

## CONSTITUTIONS

### I. FUNDAMENTAL ORIENTATIONS:

#### A. The Nature of the Institute:

1. The *Canons Regular of the New Jerusalem* (CRNJ) is a clerical institute of consecrated life whose members (known as *canons*), according to the terms of law, pursue the proper apostolic ends of their religious society. By pronouncing solemn vows of Stability, Conversion of Life and Obedience and living a common life according to the specific form of the institute, each member consciously strives towards the perfection of charity by faithful observance of these Constitutions. (cf. Canon 573 § 1)
2. The vow *Conversion of Life* engages the canon in an ongoing pursuit of Christian virtue and religious perfection. This vow confers the obligation of consecrated religious celibacy and poverty as practiced in the canonical tradition and the specific observance of the institute.
3. The *Canons Regular of the New Jerusalem* live under the Rule of Saint Augustine, the Constitutions of the institute, the Directory of Discipline appended to the Constitutions and other directories and customals as approved and appended to the Constitutions.
4. The *Vita Canonica* as lived by this institute consists of a regular observance wherein contemplation and liturgical worship provide the foundation for other works exterior and secondary to the common life of its members.
5. As an expression of canonical life, the institute and its members give particular witness to the perennial values of an authentic priestly life and work. As canons they engage themselves in the regular, solemn, public offering of the Church's Liturgy as well as service to the Bishop and the Diocesan Church according to the norms of these Constitutions.
6. Community life is enjoined as the irreducible norm within which members of the institute pursue their life and work.

#### B. Its Spirit:

7. The Divine Liturgy, in the august Eucharistic Sacrifice, Divine Office and other Rites and Ceremonies of the Church, constitute the *summit toward which the activity of the Church is directed; it is also the fount from which all her powers flow* (Sacrosanctum Concilium, 10). For this reason the worthy celebration of the Church's worship of the Most Holy Trinity is the heart of the spirituality and work of the CRNJ. The effectiveness of personal sanctification and other work will stem from each member's faithful participation in the offering of the Church's liturgy particularly in their own daily celebration of the Sacrifice of Redemption.
8. The CRNJ places itself under the protection of the Glorious and Blessed Virgin Mary in the mystery of her Annunciation. As the Mother of Jesus, Mary is Mother of the Church to whose service canons are especially ordained. In exemplifying her Son, Mary reveals to each canon the motives for his love of the Lord and His Mystical Body, the Church. Mary is also that special advocate and model who gives the profound example of a holy, chaste love for the Lord. In imitation of her prayer and purity each member of

this institute finds the holiness and richness of his consecrated celibacy, the favored condition for the unfolding of his priestly life and witness.

9. The *Canons Regular of the New Jerusalem* is founded according to the spirit and letter of the Motu Proprio, *Ecclesia Dei Adflicta*, of His Holiness John Paul II, July 2, 1988. The institute as a whole and each of its members profess fidelity to the Roman Pontiff, *the successor of Blessed Peter, Prince of the Apostles, Vicar of Christ, head of the whole Church, the Father and Doctor of all Christians* (VC I, Pastor Aeternus; VC II, Lumen Gentium, 22). *Each of its members is held to obey the Supreme Pontiff as his highest superior.* (Canon 590 §§ 1 and 2)

### C. The General and Specific End of the Institute:

#### The general end:

10. The general end of the CRNJ is the sanctification of its members through the exercise of their Solemn Vows as practiced in the tradition of canons regular. This entails a life-long commitment to asceticism and virtue, community life and the exercise of a faithful and authentic Roman Catholic priestly life (cf. *Presbyterorum Ordinis*) in the perfection of charity. The entire work is undertaken for the greater glory of God and the sanctification of the Church and the world.

11. As public ministers of the teachings and Sacraments of Jesus Christ, members of the CRNJ will always bear in mind that as *grace supposes nature* an effective ministry will begin by first *cultivating those virtues which are rightly held in high esteem in human relations. Such qualities are goodness of heart, sincerity, strength and constancy of mind, careful attention to justice, courtesy and others which the Apostle Paul recommends when he says: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things", Phil. 4:8* (*Presbyterorum Ordinis*, 3). This will be made possible by the assurance of an effective formation which will involve *the whole person, in every aspect of the personality, in behavior and intentions* (*Vita Consecrata*, 65), carried out according to the traditional wisdom and norms of the Church. Following the example and teaching of their holy father, Saint Augustine, each canon will strive to be a Christian gentleman in his life as a religious priest.

