

# DIRECTORY

of the

PROVINCE OF ST. EZEKIEL MORENO

Order of Augustinian Recollects

Quadrennium 2018-2022



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recoletos



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of the

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Quadrennium 2018-2022



*Printed and distributed by:*

**Recoletos Communications, Inc.**  
24 Neptune St., Congressional Subd.,  
Brgy. Bahay Toro, P.O. Box 1227  
1106 Quezon City, Philippines  
Tel.: (02) 921-6103  
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PROVINCE OF SAINT EZEKIEL MORENO • ORDER OF AUGUSTINIAN RECOLLECTS

O.C. No. 00045/18  
11 May 2018

Very Rev. Fr. Miguel Miró, OAR  
Prior General  
Order of Augustinian Recollects  
General Curia  
Rome

Dear Reverend Father Miró,

Greetings of peace!

May we respectfully submit to your office the Directory of the Province of St. Ezekiel Moreno, which was revised, in accordance with Const. 377b, by the Seventh Provincial Chapter convoked last February 12 to 23, 2018 in Cebu City, Philippines.

For your convenience in checking, we present to you the Directory of the Province (Triennium 2015-2018) which is in the left column while the revised Directory (for the Quadrennium 2018-2022) is in the right column.

The Committee on Style appointed by the said Chapter has faithfully accomplished its duties by integrating the Chapter-approved revisions in some numbers, corrections in grammar, and adjustments in numbering.

Thus, in conformity with our norms (cf. *Add. Code* 362.21; *Const.* 377b), we submit the revised Directory of the Province for your approval.

Fray Jose Ernil F. Almayo, OAR  
*Provincial Secretary*



In St. Ezekiel Moreno,

Fray Dionisio Q. Selma, OAR  
*Prior Provincial*

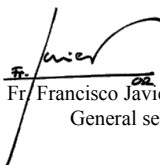
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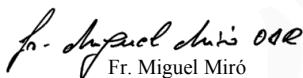
Dear brother:

I would like to inform you that the General Council, in the meeting of 19 June 2018, has approved the Directory of the 7th Chapter of the Province of St. Ezekiel Moreno (cf. Code add. 377), with some changes that are shown in the attached document.

A review and re-drafting of the description of the Provincial Secretariats and Commissions will require alignment with the Statutes of the General Secretariats and Commissions which will be out very soon.

Rome, June 21, 2018.

  
Fr. Francisco Javier Tello Vegas  
General secretary

  
Fr. Miguel Miró  
Prior general



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FR. DIONISIO SELMA  
PROVINCIAL PRIOR  
SAINT EZEKIEL MORENO PROVINCE

## THE PROVINCE OF ST. EZEKIEL MORENO

1. The first General Chapter of the Augustinian Recollection was held in Madrid from November 19 to 30, 1621. The Congregation then had four provinces. The fourth, under the patronage of St. Nicholas of Tolentine which eventually became a missionary province, had houses in the Philippine Islands. On November 28, 1998 the 52<sup>nd</sup> General Chapter held in Monachil, Granada, Spain, approved the creation of the eighth Province of the Order consisting of the erstwhile Vicariate of the Philippines of the Province of St. Nicholas of Tolentine including 2 houses in Taiwan and the mission of Sierra Leone. On November 30, 1998, the 52<sup>nd</sup> General Chapter approved the Acts to legislate the various aspects of the life of the new province, the Province of St. Ezekiel Moreno.

### A Continuing Concern

2. With the directory of the Province of St. Nicholas of Tolentine as our model and in fidelity to the OAR *Constitutions* this directory retains the following aims:

- a) To adapt the general norms of the *Constitutions* and of the Additional Code to the circumstances of the new province;
- b) To fulfill the *Constitutions* and the *Additional Code* in all that is explicitly or tacitly left to the directories;
- c) To concretize the norms and criteria of the general plan

of formation and apply these to the new province (*Const.* 377).

3. This directory is presented to our religious and our communities as a sign and instrument of our continuous growth in the love of God and service to Mother Church in our provincial community. The Prior Provincial and his council shall make the practical interpretation on any doubt that may arise from the provisions of this directory. Therefore, let it be a subject of regular study and discussion in the monthly Chapter of Renewal.

# OBSERVANCES OF THE COMMUNITY

## Common Life

4. This directory underscores in a very special way the command of Saint Augustine to “live as one in the house with one soul and one heart oriented toward the Lord” (*Rule 1, 2*). Let our personal and community life be in conformity with the ideals of consecrated life, living our charism: “see how sweet and pleasant it is when brothers live in unity” (*Ps. 133,1*).

- a) Let everything be in common, not only the things we have but also what we are, not only the house and the external goods but our talents and abilities, our time and our work, our projects and our personal availability.
- b) Superiors are strongly enjoined to maintain the common life. “Let every community recognize that vows are prophetic when lived communally, *vis-a-vis* other communities” (*PCP II, 464*).
- c) In order to maintain the common life and the spirit of recollection more effectively, as well as the intimacy proper to the religious life, there must be some places in each house reserved only for the religious. The rooms of the religious are always to be included in the cloister (cf. *Const. 104-105*).

Religious having visitors shall need special permission from the Prior of the house before the visitors can enter or use

convent facilities within the cloistered area.

- d) Let there be a community meeting once a week to intensify community life, and these meetings shall be dedicated to:
- a local chapter meeting to programme, monitor and assess the community's *Life and Mission Project (Ordo Domesticus)*
  - two continuous formation meetings with reading of and dialogue regarding the documents used in the continuous formation plan or any other documents considered of interest
  - a meeting of the chapter of renewal. This will coincide with the day of retreat and may take various formats including penitential liturgy. (*OAR Life and Mission Project 2014-2016*)
- e) Let the term “brother” or another suitable term be used in all documents and publications, when addressing members of the Province (cf. General Chapter det. 4.1.; cf. 5<sup>th</sup> Provincial Chapter ord. 2.b.1)

## Chastity

5. Let every religious educate his own affectivity to make the gift of an undivided heart to God a constant possibility.

6. “Chastity expresses faith in a God whose ineffable love manifested itself especially for the little ones, for all those without power or merits” (*PCP II*, 466). Let all the brothers (especially the superiors) practice fraternal correction, particularly in this aspect of chastity. May the religious live and work in a way that community life be imbued with charity and a pleasant harmony which, with the grace of God, are the most efficacious ways of cultivating the virtue of

chastity.

7. Let the necessary discretion be exercised with regard to the use of the media of social communications, and let the religious avoid anything which might distract or divert him from his obligations as well as whatever is harmful to his own vocation or dangerous to the safeguarding of the chastity of a consecrated person (*Const.* 103).

Likewise, the religious shall avoid places, or occasions that may be prejudicial to his dignity as a consecrated person or may compromise his vow of chastity.

To safeguard the vow of chastity each community is mandated to include in the *Ordo Domesticus* (*Life and Mission Project*) specific policies as to the responsible use of vehicles and the means of communication such as TV, internet, video films, cellular phones, laptops, tablets and other electronic gadgets. Observance and/or violation of these policies shall form part of the discussion in the monthly chapter of renewal as well as in the report of priors every priors' meeting called for by the Provincial.

## **Poverty**

8. "Poverty expresses faith in a God who has a love of preference for the poor and listens to their cry. It leads us to create communities of sharing. It brings us into a deep relationship with the poor, a relationship that must shape the life and witness of religious, both as regards lifestyle and apostolate" (*PCP II*, 468).

8A. Every religious shall make his practice of poverty shine in his way of life, manners, travels, recreation, hobbies, studies and in the availability of his talents for service.

For this purpose, all religious must maintain a simple lifestyle. They are prohibited from engaging into expensive hobbies and sports, procuring luxurious vehicles, furnitures and gadgets and indulging in

ostentatious and/or recreations.

9. Every religious, according to his capacity, has the duty to safeguard and augment the patrimony of the Province. Be it ordained that needs and collective activities are attended to diligently. Everyone shall keep, in the care of the common goods, the attention and refined sensitivity which are characteristic of a person who puts the common interest before the personal (*Rule 5, 2*).

9A. Having given up everything and “wished with a pious and beneficial humility to be numbered among the poor of Christ,” the brothers, each in his own position, should feel the obligation to work, not just in virtue of natural law but even more strictly because of their profession of poverty. Earning through their own efforts what is needed for living and for the apostolate “shows people that the brothers are not looking for an easy life spent in idleness, but rather are seeking the Kingdom of God on the narrow and uneven path of this commitment.” (*Const.*, 53)

10. Whatever the religious receives, for reasons of ministry, position or any other cause, belongs to the community (cf. *Const.* 54) and must therefore be turned over to the local Prior.

11. All “*decoroso sustento*” (e. g. *per diems* given in board meetings, allowances given to parish priests, salaries from teaching loads, stipends from retreats or recollections) received by religious must be remitted to the house and must be receipted by the local Prior.

Whenever *decoroso sustento* are to be given to the religious by recollect communities or institutions, said amount shall be given directly to the superior of the local community where the religious receiving the benefit belongs. Likewise, if the *decoroso sustento* shall be given in the form of checks, the religious receiving the check is duty bound to request the issuing party to issue the check payable to the account of the religious community he belongs.

12. Unless it is by reason of his office (and with due permission),



nobody is allowed to donate, invest, or sell anything that belongs to the common patrimony, irrespective of the price.

13. Every religious shall avoid absolutely what is called personal *peculium*, be it in cash or in kind. Any kind of personal investment and the independent use of money are absolutely forbidden.

14. Every religious shall ask from the local Prior what he needs. In particular circumstances, a certain amount can be allocated for the use of the religious. This amount must be specified in the *Ordo Domesticus* and approved by the Prior Provincial. Avoid the accumulation of these quantities and return the remaining amount to the local Prior.

15. To help the religious move about more freely in his social dealings but without losing his bearing as a consecrated person, aside from the monthly allowance, an additional amount is given to them on the following feasts of the Province:

- St. Ezekiel Moreno - August 19
- St. Augustine - August 28
- Foundation of the Order - December 5
- Prior's Birthday (members of the community receive)
- Birthday of the religious (only the celebrator)

During the Christmas and Summer vacations every religious will receive the allowances from the community only as mandated by the Prior Provincial and council. Such Christmas and Summer Allowances shall be of uniform amount for all religious regardless of the number of apostolates to which the religious is assigned.

16. Let the *Ordo Domesticus (Life and Mission Project)* of each community determine a yearly amount for charity, subject to the approval of the Prior Provincial (*Const. 57*). Savings that arise from the mortification of the community, according to no. 24 of this directory, can be used for alms and to help persons or institutions in need.

17. The chapter of renewal and other regular meetings of the

community are occasions to study the causes of large expenses, and opportunities to propose ways to economize and rationalize expenses. Towards this end, each community should anticipate and include in the budget, travels that may entail expenses. All travels without budget allocations must be presented and approved by the local Chapter.

Whenever a religious travels, either for vacation or for official business, the religious shall be given a reasonable allowance as provided for in the *Life and Mission Project*. The religious shall receive travel allowance only once either from the community or the institution he represents and regardless of the number of apostolates to which the religious is assigned and is duty bound to make a proper accounting of its use and to return whatever amount is not used. For communities with varied apostolate, travel allowance for official business shall be given only once from the corresponding apostolate the official business pertains, such that if a religious attends an official business in response to the provincial communications pertaining to the house or community, the house provides the allowance and if it is in relation to the school needs, the school provides.

17A. The practice of refund can be minimized and even eradicated when the real needs of the brothers are properly addressed and when there is transparency in the use and care of the pooled resources.

- a) Every Prior is hereby reminded and urged to provide for the real needs of the brothers especially the sick and the weaker members of the community. By “weaker” we refer to the brothers who still find it difficult to live a simple life and are still habituated to “have more” rather than to “need less.”
- b) In places and in times when “refund” is deemed necessary, the local superior and his council shall establish norms and have these integrated in their *Ordo Domesticus (Life and Mission Project)*, subject to the approval of the Prior Provincial with the consent of his council.

- c) A report on the financial status of the community should be regularly made during the monthly local chapter.

17.B When the parents of any religious find themselves in great need, he should approach the major superior, and the major superior should provide what is needed in charity. But under no circumstances should the religious do this on his own initiative.

## **Obedience**

18. “Obedience, which expresses our faith in the God of history, enables us to make common cause for the kingdom. It is a continual willingness to go forth to discern and obey God’s word, so that we might entrust ourselves entirely to his will” (*PCP II*, 467).

Let the religious be generous and open with his disposition toward changes in assignment or activity. To facilitate this, let the religious avoid conditions that lead to “immovability” from a house, job, style of life, etc.

By the vow of obedience, the brothers commit themselves to comply with the precepts of the legitimate superior in all that pertains directly or indirectly to the life of the Order, referring to the observance of vows, the *Rule* and the *Constitutions* (*Const.* 62). A refusal of obedience always damages, sometimes gravely, the common good. A religious ought not to easily admit that there is a discrepancy between the judgment of his own conscience and that of his superior (*Const.* 62). Authority and obedience are services existing for peace and the common good, which require that orders be given and that they be obeyed (*Const.* 63).

