

INTERVENTION, REVITALIZATION, AND RE-INTEGRATION PROGRAM



**SECRETARIAT OF SPIRITUALITY, CHARISM AND
PERMANENT FORMATION
Province of St. Ezekiel Moreno**

CONTENTS

POLICIES AND PROCEDURES ON SEXUAL ABUSE AGAINST MINORS AND VULNERABLE ADULTS: PROVINCE OF ST. EZEKIEL MORENO 5

Introduction 5

Glossary of Terms 6

Canonical Procedure: Resolution of Complaints 8

Lodging of Complaints 8

Complainant Desk 8

Treatment 8

General Rules 8

Semblance of Truth 8

Role of the Prior Provincial 8

Opening of the Case 9

Non-semblance of Truth 9

Restoration of Good Name 9

Other Canonical Concerns 9

Preliminary Investigation 9

Opening of Preliminary Investigation 10

Issuance of Appointments 10

Presentation of the Accusations 10

Canonical Counsel 10

Precautionary Measures 11

Designated House	11
Psychological, Spiritual and Other Assistance	11
Submission of the ACTAS	11
Possibility of Other Offences	12
Other Canonical Considerations	12
Presentation of Findings by the Investigator	13
The Re-establishment of Good Name	13
Closing of Preliminary Investigation and Submission of ACTAS to the Prior General	13
Submission of Notarized Copies	14
Omission of Preliminary Investigation	14
Referral to the Congregation for the Doctrine of Faith	14
Content of the ACTAS	15
Procedures to be Implemented	16
Administrative Actions	16
Manner of Implementation	16
Request of Dispensation	17
Response from the Congregation for the Doctrine of Faith	17
Final Words	18
Appendix:	19

LIFE AND MISSION PROJECT (LAMP): *NUESTRA SEÑORA DE LA SALUD* FRIARY REVITALIZATION CENTER 25

Program Rationale	25
Objectives	26
Three-Phase Program	26
Phase one: Intensive Renewal Program	26
Phase Two: Continuing Care Program	26

Continuing Renewal Program	26
Collaboration with Secretariats and Commissions of the Province	27
Community Property development Program	27
Schedule of Activities:	28
Phase Three: Community Re-integration Program	29
COMMUNITY RE-INTEGRATION PROGRAM	31
Guiding Principles	31
General Norms	31
Aspects of Integration	32
Possible Program of Activities in the Respective Integration Aspects	32
Psycho Emotional Integration	32
Spiritual Maturity	33
Community and Pastoral Integration	33
Community Responsibilities	33
Pastoral	33
Educational Apostolate	34
Physical and Intellectual Development	34
Program Dynamics	34
Ad Hoc Committee	34
Functions and Responsibilities	35
Religious Community Integration Evaluation	36
Rationale	36
Evaluation Criteria	36
Psycho-Emotional Integration	36

Spiritual Maturity	37
Community and Pastoral Integration	37
Physical and Intellectual Development	37
Evaluation Result:	37

RE-INTEGRATION DOCUMENTARY REQUISITES 39

Prior Provincial Letter to Prior General	39
Reception of the Decree from the General Curia	39
Implementation of the Decree of the General Curia	39

INTRODUCTION

The title “Intervention, Revitalization, and Re-Integration” represents the three phases this program has eventually developed into during the first year of the triennium 2022-2025.

The first is an intervention program. It addresses the need to have standardized processes and procedures to deal with difficult situations when religious violate the consecrated vow of chastity. It, as well, sets the standards and the means to resolve the situation on the part of the religious and of the Province.

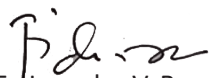
The second is a revitalization program. This latter is a program proper to the community for which the *Nuestra Señora de la Salud* Friary was established during the 8th Provincial Chapter. The chapter determines, “To establish the *Nuestra Señora de la Salud* Friary in Pililla, Rizal as center of revitalization for all the religious of the Province of St. Ezekiel Moreno. The program is a three-phased program from an intensive and continuing care to integration program to the community. The Secretariat of Spirituality, Charism, and Permanent Formation together with the community have brainstormed, discussed, and reflected on what is best and proper for religious in difficult situations.

The third is a re-integration program. This is actually the third phase of the three-phase program of the *Nuestra Señora de la Salud* Friary. Only that the venue of the program are the different local communities with their apostolates.

The three-phase program completes the intervention-revitalization-reintegration program of the Province of St. Ezekiel Moreno.

The icon in the cover page captures succinctly the intention of the program. It is an original art made by Fray Jaazael Estelou Jakosalem, OAR fondly called among confreres as Bro. Tagoy. In the image, Jesus washes the feet of St. Augustine. There is no better way to depict the intention of this program of the Province. The image says it all.

May we like Jesus be as open-hearted, welcoming, and inclusive.



Fr. Leander V. Barrot, OAR

President

Secretariat of Spirituality, Charism, and Permanent Formation

December 25, 2022

POLICIES AND PROCEDURES ON SEXUAL ABUSE AGAINST MINORS AND VULNERABLE ADULTS: PROVINCE OF ST. EZEKIEL MORENO

Introduction

On behalf of the Province, the Secretariat of Spirituality, Charism and Permanent Formation is grateful to Fr. Arnel Diaz for having written this Policies and Procedures. This Manual is of great service to the Church, to the Order, and especially to the Province of St. Ezekiel Moreno.

There are a thousand reasons to indicate the importance of this work. We only need to mention a few. This is a guide on how to handle cases in a spirit of truthfulness, promptness, and transparency while bequeathing respect first to the victims and also to the perpetrators alike. This is an admonition to local priors to be true shepherds to the religious to whom the province has entrusted to their care. This serves as a warning to all religious to consider what is at stake (religious life and priestly vocation) when such processes and procedures fall on us. This is an exhortation to all, of our primary vocation, to give utmost care, shower respect, and promote love to the minors and the vulnerable adults.

This manual, likewise, manifests the heart of the province's care for the people entrusted to her. This confirms her pastoral zeal to be in jibe with the mother church to embrace truthfulness even if it hurts, to be courageous in the care for souls even if challenging, and to remain credible even in moments of weaknesses.

There is really one desire for this manual, that this may not be applied to any religious member of the province. But when push comes to shove, commitment to truth, care for the vulnerables, and authenticity to the vocation demand from the Province of St. Ezekiel Moreno truthfulness, accountability, and responsibility.

Glossary of Terms

This manual comes with specific terminologies that need to be understood. A clear and distinct understanding of these are requisite.