#### The specific end:

### 12. *The specific end and apostolate of the CRNJ is as follows:*

a.) Fostering an authentic Roman Catholic priestly life and spirituality within the context of religious consecration and community. This includes the exercise of public ministry in which all members of a particular house participate.

b.) The entire work is carried out within the context of an educated and faithful observance of the "liturgical and spiritual traditions" of the Latin Church according to the disposition and directives of the Motu Proprio, *Ecclesia Dei Adflicta*. This liturgical dimension of the CRNJ's life includes the following:

1.) The more worthy celebration of the Eucharistic Sacrifice by a careful observance of the 1962 typical edition of the *Missale Romanum* in conjunction with the *Pontificale*, *Rituale* and *Breviarium* pertaining to that same edition.

2.) The faithful observance of all those fasting disciplines presupposed in the aforementioned liturgical texts.

3.) Study and implementation of the liturgical principles set forth in *Tra Le Sollecitudini*, *Mediator Dei*, *Musicae Sacrae Disciplinae*, *De Musica Sacra* and *Sacrosanctum Concilium* (as applicable) concerning the laity's actual, active and integrated participation in public worship.

4.) A careful preparation of all that is necessary, spiritually and materially, for the worthy celebration of public worship. This will include an active cultivation and use of that cultural patrimony of the Latin Church which the CRNJ holds in particular regard and which constitutes a treasure of inestimable value in the service of God.

- c.) Cultivating an understanding of the intrinsic value of the historical Gregorian Liturgy as codified in the 1962 edition of the *Missale* and its related books, in their effect on faith and practice both in the lives of the CRNJ and upon the faithful who have recourse to their ministry. This is to be assiduously carried out within the institute's houses and assigned missions and without prejudice to the normative rites of the Church
- d.) Understanding and promoting the cultural patrimony of the Roman Catholic Church according to the mandates of the Second Vatican Council through the active teaching, sanctifying and governmental responsibilities conferred on the CRNJ in its works. (cf. *SC*, 112-129, with particular attention to the education of candidates for the priesthood and educating the laity concerning their role in public worship.)
- e.) The pursuit of higher theological studies by its members. Particular emphasis will be placed on studies in Scripture, the Church Fathers, Spiritual Theology, the principles, history and development of the liturgy and the patrimony of western Catholic culture. These studies are necessary ancillaries to the promotion of the CRNJ's spiritual and liturgical apostolate as well as its mission to the Church. Members are to undertake serious research and publication in their respective fields of study whenever possible.
- f.) Undertaking public ministries with the consent of Ordinaries among those Catholics who wish to avail themselves of the pastoral provisions of the *Motu Proprio, Ecclesia Dei Adflicta*.

#### **D. Achieving the Aims:**

13. The *Canons Regular of the New Jerusalem* devotes itself to all the works necessary for the religious and priestly formation of its own members. This may include other candidates for ordination who with the permission of appropriate superiors and the candidates' bishops are deemed suitable for inclusion within the CRNJ's life and formation. Preparation for the priesthood comes to fruition through the integral formation of the entire person. In philosophical studies the candidates will be thoroughly imbued with *that philosophical patrimony which is forever valid* (Optatam Totius, 15). Theology will be founded, therefore, on the principles and method of Saint Thomas Aquinas conforming to the intent often renewed by Church authority. In this manner the members of the CRNJ will receive a solid intellectual foundation as a fundamental necessity in the pursuit of holiness and priestly formation, thus avoiding errors both in philosophy and theology. (cf. Pius X, *Pascendi*: AAS 40 (1907) 596 ss; Pius XII, *Humani Generis*: AAS 42 (1950) 561 ss; Paul VI, *Mysterium Fidei*: AAS 57 (1965) 753 ss.)

14. The formation of priests will conform to the dispositions of the *ratio studiorum* promulgated by the Holy See. In conformity with universal law a directory will specify the curriculum of seminary studies and its role within the life and spirituality of the institute as a whole.