Let the superior not be remiss in the exercise of his office. However, let him not impose a formal precept of obedience except for grave cause, and then in writing or at least in the presence of two witnesses (*Const.* 63).

## Common Activities

19. Aside from the mandated ones, other common activities may be determined in the *Ordo Domesticus (Life and Mission Project)* according to the needs of each community: acts of piety, meetings, conferences, cultural or recreational acts, etc. This directory exhorts all the members of the community to attend these acts.

## A Prayerful and Penitent community

20. All communities are earnestly urged to celebrate daily and in common the entire liturgy of the hours, according to the spirit and letter of the *Constitutions (50<sup>th</sup> Gen. Chapter, Ord. II, 3)*.

21. The religious who cannot attend mental prayer with the community can do it at another appropriate time.

It is desirable that the celebration of the whole hour of mental prayer be done in common. Let this be the general practice in all our communities.

Let there be a practice of *lectio divina* instead of meditation for at least half an hour every week (*OAR Life and Mission Project 2014-2016*).

22. Every religious is encouraged to receive the sacrament of penance at least once a month. Let community penitential celebrations be held regularly. It is desirable that a confessor (from other religious congregations or from the diocese) be made available for this purpose to local communities at least once a month.

23. Let every religious attend a week of spiritual retreat every year, and, as much as possible, in common (*Const. 82*). The Prior Provincial shall put special interest in giving the religious the opportunity of having a retreat in common.

The *Ordo Domesticus (Life and Mission Project)* determines the day and the form of celebrating the monthly recollection (*Const.* 83). Let the same be done with respect to the chapter of renewal (*Const.* 88), which can be held within the same day of recollection. Let the cluster renewal be scheduled as a regular fraternal and spiritual exercise.

During the said community acts, other related activities may be held, like acts of spiritual uplift, new exercises of prayer (particularly the Augustinian Recollect spiritual exercises), common renewal of vows, etc.

24. In accordance with no. 89 of our *Constitutions* and in order that a truly penitent spirit may be expressed, let our communities determine in their *Ordo Domesticus (Life and Mission Project)* the concrete form of common penance and mortification on special days and times.

25. In every community, let there be a religious who shall take charge of organizing anything related to the liturgy and the rites.

26. Every community shall celebrate the exposition of the Blessed Sacrament especially during feast days and retreats or renewal days.

It is recommended that in every house a solemn exposition of the Blessed Sacrament be held once a year. This should be done for a duration that gives the religious the opportunity to meditate on the sacrament and to adore more deeply Christ present in the mystery.

27. Every community shall celebrate the feasts of the Virgin Mary and of Saint Joseph with great solemnity. If necessary, other ways of celebrating may be adapted to the sensibility of the people.

Every religious is encouraged to recite daily the Marian rosary (*Const.* 79). It is recommended that this be done in common, at least, on Saturdays and on the feasts of the Virgin.

Let the religious and the communities cultivate and promote, in the most convenient way, the devotion to our Augustinian saints, particularly Saint Augustine, Saint Ezekiel Moreno, and Saint Nicholas of Tolentine.

### **Special Prayers**

28. All religious are enjoined to remember frequently the benefactors, living and dead, of the Order in the Prayers of the Faithful in the Mass, in the intercessions of the Morning and Evening Prayers and in other pious exercises.

29. A common prayer should be said for the religious who are seriously ill, particularly in the houses where they live. The religious shall also offer for them the pious exercises of the community.

30. Aside from what is required by no. 94 of our *Constitutions*, let there be special prayers in every house as soon as news of the death of a brother is received. If the religious belongs to the province, it is recommended that he be remembered for some days in the intercessions of the Evening Prayer.

At the death of his father or mother, the religious priest may offer a novena of Masses to Saint Ezekiel or a septenary of Masses to Saint Nicholas. The superiors must offer the same prayers for the parents of the religious of solemn vows who are not priests.

### **Silence, Absences, Reading in common**

31. The *Ordo Domesticus* (*Life and Mission Project*) of each community shall indicate the periods of silence—a jewel in religious life—during which the religious must observe silence in all its aspects (*Const. 102*).

32. The good of the community requires that the religious, even those who go out frequently for reasons of their office, inform the prior of their absence so that the prior will know at all times where they are and how they can be located.

33. The reading in common of the Rule and of the *Constitutions* is required once a week, and the reading of the directory once a month (*Const.* 108).

To acquire better knowledge of our laws and for better understanding of the same, the Directory recommends that they be studied during the monthly meetings. The personal study of our laws is recommended as an excellent way of using the free time. The priors are to include information about the fulfillment of this requirement in their annual report.

## **Vacations**

34. Ordinarily, the religious shall spend his vacation time with his own family or in one of our houses. The religious must inform his own prior of his residence during vacation.

Except for what is provided for in no. 107 of our *Constitutions*, the religious in the country and religious missionaries in Taiwan and Sierra Leone may enjoy twenty-five days of vacation every year (excluding travel time for missionaries abroad). Such vacation period can be availed of either during the Christmas season and/or during summer, but in no case shall the vacation period exceed twenty five days. Religious living abroad by reason of their missionary apostolate may have forty-five days every two years or sixty days every three years. The vacation is spent in one's own country of origin.

34A. For pastoral needs, religious, regardless of apostolate assignment are encouraged to schedule their Christmas vacation after December 25.

35. For his vacation expenses, besides what is needed for transportation, the religious shall be given an allowance that is to be determined by the Prior Provincial with his council. The amount to be given to those returning to their home country for vacation shall be determined by the provincial council. There must always be equality among the religious. Whatever benefit the diversity of our ministries may offer should not become an opportunity or advantage for some.

At the end of vacation, whatever amount that is left shall be used for charity. The same should be done at the end of any other trip or necessity for which the community provides.

36. Having heard the recommendation of the Team of Formators, the Prior Provincial shall determine the duration, frequency, allowance and other circumstances of the vacation of the religious who are still in the period of formation proper.

37. Let the yearly vacation as well as the vacation of those returning to their home country be planned in advance. This will avoid unnecessary disruption in the ministries and related activities of the vacationing religious and of the community.

Let every religious inform the local Prior of the dates of departure from and return to the community. In the case of those coming from abroad, the religious should also inform the Prior Provincial.

38. It is highly recommended that on their vacation in their home country, our religious visit our houses and ministries. They are to be well disposed to give conferences and interchange ideas with our seminarians in the formation houses.

39. The province may grant some privileges, details of which are to be determined by the Provincial Council, to those celebrating special anniversaries of their religious life.



## Hospitality

40. All religious shall be hospitable to visitors, especially to fellow religious and their close relatives. Let the local priors see to it that no abuses or discriminations are practiced. Implement what is established in no. 111 of our Additional Code, more particularly on the need for permission of the local prior for an outsider to spend a period of more than three nights in the house; the agreement of the local chapter for stay of up to a fortnight, and for a longer time, permission from the Prior Provincial.

All communities must give visitors and guests the warmest and most hospitable treatment so that they will really *feel* at home, like in their own community. The immediate care of the visitors falls on the office of the local procurator.

41. When a religious visits a house, he shall do the courtesy of presenting himself to the prior upon arrival and before leaving. The religious must do the same courtesy in introducing his visitors when they come for a visit. The visiting religious is to observe the *Ordo Domesticus (Life and Mission Project)* of the host community. It is highly recommended that the religious inform the house he plans to visit ahead of time.

## The Augustinian Recollect Family

42. Let all religious and communities extend help to OAR nuns and AR sisters. The provincial council shall determine the economic help it may extend to them.

Let all the religious attend with special interest to the needs of the Secular Augustinian Recollect Fraternity (cf. *Const. 114*); promote the alumni associations of our schools and seminaries (cf. *Const. 313*); and show friendliness and extend help to those who abandoned the Province, fomenting a spiritual link with them (*Const. 513*).

43. When his parents are in dire need, let the religious approach with trust and confidence the Prior Provincial who shall be solicitous in providing the necessary remedy to the situation (*Const.* 56).

## **Lay Personnel**

44. The services which cannot be attended to by the religious can be entrusted to lay persons (*Const.* 57). In relation to the personnel, attitudes of superiority or too much familiarity should be avoided. With respect and deference, let the religious appreciate the personal collaboration shown by the lay personnel.

Let care be practiced in their selection. Let not friendship or relationship serve as the basis of choice. In hiring, always maintain the criteria of social justice that are applicable according to the social and economic standards of the country. All communities and religious shall observe labor laws at all times (cf. *Const.* 57).

The local Prior, personally or through a well-prepared delegate, should attend to the problems of the personnel, taking care of their spiritual needs, safeguarding always their freedom, and correcting their possible deficiencies early and charitably.

45. Priors are enjoined to lead the brothers in preaching “social justice in word and example, by remunerating hired help and domestic servants fairly” (*Add. Code* 57). Let the local chapter review the salary program of hired personnel especially those in the seminaries and parishes. Salaries have to be upgraded according to the capacity of the community, the laws of the locality, and the present social realities.

## **Library, Chronicler**

46. Let there be a well-stocked library in every house, the financial support of which should be integrated in the master budget of the community.

47. In the formation houses, a section of the library shall be dedicated to the seminarians, and a separate budget should be specified for its maintenance. Let each formation house submit the total budget for its library to the Secretariat of Formation, which in turn shall submit this to the Prior Provincial for approval.

48. Let there be a librarian in each house. He shall attend to the organization and the improvement of the library holdings. He shall see to it that publications, especially those of the Order, are bound and preserved. Other types of materials offered by cultural entities, embassies, church centers, etc., may be obtained. At the end of each year, he shall submit a report on his administration to the local chapter.

49. In every house there shall be a chronicler whose mission is to diligently keep the book of important events. He shall transmit to the provincial chronicler, the editor of the “Recoletos Observer” and related entities, all news of interest about the community and the house.

50. To ensure that our apostolate and community life are properly documented, all local communities shall submit to the Prior Provincial a copy of the minutes of the monthly local chapter after its approval by the local community during the renewal visit.

# VOCATION MINISTRY

## General Principles

51. The vocation ministry is “a task of all and every” religious (*Const. 156*). Those who are in parish work and in teaching apostolate, as well as those responsible for pastoral movements, especially among the youth, and those who are in the mission fields should pay careful attention to this task (*Const. 157*).

In the activities of promotion of vocations all religious shall take into consideration the disposition of the local ordinary of the place and act accordingly.

52. Vocation ministry is viable only when Christian life flourishes in families, parishes and schools. Consequently, all religious shall extend and intensify this field of apostolate and offer to families an evangelical image of our religious Augustinian Recollect life.

## Signs of Vocation

53. The existence of vocation is manifested by a series of objective qualities and subjective motivations (*PF 133*). In practice, however both of them should be based on a desire to follow Christ and on a visible sacramental life, with consideration of the age and maturity of the candidate. The younger the candidate, the more important are the objective qualities; but as age progresses, more weight should be given to the subjective motivations.

## Discernment of Vocation

54. To proficiently carry out the task of discerning vocations, the National Vocation Director or the Local Vocation Promoter should:

- a) take into account the signs of vocation (*PF* 133);
- b) obtain from the parish priest, teachers, concerned persons, etc., the necessary information about the candidate and his family;
- c) visit the candidate periodically, and have a sincere dialogue with him about his plans and motivations;
- d) process applicant/s to the seminary taking into account the policy and guidelines of the Secretariat of Formation.

55. Once the National Vocation Director or the Local Vocation Promoter has accomplished the initial discernment and before the candidate is brought to the minor seminary or the aspirancy, one of the following formulas may be adopted to attain prudent selection:

- a) that the Search-In Program is applied to the candidate on the high school levels; and for the Senior High School, college students and young professionals, during summer or at any other appropriate time of the year under the guidance of the local vocation promoter of the local community adopting the “searcher” and in coordination with the National Vocation Director;
- b) “a period of probation” in a community selected by the Prior Provincial in the case of late vocations.

For candidates from outside the Philippines, a plan suited to their needs shall be drafted by the Section for Vocation Ministry.

To be admitted, the candidate must show the qualities required in number 135 of the *Plan of Formation*.

## **Organization of the Section for Vocation Ministry**

### *56. Section for Vocation Ministry*

- a) The Section for Vocation Ministry aims to encourage and facilitate the active involvement and participation of the local community and the whole province, together with the laity, in the pastoral care of vocations. The Section also aims to awaken the responsibility and initiative of every religious to form and develop programs designed for the vocational ministry, especially among the youth of the locality.
- b) The overall direction of the pastoral care of vocations falls under the Section for Vocation Ministry. The Section is composed of the following members:
  - 1) The National Vocation Director (NVD)
  - 2) The Local Vocation Promoters (LVP)

The Section shall hold an annual assembly, preferably at the end of the school year to examine what has been accomplished, to evaluate the results, to coordinate and plan the activities for the next year.

