even then, only in a particular instance.</p>	<p><b>267bis.</b> In the time between general chapters, the Prior General and his Council will organize meetings of Priors/Vicars Provincial to discuss the themes indicated by the general chapter. [2007 General Chapter, n. 72].</p>
<p><b>268.</b> With the consent of his council, the prior general is responsible for the following:</p> <ul style="list-style-type: none"> <li>a) erecting, transferring or suppressing a novitiate by written decree;</li> <li>b) granting, by way of exception and only in particular cases, permission for a candidate to make his novitiate in a house of the Order not specifically erected for this purpose;</li> <li>c) granting permission for a solemn professed to transfer to another religious institute and vice versa;</li> <li>d) granting a solemn professed an indult of exclaustation for serious reasons and for a period not to exceed three years;</li> <li>e) requesting that the Holy See impose exclaustation on a friar.</li> <li>f) granting a friar in temporary vows permission to leave the Order before the expiration of his profession;</li> <li>g) readmitting to the Order, without the obligation of repeating the novitiate, someone who legitimately left the Order at the end of novitiate or after profession;</li> <li>h) granting authorization in writing for administrative acts related to the acquisition or sale of goods, in accord with what is established in the Constitutions [See <i>canon</i> 638, § 3].</li> </ul>	<p><b>268.</b> With the consent of his council, the prior general is responsible for the following:</p> <ul style="list-style-type: none"> <li>a) erecting, transferring or suppressing a novitiate by written decree;</li> <li>b) granting, by way of exception and only in particular cases, permission for a candidate to make his novitiate in a house of the Order not specifically erected for this purpose;</li> <li>c) granting permission for a solemn professed to transfer to another religious institute and vice versa;</li> <li>d) granting a solemn professed an indult of exclaustation for serious reasons and for a period not to exceed three years;</li> <li>e) requesting that the Holy See impose exclaustation on a friar.</li> <li>f) granting a friar in temporary vows permission to leave the Order before the expiration of his profession;</li> <li>g) readmitting to the Order, without the obligation of repeating the novitiate, someone who legitimately left the Order at the end of novitiate or after profession;</li> <li>h) granting authorization in writing for administrative acts related to the acquisition or sale of goods, in accord with what is established in the Constitutions <u>and the General Directory</u> [See <i>canon</i> 638, § 3].</li> </ul>	
<p><b>269.</b> a) The prior general, accompanied by a friar of his choice, or more if he deems it necessary, will visit the individual provinces and vicariates at least once during his term of office; if possible, he may visit all the priories, either personally or through his delegate.</p>	<p><b>269.</b> a) The prior general, accompanied by a friar of his choice, or more if he deems it necessary, will visit the individual provinces and vicariates at least once during his term of office; if possible, he may visit all the priories, either personally or through his delegate.</p>	

<p>b) He may convoke the provincial council, the vicarial council and the conventual chapter when he deems it opportune and he can vote in them.</p>	<p>b) He may convoke the provincial council, the vicarial council and the conventual chapter when he deems it opportune and he can vote in them.</p>	<p><b>269bis.</b> <u>The canonical visitation of the prior general should make use of the following criteria to evaluate the vitality of a Province or Vicariate:</u></p> <ol style="list-style-type: none"> <li><u>1. the ability to provide formation for new candidates to the Order during those stages not covered by regional formation programs;</u></li> <li><u>2. the possibility of offering friars to work in other provinces or for the Order;</u></li> <li><u>3. self-sufficiency: having enough personnel to support existing communities and commitments;</u></li> <li><u>4. the flexibility to free friars for periods of renewal;</u></li> <li><u>5. the ability to spare friars for theological research, the study of our Marian charism, the history and spirituality of the Servite Order;</u></li> <li><u>6. the possibility of providing sufficient friars for the province and for its communities to exercise the offices foreseen by the <i>Constitutions</i> (cf. <i>Const.</i> 201, 234);</u></li> <li><u>7. the presence of communities of different forms (cf. <i>Const.</i> 4);</u></li> <li><u>8. the will and the ability to carry out the criteria for evaluating communities (see above General Directory, art. 230bis). [2007 General Chapter, n. 54].</u></li> </ol>
<p><b>270.</b> The prior general is elected for six years and can be re-elected for only one other consecutive six year term. Five years of solemn profession are required for the validity of his election. Postulation is excluded.</p>	<p><b>270.</b> The prior general is elected for six years and can be re-elected for only one other consecutive six year term. Five years of solemn profession are required for the validity of his election. Postulation is excluded.</p>	
<p><b>271.</b> At the beginning of his term, the prior general will name the procurator of the Order or one of the councillors as the permanent vicar general to substitute for him when he is absent.</p>	<p><b>271.</b> At the beginning of his term, the prior general will name the procurator of the Order or one of the councillors as the permanent vicar general to substitute for him when he is absent.</p>	

<p><b>272.</b> If the office of prior general becomes vacant, the vicar assumes full authority until the next general chapter which he will convoke within three months. The newly elected prior general will remain in office until the next ordinary general chapter.</p>	<p><b>272.</b> If the office of prior general becomes vacant, the vicar assumes full authority until the next general chapter which he will convoke within three months. The newly elected prior general will remain in office until the next ordinary general chapter.</p>	
<p><b>273.</b> For a grave and proportionate reason, the prior general may dispense even an entire province from articles of the Constitutions which are not constitutive laws.</p>	<p><b>273.</b> For a grave and proportionate reason, the prior general may dispense even an entire province from articles of the Constitutions which are not constitutive laws.</p>	
<p>Chapter 38</p> <p>The procurator of the Order</p> <p><b>274.</b> The duty of the procurator of the Order is to look after the interests of individual friars, communities, provinces and the Order in their relationship with the Apostolic See.</p>	<p>Chapter 38</p> <p>The procurator of the Order</p> <p><b>274.</b> The duty of the procurator of the Order is to look after the interests of individual friars, communities, provinces and the Order in their relationship with the Apostolic See.</p>	
<p><b>275.</b> The procurator of the Order shall inform the prior general of business he is conducting in the Roman Curia, and shall always consult him on more important matters.</p>	<p><b>275.</b> The procurator of the Order shall inform the prior general of business he is conducting in the Roman Curia, and shall always consult him on more important matters.</p>	
<p><b>276.</b> The procurator of the Order remains in office for six years and may be re-elected.</p>		<p><b>276.</b> The procurator of the Order remains in office for six years and may be re-elected.</p>
<p><b>277.</b> If the office of procurator of the Order becomes vacant, the prior general and his council, after consulting the priors and vicars provincial, will elect as soon as possible a successor who will remain in office until the next general chapter.</p>	<p><b>277.</b> If the office of procurator of the Order becomes vacant, the prior general and his council, after consulting the priors and vicars provincial, will elect as soon as possible a successor who will remain in office until the next general chapter.</p>	
<p>Chapter 39</p> <p>The general councillors</p>	<p>Chapter 39</p> <p>The general councillors</p>	<p>Chapter 39</p> <p>The general councillors</p>

