

## Order Outline

1. Postulant (6 Months)
2. Novitiates Promise (1Year)
3. Novitiate
  - a. Promise (1-2 Years)
  - b. Simple Vows (3 Years)
4. Professed Servant
  - a. Promise (1-4 Years)
  - b. Sacred Vows (5 Years)
5. Canonical Priesthood
  - a. Solemn Vows (10 years)
  - b. Perpetual Vows (Lifetime)

## Government Of The Order

1. Canonical Priesthood
2. Professed Servant (Only vowed servants may participate)

## Government Of The Chapter

1. General Chapter  
Governed by the Canonical Priesthood
2. Full Chapter (The Avenue)  
Governed by the Canonical Priesthood and Professed Servants  
(Only vowed servants may participate)
3. House Chapter  
Governed by Full Chapter through appointments in House Chapter.

Academic	Liturgical	E	Time Lines	M	Evangelical	Monthly Track	Vows
	Entrance of the Candidates	1	1	1	Entrance of the Candidates	APR - MAY	Postulancy
		2	2	2		MAY - JUN	
		3	3	3		JUN - JUL	
	Preparation for Association	4	4	4	Preparation for Association	JUL - AUG	
		5	5	5		AUG - SEP	
		6	(6) 1 Week Retreat	6		SEP - OCT	
Enrollment Opens	Christian Workers Recognized	1	(7) Novitiates's Promise	1	Christian Workers Recognized	OCT - NOV	Novitiates Promise (12 Months)
Associates Program Begins	Promise is for service of 12 months	2	8	2	Promise is for service of 12 months	NOV - DEC	
		3	9	3		DEC - JAN	
		4	10	4		JAN - FEB	
		5	11	5		FEB - MAR	
	Contemplation of Vows and Direction of Ordination with One week Retreat	6	12	6	Contemplation of Vows and Direction of Ordination with One week Retreat	MAR - APR	
		7	13	7		APR - MAY	
		8	14	8		MAY - JUN	
		9	15	9		JUN - JUL	
		10	16	10		JUL - AUG	
		11	(17) 1 Week Retreat	11		AUG - SEP	
		12	(18) Novitiates Simple Vows Taken	12		SEP - OCT	
Associates Graduate with a Two Year Degree	Novitiates Simple Vows are for 36 Months	13	19	1	Novitiates Simple Vows are for 36 months.	OCT - NOV	
		14	20	2		NOV - DEC	
		15	21	3		DEC - JAN	
		16	22	4		JAN - FEB	
		17	23	5		FEB - MAR	
		18	24	6		MAR - APR	
		19	25	7		APR - MAY	
		20	26	8		MAY - JUN	
		21	27	9		JUN - JUL	
		22	28	10		JUL - AUG	
		23	29	11		AUG - SEP	
	1 Week Retreat	24	(30) 1 Week Retreat	12	1 Week Retreat	SEP - OCT	
Enrollment Opens	Workars Become Licensed Ministers	1	31	13	Workars Become Licensed Ministers	OCT - NOV	Novitiates Vow (36 Months)
Bachelors Program Begins		2	32	14		NOV - DEC	
		3	33	15		DEC - JAN	
		4	34	16		JAN - FEB	
		5	35	17		FEB - MAR	
		6	36	18		MAR - APR	
		7	37	19		APR - MAY	
		8	38	20		MAY - JUN	
		9	39	21		JUN - JUL	
		10	40	22		JUL - AUG	
		11	41	23		AUG - SEP	
			1 Week Retreat	12		42	
		13	43	25		OCT - NOV	
		14	44	26		NOV - DEC	
		15	45	27		DEC - JAN	
		16	46	28		JAN - FEB	
		17	47	29		FEB - MAR	
	Contemplation of Sacred Vows with One week Retreat Vows are for 60 months.	18	48	30		MAR - APR	
		19	49	31		APR - MAY	
		20	50	32		MAY - JUN	
		21	51	33		JUN - JUL	
		22	52	34		JUL - AUG	
		23	53	35		AUG - SEP	
Bachelors Graduate with a Four Year Degree	Priests are Ordained	24	(54) Priests & Deacons Take Sacred Vows	36	Ministers are Ordained	SEP - OCT	
Enrollment Opens Masters Program Begins		1	55			OCT - NOV	
		2	56			NOV - DEC	
		3	57			DEC - JAN	
		4	58			JAN - FEB	
		5	59			FEB - MAR	
		6	58	1		MAR - APR	
		7	59	2		APR - MAY	
		8	60	3		MAY - JUN	
		9	61	4		JUN - JUL	
		10	62	5		JUL - AUG	
		11	63	6		AUG - SEP	
	1 Week Retreat	12	64	7	1 Week Retreat	SEP - OCT	
		13	65	8		OCT - NOV	
		14	66	9		NOV - DEC	
		15	67	10		DEC - JAN	
		16	68	11		JAN - FEB	
		17	69	12		FEB - MAR	
		18	70	13		MAR - APR	
	Contemplation of Perpetual Vows with One week Retreat	19	71	14		APR - MAY	
		20	72	15		MAY - JUN	
		21	73	16		JUN - JUL	
		22	74	17		JUL - AUG	
		23	75	18		AUG - SEP	
		24	76	19	1 Week Retreat	SEP - OCT	
Abbots Consecrated and Canons Commissioned			(77) Canons, Priests & Deacons Take Solemn or Perpetual Vows		Solemn Vows are for 10 Years and Perpetual Vows are for Life.	OCT - NOV	
			78			NOV - DEC	
			79			DEC - JAN	
			80			JAN - FEB	
			81			FEB - MAR	
			82			MAR - APR	
			83			APR - MAY	
			84			MAY - JUN	
			85			JUN - JUL	
			86			JUL - AUG	
			87			AUG - SEP	
			88			SEP - OCT	
			89			OCT - NOV	
			90			NOV - DEC	
			91			DEC - JAN	
			92			JAN - FEB	
			93			FEB - MAR	
			94			MAR - APR	
			95			APR - MAY	
			96			MAY - JUN	
			97			JUN - JUL	
			98			JUL - AUG	
			99			AUG - SEP	
			100			SEP - OCT	
			101			OCT - NOV	
			102			NOV - DEC	
			103			DEC - JAN	
			104			JAN - FEB	
			105			FEB - MAR	
			106			MAR - APR	
			107			APR - MAY	
			108			MAY - JUN	
			109			JUN - JUL	
			110			JUL - AUG	
			111			AUG - SEP	
			112			SEP - OCT	
			113			OCT - NOV	
			114			NOV - DEC	
			115			DEC - JAN	
			116			JAN - FEB	
			117			FEB - MAR	
			ETC			MAR - APR	
			ETC			APR - MAY	

**E** Education Time Line

**M** Ministerial Development

An Applicant to The Order having a Higher Degree and Ordination, as all applicants to The Order, must complete the Postulants phase of the formation process.

After completion the Postulant will be advanced to the degree of his/her understanding of The Order's Way Of Life and Canons.

Novitiates Vow (36 Months)

Professed Servants Vow (5 Years) or Promise (1 to 4 Years)

Perpetual Vows Solemn Vows 10 Years For Life < Canonical Priesthood

# The Canonical Order Of Chaplains

Abbot Primate

## General Chapter

Abbot General

Co-Visitor

### Abbot Generals Council

AG's Avenue's Dean • Provosts from Avenues 1-9

Avenue -1

Ab - Provist - President  
Dean  
Delegate

Ave-  
2

Ave-  
3

Ave-  
4

Ave-  
5

Ave-  
6

Ave-  
7

Ave-  
8

Ave-  
9

## Full Chapter (Avenue 1)

Abbot Provost - President

### Full Chapter Council

Dean • Delegate • Novice Master • Postulancy Director  
Director of Clerics • and others as needed.

### House Chapter

Canons  
Professed Servants  
Novices  
Postulants

Administrator  
Assistant Admin.  
Secretary  
Treasurer

House Chapter

House Chapter

House Chapter

House Chapter

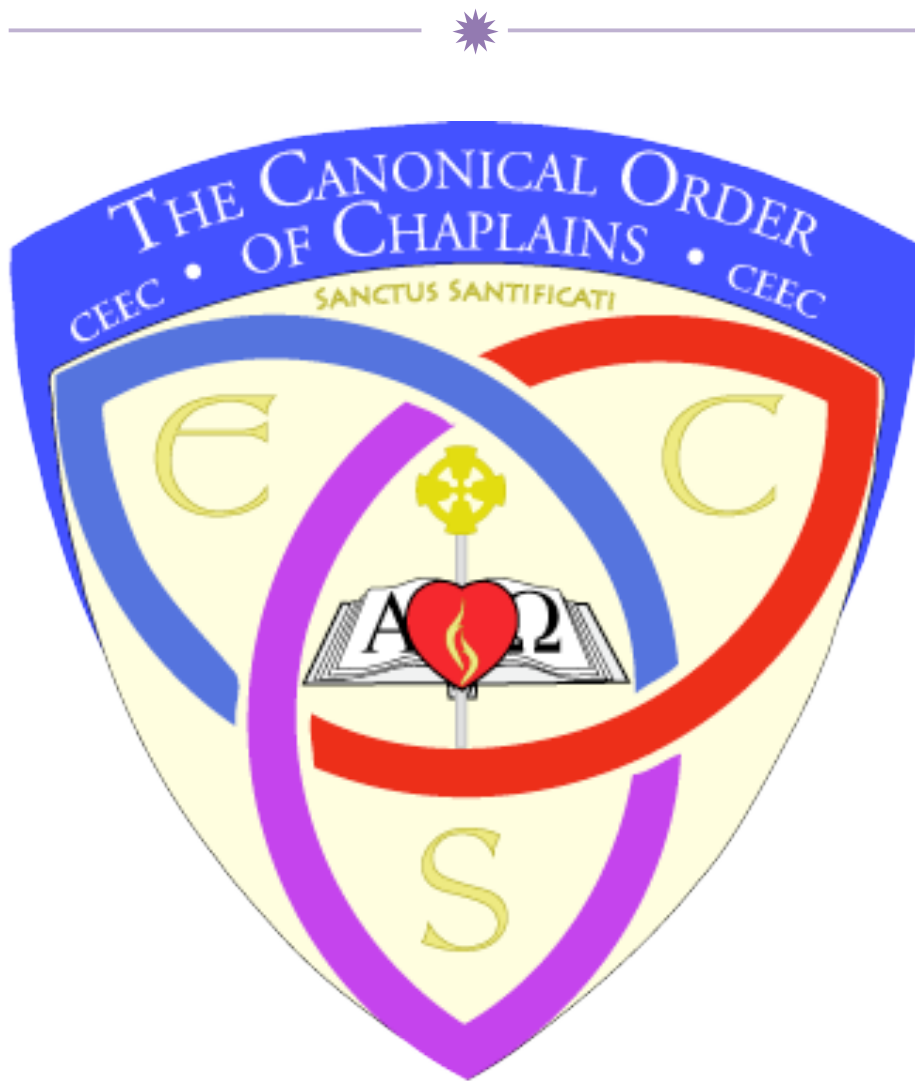
House Chapter

House Chapter

### Our Ministry Avenues

1. The Elderly and their Caregivers
2. Hospitals, the Sick and their Caregivers
3. AIDS patients and Caregivers
4. Corporate America
5. Civil and Military Authorities
6. Jails, Prisons, and Institutions
7. The Flock of God
8. To Those In The Public Square.
9. Specialized Community Needs - Paraclete

# OUR SHIELD AND ITS SYMBOLOLOGY



# OUR SHIELD AND ITS SYMBOLOLOGY

## THE INNER SYMBOLOLOGY REPRESENTING;

**Royal Blue Banner** For the Royal Headship of Christ and the authority of His government.

**Sanctus Sanctificati** Latin Holy of Holies, or Holy of those made Holy, Saint of Saints.

Our Patron Saint

**Field of Gold** 1. For the work of and life  
in the Kingdom, pure, clear gold.

2. It's Purity, Rev.21:18)

3. Hope that it brings

**"The Trinity Knot"** A Celtic symbol, a symbol of dual significance.

1. To symbolize the unity of Father, Son, and Holy Spirit,

2. To symbolize the three streams of Convergence;

a. Evangelical

b. Charismatic

c. Sacramental

The three colors of the knot, blue, scarlet, and purple, were proscribed by God in Exodus 39:1 for the clothing of service for Aaron in the Holy place. Each of the colors also reflect a specific stream of convergence.

1. Evangelical (E)

Blue • represents the evangelical message,  
"Washing of water by the word."

2. Charismatic (C)

Red • represents the fire of the Holy Spirit. (Acts 2:3)

3. Sacramental (S)

Purple • represents the color of the Bishop.

## THE INNER SYMBOLOLOGY REPRESENTING;

**Open Book** 1. The Bible  
2. Education, Wisdom, and Knowledge

**Heart** Compassion for and gift of service to the nine Avenues of our ministry.

**Flames** 1. Shining light into the darkness.  
2. A heart burning for wisdom and knowledge of God (Luke 24:32)

**Crosier** We are a community under canonical jurisdiction.

The crosier is the symbol of the governing office of the Bishop, as  
"Shepherd of The Flock of God"

**Celtic Cross** A symbol of the Anglican Celtic roots of our Communion.



**THE CANONICAL ORDER OF CHAPLAINS**  
(A Convergence Vowed Order)  
**APPLICATION FOR ADMISSION AS A CANDIDATE**  
(CONFIDENTIAL INFORMATION REQUIRED BY THE ORDER)

"As a living testimonial to today's convergence vision, this Order is open for membership to all baptized and like-minded Christians who, are called to carry out the mission of Christ to those who are wrestling with life's pressures. We are a community focused on those who may have no spiritual home, or trapped by sickness, and decease. We seek out those lost in hopeless circumstances. We provide inspiration to those who have lost their vision and purpose. We show how service to God provides meaning for life.

We are God's men and women for the moment of crisis.

- 1) I am a member (in good standing) within the Body of Christ;
- 2) I am at least twenty years of age; and,
- 3) I believe I am called, by the Holy Spirit, to a life of prayer, study, and service;
- 4) I am fully committed to the Order of Chaplains Preamble and to The Order's Mission, Identity, Mandate and Calling.

---

Signature and Date:

**(Please type or print information requested)**

**I. PERSONAL DATA**

Name: \_\_\_\_\_

Mailing Address:  
\_\_\_\_\_  
\_\_\_\_\_

City, State/Prov.:  
\_\_\_\_\_

Zip/Postal Code : \_\_\_\_\_

Country (if not in the US) \_\_\_\_\_

Home Phone (with area code/country code): ( )  
\_\_\_\_\_

Work Phone (with area code/country code): ( )  
\_\_\_\_\_

Fax Number (with area code/country code): ( )  
\_\_\_\_\_

Email address:  
\_\_\_\_\_

Date Of Birth: Month: \_\_\_\_ /Day: \_\_\_\_ /Year: \_\_\_\_ Age: \_\_\_\_

Marital Status: \_\_\_\_\_

Place Of Birth (City, State, Country):  
\_\_\_\_\_

Name Of Spouse:  
\_\_\_\_\_

Names and Ages of Minor Children:  
\_\_\_\_\_

Your Occupation:  
\_\_\_\_\_

Date of Baptism: \_\_\_\_/\_\_\_\_/\_\_\_\_  
Denomination: \_\_\_\_\_

Ordination History, if any: [Please list *ALL* Ordinations and include: Date, Order (i.e., Deacon, Priest, etc.), Denomination, and Name of Person by whom you were ordained]

1] \_\_\_\_\_

2] \_\_\_\_\_

3] \_\_\_\_\_

Have you ever been a member of another Order: Yes \_\_\_\_\_ No \_\_\_\_\_

If YES, Name of Order:

\_\_\_\_\_  
Mailing Address of Order:

\_\_\_\_\_  
Telephone Number of Order: ( )

\_\_\_\_\_  
Status: Postulant( ) Novice ( ) Professed ( ) Associate( )

Date of Reception at that Membership Stage:

\_\_\_\_\_  
Religious Denomination of Order:

\_\_\_\_\_  
To which Fraternal Organizations do you belong?

\_\_\_\_\_  
Name, Address and Telephone Number of your Spiritual Director:

**(All applicants must answer this question)**

## II. PARISH or CHURCH DATA

Name of Church:

\_\_\_\_\_  
Priest/ Pastor:

\_\_\_\_\_  
Address of Church:

\_\_\_\_\_  
Phone Number: (\_\_\_\_) \_\_\_\_\_

Denomination: \_\_\_\_\_

Are you a Member of the Church, in Good Standing? Yes: \_\_\_ No: \_\_\_

How long have you been attending the above Parish or Church?

\_\_\_\_\_  
What are your activities within the Church or Parish?



### III. VOCATIONAL CALLING AND FAITH COMMITMENT

Do you believe that you are called by the Holy Spirit to a life of Prayer, Study, and Service, after the example of Christ, and are you willing to be instructed in the Way of Life as taught by the Order? Yes: \_\_\_\_\_ No: \_\_\_\_\_

Do you believe yourself to be fully committed to the historic faith, and are you willing to give written evidence thereof in the required manner [by signing the Affirmation of Candidate at the end of the Credenda *when requested to do so by the Order*]? Yes: \_\_\_\_\_ No: \_\_\_\_\_

What are your expectations from the Religious Order of Chaplains? [Add an additional sheet of paper if necessary.]

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### IV. CRIMINAL HISTORY, DRUG, ALCOHOL USE AND MENTAL HEALTH [ALL QUESTIONS MUST BE ANSWERED. "YES" ANSWERS MUST BE EXPLAINED ON AN ADDITIONAL SHEET OF PAPER. "YES" ANSWERS WILL NOT NECESSARILY DISQUALIFY YOU FOR MEMBERSHIP IN THE ORDER]

Have you ever been convicted of a crime?

Yes: \_\_\_\_\_ No: \_\_\_\_\_

Have you ever been involved in the illegal possession, use, purchase, manufacture, trafficking, production, or sale of any controlled substance, narcotic, depressant, stimulant, hallucinogen, or cannabis?

Yes: \_\_\_\_\_ No: \_\_\_\_\_

Has your use of alcoholic beverages [such as beer, wine, liquor] ever resulted in the loss of a job, disciplinary action, arrest by police, or any alcohol-related treatment or counselling such as for alcohol abuse or alcoholism?