### *57. It is the responsibility of the Section to:*

- a) advise the Prior Provincial thru the Secretariat of Vocations and Youth on matters pertaining to vocation ministry,
- b) elaborate directives, following the indications of the Prior Provincial and his Council, to be followed by the National

Vocation Director and Local Vocation Promoters,

- c) promote and maintain a stronger collaboration with the Secretariat of Apostolate,
- d) promote unity of criteria among all those involved in the apostolate of vocations,
- e) organize fund-raising campaigns and discover other means to obtain material support for the fostering of vocations,
- f) integrate our vocation efforts within the organism of the Church,
- g) help in the promotion of vocations of our cloistered sisters and of the Congregation of the Augustinian Recollect Sisters.
- h) draft a Vocation Directory of the Province to be followed and be the basis of evaluation at the end of school year.

58. Those directly involved in the vocation ministry - the National Vocation Director, all Local Vocation Promoters—must receive adequate and actualized preparations. They must excel in their:

- a) dedication to their mission, love of the Order and joyful living of their vocation;
- b) special charism to attract the adolescent and the young;
- c) team spirit, collaborating in their task of promotion of vocations.
- d) interest to participate in gatherings, meetings, seminars and the like for vocation promotion, renewal and such other activities related to vocation campaign.

## Vocation Director

59. The National Vocation director is a religious, freed from other tasks that may impede the dedication to the vocation apostolate. He is recommended by the President of the Secretariat of Vocations and Youth Ministry and appointed by the Prior Provincial.

60. It is the responsibility of the National Vocation Director to discover the seed of vocations and to awaken the call of God among the young and adults. To achieve this, he may do the following:

- a) Visit families, parishes, religious and educational institutions, etc., to come into contact with possible vocations;
- b) Follow up with visits, letters, celebrations, conferences those who are anxious about their vocation or have felt the call;
- c) Promote in our ministries the formation of groups in order to strengthen their faith, to cultivate prayer and to deepen personal commitment;
- d) Prepare promotion and information materials to be used by the Vocation Directors and Local Vocation Promoters;
- e) Organize prayer rallies and vocation promotion campaigns and eagerly participate in the celebration of “Vocation Day” in the houses of his area;
- f) Assist the local vocation promoters.

61. The National Vocation Director shall collect and submit to the responsible team documents and other forms required for the admission of the candidate. For this purpose, he may use the guidelines prepared by the Section for Vocation Ministry. And as a complement to his task, he will form part of the team responsible for the admission



of candidates to the seminary.

### **Local Vocation Promoters**

62. The local vocation promoter is the religious appointed by the Prior Provincial upon the recommendation of his own local religious community. He is responsible for the animation of the community in the effort to discover, nourish and develop the seeds of vocation (*Const. 159*). The promoter shall act in coordination with the National Vocation Director and the Section for Vocation Ministry:

- a) Carry out in his own area of responsibility the activities assigned by the director of vocations, following the directions set by the latter and the Section;
- b) Work in the apostolate peculiar to the house to promote vocations by organizing the Recollect Augustinian Youth (RAY), “search-in programs”, groups, encounters, visits to institutions, etc.;
- c) Organize with the help of the community and in coordination with the Section a “Day of Vocation” or similar activities of longer duration as “Vocation Week”;
- d) Be responsible for the follow-up of those with probable vocation until they enter the seminary;
- e) Visit families of our seminarians when possible and attend to the seminarians during their vacation; and
- f) Help in the vocation campaign of the diocese.

### **The Recollect Augustinian Youth**

63. This is the group organized by the National Vocation

Director under the supervision of the Section for Vocation Ministry and is the *local* version of the “*Juventud Agustino Recoleta*” (JAR). The Section and the National Vocation Director shall prepare the manual for the “Recollect Augustinian Youth” (RAY) and have it implemented once approved by the Prior Provincial and his council.

64. The religious dedicated to the pastoral ministry are to remember that the Lord calls at any age, at any time. Let them therefore foster pastoral work with the young (baptized and confirmed), with university students and with adults. Let there be formation programs and follow-up activities for groups from which vocations to the religious life and the priesthood could arise.

Let this be included in the planning of the activities of the community. Every community should be open to young and adult vocations that may arise in their area of action.

65. When a vocation arises, let the local vocation promoter or the religious who makes the follow-up seek the advice of the other members of his community while he:

- a) obtains reliable information about the life and the habits of the candidate;
- b) evaluates his basic qualities;
- c) attains a prudent discernment of his motivations, and
- d) prepares him for the seminary, giving the candidate adequate information about the religious life and the spirituality of the Order.

## **On Adult Vocation**

66. To be qualified as Adult Vocation, the male, single, candidate – aside from the basic promotion, recruitment, and screening

requirements established by the province and as articulated in its *Ratio* –is to have:

- a) at most 35 years of age;
- b) practiced his profession successfully for at least three (3) years;
- c) passed the “Search-In” period and;
- d) the recommendation of a sponsoring community (OAR).

The Search-In can last from one (1) month to one year. Prior to the stage of formation proper, the candidate is asked to keep regular contact with any of the Augustinian Recollect communities (male) to be acquainted with the Order’s spirit and charism.

### **Secretariat Center of Vocation Ministry**

67. The Section holds office at the Provincial Center. Its main purpose is to serve as the hub of all activities related to the vocation promotion and ministry. It also serves as the office of the National Vocation Director.

Each community is encouraged to have its own center of vocation ministry. In our schools this is integrated in the office of the campus minister.

### **Vocation Ministry and the SARF**

68. A program of pastoral care of vocation is integrated in the activities of the Secular Augustinian Recollect Fraternity, particularly through its young members.

# FORMATION

## Introduction

69. In the formation houses and in the programming of the activities of the community, the formation task and its demands must have preference over any other activity. The religious of these communities should be examples to the formands and live in community with them.

70. The greatest responsibility of formation falls on the Prior Provincial and his council. Among their duties are to support and encourage formators constantly, and share their responsibilities, their worries and their accomplishments. Other duties are:

- a) to set the basic criteria which will guide the activities of formation according to the doctrine of the Church;
- b) to select the most capable formators, to procure their preparation and improvement and to remove without delay those who are not fitted for such a delicate mission (*Const.* 169, 171);
- c) to explicitly differentiate formators from resident professors, the former being in-charge of the holistic formation of formands and the latter giving emphasis particularly on academic matters alone.

71. The Secretariat of Spirituality and Formation coordinates the formation work in our seminaries and assures the continuity and

cohesion of the whole formative process (PF 99-101).

The Secretariat, following a program prepared in advance, shall organize meetings of formators which can be of different groups: all the members of the Secretariat, the Executive Committee or, if it is advisable, a general assembly of formators. If so required, the Secretariat will hold meetings in collaboration with other secretariats and commissions.

Besides the particular objectives of each meeting, these assemblies can serve as venues for exchange of information and coordination of activities.

## **Formators**

72. Formators are the religious appointed by the Prior Provincial to attend directly to the formation of the intellectual, moral, spiritual and apostolic aspects of the formands. Due to the significance of the assignment only those religious with the qualities indicated in *Constitutions* no. 169 shall be selected.

73. The Formation Team. In the houses of formation, the Prior Provincial, with the consent of the council, upon consultation with the secretariat, nominates the members of the formation team (PF 102). The Prior, the Masters (Master of Novices and Master of the Professed) and Prefect of Discipline are, by their own right, members of the formation team.

74. For the formation team to be a valid instrument, the following things are required of the members:

- a) Unity of criteria of formation;
- b) Spirit of collaboration and mutual respect which requires exchange of information and viewpoints;

- c) Diversification of functions (assignment of specific missions to each member);
- d) Common life with the rest of the formators and formands.

In order to achieve a certain level of stability in our formation houses, the Prior Provincial shall avoid the complete and radical change of the members of the formation team without prejudice to the possibility of transferring religious to other apostolates should the need arise.

75. The team, convened by the local Prior, shall have a meeting once a month, and should the need arise, a special meeting shall be convened to exchange impressions, experiences and initiatives and to assure unity of criteria and mutual support (*Const. 168*).

Besides those mentioned in nos. 103 and 181 of the *Plan of Formation*, the formation team has the following functions:

- a) To create an environment that would foment the spirit of family life and communion;
- b) To accompany the formands in their human formation especially in the aspect of affective life, sexuality, and human development;
- c) To lead the formands to the realization and discernment of their individual charisms on the one hand and to the appreciation of the charism of the Order on the other hand.

76. The local Prior, as the person in charge of the formation community, has the following functions:

- a) To coordinate and animate the formation community
- b) To convene and preside at the meetings of the formation team, announcing in advance the agenda to be discussed;

- c) To present for voting the different positions of the members of the team (prefect, dean of studies, tutors, etc.) on issues discussed;
- d) To make known and enforce the decisions and directives of the Church, the Order and the province on formation;
- e) To send to the Prior Provincial the results of the vote for the admission to the postulancy, novitiate and simple profession; for renewal of vows and for solemn profession; for the ministries and sacred orders – or for the non-admission of postulants, novices and professed;
- f) To send to the Prior Provincial the results of the annual chapter of formation, together with the annual report of the team;
- g) To take care personally, or through another person, the book of acts of the chapters of formation;
- h) To bring about the continuous formation of those religious living with him; and
- i) To inculcate among the religious the importance of promoting liturgical music, particularly ORM compositions, as an aid in deepening one's spirituality.

77. An *ex officio* spiritual director shall be appointed in every house of formation (*Const.* 179), but this does not mean that none of the other formators may act as a spiritual director if so requested by a formand. For special reasons and circumstances, the Spiritual Director may refer the formand to another religious or priest who can best accompany the formand. The Spiritual Director shall conduct regular dialogue with the formands and regularly assess the progress of their spiritual journey.

78. Formation houses shall have an ordinary confessor residing

in the community and at least one other extraordinary confessor. In the novitiate and the major seminary, the appointed confessors shall not attend the chapter of formation when the chapter discusses the behavior of the seminarians.

Let the seminarians be given the opportunity to go to other confessors, who do not reside in the formation house, aside from the extraordinary confessors appointed by the Prior Provincial.

79. The master of the professed and the prefects of discipline in the college and high school seminaries have the mission of attending directly to the needs of the formands in their daily life, individually or as a group. Their functions, among others and in consonance with those prescribed in nos. 178-179 of the *Constitutions*, are:

- a) To observe the personal development of each candidate;
- b) To organize the extracurricular activities within the directives established by the formation team;
- c) To keep, complete, and update the personal record of each candidate;
- d) To have and maintain direct contact with the families of the formands, with the idea of awakening and augmenting their interest in the vocation of their children;
- e) To coordinate any and all activities of the formands with the other members of the community;
- f) To act as an intermediary between the formation team and the formands;
- g) To fulfill other tasks assigned to them by the manual of local rules and regulations.

The Prior Provincial, in consultation with the Secretariat of Formation, nominates one or more assistants to the master or prefect,



according to the circumstances of each formation house.

80. *Class Advisers.* Upon recommendation of the local Prior, the formation team may appoint a class adviser or its equivalent for each group of seminarians from among the professors of the aspirants/postulants. The qualities and the competencies of the tutors are those provided for by the *Plan of Formation*, no. 186.

The class adviser must attend the chapter of formation at least to inform the team about his group. It is also very convenient that he be a member of the said formation team.

## **Manual of Regulations of Formation**

81. Let the team of each formation house prepare its own manual of regulations and have it approved by the Prior Provincial with the consent of his council (*Const.* 168). The manual shall be prepared following the outline in Annex I of the *Plan of Formation*. The manual shall become part of the *Ordo Domesticus (Life and Mission Project)*.

The manual shall be revised at the start of each school year. The changes are to be approved by the Prior Provincial. It is desirable that the norms of the manual possess certain stability. A copy of the manual is to be sent to the president of the secretariat, and this is to be kept in the file.

82. A “personal record” of each formand, from his time of admission onward, shall be kept and maintained. Let the record be completed and updated every year in every stage of formation proper, and have this forwarded to the next stage until such a time when the records are ready for the archives of the province. For this purpose, the use of an official form is highly recommended.

The records shall be kept, completed and maintained, with clerical help if necessary, by the prefects or masters or by those responsible for the professed in residences that are not formation houses.

This record, duly accomplished, will help the superior know the qualities and inclinations of the aspirants/religious during their formation years. This knowledge, together with the advice of those who know them better, can be of help in the proper assignment of the religious to places, work, or study.

## **Our Own Studies**

83. It is also the aim of our formation to prepare the religious to be Augustinian Recollects. It is therefore fitting that in the official program of studies there be subjects in consonance with the Recollect identity and ministries. Let the official programs be complemented with our own specific studies on the Augustinian Recollection.

84. For the overall seminary education to be progressive and effective, let the secretariat of formation promote and coordinate the integration of the recommended Augustinian Recollect studies in all stages of formation proper.

Let each seminary determine its own study requirements respecting the provision of the *Plan of Formation*, nos. 169-170 and annexes 2-4.