DELICT. A delict is a canonical offense or crime. It is an external violation of a law that is provable to which certain sanctions can be imposed if one is found guilty of the canonical crime. Although the *motu proprio Sacramentorum sanctitatis tutela* mentions several kinds of grave delicts only sexual abuse of minors is dealt with in this policy.

SEXUAL ABUSE OF MINORS. All external acts violating the sixth commandment of the Decalogue with a minor, whether these acts will be of a paedophile or ephebophile, heterosexual or homosexual in nature, with or without the minor's consent and independently of what is considered a crime in civil legislation. Any verbal, non-verbal or bodily action that violates the sixth commandment of the Decalogue, carried out by a religious cleric with a minor is a canonical offence. Church tradition understands the sixth commandment as referring to all human sexuality. Hence, the most objective way of understanding a *violation of the sixth commandment of the Decalogue* is what the Magisterium of the Church teaches us about this. Obviously, an offence is considered as having been committed, even if it has only been on one occasion.

MINOR. Since the delict committed by a cleric against the sixth commandment must be against a minor, the law defines what constitutes a minor. In the 1983 Code of Canon Law, a minor with sexual abuse was considered as a one who had not yet completed the

sixteenth year of age (c. 1395 § 2). However with the promulgation of the *motu proprio Sacramentorum sanctitatis tutela* in April 30, 2001, minors now are those who have not completed their eighteenth year of age. Person over 18 years of age who habitually lacks the use of reason is also considered equivalent to a minor.

ACTIVE PERPETRATOR. The active perpetrator of the offence of sexual abuse of minors reserved to the Congregation for the Doctrine of the Faith is *always* and *only* a cleric. A cleric is an ordained minister who receives the Sacrament of the Holy Orders. In the case of this document proper to the OAR and the Province of St. Ezekiel Moreno, this can also refer to any religious of the Province of St. Ezekiel Moreno.

CANONICAL PRESCRIPTION. In civil law, this concept is known as the statute of limitations. Like all criminal actions, it is time after which the criminal act is extinguished, that is, cannot be prosecuted. With regard to sexual abuse of minors in the Church the following is a summary of prescriptions:

- For alleged offenses committed before April 30, 2001, the criminal act is extinguished five years from the date of the offense. Hence, cases which happened before the promulgation of the *Sacramentorum sanctitatis tutela* on April 30, 2001 can no longer be prosecuted once this policy takes into effect as it is already prescribed. However, in individual cases, the Congregation of the Doctrine of the Faith is given the right to derogate from prescription as based on the revision made by Pope Benedict XVI on May 21, 2010. This means that cases which are so grave even though they may be barred from being prosecuted because of prescription, the diocesan bishop or its equivalent may apply to the Congregation of the Doctrine of the Faith for a dispensation from prescription.
- For offenses committed or denounced following the promulgation of *Sacramentorum sanctitatis tutela* on April 30, 2001, prescription of ten (10) years as amended by Pope Benedict XVI on May 21, 2010 begins to run from the day on which a minor reaches the eighteenth year of age.

Canonical Procedure: Resolution of Complaints

Lodging of Complaints

Complainant Desk

The Province should have a designated religious (or team of religious) to receive complaints regarding sexual abuse of minors perpetrated by the religious and cleric of the Province.

Treatment

When an allegation of sexual abuse of a minor is received by the designated person(s), the matter shall be treated promptly, seriously, and with utmost confidentiality. The Prior Provincial shall be informed immediately of the allegation. He is to communicate to the local prior of the alleged perpetrator to conduct an initial investigation and make a written report relative to the alleged sexual misconduct of the religious under his care. The Local prior by himself or in collaboration with the designated religious or team is to conduct the initial investigation and make the written report. No report shall be dismissed without at least a minimum of a prompt and serious attention.

General Rules

As a general rule, the complaint should be made in writing, signed by the complainant, dated, and then notarized by an ecclesiastical notary. The complaint should be as detailed and include as many particulars as possible, such as the identity of the accused, the nature of the acts, the time and place of the facts, of the persons involved, as well as any other special circumstances surrounding the acts, for example, the use of drugs and alcohol, the giving of gifts and promises, employing force, threats or deceptions, etc., which may be useful in an accurate assessment of the facts.

Semblance of Truth

Following the receipt of a complaint, the Prior Provincial must make a determination as to whether or not the complaint has the semblance of truth.

Role of the Prior Provincial

The Prior Provincial has the sole responsibility to determine the status of the complaint by considering, for example, the facts

alleged in the complaint and the circumstances surrounding them, the credibility of the accuser, and the consistency of the complaint itself.

Opening of the Case

If the Prior Provincial considers that the news is plausible and not manifestly false or superficial, he will order the “opening of the case” and order the “initiation of a preliminary, either initial or preliminary investigation. In each case, appropriate measures will be taken to safeguard the good reputation of all persons involved in the case.

Non-semblance of Truth

If the Prior Provincial determines that the complaint does not have at least the semblance of truth, no action against the religious is mandated, even though administrative actions may still be applied depending on the circumstances, and no referral to the Congregation for the Doctrine of the Faith is required. The acts are to be placed in the secret archives of the Provinciate (cf. c. 1719).

Restoration of Good Name

When an accusation has proven to be unfounded, every step possible should be undertaken to restore the good name of the religious cleric falsely accused.

Other Canonical Concerns

If the notice of the offense concerns a cleric religious who is deceased, no criminal proceedings can be initiated.¹ If a denounced cleric dies during the previous investigation, it will not be possible to initiate a successive penal procedure.² However, when the religious loses his canonical state by a dispensation or other penalty, the Prior Provincial may terminate the preliminary investigation for reasons of pastoral charity or for the sake of justice with regard to the alleged victims.

Preliminary Investigation

The purpose of the preliminary investigation is indicated in canon 1717 §1, that is, the competent authority is to carefully

¹ Cf. *Vademecum*, IX, n. 160.

² Cf. *Vademecum*, IX, n. 161.

inquire personally or through another suitable person about the facts, circumstances, and imputability, unless such an inquiry seems entirely superfluous. The preliminary investigation therefore gives the Prior Provincial a sense of probability that a delict did or did not occur. He makes this judgment after the preliminary investigation offers sufficient elements leading to that judgment.

The focus of the preliminary investigation is on facts, circumstances and imputability. Imputability is presumed unless it is otherwise apparent (cf. c. 1321§1).