Yes: \_\_\_\_\_ No: \_\_\_\_\_

Have you ever been treated for mental, emotional, psychological, or personality disorder/condition or problem?

Yes: \_\_\_\_\_ No: \_\_\_\_\_

Have you ever consulted or been counselled by any mental health professional?

Yes: \_\_\_\_\_ No: \_\_\_\_\_

Signature and Date:

---

CERTIFICATION OF INFORMATION  
AND AUTHORITY FOR RELEASE

OF INFORMATION AND RECORDS  
(Aspirants for Candidacy must complete this form)

**In the Name of the Father and of the Son and of the Holy Spirit. Amen.**

The Information I have provided on this application is accurate to the best of my knowledge.[Any misrepresentation or deliberate omission of any fact in my application or other materials will be justification for refusal of Candidacy].

I voluntarily authorise the Religious Order of Chaplains to verify the above information pertaining to this application and release from liability all persons or entities supplying or collecting such information.

This release is valid for 120 days from the date signed.

Copies of this authorisation that show my signature are as valid as the original release signed by me.

---

Typed or Printed Name (Last, First, Middle)

Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_

Current Home Street

Address:\_\_\_\_\_

---

Current Home City, State/Prov., ZIP Code:

Fax#\_\_\_\_\_ Email  
address\_\_\_\_\_

---

**Signature** of Applicant for Admission

Date:

---

**I have included the following with my application:**

\_\_\_ Letter of Recommendation from my parish priest or church pastor.

\_\_\_ Twenty-five Dollars (US \$25.00) Registration fee

**The Canonical Order of Chaplains**

902 Spring Valley Road

Altamonte Springs, Florida 32714

Tel. 407.389.0314

# The Canonical Order of Chaplains

## CANONS

- Sixth Edition -



April 4<sup>th</sup>, 2008

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## Preface

### History\*

The idea of the canonical way of life is very old. It developed in bishops' houses and in history of the Church. It took a definite shape in the 11th and 12th centuries, the epoch after the Gregorian reform movement. The Lateran Synod of 1059 under Pope Nicholas II initiated the renewal of the canonical life. The reform wanted to achieve the common life of clerics without personal property.

“The Order of Canons Regular is constituted by religious clerics, because they are essentially destined to those works which relate to the Divine mysteries, whereas it is not so with the Monastic Orders.” - St. Thomas Aquinas. We have then here what constitutes a Canon Regular and what distinguishes him from a monk. The clerical state is essential to the Order of Canons Regular, whereas it is only accidental to the Monastic Order.

To explain further the nature and distinctive spirit of the Canonical Order, The Canon Regular professes two things, “sanctitatem et clericatum”, (sacredness and mercy). They live in community, they lead the life of a Vowed Priest, they sing the praises of God. At the bidding of his/her superiors, they are prepared to follow the example of the Apostles by preaching, teaching, and the administration of the sacraments, or by giving hospitality to pilgrims and travelers, and tending the sick, public prayer, or liturgical office, is celebrated with all the splendor befitting God's honor and His house. But the Canons Regular do not confine themselves exclusively to canonical functions. Nothing, unless it is incompatible with the duty of clerics, is rejected. To this day, many congregations of canons made it their chief end to work among the poor, the lepers, the insane, and the infirmed.

The clerics of that time, established by St. Patrick in Ireland, had a Guest House for pilgrims and the sick whom they tended by day and by night. And the rule given by Chrodegang to his canons made a provision that a hospital should be near their house that they might tend the sick. The Council of Aix-la-Chapelle (Aachen) also ordains the erection of a hospital for pilgrims over which a Canon Regular is to preside.

42 **Who Was The Founder?**

43

44 Various and contradictory opinions have been expressed to answer these  
45 and similar questions. There have been some writers who, like the famous  
46 Cistercian abbot, Joachim, Coriolanus, Marquez, and others held that the  
47 canonical order began about 1100. According to others the order dates  
48 from the time of Charlemagne, who expressed the wish that all the clergy  
49 should be either monks or canons living in common. The great Bishop of  
50 Hippo is also regarded by some as the founder of the canonical institute.  
51 All these opinions are set aside by many other writers, and especially by  
52 the historians of the order, who almost unanimously trace back the origin of  
53 the Canons Regular much farther in antiquity. **The origins of the**  
54 **canonical order, they maintain, was founded by Christ Himself, and**  
55 **dates from the time of the Apostles.**

56

57 As canons undertook the apostolic life. They found a model for it in the 'vita  
58 communis' (life in common) of several bishops with their clergy, particularly  
59 in Saint Augustine's monastery of clerics. The Augustinian community life  
60 was based on the example of the early Church, in which the multitude of  
61 believers was one heart and one mind (cf. Acts 2:44; 4:32-35; Augustine  
62 sermon 356). This thought shapes the Rule of St. Augustine, which had  
63 gradually found its way into the reformed communities of canons.

64

65 **The Apostolic Origin**

66

67 Those who believe in the Apostolic origin of the canonical institute, support  
68 their contention by the authority of popes, theologians, and church  
69 historians. There is abundant evidence, they say, that Christ Himself  
70 instituted a perfect religious state. They maintain the institution was  
71 embraced by the Apostles and many of their disciples from the very  
72 beginning of the Church. It is also certain that from the time of the Apostles  
73 there have always been in the Church clerics who, following the example  
74 of the first century Christians, lived, "secundum regulam sub sanctis  
75 Apostolis constitutam" (according to the Apostolic Rule), and had all things  
76 in common.

77

78 Eusebius, the historian, relates that St. Mark, the disciple of St. Peter,  
79 established this discipline at Alexandria, as did St. Crescentius in Gaul, St.  
80 Saturninus in Spain, and St. Maternus in Germany. We know that St.  
81 Eusebius introduced it at Vercelli in Italy, and St. Ambrose at Milan. Pope  
82 Urban I (A.D. 227), Paschal II (1099), Benedict XII (1334), Eugenius IV

83 (1431), Sixtus V, and Pius V in their various Letters and bulls, are quoted  
84 by the historians of the order, to prove distinctly that St. Augustine, Bishop  
85 of Hippo, only restored, or caused to re-flourish, the order of Canons  
86 Regular, which was first instituted by the Apostles.

87  
88 In a word, Canons Regular may be considered as the genus, and Austin  
89 Canons as the species; or we may say that all Austin Canons are Canons  
90 Regular, but not all Canons Regular are Austin Canons. Therefore, THE  
91 CANONICAL ORDER OF CHAPLAINS is to be considered a species of the  
92 genus, Apostolic, Canons Regular.

93  
94 \*Catholic Encyclopedia; Canons and Canonesses Regular  
95 <http://www.newadvent.org/cathen/03288a.htm>

96 **Authority**

97  
 98 The Canonical Order of Chaplains is established within the Communion of  
 99 Evangelical Episcopal Churches and is thus bound to the principles of a vowed  
 100 life and to the Canons of the Communion.

101  
 102 \*The Communion reflects the unanimity and singularity of the Apostolic and  
 103 Patristic Church, while encompassing both Protestant and Catholic traditions, as  
 104 well as embracing a multiplicity of expressions of worship and practice. In  
 105 contrast to a denomination, a communion expresses the organic unity Jesus  
 106 Christ originally established in His Body, the Church. Rather than emerging from  
 107 divisions created by historic differences over doctrine and practice, a communion  
 108 represents a return to unity based on the recovery of the essential oneness of the  
 109 ancient, medieval, and contemporary church.

110  
 111 Standing within the Celtic and Anglican spiritual traditions, The Communion of  
 112 Evangelical Episcopal Churches was created by a convergence of the great  
 113 historical expressions of faith and practice: the Evangelical, the Charismatic, and  
 114 the Liturgical/Sacramental traditions. The fundamental principles defining  
 115 inclusion in the Communion are detailed in the Chicago-Lambeth Quadrilateral of  
 116 1886 and 1888 Resolution II.

117  
 118 PARADIGM OF MINISTRY  
 119

<b>Liturgical/Sacramental</b>	<b>Evangelical</b>	<b>Charismatic</b>
Theology	Biblical Foundation	Five-fold ministry & government
Orthodoxy	Personal Conversion	Power of the Spirit
Universality	Evangelism & Mission	Spiritual gifts
Historic Connection	Pulpit-centered worship	Spirit-filled worship
Liturgical Worship	Personal Holiness	Kingdom
Social Action Incarnational understanding of the Church (based on theology, history, and sacramental elements of thought)	Biblical Reformation understanding of the Church (pragmatic and rational)	Spiritual, organic, and functional understanding of the Church (dynamic and informal)

- 120  
 121 5) Declaration of Principles:  
 122 a) It is by grace through the creation by God the Father, faith in Christ  
 123 Jesus by the witness of the Holy Spirit, trusting in the inspiration and  
 124 supremacy of the Holy Scriptures and with confirming hearts and  
 125 minds that we affirm the Doctrinal Essentials of the Communion of

126 Evangelical Episcopal Churches. The primary role of the Church on  
127 earth is the expansion of the Kingdom of God. The people, clergy and  
128 bishops of the CEEC extend open membership and communion to  
129 denominations, churches, synods, clergy and individuals who accept  
130 freely and willingly conform to these essential principles of the doctrine  
131 of the Communion of Evangelical Episcopal Churches.  
132

133 We celebrate and affirm biblical and anointed spiritual ministry throughout the  
134 world to everyone. There is only "one faith, one hope, and one baptism, one God,  
135 and Father of us all" (Eph. 4: 5-6), and therefore, one Head Jesus Christ, and  
136 one pure body of Christ, the Church. We share a ministry of faith, unity and  
137 reconciliation in a church that recognizes apostolic succession, authority, and  
138 shared ministry oversight in local autonomous congregations together with their  
139 clergy, and the fullness of Christian worship and spirituality in the convergence of  
140 streams in the body of Christ: Evangelical, Spirit-filled, and Liturgical /  
141 Sacramental.  
142

143 b) The C.E.E.C. holding to "the faith once delivered unto the saints"  
144 (Jude 3) declares its belief in the Holy Scriptures of the Old and New  
145 Testaments as the Word of God, and the sole rule of faith and practice  
146 as interpreted by tradition, reason and experience, in the creeds,  
147 commonly called the Apostles' Creed, the Nicene Creed, and the  
148 Creed of Saint Athanasius, and we affirm the historical significance of  
149 the doctrines set forth in the Thirty-Nine Articles of Religion, and the  
150 values espoused in the Chicago-Lambeth Quadrilateral, the Baltimore  
151 Declaration, and the Chicago Call: An Appeal to Evangelicals.  
152

153 c) This Communion recognizes and adheres to the historic  
154 episcopacy, which God has led the Church to adopt since primitive  
155 times.  
156

### 157 **C.E.E.C. VISION.**

158

159 A) The Communion of Evangelical Episcopal Churches (C.E.E.C.) is a  
160 communion of the holy catholic church whose identity and self-understanding  
161 is rooted in the Anglican spiritual tradition of being Catholic, Evangelical and  
162 Protestant. We attempt to maintain and practice the faith as given to us by the  
163 Apostles through the mother Church of the worldwide Anglican family - the  
164 Church of England.  
165

166 B) The C.E.E.C. envisions a communion whose parishes are fully  
167 evangelical, fully charismatic, and fully liturgical and sacramental.  
168

169 C) We believe, as Evangelicals, that the Holy Scriptures are the inspired  
170 Word of God, and that they contain all things necessary for salvation and  
171 godly living. We are committed to faithful reading, studying, teaching, and  
172 preaching from the Scriptures. We believe the Holy Scriptures is a wellspring  
173 for spiritual maturity. We also embrace the Evangelical distinctiveness that  
174 underlines the importance of a personal relationship with Jesus Christ, a holy  
175 life, and a commitment to evangelism and mission.  
176

177 D) We believe, as Charismatics, that we are to be open to the work of the  
178 Holy Spirit, that God's people have always been a spiritually gifted people.  
179 From the Apostles to the modern church, Christians have been endowed  
180 with a power beyond themselves, a power from the Holy Spirit. This means  
181 that we encourage our parishes to allow and anticipate His presence and  
182 working (through the spiritual gifts) in both our worship and daily acts of  
183 service and in personal relationship with Him.  
184

185 E) The C.E.E.C. is a communion in unity with the One Holy Catholic and  
186 Apostolic church. This means that at the very center of our worship we are  
187 historically liturgical and sacramental. We also retain the historic creeds,  
188 episcopacy and the three-fold ministry. We believe, as in the Anglican  
189 spiritual tradition, that our worship is to be liturgical, and for us that is best  
190 expressed and informed by the various Books of Common Prayer. We draw  
191 our worship practices and liturgy from different points of time - from the ever  
192 evolving, rich and comprehensive traditions of Catholic faith and practice, to  
193 the influences of the Protestant Reformation. (See Title IV, Canon I)  
194

195 The C.E.E.C. vision is to be a contemporary Church where there is a  
196 convergence of ministry, rooted in the ancient and historical truths of the Church  
197 Universal, with contemporary worship and spiritual renewal, while reaching to the  
198 future in relevant ways, meeting the needs of un-churched and church people.  
199 It is a *via media*, accepting both Catholics and Protestants as "one in Christ."

200 \*Reprinted from the Canon of The Communion Of Evangelical Episcopal Churches, seventh  
201 edition.

202  
203 **Chapter 1**  
204

205 **The Characteristics of the Canonical Order of Chaplains and their**  
206 **Importance for the Church.**  
207

208 **I. The Characteristics of the Canonical Order**  
209

210 1. The Canonical Order of Chaplains is established within the  
211 Communion of Evangelical Episcopal Churches and are thus bound to the  
212 principles of a vowed life and to the Canons of the Communion. We are a  
213 priestly community for the ministry, to the People of God. The canons form  
214 this priestly community in order to fulfill their mandate to the Church, their  
215 diocese and to the public. Therefore this community is not an end in itself,  
216 on the contrary, one of its main aims is ministry. So community and  
217 ministry are not seen apart from each other as separate characteristics but  
218 both involve and complete each other, to the full assertion of the nature of  
219 the Canonical Order. Our priestly community can be supported in the  
220 fulfillment of its tasks and affairs by lay-persons. They are true members of  
221 our Order, and in their own way, they have a part in our priestly mission.  
222

223 2. The members of this Order vow to live by the Rule of Christ.  
224 Therefore the spirit of this Rule should be alive in our communities and  
225 should shape our priestly community. It is carried along by the deep  
226 awareness of the indwelling of God's Spirit, which makes the community  
227 into a single body. Such a community is particularly fit to fulfill its ministry to  
228 the People of God.  
229

230 3. The Canonical Order of Chaplains is a community of Christians  
231 called to carry out the mission of Christ to those who are wrestling with  
232 life's pressures. We are a community focused on those who may have no  
233 spiritual home, or trapped by sickness, and disease. We seek out those  
234 lost in hopeless circumstances. We provide inspiration to those who have  
235 lost their vision and purpose. We show how service to God provides  
236 meaning for life. We are God's men and women for the moment of crisis.  
237

- 237 **4. Our Avenues and their identity, mission, and mandates**  
 238 a. Our Avenues of Ministry are;  
 239 1. **Avenue of the Evergreen.**  
 240 The Elderly and their Caregivers  
 241 2. **Avenue of Bethesda**  
 242 Hospitals, the Sick and their Caregivers  
 243 3. **Avenue of Blood.**  
 244 AIDS patients and Caregivers  
 245 4. **Avenue of the Workplace**  
 246 Corporate America  
 247 5. **Avenue of Authorities**  
 248 Civil and Military Authorities  
 249 6. **Avenue of Papillion’s Hope**  
 250 Jails, Prisons, and Institutions  
 251 7. **Avenue of the Flock of God**  
 252 A Ministry of Helps to the Local Parish  
 253 and Building Congregations  
 254 8. **Avenue to the Public Square**  
 255 Those In The Public Square.  
 256 9. **Avenue of the Paraclete**  
 257 Specialized Community Needs – Paraclet  
 258  
 259 b. **We identify with Christ’s mission statement;**  
 260 Luke 4:18 & 19 The Spirit of the Lord is upon me, because he  
 261 hath anointed me to preach the gospel to the poor; he hath  
 262 sent me to heal the brokenhearted, to preach deliverance to  
 263 the captives, and recovering of sight to the blind, to set at  
 264 liberty them that are bruised, To preach the acceptable year of  
 265 the Lord.  
 266  
 267 c. **Our mission mandate.**  
 268 Is. 42:22 But this is a people robbed and spoiled; they are all  
 269 of them snared in holes, and they are hid in prison houses:  
 270 they are for a prey, and none delivereth; for a spoil, and none  
 271 saith, Restore.  
 272  
 273 d. **Our mission calling.**  
 274 Is. 58:12 And they that shall be of thee shall build the old  
 275 waste places: thou shalt raise up the foundations of many  
 276 generations; and thou shalt be called, The repairer of the  
 277 breach, The restorer of paths to dwell in.



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**e. Our Mission Statement**

Our mission is one of Hope, Purpose of Life, and Service To God. We have the belief that no person is outside the reach of God’s love. Every person has a reason and a purpose for life, no matter what his/her age or ability.

**f. The Order’s Charism, (Gift of Service)**

Charisms are gifts of the Spirit for the good of God’s people. When Christ gave his life to serve humanity out of love, He was living out this charism. Our Order has taken this special gift of compassion and healing for those in need and nourished it with sacrifice, vision and charity. This charism was developed into a passionate Christian force that touches lives. (1Cor. 12: 4-6)

12. In the writings of St. Paul the term charism has a double meaning. In the broad sense it designates the “gift” of Christian life in general received at baptism. In the strict sense it means a particular, specific “gift” received by individuals or groups for the service and building up of the Christian community. It is in this latter sense that we speak of the charism of religious communities, each of which has received from the Spirit through its founder a particular charism to realize a specific mission in the Church.

**II. Their Importance for the Church**

13. Canons are, of their origin, the bishop’s clergy. Therefore the canonical ministry is seen as a priestly ministry to the Church in the diocese. Our purpose as priests working in the service of the bishop must form a good working relationship between the canonical order and bishop, canons and diocesan priests. Therefore our houses are to be centers of pastoral work and of the contact of priests with one another. The membership of the Canonical Order of Chaplains to the local Church also shows itself in their interest in the problems and concerns of the diocese. In order to be able to fulfill our ministry in community better, we are to strive for unified pastoral areas. Not least, our communities have the task of setting an example of community life to the diocesan priests. Then the importance of our college of priests inside the diocese will also obtain a visible expression.