## **Vacations**

85. The time of vacation spent with the family is also part of formation (*PF* 150; 201); moreover, it is an important help in the vocational maturation of the aspirants. Vacations are occasions when the candidate may manifest the soundness of his criteria of choice and the progressive strengthening of his behavior.

### *College Seminarians (Aspirants/Postulants)*

- a) The local communities should support the summer program of college seminarians.

- b) A religious from the local community shall monitor the seminarians, and at the end of their summer program shall give a written assessment of the performance of the seminarians in his custody.

### *Professed Seminarians (Simple and Solemn Professed)*

- a) The professed shall spend their vacation at the home of their parents or in one of our houses, as ordered by the Prior Provincial. The foreigners spend their vacation normally at one of our houses (with previous agreement with the local Prior) or in other places arranged by the formation team.
- b) Summer break is an occasion to complement the formation of our professed through formative courses or work assignments in our houses or pastoral practices. If they are sent to work in our houses, they must remember that the formative value of work must have the primacy over all other values. Let the religious responsible for the professed on vacation send to the Master all the pertinent information about the formand's vacation exposure. The Master on his part shall evaluate with the professed the latter's experience during the summer break.
- c) Let the formation team determine the duration and the amount (allowance) to be given to the professed formand, and recommend this to the Prior Provincial for approval.

## **Levels of Formation**

86. There are three stages of formation proper: the years before the novitiate, the novitiate, and the years after profession. The last stage covers, for the clerics, the years immediately before promotion to the priesthood; for the non-clerics, the two years after their solemn

profession.

The years before the novitiate include the special year dedicated to integration. The Pre-Novitiate, as it is sometimes called, concludes and integrates the philosophical studies and prepares the formands for the Novitiate.

87. The distribution of houses in our Province according to the different stages of formation proper is as follows:

*Years before the Novitiate*

- High School (Aspirancy), Sto. Tomas de Villanueva – Recoletos Formation House (STV-RFH), San Carlos City, Negros Occidental; (*for 3<sup>rd</sup> and 4<sup>th</sup> year students only*).
- Senior High School (Aspirancy), Casiciaco – Recoletos Seminary (CaReS), Baguio City
- College Seminary (Postulancy), Casiciaco – Recoletos Seminary (CaReS), Baguio City
- Integration Year (Pre-Novitiate), Saint Ezekiel Moreno Novitiate - Recoletos, Antipolo City, Rizal.

*The Novitiate*

- Novitiate, Saint Ezekiel Moreno Novitiate – Recoletos, Antipolo City, Rizal

*Years after Profession*

- Simple and Solemn professed (Theology), Recoletos Formation Center (RecoForCe), Mira-Nila Homes, T. Sora, Quezon City.

88. Aspects of the formative cycle:

- a) The complete cycle of formation is done in our own centers. We have communities that are both houses of formation and study centers.
- b) High School and College studies are recognized according to Philippine laws.
- c) The theology center is affiliated to the Ecclesiastical Faculty of Theology of the Pontifical University of Sto. Tomas (Manila) for its Bachelors in Sacred Theology degree.
- d) The theological program of the Recoletos School of Theology (RST) as a Graduate School of Theology, offering civil degrees on Master of Arts in Theology, is also recognized by the Commission on Higher Education in accordance with government laws.

The provincial council may determine otherwise if the circumstances so advise.

### ***Years before the Novitiate***

#### ***The High School Seminary***

89. The minor seminary embraces the formation process from the start of the secondary education to the start of the ecclesiastical formation process. In this regard, each local community should give its full support in matters of human and material resources.

#### ***College Seminary (Before the Pre-Novitiate)***

90. The college seminary before the pre-novitiate is the stage in which the aspirants are given their philosophical studies (PF 196).

The aspirants may be products of the Live-Out Plan of Formation or directly from secular life. In such cases, let extra care be taken in adapting and implementing the criteria of initial discernment given in the Plan of Formation (*PF* 132-136).

91. At this stage let attention be given to the human and religious formation of the candidates as a preparation for their mature assumption of the religious life (*PF* 198-211). Let the organization of seminary life and the program of activities lead to the development of the seminarians' capacity for common life and to the maturation of their persons.

In the college seminary, let the seminarians go deep into the practice of mental prayer, daily spiritual reading, and into a more intense participation in liturgical prayers.

At this stage, a certain amount of pastoral experience may be arranged for the aspirants during their vacation time, and for those aspirants who opted for a leave of absence. It is preferred that the pastoral activity be related to worship, liturgy, catechism and social services, and let this be practiced in their own community (*PF* 204).

### ***Postulancy***

92. This is the period of formation before admission to the novitiate and is required of all the aspirants who did not come from our seminaries. This is particularly applicable to the "adult vocations" and college students and new professionals who apply directly to the college seminary. The college seminary is the place for postulancy.

93. The purpose, nature, organization and other aspects of postulancy are given in our *Constitutions* (nos. 200-204) and in the *Plan of Formation* (nos. 213ff.).

94. For the candidate to be admitted to the postulancy the following are required:

- a) Male, single and Catholic;
- b) Not more than 30 years of age for under-graduates and not more than 35 for college graduates or professionals;
- c) Has the right motivation and is formable;
- d) Possesses good physical health, emotional stability and aptitude for celibate life;
- e) Possesses an adequate intellectual capacity;
- f) Has the means to answer the financial obligations;
- g) Pass the required test and interview;
- h) Possesses the necessary documents required for his entrance.

Before a candidate is admitted, especially if the candidate is a fresh graduate from tertiary education, his situation must be studied carefully, following the requirements set in this directory. In special cases, the candidate must show willingness to undergo an intensive program of formation appropriate to his situation.

### ***Pre –Novitiate***

95. During the Pre-Novitiate, which comes after the philosophical studies and before the Novitiate, the seminarians must go through a process of integration. This year shall be, to the formands, a period of deeper integration of the human, psycho-spiritual, moral, religious, and intellectual formation experiences. This is the stage of immersion. This formation stage shall revolve around the figure of Christ and in Christ (PF 196).

## ***Novitiate***

96. The novitiate, with which the religious life begins, has a double purpose: a more complete knowledge and acceptance of vocation and the seminarian's identification with the ideals of the Augustinian Recollect community (*Const.* 205). To fulfill these objectives, let the elements of the *Plan of Formation*, nos. 242-254, be taken into account, and let the existing particular observances in the novitiate especially in the area of contemplation (daily holy hour, praying of the minor hours, austerity) be continued.

## ***Simple Profession***

97. It is recommended that, within the freedom allowed by our *Constitutions*, the simple profession be made for three years. In the major seminary, the superior shall remind each of the religious under formation of the extent of time of his simple profession.

For the new religious, profession opens the door to consecrated life that will mature more and more.

## ***Major Seminary***

98. The formation in the major seminary shall follow the doctrinal guidelines proposed by the *Plan of Formation*, chapter 6, and the directives of our *Constitutions*.

To avoid "dichotomy between religious life and intellectual life" (*Const.* 236), let the formation team cultivate the following:

- a) A profound spiritual life based on liturgy, especially the Eucharist;
- b) Community life, "with one soul and one heart oriented toward God" (*Rule* 1, 3);



- c) A method of teaching that will favor the practice of the things learned and enhance apostolic projection.

99. Let all requirements for the conferring of the ministries and sacred orders, like the time, the preparation, examinations, etc., be determined by the local manual of regulations, following the provisions of numbers 348-361 of the *Plan of Formation*.

### ***Religious Brothers***

100. Let all the religious, especially the directors and the vocation promoters, exert effort to promote vocations for religious brothers.

The reservations some people may have about this type of vocation have to be overcome through proper information. Help them accept the values of the religious life as such.

101. Aspirants to the lay brotherhood who do not come from our seminary are required:

- a) to have a professional preparation; if he does not have any, it is preferable that he would have a technical preparation or at least two (2) years of college education;
- b) to be not more than 30 years of age for under-graduates and not more than 35 for college graduates. Admission of those who exceed the age requirement will be studied in a case to case basis.

During postulancy, the aspirant shall have to demonstrate:

- a) the intellectual capacity to understand the nature and commitment of religious life and the capacity to undertake the required studies;

- b) a disposition for common life and for collaboration in the tasks which are to be entrusted to them.

102. The formation of the religious brothers after the novitiate lasts for a minimum period of five years and shall end two years after solemn profession (*Const.* 184). Let this be carried out in our formation houses. Let there always be a religious who will attend to their human and spiritual formation. Normally, it is the master or the prefect who takes care of this in the formation houses (*PF* 367).

### **Criteria of Discernment**

103. Let care be taken that our formation centers, support groups, vocational clubs and associations do not become places of refuge for the intellectually poor, those considered “special cases” or those who might be interested only in the good education they can possibly get.

Let the criteria of discernment provided for in the *Plan of Formation* be always borne in mind, adapted and practiced whenever applicable, in the administration of formation centers, and in the organization and direction of vocational clubs, associations, groups and centers of pastoral care.

### **Proximate Preparation Before Solemn Profession**

104. According to our *Constitutions* no. 233, the candidates to the solemn profession shall undertake a month-long special preparation (*PF* 340-342) proximate to and before the profession of the definitive vows.

105. The Prior Provincial will see to it that the candidates participate in the preparation for the month-long immediate preparation to the solemn profession organized by the President of the General Secretariat of Spirituality and Formation (*LAMP OAR*, F.8).

## Pastoral Practice of the Deacons

106. Upon the recommendation of the Team of Formators, it belongs to the Prior Provincial to determine the time and kind of pastoral practice to be prescribed for the deacons (*Const.* 240). In any case, the following aspects have to be taken into consideration:

- a) That a convenient intellectual preparation be combined with the pastoral practice;
- b) That the Prior Provincial appoint in each case a religious to be responsible for the accompaniment of the deacons;
- c) That during the pastoral exposure the periodic evaluation be discussed between the religious responsible and the deacon(s);
- d) That any other task or assignment be subordinated to the objectives of the pastoral program;
- e) That at the end of the pastoral exposure, the community to which the deacon is assigned shall submit an evaluation to the Team of Formators. A standard format of evaluation will be provided to the community concerned.

## Continuous Formation

107. “Continuous formation constitutes the longest and most fruitful period in the life of a religious. It is the key to understanding the whole formation process” (*Const.* 256). “All previous stages are oriented towards it” (*PF* 390). Continuous formation must be considered the first duty of the province (*Const.* 263). Continuous formation “does not refer primarily to professional or cultural aspects or to responses to external circumstances; rather, it looks above all to the fundamental care of the person” (*PF* 396; *Const.* 259).

108. Whatever refers to agents or instruments as well as to its organizational principles is found in the *Plan of Formation* (nos. 410- 436) and the *Constitutions* (nos. 260-275). Let the secretariats, especially those of formation and spirituality, always bear these items in mind. Through them and in connection with the secretariats at the general level, let the provincial council fulfill its role as promoter and organizer of continuous formation (*Const.* 266-268). It is the duty of the secretariats to implement the program of continuous formation of the province specified by the provincial chapter and incorporated in this directory.

109. Here are some basic points for the continuous formation of the province:

- a) Let each community elaborate with care and realism its own *Ordo Domesticus* (*Life and Mission Project*), and let it be clearly provided that the continuous formation of its members be given the needed time for study, library and priority of support. The provincial government shall carefully examine the *Ordo* of the communities to be sure that it is prepared in accordance with the proper laws (*PF* 421-422; *Const.* 98).
- b) Let the province promote study and the attainment of degrees in ecclesiastical disciplines among our religious, even though they may not teach the same. Give special attention to the newly ordained religious. It is desired that their studies be compatible with their pastoral work.
- c) It is recommended that the communities as well as the secretariats avail of our own formators in carrying out the program of continuous formation.
- d) Make use of the Recoletos Communication Center to help promote the continuous formation of the religious.
- e) Let the brothers encourage one another in maximizing their

potentials and skills, and let each community give its full support.

- f) Religious assigned as professors in the seminaries of philosophy and theology shall be given a break in their teaching load to be spent in other apostolate as part of the religious' continuous formation.

### **Program of Continuous Formation**

110. At the “personal level,” let each religious exert effort to find time daily for reading, study and reflection.

On the part of the superiors, encourage the religious to attend courses or conferences for improvement.

111. At the “local community level”, aside from the tools and aids for continuous formation established by our laws, let the following be given special emphasis:

- a) Let the documents of the Church be made known by reading them in community;
- b) Reserve one whole day every month for the community. Let this be the time for the prescribed retreat, chapter of renewal, programmed study, free time for the religious and a great opportunity to deepen community living.

112. At the “provincial level,” the following are to be observed:

- a) Let each secretariat, and respective commission, elaborate a triennial plan of action for the professional development of the religious within their constituency.
- b) It is recommended that the religious of solemn vows attend at least once during the triennium a week of continuous formation, to be organized jointly by the secretariats of

formation and spirituality.

113. After a reasonable period of time (ten years after solemn profession, for example), the provincial council may grant a religious who may so request, an extended time for reflection, interiority, study or retraining, preferably in one of our houses with stable community life and observance, or to have a sabbatical leave and attend a course of renewal. The provincial council may also consider granting a religious who is already 25 years in the religious life a pilgrimage to (a) place/s of renewal even outside the country.