<p><b>278.</b> a) There are four general councilors. To the extent possible they should be of different nationalities and languages.</p> <p>b) It is their duty to assist the prior general in the government of the Order and the administration of its affairs. The nature of their office requires that they reside in Rome.</p>	<p><b>278.</b> a) There are four general councilors.</p> <p>b) It is their duty to assist the prior general in the government of the Order and the administration of its affairs.</p>	<p><b>278.</b> To the extent possible <u>the councilors should be of different nationalities and languages.</u></p> <p>The nature of their office requires that they reside in Rome.</p>
<p><b>279.</b> During the general chapter, the prior general, after consulting the priors and vicars provincials will assign to each councillor the provinces and vicariates he is to represent in the manner determined by the general council.</p>		<p><b>279.</b> <u>On the occasion of</u> the general chapter, the prior general, after consulting the priors and vicars provincials will assign to each councillor the provinces and vicariates he is to represent in the manner determined by the general council. <u>Furthermore, he will assign to each councillor the general secretariats and officials he is to represent (Cfr. Const. 284c).</u></p>
<p><b>280.</b> a) General councilors remain in office for six years and may not be elected to a third consecutive six year term. Postulation is excluded.</p> <p>b) If the office of a general councillor becomes vacant, the general council, after consulting the priors and vicars provincial, will elect as soon as possible a successor who will remain in office until the next general chapter.</p>	<p><b>280.</b> a) General councilors remain in office for six years.</p> <p>b) If the office of a general councillor becomes vacant, the general council, after consulting the priors and vicars provincial, will elect as soon as possible a successor who will remain in office until the next general chapter.</p>	<p><b>280.</b> General councilors may not be elected to a third consecutive six year term. Postulation is excluded.</p>
<p><b>281.</b> The general council is composed of the prior general, the four general councilors and the procurator of the Order if he has been named vicar general.</p>	<p><b>281.</b> The general council is composed of the prior general, the four general councilors and the procurator of the Order if he has been named vicar general.</p>	
<p><b>282.</b> The general council, with collegial vote, is responsible for:</p> <p>a) erecting or suppressing a religious house in accord with canons 609, paragraph 1, and 616, paragraph 1, except for what is stated in article 268 a);</p>	<p><b>282.</b> The general council, with collegial vote, is responsible for:</p> <p>a) erecting or suppressing a religious house in accord with canons 609, paragraph 1, and 616, paragraph 1, except for what is stated in article 268 a);</p>	



<p>b) granting consent to a province for the acceptance of a foreign mission;</p> <p>c) resolving differences between one province and another and between a province and a vicariate; examining appeals of friars;</p> <p>d) removing a prior provincial for particularly serious reasons, after having consulted the provincial council;</p> <p>e) acting as a provincial council for priories under the immediate jurisdiction of the prior general, except in matters referred to article 233e);</p> <p>f) providing practical interpretations of the Constitutions in particular cases;</p> <p>g) implementing the decisions of the general chapter regarding the erection, division or suppression of a province, the unification of various provinces and the determination of new boundaries.</p>	<p>b) granting consent to a province for the acceptance of a foreign mission;</p> <p>c) resolving differences between one province and another and between a province and a vicariate; examining appeals of friars;</p> <p>d) removing a prior provincial for particularly serious reasons, after having consulted the provincial council;</p> <p>e) acting as a provincial council for priories under the immediate jurisdiction of the prior general, except in matters referred to article 233e);</p> <p>f) providing practical interpretations of the Constitutions in particular cases;</p> <p>g) <u>to decide the erection, division or suppression of a province, the unification of provinces and the determination of new boundaries.</u> (2007 GC n.53)</p> <p>h) <u>to proceed to the regression in juridical status of a Province or Vicariate, when it considers such a modification urgent and serious reasons do not allow waiting until the next General Chapter is celebrated</u> (2007 GC n. 54a)</p>	<p><u>282.aæ) Before deciding on the erection, division or suppression of a province, the unification of provinces and the determination of new boundaries, the General Council should consult all the friars of the province, the prior provincial and his council, the provincial chapter and the appropriate regional conference.</u> [2007 General Chapter, n.53]</p> <p><u>bh) 1. In evaluating the urgency of making decisions in regard to the regression in juridical status of a province or vicariate, the General Council should observe the criteria for evaluation indicated in art. 269 of the present General Directory;</u></p> <p><u>2. Before carrying out this modification, the General Council should consult all the friars of the province or vicariate, the prior or vicar provincial and their councils, the provincial or vicarial chapter and the regional conference.</u> [2007 General Chapter, n.54b].</p>
<p>Chapter 40</p> <p>General secretariats and officials</p> <p><b>283.</b> After consulting the priors and vicars provincial, the prior general proposes the secretary of the Order who is elected by the general chapter.</p>	<p>Chapter 40</p> <p>General secretariats and officials</p> <p><b>283.</b> After consulting the priors and vicars provincial, the prior general proposes the secretary of the Order who is elected by the general chapter.</p>	<p>Chapter 40</p> <p>General secretariats, officials <u>and communities</u></p>