Opening of Preliminary Investigation

If the Prior Provincial determines that the allegation does have at least as semblance of truth, he is to issue a decree of preliminary investigation. This decree includes a brief notice of opening formally the investigation. He is also to inform officially the office of the Prior General about the proceedings, the preliminary investigation, and the precautionary measures imposed upon to the accused religious. Utmost care must be taken that the good name of anyone is not endangered from this preliminary investigation (cf. cc. 1717 § 2, 220).

Issuance of Appointments

To initiate the investigation, the Prior Provincial of the accused must issue a Decree of Appointment of an Investigator to collect the complaints, statements, testimonies and other evidence in relation to the alleged case, and the appointment of a Notary to certify proceedings.

Presentation of the Accusations

Unless there are serious contrary indications, even in the course of the preliminary investigation, the accused religious should be informed of the accusation and be given the opportunity to respond to it and defend himself. Nevertheless, the prudence of the Prior Provincial will determine what specific information should be given to the accused at this stage of investigation.

Canonical Counsel

Once the accused religious knows of the allegation and the process against him, he should be encouraged to retain the assistance of canonical counsel. If the accused is invited to participate in the

preliminary investigation, it is strongly recommended that he also be provided a canonical counsel.

Precautionary Measures

From the outset of the preliminary investigation, the Prior Provincial may wish to implement the precautionary measures he deems appropriate (cf. c. 1722). These may include temporarily excluding or prohibiting the accused from the exercise of sacred ministry in public or some ecclesiastical office and position, forbidding residence in certain place or territory, prohibiting public participation in the Blessed Eucharist, and forbidding all contact with minors, especially in the administration of the Sacrament of Reconciliation.

Precautionary measures shall be set out in a decree which mentions the name of the accused religious. If circumstances so require, the Prior Provincial can modify their content. It is important to highlight that precautionary measures are not penalties, but rather disciplinary measures to help the investigation and the furthering of possible proceedings. They also tend to avoid possible scandals or putting minors at risk.

Designated House

To facilitate the investigation and guarantee the safety of the accused religious, the Prior Provincial may send him to a house, informing the local prior of this house of the precautionary measures that have been imposed upon the religious to make sure they are enforced. The local prior should be reminded that cases of this nature, wherein the accused is a cleric, are reserved to the Congregation for the Doctrine of the Faith, and therefore subject to pontifical secrecy.

Psychological, Spiritual and Other Assistance

The Prior Provincial will ask the accused religious to see an expert for personal examination and, with his consent, diagnosis. As the local ordinary of the accused, the Prior Provincial will offer all the spiritual assistance the accused religious needs and, if the accusation is brought simultaneously before the State authorities, the help of a civil lawyer.

Submission of the ACTAS

The investigator makes his own summary and transmits all the acts to the Prior Provincial. His work shall not be restricted to

simply receiving complaints. He shall take any initiatives that he cautiously decides to determine:

- If the alleged acts really happened and amounted to an offence;
- If the alleged acts are ascribable to the accused;
- If the accused was involved in them;
- If the accusing party/parties is/are credible;
- If the allegations are consistent, both in the way the facts are told and in their timeframe;
- If the alleged offences have prescribed or not;
- If other factors (other statements, contradictions, etc.) cast doubt on the veracity of the allegations;
- If there are factors or indications that suggest slander.

Possibility of Other Offences

If, during the course of the preliminary investigation the possibility that other offences have been committed emerges, the investigator will immediately submit these findings to the Prior Provincial so that he can decide if these offences should be investigated in the same investigation or under different proceedings.

Other Canonical Considerations

If, before or during the preliminary investigation, the accused religious admits his responsibility with regard to the allegations, the Prior Provincial will ask him to put this admission in writing and state his willingness to accept the canonical measures as a result. He should also state whether he renounces his ecclesiastical offices or any other responsibilities he has and also his willingness to participate in the process determined by the CDF. He should remember to indicate his pain for the offences for which he has admitted responsibility. In these cases, the Prior Provincial will ask the Prior General whether to close the investigation (or not even start it) and simply take what has been acted upon to the CDF or rather carry on with the investigation because of the possibility that other offences, that the accused religious has not mentioned may have been committed.

Except if he has admitted to the events and accepted his responsibility, during the preliminary investigation and until the end of any possible criminal proceedings (whether these be administrative or judicial), the accused religious will be presumed innocent and will be entitled to having his good name and privacy protected. In respect of these norms, the Prior Provincial will offer spiritual and/or psychological assistance to the accused. Refusal by the accused to receive the said assistance shall not be taken as a presumption of guilt.

Presentation of Findings by the Investigator

Once the investigation has finished, the investigator will write a final statement in relation to the case with the results and shall present it to the Prior Provincial. The statement includes whether or not the offense has been substantiated and makes recommendations when necessary. If the accusations are exposed as manifestly false, slanderous or implausible, he may recommend to the Prior Provincial that the case be archived. If the investigation has come to public light, he may ask to the same authority the need to restore the good name of the accused.

The Re-establishment of Good Name

Moreover, if the allegations are manifestly false, the Prior Provincial will check if what is being dealt with is not the one of the cases referred to in canon 1390. He who has been falsely accused has right for his good name to be re-established and possibly even economically compensated for the injury caused by said calumny.

Closing of Preliminary Investigation and Submission of ACTAS to the Prior General

If the preliminary investigation shows that there are sufficient factors to start criminal proceedings, this preliminary stage will be concluded with a report written by the Prior Provincial, who in turn will present it to the Prior General together with his votum, which will set out the following:

- The allegations made and any evidence gathered;
- The statement by the accused religious;
- The precautionary measures adopted;
- The renouncing by the religious of his ecclesiastical of-

fices or any other responsibilities he may have;

- The situation of the accused religious relative to the secular legal system and its consequences;
- The imputability of the accused;
- If the alleged acts have been prescribed;
- The conclusions of the investigator;
- The votum of the Prior Provincial.

Submission of Notarized Copies

All records and three notarized copies of the final report which contain the *votum* of the Prior Provincial on the case shall be sent to the Prior General. The *votum* of the Prior Provincial and that of the Prior General will play a significant role in the Congregation for the Doctrine of Faith (CDF)'s determination of whether or not further canonical action is warranted, and if so, what that action might be.