15. To assist the sanctification of other priests, the *Canons Regular of the New Jerusalem* may offer retreats and days of recollection. An association for priests will offer them a means of spiritual union with the CRNJ and its life and prayer. Publications may be undertaken for the advancement of the sanctity and intellectual life of priests. Without prejudice to the interior life of the community, the CRNJ will come to the aid of priests in need whenever feasible.

16. The CRNJ will encourage vocations of lay persons who contribute to the work of worship: servers, musicians and sacristans. This will include a related catechesis: everything necessary for a richer understanding and celebration of the Divine Liturgy as well as promoting the laity's understanding and integral participation in it. *Every member of the institute will actively strive towards excellence in the matter of public worship.* This derives from the priestly and liturgical spirituality at the heart of the canonical vocation. As priests of the Church, canons seek to render God the glory and honor which is His due by essence and right. In this regard, the exterior preparation and enactment of public worship is of the greatest importance, publicly and personally, and requires a committed discipline in the pursuit of holiness.

17. In the measure possible, the *Canons Regular of the New Jerusalem* will undertake the foundation of educational institutes, free from all secular influence, in accordance with the law of the Church (cf. Canon 796 and following). From such schools will come vocations and Christian families, the deepening of Catholic faith and culture as well as the advancement of other sciences.

18. Public pastoral works will be undertaken by the CRNJ with the permission of the local ordinaries provided that the integral charism of the institute is assured and maintained. Such works are undertaken according to the outline given in the appendix.

## **II. GOVERNMENT OF THE CRNJ:**

### **A. Concerning the Role of Superiors:**

19. The superiors of the *Canons Regular of the New Jerusalem* will fulfill their functions according to the mind of the Church, the prescriptions of universal law (Canons 617 – 619) and the constitutions of the institute. They will keep in mind the grave responsibility of an authority rightly exercised in a prudent spirit of service in holiness to the community as a whole and members in their individuality. Authority rightly demands obedience while carrying a debt of accountability for the manner in which it is exercised:

*Superiors will have to render an account of the souls committed to their care, (Heb. 13:17), they should exercise authority in a spirit of service of the brethren, thus giving expression to God's love for them ... Superiors ought to listen to their subjects willingly and ought to promote cooperation between them for the good of the institute and the Church, retaining, however, their own authority to decide and to prescribe what is to be done.*

*(Perfectae Caritatis, 14)*

*When I am frightened by what I am to you, then I am consoled by what I am with you. To you I am the bishop, but with you I am a Christian. The first is an office, the second a grace; the first a danger, the second salvation.*

(Saint Augustine, *Sermon* 340, 1: PL 38, 1438)

20. Since superiors will be solicitous of their subjects, they will seek out means for understanding them and their needs. A spirit of openness and free communication will be fostered between superiors and subjects at all times and at every level of community life and formation. This is an expression of the Augustinian spirit which pervades the whole charism of the CRNJ and draws all of its members into the charity of a single heart and soul: *cor unum et anima una* (Acts 4:32).

### **B. The Supreme Moderator and His Council:**

21. The Major Superior (Canon 620) and Supreme Moderator (Canon 622) of the *Canons Regular of the New Jerusalem* are one and the same person. He holds supreme office, rank and title according to the abbatial form of government employed by the majority of Augustinian canons regular. Until his death, definitive debilitation or voluntary retirement, the founder of the CRNJ is its Supreme Moderator.

22. Upon the death, definitive debilitation or voluntary retirement of the founder, the Supreme Moderator of the *Canons Regular of the New Jerusalem* will be, from then on, instituted by canonical election (Canon 625 §1).

23. The Supreme Moderator is elected for life. Two Assistants and two Consultors are also elected for six years, the number of terms not being limited. The Supreme Moderator will have a Vicar, chosen by himself from among the solemnly professed members of the institute.

24. The Supreme Moderator, his Assistants, and Consultors are elected from among members of the institute who have been solemnly professed for at least six years.