<p><b>284.</b> The duties of the secretary of the Order are:</p> <p>a) to draw up the public acts of the Order, of the prior general, of the general council and of the general chapter;</p> <p>b) to care for the current and recent archives of the Order;</p> <p>c) to effect liaison among the general secretariats, in agreement with the general council and in the manner it shall determine;</p> <p>d) to see to the publication of the <i>Acta Ordinis Servorum Beatae Mariae Virginis</i>.</p>		<p><b>284.</b> The duties of the secretary of the Order are:</p> <p>a) to draw up the public acts of the Order, of the prior general, of the general council and of the general chapter;</p> <p>b) to care for the current and recent archives of the Order;</p> <p>c) to see to the publication of the <i>Acta Ordinis Servorum Beatae Mariae Virginis</i>.</p>
<p><b>285.</b> a) The general council, with the full collaboration of all the provinces and vicariates, will elect:</p> <ul style="list-style-type: none"> <li>- the secretary for the Centre of Communications;</li> <li>- the president of the International Liturgical Commission of the Order;</li> <li>- the secretary general for the missions;</li> <li>- the general regent of studies;</li> <li>- the president of the Historical Institute;</li> <li>- the archivist of the Historical Archives;</li> <li>- the postulator of causes for beatification and canonization;</li> <li>- the secretary for the Secular Order and lay groups;</li> <li>- the general treasurer.</li> </ul> <p>b) The general council will specify the responsibilities and manner of operation of the secretariats and the term of office of the individual officials.</p>	<p><b>285.</b> a) The general council, with the full collaboration of all the provinces and vicariates, will elect <u>the general officials</u>;</p> <p>b) The general council will specify the responsibilities and manner of operation of the secretariats and the term of office of the individual officials.</p>	<p><b>285.</b> <u>The general officials are:</u></p> <ul style="list-style-type: none"> <li>- the secretary for the Centre of Communications;</li> <li>- the president of the International Liturgical Commission of the Order;</li> <li>- the secretary general for the missions;</li> <li>- the general regent of studies, <u>president of the general secretariat for formation and studies</u>;</li> <li>- the president of the Historical Institute;</li> <li>- the archivist of the Historical Archives;</li> <li>- the postulator of causes for beatification and canonization;</li> <li>- the secretary for the Secular Order and lay groups;</li> <li>- the general treasurer;</li> <li>- <u>the coordinator for vocation promotion</u> [2007 General Chapter, n. <b>34h</b>];</li> <li>- <u>the general secretary for permanent formation</u> [2007 General Chapter, n. <b>37</b>];</li> <li>- <u>the general secretary for the evangelization of peoples and justice and peace</u> [2007 General Chapter, n. <b>45</b>];</li> </ul>
<p><b>286.</b> The general council, with the full collaboration of all the provinces and vicariates, is free to organize the general curia with other secretariats and offices and to specify their duties. Such secretariats and offices continue their functions at the discretion of the prior</p>		<p><b>286.</b> The general council, with the full collaboration of all the provinces and vicariates, is free to organize the general curia with other secretariats and offices and to specify their duties. Such secretariats and offices continue their functions at the discretion of the prior</p>

general.		general.
<b>287.</b> The procurator of the Order, general secretariats and general officials should be consulted by the general council when important matters within their competence are discussed.		<b>287.</b> The procurator of the Order, general secretariats and general officials should be consulted by the general council when important matters within their competence are discussed.
		<b>287bis.</b> <u>Communities subject to the immediate jurisdiction of the Prior General serve the entire Order or render a special service on behalf of the whole Order to a specific local church.</u> <u>To make up these communities and to guarantee the means needed for their specific service, all provinces and vicariates are bound to offer effective collaboration with the Prior General through the availability of personnel, money or other means.</u> [2007 General Chapter, n. 27] <u>For these communities the General Council will draw up <i>Norms</i> for the local application of the Constitutions.</u>
V. The Administration of Goods  Chapter 41.  Sharing and administration of goods  <b>288.</b> The Servants of Mary, aware that whatever they possess is not only the fruit of their labour but also a gift of Providence, shall administer their possessions with prudence and wisdom in a spirit of service and solidarity.  The brothers responsible for the administration of goods, in carrying out this service contribute to the realization of an authentic spirit of poverty and sharing.	V. The Administration of Goods  Chapter 41  Sharing and administration of goods  <b>288.</b> The Servants of Mary, aware that whatever they possess is not only the fruit of their labour but also a gift of Providence, shall administer their possessions with prudence and wisdom in a spirit of service and solidarity.  The brothers responsible for the administration of goods, in carrying out this service contribute to the realization of an authentic spirit of poverty and sharing.	V. The Administration of Goods  Chapter 41  Sharing and administration of goods
<b>289.</b> a) Priors, vicariates, provinces and the Order may acquire, possess, administer and alienate movable and	<b>289.</b> a) Priors, vicariates, provinces and the Order may acquire, possess, administer and alienate movable and	

<p>immovable goods. With a view toward the common good, vicarial and provincial chapters may make decisions regarding the goods of priories and of the vicariate or provinces. They may also establish norms for the surplus funds of conventual administrations.</p> <p>b) In the use of goods, local communities, the provinces and the Order are bound by reciprocal rights and obligations according to the norms established by the Constitutions and directories.</p> <p>c) In addition to fulfilling the obligations mentioned above, the local communities, the provinces and the Order should treat and administer their goods as being at the service of the brothers and of the poor. In accordance with their means, they should be sensitive to and willing to help the families of the friars and friars who leave the Order, whenever they require assistance.</p>	<p>immovable goods. With a view toward the common good, vicarial and provincial chapters may make decisions regarding the goods of priories and of the vicariate or provinces. They may also establish norms for the surplus funds of conventual administrations.</p> <p>b) In the use of goods, local communities, the provinces and the Order are bound by reciprocal rights and obligations according to the norms established by the Constitutions and <u>provincial and general</u> directories.</p> <p>c) In addition to fulfilling the obligations mentioned above, the local communities, the provinces and the Order should treat and administer their goods as being at the service of the brothers and of the poor. In accordance with their means, they should be sensitive to and willing to help the families of the friars and friars who leave the Order, whenever they require assistance.</p>	
<p><b>290.</b> Temporal goods are administered by conventual, vicarial and provincial treasurers under the direction and control of the respective priors, councils and chapters. Treasurers have responsibility and may take initiative in the area of their competence and within fixed limits.</p>	<p><b>290.</b> Temporal goods are administered by conventual, vicarial and provincial treasurers under the direction and control of the respective priors, councils and chapters. Treasurers have responsibility and may take initiative in the area of their competence and within fixed limits.</p>	
<p><b>291.</b> a) In the administration of goods, vicarial and provincial treasurers are assisted by a financial council. The directory shall determine the competence of the financial council and establish norms for its operation and the selection and term of office of its members.</p> <p>b) The financial council of the Order is made up of the general treasurer, who acts as president, and at least three councillors elected by the general council. The councillors should be qualified friars and, if possible, of</p>		<p><b>291.</b> a) In the administration of goods, vicarial and provincial treasurers are assisted by a financial council <u>which can include lay experts</u> [2007 General Chapter, n. <b>61</b>]. The <u>provincial</u> directory shall determine the competence of the financial council and establish norms for its operation and the selection and term of office of its members.</p> <p>b) The financial council of the Order is made up of the general treasurer, who acts as president, and at least three councillors elected by the general council. The councillors should be qualified friars and, if possible, of</p>