Omission of Preliminary Investigation

The preliminary investigation can be omitted only if it is superfluous or unnecessary, as, for example, when there is certainty about the crime committed and its perpetrator,³ or if it appear that, on the dates on which the crime is supposed to have been committed, the person was not yet a cleric, or if it is evident that the alleged victim was not a minor, or if the person indicated could not have been present at the place of the crime at the time when the events with which he is charged would have occurred.⁴ In such cases, however, it is advisable that the Prior General communicates to the CDF the news of the crime and the decision not to conduct the preliminary investigation.⁵

Referral to the Congregation for the Doctrine of Faith

After carefully assessing and evaluating the Preliminary Investigation, the Prior General will present a certified copy of **ALL** the proceedings and records to the CDF together with his own

³ Cf. CDC c. 1717; CCIO c. 1468; *Vademecum*, II, n. 18; III, n. 37.

⁴ Cf. *Vademecum*, II, n. 18; III, n. 37.

⁵ Cf. *Vademecum*, II, n. 19.

VOTUM and that of his council, and based on the merits of the case, recommend what procedure may be deemed appropriate.

Content of the ACTAS

These records should include a letter from the Prior General setting out:

- the facts and circumstances surrounding them;
- the alleged imputability of the accused;
- information regarding the prescription;
- the attitude of the accused during the investigation;
- any precautionary measures imposed;
- measures taken to safeguard the good name of the religious and the privacy of the complainant/s;
- measures adopted to eventually address the situation of the alleged victim/s;
- if the accusations led to any scandal in the community;
- if the accusations had an impact in the media;
- the situation of the religious in relation to secular legal system;
- the result of any expert examinations carried out on the accused and the alleged victims with an explanation of the science behind the examinations;
- the *votum* of the Prior General and his council on the suitability of criminal or court proceedings. In the case of the latter option, the Prior General shall state whether there are special circumstances which could make it appropriate for the CDF to take/resolve/accept the case (or case be moved to the CDF or adjudicating the case to the CDF);
- whether he thinks the seriousness of the case and the undisputable nature of the evidence merits resorting to that which is stipulated in art. 21 §2, no. 2 SST 2010 (*ex officio* resignation of clerical state or removal);
- completing the dossier of the accused which includes his personal details and curriculum, the specifics of

each allegations and his response to them;

- the *votum* of the Prior General.

Procedures to be Implemented

Once the CDF receives the acts, it will indicate the procedure and the provisions to take (whether a judicial penal process or administrative penal process).

Administrative Actions

At all times, the Prior Provincial with the knowledge and consent of the Prior General may exercise his executive power of governance to take one or more of the following administrative actions relating to the religious cleric concerned (cc. 381, 129ff):

He may request that the offender freely be resigned from any current held ecclesiastical office (cc. 187-189);

If the offender declines to resign and judged as truly not suitable (c. 149 §1) at this time for holding an office previously freely conferred (c. 157), he may then remove him from that office observing the required canonical procedures (cc. 192-195, 1740-1747);

For the offender who holds no office in the province, a previously delegated faculties may be administratively removed (c. 391§1 and c. 142 § 1) from him;

He may also judge the circumstances surrounding a particular case that constitute a just and reasonable cause for a religious cleric to be allowed to celebrate the Eucharist with no member of the faithful present (c. 906). For the good of the Church and for priest's own good, he may inform the religious cleric to celebrate the Eucharist only under such circumstances and not to administer the sacraments in public;

Depending on the gravity of the case, he may also dispense the religious priest from the obligation of wearing the clerical attire and religious habit or/and may prohibit him from doing so (cc. 85-88. 284).

Manner of Implementation

Any of these administrative actions will be put in WRITING and by means of DECREES (cc. 47-58) so that the religious

concerned is afforded the opportunity of recourse against them in accord with Canon Law (cc. 1734 ff).

Request of Dispensation

The religious cleric may at any time request a dispensation from the obligation of the clerical state. In an extraordinary situation, the Prior Provincial through the office of the Prior General may request the Holy Father the dismissal of the religious priest from the clerical state *ex officio*, even without the consent of the religious priest.

Response from the Congregation for the Doctrine of Faith

The CDF may determine, among other possibilities,⁶ the following options:

- To drop the penal process and archive the case if there is lack of sufficient merit to initiate a canonical process.
- To request complementary information, because it is considered that what has been sent is insufficient to make a decision.
- To call the case to itself, that is, to decree the initiation of a proceeding at the seat of the same CDF, taking up the cause, whether judicial or administrative.
- To direct the local Ordinary to proceed either judicially or administratively.⁷
- To order the initiation of a local court proceeding.⁸
- To present the case directly to the Holy Father for the *ex officio* dismissal of the cleric from the clerical state.⁹
- To transmit to the Holy Father the voluntary request for dispensation from the clerical state together with the dispensation from the law of celibacy.¹⁰
- To adopt non-criminal disciplinary measures.

⁶ Cf. *Vademecum*, IV, n. 77.

⁷ Cf. SST 2010, art. 21, §2, 1°.

⁸ Cf. SST 2010, art. 21, §1.

⁹ Cf. SST 2010, art. 21, §2, 2°.

¹⁰ Cf. CDC c. 290, 3°; CCIO c. 394, 3°; Cf. *Vademecum*, IX, n. 157.

Final Words

At the end of the processes and procedures, one can only think and consider no less than the mercy and compassion of God, the Father and our Lord, Jesus Christ.

Human's best intention and resolve often take drastic turns veering away from their original and initial inspiration. Human weaknesses hijack the heart and imprison the conscience resulting in behaviors and actions unworthy of our vocation. Sometimes, hard lessons are needed to awaken drowsing spirit, drastic disciplines are the better remedy to a wayward soul, and tough love the antidote to a clouded conscience.

Through the love and mercy of God and the compassion of Jesus our Lord Jesus Christ, it is the desire of this manual with its processes and procedures to bring back the brother religious to the fold of the Divine Shepherd. Refashion him once more to the person made to the image and likeness of God, with a heart pure like Jesus, and a spirit blessed reflective of the beatitudes of the Gospel.

Appendix:

Documentary Sources for the Process and Procedures

The *motu proprio* ***Sacramentorum sanctitatis tutela*** (The Safeguarding of the Sanctity of the Sacraments) with its accompanying Norms governing the *graviora delicta* (grave delicts) promulgated by Pope John Paul II on April 30, 2001.

The Papal Act suggests that it deals mainly with the sacraments. However, the document actually distinguishes between two more grave delicts, namely, (1) those delicts committed in the celebration of the sacraments (i.e., in relation to the celebration of the Holy Eucharist and Penance), and (2) more grave delicts against morals (i.e., a sin against the sixth commandment of the Decalogue by a cleric with a minor).