319 14. The Canonical Order of Chaplains also look upon the diocesan  
320 bishop as a member of the worldwide episcopate, and that is why they are  
321 involved beyond the local Church with the universal Church. Through the  
322 Communion of Evangelical Episcopal Churches and the universal Body of  
323 Christ, which transcends the borders of countries and nations also, they  
324 know themselves to be in union with the universal Church. Therefore the  
325 canons are obliged to show interest in the life and plans of the whole  
326 Church and to energetically support its concerns above all in its missions.  
327 So, the Order of Canonical Order of Chaplains is involved in the 'building  
328 up of the whole mystical body of Christ and in the welfare of the local  
329 Church.  
330

330 **Chapter 2**

331 **The Way into our Communities and the Formation**

332  
333  
334 15. In order to be able to fulfill our ministry in community we must try to  
335 have a thorough preparation and formation. The members of our  
336 communities ought to be responsible, mature men and women, well trained  
337 in everything they need to fulfill their work.

338  
339 16. The aim of all the formation is the attainment of a human and  
340 Christian maturity, which exists in the harmonious development of the  
341 physical, affective, intellectual and spiritual predispositions.

342  
343 17. Through the basic intention of our Order, ministry in community, the  
344 formation yields itself to two main emphases: reception and integration into  
345 the community, and preparation for the common apostolic work. In our  
346 Order, up-to-date formation requires a thorough knowledge of our time and  
347 its diverse spiritual and intellectual trends. Only then are we equipped to  
348 really fulfill our ministry in the Church and in the world.

349  
350 **I. The Promotion of Vocations**

351  
352 18. It is the responsibility of the Order and each of its members to  
353 promote voluntary service that leads to vocational commitment.

354  
355 19. It is the responsibility of the Director of Postulants and the Novice  
356 Master, and Professed Master to assist in the discovery of this proper fit,  
357 and direct the Postulant, Novitiate, and Professed Servant in their  
358 discovery of it.

359  
360 20. It is the responsibility of every Postulant to discern God's calling in  
361 their life, and discover how he/she can best serve both God and humanity.  
362 It is sometimes difficult in a complex world and especially in the arena  
363 chaplains serve to find their best fit.

364  
365 21. For the Postulant to enter a vowed community, and give his/her life  
366 entirely to God's service, is a big step to take. There are no easy answers  
367 in reaching a final decision. It is ultimately an act, and usually, a leap of  
368 faith.

369

370 22. Ultimately, every person should decide what his/her vocation should  
371 be in a personal encounter with God. Every person born into this world  
372 has a vocation to holiness and Godly service. It is each individual's  
373 mission to discover the unique way in which he/she is to serve.  
374

375 23. While the process of discernment is often not without a struggle, it is  
376 not complicated. Basically, there are four steps:  
377

378 **24. STEP 1., Self Discovery**

379 Every Postulant with the assistance of a superior seeks to discover his/her  
380 purpose of being. Each Postulant seeks to discover his/her core values  
381 and life mission.  
382

383 **25. STEP 2., Develop Spiritually**

384 Every Postulant is encouraged to develop a life of prayer, not just in times  
385 of crisis, but regularly. No relationship develops between persons unless  
386 they listen to each other. Each Postulant learns to listen to the Lord in  
387 prayer and talk to Him. Spend time with Him, listen to Him, and be honest  
388 with Him as you would with your best friend.  
389

390 **26. STEP 3., Making a Decision**

391 As each Postulant come to know himself/herself more, and his/her  
392 relationship with the Lord, prayerfully facts are gathered about the  
393 decision. Considering the options and alternatives, each Postulant will  
394 write out the pros and cons of each alternative. Through this process clarity  
395 will begin to develop as to which Avenue of ministry is best. A decision at  
396 this stage is not set in stone but helps to better define direction.  
397

398 **27. STEP 4., Confirmation**

399 After a decision has been made, each Postulant is to spend time in prayer  
400 for an extended period to see if the decision still seems right. There should  
401 be a continuation of inner peace and satisfaction. This period of  
402 confirmation should go on for some time, to be sure that the peace that the  
403 Postulant feels is true peace and serenity and not simply the relief that  
404 follows making a difficult decision. This decision should be confirmed and  
405 in agreement with the Director of Postulants.  
406

407 28. The Director of Postulants documents the decision in a report filed  
408 with the Novice Master and the Provost of the appropriate Avenue.  
409

410 29. While the duty of disciplining Christians falls mainly upon the  
411 Church, and it's seminaries to train and teach Christian vocations, the  
412 responsibility of each member of our community is to seek and obtain  
413 knowledge, through his or her positive efforts, and to educate themselves  
414 in the Avenues of his or her ministry.

415

416 30. If the fostering and realizing of vocations is also the task of every  
417 member of our communities, then in particular, the priests of our parishes  
418 are to be engaged in the educational development of themselves and  
419 others. This fostering of would-be vocations also takes place in the  
420 alumnus. It is our task to ensure a sound Christian training and to develop  
421 vocations. Under the guidance of the superiors the principles of modern  
422 psychology and education must be taken into account. If the Avenue has  
423 no alumni then it is encouraged to cooperate with those who do.

424

425 31. Christian seminaries and colleges have the right to publicize  
426 themselves in order to foster vocations. They also have the right to seek  
427 candidates. This will be achieved by invitations to the Order, and their  
428 constituents, by approved college and university recruiters for personal  
429 development in higher education and ministerial development, in doing so,  
430 regular contact is to be established.

431

432 32. All our endeavors concerning vocations should foster human and  
433 spiritual development in such a way that the young men and women at the  
434 right age, can freely decide for themselves whether they join our  
435 communities or, as responsibly-minded Christians, choose other  
436 professions.

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## II. Postulancy

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33. In our Avenues, postulancy precedes admission to the Order. The request for this period of inquiry and preparation can be made either by the candidate or on the part of the Avenue, (i.e., Postulancy Director or Novice Master). The Provost decides on this request with the agreement of the chapter-council.

34. For lay-persons, clerics, diocesan deacons, diocesan priests, and evangelical ministers, a postulancy of at least six months is prescribed unless evidence of maturity and knowledge of the specific Avenue of choice is evident and has sufficient knowledge of the Order and its Canons to make a decision for a Vowed life.

35. The purpose and aim of this period of inquiry and preparation is two fold. During the postulancy each person is to be guided towards;

- a. Human and affective maturity which is necessary for a Vowed life,
- b. And gain understanding for the direction of his/her Avenue of ministry.

During this time of inquiry and preparation the Director of Postulants is able to insure that the candidate has the necessary aptitude for life in our communities. In the same way, the Postulant is given the opportunity to satisfy himself as to the correctness of his/her choice of vocation.

36. The postulancy is guided by the Director of Postulants or a Vowed member who has been appointed by the Provost in agreement with the chapter-council.

37. The length of the postulancy is 6 months but must not exceed two years. The postulancy can be made inside or outside the Avenue.

38. A postulant wears civilian clothes unless otherwise ordained.

39. Work during the time of postulancy can be varied, (e.g. ending of vocational training or study). The length, place and form of the postulancy are to be suited to the individual candidates. This is to be decided on by the Provost with the agreement of the chapter-council.

40. Each postulant agrees to the Postulants Commitment and Discipline.

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482

### **Postulants Commitment and Discipline**

483

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1. We commit to pray daily, a minimum of one hour each week, for those who are in the Avenues of our ministry.

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2. We commit to educate and edify ourselves so we may be fortified with the Bread of Life that we may in turn be bread to those we feed.

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### III. Novitiate

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41.. The novitiate provides for a deeper introduction into and practice of, the Vowed life. During this time the novice gets to know the spirituality and work of our community and begin his/her study of chaplaincy, theology, and the institution of the Order.

42. The novitiate with the assistance of his/her Avenue are to explore, develop, and maintain ministry that is consistent with his/her Avenue, unless they are being fostered by another Avenue.

43. Admission to the novitiate is decided, by adherence to the appropriate ecclesiastical norms and after consultation with the Novice Master, with the Provost and with the agreement of the chapter-council. Before admission to the novitiate it is to be carefully considered as to whether the candidate possesses the necessary aptitude and sufficient maturity for our community.

44. The novitiate begins with a ceremony of reception. The Provost with the agreement of the chapter-council determines the time and the appropriate clothing after consultation with the Novice Master. A five-day retreat precedes the reception. The form of reception and the kind of clothing is the same for clerics and lay-persons.

45. A Novitiate candidate must be at least twenty-one, (21) years old.

46. The Novitiate is the community of the novices under the direction of the Novice Master. For it to be valid, the novitiate must take place in the properly designated house and Avenue. The Abbot General may permit the novitiate, and/or community to move to another house of our community for a period of time. In this way a better formation is made possible.

47. In particular cases the Abbot General with the agreement of his/her council may allow the novitiate to be placed in another house of the community. In this case a reliable vowed priest, stands in for the Novice Master.

48. Community life is of great importance in the formation of the novices. Therefore every Avenue which has only one or two novices is



529 recommended to amalgamate its novitiate with that of another house of our  
530 congregation for some period at least.

531

532 49. To be valid, the novitiate serves for forty-eight months. An absence  
533 from the house and the novitiate community for a period of more than four  
534 months, either continuously or with the breaks added together, renders the  
535 novitiate invalid. For an absence of less than three months an extension is  
536 not necessary; however, an extension can be ordered by the Provost after  
537 consultation with the Novice Master depending on the reason for the  
538 absence.

539

540 50. Novitiate training requires an introduction to chaplaincy, the mystery  
541 of Christ, an examination of the theology of The Vowed life and particularly  
542 the vows, an introduction into active participation in the liturgy; more  
543 enthusiastic study of and reflection on the Holy Scriptures, an introduction  
544 to the teaching and the practice of the spiritual life, above all,  
545 contemplation and prayer. Psychological and sociological knowledge  
546 makes growth into the community easier. A study of the Rule and the way  
547 of the life of Christ, the traditions and the history of our Order and our  
548 Avenues is necessary. In novitiate training all round human development  
549 must not be neglected. That is why some training in the arts is very  
550 worthwhile, (e.g. literature, music, etc.).

551

552 51. In addition to the above, (44), the Novitiate is encouraged to enroll in  
553 an approved theological seminary to begin or complete work of his/her  
554 Associates or Bachelors degree.

555

556 52. The Novice Master and Dean of the Avenue are to work with the  
557 Novitiate in the development and attainment of his/her educational goals.

558

559 53. The pursuit of training activities can supplement the novitiate  
560 training. Therefore the novices can spend periods of time, individually or in  
561 groups, in specialized training. During these periods the novices are still  
562 under the Novice Master. The time of this pursuit of training activities will  
563 not be added on to the over all forty-eight months. At the earliest, the  
564 pursuit of training activities is allowed three months after the start of the  
565 novitiate.

566

567 54. The arrangement of the novitiate requires a stable, independent  
568 existence. That is why only the Novice Master is entitled to have charge  
569 over the novitiate. In order to facilitate the incorporation of the novices into

570 our community, amicable contact is to exist between the novitiate and the  
571 Novice Master.

572

573 55. The novice can leave the novitiate at any time. At the request of the  
574 Novice Master the novice can be dismissed by the Provost after  
575 consultation with the chapter-council. Legitimate reasons such as serious  
576 breach of The Orders Ethics and Misconduct Statements, or its Canons,  
577 are necessary for dismissal; these are to be made known to the person  
578 being dismissed. However, there is no right of appeal.

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## **Novitiates Commitment and Discipline**

1. We commit to pray daily, a minimum of one hour each week, for those who are in the Avenues of our ministry.
2. We commit to give aid and comfort, a minimum of one hour each week, to those who are in the Avenues of our ministry.
3. We commit to act as Ministers to those who do not have one and to help the Ministers of those who do have one.
4. We commit to educate and edify ourselves so we may be fortified with the Bread of Life that we may in turn be bread to those we feed.
5. We commit to be wholly given to this Order's Vows and Rule of Life.
6. We commit to personal and financial support of the Order and to the work of its mission.

#### IV. Professed Servant

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56. Entry into the formation of Professed Servants is approached in two different ways.

57. First is the natural progression from the novitiates formation. Once the novice has earned his/her bachelors degree and have met all the commitments of a Novitiate. The candidate may make application with the Provost and the Professed Master in writing.

58. Admission as a Professed Servant is decided, by adherence to the appropriate ecclesiastical norms and after consultation with the Professed Master, with the Provost and with the agreement of the chapter-council. Before admission as a Professed Servant it is to be carefully considered as to whether the candidate possesses the necessary aptitude and sufficient maturity for our community.

59. Once approved, profession will take place at the appropriate time and place as set by the Orders calendar for admissions and professions. This is usually in April and October of each year.

60. The approved clothing for ordination and profession is a white alb, pectoral cross, and the appropriate stole for the Diaconate or the appropriate stole for the Priesthood.

61. The professed begins his/her life as a servant with a ceremony of reception on the day of ordination and profession. A five-day retreat precedes the reception. The form of reception is set by the Abbot General the Provost and their council.

62. The approved clothing for all formal receptions and gatherings is a black cassock approved by the Abbot General and his/her council

63. The second approach are for those who are of proven ministry with Bachelors, Masters, and/or Doctorial degrees who have completed the Postulants formation. He/She may make written application with the Abbot General through any of the Provosts, or with the Abbot General directly.

- 639 64. Consultation with the Abbot General and the approval of his/her  
640 council is necessary for admission.
- 641 a. The Candidate must be at least 26 years old.
  - 642 b. The Candidate must have sufficient knowledge of the Vowed Life.
  - 643 c. The Candidate must be willing to take the Vows of a Professed  
644 Servant.
  - 645 d. The Candidate must be willing to serve from 6 to 12 months  
646 before he/she may become a Canonical Priest or Abbot.
  - 647 e. The Candidate must be in agreement with the theology of  
648 Convergence.
- 649
- 650 65. Upon approval of the Abbot General with the Provost of the  
651 appropriate Avenue will work with the candidate to help him/her acclimate  
652 into the routine and daily life of the Avenue.
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- 654 66. Profession will take place at the appropriate time and place as set by  
655 the Orders calendar for admissions and professions. This is usually in April  
656 and October of each year.
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- 658 67. Once the candidate has taken Sacred Vows he/she may participate  
659 in the government of the Full Chapter and its House Chapter.
- 660
- 661 68. The newly Professed are encouraged to complete his/her Masters  
662 Degree, if it has not yet been attained. Canonical Priesthood requires a  
663 Masters Degree.
- 664
- 665

## **Professed Servants Commitment and Discipline**

1. We commit to pray daily, a minimum of one hour each week, for those who are in the Avenues of our ministry.
2. We commit to give aid and comfort, a minimum of one hour each week, to those who are in the Avenues of our ministry.
3. We commit to act as Ministers to those who do not have one and to help the Ministers of those who do have one.
4. We commit to educate and edify ourselves so we may be fortified with the Bread of Life that we may in turn be bread to those we feed.
5. We commit to be wholly given to this Order's charism for a period of three years
6. We commit to personal and financial support of the Order and to the work of its mission.
7. We commit that our service will be as ointment poured forth, without hesitation or reservation, if necessary, have a willingness to gladly spend and be spent.  
Matt. 26:7, 2Cor. 12:15, 1 John 3:16-18, John 15:12-15

## V. Canonical Priesthood

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69. Entry for Canonical Priest is approached in the following way.

70. Once the Professed Servant has earned his/her Masters Degree and have met all the commitments of a Professed Servant. The candidate may make application with the Provost and the Abbot General in writing.

71. Profession of Solemn or Perpetual vows to become a Canonical Priest is decided by adherence to the appropriate ecclesiastical norms, consultation with the Provost and the Abbot General. Before profession as a Canonical Priest the Provost and the Abbot General are to carefully considered as to whether the candidate possesses the necessary aptitude and sufficient maturity for our community.

72. Once approved, profession will take place at the appropriate time and place as set by the Orders calendar for admissions and professions. This is usually in April and October of each year.

73. The approved clothing for ordination and profession is a white alb, pectoral cross, and the appropriate stole for the Priesthood.

74. The professed begins his/her life as a Canonical Priest with a ceremony of reception on the day of ordination and profession. A five-day retreat precedes the reception. The form of reception is set by the Abbot General the Provost and their council.

75. The approved clothing for all formal receptions and gatherings is a black cassock approved by the Abbot General and his/her council.

76. The second approach are for those who are of proven ministry with a Masters and/or Doctorial degrees who have completed the Postulants formation. He/She may make written application with the Abbot General through any of the Provosts, or with the Abbot General directly.

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## **Canonical Priests Commitment and Discipline**

1. We commit to pray daily, a minimum of one hour each week, for those who are in the Avenues of our ministry.
2. We commit to give aid and comfort, a minimum of one hour each week, to those who are in the Avenues of our ministry.
3. We commit to act as Ministers to those who do not have one and to help the Ministers of those who do have one.
4. We Commitment to educate and edify ourselves so we may be fortified with the Bread of Life that we may in turn be bread to those we feed.
5. We commit to be wholly given to this Order's charism for a period of three years
6. We commit to personal and financial support of the Order and to the work of its mission.
7. We commit that our service will be as ointment poured forth, without hesitation or reservation, if necessary, have a willingness to gladly spend and be spent.  
Matt. 26:7, 2Cor. 12:15, 1 John 3:16-18, John 15:12-15
8. We commit our lives for the life of the Order and the cause of Christ.



## VI. Vows and Promises

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77. As with any journey, we begin it with a simple step, as we become more secure of our course and destination the pace quickens and commitment to the goal becomes the motivation to move ahead. Our goal is to make the transition from volunteer lay-person to vocational minister a journey easily taken by attainable steps with room to explore each step before the next one is taken.

78. Each of our professed members leads a life according to the vows of this Order in one of the Orders acknowledged Avenues. The theology of the vows must be continually deepened in accordance with new theological insights. The basic definition of canonical institutes is 'ministry in community'. This also shapes the life lead in accordance with the vows of this order. Therefore the vows of this Order must be understood as, on one hand, for the community and on the other, in the ministry to the Church.