<p>different nationalities. Lay experts may also participate in this council.</p> <p>The duties of the financial council of the Order are:  1) to assist the general treasurer and the general council in resolving the principal financial problems of the Order;  2) to examine the financial reports and budgets of the vicariates, provinces and Order.</p>		<p>different nationalities. Lay experts may also participate in this council.</p> <p>The duties of the financial council of the Order are:  1) to assist the general treasurer and the general council in resolving the principal financial problems of the Order;  2) to examine the financial reports and budgets of the vicariates, provinces and Order.</p>
<p><b>292.</b> The accounting system for the various administrations will be determined by the directory, upon the recommendation of the financial council.</p>		<p><b>292.</b> The accounting system for the various administrations will be determined by the <u>provincial</u> directory, upon the recommendation of the financial council.</p>
<p><b>293.</b> Conventual, vicarial, provincial and general activities of particular financial interest or importance must have their own financial administrations. The conventual, vicarial, provincial and general treasurers must include these administrations in the system of reporting described in the following article.</p>		<p><b>293.</b> Conventual, vicarial, provincial and general activities of particular financial interest or importance must have their own financial administrations. The conventual, vicarial, provincial and general treasurers must include these administrations in the system of reporting described in the following article.</p>
<p><b>294.</b> a) The conventual treasurer and other administrators in the community, in addition to the report required by the directory, must provide the conventual chapter with an annual report accompanied by a budget for the following year, which will be discussed and approved by the community. At the end of the fiscal year, the annual reports and budgets of conventual administrations are sent to the vicarial or provincial treasurer. If there are serious problems, he will inform the respective councils which will see to the matter.</p> <p>b) Vicarial and provincial treasurers present the reports and budgets of their administrations to their respective provincial and vicarial councils for approval. They present the reports and budgets of the various priories to</p>		<p><b>294.</b> a) The conventual treasurer and other administrators in the community, in addition to the report required by the <u>provincial</u> directory, must provide the conventual chapter with an annual report accompanied by a budget for the following year, which will be discussed and approved by the community. At the end of the fiscal year, the annual reports and budgets of conventual administrations are sent to the vicarial or provincial treasurer. If there are serious problems, he will inform the respective councils which will see to the matter.</p> <p>b) Vicarial and provincial treasurers present the reports and budgets of their administrations to their respective provincial and vicarial councils for approval. They present the reports and budgets of the various priories to</p>

<p>the vicarial and provincial chapters solely as information. Before the end of March they send to the general treasurer a detailed report of their administrations and of the various vicarial or provincial and conventual administrations.</p> <p>c) The general treasurer gives an account of his administration and makes a report of all the general, provincial, vicarial administrations to the general chapter and each year to the general council.</p> <p>d) The method for making these reports on the various administrations is determined by the respective vicarial, provincial and general council.</p>		<p>the vicarial and provincial chapters solely as information. Before the end of March they send to the general treasurer a detailed <u>and complete</u> report of <u>their particular jurisdiction and of all</u> the vicarial or provincial and conventual administrations.</p> <p>c) The general treasurer gives an account of his administration and makes a report of all the general, provincial, vicarial administrations to the general chapter and each year to the general council.</p> <p>d) The method for making these reports on the various administrations is determined by the respective vicarial, provincial and general council.</p>
<p><b>295.</b> a) The annual financial statements must be accompanied by a report that clearly describes the economic situation of the vicariate or province and by a budget for the following fiscal year.</p> <p>b) A financial report of the entire Order and a budget for the general financial administration will be sent to the provincial and vicarial councils each year.</p>		<p><b>295.</b> a) The annual financial statements must be accompanied by a report that clearly describes the economic situation of the vicariate or province and by a budget for the following fiscal year.</p> <p>b) A financial report of the entire Order and a budget for the general financial administration will be sent to the provincial and vicarial councils each year.</p>
<p><b>296.</b> All acts regarding the juridical and civil recognition of the province and its priories, all contracts between the province or priories and dioceses, contracts between the province and vicariates, titles to immovable goods and documents related to debts and obligations must be preserved in the provincial curia; copies or extracts are sent to the priory concerned and the general curia.</p> <p>Every priory should have an inventory of goods of historical or artistic value.</p>		<p><b>296.</b> All acts regarding the juridical and civil recognition of the province and its priories, all contracts between the province or priories and dioceses, contracts between the province and vicariates, titles to immovable goods and documents related to debts and obligations must be preserved in the provincial curia; copies or extracts are sent to the priory concerned and the general curia.</p> <p>Every priory should have an inventory of goods of historical or artistic value.</p>
<p><b>297.</b> No friar, without the written permission of the prior or vicar provincial, or the prior general if he is</p>		<p><b>297.</b> No friar, without the written permission of the prior or vicar provincial, or the prior general if he is</p>