The document tells us that there are five (5) delicts against the Eucharist (cf. SST/2001, Art. 2), namely: (a) the profanation of sacred species; (b) attempting the liturgical action of the Eucharistic sacrifice; (c) simulating the liturgical action of the Eucharistic sacrifice; (d) forbidden concelebration of the Eucharistic sacrifice with ministers of ecclesial communities, which do not have apostolic succession and do not recognize the sacramental dignity of priestly ordination; and (e) consecrating for a sacrilegious purpose, one matter without the other, in the Eucharistic celebration or even both outside a Eucharistic celebration.

Still under the category of more grave delicts committed in the celebration of the sacraments, the document enumerates four (4) more grave delicts against the sanctity of the Sacrament of Penance (cf. SST/2001, Art. 3). These are the following, (a) absolution of an accomplice in sin against the Sixth Commandment of the Decalogue; (b) solicitation in the act, on the occasion or under the pretext of confession, to sin against the Sixth Commandment of the Decalogue, if its is directed to sin with the confessor himself; (c) direct violation or indirect violation of the sacramental seal; (d) recording and revealing through the social media of what was said in the confession, whether it be that of the confessor or the penitent.

In relation to more grave delicts against morals, in particular that of a sexual abuse of a minor (SST/2001, Art. 4), the document highlights the following: (a) The elevation of age as minor in relation

to this crime of sexual misconduct from **16 years of age (c. 1395 § 2)** to 18 years old. (b) The determination that a sin against the Sixth commandment of the Decalogue by a cleric with a minor under 18 years of age is considered a **more grave delict or delictum gravius**, such delict is considered to be very serious, particularly harmful to the Church, and deserving of the **strictest punishment**. (c) The *delictum cum minore* is either **direct** or **indirect sexual act**. Direct sexual act is defined with sexual intercourse with a minor. An indirect sexual act can be understood as the following: impure acts with a minor through mere contacts of genital organs, libidinous touching or caressing, self-gratification (masturbation), indecent exposure or being naked before a minor, showing pornographic materials to a minor, any acts of corrupting a minor¹¹, or even a simple kiss when it is repeated and once done in a lustful way or out of lustful impulse, or any action and circumstance that suggests lustful intent.¹² (d) The elevation of **prescription** or **statue of limitation to 10 years** which run from the 18th birthday of the victim. (e) By reason of its material object, which is of faith and morals, the document defines the **exclusive competence** over these matters to the **Congregation for the Doctrine of the Faith (CDF)**, as well as the special procedural norms for declaring or imposing canonical sanctions (Art. 4 § 1).

The **revised version** of the said *motu proprio Sacramentorum sanctitatis tutela* promulgated by Pope Benedict XVI on May 21, 2010. This updated document abrogates the previous SST of April 30, 2001. The document elaborates the following novelties: (a) the **objective element** of the criminal action on pedophilic pornography which includes the acts of acquisition, possession or distribution by a cleric with pornographic images of minors originally under 18 years old for purposes of sexual gratification, by whatever means and using whatever technology. (b) It also elaborates the details of **modified penal process** (through extrajudicial decree) by the CDF. This time, the document states that the CDF has the right to judge Cardinals, Patriarchs, Legates of the Apostolic See, Bishops

11 Claudio Papale, "I dilitti contro la morale," in *Quaderni di Ius Minnionale* 3, UUP 2014, p. 31.

12 Charles Scicluna, "Sexual Abuse of Children and Young People by Catholic Priests and Religious: Description of the Problem from a Church Perspective", in *Sexual Abuse in the Catholic Church: Scientific and Legal Perspective*, p. 19.

and other physical persons. It has the faculty as well to sanate the procedural laws violated by an inferior Tribunal, as long as the right of defense is fully respected. It also clarifies that the CDF may carry out the Preliminary Investigation. (d) It determines that **those who habitually lack the use of reason** or those who are **mentally disabled people** as equivalent to minors. (e) It highlights also the possibility of taking the **precautionary measures** while the process is on-going such as the prohibition of the accused from the exercise of the sacred ministry or of some ecclesiastical office and position, or impose or forbid residence in a certain place or territory, or even prohibit public participation in the blessed Eucharist as established in canon 1722. (f) The **increase of the prescription** from ten (10) years to twenty (20 years) with the possibility of extension. According to Art. 7 of the SST/2010, the criminal action for reserved offenses to the CDF is extinguished by prescription after twenty years, with due regard to the right of the CDF to derogate from prescription in individual cases.

The Circular Letter addressed to all Episcopal Conferences issued on May 3, 2011 by William Cardinal Levada, then the prefect of the Congregation for the Doctrine of the Faith (CDF) regarding the Guidelines that the Episcopal Conferences were to formulate to assist the Bishops in dealing with cases of sexual abuse with minors;

The **Protocol for the Protection and Prevention of Childhood and Adolescence in the Order of Augustinian Recollects** issued by then the Prior General of the Order of Augustinian Recollects (OAR), Fr. Miguel M. Miro, in response to the letter dated February 2, 2015 of Pope Francis addressed to the presidents of Episcopal Conferences and to the superiors of Institutes of Consecrated Life and of Societies of Apostolic Life, wherein the Holy Father determined that “it is the responsibility of the diocesan bishop and of the major superiors to ensure that in parishes and in other institutions of the Church the security of minors and of vulnerable adults is guaranteed”.

The document states that in virtue of the OAR Constitutions (cf. 349, 362,3) and in accordance with the “Modifications to *Normae de Gravioribus Delictis*” from the CDF, and approved by Pope Benedict XVI on 21st May 2010, the following should be laid down: (a) that the “Protocol of protection and of precautionary

measures for childhood and adolescence in the Order of Augustinian Recollects”, approved by the General Council on 7th April 2015, is to be applied compulsorily throughout the Order; (b) that the Protocol is to come into effect one month after the date of the promulgation; (c) that the Protocol is complimentary to the 1983 Code of Canon Law, to the “Modifications to *Normae de Gravioribus Delictis* from the Congregation for the Doctrine of the Faith, and to the regulations of the different Episcopal Conferences; and (d) that in all the houses and ministries of the Order the legal implications indicated in the Protocol are to be taken into account, and the pastoral guidelines contained therein are to be applied.