79. A vow is a commitment made to God to do something for the love of God. This could be a prayer, good works of service or penance or a combination of these. God is infinitely good and just and holy, a vow is therefore one of the most important acts anyone can make. Indeed Godly vows are the greatest sacrifice that a Christian can offer to God. When a vow is fulfilled then God is honored.

80. A promise is a commitment made among mortals and their institutions and is a personal guarantee of assurance but not Holy before God.

## The Vows and Rule of the Order

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787 81. Like apples of gold held in a setting of silver\*, the three vows of the  
788 Order are held in a setting of Holy Resolution.

789

790 82. Our three vows are to

791 1. Commitment

792 2. Service

793 3. Obedience

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795 83. Our Holy Resolution is found in the Latin motto, "Stabilitas Loci."

796 The vow of stabilitas deals with a maintained and steady commitment of  
797 action, and not walking away. The term, "Stabilitas Loci" is to anchor a  
798 person's commitment to an Avenue of ministry within the Order.

799 *\*Proverbs 25:11 A word fitly spoken is like apples of gold in pictures of silver.*

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801 84. Christ exhibits His **commitment** to us through His willful denial of  
802 divinity to bring deliverance and hope to humanity. (Phil. 2:5-8). Christ was  
803 willing to touch the untouchable, he is willing to stay with us when  
804 withdrawing would be easier and even justified. Christ was determined to  
805 fulfill the will of God for our benefit, and is willing today to "never leave us  
806 or forsake us." His commitment pierces the darkness of hopelessness,  
807 and declares as the apostle Paul writes, "For I am persuaded, that neither  
808 death, nor life, nor angels, nor principalities, nor powers, nor things  
809 present, nor things to come, nor height, nor depth, nor any other creature,  
810 shall be able to separate us from the love of God, which is in Christ Jesus  
811 our Lord. (Rom. 8:38-39)

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813 85. Christ exhibited the heart of **servanthood** when, in John 13 we are  
814 told, that Christ knew that the Father had given all things into His hands,  
815 and that He was come from God and was divine. Knowing His divinity and  
816 the glory he shared with the Father he girded himself with a towel, poured  
817 water in a bason, and began washing His disciples feet. Christ left no  
818 room for self-importance, but emptied himself, and showed pure  
819 servanthood. We see His example again, "And being found in fashion as a  
820 man, he humbled himself, and became obedient unto death, even the  
821 death of the cross." (Phil. 2:8)

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823 86. Christ exhibited **obedience** to the Father in His declaration, "not my  
824 will, but thy will be done." It was through His obedience the repentant may  
825 be made righteous.

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87. The grace and power of God is released when temporal authority becomes obedient to the will of God. He will deliver even him that is not innocent: Yea, he shall be delivered through the cleanness of thy hands. (Job 22:30) Obedience is the outward demonstration of faith. Hebrews 13 gives illustrations of obedience worked through faith.

88. Christ exhibited, **stabilitas loci**. As the time of His crucifixion drew near, scripture tells us, that he set His face stedfastly to go to Jerusalem. He did not walk away from the temptation, the humiliation, the pain he knew would come. Instead he held it all in contempt, and despising it all he embraced the purpose of His ministry, the redemption of us all. Our vows are held in this steady Holy Resolution of action. We choose to not walk away. We choose to anchor ourselves to the Avenues of ministry with in the Order.

89. By coming to understand and follow these vows we become the Canonical Priesthood of Christ, living and proclaiming the message of our Heavenly Bishop, and fulfill the Rule and mission of the Order.

## **Postulants**

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90. Applicants or Postulants are given time to discover their purpose and inner motivations before making the first commitment to an Avenue of ministry and development. There are no promises or vows during this time, however there are expiations for the postulant to follow their recommended course of self-discovery and development.

## Novitiates Promise

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91. At the end of the Postulancy, the Postulant makes a promise for one year in accordance with the appropriate ecclesiastical regulations.

92. The minimum length of the promise is one year; the full length of the period of probation between the end of the Postulant and the making of simple profession is one year.

93. A novitiate in promises may renew his/her promise for another year but no more than three consecutive years with the approval of the Provost and his/her council.

94 For admission to this promise the agreement of the Full Chapter is necessary. The Postulant may make application with the Novice Master of the Avenue agreed upon through prayer and consultation with his/her Postulants' Master and the novitiates master. The Novice Master must to give a report on the Postulant for profession.

95. A seven-day retreat must be made before the taking of this promise.

96. The promise is given in writing. The formula is:

“I, NN., bind myself with this promise for the length of one year to the community of the Avenue of N I will live according to the spirit and support of the vows of this order. I promise to follow the Rule and the regulations of the constitutions faithfully.

In the name of the Father and of the Son and of the Holy Spirit.  
Amen.’

97. A novitiate in promises may be dismissed for legitimate reasons such as serious breach of The Orders Ethics and Misconduct Statements, or its Canons, by the decision of the Full Chapter. The reasons for dismissal must be made known to the novitiate. The novitiate has the right of free defense and a right of appeal to the Abbot General or to the Co-visitor.

98. A novitiate in promises may be released from his/her promise, at his/her own request, by the Provost with the agreement of the chapter council. They may freely leave our community after their promise expires.

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99. The Provost, after consultation with the chapter-council, can stop a novitiate in promises for legitimate reasons from renewing the promise or from making vows.

100. If a member has left a community after the expiry of simple vows or promises, or after being released from vows or promises, and again seeks admission, the Full Chapter may admit them again with a two-thirds majority. A repetition of the novitiate is not necessary. After the expiry of a period of testing the candidate can again be admitted to temporary vows or promises. The length of these however cannot be shorter than one year or more than the temporary probation, which the same candidate would still have had to go through before Sacred Vows of profession.

101. The Provost, with the agreement of his/her council, may permit a transfer from one house to another one of our congregation, or from our Avenue or Congregation to another Avenue or Congregation of the confederation of Canonical Order of Chaplains, at which time the requirements of the statutes of the confederation come into force.

## Novitiates Simple Vow

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102. At the end of the year of promise the novice takes Simple Vows for thirty-six months in accordance with the appropriate ecclesiastical regulations. A promise can also be made in its place. The years of temporary commitment provide for further examination as regards to living according to the vows of this order and the work of our canonries. During this time independence and stability, aptitude for the common life and work, deep faith and willingness for the apostolic ministry should continue to increase.

103. The formula of profession approved by the Archbishop is:

“I, N-N., will live for three years in the community of the Avenue of N. for the service of the People of God. I vow to God, the Almighty, before our Abbot Provost N., (OR before you Fr. N. the authorized representative of our Abbot Provost N.), and before these, my brothers and sisters in Christ, a life of **Commitment**, in **Servanthood** and in **Obedience** according to the Rule and Way Of Life of our Saviour, Jesus Christ, and to the Canons of The Canonical Order of Chaplains, and thereto I Vow my steady, Holy Resolution, consecrated to God,  
In the name of the Father and of the Son and of the Holy Spirit. Amen.”

\*Used only at public professions.

104. The profession form must be signed by the one professed and the one who received the profession. It is kept in the archives of the Order. The parish where the professed was baptized is to be notified of the taking of Solemn or Perpetual vows.

105. A novitiate in simple vows may be dismissed for legitimate reasons such as serious breach of The Orders Ethics and Misconduct Statements, or its Canons, by the Full Chapter. The reasons for the dismissal must not be proved in a formal manner but must certainly be well known. They must always be told to the novitiate. They have complete freedom of defense and possess the right of appeal to the Archbishop, which has a delaying effect if his/her objection follows within ten days after the announcement of his/her dismissal. The dismissed novitiate is no longer bound by their vows.

954 106. At their own request the novitiate may be restored by the Abbot  
955 General with the agreement of his/her council, which in this case can be  
956 obtained in writing, whereby a dispensation from simple vows or promises  
957 is legally granted. The novitiate is free to leave the Order when the time of  
958 the vows are completed.

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960 107. After consultation with the chapter-council the Provost can, with  
961 legitimate reasons such as serious breach of The Orders Ethics and  
962 Misconduct Statements, or its Canons, stop a novitiate in simple vows or  
963 promises from admission to their renewal, or from taking sacred vows.  
964 However, the agreement of the chapter-council is necessary for the  
965 dismissal of a member in simple vows or promises who, in the opinion of  
966 Doctors and other experts, because of physical or mental illness even if  
967 this occurred just after taking vows is apparently not acceptable for Vowed  
968 life. In making such a decision the superiors must act with love and  
969 fairness.

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971 108. Simple vows may be replaced by a promise for one but not more  
972 than two years. This promise embraces the spirit and the support of the  
973 vows of this order and it is binding to our community, its Rule and  
974 constitution. The novice is free to decide in favor of simple vows or one  
975 such promise.

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977 109. The promise is given in writing. The formula is:

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979 "I, NN., bind myself with this promise for the length of ..... to  
980 the community of the Avenue of N I will live according to the  
981 spirit and support of the vows of this order. I promise to  
982 follow the Rule and the regulations of the constitutions  
983 faithfully.

984 In the name of the Father and of the Son and of the Holy  
985 Spirit. Amen.'

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987 110. The agreement of the Full Chapter is necessary for admission to  
988 promises and for their renewal.

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990 111. The full length of the period of probation between the end of the  
991 novitiate's promise and the making of sacred vows is three years. After  
992 that, a novitiate in promises can request admission to sacred vows. This  
993 period of probation can be lengthened for a legitimate reason with the



994 agreement of the Full Chapter. However, it cannot last longer than nine  
995 consecutive years.

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997 112. A novitiate, in promises or simple vows, may be dismissed for  
998 legitimate reasons such as serious breach of The Orders Ethics and  
999 Misconduct Statements, or its Canons, by the decision of the Full Chapter.  
1000 The reasons for dismissal must be made known to the novitiate. The  
1001 novitiate has the right of free defense and a right of appeal to the Abbot  
1002 General or to the Co-visitor.

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1004 113. A novitiate, in promises or simple vows, may be released from  
1005 his/her promise, at their own request, by the Provost with the agreement of  
1006 the chapter council. They may freely leave our community after their  
1007 promise or vow expires.

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1009 114. The Provost, after consultation with the chapter-council, can stop a  
1010 novitiate, in promises or simple vows, for legitimate reasons from renewing  
1011 the promise or from making vows.

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1013 115. If a member has left a community after the expiry of simple vows or  
1014 promises, or after being released from vows or promises, and again seeks  
1015 admission, the Full Chapter can admit them again with a two-thirds  
1016 majority. A repetition of the novitiate is not necessary. After the expiry of a  
1017 period of testing the candidate can again be admitted to temporary vows or  
1018 promises. The length of these however cannot be shorter than one year or  
1019 more than the temporary probation which the same candidate would still  
1020 have had to go through before simple vows profession.

1021

1022 116. If the Vowed has still not attained that degree of spiritual maturity  
1023 which is necessary for the making of sacred vows, the time of simple vows  
1024 may be extended to up to nine years at the most. The agreement of the  
1025 Full Chapter is necessary for the renewal of simple vows.

1026

1027 117. The Provost, with the agreement of his/her council, may permit a  
1028 transfer from one house to another one of our congregation, or from our  
1029 Avenue or Congregation to another Avenue or Congregation of the  
1030 confederation of Canonical Order of Chaplains, at which time the  
1031 requirements of the statutes of the confederation come into force.

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## Professed Servants Sacred Vow

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118. At the end of the thirty-six months of Simple Vows, the Novitiate may elect to take a Sacred Vow for sixty months, (5 Years), in accordance with the appropriate ecclesiastical regulations. A promise can also be made in its place. The years of temporary commitment provide for further examination as regards to living according to the vows of this order and the work of our canonries and the persons education. During this time independence and stability, aptitude for the common life and work, deep faith and willingness for the apostolic ministry should continue to increase.

119. For admission to Sacred Vows the agreement of the Full Chapter is necessary. The Professed Servants Master must give a report to the Provost. To take Sacred Vows, the candidate must be twenty-five, (25<sup>th</sup>), years of age. The first step into Holy Orders can only be received after taking Sacred Vows. (Ordination to Deacon, Priest)

120. Professed Servants are under The Professed Servants Master until priestly ordination. For the appointment of The Professed Servants Master the same regulations apply as for the Novice Master.

121. The professed has the right to continually renew their vows at the conclusion of the vows obligation. Each renewal will be for five years.

122. The formula of profession approved by the Archbishop is:  
“I, N-N., will live for five years in the community of the Avenue of N. for the service of the People of God. I vow to God, the Almighty, before our Abbot Provost N., (OR before you Fr. N. the authorized representative of our Abbot Provost N.), and before these, my brothers and sisters in Christ, a life of **Commitment**, in **Servanthood** and in **Obedience** according to the Rule and Way Of Life of our Saviour, Jesus Christ, and to the Canons of The Canonical Order of Chaplains, and thereto I Vow my steady, Holy Resolution, consecrated to God,  
In the name of the Father and of the Son and of the Holy Spirit. Amen.”

\*Used only at public professions.

123. The profession form must be signed by the one professed and the one who received the profession. It is kept in the archives of the Order.

1073 The parish where the professed was baptized is to be notified of the taking  
1074 of Solemn or Perpetual vows.

1075

1076 124. A Professed Servant in Sacred Vows may be dismissed for  
1077 legitimate reasons such as serious breach of The Orders Ethics and  
1078 Misconduct Statements, or its Canons, by the decision of the Full Chapter.  
1079 The reasons for the dismissal must not be proved in a formal manner but  
1080 must certainly be well known. They must always be told to the Professed  
1081 Servant. They have complete freedom of defense and possesses the right  
1082 of appeal to the Archbishop, which has a delaying effect if his/her objection  
1083 follows within ten days after the announcement of his/her dismissal. The  
1084 dismissed Professed Servant is no longer bound by his/her vows.

1085

1086 125. At their own request the Professed Servant may be restored by the  
1087 Abbot General with the agreement of his/her council, which in this case  
1088 can be obtained in writing, whereby a dispensation from simple vows or  
1089 promises is legally granted. The Professed Servant is free to leave the  
1090 Order when the time of the vow has expired.

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1092 126. After consultation with the chapter-council the Provost can, with  
1093 legitimate reasons, stop a Professed Servant in simple vows or promises  
1094 from admission to their renewal, or from taking solemn or perpetual vows.  
1095 However, the agreement of the chapter-council is necessary for the  
1096 dismissal of a member in sacred vows or promises who, in the opinion of  
1097 doctors and other experts, because of physical or mental illness even if this  
1098 occurred just after taking vows is apparently not acceptable for Vowed life.  
1099 In making such a decision the superiors must act with love and fairness.

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1101 127. Sacred vows can be replaced by a promise. This promise embraces  
1102 the spirit and the support of the vows of this Order and it is binding to our  
1103 community, its Rule and constitution. The Professed Servant is free to  
1104 decide in favor of Sacred Vows or one such promise.

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1106 128. The promise is given in writing. The formula is:

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1108 "I, NN., bind myself with this promise for the length of ..... to  
1109 the community of the Avenue of N I will live according to the  
1110 spirit and support of the vows of this order. I promise to  
1111 follow the Rule and the regulations of the constitutions  
1112 faithfully.

1113 In the name of the Father and of the Son and of the Holy  
1114 Spirit. Amen.’  
1115

1116 129. The agreement of the Full Chapter is necessary for admission to  
1117 promises and for their renewal.  
1118

1119 130. The minimum length of the promise is one year; the maximum length  
1120 of the period for a promise is four years. After that, a Professed Servant in  
1121 promises can request admission to sacred vows for the remaining year or  
1122 more to fulfill the full five-year commitment. This period of promises may be  
1123 lengthened for a legitimate reason with the agreement of the Full Chapter.  
1124 However, it cannot last longer than four consecutive years.  
1125

1126 131. A Professed Servant in promises or vows may be dismissed for  
1127 legitimate reasons such as serious breach of The Orders Ethics and  
1128 Misconduct Statements, or its Canons, by the decision of the Full Chapter.  
1129 The reasons for dismissal must be made known to the Professed Servant.  
1130 The Professed Servant has the right of free defense and a right of appeal  
1131 to the Abbot General or to the Co-visitor.  
1132

1133 132. A Professed Servant in promises, may be released from his/her  
1134 promise, at his/her own request, by the Provost with the agreement of the  
1135 chapter council. They can freely leave our community after their promise  
1136 expires.  
1137

1138 133. A Professed Servant in vows, may be released from his/her vow, at  
1139 his/her own request, by the agreement of the Abbot General, and the  
1140 Provost with the agreement of their Chapter Council. They may freely leave  
1141 our community after their vow expires.  
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1143 134. The Provost, after consultation with the Chapter-Council, can stop a  
1144 Professed Servant in promises for legitimate reasons from renewing the  
1145 promise or from making vows.  
1146

1147 135. If a member has left a community after the expiry of Sacred Vows or  
1148 Promises, or after being released from vows or promises, and again seeks  
1149 admission, the Full Chapter can admit them again with a two-thirds  
1150 majority. A repetition of the novitiate is not necessary. After the expiry of a  
1151 period of testing the candidate can again be admitted to vows or promises.  
1152 The length of these however cannot be shorter than one year or more than

1153 the vow of a Professed Servant, which the same candidate would still have  
1154 had to go through before sacred vows profession.

1155

1156 136. If the Vowed has still not attained that degree of spiritual maturity  
1157 which is necessary for the making of sacred vows, the time of simple vows  
1158 are extended to up to nine years at the most. The agreement of the Full  
1159 Chapter is necessary for the renewal of simple vows.

1160

1161 137. Only a Professed Servant in sacred vows may participate in the  
1162 governmental business and hold offices of his/her Full Chapter but not the  
1163 General Chapter.

1164

1165 138. The Provost, with the agreement of his/her council, may permit a  
1166 transfer from one house to another one of our congregation, or from our  
1167 Avenue or Congregation to another Avenue or Congregation of the  
1168 confederation of Canonical Order of Chaplains, at which time the  
1169 requirements of the statutes of the confederation come into force.

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## Solemn and Perpetual Vows

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139. After two years of service as a Professed Servant, the professed may elect to take Solemn or Perpetual Vows in accordance with the appropriate ecclesiastical regulations.