# APOSTOLATE

## General Principles

114. We consider as our own the needs and concerns of the universal Church and we continue the apostolic undertakings of our ancestors following the authentic Augustinian Recollect spirit.

Our province, “in keeping with the traditional availability of the Order for service to the Church” (*Const.* 300), also exercises apostolates in parish ministries or in centers of pastoral activity of various kinds.

115. The province entrusts its ministries to each community. Let the community be responsible for the proper administration of the ministries.

116. The apostolic action, as determined in the *Ordo Domesticus* (*Life and Mission Project*), is an expression of the religious life of each community. Let the religious live his consecration in the ministry.

117. All religious are enjoined to imbue our apostolate with a strong Augustinian Recollect spirit. For this purpose, they must promote our secular fraternities, and keep them continuously formed.

118. Let every religious dedicated to the apostolate promote vocations either personally or in collaboration with the vocation directors in the pastoral care of the young.

119. Let the secretariat of ministerial and mission apostolate and the secretariat of educational apostolate, in their own areas of responsibility, encourage and orchestrate all apostolic activities of the province. For this purpose let them hold regular meetings to exchange ideas, unify criteria, follow up operations, and promote development programs for the continuous formation of the religious.

The contact with our mission reflects the communion of the members of the Order. We ought to maximize the celebration of the World Mission Day and our Mission Day (every last Sunday of the month) in our parishes, seminaries, schools and other ministries to spread information about our mission and to campaign for spiritual and material support. We should foment in a very special way the fraternal bond between our formation houses, parishes, schools and missions.

## **Ministerial Apostolate**

120. The parish team of religious shares responsibility with the lay faithful in the parish organization and administration, as well as in some areas of pastoral ministry (cf. *c. 536, 537*).

121. Let the communities in the apostolic ministry regularly review their program of action and let them renew and prudently adapt themselves to the actual and pastoral circumstances.

Let the religious in the ministerial apostolate hold regular meetings, if possible every week, to discuss matters related to the apostolate. These meetings are different from the local chapter.

122. Before each year begins, each community may plan for its apostolate, carefully taking into account the local and diocesan pastoral concerns. Let the following be also considered in the plan: evangelical, catechetical, sacramental, vocational, social and ecological aspects of the pastoral ministry; the religious personnel for the ministries and material resources; vision, objectives and methodology; schedule of



activities; revision and evaluation of the whole program.

The plan shall be submitted to the secretariat of ministerial and mission apostolate.

123. Give due attention to the need to prepare religious for parish assignments. Encourage them to specialize in concrete matters related to the assignment.

### **Missionary Apostolate**

124. Let the formands be introduced into the missionary concerns of the Order and the science of mission (*Const.* 297).

125. Let the religious to be assigned to the mission, receive adequate mission-related preparation in the country (like medical check-up, mission-orientation course, practical skills training and the like) and orientation about the place where they will exercise the missionary apostolate.

The Head of Mission may recommend mission related skills and/or practical training that the missionary may undergo during his tour of duty as a missionary.

126. The Section for Mission Apostolate helps the Major Superior to plan, organize, promote, coordinate, and evaluate all the missionary activities of the province.

### **Important Considerations for the Mission Apostolate:**

- a) All provinces should clearly make missions their prerogative and this should be reflected in the provincial plan for missionary action. (*LAMP* E3)
- b) Each province shall sustain those mission territories

entrusted to it and shall especially guarantee community life and the Order's charism. (*LAMP* E4)

- c) When a province has difficulties in attending a mission territory and asks the Order for help it must justify having done everything within its power to sustain its mission. (*LAMP* E5)
- d) The last thing to abandon is a mission territory: any other ministry shall be abandoned before a mission territory. (*LAMP* E6)
- e) To ask for authorization from the Prior General before initiating a process that may end in the closure of a ministry in a mission territory. (*LAMP* E7)

127. Let the superior of the mission, together with the other religious assigned to the same, prepare a community plan for the mission. In this plan, the religious life, program of evangelization, renewal and rest of the missionaries shall be considered in conformity with the norms established by the Major Superior for each territory (cf. *Const.* 291; *Add. Code* 299). The plan is to be submitted to the Section for Mission Apostolate.

128. The Provincial Procuration together with the Section for Mission Apostolate should find ways and means to raise funds for the mission. Every community with ministerial or educational apostolate should include in their annual budget a generous donation to the mission cause. Every religious is tasked to encourage the faithful to contribute material support for the mission. It is laudable when a religious makes his own personal offering (his own allowance) for the mission.

129. Let a constant contact be maintained between the Section and the areas of mission. The Head of the Section should advise the Prior Provincial regarding the needs of the missionaries and attend to them accordingly. There should be adequate dissemination of

information about the activities of our missionaries.

130. It shall likewise be the duty of the Section to assess and recommend to the Prior Provincial the religious to be assigned to the missions. Let due importance be given to the stability of personnel of the mission apostolate.

131. The Prior Provincial shall give due attention to the need to prepare religious for parish assignments. He shall encourage them to specialize in concrete matters related to the assignment.

### **Educational Apostolate**

#### *132. Rationale*

The province recognizes that our educational apostolate is an ecclesial, irreplaceable and critical task. It imparts a Catholic Christian Education enriched with the Augustinian Recollect values and approved by the Provincial and his council.

#### *133. Fundamental Objectives*

It is the fundamental objective of our educational apostolate and as part of the integral formation of the person to teach the Catholic faith and evangelize the members of the school community.

To achieve this end, religious education shall be made the core of the curriculum and the campus ministry, the promoter of Catholic Christian formation in our academic institutions. Catholic Christian formation shall therefore be given preference in the academic institutions' development planning.

#### *134. Fundamental Basis of Governance*

Our academic institutions shall be instituted as governed by the Recoletos Educational Apostolate in the Philippines (REAP) By-laws and prescribed by the universal laws and laws of the land.

Let the religious keep themselves abreast with the developments of our own laws and directives, and of civil laws that affect our educational apostolate.

### 135. *Section for Educational Apostolate*

The supervisory leadership of our educational apostolate and the actual administration of our school system are entrusted by the province to the REAP.

The REAP shall be the promoter of Recoletos schools, thus becoming Catholic communities of excellence, coordinating all efforts to offer a brand of education which is characterized as Quality Catholic Christian Education imbued with Augustinian Recollect values.

It shall ensure the total development of the human person, the promotion of Filipino culture and the global welfare of the society aiming and forming God-fearing, community oriented and socially responsive leaders in a climate of love and learning (*Caritas et Scientia*).

The REAP may reformulate its vision, revise the manuals and by-laws, with the approval of the Prior Provincial and his council. It shall promote the development of religious personnel to be assigned to the schools, organize and engage in activities that can help attain its vision and mission.

### 136. *The Religious in the Academic Institutions*

The religious who shall be assigned in academic institutions shall make every effort to know and live the Augustinian Recollect values and have them permeate the school governance.

The religious are called to bring to bear on the world of education their radical witness to the values of the kingdom proposed to everyone in expectation of the definitive meeting with the Lord of history (VC 96).

They have an irreplaceable function of teaching Religion; as such they shall be catechists of faith and shall be exposed to constant

renewal and updates.

They shall be provided a development program that will enable them to develop the qualities required and to acquire academic degrees for the educational apostolate.

The religious shall act in a manner that reflects our educational apostolate as an activity of the community. The community, through the school board, is responsible for the operation of the school. The provincial council shall determine how this responsibility is carried out in relation to the corporate law affecting our schools and the REAP Administration Manual.

### 137. *Concerns*

The main concern of our educational apostolate is the Catholic Christian formation of our students as well as of the other members of the academic community.

a) The Catholic Christian education of the students shall include the following:

- 1) The teaching of Catholic Christian religion suited to the ages and the different circumstances of the students;
- 2) The Eucharist as the center of all apostolic activities and other related celebrations in the liturgical cycle;
- 3) A progressive knowledge of the Sacred Scriptures, the social teachings of the Church, and the History of the Church and/or the Order;
- 4) The participation of the students in apostolic encounters, prayer meetings, retreats and recollections and the like;
- 5) The formation of Catholic Christian student groups and associations which promote spiritual and social

awareness; and

- 6) The integration of students and other members of the school in the parish community.

b) *Faculty and Support Groups*

The lay members in our school also need our pastoral ministry. The way we live our religious life, the testimony of our work and the criteria of justice and faith are some of the best expressions of our pastoral service to them. We instruct them in religious matters, provide means of progress in Christian formation, encourage them to participate in the liturgical celebrations, and design programs for their spiritual growth.

It is our desire that our teachers and the members of the support group help the religious in the task of instructing the students in the faith and be examples of life and work.

c) *Alumni*

The alumni are also our concern in the educational apostolate (*Const.* 313). Alumni associations in our schools shall be formed and the services of a religious as adviser shall be extended to them. They shall be nourished in their Christian living so they can continue to be Christian leaven in their homes and workplaces.

d) *Parents*

The parents of our students also need our attention. They shall be helped in the attainment of proper and adequate formation in their faith which will eventually redound to the benefit of their children who are our students. This task may be carried out through personal encounters, through the teachers, and by means of programs designed for the purpose.

e) *Extension Communities*

Community involvement, being a basic and all-pervasive aspect of academic institutions, demands that the people in these extension communities are also our concern. They shall therefore be

helped in their spiritual awareness as well as in the proper and adequate formation of their faith.

138. *Vocation Promotion*

The pastoral care of vocations is part of our educational apostolate. All religious in school shall endeavor to promote vocations among the different sectors of the academic institutions and shall cooperate with the proper authorities to prepare programs of vocation promotion.

139. *Catholic Christian Formation and Living*

It is recommended that our schools create a coordinating council for Catholic Christian formation and living. It is a service to the educational apostolate.

- a) This may be composed of the following:
  - 1) Director/President of the institution
  - 2) Dean of Religious Studies (or equivalent)
  - 3) Campus Minister (or equivalent)
  - 4) Teachers of religion
  - 5) Others
- b) The coordinating council may have the following functions:
  - 1) To prepare and evaluate the pastoral program of the school;
  - 2) To organize the religious and catechetical instructions of the school year;
  - 3) To establish concrete ways of collaborating in the pastoral activities of the parish or of the diocese in which the school is located;
  - 4) To promote vocations.
- c) The council, presided by the president, shall meet at least

twice a year, preferably at the beginning of the school year and at the start of the second semester.

#### 140. *Center for Religious Education*

The Catholic Christian formation of our students and other members of the academic community, being the main concern of our educational apostolate, requires that Religious Education shall be the Core of the Curriculum in our Academic Institutions. Center for Religious Education or its equivalent shall therefore be organized in every Recoletos school to awaken and deepen the faith of the students and the academic community, so that they will become authentic disciples of Christ imbued with Augustinian Recollect values.

Recoletos schools shall provide spiritual, pastoral and integral formation of students and the academic community in the light of the Gospel and teachings of the Catholic Church which shall be made to permeate in the curricula of the academic institutions in a climate of love and learning (*Caritas et Scientia*).

Specifically, Recoletos schools shall:

- a) endeavor to develop mature Christians who see in the life of Christ the inspiration to lead better lives;
- b) instill in every person the authentic tradition and values of our people as well as attitudes, habits and knowledge that will continue to make them a truly Catholic Christian Filipino;
- c) create a Catholic environment where the members are *maka-Diyos, maka-Tao, maka-Bayan*, and *maka-Kalikasan* and *hindi makasarili*; and
- d) foster oneness of heart and mind through active participation in the liturgical celebrations and pastoral oriented activities.



#### 141. *Campus Minister*

There shall be a campus minister in every school. Under the direction of the coordinating council, he shall be responsible for the organization and the implementation of the programs of pastoral activities in the school. He directs the office of the campus ministry and works in coordination with those dedicated to the educational apostolate.

The campus minister is tasked also to:

- a) direct the religious-pastoral activities of the institution, and coordinate with the religion teachers so as to link the classroom activities to the practices of faith;
- b) ensure that the spiritual needs of the academic community are diligently attended to;
- c) promote among the members of the school community the consciousness of their Christian commitment to education and to society; and
- d) promote vocations in coordination with the local vocation promoter.

### **Other Fields of Apostolate**

142. The apostolic activities of our province may be extended to “new fields of mission” (VC 96-99). Our religious may be trained and assigned to areas of new evangelization, to communications media, publication, apostolate of the word, etc. Depending on the needs of the times and places where we are, some religious may be encouraged to dedicate themselves to these new fields.

See to it that the ministries of the pen and of the word become part of our apostolic project.

In all cases, let there be a clear “preference for the poor and the promotion of justice” (*VC* 82) in our apostolic presence in obedience and in response to the needs of the Church.

143. It is fitting also to form groups of specialists in the areas of the pastoral care of the youth, spirituality, religious psychology, Augustinology, theology of religious life, and related fields.