In 2018, the Commission for the Protection of Minors and Vulnerable Adults of the Order was constituted. Thanks to the work of this Commission, the **revised edition** of the canonical protocol was issued in the year 2020, this time the document is entitled as the **Prevention and Protection of Minors and Vulnerable People in the Order of Augustinian Recollects**. The protocol takes into account the *Vos estis lux mundi*, *Vademecum*, and other existing documents which complement and respond to the needs of communities, ministries and major superiors with regard to this matter. Moreover, the document recognizes that in collaboration with ARCORES and other entities, the awareness and formation of educators, pastoral agents and religious must be strengthened to empower the process of personal conversion and to establish institutional reaffirmation with regard to the Order’s vision of prevention and protection of minors and vulnerable adults.

The Order’s Life and Mission Project for 2022-2028 highlights the following provisions: (a) To apply the canonical protocol and follow the guidelines for the protection of minors and vulnerable persons in all communities and ministries of the Order; (b) To create Province-level teams that ensure integral attention to victims and the application of the Order’s norms and guidelines; (c) To make recommendations, from studies to be conducted, for promoting a culture of prevention and good treatment in the area of formation, community life and the apostolate.

The motu proprio “***Come una madre amorevole***” (As A Loving Mother) promulgated by Pope Francis on June 4, 2016 in the daily edition of *L’Osservatore Romano* with its effectivity on September 5,

2016. The document highlights the possibility of **removing Diocesan Bishops and their equivalents** (i.e., the Major Superiors of Religious Institutes and Societies of Apostolic Life of Pontifical Right) from their ecclesiastical office for acts of **grave negligence** in relation to cases of sexual abuse inflicted on minors and vulnerable adults by their clerics. This grave negligence is constituted by the following: (a) the lack of diligence required from the pastoral office of a diocesan bishop or his equivalent; (b) this act may either be by commission or omission; (c) the act should have caused grave harm to others, either to physical persons or to the communities as a whole; (d) the harm may be physical, moral, spiritual, or through the use of patrimony. The local and the Roman Curial procedures are also explained. Instead of the Congregation for the Doctrine of the Faith which normally deals with such procedures, these of grave negligence will be handled by **four dicasteries**, namely, the Congregations for Bishops, for the Evangelization of Peoples, for Oriental Churches, and for Institutes of Consecrated Life and Societies of Apostolic Life.

The **CBCP Guidelines** issued last October 12, 2016 which center on two fundamental principles: (a) the protection of children and (b) the preservation of the integrity of priestly ministry. Through this document, the Bishops of the Episcopal Conference of the Philippines commit themselves to **transparency, accountability and even cooperation with civil authorities** in handling cases of sexual abuse of minors committed by members of the clergy.

The motu proprio ***Vos estis lux mundi*** (You are the light of the world) promulgated on May 7, 2019 by Pope Francis, enforced with effectivity on June 1, 2019 and with an *ad experimentum* status for three years. This motu proprio is envisioned to combat sexual abuse as another result of the “Meeting on the Protection of Minors in the Church,” which was participated by the Presidents of the Episcopal Conferences from all over the world last February 21-24, 2019 in Rome. In this document, Pope Francis highlights the following: (1) a **system on how to report cases** of sexual abuse against minors and vulnerable adults and their cover-up; (2) four actions that are to be reported as delicts against the sixth commandment of the Decalogue, namely, (a) sexual abuse with violence or threat, (b) abuse of minors, (c) child pornography, and (d) interference in investigation related to this topic. The faithful are introduced to

a **clear distinction** between those procedures that pertain to the clerics and the religious as different from the novelties introduced regarding the reporting and investigation of Bishops and their equivalents.

The applicable provisions of the **1983 Code of Canon Law** specifically those mention in canon 1395 § 2.

While the specific provisions of this policy deal mostly with cases of sexual abuse of minors or vulnerable adult perpetrated by the religious clerics of the Province, many of those provisions *also* proclaim foundational principles that are also applicable to situations of sexual misconduct with adults. It is clear from the very start that the goal of the Province is not only to preserve the integrity of religious life and priestly ministry but also to provide a safe environment for minors, young people and adults in all Church ministries, to prevent sexual misconduct, and to deal with complaints of sexual abuse of minors with transparency, accountability, and with canonical equity.

LIFE AND MISSION PROJECT (LAMP): NUESTRA SEÑORA DE LA SALUD FRIARY REVITALIZATION CENTER

Spirituality not grounded in humanness is no earthly good. Worse, it can actually be dangerous. Spirituality that apparently makes us more like God but fails to make us more genuinely human actually destroys our personhood. If embracing humanness was good enough for Jesus, how can we despise it? To become like Jesus and take on his character, we must like him-embrace our humanity and work out our spirituality within it. The authentic journey of Christian spirituality must always involve redemption of our humanity, never its denial or attempted crucifixion.

David Benner. *Sacred Companions: The
Gift of Spiritual Friendship and Direction*

Program Rationale

The 8th Provincial chapter has made the determination, “To establish the *Nuestra Señora de la Salud* Friary in Pililla, Rizal as center of revitalization for all the religious of the Province of St. Ezekiel Moreno. In response to this mandate, the Secretariat of Spirituality together with the members of the community of Recoletos de Pililla presents a program of life for this center. This program will be valid for this triennium. The same program will be

the basis for evaluation and revision of the LAMP of the community. This is therefore a plan of life that is always under construction.

Objectives

The program seeks to achieve the following ends or outcomes: Healing, Renewal and Re-integration

Three-Phase Program

The program of life for this triennium is a three-phase program. The implementation of the different phases is also based on the personal programs after the Assisted Intensive Renewal (AIR) Program

Phase one: Intensive Renewal Program

This phase follows the program direction of Galilee Center, Tagbadbad, or Emmaus Center or any other center of renewal and healing. The length of this phase is dependent on the program offering of the center. It is the task of the secretariat of spirituality to follow closely the recommendations of the program director regarding the post intensive renewal program.

Phase Two: Continuing Care Program

This phase is an ongoing program of healing and renewal. The site of this phase is the Recoletos de Pililla community (*Nuestra Señora de la Salud* Friary). This phase could last up to two years or depending on the program of renewal. The following are the concentration of the phase:

Continuing Renewal Program

Generally, the program under continuing care are a follow up programs of the renewal center. The following are some of the programs that usually conducted after the intensive assisted renewal program:

Online Monthly Renewal Talk.

This is part of the continuing care where a formator from the center gives talk or conference relevant for spiritual and psychological growth.

Return Workshop (Every after 6 month).

This is a week-long activity conducted in the center for purposes of sharing and processing of the previous six month experience of healing and renewal.

Monthly Consultation with Individual Counseling and Spiritual Direction.

Initially, this is a weekly consultation and then moves to a monthly activity. This is a continuation of the process of healing started at the center. This is conducted with the same Spiritual Director.