25. The Supreme Moderator is aided in his work by the Supreme Council, consisting of himself, the two Assistants, and the two Consultors. His Ordinary Council is comprised of himself and the two Assistants. The two Consultors may also attend in order to give counsel regarding any question considered of major consequence according to the judgment of the Supreme Moderator.

26. From among the solemnly professed members of the institute the Supreme Moderator will designate as members of the Supreme Council a Secretary General and a Treasurer General. These will serve for a period of three years, the number of terms not being limited. These may also attend sessions of the Supreme Moderator's Ordinary Council as he deems fit.

### **C. The General Chapter and Its Functions:**

27. a.) The General Chapter of the *Canons Regular of the New Jerusalem* possesses supreme authority according to the norms of universal law and the Constitutions:

Canon 631 § 1: *In an institute the general chapter has supreme authority in accordance with the constitutions. It is to be composed in such a way that it represents the whole institute and becomes a true sign of its unity in charity. Its principal functions are to protect the patrimony of the institute mentioned in Canon 578 and to foster the*

*appropriate renewal in accord with that patrimony. It also elects the supreme Moderator, deals with matters of greater importance, and issues norms which all are bound to obey.*

b.) The patrimony of the *Canons Regular of the New Jerusalem* is, before all else, the consecrated life and perfection of charity lived by its members according to the canonical tradition as expressed by the will of the founder and the norms of these constitutions. Devotion to the public worship of God, zeal for understanding and promoting the rich treasure of Catholic faith and Latin culture are principal among works indivisible from its charism. Following upon the general responsibilities of the members and superiors of the institute to foster its set purposes, it is the special responsibility of the General Chapter to ensure the continuity and integrity of the CRNJ's life and work. The patrimony of the *Canons Regular of the New Jerusalem* is the whole of its charism incarnate in the full content of its corporate life, work and witness.

28. The General Chapter is composed of members by law and elected delegates as determined by capitulary regulations. Delegates are elected according to a proportional representation and constitute at least half the members of the Chapter. There should be no more than 35 members in the Chapter, except to assure the proportional representation.

29. Upon the death, definitive debilitation or voluntary retirement of the founder, the role of the General Chapter is to elect the Supreme Moderator of the institute. Its permanent role is also the election of the two Assistants and two Consultors; to regulate the most important business concerning matters spiritual, apostolic and administrative; to propose and modify the constitutions *without any substantial change to the institute's charism*; to revise the decisions of the previous Chapter; to keep directories up to date; to be informed by reports of the superiors. Directories are normative documents other than the Rule or Constitutions (cf. Canon 587 § 4). The Directory of Discipline is of primary importance in the actual governance and lived observance of the institute.

30. With the exception of those laws particular to the CRNJ itself, the rules governing elections and deliberations are those of universal law. The manner in which the General Chapter functions, the organs of preparation, their composition and choice and the way in which they function will be regulated by the Chapter itself and established in a capitular directory.

#### **D. Foundations:**

31. When deemed feasible for the institute and its ability to serve the Church, the Supreme Moderator may undertake the establishment of foundations. These will be done with the written consent of the diocesan bishop (cf. Canon 733 § 1). The Supreme Moderator will ensure the material necessities for each house according to the prescriptions of Canon 610 §§ 1 and 2.

32. Each foundation will include a minimum of three persons, at least one being a priest. Each must include an adequate residence which is, in conjunction with the community living there, capable of supporting a completely observant canonical life. The local superior will be a priest.

33. Local superiors will be appointed by the Supreme Moderator for a convenient and determined period of time. The needs of the CRNJ may allow for a change of position in mid-term.

34. From the consent of the diocesan bishop to make a foundation comes the rights and obligations foreseen by universal law (cf. Canon 733 § 2), the right to lead a life corresponding to the ends of the institute, the exercise of proper works of the apostolate according to the established agreement and the exercise of the sacred ministry according to universal law and the particular laws of the CRNJ.

35. Canonical visitations to houses of the CRNJ will be carried out by the Supreme Moderator or his delegate according to Canon 628 § 1. Such visitations are to occur once a year and take into consideration the quality of community life, spirituality and the welfare of the canons in their life and work in that place. The Visitor and each member of the house will speak in a spirit of openness and fraternal charity. The findings of visitations will reflect upon the integrity of the CRNJ's life and spirit present in each of its dependencies.