# GOVERNMENT

## **The Exercise of Government**

144. The Prior Provincial presides over the entire Province and governs it with ordinary power either by himself or with his Council (*Const.* 403). He must use his power in accordance with the universal and the proper law.

Religious assigned as members of Board of Trustees/Directors in corporations owned or controlled by the Province are duty bound to uphold and respect the position/decision of the Prior Provincial in the exercise of his ordinary power, in whatever decision/resolution may be passed in said corporation.

144A. The vocation and religious profession are the same for all the brothers (*Const.* 128). To emphasize this common fraternity which identifies us as friars (GC, det. 4.1) and to affirm the religious brothers in their vocation, all religious are mandated to use the term “brother” or another suitable term, in all documents and publications, when addressing members of the Province (cf. GC, det. 4.1; 5<sup>th</sup> PCO 2.b.1) and are exhorted to make the effort of always using inclusive terms when referring to all the religious of a community.

145. Avoid two extremes in the manner of governance: the exercise of power beyond the authority of the superior, and the non-exercise of power on the part of the proper authority.

- a) Let each community attend to matters well within their capacity. Appeals to the higher authority may be done only when necessary (cf. *Cont.* 508,3).
- b) Religious shall practice protocol when forwarding an appeal and in official communications between levels of authority.

### **Fraternal Correction/Transgressions and Remedies**

146. The duty in charity to help, admonish and correct the brothers belongs primarily to the local Prior. The local Prior must take care to prevent evils by instructing with patience, by exhortations and by admonition, and by advising first in private or then in public, so that a lively sense of duty toward God, toward the brothers, and toward the community may be maintained in all (cf. *Const.* 498).

147. Whenever it may be necessary, the local Prior is to apply, within his competence and according to the gravity of the fault, disciplinary and educational corrections, judicial remedies and penances, and also punishments properly so called. In each case he must observe the prescriptions of the law and look to the protection of the good name of the religious, always giving him the opportunity to justify his actions and time to reflect and amend his life (cf. *Const.* 500).

147A. If the local prior or any other religious has “news” of possible sexual abuse of a minor (or equivalent) by a religious, he shall immediately inform the Prior Provincial (cf. Protocol II, 17).

147B. Once the Prior Provincial has been informed, if he considers this account to have at least the semblance of truth and not manifestly false or glib, he will order a preliminary or initial investigation. Care must be taken so that the good name of everyone (accuser, accused, witness, etc.) is not endangered by this investigation. This includes maintaining confidentiality and asking all others to do likewise (Protocol II, 18).

## Preparation of the Provincial Chapter

148. The provincial chapter shall be held every four years (*Const.* 382) and opens on May 16 respecting the right of the Prior Provincial and his council to anticipate or delay this date for a period of no more than fifteen days.

149. The preparation and the setting of the chapter depend on the efforts of all the religious of the province.

The Prior Provincial, with the consent of the council, shall appoint a pre-chapter commission that will examine and put in order the proposals and suggestions received from the brothers.

150. The Prior Provincial shall report on the state of the province, and once informed (*Const.* 387), the brothers may start to send their proposals and suggestions.

If so desired that these proposals be included in the list of chapter topics, the same must be submitted to the provincial council at least three months before the provincial chapter. All the other proposals must be submitted to the council at least fifteen days before the day of the chapter. All the proposals must be duly signed.

151. The province adopts the Second Method of electing the Prior Provincial as provided in nos. 388 and 393 of the Additional Code.

152. Timeline of Preparation for the Provincial Chapter (*Add. Code* 393, *as amended in LAMP OAR H.3*)

- a) **Election of candidates for the office of prior provincial:**  
“Seven months before the provincial chapter, the prior provincial is to instruct the brothers with voting rights to proceed to the election of candidates for the office of prior provincial”. (*Add. Code* 393, *As amended by LAMP OAR H.3*).

- b) **Report of the prior provincial:** *“Six months before the chapter, the prior provincial is to send to the religious of the province a report on the state of the province, drawn up with the consent of his council.” (Add. Code 387).*
- c) **Election of delegates to the provincial chapter** according to *Add. Code 386.*
  - *“In good time, and with the consent of his council, the prior provincial is to instruct those religious with voting rights to proceed to the election of delegates. He is also to specify any other arrangements concerning the election.” (Add. Code 386).*
- d) **Scrutiny of votes of the election for prior provincial:** five months before the chapter (cf. *Add. Code 393, 2 – As amended by LAMP OAR H.3).*
- e) **Announcement of the result of the election** of candidates to the office of prior provincial (if one has obtained an absolute majority of votes), with the agreement of the prior general: five months before the chapter (cf. *Add. Code 393, 2 – As amended by LAMP OAR H.3).*
- f) **1st Eventuality: Second voting** for the election of candidates to the office of prior provincial (if no one obtained an absolute majority in the first voting or if the prior provincial-elect does not accept it before the prior general): The same method is used as in the first voting: five months before the chapter. (cf. *Add. Code 393, 3 – As amended by LAMP OAR H.3).*
- g) **2nd Eventuality: Scrutiny of the second voting** for the election of candidates to the office of prior provincial: four months before the chapter (cf. *Add. Code 393, 4 – As amended by LAMP OAR H.3).*

- h) **3rd Eventuality: Announcement of the result of the second voting** of candidates to the office of prior provincial, with the agreement of the prior general: four months before the chapter (cf. *Add. Code 393, 4 - As amended by LAMP OAR H.3*)
- i) **4th Eventuality: Third voting**, on a ternary, for the election of candidates to the office of prior provincial, once the prior general has been informed of the short list: three months before the chapter (cf. *Add. Code 393, 5-6 -As amended by LAMP OAR H.3*).
- j) **Scrutiny of delegates to the provincial chapter:** “*The council will carry out the scrutiny of votes, and at least three months before the chapter, it is to publish the names of those who have been elected.*” (*Add. Code 386*).
- k) **Sending of the convocation letters and of the list of topics of the chapter:** “*At least two months before the chapter starts, the prior provincial is to send out letters convoking those participating [...] together with the list of topics for the chapter, drawn up by him personally but with the consent of his council*” (*Add. code 387*).
- *to bear in mind:* Decisions A.4 and A.5 del 55th General Chapter.
- l) **5th Eventuality: Scrutiny of the third voting** for the election of candidates to the office of prior provincial (done on a ternary): two months before the chapter (cf. *Add. Code 393, 7*).
- m) **6th Eventuality: Announcement of the scrutiny of the third voting** for the election of candidates to the office of prior provincial (done on a ternary), with the agreement of the prior general: two months before the chapter (cf. *Add. Code 393, 7*).

- *to bear in mind: “Should none of the three candidates achieve such a majority [=absolute], the election of the prior provincial shall be carried out by the chapter at the start of its assembly, in accordance with number 451” (Add. Code 393, 7).*

## **Election of Delegates**

153. Together with a letter of convocation to the provincial chapter is a list of the religious with the specification as to:

- a) who have both active and passive voices;
- b) who have only the passive or active voice; and
- c) who are to attend the chapter by right.

There is a grouping of religious, e.g., a group of formators, prepared by the Prior Provincial and his council.

Every qualified religious votes only once and uses only one ballot. If a group has a right to send more than one delegate, each voter in the group may, using the same ballot, put the names of the delegates he has chosen from within the group.

The religious with the biggest number of votes shall be the delegate. The religious with the next number of votes shall be the substitute, and this shall follow successively in cases of renunciation or incapacity. In case of a tie, the age in the religious profession shall be considered. In the case of multiple delegation the same process of choosing shall follow: the first three highest votes for example, shall be the three delegates to the chapter.



#### 154. *The ballot form and its use*

There are two papers; the colored one is to be used for the name(s) of the delegate(s), the white is for the name of the voter.

There are two envelopes. The big one bears the address of the provincial residence and the initials, EDPC (Election of Delegates to the Provincial Chapter). The small envelop is marked "Vote."

- a) The names of the candidate(s) shall be written on the colored paper, the name of the voter on the white. The signature of the voter is placed on top of his name written in block letters.
- b) The colored paper with the name(s) of the delegate(s) shall be put in the small envelop marked "Vote."
- c) The small envelope with the vote and the paper with the signature of the voter shall be put in the big envelope marked, EDPC. This shall be submitted to the Provincial Council on the day or before the deadline set.

#### 155. *The counting of votes*

At a specified time, the Provincial Council in session for canvass shall do the following:

- a) Open the big envelopes marked EDPC, and check the names of the voters against the official list prepared. The small envelopes marked "Vote" shall not be opened but secured in a proper place.
- b) The papers with the names of the voters, once checked, shall be discarded.
- c) The council proceeds to the election count proper. The small envelopes marked "Vote" shall be opened and

canvassed. Any declaration of nullity or of void vote shall be done according to our proper laws. The criteria are to be cleared with the members of the council before opening the envelopes.

### **Procedure of Electing the Prior Provincial**

156. For the election of candidates for the Prior Provincial, the same ballot form and its use shall be followed. However, instead of the EDPC in the address, EP (Election of Provincial) shall be used.

The qualified religious shall vote for only one person.

The canvassing is held at a time designated by the president of the chapter (*Const.* 393 ff) and it shall be done in the following manner:

- a) Check the names of the voters.
- b) Count the votes. (Three religious with the highest number of votes will constitute the ternary of candidates).

### **Appointments and Transfers**

157. The start of the quadrennium (i.e., after the provincial chapter) is the appropriate time for the re-organization of religious personnel when so needed, and for the confirmation or renewal of offices. The offices and persons directly affected are the following:

- a) Priors of houses;
- b) Local councilors, masters, prefects, etc.;
- c) Officials of the secretariats, commissions, etc.;

- d) School officials;
- e) Other positions dependent on the decision of the Prior Provincial and council.

It is desired that religious should not occupy for too long the same office, although a convenient stability in some offices is allowed (*Const.* 476).

158. Provide the religious opportunities for development in their work and prevent stagnation in a particular style of life. It is convenient that there be a greater interchange of religious among the different houses and ministries of the province.

## **The Local Community**

159. The local chapter is a very important organ in the life of the community. Let every religious practice it as an authentic instrument for dialogue among brothers, and take it every time as an opportunity to express initiatives and points of view for the well-being of the community (*Const.* 445).

160. The *Ordo Domesticus* (*Life and Mission Project*) is not a mere timetable or a schedule of activities. Let the religious live it realistically as an instrument to govern and direct the life of the community. The *Ordo* shall be reviewed and revised if needed at the beginning of the year and submitted to the Prior Provincial for approval (*Const.* 98).

161. The local Prior shall send at the end of every year an annual report, duly signed by the local council, to the Prior Provincial (*Const.* 438, 7). The report shall contain the important elements of the community life:

- a) Observance of religious life, particularly the practice of the local chapter (*Const.* 443 ff);

- b) Implementation of the program of continuous formation (*Const.* 130; 266);
- c) Program of activities and the assignment of tasks among the religious;
- d) Implementation of the directives from the Prior Provincial;
- e) Program of promotion of vocations;
- f) Important events, projects, movement of personnel.

# SECRETARIATS, COMMISSIONS, AND SECTIONS

## Establishment and Headquarters

162. In accordance with no. 416 of the *Constitutions* and B.1-2 of *LAMP OAR* the following secretariats and sections are established in the province:

- a) Secretariat of Spirituality and Formation
  - Section for Initial Formation
  - Section for Permanent Formation
  - Section for Spirituality and Liturgy
  - Section for the Secular Augustinian Recollect Fraternity
- b) Secretariat of Apostolate
  - Section for Mission Apostolate
  - Section for Ministerial Apostolate
  - Section for Educational Apostolate
- c) Secretariat of Vocations and Youth Ministry
  - Section for Vocation Ministry
  - Section for the Recollect Augustinian Youth

163. Furthermore, four commissions are established and placed under the Prior Provincial and his Council, namely:

- a) Commission on Social and Ecological Concerns–Recoletos

- b) Commission on Communications and Publications–Recoletos
- c) Commission on History, Culture, and Heritage–Recoletos
- d) Commission on Finance and Resource Mobilization–Recoletos

164. The commissions shall have their own organization and members so as to perform the specific tasks assigned to them by the provincial chapter.

165. The commissions shall draw up their plans of action at the beginning of the quadrennium in line with the ordinances of the chapter. The implementation of their programs shall be evaluated periodically by the Prior Provincial and his Council.

166. The secretariats, as organs of administration that carry out their function within the limits and according to the norms set by the proper authorities, are established to assist the provincial government to efficiently and effectively render its services (*Const.* 365).

167. The central office of the secretariats is located at the provincial residence.

## **Aims and Purposes of the Secretariats**

### *168. Secretariat of Spirituality and Formation*

The secretariat of spirituality and formation aims to stimulate and safeguard the essential values of spirituality, particularly of the Augustinian Recollect spirituality, in the religious life and in the apostolic action of the province. This is realized by means of:

- a) the promotion of the organization and direction of programs of formation of the religious in their spiritual and/or priestly life.

- b) the promotion of the Augustinian Recollect spirituality among the lay faithful, especially in the associations of the Order, in coordination with the Secretariat of Apostolate.