<p>officially assigned to a community under the general, may receive or keep, either personally or through others, the goods or money of others, on deposit or in any other form, even if given in confidence and secretly. Each year on the occasion of the canonical visitation, the friar will give an accounting of the deposit.</p>		<p>officially assigned to a community under the general, may receive or keep, either personally or through others, the goods or money of others, on deposit or in any other form, even if given in confidence and secretly. Each year on the occasion of the canonical visitation, the friar will give an accounting of the deposit.</p>
<p><b>298.</b> a) All goods that result from our work or are received as gift, pension, subsidy or insurance of any kind are acquired for the Order.</p> <p>b) The use of movable goods by the individual friar is regulated by the directory in accord with the spirit and vow of poverty.</p>	<p><b>298.</b> a) All goods that result from our work or are received as gift, pension, subsidy or insurance of any kind are acquired for the Order.</p> <p>b) The use of movable goods by the individual friar is regulated by the <u>provincial and vicarial</u> directory in accord with the spirit and vow of poverty.</p>	
<p><b>299.</b> The specification of acts which exceed the limits and manner of ordinary administration and the determination of conditions for their valid execution are left to the provincial and vicarial directories.</p>		<p><b>299.</b> The specification of acts which exceed the limits and manner of ordinary administration and the determination of conditions for their valid execution are left to the provincial and vicarial directories.</p>
<p><b>300.</b> The maximum limits for expenses, which are not related to ordinary administration and which can be authorized by the vicarial or provincial council, the provincial or vicarial treasurer, the vicar or prior provincial and the conventual chapter and prior, are determined by the directory.</p> <p>The maximum limits for extraordinary expenses by the prior general, the general treasurer and the chapters and priors of priories under the immediate jurisdiction of the prior general, are determined by the general council.</p>		<p><b>300.</b> The maximum limits for expenses, which are not related to ordinary administration and which can be authorized by the vicarial or provincial council, the provincial or vicarial treasurer, the vicar or prior provincial and the conventual chapter and prior, are determined by the <u>respective</u> directory.</p> <p>The maximum limits for extraordinary expenses by the prior general, the general treasurer and the chapters and priors of priories under the immediate jurisdiction of the prior general, are determined by the general council.</p>
<p><b>301.</b> Chapters and councils can grant permission to contract debts, to sell and mortgage movable and immovable goods, and to alienate precious objects or any other goods. Such transactions must be done in the manner and within the limits determined by the</p>		<p><b>301.</b> Chapters and councils can grant permission to contract debts, to sell and mortgage movable and immovable goods, and to alienate precious objects or any other goods. Such transactions must be done in the manner and within the limits determined by the</p>

<p>directory. They must respect the limits fixed by the Holy See whose authorization is required for sums exceeding these limits. The same authorization is required for items given to the Church in virtue of a vow or for precious goods of artistic or historic value.</p> <p>The general council fixes the limits and determines the regulations for priories under the immediate jurisdiction of the prior general.</p>		<p><u>provincial/vicarial</u> directory. They must respect the limits fixed by the Holy See whose authorization is required for sums exceeding these limits. The same authorization is required for items given to the Church in virtue of a vow or for precious goods of artistic or historic value.</p> <p>The general council fixes the limits and determines the regulations for priories under the immediate jurisdiction of the prior general.</p>
<p><b>302.</b> a) The contribution from each priory and administration for the needs of the vicariate or province is determined by the directory.</p> <p>b) The general council, taking into account the financial reports received, determines annually the contribution which every province and vicariate must send to the general curia.</p> <p>c) If, in particular circumstances, the Order must make an extraordinary expenditure or if, in a special case, assistance is needed to meet particular needs of a province or vicariate, the general council may impose an extraordinary contribution after consulting the vicarial and provincial councils.</p>		<p><b>302.</b> a) The contribution from each priory and administration for the needs of the vicariate or province is determined by the <u>respective</u> directory.</p> <p>b) The general council, taking into account the financial reports received, determines annually the contribution which every province and vicariate must send to the general curia.</p> <p>c) If, in particular circumstances, the Order must make an extraordinary expenditure or if, in a special case, assistance is needed to meet particular needs of a province or vicariate, the general council may impose an extraordinary contribution after consulting the vicarial and provincial councils.</p> <p><b><u>302bis.</u></b> There exists a Capital Fund in the Order which is increased by the following means:  a) 10% of net profits in the sale of real estate;  b) 50% of the profits of the approved sale of precious or artistic objects – vestments, church furnishings, pictures, furniture, prints, books of artistic value but not directly linked to the history of the Order or of particular artistic value. [2007 General Chapter, n. 63]</p>
<p><b>303.</b> The offerings of the faithful for the celebration of Masses should be diligently recorded and the intentions</p>		<p><b>303.</b> The offerings of the faithful for the celebration of Masses should be diligently recorded and the intentions</p>



duly satisfied. The offerings for intentions not satisfied in due time should be sent to the provincial and general treasurers.		duly satisfied. The offerings for intentions not satisfied in due time should be sent to the provincial and general treasurers.
<b>304.</b> The prior general for priories under him and the prior provincial should see to it that all goods are duly insured and that all friars including those of vicariates, are enrolled in the insurance programmes of their country, especially health insurance and old age pension.		<b>304.</b> The prior general for priories under him and the prior provincial should see to it that all goods are duly insured and that all friars including those of vicariates, are enrolled in the insurance programmes of their country, especially health insurance and old age pension.
<p>COMMUNION IN THE FAMILY OF SERVANTS</p> <p>Chapter 42</p> <p>Nuns, sisters, secular institutes, the Secular Order and other lay groups</p> <p><b>305.</b> The Friar Servants of Mary, continuing an ancient and living tradition, constitute a single family with the women religious and with the members of secular institutes, the Secular Order and lay groups that share the same ideal, commitment to the evangelical apostolic life and devotion to the Mother of God.</p>	<p>COMMUNION IN THE FAMILY OF SERVANTS</p> <p>Chapter 42</p> <p>Nuns, sisters, secular institutes, the Secular Order and other lay groups</p> <p><b>305.</b> The Friar Servants of Mary, continuing an ancient and living tradition, constitute a single family with the women religious and with the members of secular institutes, the Secular Order and lay groups that share the same ideal, commitment to the evangelical apostolic life and devotion to the Mother of God.</p>	<p>COMMUNION IN THE FAMILY OF SERVANTS</p> <p>Chapter 42</p> <p>Nuns, sisters, secular institutes, the Secular Order and other lay groups</p>
<p><b>306.</b> The friars should maintain a real and fraternal spiritual communion with the contemplative Servite nuns, appreciating their particular ministry of prayer.</p> <p>Convents of contemplative nuns directly entrusted to the jurisdiction of the Order are assisted by our major superiors in accord with the norms of universal law.</p>	<p><b>306.</b> The friars should maintain a real and fraternal spiritual communion with the contemplative Servite nuns, appreciating their particular ministry of prayer.</p> <p>Convents of contemplative nuns directly entrusted to the jurisdiction of the Order are assisted by our major superiors in accord with the norms of universal law.</p>	
<b>307.</b> For mutual religious growth and more effective ecclesial service, the friars should collaborate with Servite sisters and with the secular institutes aggregated	<b>307.</b> For mutual religious growth and more effective ecclesial service, the friars should collaborate with Servite sisters and with the secular institutes aggregated	