36. The closing of a particular house will be decided by the Supreme Moderator after consultation with his Council as well as the superior and members of the place involved.

### **III. MEMBERS OF THE INSTITUTE:**

#### **A. Composition of the Institute:**

37. The *Canons Regular of the New Jerusalem*, being a consecrated clerical institute of diocesan right, is composed of members who are either clerics or aspiring to the clerical state. Deacons and priests are incardinated into the diocesan presbyterate according to the norms of universal law.

#### **B. Membership:**

38. Any male Catholic may apply for admission to the *Canons Regular of the New Jerusalem* provided he possess the required qualities and be free of impediment (Canons 642 – 645). The institute's particular law limits admission to men between the ages of 18 and 35 inclusively. The Supreme Moderator may grant dispensation from this latter requirement for serious cause provided the general welfare of the community is not jeopardized. Particular importance is placed on the personal and social maturity of each aspirant, mindful of his suitability for the community context into which he will be introduced (cf. Canon 641, 642).

39. a.) The essential characteristic of the *Canons Regular of the New Jerusalem* is that it is a *clerical* institute. As such, it will not have brothers. From the first instant of its juridical erection, and constitutionally, the CRNJ possesses the right and use of the 1962 *Missale Romanum* and that *Pontificale, Breviarium* and *Rituale* pertaining to it. *These books constitute particular liturgical law to be faithfully observed and assiduously fostered by the institute as a whole and each member in it. In view of the priestly spirituality inhering in and flowing from the liturgical and sacramental forms contained in these books, that characteristic essential to the CRNJ's canonical vocation is imparted by the rite of clerical Tonsure. This principle and practice is a particular law of the institute. Clerical Tonsure is the first and necessary gateway to all other orders, minor and major, imparted in and through the Canons Regular of the New Jerusalem.*

b.) For purposes extrinsic to the life and spirituality of the CRNJ, and in view of universal law, the clerical state is recognized as conferred, absolutely speaking, at reception of the Sacred Diaconate (Canon 266 § 1).

40. Initial incorporation into the *Canons Regular of the New Jerusalem* takes place at the conclusion of a suitable period of postulancy (usually between two and six months duration) and marked by the rite of religious Tonsure, vestition in the canon's habit and reception of a name in religion. These outward signs indicate the candidate's commitment to faithful observance of the CRNJ's Rule, Constitutions and entire way of life. Religious Tonsure and vestition mark formal entrance into novitiate.

41. Novitiate formation is two years in length. This includes the time of postulancy unless determined otherwise by lawful authority.

42. The first 12 months of novitiate formation comprises the juridical novitiate prescribed by Canon 648 §1 (cf. Canon 649 §1 regarding absences). Studies during this twelve month period will only include subjects serving religious formation (cf. Canon 652 §5). Academic studies for priesthood may only commence at the conclusion of the juridical year of novitiate. The entire two years' novitiate consists of human, spiritual and intellectual formation (cf. Canon 652 §2).

43. At the conclusion of two years' novitiate the candidate makes simple profession for a period of three years (Canon 655). For serious reason the duration of simple profession may be extended to six years or more. In any case the duration of simple profession will never exceed nine years (Canon 657 § 2).

44. Solemn profession (cf. Canon 756) will take place immediately prior to the expiration of a candidate's simple profession. Solemn profession establishes the candidate as a permanent member of the institute.

45. Clerical Tonsure, Minor and Major Orders are to be conferred at appropriate intervals during progress towards full membership and academic studies proper to the different grades of ordination.

46. a.) In view of the particular law of the CRNJ, clerical Tonsure, Porter, Lector, Acolyte, Exorcist and Sub-Diaconate will be conferred only after suitable preparation.

b.) The norms of universal law will be observed concerning studies and reception of the Sacred Orders of Diaconate and Priesthood.

47. Candidates may only be admitted to each degree of membership and/or ordination after effective training and testing in community life, the principles of spirituality and asceticism, completion of all necessary studies and the positive judgment of the Supreme Moderator following his consultation with appropriate superiors. He must also consult the General Chapter regarding admission of candidates to solemn profession.