#### 169. *Secretariat of Apostolate*

This secretariat aims to promote and coordinate the pastoral action of our communities dedicated to the external apostolate and to instill the spirit of the Order in the pastoral care of the Church. The secretariat attends to the following:

- a) Mission and ministerial apostolates
- b) Educational apostolate
- c) Other apostolates
- d) Promotion of associations of the Order

#### 170. *The Section for Mission Apostolate*

This section has the following objectives, among others:

- a) To rationalize the assessment, orientation, development, exposure and supervision of our missionaries;
- b) To establish mission-oriented programs in coordination with the secretariat of spirituality and formation in view of integrating missiology courses in the formative preparation of the seminarians;
- c) To facilitate the immediate response to the needs of our foreign missions (personnel, accommodation, budget, ongoing missionary activities, etc.);
- d) To publish materials related to ongoing missionary activities.
- e) To help increase missionary awareness and concern on the

part of all the religious of the province.

171. *Section for Educational Apostolate*

This section aims to promote the intellectual and religious formation of the students in our schools, according to the doctrine of the Church, in the spirit of the Augustinian Recollection, and in view of their Christian professional life. The secretariat attends to:

- a) the true Catholic Christian orientation of the students, in the spirit of the Augustinian Recollection;
- b) the sound management of our educational centers to guarantee their proper academic functions.

172. *Secretariat of Vocations and Youth Ministry*

The secretariat of vocations and youth ministry aims to encourage and facilitate the active involvement and participation of the local community and the whole province, as well as that of the laity, in the pastoral care of vocations and youth. The secretariat also aims to awaken the responsibility and initiative of every religious in forming and developing programs designed for the vocational ministry, especially among the youth of the locality. Finally, the secretariat foments and coordinates the activities for the promotion of vocations.

## **Organization**

173. Each secretariat shall have its own by-laws with a clear definition of its own vision and mission within the province. Each secretariat shall also prepare its own plan of action at the beginning of the quadrennium in line with the vision of the province and in response to the needs of its constituency. The By-laws, vision-mission and plan of action, and all manuals, are to be approved by the Prior Provincial and his council.

174. The Prior Provincial with his council appoints the president of the secretariat. The president is ordinarily one of the



provincial councilors.

The president:

- a) promotes the realization of the objectives of the secretariat.
- b) unifies and coordinates the work of the secretariat.
- c) updates the by-laws.
- d) maintains the official correspondence and keeps the file of the secretariat.
- e) implements the orders and instructions of the Prior Provincial.
- f) establishes contacts with the corresponding general secretariat and other provincial secretariats of his group.
- g) keeps the Prior Provincial informed of the matters related to the secretariat.

The president presides over the meetings of the secretariat unless the Prior Provincial is present.

175. Each secretariat is made up of a president, a board of directors, and a convenient number of members.

The board of directors is made up of the president and two religious chosen for their familiarity with the concerns of the secretariat and for their facility to contact the other members and the president.

Each secretariat may form commissions, of permanent or temporary nature, to facilitate its performance and service.

176. It is in the power of the Prior Provincial with his council to:

- a) organize the secretariats in the manner he deems most proper and in response to the needs of the province.
- b) appoint the president and the members of the board.
- c) approve the manuals based on the by-laws of the secretariat and the norms of this directory.

177. The board of directors shares in the managerial, supervisory, and investigative power of the president so the secretariat may truly serve the purpose for which it was established.

The members serve the brothers through the secretariat, primarily by remaining faithful to their religious commitments and by their generous sharing of time, talents, and concerns for the well-being of the province.

178. The secretariat shall hold a general assembly at least once a year. Other meetings may be called by the president, the majority of the members, or by the Prior Provincial. It is convenient that meetings are prepared for diligently and agenda announced with anticipation so the religious can actively and generously participate in them.

Resolutions that arise from the meetings, especially from the general assembly, are to be approved by the majority of participants.

## TEMPORAL GOODS

### General Dispensation

179. Let the economic administration of the province be “organized in such a way that it will always and everywhere be resplendent in its evangelical spirit, blending perfectly with the vow of poverty and with the common law of work” (*Const.* 473). Let the economic administration reflect the mission of the province to sustain life and the exercise of apostolate.

180. Every apostolate (parish, school, etc.) shall contribute a fixed amount to the operation of the Province, as determined by the Commission on Finance and Resource Mobilization and as approved by the Provincial and his Council. This quota system can be adjusted every year according to the financial statement of the apostolate involved.

181. Let the brothers assigned to administer the goods of the province integrate the real need for economic stability with the call to identification with Christ in poverty. The religious remains to be and progresses as a religious even in financial administration.

182. Let all acts of financial administration be done with proper legal bases. The religious therefore in this assignment should be all the time conscious that he works for the province and that the goods under his care belong to the same (*Const.* 476).

183. The provincial procurator is to be assisted by a four-person committee formally known as the Commission on Finance and Resource Mobilization–Recoletos selected from among the procurators of the different community of the province based on their specific ministry and appointed by the Prior Provincial and his council. The commission's function is to assist the Provincial Procurator in the:

- a) analysis of the budget submitted by the local communities;
- b) evaluation of proposals for capital expenditures from local communities;
- c) formulation and implementation of strategies to maximize earnings in investments and reduce expenses of the province.

He shall likewise be assisted by a religious or a team of religious whose main responsibility is to raise funds for the missions and other social ministries through fund solicitation and/or income generating activities.

184. One month before the start of the fiscal year, let every house submit to the Prior Provincial, for study and approval, the annual budget of the community duly signed by the local Prior with his council (*Add. Code 487*).

185. As far as possible, each house is to generate income and returns and have the resources to take care of the needs of the community. If any house lacks such income and resources, it is to be supported with care and attention at the expense of the Province.

The costs of running a house are not to exceed the amount determined by the competent authority. Any surplus is to be forwarded to the provincial funds, at the time and in the manner established by the Prior Provincial with the consent of his council. The Prior Provincial is also to set out the criteria concerning the amount of money that each house may retain (*Add. Code 489*).

186. See to it that the proposed budget has passed the local chapter of the community. The budget shall include projected capital expenditures and the extraordinary expenses expected within the year.

187. As provided for in no. 489 of our Additional Code, it is the responsibility of the local prior and his council to send any saving or surplus to the common coffer of the Province. Savings or surplus as determined by the Prior Provincial upon the recommendation of the Commission on Finance and Resource Mobilization-Recoletos are required to be remitted to the common coffer of the Province.

188. Let each local council be concerned with the supervision of the administration of the goods of the community, so that it would truly benefit the religious and the apostolate. Statements of accounts shall be examined. Exercise prudence in all business transactions and money-related acts, and see to it that proper legal bases are established before signing or approving contracts (*Const.* 484).

189. Extraordinary expenses need special treatment. The provincial council shall determine the maximum amount that:

- a) the local Prior may approve;
- b) the local Prior with the consent of his council may authorize.

Any amount beyond the approved maximum requires a budget proposal and an explicit written permission from the Prior Provincial with his council.

190. For this purpose, “Extraordinary Expenses” refer to expenses that are not anticipated, not related to the normal administrative operation of the community, not covered by any budget allocation, nor involve capital expenditures.

191. Unless amended by the Prior Provincial and his Council, the following limitations in the approval of extraordinary expenses are to be observed:

- a) The Procurator in consultation with the Local Prior - PHP 10,000.00 and below
- b) The Prior with the consent of his 1st councilor - PHP 10,001.00 to PHP20,000.00
- c) The Local Council, having heard the opinion of the local chapter (*Add. Code* 441,3) - PHP 20,001.00 to PHP50,000.00

192. Any expense of extraordinary administration beyond PHP 50,000.00 will need the approval of the Prior Provincial. The Prior Provincial by himself may approve an expense of up to PHP100,00.00; beyond this amount, the consent of the Provincial Council is needed.

193. All goods and securities must be deposited in the name of the community. No religious is allowed to make deposits or open bank accounts in his name.

All financial transactions shall be done with proper legal bases and with the signatures (at least two) only of the religious recommended and authorized by the community, preferably, those of the procurator, local Prior, and one of the councilors.

Transfers, withdrawals and the like shall be done in accordance with no. 480,4 of our *Constitutions*.

### **The Provincial Procurator**

194. Aside from the tasks specified in our *Constitutions*, the provincial procurator shall:

- a) put in order and legalize all the titles of the properties of the province, up-date inventories of titles, shares, obligations, real state, movable goods, etc.;

- b) keep the original deeds, titles of property and other documents in the provincial procurator's office. Copies of documents may be kept in the houses;
- c) provide the houses without sufficient income with the necessities, in accordance with the decision of the Prior Provincial with his council;
- d) establish a common form for the statement of accounts and review the monthly report submitted by the houses;
- e) present to the provincial council every semester a written report on the financial status of the province (*Add. Code 484, 3*);
- f) study the budget of the houses and advise the provincial council on the matter;
- g) visit the houses to be informed of the brothers' needs and of the general state of their economy;
- h) meet with the local procurators at least once a year, and in consultation with the Prior Provincial, discuss financial matters of common interest;
- i) update all communities on the mission funds.

### **Local Procurator**

195. Aside from what is indicated in our laws, the local procurator shall:

- a) provide for the ordinary needs of the community;
- b) maintain the properties of the house and keep an updated inventory of the same;

- c) be diligent in checking money-related matters like receipts, bills, contracts, etc., and keep an orderly file of the same;
- d) organize and supervise the hired personnel, pay just salaries, provide security, and be familiar with the legal basis of employer-employee relationships;
- e) update the books of the procurement office;
- f) prepare a monthly financial report to be submitted to the Prior Provincial (*Const.* 483 ff); and
- g) attend with hospitality and devotion to the guests who visit our communities.

196. Let the procurators attend to the needs of the community and of the brothers with promptness and kindness, neither denying the necessary nor granting the superfluous. Let them develop the virtue of anticipating the needs of each religious.



## ORDO DOMESTICUS (or LIFE AND MISSION PROJECT OF THE COMMUNITY)

### Nature and Objectives

197. The *Ordo Domesticus* (or *Life and Mission Project* of the community), an instrument written in consideration of our proper laws and the local circumstances, defines the community in a locality. It specifies for the community its nature of life, objectives and purposes, duties, distribution of responsibilities, means of renewal, timetable and anything that enhances the normal and integral formation of the community in a particular locality (*Const.* 98).

198. The *Ordo* is designed:

- a) to foment community life by means of a common vision, proper organization of common life and activities, and the generous participation of the members of the community.
- b) to make it possible for all the different ministries to be carried out in the name of the community.
- c) to avoid dispersion of work, ignorance of the activities of the brothers, and possible selfish individualism in accepting jobs or tasks without the approval of the community.

## Preparation and Approval

199. The *Ordo* is prepared by the local chapter and approved by the Prior Provincial (*Const.* 98). Depending on the size of the community, the initial work on the *Ordo* may be entrusted to a person or to a small group. The draft however shall be submitted to the community for study.

200. In relation to the religious and spiritual life, let the *Ordo* specify the following:

- a) Daily
  - Community Mass
  - Community acts
  - Liturgy of the Hours (*Const.* 72)
  - Mental Prayer, in common and in private (*Const.* 77)
  - Visit to the Blessed Sacrament (*Const.* 65)
  - Reading in common (*Const.* 108)
  - Time for work, recreation, rest (*Const.* 27;98)
  - Other ordinary community activities
- b) Weekly
  - Singing of the Salve and Joseph (*Const.* 79)
  - Recitation of the rosary in common
  - Community penance (*Const.* 89)
- c) Monthly
  - Monthly retreat
  - Chapter of renewal
  - Local chapter (*Const.* 443)
  - Mass for those who cannot celebrate (*Const.* 68)
  - Day of Prayer for the Mission
  - Day of Prayer for Vocations
  - Sacrament of reconciliation

- d) Yearly
  - Spiritual exercises
  - Anniversary of the dead (*Const.* 95)
  - Mission day, Vocation day, day of the Order, of the school etc.
  - Vacation day
- e) Other aspects
  - Other community acts
  - Remembrance of the dead (*Const.* 94)
  - Use of the religious habit (*Const.* 99)
  - Silence
  - Absences
  - Library
  - Promotion of vocations (*Const.* 156)
  - Continuous formation
  - Local expressions of poverty and charity
  - Meetings for programming and revision of community activities
  - Care of guests
  - Assistance to our religious sisters
  - Promotion of the SAR Fraternity (*Const.* 114)
  - Collaboration with alumni associations.

201. In relation to the particular purpose of the house, let the *Ordo* specify:

- a) the obligations and activities derived from this purpose;
- b) the distribution of tasks and competencies;
- c) in the formation houses, the manual of regulation which must be included in the *Ordo Domesticus (Life and Mission Project of the community)*;
- d) the manner of student (philosophy and theology) participation in the local chapter;

- e) participation of the community in ecumenical initiatives (*Const.* 317) and the manner in which the community helps the missions;
- f) participation of the community in the local pastoral activities: care of the parish, chaplaincies, classes in educational centers, etc.;
- g) the obligations towards the hired personnel;
- h) the amount of money given to the religious periodically, if any, for their normal use;
- i) other activities.