<p>to the Order.</p> <p>Councils and secretariats, wherever they exist, should promote mutual collaboration.</p>	<p>to the Order.</p>	<p><b>307.</b> Councils and secretariats, wherever they exist, should promote mutual collaboration <u>with Servite sisters and with the secular institutes aggregated to the Order.</u></p>
<p><b>308.</b> a) Every Servite community:</p> <ol style="list-style-type: none"> <li>1. should promote the development and updating of the Secular Order;</li> <li>2. should foster the formation of lay groups among the faithful who desire to live out their baptismal consecration according to the spirit of Order and who, feeling themselves to be one family with the Servants of Mary, accept the commitments and norms proper to the group.</li> </ol> <p>b) It is the responsibility of the conventual chapter to recognize the Servite authenticity of a group which develops around a community of friars. In other cases, this responsibility pertains to the provincial council. Other Servite families (nuns, sisters, secular institutes) can recognize the authenticity of a group that develops near them.</p> <p>c) The provincial and vicarial council should establish secretariats for the animation and coordination of these groups.</p>	<p><b>308.</b> a) Every Servite community:</p> <ol style="list-style-type: none"> <li>1. should promote the development and updating of the Secular Order;</li> <li>2. should foster the formation of lay groups among the faithful who desire to live out their baptismal consecration according to the spirit of Order and who, feeling themselves to be one family with the Servants of Mary, accept the commitments and norms proper to the group.</li> </ol> <p>b) It is the responsibility of the conventual chapter to recognize the Servite authenticity of a group which develops around a community of friars. In other cases, this responsibility pertains to the provincial council.</p>	<p><b>308.</b></p> <p>a) <u>The</u> nuns, sisters, and secular institutes can recognize the <u>Servite</u> authenticity of a group that develops near them.</p> <p>b) The provincial and vicarial council should establish secretariats for the animation and coordination of these groups.</p>
<p><b>309.</b> The general council has the faculty to aggregate to the Order new congregations and secular institutes that request it, after having ascertained their spiritual affinity.</p> <p>Such aggregation involves the acceptance of the essential elements of our Constitutions, adoptions of the liturgical books of the Order and, if possible, use the name "Servants of Mary"</p>	<p><b>309.</b> The general council has the faculty to aggregate to the Order new congregations and secular institutes that request it, after having ascertained their spiritual affinity.</p>	<p><b>309.</b> <u>The</u> aggregation of <u>new congregations and secular institutes</u> involves the acceptance <u>on their part</u> of the essential elements of our Constitutions, adoption of the liturgical books of the Order and, if possible, use the</p>

		name "Servants of Mary".
<b>310.</b> On the occasion of general, provincial and conventual chapters, the respective priors or vicars may invite nuns, sisters, and members of the secular institutes, the Secular Order and lay groups in order that their representatives may participate in the discussion of topics of common interest.		<b>310.</b> On the occasion of general, provincial and conventual chapters, the respective priors or vicars may invite nuns, sisters, and members of the secular institutes, the Secular Order and lay groups in order that their representatives may participate in the discussion of topics of common interest.
<b>311.</b> The prior general, prior provincial and conventual priors should encourage qualified and willing friars to foster among the religious and lay groups united with us an adequate knowledge of Servite history and spirituality and, above all, of the doctrine on the Virgin in the mystery of Christ and of the Church.		<b>311.</b> The prior general, prior provincial and conventual priors should encourage qualified and willing friars to foster among the religious and lay groups united with us an adequate knowledge of Servite history and spirituality and, above all, of the doctrine on the Virgin in the mystery of Christ and of the Church.
CONSTITUTIONS  Chapter 43  Interpretation and observance of the Constitutions  <b>312.</b> The general chapter may make changes in the Constitutions. These changes take effect when approved by the Holy See. Before being inserted in the text of the Constitutions, changes must be approved by an absolute majority of votes in three consecutive general chapters and be confirmed by the Holy See.	<u>CONSTITUTIONS AND GENERAL DIRECTORY</u>  Chapter 43  Interpretation and observance of the Constitutions  <u>[n] These Constitutions and the General Directory constitute the legislation of the Order.</u>  <b>312.</b> The general chapter may make changes in the Constitutions. Before being inserted in the text of the Constitutions, changes must be approved by <u>a qualified (two thirds) majority of votes in two consecutive general chapters and be confirmed by the Holy See.</u> These changes take effect when approved by the Holy See.	<u>GENERAL DIRECTORY</u>  Chapter 43  <u>Interpretation and observance of the General Directory</u>  <b>312.</b> <u>The General Chapter may make changes to the General Directory. Before being inserted in the text of the General Directory, changes must be approved by a qualified (two thirds) majority of votes. These changes will take effect after the General Chapter itself.</u>
<b>313.</b> Official interpretations of the Constitutions are given by a general chapter. Authentic interpretation is reserved to the Holy See. A practical interpretation binding until the next general chapter may be given by the general council with all members present.	<b>313.</b> Official interpretations of the Constitutions are given by a general chapter. Authentic interpretation is reserved to the Holy See. A practical interpretation binding until the next general chapter may be given by the general council with all members present.	<b>313.</b> <u>Official interpretations of the General Directory are given by a general chapter. A practical interpretation binding until the next general chapter may be given by the general council with all members present.</u>