48. The Diaconate and Priesthood may only be conferred on solemnly professed members of the institute. This may be dispensed by the Supreme Moderator provided he receive explicit approval from the ordinary in whose diocese the cleric is incardinated.

49. a.) Candidates not wishing to advance to Sacred Priesthood but judged called to the life and work of the institute may be admitted to solemn profession. In such cases the Supreme Moderator and his Council will determine to which of the Orders the candidate may be advanced. Such members will regularly exercise the Orders which they have received in the course of the community's liturgical worship.

b.) No one is to be admitted to the Diaconate without moral certitude that he will be advanced to the Priesthood.



50. a.) Diocesan clerics or members of other institutes (in the wide sense of the term) may be accepted as candidates for membership in the CRNJ. Such men, even if already deacons or priests, will pass at least one full year of probation and formation in the institute. The substance of that formation will be determined by competent authority in view of the particular circumstances of each aspirant. Definitive profession of such men is possible after a minimum of four years from initial entrance. The universal prescriptions regarding permission for transfer as well as the excardination/incardination of men in Sacred Orders will be carefully observed.

b.) Definitive incorporation of such candidates into the *Canons Regular of the New Jerusalem* is to be marked by public expression of solemn profession or the juridical acceptance of one already under equivalent vows transferring from another institute of consecrated life. In the latter case, a public expression of fidelity to the Rule and Constitutions will be made in addition to the juridical act of transfer.

51. Other clerics may collaborate with the work of the CRNJ with the consent of their ordinaries. Although these are not members of the institute they will pronounce a public commitment of fidelity to the Rule, Constitutions, community life, spirituality and work of the CRNJ. Such associates must be incorporated into a house of the institute and share completely in the internal life of its members. Such clerics will be required to follow a suitable course of formation in order to understand and cooperate fully with the whole of the CRNJ's spirit and work.

### **C. Separation of Members from the Institute:**

52. A candidate for membership may leave the CRNJ of his own will at any point during postulancy or novitiate. He may also freely leave at the expiration of his simple profession. The Supreme Moderator may grant dispensation from temporary vows according to the norms of universal law.

53. The Supreme Moderator may grant an indult of departure from the CRNJ to a definitively incorporated member according to the prescriptions of Canons 691 § 1 and 693. Following the same procedures, he may also grant permission for a member to transfer to another institute. If applicable the member's incardination will be regulated between the ordinaries involved. The member's right to return to the institute is lost upon his definitive incorporation into the new institute.

54. For the dismissal of a member the norms of universal law will be observed in a spirit of justice and equity.

## **IV. PRINCIPLES OF DISCIPLINE WITHIN THE INSTITUTE:**

55. By virtue of their vocation and these Constitutions, members of the *Canons Regular of the New Jerusalem* are held to the perfection of charity pursued within the context of community life and a sustained discipline of public worship.

56. The end of perfection is growth in the love of God and others for His sake. This is made possible by each canon sincerely striving to observe the Rule, Constitutions, Directory of Discipline and continuous growth in the practice of his vows.

57. Those who are at various stages moving towards vows and full membership are held, no less than full members, to faithful observance of the Rule, Constitutions and

Directory of Discipline. They are also bound to pursue the virtues that lead towards the vows they will eventually pronounce.

58. Following the strong tradition of observant canonical life, this institute recognizes the virtue of poverty to be the first operative principle in its religious consecration. Poverty is the willing renunciation of personal possessions and represents the renunciation of goods evident in the virtues of obedience and chastity. Such poverty is essentially the *free sacrifice of one's own will*, the necessary condition of cooperation with grace in true self-perfection, community life and service to others.

59. Vows are not a repudiation of things material because they are evil but a freely chosen means by which one abandons lesser goods for those which are eternal. Through his vows the religious priest freely engages himself in a lifelong pursuit of charity in its every dimension.

60. Self-renunciation, the heart of asceticism, finds its perfect exemplar in Jesus Christ Who, pouring Himself out to do the will of His Father, freely undertook the poverty of the Incarnation, submitted to human authority, gave Himself into the hands of His enemies and underwent death on the Cross. His motivation in self-renunciation was to glorify the Father and give fallen man means for sharing in the divine life of the Most Holy Trinity.