140. Special circumstances may exist, from time to time, for a Professed Servant to take Solemn or Perpetual Vows before the minimum two years of service have occurred. In such cases the special circumstances are to be approved by the Abbot General and the Abbot General's council.

141. In our congregation Solemn or Perpetual Vows are required for candidates to become Canonical Priests and Abbots. At Solemn and Perpetual profession one confirms his/her final bond to the Order and its ministry. Through it one becomes a full member of the community and the fulfillment of the Order's existence.

142. Solemn vows may be elected for a period of ten years due to special circumstances. Perpetual vows may be made at any appropriate time after Solemn Vows have been made.

143. Special circumstances are to be approved by the Abbot General and the Abbot General's council.

144. Perpetual vows are for life.

145. A special time of preparation precedes the taking of Solemn and Perpetual Vows. It is to take the form of a 14 day refresher course of our purposes and core values, for all the candidates, for profession of our congregation. They are also once more to be introduced into the fundamentals of the vowed life and into the particular functions of our communities. The place, and time of this course are determined by the conditions laid down by the council of the Abbot General.

146. For admission to Solemn and Perpetual Vows the agreement of the Full Chapter is necessary. The Professed Servants Master must to give a report. To take these vows the professed must be at least thirty, (30) years old

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147. The formula of profession approved by the Archbishop is:

“I, NN., make this (Solemn or Perpetual) vow to live in the community of the Avenue of N. for the service of the People of God. I vow to God, the Almighty, before our Abbot Provost N., (OR before you Fr. N. the authorized representative of our Abbot Provost N.), and before these, my brothers and sisters in Christ, a life of **Commitment**, in **Servanthood** and in **Obedience** according to the Rule and Way Of Life of our Saviour, Jesus Christ, and to the Canons of The Canonical Order of Chaplains, and thereto I Vow my steady, Holy Resolution, consecrated to God,  
In the name of the Father and of the Son and of the Holy Spirit. Amen.”

148. The profession form must be signed by the one professed and the one who received the profession. It is kept in the archives of the Order. The parish where the professed was baptized is to be notified of the taking of Solemn or Perpetual vows.

149. For the dismissal of a professed in Solemn or Perpetual vows proceedings are to be taken by the appropriate superior according to the regulations of the current law of the Order. The Abbot General grants the dismissal with the agreement of his/her council.

150. A professed in Solemn or Perpetual vows can only be released from them at his/her own request by the Archbishop.

151. The Provost, with the agreement of his/her council, may permit a transfer from one house to another one of our congregation, or from our congregation to another congregation of the confederation of Canonical Order of Chaplains, at which time the requirements of the statutes of the confederation come into force.

152. Only a professed in Solemn or Perpetual vows may participate in all governmental business and hold offices in any and all Chapters of the Order.

153. A professed in Solemn or Perpetual vows can only be granted an indulgence of release by the Archbishop. Each case of resignation or

1253 dismissal from these vows is to be submitted to the Archbishop. The  
1254 clerical disposition of the released is at the discretion of the Archbishop.  
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## VII. Academic Formation and Further Education

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155. Academic and pastoral formation should be bound up with spiritual formation. The needs of our time require a sound formation. In our communities it is directed towards the apostolic ministry. That is why the canonical congregation are to be given the opportunity and instructions to practice the pastoral ministry. The current regulations about ecclesiastical ministries and admission to ordination are to be carefully observed.

156. The ecclesiastical regulations concerning the study of theology must be fulfilled. The Canonical congregation has the right to its own philosophical and theological college. Its course of studies must be drawn up in accordance with the ecclesiastical laws. The Abbot General, is entitled to nominate and dismiss the professors.

157. The acquisition of state or ecclesiastical academic degrees is desirable.

158. To obtain a broad, human and academic religious studies at one of the approved seminaries is recommended to every Postulant.

159. Lectures, courses and conferences can supplement the normal studies. The Provosts are encouraged to schedule them. Superiors are to encourage participation in these events.

160. It is desirable that those who are particularly talented are directed to outstanding places of training so that they receive a thorough formation in theology and the other sciences.

161. It is a recognized requirement that priestly formation continues even after the course of studies. This further education is the concern of each of our congregations. They are to make use of the abundant possibilities which are offered.

162. Moreover, superiors are to take care that the congregation have suitable periodicals and a good library at their disposal.

163. Lay-persons have the right to the same corresponding formation. This is to be adapted to their capabilities. A basic theological formation is imperative, (e.g. a theology correspondence course).

## Chapter 3

### The Life and Ministry of the Community

#### I. The Community in its Life before God

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1302 163. The life and ministry of our community is rooted in faith. The  
1303 sources of our life in faith are the Scriptures and the liturgy or practice of  
1304 worship.

1305  
1306 164. The spiritual life of the individual is shaped by the community and its  
1307 ministry. Consequently, it must always be oriented toward the community  
1308 and its ministry.

1309  
1310 165. In all areas of our vowed life we try to have a deepened encounter  
1311 with Christ in the Scriptures.

1312  
1313 166. The liturgy, the mystery of the Eucharist in particular, is the center of  
1314 our vowed life. The Eucharist is the effective and visible sign of our  
1315 communion with God, with each other and with the Christian community.  
1316 At the same time it makes our ministry visible to the Christian community.  
1317 So that the unity of the priesthood becomes clear, concelebration\* is  
1318 recommended, though the decision to participate belongs to the individual  
1319 priest. The importance of the Eucharistic celebration demands of us careful  
1320 arrangements and preparations, to achieve our pastoral objectives.

1321 \*Concelebration is the rite by which several priests say Mass together.

1322  
1323 167. The Order is called to a Eucharistic life. This is life in the pattern of  
1324 Jesus Christ, a life represented at the altar, and experienced by all  
1325 Christian communities and each Christian. It is a life of being taken by  
1326 God, blessed with identity, purpose and an eternal destiny; broken in the  
1327 living of vocation and repentance; and given in the power of a renewed and  
1328 sanctified life to be the instruments of his/her good will.

1329  
1330 168. For us, common prayer is essential; this holds not only for the  
1331 Avenue, but also for the priests in the parishes. Prayer with the parish  
1332 community helps its ecclesiastical character become particularly clear.

1333  
1334 169. Prayer is the basic act of the worship of God. It is the verbal  
1335 expression of faith, hope and love, which requires an external action.  
1336 Structure, texts, postures, and faith filled expressions are aids towards the

1337 fulfillment of prayer and they are not to be undervalued. The profession of  
1338 faith that we make in prayer will become clearer the more the interior and  
1339 exterior correspond.

1340

1341 170. Times of prayer, are decided by the individual Avenues with the  
1342 observance of appropriate ecclesiastical regulations.

1343

1344 171. Our life requires inner openness and preparedness for the call of  
1345 God. In order to be able to understand this call and answer it, we must  
1346 take time for personal prayer, supported by mediation. Further details are  
1347 laid down in house-rules. Each person must seek a formula appropriate to  
1348 himself or herself in accordance with his/her conscience. Liturgical prayer  
1349 offers valuable help for this.

1350

1351 172. Various aids are at our disposal for the renewal and deepening of  
1352 the spiritual life. In personal and sacramental penance we show a sign of  
1353 our intention for conversion, the renewal of our fundamental commitments  
1354 and the attainment of reconciliation with God and the Christian community.  
1355 The regular reception of the sacraments is imperative for the spiritual life.  
1356 So that the community's attitude towards sin and forgiveness becomes  
1357 clear, penitential services are very appropriate. The purpose of the  
1358 academic analysis of theology and consideration of the questions of our  
1359 time is to deepen our prayer life and spiritual life. Normal conversation can  
1360 also be very important as well. Days of recollection and retreats are to be  
1361 aids for our spiritual life. These can also be held in new ways of religious  
1362 reflection (e.g. courses on mediation, theological study days, etc.). In the  
1363 arrangement of these, the concerns and wishes of the canons are to be  
1364 taken into account.

1365

1366 173. In our communities everyone must try to lead an up-to-date and  
1367 natural life of faith. Since our work changes and we need to be adaptable,  
1368 our vowed life must also be able to adapt itself. A living structure of liturgy  
1369 and prayer is a sign of a dynamic community.

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1371

## II. The Ministry of the Community

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174. Canons form a community in order to fulfill better their ministry to the Church and to the world.

175. We are a community of hearts and service, so our responsibility to the community is in accordance with communal work. Each canon must not only look after his/her own area of work, but, with respect to the areas of work of others, must be constantly interested in and responsible for the whole of the community. Mutual openness of information is a prerequisite for this.

176. The up-to-date fulfillment of our ministry demands careful planning and coordination.

177. Our community promotes the complete commitment of each individual to his/her work. This commitment is focused not only according to his/her capabilities but also is subordinated to the good of the whole community.

178. The variety of ecclesiastical ministries within The Order requires cooperation in all areas for better effectiveness. Therefore we should seek after an effective cooperation among priests and laity (e.g. the Avenues, the congregation, the deanery and diocesan clergy, professional people, secular groups and institutions).

179. We are to remain adaptable in our ministries. Our communities must continually review their areas of work, not close down any ministries which are in keeping with the times. Our communities must have the courage to experiment and make a fresh start within the framework of the general laws of the Church and the Order. In our own work we must take into consideration each new realization of ecclesiastical and secular work. Our communities are to be like fresh fruit placed in an antique serving bowl.

180. All works, be they pastoral, cultural, academic, economic or social -- are to be regarded as ministry.

181. We fulfill our ministry above all in servanthood to one another, to the Church, and to those in the Avenues of our ministry. Through it we contribute to the building up of the Kingdom.

1412 182. If possible when filling parish assignments, the aptitudes of the  
1413 individual canons and the wishes of the parish are to be taken into  
1414 consideration. According to their abilities and training individual canons  
1415 may also undertake special work, e.g. youth ministry, adult education, etc.,  
1416 in our parishes and churches.

1417

1418 183. Our priestly ministry in the diocese and churches demands good  
1419 cooperation with the rest of the parish/church clergy. Therefore,  
1420 participation in parish and church events is necessary.

1421

1422 184. The members of this Order, in parishes and churches, are to  
1423 maintain community and are to help one another in their work. They carry  
1424 responsibility for each other.

1425

1426 185. Strong contacts are to prevail between each of the Avenues and the  
1427 parishes and churches. Mutual assistance and the visits of fellow canons  
1428 make this manifest. Before all else the superiors are to endeavor to have  
1429 close personal contacts.

1430

1431 186. Several canons should endeavour to be in one parish or church so  
1432 that they can live the "vita communis", life in common. As a living cell in  
1433 the parish community, they are to be the example of Christian charity.

1434

1435 187. The diocesan and church regulations apply for pastoral work in  
1436 parishes and churches. The administration of finances is subject to the  
1437 requirements of ecclesiastical and diocesan laws, as well as to the  
1438 supervision of the Provost. Individual regulations are laid down in the  
1439 house-rules.

1440

1441 188. The dynamism of our communities is further manifested in our  
1442 continued willingness to embrace special tasks. In this way we provide a  
1443 further ministry for the building up of the Church. Thus our houses become  
1444 spiritual and intellectual centers. As a result, each individual Avenue is to  
1445 keep on considering these opportunities.

1446

1447 189. In our Avenues we desire to cultivate a rich cultural tradition, in the  
1448 arts. We want to encourage this building of heritage and make it  
1449 accessible to the people of our time. The cultural and artistic works of the  
1450 present must also be a matter of interest for us.

1451

1452 190. The importance of our Avenues also lies in their academic and  
1453 ministerial achievements. If possible, talented and able members of the  
1454 Order are to be instructed and made available for such work.

1455

1456 191. Individual regulations concerning economic management are  
1457 governed by house-rules as set by the Provost and his/her council. The  
1458 General Chapter decides on the proposals of the individual Full Chapters  
1459 regarding the limits of expenditure for the Provost, the chapter-council and  
1460 chapter itself. The ministerial function of our property becomes visible in a  
1461 special way by its social position and its charitable works.

1462

1463 192. According to their abilities and opportunities, the members of the  
1464 Order are to be prepared for all the ministries mentioned. Through our  
1465 work people evaluate us, as individuals, as Avenues, and the community  
1466 as a whole. In this way the Avenue really becomes a living house that  
1467 provides human encounter, deepening faith, education and relaxation in  
1468 brotherly-togetherness.

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### III. The Community in its Private Life

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193. Our communities have the right to their own lives. However, they always remain bound up in the life of the community of the Order. They are to be dynamic cells, which contribute to the building up of the Christian community through their ministry.

194. Our community is lived amicable kindness. It creates room in our houses for human encounter, mutual understanding, security and relaxation. We are to encourage and help one another to share their joy, sorrow and worries with each other. Everyone must avoid everything that divides and burdens the community, and nurture that which unites and strengthens it. Weaknesses and tensions that arise out of the differences of character and age, we should bear with love. Mutual respect, tact and decency must shape our lives. In genuine endeavors for love, the personality of the individual develops inside the framework of the community. And so, we live the evangelical ideal of loving one another, which we ourselves proclaim to mankind. (John 13:34-35)

195. The life-style of our community takes into account the culture of the environment. Modern times offers us many spiritual and material values. We approve of this offer but, at the same time, we are critical of it and we search for a Christian solution in all of it.

196. The individual houses of our congregation have a set of house-rules. This controls the individual regulations concerning the local conditions and requirements of our work. The house-rules are decided by the Full Chapter. A copy of these house-rules must be deposited with the Abbot General. He/She is also to be notified of all amendments. Since the house-rules regulate the daily life of our communities, they must be continually revised and adapted. This must be done before each ordinary visitation at least.

197. The house-rules address, when appropriate, the rules pertaining to property and the physical enclosures of any and all real properties of the Avenue.

198. The form of our dress has evolved from history. Further details are laid down in the house-rules. In principle the cassock is to be worn at formal occasions by those who have taken vows. In less formal times a discreet kind of dress similar to that of the diocesan clergy is permitted. For

1511 isolated cases and in unimportant occasions, civilian clothes may be worn.  
1512 The Provost may set dress codes as needed. For those in the evangelical  
1513 tract the appropriate dress code will be set in the house-rules.  
1514

1515 199. There is seniority in our communities. This begins from the start of  
1516 the novitiate. The Provost and the dean take precedence. We understand  
1517 that seniority has no privileges but that it is for the ordering of the  
1518 community. It is in accord with the spirit of brotherliness that we address  
1519 each other by our given names. We only use the title of office for superiors.  
1520

1521 200. Out of love we know that we are all under an obligation to guests  
1522 and visitors and we are to show hospitality to them. The reception of and  
1523 the catering for guests depend on the facilities of the house.  
1524

1525 201. Common meals ought to promote the community spirit and are a  
1526 sign of friendship and love. The common table is to be a concern of every  
1527 canon. Regulations about prayers and reading at mealtimes are left up to  
1528 the individual houses.  
1529

1530 202. Everyone is called upon to strive for a genuine attitude of repentance  
1531 and humility, which today must manifest itself particularly in noticeable  
1532 asceticism of consumption. The diocesan rules are followed with regards to  
1533 fasting.  
1534

1535 203. Recreation, personal encounter and conversation provide further  
1536 opportunities to cultivate brotherly-togetherness. Therefore our  
1537 congregation ought to give themselves time for these. Communal  
1538 celebrations (saint's days, birthdays, house feasts) intersperse our  
1539 everyday life. They give joy and the awareness of belonging to a  
1540 community. It is the responsibility of the Provost to facilitate these  
1541 activities.  
1542

1543 204. Our community ought to provide the opportunity of natural, lively  
1544 cooperation. Small groups and friendships will deepen the personal  
1545 relationships of the congregation with each other. In this the whole of the  
1546 community must be respected.  
1547

1548 205. In everything we should respect our community, consider its honor  
1549 and protect it from outsiders.  
1550



1551 206. The community has also to care for the needs of the individual. Here  
1552 there are justifiable differences which come from the characteristics of the  
1553 personalities and their development. The life-style of the individual must,  
1554 however, be shaped by responsibility for the community and by modesty.  
1555

1556 207. Significant inheritances and large gifts can only be accepted with the  
1557 approval of the Provost  
1558

1559 208. Where appropriate, every member of the Order has the right to  
1560 appropriate living quarters. Orderliness and cleanliness are prerequisites  
1561 for a homely atmosphere. It contributes to the members feeling secure and  
1562 at home.  
1563

1564 209. Similarly, where appropriate, well-ordered housekeeping is  
1565 necessary. In the Avenue responsible officials are to look after it. In  
1566 parishes the priest is responsible for the common housekeeping. State and  
1567 ecclesiastical regulations are to be observed in the employment of  
1568 housekeeping personnel. The contract of employment is to be submitted to  
1569 the Provost. He/She has the right of perusal in the confirmation of wages.  
1570 Further regulations are given in the house-rules.  
1571

1572 210. An accurate inventory of the canonical parishes must be drawn up. It  
1573 follows from this what property belongs to the Avenue, the parish, the  
1574 priest, the curate or the housekeeper.  
1575

1576 211. To make our ministry easier the purchase of capital equipment,  
1577 (vehicles, computers, etc.), is justified. The permission of the Provost is  
1578 necessary for this.  
1579

1580 212. The canons are to be given sufficient time for recuperation. Free  
1581 time ought to provide a balance. It preserves and fosters mental and  
1582 physical health, makes relaxation and reflection possible, and gives us the  
1583 opportunity for personal further education and development. Each canon  
1584 should have one free day a week. The house-rules, when appropriate,  
1585 shall lay down the length of the annual holiday. It is, however, to be fixed at  
1586 three weeks at least. It must be the concern of the whole community to  
1587 secure for the canons the necessary time for recuperation and holidays by  
1588 helping and supplying.  
1589

1590 213. In every human community there is wrong, sickness, need, and  
1591 death. In order to safeguard the unity of the Spirit we must avoid dislike

1592 and envy, discord and unfounded criticism, and refrain from everything that  
1593 harms the good name of the canons and the Order. Whenever we are in  
1594 disagreement we are to be quickly reconciled and are to again look for  
1595 common ground.

1596  
1597 214. Our personal responsibility for one another demands the spirit of  
1598 amicable correction. We must also take such a word of admonition to  
1599 ourselves with willing hearts and we must examine our attitude with regard  
1600 to this.