<p><b>314.</b> If one or more articles of these Constitutions cannot be observed in a province because of particular circumstances, the general council at the request of the provincial chapter will make a decision on the matter. This practical ruling will be valid until the next general chapter.</p>	<p><b>314.</b> If one or more articles of these Constitutions cannot be observed in a province because of particular circumstances, the general council at the request of the provincial chapter will make a decision on the matter. This practical ruling will be valid until the next general chapter.</p>	<p><b>314.</b> <u>If one or more articles of this General Directory cannot be observed in a province because of particular circumstances, the general council at the request of the provincial chapter will make a decision on the matter. This practical ruling will be valid until the next general chapter.</u></p>
<p><b>315.</b> If a friar causes scandal or transgresses these Constitutions in a serious way, his priors should admonish him and use the most suitable means for his correction.</p>	<p><b>315.</b> If a friar causes scandal or transgresses these Constitutions in a serious way, his priors should admonish him and use the most suitable means for his correction.</p>	
<p><b>316.</b> When the exercise of juridical power is necessary, the norms of universal law and the spirit of chapter 6 of these Constitutions are to be observed.</p>	<p><b>316.</b> When the exercise of juridical power is necessary, the norms of universal law and the spirit of chapter 6 of these Constitutions are to be observed.</p>	
<p><b>317.</b> Should situations not foreseen in the Constitutional text arise, the general council will issue special norms that are valid until the next general chapter.</p>	<p><b>317.</b> Should situations not foreseen in the Constitutional text arise, the general council will issue special norms that are valid until the next general chapter.</p>	<p><b>317.</b> <u>Should situations arise which are not foreseen in the General Directory text, the general council will issue special norms that are valid until the next general chapter.</u></p>
<p><b>318.</b> All friars must observe fully the present Constitutions in accord with the commitment made in religious profession. In this way they will progress toward the perfection of charity in service to the Kingdom of God.</p>	<p><b>318.</b> All friars must observe fully the present Constitutions in accord with the commitment made in religious profession. In this way they will progress toward the perfection of charity in service to the Kingdom of God.</p>	<p><b>318.</b> <u>All friars must observe fully the present General Directory.</u></p>
<p>EPILOGUE</p> <p><b>319.</b> Since our ideal is to reach the perfect stature of Christ, [See <i>Ephesians</i> 4: 13] we shall have only relationships of peace, mercy, justice and constructive love toward creatures. [See <i>Matthew</i> 5: 3-9] In our commitment of service, the figure of Mary at the foot of the Cross shall be our model. Since the Son of Man is still being crucified in his brothers and sisters, we, Servants of his mother, wish to be with her at the foot of those countless crosses in order to bring comfort</p>	<p><b>EPILOGUE</b></p> <p><b>319.</b> Since our ideal is to reach the perfect stature of Christ [See <i>Ephesians</i> 4: 13], we shall have only relationships of peace, mercy, justice and constructive love toward creatures. [See <i>Matthew</i> 5: 3-9] In our commitment of service, the figure of Mary at the foot of the Cross shall be our model. Since the Son of Man is still being crucified in his brothers and sisters, we, Servants of his mother, wish to be with her at the foot of those countless crosses in order to bring comfort</p>	

<p>and redemptive cooperation. In our surrender to an ever greater love, we shall take up our cross each day [See <i>Luke</i> 9: 23]. Remembering that we are to be judged according to the words “I was hungry and you gave me to eat, naked and you clothed me ...,” [Matthew 25: 35-36] we wish to renounce our own interests in order to follow Jesus in his work of salvation. Although creation still groans in sorrow and anguish [See <i>Romans</i> 8: 22], we recognize that we are bearers of those forces that free creation from the slavery of corruption and bring it into the freedom of the children of God. [See <i>Romans</i> 8: 21] This knowledge gives us the joy promised by Christ which no one can take from us. [See <i>John</i> 16: 22]</p>	<p>and redemptive cooperation. In our surrender to an ever greater love, we shall take up our cross each day [See <i>Luke</i> 9: 23]. Remembering that we are to be judged according to the words “I was hungry and you gave me to eat, naked and you clothed me ...,” [Matthew 25: 35-36] we wish to renounce our own interests in order to follow Jesus in his work of salvation. Although creation still groans in sorrow and anguish [See <i>Romans</i> 8: 22], we recognize that we are bearers of those forces that free creation from the slavery of corruption and bring it into the freedom of the children of God. [See <i>Romans</i> 8: 21] This knowledge gives us the joy promised by Christ which no one can take from us. [See <i>John</i> 16: 22]</p>	
REGULATIONS		REGULATIONS
<p>PROVINCIAL CHAPTER</p> <p><b>1.</b> The president of the chapter: names the vicar of the chapter, determines the time of the concelebrated Mass of the Holy Spirit, and sets the time for the beginning of the first session of the general assembly.</p>		<p>PROVINCIAL CHAPTER</p> <p><b>1.</b> The president of the chapter: names the vicar of the chapter, determines the time of the concelebrated Mass of the Holy Spirit, and sets the time for the beginning of the first session of the general assembly.</p>
<p><b>2.</b> The secretary of the province calls the roll of voting members. The prior general formally presents and confirms the newly elected prior provincial. The president addresses the assembly. Two tellers proposed by the president are elected. At least three capitulars are elected to form the presidential board together with the prior general and the prior provincial; this board’s duties are the same as those of the general chapter.</p>		<p><b>2.</b> The secretary of the province calls the roll of voting members. The prior general formally presents and confirms the newly elected prior provincial. The president addresses the assembly. Two tellers proposed by the president are elected. At least three capitulars are elected to form the presidential board together with the prior general and the prior provincial; this board’s duties are the same as those of the general chapter.</p>
<p><b>3.</b> Ballots are distributed for the election of the assistant provincial.</p>		<p><b>3.</b> Ballots are distributed for the election of the assistant provincial.</p>

<p><b>4.</b> Each voter completes his ballot as follows: I elect as assistant provincial N.. He folds the ballot and hands it to the teller.</p>		<p><b>4.</b> Each voter completes his ballot as follows: <i>I elect as assistant provincial N.</i> He folds the ballot and hands it to the teller.</p>
<p><b>5.</b> After the ballots are collected, the tellers give them to the president who checks to see that the number of ballots does not exceed that of the voters. He opens each ballot, reads it and shows it to the first teller who passes it to the second to be read aloud.</p>		<p><b>5.</b> After the ballots are collected, the tellers give them to the president who checks to see that the number of ballots does not exceed that of the voters. He opens each ballot, reads it and shows it to the first teller who passes it to the second to be read aloud.</p>
<p><b>6.</b> After the ballots are read, the secretary officially announces the number of votes received by each candidate. The candidate who has received more than half the votes is elected and the number of votes he received is announced.</p>		<p><b>6.</b> After the ballots are read, the secretary officially announces the number of votes received by each candidate. The candidate who has received more than half the votes is elected and the number of votes he received is announced.</p>
<p><b>7.</b> If no one is elected on the fifth ballot, only the two candidates who received the highest number of votes on that ballot have passive voice on the sixth. These two do not vote on this ballot. The one who receives the greater number of votes is elected. In the case of a tied vote, the senior in profession is elected or, if equal in profession, the senior in age.</p>		<p><b>7.</b> If no one is elected on the fifth ballot, only the two candidates who received the highest number of votes on that ballot have passive voice on the sixth. These two do not vote on this ballot. The one who receives the greater number of votes is elected. In the case of a tied vote, the senior in profession is elected or, if equal in profession, the senior in age.</p>
<p><b>8.</b> The provincial councillors are each elected by six written ballots according to the method established in the directory.</p>		<p><b>8.</b> The provincial councillors are each elected by six written ballots according to the method established in the <u>provincial</u> directory.</p>
<p><b>9.</b> Those elected are confirmed in office by the president. If someone elected is absent, the chapter proceeds as usual.</p>		<p><b>9.</b> Those elected are confirmed in office by the president. If someone elected is absent, the chapter proceeds as usual.</p>
<p><b>10.</b> After the elections the results are announced and the tellers burn the ballots.</p>		<p><b>10.</b> After the elections the results are announced and the tellers burn the ballots.</p>
<p><b>11.</b> The outgoing prior provincial, the secretaries and the provincial officials present their respective reports on the state of the province and their activities</p>		<p><b>11.</b> The outgoing prior provincial, the secretaries and the provincial officials present their respective reports on the state of the province and their activities</p>