61. a.) That this grace not be in vain, members of the *Canons Regular of the New Jerusalem* will understand and practice self-renunciation. Through his vows each member will enter into a particular union with Christ crucified. In the Cross, the Lord manifests the mystery of life through death: *buried with Him in death* (Romans 6: 4), the canon dies to this world so that with Christ he may rise to a new and wondrous life with the Father in the Spirit.

b.) In religious consecration this death encompasses an intensified training of the will: the renunciation of certain goods and cultivating mastery over lower nature for a greater foretaste in this life of the glory to come. The practice of stability, conversion of life and obedience include fundamental acts of self-renunciation through which the canon is rendered more free for the working of grace, the love of God and service to His Church.

62. An indispensable aspect of self-renunciation is ascetic discipline. By certain exterior acts the unruly impulses of lower, fallen nature are more effectively mastered and harnessed for higher, spiritual reasons. Thus growth in the love of God and others is the motivation for religious discipline. Understood as such, denial is not an end in itself but a means to that new life in Christ which the religious priest is vowed to pursue in a particular way.

63. The ascetic discipline of members of the *Canons Regular of the New Jerusalem* rests principally in their fidelity to the daily requirements of their consecrated state. In this way the fruits of a spiritual martyrdom may be realized through obedience shown towards the Rule, Constitutions, Directory of Discipline and lawful authority. Essential to such obedience is *purity of heart* and religious *discretion*. It also includes a disciplined constancy in prayer and liturgical worship. Mastery over the flesh is developed through generosity in physical work, bodily modesty, fast and abstinence. All of these aspects of asceticism are outward practices developing and reflecting inward dispositions that

cooperate with grace. Asceticism is undertaken within the greater context of the institute's consecration and witness and is an integral part of its vocation to the perfection of charity.

64. The Directory of Discipline establishes obligatory laws of fast and abstinence binding everyone incorporated into the CRNJ's community life: postulants, novices, professed, clerical students and priest associates living within the community but not members of the institute. For just cause in single instances, local superiors may grant dispensations; permanent or long-term dispensations may only be granted through the Supreme Moderator after consultation with his ordinary Council.

65. Community life is absolutely enjoined on every member of the institute. No one will live apart from community nor will priestly assignments be made without the assurance of a regular canonical life according to the constitutional norms.

66. The Directory of Discipline establishes an horarium to be followed in the institute and its various houses. A general uniformity among houses will be established, the norm of community and liturgical life being modeled on that of the principal foundation. Slight variations may be permitted with the approval of the Supreme Moderator.

67. A religious habit as described in the Directory of Discipline will be worn at all times within the monastery confines of the institute. The use of clerical street dress may be used according to the diocesan norms where CRNJ houses are located. A reasonable non-clerical attire can be employed for work and recreational activities.

68. In the spirit of religious vows and the tradition of observant canonical life, members will not receive salaries, stipends, honoraria or other forms of payment for work or sacramental services. All payments, whether goods or money, are to be received by the community itself according to set practices. The CRNJ will provide all material needs of its members.

69. The obligations of clerics, as laid down by universal law, will be fulfilled through the more encompassing disciplines of the institute itself.

## **V. ADMINISTRATION OF GOODS:**

70. The *Canons Regular of the New Jerusalem* is constituted a juridic person (cf. Canons 113 and 114) and as such is capable of acquiring, possessing, administering and alienating goods. The norms of Book V of the Code of Canon Law will be followed in this regard.

71. The CRNJ will act in accordance with civil law concerning the registration of goods. Canonical prescriptions also apply to those things which are goods of the Church.

72. Under the direction of superiors, treasurers will administer the goods of the institute and will give regular account of their management to them.

73. The Supreme Moderator will name a Treasurer General to serve on his council for a period of three years. Local treasurers will be named in each house to serve for a determined period of time. When possible, the local treasurers will be other than the local superiors.

74. All treasurers will observe universal and local law concerning the distinction between ordinary and extraordinary administration.

75. The manner and condition of operations, particularly with regard to expenses, will be fixed in a directory of financial management.

76. Nothing concerning the management of goods is permitted that would detract from the essential orientations, spirituality or community life of the institute.