1601  
1602 215. If a Novitiate, Professed Servant, or Canon has seriously erred or  
1603 has caused a public scandal they should be prepared to carry the  
1604 consequences. The Provost is to reprimand them and to discipline them in  
1605 a suitable manner. The community must reflect on to what extent it itself  
1606 was responsible for the transgression. In no circumstances can we deny  
1607 our help to this person. We must continue to stand by them in word and  
1608 deed. The example of Jesus and the knowledge of our own weakness  
1609 demands of us, understanding and forgiving love. And so, we are to help  
1610 the person to begin anew.

1611  
1612 216. For us devotion to the community is an important value.  
1613 Nevertheless we are to have understanding for those who perhaps after  
1614 many years leave our community and continue their way of life elsewhere.  
1615 So we also want to offer to them the necessary help. We should guard  
1616 against passing a final judgment on them.

1617  
1618 217. Those of us who are or may become ill can expect the spiritual,  
1619 emotional, and material help of our community in a special way. They  
1620 themselves are to bear their illness with patience. The superiors or their  
1621 representatives are to see to the necessary treatment and nursing when  
1622 appropriate, and when it is within the means of the Avenue to provide it.  
1623 The members of the Order are to show their closeness by frequent visits. In  
1624 serious illness the dean is to see to the administration of the sacrament of  
1625 the Anointing of the Sick. Regulations concerning National/Private  
1626 Insurance, regular medical examinations, convalescence etc. are to be  
1627 given in the house-rules.

1628  
1629 218. Our older canons have given great service to the community. We  
1630 owe them thanks for it. We are to show them kindness and respect.

1631

1632 219. We realize that the bond of community is in no way severed by  
1633 death. If possible, at least one canon, or member of the Order, should be  
1634 present at the death of another. The superiors are to work with their family  
1635 members, when appropriate, to help and/or look after the obituaries, a  
1636 worthy funeral, the grave and its maintenance. We are to remember our  
1637 departed members, and keep their loved in our prayers. The house-rules  
1638 lay down individual regulations.  
1639

## Chapter 4

### The Capitular Constitution

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1641

1642

1643

1644 220. The Chapter is the community of canons in solemn and perpetual  
1645 vows. They all have joint responsibility for the community and are called to  
1646 active participation.

1647

1648 221. Chapter meetings are used for joint discussion and for passing  
1649 resolutions. They provide an opportunity for obtaining information and for  
1650 the exchange of different opinions. They are the expression of the common  
1651 interest.

1652

1653

## **I. Feast Chapter**

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1654

1655 222. On festal community occasions a feast chapter can be held. These  
1656 meetings are to take place in a festive atmosphere.

1657

1658 223. All members of the Order may take part in a feast chapter. The  
1659 Provost may also invite guests to it.

1660

1661

## II. House Chapter

1661

1662

1663 225. The House or the House Chapter, is the assembly of all members\*  
1664 of the Order of a specific Avenue.

1665 (\* Novitiates, Professed Servants, Canonical Priests, Postulants and invited to attend)

1666

1667 226. The governmental business of the House Chapter is conducted by  
1668 the Full Chapter.

1669

1670 227. The Full Chapter shall appoint members of a House Chapter to carry  
1671 out the rules of the house. These appointments are, but not limited to, an  
1672 Administrator, Assistant Administrator, Secretary, and Treasurer.

1673

1674 228. The Full Chapter shall assign a length of service for each office  
1675 appointed. The duration shall not be permanent or exceed three  
1676 consecutive years. By doing so it is the intent of the Order to allow all  
1677 members of the House to participate in the administration of the house.

1678

1679 229. It is for the Provost to call and conduct a House Chapter. If the  
1680 Provost is prevented, or with his/her permission, the Dean can also call  
1681 and conduct a House Chapter. The invitation with the agenda must be  
1682 issued at least 24 hours before the meeting.

1683

1684 230. The House Chapter deals with the affairs of the House and those  
1685 matters which are allocated to it by the Full Chapter or by the house-rules.

1686

1687 231. When discussing questions about the house-rules, which affect the  
1688 juniors, members in promises, and members in vows, all who are present  
1689 in the house are to be invited. When voting they enjoy voting rights.

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1691 232. The secretary of the chapter takes down the minutes of the meeting  
1692 of the House Chapter. These must be approved at the next meeting.

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### III. Full Chapter

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233. All who are in Sacred, Solemn and Perpetual vows are summoned to the Full Chapter. Participation in the chapter is compulsory. If prevented from attending the reason for the absence is to be communicated to the president beforehand.

234. At an ordinary meeting the Full Chapter deals with the important affairs of the Avenue; at an extraordinary meeting it elects the Provost.

235. The ordinary chapter is called and conducted by the Provost or, if the Provost is prevented, by the Dean. The extraordinary chapter is called by the Dean and is conducted by the President of the congregation. Should the Dean also be prevented, the senior member of the chapter council takes his/her place.

236. The Full Chapter must take place at least once a year. It must also be summoned whenever two members of the chapter-council, or a third of the voting chapter members, ask for it in writing.

237. The written invitation to the Full Chapter must be given out at least 14 days before the date of the meeting. This invitation is also to contain the agenda. Before the meeting the members of the chapter can put forward written proposals to be added to the agenda, which must be in the hands of the president three days before the chapter meeting at the latest. These proposals are to be submitted to the Full Chapter. The president can also make an addition to these proposals up until this time. During the chapter meeting the forwarded proposals need only be dealt with verbally if the president and the majority of the chapter members agree. In cases of real urgency which need swift decisions, the summoning of the Full Chapter can follow without delay.

238. The president has the duty to prepare the meeting well. The chapter council or competent well-informed canons can support the president in this. For a proper handling of more difficult material it can be convenient to send written documents to the members of the chapter.

239. It is the task of the Full Chapter to elect the Provost, the Dean of the Avenue, the members of the chapter-council, the representative for the General Chapter and the Dean's co-administrators, after the death or resignation of the Provost Etc.

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240. The agreement of the Full Chapter is necessary: for admission to promises, vows, or their renewal, and to solemn and perpetual vows. The chapter decides on the dismissal of a novice or professed in simple vows or promises. It decides on the re-admission of a former member in temporary vows or promises who has left the Avenue of their own free will or who was dismissed with a two-thirds majority. Before this voting in the chapter, which is done by secret ballot, the appropriate canon (Novice Master, director of clerics) must draw up a report. A report is to be given to the chapter annually concerning the fostering of would-be vocations, the novices and professed and the juniors in temporary commitment.

241. Important community matters are to be dealt with in the chapter. It is appropriate to the pastoral work of our Order that pastoral problems, which concern all our canons, are dealt with in the chapter.

242. The Full Chapter must agree on the buying and selling of that which exceeds the sum laid down by the General Chapter; as well as on the taking of any loans. Disposals of property and loans over and above that of the sum laid down by the ecclesiastical authorities are to be presented to the Holy See for confirmation. At least once a year the chapter is to be given an account of the household management and planning. The balance sheet is also to be presented with it.

243. The decisions of the General Chapter must be reported to the chapter. The chapter deals with the visitation report. At each chapter meeting the dean, or one of the members of the chapter council, reports on the activity of the chapter-council.

244. The chapter can pass obligatory regulations for all members. It decides on the house-rules.

245. The Provost can allow professional people into the chapter meetings with the agreement of the chapter-council; they do not have voting rights.

246. The chapter can set up committees for a given period or permanently. The leader and members of the committee can be elected by the chapter per acclamationem. Definite areas of work are assigned to these teams. The result of their work is to be submitted to the chapter.



1775 247. In the chapter the ballots are decided by absolute majorities of valid  
1776 votes. The Provost does not vote. In the event of a tied-vote he/she has  
1777 the right of determination. When voting an absolute majority is required in  
1778 the first and second ballots, in the third ballot a simple majority suffices.  
1779 The president has voting rights. In the event of a tied-vote seniority  
1780 decides. There are separate regulations for the election of the Provost.  
1781 Ballots and votes about important matters are secret. Each chapter  
1782 member has the right to call for a secret ballot. Only the members present  
1783 at the chapter have the right to vote.

1784

1785 248. When voting the president is to remind the voters of their  
1786 responsibility. Oaths are not necessary.

1787

1788 249. All members in solemn or perpetual vows have the right to vote and  
1789 are eligible for office. There are separate regulations as regards eligibility  
1790 for election as Provost and Dean. In serious cases the Provost, with the  
1791 agreement of the chapter-council can withdraw eligibility for office for a  
1792 given time.

1793

1794 250. During times of voting and secret voting in an ordinary meeting of  
1795 the chapter, the two eldest members of the chapter-council according to  
1796 seniority are the scrutineers.

1797

1798 251. The secretary of the chapter, who is appointed by the Provost, draws  
1799 up the minutes of all the chapter meetings. These must be approved at the  
1800 next meeting of the chapter and must be signed by the president and the  
1801 secretary.

1802

1803 252. For a legitimate reason each member of the chapter can take a look  
1804 at the minutes of the chapter meetings.

1805

1806 253. Over the course of events in the chapter discretion is called for with  
1807 regards to outsiders. The Provost can subject individual points of the  
1808 agenda of a chapter to the pledge of secrecy.

1809

1810 254. In the event of an ecclesiastical censorship the right of chapter is  
1811 lost. In serious cases it can also be withdrawn for a given period by the  
1812 Provost with the agreement of the chapter council.

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**The Full Chapter-Council**

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255. The Provost is supported in the management of the Avenue by the Full Chapter-council. The chapter-council is to be understood as the permanent committee of the chapter. It represents the chapter in routine affairs.

256. Under the presidency of the Provost the chapter-council consists of the dean and the councilors. Their number is determined by the chapter-rules. Half of the councilors are nominated by the Provost, the other half are elected by the Full Chapter.

Appointed	Elected
1. Director of Postulants	1. Dean
2. Novitiates Master	2. Treasurer
3. Professed Servants Master	3.
4. Secretary	4.
5. Academic Dean	5.

257. The term of office of a councilor is six years.

258. The Postulant, Novitiate, and Professed Masters are to be consulted concerning spiritual or disciplinary questions within the House Chapters.

259. The treasurers of the House Chapters are to be gathered to discuss the economies of the their respective Houses and their economic well being. The Provost can summon professional people to the meetings. All of these have no voting rights. They are to report to the Treasurer of the Full Chapter.

260. The chapter-council is convened by the Provost. If the dean is running affairs, then he/she can convene the chapter council.

261. The meetings of the chapter-council are to take place regularly, at least four times a year. A meeting must also be convened when it is asked for in writing by two councilors.

262. Each member of the Full Chapter has the right to put in written proposals to the president business which must be dealt with at the next meeting of the Full Chapter-council.

1855 263. If possible, the date of the meeting and the agenda are to be made  
1856 known to the councilors a week beforehand.  
1857

1858 264. The agreement of the chapter-council is necessary: for admission to  
1859 Postulancy, the Novitiate, and to Professed Servanthood, and for  
1860 determining the Chapter Calendar, appropriate clothing of the habit, and  
1861 for crossing from one phase of formation to another. The chapter-council  
1862 decides on: the appointment, re-appointment and dismissal of the Director  
1863 of Postulants, the Novice Master, and the Professed Servants Master, and  
1864 the withdrawal of chapter rights of the Houses or of eligibility for office for a  
1865 given time.  
1866

1867 265. The Director of Postulants, Novice, and Professed Servant Masters  
1868 are to report to the chapter-council concerning their fraternity at least once  
1869 a year.  
1870

1871 266. The Provost must obtain the opinion of the chapter-council in the  
1872 following matters: on the dismissal of a Postulant, Novice, or Professed  
1873 Servant. On questions of religious discipline, on community life and the  
1874 pastoral ministry, on the appointment of officials and on the filling of  
1875 parochial positions, and on all other important affairs of the Avenue  
1876 according to the regulations of general ecclesiastical law and the  
1877 constitutions.  
1878

1879 267. The visitation report is to be submitted to the chapter-council  
1880 verbatim.  
1881

1882 268. The Full Chapter-council has the right to supervise economic  
1883 management and planning of the Full Chapter and the House Chapters.  
1884 That is why the officials must render an account once a year to the  
1885 Provost. Full Chapter-council has the right to check the conducting of  
1886 business and the book-keeping of the House Chapters. It reviews and  
1887 corrects the balance sheets.  
1888

1889 269. The Full Chapter-council can authorize the buying and selling of  
1890 things inside the limits laid down by the General Chapter.  
1891

1892 270. The Provost can consult the Full Chapter-council concerning the  
1893 preparations for the Full Chapter.  
1894

1895 271. The Full Chapter can transfer further authority to the Full Chapter-  
1896 council from its own powers, be it for a single case or permanently. This  
1897 holds above all for urgent matters which cannot be delayed.  
1898

1899 272. If the voting of the chapter-council is in agreement, then the Provost  
1900 does not vote. In the event of a tied-vote he/she has the right of  
1901 determination. (Or table the matter for further discussion.)  
1902

1903 273. The secretary of the Full Chapter-council is to take the minutes of  
1904 the Full Chapter council. They must be approved at the next meeting and  
1905 be signed by the president and the secretary.  
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## Positions and Offices in the Full Chapter

### I. The Provost

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274. The office of Provost is the highest position in our Avenues. For this reason he/she deserves respect and precedence.

275. The Provost has to ensure unity in the ministry and life of the community. He/She has the highest supervision and control of all affairs of the Avenue. He/She coordinates the initiatives of individuals within the frame work of the general work of the Avenue. In this the final decision rests with him/her. In accordance with the chapter principles, common planning and discussion precede the orders of the Provost.

276. The Provost is to endeavor to have a personal relationship with his/her canons and members. He/She is to appreciate their work and encourage them in difficult situations. The Provost is to enable each canon to work freely with full responsibility. He/She is to encourage his/her canons to mentor, the junior members and delegate to the junior members responsibilities that lead to their maturity in the Canonical Order. He/She is to take into account the skills and interests of all his/her colleagues and is to promote their own initiatives. When it is necessary he/she is to reprimand them. It is also up to him/her to bring discipline when needed.

277. In order to be able to organize the guidance of the Avenue, to the requirements of the time and the concrete situation, the Provost as the major superior, according to Church law, is vested with great authority. All this authority, which the Provost should use generously, will make the ministry of the community alive and effective. Also, in this way the autonomy of the Avenue is emphasized.

278. The Provost represents the Avenue in external affairs.

279. The Provost is elected at an extraordinary meeting of the Full Chapter under the direction of the President of the congregation. When voting for the Provost an absolute majority is needed in the first, second, and/or third ballots. In the fourth ballot the two candidates only who had the most votes in the third ballot can stand. In the event of a tied-vote seniority decides.

1946 280. Only the vowed members of the Full Chapter who are present in the  
1947 location where the election is taking place have voting rights. All persons  
1948 entitled to vote must however be summoned in accordance with the law.  
1949 The two eldest members of the chapter-council according to seniority are  
1950 the scrutineers.  
1951  
1952 281. Every professed canon in perpetual or solemn vows who is ordained  
1953 to the priesthood and who has completed his/her thirtieth (30th) year of  
1954 age is eligible to be Provost.  
1955  
1956 282. If the person elected accepts the post, then the President is to  
1957 confirm his/her appointment straight away. If the President of the election  
1958 is convinced that the person elected to the office of Provost is unsuitable,  
1959 then the case must be put before the Abbot General's council to decide.  
1960  
1961 283. The secretary of the President is to make a record of the voting. This  
1962 is to be signed by the President of the election, the scrutineers and the  
1963 secretary, and is carefully stored in the archives of the Avenue.  
1964  
1965 284. The newly elected Provost is to ask for abbatial consecration from  
1966 the diocesan bishop as soon as possible. When the Provost has received  
1967 the abbatial consecration he/she is allowed to carry out all the ordinations  
1968 and consecrations, which he/she is entitled to do by virtue of his/her rights  
1969 and privileges. He/she always has the right to pontificate in all the  
1970 churches of the entire Order and in others with the knowledge of the local  
1971 bishop.  
1972  
1973 285. A postulation\* is carried out according to our special privilege if it is  
1974 asked for in writing by at least a third of the voting chapter members. It can  
1975 only be carried out in no more than two ballots, and the candidate in  
1976 question has no vote. For the positive result of the postulation at least two-  
1977 thirds of the valid votes are necessary. The postulation must be submitted  
1978 to the Archbishop within eight days for confirmation. If the necessary  
1979 majority of votes is not reached in either of the ballots, the postulation is  
1980 dropped. The election of another candidate begins with the first ballot.  
1981 \* A postulation is a petition presented to a competent ecclesiastical superior, that he/she may  
1982 promote to a certain dignity a person who is not strictly eligible on account of some canonical  
1983 impediment, which is usually dispensable. (Catholic Encyclopedia,  
1984 <http://www.newadvent.org/cathen/12319c.htm>)  
1985

1986 286. The Provost is always elected for an indefinite period. At the  
1987 completion of his/her seventieth, (70<sup>th</sup>), year of age the Provost may like to  
1988 resign his/her office.  
1989

1990 287. An election for a defined period of office of ten years is possible if  
1991 the professed canon is in Solemn Vows or if the chapter itself decides on it  
1992 by a secret ballot with a two thirds majority before the election. This ballot  
1993 must be held if a member of the chapter asks for it. When the period of  
1994 office expires, re-election is possible. If the professed in Solemn Vows is  
1995 elected then the term of his/her office shall be for the remainder of his/her  
1996 vowed commitment. Upon the reaffirmation of Solemn or Perpetual vows  
1997 the incumbent Provost may carry the full term of his/her office.  
1998

1999 288. An election of an administrator for five years is possible if the  
2000 chapter itself decides on it by a secret ballot with a two-thirds majority  
2001 before the election. This ballot must be held if a member of the Full  
2002 Chapter asks for it. An administrator has all the rights and duties of a  
2003 Provost, except those which follow from abbatial consecration. Two  
2004 periods of administration one immediately after the other are not allowed.  
2005

2006 289. The office of Provost becomes vacant through the death, the expiry  
2007 of the period of office, the resignation or the removal from office of the  
2008 Provost.  
2009

2010 290. At the death of the Provost the dean is to notify the diocesan bishop  
2011 and the President of the Avenue. Until the election of a new Provost the  
2012 dean may manage the canonry together with two co-administrators elected  
2013 by the Full Chapter. For the election of a new Provost the dean summons  
2014 the extraordinary Full Chapter in agreement with the President of the  
2015 Avenue.  
2016

2017 291. Before the period of office of a Provost expires by the completion of  
2018 a ten-year term of office, the dean, in agreement with the President of the  
2019 congregation, summons the extraordinary Full Chapter for the election of a  
2020 new Provost. The term of office of the retiring Provost ends with the new  
2021 election. The Provost whose term is coming to an end retains all chapter  
2022 rights.  
2023

2024 292. If a Provost wants to resign because of illness, age or other serious  
2025 reasons, he/she is to inform the President of the Full Chapter about this

2026 intention. The latter accepts the resignation after consultation with the  
2027 Avenue in question and the Abbot General's council.