### **Conditions and Effectiveness**

202. The *Ordo* will be effective only if the following conditions are met:

- a) The felt need to examine seriously the purpose of the community, the circumstances of the place, number and competencies of the brothers, and the nature of the tasks to be accomplished;
- b) Periodic revision of the life of the community in the light of the *Ordo*, diligently correcting what is defective;
- c) Acceptance of the *Ordo* on the part of the brothers, and their sense of obligation to fulfill it;
- d) Approval by the Prior Provincial of the *Ordo* as drafted and/or revised by the local community.

203. Let there be an assessment in writing once a year regarding the level of compliance with the *Life and Mission Project*

(*Ordo Domesticus*), as well as the positive actions of each prior and religious and those that need to be improved (*OAR Life and Mission Project* 2014-2016).

## Notes

*The highlighted word, or phrases, or paragraphs in the following provisions were added and approved by the 7<sup>th</sup> Provincial Chapter, and were confirmed by the Prior General and his Council.*

4.c (2<sup>nd</sup> paragraph): **Religious having visitors shall need special permission from the Prior of the house before the visitors can enter or use convent facilities within the cloistered area.**

8. a (2<sup>nd</sup> paragraph): **For this purpose, all religious must maintain a simple lifestyle. They are prohibited from engaging into expensive hobbies and sports, procuring luxurious vehicles, furnitures and gadgets and indulging in ostentatious and/or recreations.**

**9A. Having given up everything and “wished with a pious and beneficial humility to be numbered among the poor of Christ,” the brothers, each in his own position, should feel the obligation to work, not just in virtue of natural law but even more strictly because of their profession of poverty. Earning through their own efforts what is needed for living and for the apostolate “shows people that the brothers are not looking for an easy life spent in idleness, but rather are seeking the Kingdom of God on the narrow and uneven path of this commitment.” (Const., 53)**

17 (2<sup>nd</sup> paragraph): Whenever a religious travels, either for vacation or for official business, the religious shall be given a reasonable allowance as provided for in the Life and Mission Project. The religious shall receive travel allowance only once either from

the community or the institution he represents and regardless of the number of apostolates to which the religious is assigned and is duty bound to make a proper accounting of its use and to return whatever amount is not used. **For communities with varied apostolate, travel allowance for official business shall be given only once from the corresponding apostolate the official business pertains, such that if a religious attends an official business in response to the provincial communications pertaining to the house or community, the house provides the allowance and if it is in relation to the school needs, the school provides.**

34A. **For pastoral needs, religious, regardless of apostolate assignment are encouraged to schedule their Christmas vacation after December 25.**

40. (1<sup>st</sup> Paragraph): All religious shall be hospitable to visitors, especially to fellow religious and their close relatives. Let the local priors see to it that no abuses or discriminations are practiced. Implement what is established in no. 111 of our *Additional Code*, **more particularly on the need for permission of the local prior for an outsider to spend a period of more than three nights in the house; the agreement of the local chapter for stay of up to a fortnight, and for a longer time, permission from the Prior Provincial.**

50. To ensure that our apostolate and community life are properly documented, all local communities shall submit to the Prior Provincial a copy of the minutes of the monthly local chapter after its approval by the local community **during the renewal visit.**

55. a) that the **Search-In** Program is applied to the candidate on the high school levels; **and for the Senior High School**, college students and young professionals, during summer or at any other appropriate time of the year under the guidance of the local vocation promoter of the local community adopting the “searcher” and in coordination with the National Vocation Director;

**76. i) To inculcate among the religious the importance of promoting liturgical music, particularly ORM compositions, as an aid in deepening one's spirituality.**

*87. (under Years before Novitiate):*

- *Senior High School (Aspirancy), Casiciaco – Recoletos Seminary (CaReS), Baguio City.*

92. This is the period of formation before admission to the novitiate and is required of all the aspirants who did not come from our seminaries. This is particularly applicable to the “**adult** vocations” and college students and new professionals who apply directly to the college seminary. The college seminary is the place for postulancy.

**105. The Prior Provincial will see to it that the candidates participate in the preparation for the month-long immediate preparation to the solemn profession organized by the President of the General Secretariat of Spirituality and Formation (*LAMP OAR*, F.8).**

**147A. If the local prior or any other religious has “news” of possible sexual abuse of a minor (or equivalent) by a religious, he shall immediately inform the Prior Provincial (cf. Protocol II, 17).**

**147B. Once the Prior Provincial has been informed, if he considers this account to have at least the semblance of truth and not manifestly false or glib, he will order a preliminary or initial investigation. Care must be taken so that the good name of everyone (accuser, accused, witness, etc.) is not endangered by this investigation. This includes maintaining confidentiality and asking all others to do likewise (Protocol II, 18).**

**148. The provincial chapter shall be held every four years (Const. 382) and opens on May 16 respecting the right of the Prior Provincial and his council to anticipate or delay this date for a period of no more than fifteen days.**



151. The province adopts the Second Method of electing the Prior Provincial as provided in nos. 388 and 393 of the Additional Code.

**152. Timeline of Preparation for the Provincial Chapter**  
*(Add. Code 393, as amended in LAMP OAR H.3)*

- a) Election of candidates for the office of prior provincial:  
*“Seven months before the provincial chapter, the prior provincial is to instruct the brothers with voting rights to proceed to the election of candidates for the office of prior provincial”. (Add. Code 393, As amended by LAMP OAR H.3).*
- b) Report of the prior provincial: *“Six months before the chapter, the prior provincial is to send to the religious of the province a report on the state of the province, drawn up with the consent of his council.” (Add. Code 387).*
- c) Election of delegates to the provincial chapter according to Add. Code 386.
  - *“In good time, and with the consent of his council, the prior provincial is to instruct those religious with voting rights to proceed to the election of delegates. He is also to specify any other arrangements concerning the election.” (Add. Code 386).*
- d) Scrutiny of votes of the election for prior provincial: five months before the chapter (cf. *Add. Code 393, 2 – As amended by LAMP OAR H.3).*
- e) Announcement of the result of the election of candidates to the office of prior provincial (if one has obtained an absolute majority of votes), with the agreement of the prior general: five months before the chapter (cf. *Add. Code 393, 2 – As amended by LAMP OAR H.3).*

- f) *1st Eventuality*: Second voting for the election of candidates to the office of prior provincial (if no one obtained an absolute majority in the first voting or if the prior provincial-elect does not accept it before the prior general): The same method is used as in the first voting: five months before the chapter. (cf. *Add. Code 393, 3 - As amended by LAMP OAR H.3*).
- g) *2nd Eventuality*: Scrutiny of the second voting for the election of candidates to the office of prior provincial: four months before the chapter (cf. *Add. Code 393, 4 - As amended by LAMP OAR H.3*).
- h) *3rd Eventuality*: Announcement of the result of the second voting of candidates to the office of prior provincial, with the agreement of the prior general: four months before the chapter (cf. *Add. Code 393, 4 - As amended by LAMP OAR H.3*).
- i) *4th Eventuality*: Third voting, on a ternary, for the election of candidates to the office of prior provincial, once the prior general has been informed of the short list: three months before the chapter (cf. *Add. Code 393, 5-6 -As amended by LAMP OAR H.3*).
- j) Scrutiny of delegates to the provincial chapter: “*The council will carry out the scrutiny of votes, and at least three months before the chapter, it is to publish the names of those who have been elected.*” (*Add. Code 386*).
- k) Sending of the convocation letters and of the list of topics of the chapter: “*At least two months before the chapter starts, the prior provincial is to send out letters convoking those participating [...] together with the list of topics for the chapter, drawn up by him personally but with the consent of his council*” (*Add. code 387*).

- to bear in mind: Decisions A.4 and A.5 del 55th General Chapter.
- l) *5th Eventuality*: Scrutiny of the third voting for the election of candidates to the office of prior provincial (done on a ternary): two months before the chapter (cf. *Add. Code 393, 7*).
- m) *6th Eventuality*: Announcement of the scrutiny of the third voting for the election of candidates to the office of prior provincial (done on a ternary), with the agreement of the prior general: two months before the chapter (cf. *Add. Code 393, 7*).
- to bear in mind: “Should none of the three candidates achieve such a majority [=absolute], the election of the prior provincial shall be carried out by the chapter at the start of its assembly, in accordance with number 451” (*Add. Code 393, 7*).

157. The start of the **quadrennium** (i.e., after the provincial chapter) is the appropriate time for the re-organization of religious personnel when so needed, and for the confirmation or renewal of offices. The offices and persons directly affected are the following:

162. In accordance with no. 416 of the *Constitutions* and B.1-2 of *LAMP OAR* the following secretariats and sections are established in the province:

- a) Secretariat of Spirituality and Formation
- Section for Initial Formation
  - Section for Permanent Formation
  - Section for Spirituality and Liturgy
  - Section for the Secular Augustinian Recollect Fraternity

- b) **Secretariat of Apostolate**
  - **Section for Mission Apostolate**
  - **Section for Ministerial Apostolate**
  - **Section for Educational Apostolate**
- c) **Secretariat of Vocations and Youth Ministry**
  - **Section for Vocation Ministry**
  - **Section for the Recollect Augustinian Youth**

163. Furthermore, four commissions are established and placed under the Prior Provincial and his Council, namely:

- a) **Commission on Social and Ecological Concerns–Recoletos**
- b) **Commission on Communications and Publications–Recoletos**
- c) **Commission on History, Culture, and Heritage–Recoletos**
- d) **Commission on Finance and Resource Mobilization–Recoletos**

165. The commissions shall draw up their plans of action at the beginning of the **quadrennium** in line with the ordinances of the chapter. The implementation of their programs shall be evaluated periodically by the Prior **Provincial** and his Council.

#### 168. *Secretariat of Spirituality and Formation*

The secretariat of spirituality and formation aims to stimulate and safeguard the essential values of spirituality, particularly of the Augustinian Recollect spirituality, in the religious life and in the apostolic action of the province. This is realized by means of:

- a) **the promotion of the organization and direction of programs of formation of the religious in their spiritual**

and/or priestly life.

- b) the promotion of the Augustinian Recollect spirituality among the lay faithful, especially in the associations of the Order, in coordination with the Secretariat of Apostolate.

169. *Secretariat of Apostolate*

This secretariat aims to promote and coordinate the pastoral action of our communities dedicated to the external apostolate and to instill the spirit of the Order in the pastoral care of the Church. The secretariat attends to the following:

- a) Mission and ministerial apostolates
- b) Educational apostolate
- c) Other apostolates
- d) Promotion of associations of the Order

170. *The Section for Mission Apostolate*

This section has the following objectives, among others:

- a) To rationalize the assessment, orientation, development, exposure and supervision of our missionaries;
- b) To establish mission-oriented programs in coordination with the secretariat of spirituality and formation in view of integrating missiology courses in the formative preparation of the seminarians;
- c) To facilitate the immediate response to the needs of our foreign missions (personnel, accommodation, budget, ongoing missionary activities, etc.);
- d) To publish materials related to ongoing missionary

activities.

- e) To help increase missionary awareness and concern on the part of all the religious of the province.

171. *Section for Educational Apostolate*

This section aims to promote the intellectual and religious formation of the students in our schools, according to the doctrine of the Church, in the spirit of the Augustinian Recollection, and in view of their Christian professional life. The secretariat attends to:

- a) the true Catholic Christian orientation of the students, in the spirit of the Augustinian Recollection;
- b) the sound management of our educational centers to guarantee their proper academic functions.

172. *Secretariat of Vocations and Youth Ministry*

The secretariat of vocations and youth ministry aims to encourage and facilitate the active involvement and participation of the local community and the whole province, as well as that of the laity, in the pastoral care of vocations and youth. The secretariat also aims to awaken the responsibility and initiative of every religious in forming and developing programs designed for the vocational ministry, especially among the youth of the locality. Finally, the secretariat foments and coordinates the activities for the promotion of vocations.

173. Each secretariat shall have its own by-laws with a clear definition of its own vision and mission within the province. Each secretariat shall also prepare its own plan of action at the beginning of the **quadrennium** in line with the vision of the province and in response to the needs of its constituency. The By-laws, vision-mission and plan of action, and all manuals, are to be approved by the Prior Provincial and his council.

185. As far as possible, each house is to generate income and returns and have the resources to take care of the needs of the community. If any house lacks such income and resources, it is to be supported with care and attention at the expense of the Province.

The costs of running a house are not to exceed the amount determined by the competent authority. Any surplus is to be forwarded to the provincial funds, at the time and in the manner established by the Prior Provincial with the consent of his council. The Prior Provincial is also to set out the criteria concerning the amount of money that each house may retain (*Add. Code 489*).











# AUGUSTINIAN RECOLLECTS

GOING TO WHERE THE CHURCH SENDS US



CREATORS OF COMMUNION  
WITNESSES OF GOSPEL VALUES  
MEN OF HOPE