Support Group meeting.

This is an activity intended to continue the Group Therapy and Group Spiritual Direction started in the center. This involves the sharing of recent experiences and life outside the assisted intensive renewal Program.

Other Renewal Programs.

Depending on the program offerings of the centers of renewal, the religious may attend to developmental and other renewal program as deemed fit for growth and personal integration.

Collaboration with Secretariats and Commissions of the Province

For this triennium, the members of the Pililla community will be working together with the Secretariat of Spirituality to fulfill the determinations and directives of the 8th Provincial Chapter. Planning has been done and they would also be conducting activities in favor of the secretariat or other commissions as deemed necessary but always respectful and not violative of the specification of the CDF. This forms part of their participation in the Life and Mission of the Province of St. Ezekiel Moreno.

For this reason, this program comes with the necessary requests requisite for the fulfillment of their apostolate and responsibilities with the province (e.g. PLDT internet and phone line connection, wifi set up within the community, etc).

Community Property development Program

Soiling the hands is likewise a healing and a renewal activity. Not only that manual labor is liberating, it is an apostolate and a contribution to common life and communion among brothers. The community is yet to draw up the activity of engagements where they can contribute to the development of the property: Poultry farm, piggery farming, organic farming etc. This aspect has to be in collaboration with the Commission on Finance and Property Management of the Province.

Schedule of Activities:

The following are the schedule of activities of the community:

Daily Schedule

Morning

- 5:45 Rising
- 6:00 Office of Readings, Lauds, Meditation
- 6:50 Holy Mass (convent chapel)
Breakfast
- 8:30 Work (Assigned Tasks)

Afternoon

- 12:00 Lunch
Midday Prayers
Recreation
Siesta
- 3:00 Physical Exercises/ Games
Continuation of Work/Assigned Tasks
- 4:30 Health Break
Showers
- 5:30 Spiritual Reading

Evening

- 6:00 Rosary, Vespers, Meditation,
- 7:00 Dinner
Recreation
Complines (Private)
Rest

(Note: We apply the principle of flexibility due to our varied schedules and apostolate [cf. Const. 98b])

Weekly

- Monday-Friday (after dinner) Readings at the refectory: Reading of Official Communications, LAMP of the Order/Province, Directory of the Province, Constitutions, Rule of St. Augustine and Forma de Vivir .
- Monday, Wednesday, Friday (6:00 PM)- Holy Hour
- Thursdays: Perpetual Devotion to Nuestra Señora de la Salud after the Vespers.

Monthly

- Chapter of Renewal and Local Chapter
- Individual Counselling, Spiritual Direction and Support Group Meeting (following the Recommendation of Galilee Center/ Tagbadbad Foundation)
- Online Talks from Galilee as part of the Continuing Care Program

Semestral

- Return Workshop at the Galilee Center/ Tagbadbad Foundation
- Christmas & Summer: Home visit (part of the Continuing Care Program)

Annual

- Participation in the week-long Augustinian Recollect Spiritual Exercises (ARSE) Retreat.

Phase Three: Community Re-integration Program

This is the last phase of the renewal program. The re-integration phase comprises with the assigning of the religious to the following apostolates of the province: Pastoral, Education and Mission Station. This is not necessarily in that order. The integration would be dependent on the result of the evaluation and the progress during the second phase of the program i.e. continuing care.

COMMUNITY RE-INTEGRATION PROGRAM

Guiding Principles

- Recoletos de Pililla Friary is the designated house for Program Implementation. The Prior Provincial has established the La Salud Friary as the designated house for renewal and the 8th Provincial chapter has declared, “To establish the nueva Señora de la Salud Friary in Pililla, Rizal as center of revitalization for all the religious of the Province of Saint Eekiel Moreno.” (*LaMP* I.B.6. p. 27.).
- the Prior Provincial is the primary implementer of the Integration program coursed through the Secretariat of Spirituality, Charism and Permanent Formation,
- Respect and preservation of the sanction imposed by the General Curia and confirmed by the CDF.

General Norms

- Religious is to be assigned to a stable community where he can participate actively the common life and the apostolate of the community and, at the same time, monitor and pay attention to his journey to maturity and spiritual wholeness.
- The local prior of the house together with the community members journey with the brother to his full integration to the Province and the Order,
- The Local Prior, together with the Cor P, and the Secre-

tariat of Spirituality, Charism and Permanent Formation are to work hand in hand to evaluate and recommend for the full integration of the religious.

- It is the local community, headed by the local prior, who gives an evaluation and endorsement to full integration of the religious to the Province and the Order.

Aspects of Integration

This section deals with the different areas where the program of integration is to give emphasis. These aspects are to be constantly evaluated and recalibrated to be of service to the progress in human and emotional maturity, growth in spiritual devotional life, and advancement in the professional development of the religious. The following are the aspects of the integration program:

- Continuing program of Psycho emotional integration
- Spiritual Maturity Accompaniment
- Physical and Intellectual Development
- Pastoral and Educational Re-integration

Possible Program of Activities in the Respective Integration Aspects

Psycho Emotional Integration

During the integration period, the brother are to continue their journey of healing and wholeness. This journey is simultaneous with all other activities of their integration program. The emotional integration was the emphasis in the previous stages of the program. In this part of the program whatever has been started is to continue and develop to the fuller maturity of the religious. Activities of this aspect comprise but are not limited to the following:

- Continuing seminar on emotional stability and human wholeness. The religious in collaboration with their Cor P are to propose their continuing emotional continuing program as they are undergoing the re-integration program. They are to determine areas of strengths and weaknesses so as to determine the kind of program, seminar, and renewal program they are to pursue.

- There is to be a minimum of 1 seminar per year.
- Continuing dialogue, consultation, and assessment with individual Cor P and the Local Prior.

Spiritual Maturity

At the core of the integration program is the spiritual maturity. The religious is to grow in wisdom, and be stable in religious life of the religious. The religious vows, at the end of the program, are to be highly appreciated, embraced and loved. Devotion to the Recollect saints are to be of special interest in this part of the program. Activities of this aspect comprise but are not limited to the following:

- Fidelity to the local community liturgical and spiritual life program,
- Intensified personal spiritual and devotional program.
- Attendance in renewal activities of the province conducted by the Secretariat of Spirituality, Charism, and Permanent Formation.
- Where it is possible, attendance to formation programs intended for formators of the Province of St. Ezekiel Moreno.
- Development of a special devotion to particular recollect saint.