2028

2029 293. If very serious reasons suggest the need for a change in the  
2030 leadership of an Avenue, the Visitor and Co-Visitor is to carry out an  
2031 extraordinary visitation. If both Visitors come to the conclusion that the  
2032 dismissal of the Provost is necessary for the well-being of the Avenue then  
2033 they are to call a Full Chapter of the Avenue concerned. After consultation  
2034 with the Full Chapter the case is to be put before the Abbot General's  
2035 council. If the council comes out in favor of the termination of the  
2036 appointment, then the appropriate visitor is to invite the Provost in question  
2037 to give up his/her office of his/her own free will. If the Provost is not of the  
2038 opinion that he/she should comply with the invitation to resign then the  
2039 facts of the case, together with the statements of both parties, are to be  
2040 presented for the judgment of the General Council.

2041

2042 294. A Provost who has resigned retains all chapter rights. A Provost who  
2043 has been dismissed from office loses his/her eligibility for office at the  
2044 election of the Provost.

2045

2046 295. The President of the Avenue with the Full Chapter-council of the  
2047 Avenue in question sees to the care of a Provost who has been deposed  
2048 from office.

2049

2050 296. A Provost who has been dismissed from office is entitled to the  
2051 position in seniority before that of the dean of the Avenue.

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## II. The Dean

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297. The dean is the first adviser and deputy of the Provost. He/She supports the Provost in the direction of the Avenue. If the Provost is prevented, the dean exercises the rights of a major superior.

298. The dean is also the representative of the Avenue. He/She must countersign all documents and contracts in its name whenever the law of the country or state does not stipulate anything else.

299. The Provost can transfer the tasks of leadership with full responsibility to the dean.

300. In general, the dean has more responsibility for the inner running of the house. The tasks of the dean are different according to the situation of the individual Avenue. Further details are given in the house-rules.

301. The dean is elected by free elections for six years by the Full Chapter. Every professed canon in solemn or perpetual vows who is ordained to the priesthood is eligible for office. Following canonical tradition re-election is possible at anytime.

### III. The Officials

2074  
2075  
2076 302. The offices in our houses are a service to the community. By their  
2077 work the officials provide for the canons and juniors many requirements for  
2078 their priestly work. They take worries off their shoulders and therefore  
2079 support the ministry of the Avenue and of the individual. On the other hand,  
2080 the canons are to value the help of the officials, to appreciate their  
2081 directions and to have understanding for their problems.

2082  
2083 303. The appointment and also the dismissal of an official are carried out  
2084 by the Provost after consultation with the chapter-council. A sound training  
2085 of an official is desirable.

2086  
2087 304. Other than the appointments of the Director of Postulants, Novice  
2088 Master, Professed Servants Master, Academic Dean, and the Secretary  
2089 the determining of the types, names and scopes of the officials is left up to  
2090 each Avenue.

2091  
2092 305. The Treasurer shall be elected from the members of the Full Council  
2093 and serve a term of six years.

2094  
2095 306. Where an official and the situation of the house permit it, the help of  
2096 well-informed laity is desirable. In this way more canons and members  
2097 become available for actual pastoral work. Care must be taken, however,  
2098 that there is not a lack of the necessary supervision by a suitable canon,  
2099 particularly in the area of economic management.

2100  
2101 307. The officials are to develop their own initiatives in their offices and to  
2102 carry out their service responsibly with respect to the superiors and the  
2103 community. Inside his/her area of authority which has been determined by  
2104 the house-rules, the chapter-council and the Provost, each official carries  
2105 full responsibility and has freedom of action. He/She is to give an account  
2106 of his/her work to the Provost, the chapter council, and the Full Chapter.  
2107 Every member of the chapter has the right in a Full Chapter to ask for  
2108 information from the officials.

#### The Director of Postulants

2109  
2110  
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2112 308. The Director of Postulants is entrusted with the spiritual direction of  
2113 the Professed Servants and their preparation for the apostolic life in our  
2114 communities. This job requires the following;

- 2115 a. The Director of Postulants is well-versed in the theory and  
2116 practice of the Vowed life.  
2117 b. The Director of Postulants should know the spirituality of the  
2118 Order and the problems of the times.  
2119 c. The Director of Postulants must be open for the questions and  
2120 concerns of the Professed Servants and must be capable of  
2121 fostering their vocations and helping them.  
2122 d. The Director of Postulants must be a priest and over 30 years  
2123 of age.  
2124 e. The Director of Postulants is appointed for three years. During  
2125 the term of office, the Director of Postulants is not to be  
2126 dismissed without serious reason.  
2127 f. The Director of Postulants can also be reappointed.  
2128 Appointment, reappointment and dismissal are the tasks of the  
2129 Provost, with the agreement of the chapter-council.  
2130 g. Where it is necessary, an assistant can be given to the  
2131 Director of Postulants for support.  
2132 h. The Director of Postulants is nominated by the Provost and  
2133 the chapter-council after consultation with the Director of  
2134 Postulants nominee.  
2135 i. The Director of Postulants is obliged to produce a report on  
2136 the Postulants for the Provost and the chapter-council at least  
2137 once a year.  
2138 j. The Director of Postulants work is in the Avenue of his/her  
2139 ministry unless otherwise directed by the Provost or the Abbot  
2140 General.  
2141

### **The Novice Master**

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2143  
2144 309. The Novice Master is entrusted with the spiritual direction of the  
2145 novices and their preparation for the apostolic life in our communities. This  
2146 job requires the following;  
2147 a. The Novice Master is well-versed in the theory and practice of  
2148 the Vowed life.  
2149 b. The Novice Master should know the spirituality of the Order  
2150 and the problems of the times.  
2151 c. The Novice Master must be open for the questions and  
2152 concerns of the novices and must be capable of fostering their  
2153 vocations and helping them.  
2154 d. The Novice Master must be a priest and over 30 years of age.

- 2155 e. The Novice Master is appointed for three years. During the
- 2156 term of office, the Novice Master is not to be dismissed
- 2157 without serious reason.
- 2158 f. The Novice Master can also be reappointed. Appointment,
- 2159 reappointment and dismissal are the tasks of the Provost, with
- 2160 the agreement of the chapter-council.
- 2161 g. Where it is necessary, an assistant can be given to the Novice
- 2162 Master for support.
- 2163 h. The Novice Master is nominated by the Provost and the
- 2164 chapter-council after consultation with the Novice Master
- 2165 nominee.
- 2166 i. The Novice Master is obliged to produce a report on the
- 2167 novices for the Provost and the chapter-council at least once a
- 2168 year.
- 2169 j. The Novice Masters work is in the Avenue of his/her ministry
- 2170 unless otherwise directed by the Provost or the Abbot
- 2171 General.
- 2172

### **The Professed Servants Master**

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- 2175 310. The Professed Servants Master is entrusted with the spiritual
- 2176 direction of the Professed Servants and their preparation for the apostolic
- 2177 life in our communities. This job requires the following;
- 2178 a. The Professed Servants Master is well-versed in the theory
- 2179 and practice of the Vowed life.
- 2180 b. The Professed Servants Master should know the spirituality of
- 2181 the Order and the problems of the times.
- 2182 c. The Professed Servants Master must be open for the
- 2183 questions and concerns of the Professed Servants and must
- 2184 be capable of fostering their vocations and helping them.
- 2185 d. The Professed Servants Master must be a priest and over 30
- 2186 years of age.
- 2187 e. The Professed Servants Master is appointed for three years.
- 2188 During the term of office, the Professed Servants Master is not
- 2189 to be dismissed without serious reason.
- 2190 f. The Professed Servants Master can also be reappointed.
- 2191 Appointment, reappointment and dismissal are the tasks of the
- 2192 Provost, with the agreement of the chapter-council.
- 2193 g. Where it is necessary, an assistant can be given to the
- 2194 Professed Servants Master for support.

- 2195 h. The Professed Servants Master is nominated by the Provost  
 2196 and the chapter-council after consultation with the Professed  
 2197 Servants Master nominee.  
 2198 i. The Professed Servants Master is obliged to produce a report  
 2199 on the Professed Servants for the Provost and the chapter-  
 2200 council at least once a year.  
 2201 j. The Professed Servants Masters work is in the Avenue of  
 2202 his/her ministry unless otherwise directed by the Provost or  
 2203 the Abbot General.  
 2204

### The Academic Dean

- 2205  
 2206  
 2207 311. The Academic Dean is entrusted with the academic direction of the  
 2208 Avenues student body and their preparation for the apostolic life in our  
 2209 communities. This job requires the following;  
 2210 a. The Academic Dean is well-versed in the theory and practice  
 2211 of the Vowed life.  
 2212 b. The Academic Dean should know the spirituality of the Order  
 2213 and the problems of the times.  
 2214 c. The Academic Dean must be open for the questions and  
 2215 concerns of the student body and must be capable of fostering  
 2216 their education and helping them.  
 2217 d. The Academic Dean coordinates and has synergy with  
 2218 approved seminaries and institutions to provide the required  
 2219 curriculum and educational development for the student body  
 2220 in the Avenues.  
 2221 e. The Academic Dean is responsible for all student records.  
 2222 f. The Academic Dean nominates to the Provost teachers and  
 2223 professors for his/her approval.  
 2224 g. The Academic Dean must be a priest and over 30 years of  
 2225 age.  
 2226 h. The Academic Dean must possess a minimum of a Masters of  
 2227 Divinity, a Doctorate is preferable.  
 2228 i. The Academic Dean is appointed for three years. During the  
 2229 term of office, the Academic Dean is not to be dismissed  
 2230 without serious reason.  
 2231 j. The Academic Dean can also be reappointed. Appointment,  
 2232 reappointment and dismissal are the tasks of the Provost, with  
 2233 the agreement of the chapter-council.

- 2234 k. When it is necessary, other responsible members of the  
2235 Avenue may be invited to assist the Academic Dean for  
2236 support.  
2237 l. The Academic Dean is nominated by the Provost and the  
2238 chapter-council after consultation with the Academic Dean  
2239 nominee.  
2240 m. The Academic Dean is obliged to produce a report on the  
2241 student body for the Provost and the chapter-council at least  
2242 once a year.  
2243 n. The Academic Deans work is in the Avenue of his/her ministry  
2244 unless otherwise directed by the Provost or the Abbot  
2245 General.  
2246

### 2247 **The Secretary**

2248  
2249 312. **The Secretary**, his/her responsibilities are to take the minutes of the  
2250 Full Chapter. They are to be approved at the end of the meeting of the Full  
2251 Chapter and are signed by the Abbot Provost and the Secretary. The  
2252 minutes are to be published.  
2253

### 2254 **The Treasurer**

2255  
2256 313. The Treasurer, his/her responsibilities are to be responsible to the  
2257 Full Chapter in matters of finance. It prepares a draft of the annual budget  
2258 for approval by the Chapter and oversees expenditures of the Avenues.  
2259 The Treasurer is responsible for the administration and oversight of the  
2260 endowed funds of the Avenue. The Treasurer may be directed by the Full  
2261 Chapter to take action or to refrain from taking action. In all other respects  
2262 involving the financial affairs of the Full Avenue, the Treasurer acts with  
2263 executive authority. The Treasurer shall report regularly to the Full  
2264 Chapter.  
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#### **IV. The General Chapter**

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314. The General Chapter is the highest body of the national congregation. It is particularly expressive of our unity. The General Chapter supports the work of our Avenues in an assisting role, and promotes the working together of the individual Avenues as partners. In the fulfillment of its purpose it issues binding rules.

#### **The General Chapter-Council**

315. The Provost, the dean, and one delegate elected by the Full Chapter from each Avenue are part of the General Chapter. If one of the members is legitimately prevented, then the following applies: the Provost appoints a representative to take his/her place, the Full Chapter votes for the dean and the delegate through a substitute.

316. With the agreement of his/her council the Abbot General can invite professional people to the meetings of the General Chapter. These people have no voting rights.

317. The ordinary General Chapter is called into session by the Abbot General every year. During this time the Abbot General, with the agreement of his/her council, can call an extraordinary General Chapter to deal with important affairs.

318. The term of office of a General Council councilor is six years.

319. The Abbot General with his/her council prepares the agenda of the ordinary General Chapter. He/She is to send this agenda to every chapter member of the congregation at least two months before the General Chapter meets. A discussion of the points in the agenda is desirable at the Full Chapter. Inside of a month each chapter member has the right to put in written proposals to the Abbot General to be added to the agenda. These proposals are to be put before the General Chapter. The Abbot General sends the final agenda to the participants in the General Chapter at least 14 days before the meeting.

320. The General Chapter has the task of;  
a. Electing the Abbot General and  
b. Electing the Co-visitor, as well as

- 2305 c. Electing the representatives of the congregation for the
- 2306 International Council of the Abbot Primate.
- 2307 d. It also draws up three proposals for the election of the Abbot
- 2308 Primate.
- 2309 e. The General Chapter accepts the resignation of the Abbot
- 2310 General.
- 2311 f. It deals with all important affairs of the congregation.
- 2312 g. It deals with all the proposals of individual chapter members.
- 2313 h. At every ordinary General Chapter the Abbot General reports on
- 2314 the state of the congregation.
- 2315 i. Election of a secretary and treasurer.
- 2316

2317 321. At the General Chapter the ballots are decided by an absolute  
2318 majority of the valid votes. The President votes as well. In the event of a  
2319 tied-vote the proposal is rejected. In order to change the regulations of the  
2320 constitutions a two-thirds majority is necessary. These changes are to be  
2321 presented to the Archbishop for approval. At the request of at least three  
2322 members of the chapter the General Chapter decides on particularly  
2323 important affairs by a two-thirds majority. When voting the President has  
2324 the right to vote. Votes and ballots on important affairs are secret.

2325  
2326 322. The decisions of the General Chapter come into force immediately  
2327 and are valid until explicitly revoked. The decisions must be passed on to  
2328 the members of the chapters of individual houses at a meeting of the Full  
2329 Chapter.

2330  
2331 323. The Secretary General takes the minutes of the General Chapter.  
2332 They are to be approved at the end of the meeting of the General Chapter  
2333 and are signed by the Abbot General, the Co-visitor, and the secretary.  
2334 The minutes are to be published.

2335  
2336 324. The Treasurer General responsibilities are to be responsible to the  
2337 General Chapter in matters of finance. It prepares a draft of the annual budget  
2338 for approval by the Chapter and oversees expenditures of the Avenues. The  
2339 Treasurer General is responsible for the administration and oversight of the  
2340 endowed funds of the Avenues. The Treasurer General may be directed by the  
2341 General Chapter to take action or to refrain from taking action. In all other  
2342 respects involving the financial affairs of the General Avenue, The Treasurer  
2343 General acts with executive authority. The Treasurer General shall report  
2344 regularly to the General Chapter.

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## **The Officeholders of the Congregation**

### **The Abbot General**

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325. The Abbot General presides over the congregation and is also known as the Visitor.

326. The Abbot General is elected by the General Chapter from the ruling Provosts of the individual Avenues. His/Her term of office lasts for five years. At the election of an Abbot General an absolute majority is necessary in the first, second and third ballots. In the fourth ballot the two candidates only who had the most votes in the third ballot are eligible for office. In the event of a tied vote, he/she is considered elected who has precedence first of all according to seniority and then according to years of age. The Abbot General can be re-elected. The Archbishop authorities are to be notified of the election of the Abbot General.

327. In addition to the tasks designated by general ecclesiastical law, the Abbot General calls and conducts the General Chapter.

328. The Abbot General conducts and confirms the election of a new Provost in the individual Avenues. He/She accepts the resignation of a Provost after consultation with the Avenue in question and the Abbot General's council; and the resignation of the Co-visitor after consultation with the Abbot General's council.

329. The Abbot General inspects the Avenues of our congregation.

330. Affairs of individual Avenues and of the congregation which need to be dealt with by the Communion, (C.E.E.C.), authorities are taken care of by the Abbot General through the Archbishop.

331. If the Abbot General wants to resign, he/she calls a meeting of the General Chapter which accepts his/her resignation. If the Abbot General also resigns as Provost of his/her Avenue, then the General Chapter must be adjourned until the resulting election for a Provost by the Avenue in question. Under the authority of the Co-visitor the General Chapter elects the new Abbot General and, if necessary, the Co-visitor. The term of office of the new Abbot General as well as that of the Co-visitor only lasts until the end of the current five-year period.

2386 332. On the death of the Abbot General the Co-visitor calls the General  
2387 Chapter to elect a new Abbot General. The term of office of the new Abbot  
2388 General lasts only until the end of the current five-year period.

2389

2390

### **The Co-visitor**

2391

2392 333. The Co-visitor is the deputy of the Abbot General. After the death or  
2393 resignation of the Abbot General, or when he/she is impeded, the Co-  
2394 visitor exercises his/her office as Vicar General\*. For his/her election the  
2395 same rules apply as for the election of the Abbot General.

2396 \* The highest official of the Order after the Abbot General. He/She is a Priest in solemn or  
2397 Perpetual vows legitimately deputed to exercise generally the episcopal jurisdiction in the name of  
2398 the Abbot General, so that his/her acts are reputed the acts of the Abbot General himself/herself.

2399

2400 334. The Co-visitor visits the Avenue of the Abbot General.

2401

2402 335. If the Abbot General has resigned, the Co-visitor conducts the  
2403 election of the new Abbot General. After the death of the Abbot General,  
2404 the Co-visitor calls and conducts the General Chapter.