according to the method determined by the directory.		according to the method determined by the <u>provincial</u> directory.
<b>12.</b> Commissions are formed for the study of the agenda items and of the provincial and conventual administrations.		<b>12.</b> Commissions are formed for the study of the agenda items and of the provincial and conventual administrations.
<b>13.</b> The chapter assembles to discuss the work done by the commissions, approves programmes and issues eventual decrees.		<b>13.</b> The chapter assembles to discuss the work done by the commissions, approves programmes and issues eventual decrees.
<b>14.</b> It is the duty of the prior provincial to publish the acts and send a copy to all the communities of the province.		<b>14.</b> It is the duty of the prior provincial to publish the acts and send a copy to all the communities of the province.
<b>15.</b> The Liturgical Directory is to be observed for the opening and closing liturgies of the chapter and for the rites of taking office.		<b>15.</b> The <i>Order of Servants of Mary Ritual for Celebrating the Chapter</i> is to be observed for the opening and closing liturgies of the chapter and for the rites of taking office.
<b>16.</b> The chapter is free to decide how it will carry out its work, provided the substance of these Regulations is respected.		<b>16.</b> The chapter is free to decide how it will carry out its work, provided the substance of these Regulations is respected.
GENERAL CHAPTER		GENERAL CHAPTER
<b>17.</b> The president of the chapter: names the vicar of the chapter, determines the time of the concelebrated Mass of the Holy Spirit, and sets the time for the beginning of the first session for the election of the presidential board.		<b>17.</b> The president of the chapter: names the vicar of the chapter, determines the time of the concelebrated Mass of the Holy Spirit, and sets the time for the beginning of the first session for the election of the presidential board.
<b>18.</b> The secretary of the Order calls the roll of voting members. Two tellers proposed by the president are elected. The rules of procedure approved by the preceding general chapter are confirmed.		<b>18.</b> The secretary of the Order calls the roll of voting members. Two tellers proposed by the president are elected. The rules of procedure approved by the preceding general chapter are confirmed.

<p><b>19.</b> Six voting capitulars are elected according to the rules of procedure to form the presidential board of the chapter with the prior general who is president by right.</p>		<p><b>19.</b> Six voting capitulars are elected according to the rules of procedure to form the presidential board of the chapter with the prior general who is president by right.</p>
<p><b>20.</b> The prior general makes his report. The reports of capitular commissions, general secretaries and officials, priors and vicars provincial are presented.</p>		<p><b>20.</b> The prior general makes his report. The reports of capitular commissions, general secretaries and officials, priors and vicars provincial are presented.</p>
<p><b>21.</b> Ballots for the election of the prior general are distributed.</p>		<p><b>21.</b> Ballots for the election of the prior general are distributed.</p>
<p><b>22.</b> Each voter completes his ballot as follows: I elect as prior general N.. He folds the ballot and hands it to the teller.</p>		<p><b>22.</b> Each voter completes his ballot as follows: <i>I elect as prior general N.</i> He folds the ballot and hands it to the teller.</p>
<p><b>23.</b> After the ballots are collected, the tellers give them to the president who verifies that the number of ballots does not exceed that of the voters. He opens each ballot, reads it and shows it to the first teller who passes it to the second to be read aloud.</p>		<p><b>23.</b> After the ballots are collected, the tellers give them to the president who verifies that the number of ballots does not exceed that of the voters. He opens each ballot, reads it and shows it to the first teller who passes it to the second to be read aloud.</p>
<p><b>24.</b> After the ballots are read, the secretary officially announces the number of votes received by each candidate. The candidate who has received more than half the votes is elected and the number of votes he received is announced.</p>		<p><b>24.</b> After the ballots are read, the secretary officially announces the number of votes received by each candidate. The candidate who has received more than half the votes is elected and the number of votes he received is announced.</p>
<p><b>25.</b> The newly elected prior general takes the first place and receives the seal and the Constitutions.</p>		<p><b>25.</b> The newly elected prior general takes the first place and receives the seal, the Constitutions <u>and the General Directory</u>.</p>
<p><b>26.</b> For the other elections, the prior general is free to consult the capitulars in the way he judges opportune.</p>		<p><b>26.</b> For the other elections, the prior general is free to consult the capitulars in the way he judges opportune.</p>
<p><b>27.</b> All those elected are confirmed in office by the prior general.</p>		<p><b>27.</b> All those elected are confirmed in office by the prior general.</p>



<p><b>28.</b> After the elections the results are announced and the tellers burn the ballots.</p>		<p><b>28.</b> After the elections the results are announced and the tellers burn the ballots.</p>
<p><b>29.</b> Commissions are formed for the study of agenda items and problems presented to the chapter.</p>		<p><b>29.</b> Commissions are formed for the study of agenda items and problems presented to the chapter.</p>
<p><b>30.</b> The chapter assembles to discuss the work done by the commissions, approves programmes and issues eventual decrees.</p>		<p><b>30.</b> The chapter assembles to discuss the work done by the commissions, approves programmes and issues eventual decrees.</p>
<p><b>31.</b> The Liturgical Directory is to be observed for the opening and closing liturgies of the chapter and for the taking up of office by those elected.</p>		<p><b>31.</b> The <i><u>Order of Servants of Mary Ritual for Celebrating the Chapter</u></i> is to be observed for the opening and closing liturgies of the chapter and for the taking up of office by those elected.</p>
		<p><b>32.</b> <u>Observing the substance of these Regulations, it is left to the Chapter itself to plan its manner of work.</u></p>