Community and Pastoral Integration

This section deals with the possible areas of apostolate the brothers can serve in their areas of apostolate. Their possible responsibilities in local communities, in the areas of pastoral life and academic apostolate of the Province. It is the local prior, together with the Cor P or the Secretariat of Spirituality, Charism, and Permanent Formation, who determine the appropriate areas of engagements of the religious.

Community Responsibilities

- Arcopes Anchor
- Local procurator
- House Librarian, Archivist, Chronicler
- Liturgist of the community

Pastoral

- Giving talks and seminars,
- Retreat giving,
- Dispensing of the sacramental,
- Giving update seminars according to their expertise.
- Sharing of faith-life experience.

Educational Apostolate

- Retreat and Recollection giving,
- Lectures on Augustinian pedagogy
- Administration in academic institution as PAO, VP assistants, or as coordinator.

Physical and Intellectual Development

Mens sana in corpore sano, although not the primary concern of the program is equally important in the development and integral journey to wholeness. Intellectual develop takes on a more comprehensive meaning to include further studies and professional development of the religious.

- Teach religious education courses in the college level,
- Attend seminars and conferences for developmental purposes,
- Take up further studies i.e. masteral, licentiate and/or doctoral degrees.
- Participate in the athletics activities and competition of the community and the OAR religious.

Program Dynamics

Ad Hoc Committee

In the level of the General Curia, there is a Commission on the Protection of Minor and Vulnerable Adults. On the part of the Province of St. Ezekiel Moreno, this is a section within the Secretariat of Spirituality, Charism and Permanent Formation.

The secretariat forms an *Ad Hoc* Committee. The committee is made up of two teams: (a) The Technical Team and (b) The team of Cor Ps and Local Priors of the concerned religious.

The Technical Team is composed of the Following:

- President of the Secretariat of Spirituality, Charism and Permanent Formation
- A Canon Lawyer of the Province
- Prior of *Nuestra Señora de la Salud* Friary
- Psychology expert and practitioner
- Spiritual Theologian

Functions and Responsibilities

Technical Team

- To continuously revisit, evaluate, and update existing program of life and integration,
- To suggest alternative possibilities of the program of life of *Nuestra Señora de la Salud* Friary,
- To draft evaluation to the program implementation of the committee.
- To dialogue with Cor Ps so as to improve program preparation and evaluation.

Cor P and Local Prior

- To conduct continuous dialogue with the religious,
- To journey with the religious to full integration to the Province and the Order,
- To encourage members of local community to participate in the life journey of the religious,
- To create, together with the religious, personality development program and monitor the implementation of the program,
- To evaluate the religious and propose their re-integration to the Province and the Order.

Religious Community Integration Evaluation

Rationale

After the period of the community integration program, the community to meet together to evaluate and determine the readiness of the religious for re-integration to the Province and the Order. The community may opt either to evaluate individually the religious or to act as one community evaluating the religious.

The community evaluation is necessary for the full re-integration of the religious to the Province and the Order, thus giving him back his rights and duties and his good standing as a Recolecto.

The evaluation instrument is based on the program created by the Secretariat of Spirituality, Charism and Permanent Formation and implemented by the local community to which the religious is assigned to by the Prior Provincial.

The evaluation is a five-scale instrument where 5 is the highest and 1 is the lowest. The interpretative value of the scale is the following:

- (5) Very Good
- (4) Good
- (3) Satisfactory
- (2) Below Satisfactory
- (1) Needing improvement

Evaluation Criteria

Psycho-Emotional Integration

- Has presented a program for his own psycho-emotional integration.
- Has religiously attended the seminars related to human, psychological, and emotional growth.
- Had dialogue with his Cor P, with the local prior or the latter's designated person.
- Has manifest emotional stability, human maturity, and psychological balance.

Spiritual Maturity

- Has been faithful to the community's prayer schedules (Liturgy of the Hours, Eucharistic celebration, Meditations and other religious practices.
- Demonstrated spiritual growth through an intensified devotion to recollect saint(s) or any Marian devotion of the Recollects.
- Has attended community recollection, annual retreats, and other renewal programs of the local community and those organized by the Province.

Community and Pastoral Integration

- Accepted responsibilities of service to the common life.
- Manifested responsibility, commitment, and initiative in the services to the community.
- Served in a spirit of enthusiasm, willingness and cheerfulness.
- Facilitated or gave talks, recollections and faith sharing,

Physical and Intellectual Development

- Engaged in physical exercise to keep oneself in a healthy condition and disposition.
- Joint the religious in physical and mental exercises.
- Attended seminars and lectures for personal and professional development.
- Gave catechetical or theological classes.

Evaluation Result:

The community, as one, is to have a consensus on the religious' readiness for re-integration to the Province. Based on their observations, they are to make the needed recommendation to the Prior Provincial through the Secretariat of spirituality, Charism, and Permanent formation. Their recommendation may be either of the two (a) Recommendation for Re-integration to the Religious and

Priestly ministry, (b) Recommendation for extended integration program.

In whichever, recommendation the community has, it has to present to the Prior Provincial through the Secretariat of Spirituality the result of the community evaluation. If the community suggests (b), aside from the summary of the community evaluation, the community is to recommend the needed exposure (educational, mission, pastoral etc) so that identified weaknesses and areas for growth may be addressed.

RE-INTEGRATION DOCUMENTARY REQUISITES

This section is the last part of the three-phase program. When intervention, revitalization, and re-integration program have been completed and when the deliberation and evaluation results are favorable to the religious, the religious needs to be relieved from all censures given to him by the Prior Provincial and the Vatican authorities. His name is to be restored and all rights and privileges as religious is to be given back to him. To fulfill these, the following requirements are to be done.

Prior Provincial Letter to Prior General

Once the program is finished and the religious is ready for re-integration to the Province and the Order, the Prior Provincial sends a letter to the Prior General seeking, in behalf of the religious, the following:

- full re-integration of the religious to the Province and the Order,
- full cessation of the sanctions imposed, and
- restoring the power of governance and all ministerial faculties.

Reception of the Decree from the General Curia

The Prior Provincial is to receive a decree from the Prior General indicating the new canonical status and the re-imposition of all ministerial faculties of the religious.

Implementation of the Decree of the General Curia

To implement the decree from the General Curia, the Prior Provincial cancels all impositions and censures made by the Prior Provincial through a Decree.

With the cancelation of all censures by the Prior General and the Prior Provincial, the latter issues a *Patente* to the religious designating his new assignment with full rights and privileges and with his ministerial faculties restored.