2405

2406 336. In the event of the death, resignation, or long-term impediment of the  
2407 Co-visitor the longest ruling Provost takes over the office of Co-visitor. The  
2408 term of office of this new Co-visitor lasts until the end of the current five-  
2409 year period of the General Chapter.

2410

2411 337. The Abbot General's council has the task of advising the Abbot  
2412 General on affairs of the Orders congregation. In the cases designated by  
2413 general and particular law, the Abbot General is bound to the decisions of  
2414 his/her council.

2415

2416 338. The council is made up of the Provosts of the Avenues and the Dean  
2417 of the Abbot General's Avenue. If a member of the council is impeded,  
2418 he/she can delegate a substitute.

2419

2420 339. The council is called by the Abbot General. The decisions are made  
2421 by absolute majority. The Abbot General does not vote, but, however,  
2422 he/she has the right of diriment.

2423

2424 340. In particular cases (e.g. the impeding of the office of Abbot General)  
2425 the Co-visitor can call and conduct the council.

2426

- 2427 341. The General Chapter may transfer particular tasks to the Abbot  
2428 General' council.  
2429
- 2430 342. The Abbot General may invite professional people to the meetings of  
2431 the council; these people do not have voting rights.  
2432
- 2433 343. The Abbot General may appoint a secretary at his/her own discretion  
2434 to execute the affairs of the congregation. The latter is to write the minutes  
2435 of the General Chapter and of the Abbot General's council.  
2436

### **The Procurator General**

- 2437
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- 2439 344. The Procurator General promotes and represents the affairs of the  
2440 individual Avenues and the Order as the public affairs officer. The General  
2441 Chapter appoints the Procurator General on the recommendation of the  
2442 Abbot General for five years. If the Procurator General retires in the  
2443 meantime, the Abbot General with the agreement of his/her council is to  
2444 appoint a provisional Procurator. His/Her term of office lasts until the end of  
2445 the current five-year period of the General Chapter.  
2446

### **The Secretary**

- 2447
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- 2449 345. The Secretary takes the minutes of the International Chapter. They  
2450 are to be approved at the end of the meeting of the International Chapter  
2451 and are signed by the Abbot General, the Dean, and the secretary. The  
2452 minutes are to be published.  
2453

### **The Treasurer**

- 2454
- 2455
- 2456 346. The Treasurer is to be responsible to the International Chapter in matters  
2457 of finance. It prepares a draft of the annual budget for approval by the Chapter  
2458 and oversees expenditures of the Avenues. The Treasurer is responsible for the  
2459 administration and oversight of the endowed funds of the congregations. The  
2460 Treasurer may be directed by the General Chapter to take action or to refrain  
2461 from taking action. In all other respects involving the financial affairs of the  
2462 General Avenue, The Treasurer acts with executive authority. The Treasurer  
2463 General shall report regularly to the General Chapter.  
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## V. Visitation

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347. The visitation has the task of examining the life and activities of the individual Avenues. It gives the communities, the canons, and the junior members the opportunity to reconsider their ministry in community again and again. Through the visitation new stimuli are to be given to their work.

348. The individual Avenues must be visited by the Abbot General, and the Abbot General's canonry by the Co-visitor, within five years. The visitors are accompanied by a secretary.

349. The Visitor, Abbot General, has the right and the duty to question all the members of the Avenues individually. They are to freely express their opinions and concerns. The visitor may rigorously examine the spiritual, intellectual, personal and economic state of the community. He/She can also inspect the buildings, the offices, the workspaces, the living quarters of the canon, and the presbyteries if any exist.

350. A month before the visitation an economic report with the balances is to be presented to the Visitor. For a legitimate reason the Visitor can ask for the accounts to be examined by a qualified institute. The cost of this is to be met by the Avenue which is being visited.

351. After the visitation has been completed, the Visitor produces a written report of the visitation. He/She is to present and order in it particularly that which is to be changed or improved. These orders must be carried out as soon as possible. A report concerning these orders is to be made to the Visitor within six months.

352. The Visitors report to the General Chapter on the completed visitations.

353. If a Avenue is in a difficult situation, the appropriate Visitor can carry out an extraordinary visitation. For it to be carried out, he/she must be supported by a second Provost whom he/she can freely choose.

354. If serious problems cannot be resolved in the context of a visitation be it an ordinary or an extraordinary one by the Visitors alone, then the Abbot General's council must deal with it.

## **The Congregation**

### **I. The Nature and Aim of the Congregation**

2503  
2504  
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2507 355. The Canonical Order of Chaplains is the union of the international  
2508 congregations of the this Canonical Order;

2509  
2510 356. The congregation is a species of it's genus, Canons Regular, and is  
2511 incorporated into the Communion of Evangelical Episcopal Churches, at  
2512 whose head is the Abbot Primate who is the Bishop of the Order. At the  
2513 same time, autonomy is preserved, and it guarantees our rightful  
2514 independent existence, our internal ordering and the works of each  
2515 canonry, i.e. Avenue, within their respective chapters

2516  
2517 357. Our congregation is built on the principles of solidarity and  
2518 subsidiarity. The solidarity rises from the common priestly ministry of the  
2519 canons in the Church and from the common concerns of our houses. It  
2520 finds its living expression in our growing interest for one another, in the will  
2521 for mutual assistance and in amicable spirit. The subsidiarity function is put  
2522 into effect first of all in safe guarding our concerns with regard to the  
2523 outside. It shows itself also in the working out of the common legal  
2524 constitution and in a controlling function. The subsidiary combination is to  
2525 be effected spiritually, personally, financially, and organizationally.

2526  
2527 358. The individual Avenues and Chapters are exempt.  
2528

### **The International Chapter**

2529  
2530  
2531 359. The International Chapter is the highest body of the congregation. It  
2532 is particularly expressive of our unity. The International Chapter supports  
2533 the work of our congregations in an assisting role, and promotes the  
2534 working together of the individual congregations as partners. In the  
2535 fulfillment of its purpose it issues binding rules.

2536  
2537 360. The Abbot General and two delegates are elected by the General  
2538 Chapters to represent them in the International Chapter. If one of the  
2539 members is legitimately prevented, then the following applies: the Abbot  
2540 General appoints a representative to take his/her place.

2541  
2542 361. The term of office for the International Chapter-council is 5 years  
2543

2544 362. With the agreement of his/her council the Abbot Primate may invite  
2545 professional people to the meetings of the International Chapter. These  
2546 people have no voting rights.  
2547

2548 363. The ordinary International Chapter is called into session by the  
2549 Abbot Primate every five years. During this time the Abbot Primate, with  
2550 the agreement of his/her council, can call an extraordinary General  
2551 Chapter to deal with important affairs.  
2552

2553 364. The Abbot Primate with his/her council prepares the agenda of the  
2554 ordinary International Chapter. He/She is to send this agenda to every  
2555 chapter member of the congregation at least two months before the  
2556 International Chapter meets. A discussion of the points in the agenda is  
2557 desirable at the International Chapter. Inside of a month each chapter  
2558 member has the right to put in written proposals to the Abbot Primate to be  
2559 added to the agenda. These proposals are to be put before the  
2560 International Chapter. The Abbot Primate sends the final agenda to the  
2561 participants in the International Chapter at least 14 days before the  
2562 meeting.  
2563

2564 365. The rules governing election and voting are the same as for the  
2565 General Chapter.  
2566

2567 366. The International Chapter has the task of;  
2568 a. Electing the Abbot Primate.  
2569 b. The General Chapter accepts the resignation of the Abbot  
2570 Primate.  
2571 c. It deals with all important affairs of the congregation.  
2572 d. It deals with all the proposals of individual National  
2573 Congregations.  
2574 e. At every ordinary International Chapter the Abbot Primate reports  
2575 on the state of the congregation.  
2576 f. It elects the Officers of the International Chapter  
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2578

## **The Officeholders of the Congregation**

### **I. Abbot Primate**

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2582 367. The Abbot Primate takes precedence of all other Abbots, is  
2583 empowered to pronounce on all doubtful matters of discipline, to settle  
2584 difficulties arising between national congregations and their Avenues.  
2585 He/She is to hold a canonical visitation, if necessary, in any congregation  
2586 of the International Order, and to exercise a general supervision for the  
2587 regular observance of canonical discipline.

2588  
2589 368. His/Her role is to facilitate communication among the individual  
2590 canonical communities. The Abbot Primate is charged with promoting  
2591 harmony while protecting diversity.

2592  
2593 369 Each national congregation is thus self-governing and self-sufficient.  
2594 And each represents a different facet of the many faceted jewel which  
2595 represents the Canonical Order of Chaplains spirituality. For example, the  
2596 Avenues of the American Congregation may be different than those of the  
2597 South American or African congregations. The differences would arise  
2598 from the specific needs of the national congregation.

2599  
2600 370. The Abbot Primate is elected by the International Chapter, which is  
2601 comprised from the ruling Abbot Generals and their delegates. His/Her  
2602 term of office lasts for ten years. At the election of the Abbot Primate an  
2603 absolute majority is necessary in the first, second and third ballots. In the  
2604 fourth ballot the two candidates only who had the most votes in the third  
2605 ballot are eligible for office. In the event of a tied vote, he/she is considered  
2606 elected who has precedence first of all according to seniority and then  
2607 according to years of age. The Abbot General can be re-elected. The  
2608 Archbishop authorities are to be notified of the election of the Abbot  
2609 General.

2610  
2611 371. In addition to the tasks designated by general ecclesiastical law, the  
2612 Abbot General calls and conducts the International Chapter.

2613  
2614 372. If the Abbot Primate wants to resign, he/she calls a meeting of the  
2615 International Chapter which accepts his/her resignation. If the Abbot  
2616 Primate also resigns as Abbot General of his/her Congregation, then the  
2617 General Chapter must be adjourned until the resulting election for the  
2618 Abbot General. Under the authority of the Bishop of the Order the

2619 International Chapter elects the new Abbot Primate. The term of office of  
2620 the new Abbot only lasts until the end of the current ten-year period.

2621

2622 373. On the death of the Abbot Primate the Bishop of the Order calls into  
2623 session the International Chapter to elect a new Abbot Primate. The term  
2624 of office of the new Abbot Primate lasts only until the end of the current  
2625 ten-year period.

2626

2627 374. The Abbot Primate may be reelected for consecutive terms of ten years  
2628 each.

2629

2630

## **II. The International Dean**

2631

2632 375. The International Dean is the first adviser and deputy of the Abbot  
2633 Primate. He/She supports the Abbot Primate in the direction of the entire  
2634 congregation. If the Abbot General is prevented, the International Dean  
2635 exercises the rights of the major superior.

2636

2637 376. The International Dean is also the representative of the  
2638 congregation. He/She must countersign all documents and contracts in its  
2639 name whenever the law of the country or state does not stipulate anything  
2640 else.

2641

2642 377. The Abbot Primate can transfer the tasks of leadership with full  
2643 responsibility to the International Dean.

2644

2645 378. The International Dean is elected for six years by the International  
2646 Chapter. Every Abbot General in solemn or perpetual vows is eligible for  
2647 office. Following canonical tradition re-election is possible at anytime.

2648

2649

## **III. The Secretary**

2650

2651 379. The Secretary takes the minutes of the International Chapter. They  
2652 are to be approved at the end of the meeting of the International Chapter  
2653 and are signed by the Abbot General, the Dean, and the secretary. The  
2654 minutes are to be published.

2655

2656

## **IV. The Treasurer**

2657

2658 380. The Treasurer is to be responsible to the International Chapter in matters  
2659 of finance. It prepares a draft of the annual budget for approval by the Chapter



2660 and oversees expenditures of the Avenues. The Treasurer is responsible for the  
2661 administration and oversight of the endowed funds of the congregations. The  
2662 Treasurer may be directed by the General Chapter to take action or to refrain  
2663 from taking action. In all other respects involving the financial affairs of the  
2664 General Avenue, The Treasurer acts with executive authority. The Treasurer  
2665 General shall report regularly to the General Chapter.  
2666

2666 **Chapter 5.**

2667 **Grievance, Arbitration, and Discipline**

2668 **I Grievance**

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2671  
2672 381. Grievances must be first settled between the two or more offended  
2673 persons, if no settlement of the offence is attainable then a superior  
2674 member of The Order may be brought in to help settle the matter.

2675  
2676 382. Only after the exhaustion of #380. Grievances will be heard by the  
2677 authoritative council immediate to the situation and in consultation with the  
2678 Abbot immediate to the situation.

2679  
2680 383. The Order desires not to have it's system of arbitration encumbered  
2681 with minor issues of offence, and reserves itself to the matters of more  
2682 serious offences. Where possible The Order wishes that matters of minor  
2683 offence be settled among its members in accordance with #394.

2684 **II Arbitration**

2685  
2686  
2687 384. The Right to Establish Church Courts: The Order reserves the right  
2688 to establish church Courts throughout its jurisdictions to hear and settle  
2689 cases and appeals, and to do so at every chapter level.

2690  
2691 385. Presiding Arbitrators: The ecclesiastical authority will preside over  
2692 the Court in his immediate jurisdiction. In the event of health or other  
2693 obstacles, he/she may appoint a qualified ordained minister to take his/her  
2694 place.

2695  
2696 386. Arbitration Panels: The Presiding Arbitrator shall convene a panel of  
2697 not less than two other persons to hear and deliberate cases before the  
2698 Court. The majority of the ruling of the panel shall be final, subject only to  
2699 appeal to the next highest level.

2700  
2701 387. Appeals: All corrections and grievances may be appealed to the next  
2702 immediate level of authority and may, at that authority's discretion, be  
2703 entertained or dismissed.

2704  
2705 388. Procedures: Evidence will be presented by all sides in a case,  
2706 records will be kept, and final rulings articulated in writing.

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389. Records and Appeals: In the event of appeal, the records of a lower Court shall be made available to the next highest Court.

390. All final decisions of the Courts are final and binding.

### III Discipline

391. Objectives of Discipline: The objectives of Christian discipline are the removal of offences, the vindication of the truth, the promotion of purity and harmony in The Canonical Order Of Chaplains, (The Order), and the benefit of the offender. Forgiveness, healing and restoration are Christian virtues that The Order will practice with a penitent communicant.

392. Exercise of Discipline: Discipline may be exercised with reference to moral, spiritual, or ecclesiastical offences; in the latter case, nothing shall be admitted as a matter of accusation which cannot be proved to be a violation of the regulations of the Canons.

393. Private Offences: In all cases of private offences, the offender shall be dealt with in accordance with the mode divinely prescribed in Matthew 18:15-18. It is the understanding of The Order that the “church” is the final arbiter in Matthew 18:15-18. This is the community most immediate to the offended and the offender. Neither the whole Diocese, nor The Order is comprehended in our understanding of this text.

Matt. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Matt. 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Matt. 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Matt. 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

2748

2749 394. Authoritative Council: The discipline, reconciliation and restoration of  
2750 our members, shall be administered by the authoritative council of the  
2751 jurisdiction appropriate to the one in need of such. Generally, Canonical  
2752 Priests will work with Members, Abbots with the Priesthood and Deacons,  
2753 and the President Abbot General with Abbots under his/her oversight. The  
2754 Bishop of The Order will give oversight and council to The Order as a  
2755 whole.

2756

2756 **Chapter 5.**

2757 **Income**

2758 **I. Tithes**

2759  
2760  
2761  
2762 395. It is the responsibility of every member of The Order to tithe to The  
2763 Order unless otherwise committed to other Dioceses, Parishes, or  
2764 Churches.

2765 **II. Offerings**

2766  
2767  
2768 396 If tithing commitments have been made to other Dioceses, Parishes,  
2769 or Churches then, it is the responsibility of every member of The Order to  
2770 support The Order by regular offerings to The Order.

2771 **III. Donations and Endowments**

2772  
2773  
2774 397. The Canons Regular of St. Augustine is one of the oldest canonical  
2775 orders and trace their history back to the 2<sup>nd</sup> and 3<sup>rd</sup> centuries. They  
2776 document how “poverty” has crippled the work of God. The following  
2777 excerpt from their web site gives us insight to the problem of unsupported  
2778 ministry.

2779  
2780 What Is A "Stift"  
2781 The Larger Reality

2782  
2783 “The notion of a Stift is certainly not one with which most Americans  
2784 are familiar. The term itself actually means “donation” or “endowment”.  
2785 When bishops, nobility and royalty founded monasteries, they understood  
2786 the necessity of endowing them with the means of survival in an uncertain  
2787 world. By the 11th Century history itself had already taught both the  
2788 Church and the temporal powers the dangers of insufficiently endowed  
2789 communities of monks, canons and nuns.

2790  
2791 Contrary to what one might think, poverty was one of the greatest  
2792 factors in the decline of countless monasteries. It is quite clear why this  
2793 was and is so: with poverty comes a terrible sense of insecurity about the  
2794 future, for one thing. For another, it hampered a community’s ability to  
2795 take on new novices, as it might be unable to support them. Necessary  
2796 repairs to buildings could not be undertaken.... All this was destructive to  
2797 the conventual life and discipline, as it would be to any family.... What is  
2798 more, poverty left many communities open to control by wealthy,  
2799 unscrupulous laymen who used them to their own ends and as pawns in

2800 the struggle between Church and temporal powers. As the canons regular  
2801 began their greatest growth spurt in the 11th and 12th Centuries, this was a  
2802 lesson already learned.”  
2803 <http://www.augustiniancanons.org/frames/frame - Klosterneuburg.htm>

2804  
2805 The Canonical Order of Chaplains endorses the statement above and  
2806 encourages donations and/or endowments from the Provencal House of  
2807 Bishops, their Dioceses, Parishes, and Members. We also encourage  
2808 belivers of the whole house of faith to make donations and/or endowments  
2809 for the support of this work of God. Because the Order is a mentoring  
2810 ministry it benefits the Communion to support The Order for the betterment  
2811 of the Communions future clergy.

2812

#### 2813 **IV. Enterprise**

2814

2815 398 The Order is organized as a recognized 501(C)(3) non-profit  
2816 corporation in the State of Florida and as such seeks to conduct  
2817 commercial business for the purpose of supporting its ministry and  
2818 implementation of it.

2819

2820 399. It is the responsibility of every Chapter of The Order to show  
2821 Resourcefulness in fundraising and enterprising efforts for the support of  
2822 The Chapter and The Order.