

Canonical Implications of The Evangelical Counsels (Chastity, Poverty and Obedience)

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Consecrated life is a personal response to God's love in one's life and to God's call to holiness. It is a covenantal commitment to God; and a call to follow him more closely imitating the chaste, poor, and obedient Christ through the profession of public vows of chastity, poverty, and obedience and lived through the specific charism which the Holy Spirit raised up in the founders of a particular form of Consecrated life.

The *coetus*¹ affirms that the evangelical counsels of chastity, poverty and obedience are a divine gift which the Church has received from the Lord and always preserves through His Grace.² It has always brought to real life within an approved form of life for which approved constitutions³ are required, and this internal legislation must include at least the substantive content of canons 599, 600, and 601 as well as any particular specification thereof applicable to the particular institute, whether as solitary ascetics, cenobitical

monastics, medieval mendicants, apostolic mission. 25 or secular-institute members.

The voluntary commitment to religious life begins with renunciation of physical goods as able to be *owned*, simplicity of lifestyle, actual sharing and dependence upon the religious institute and accountability *and then* renunciation of one's own person as they relate to marriage and the interpersonal and procreative use of one's sexuality which include perfect continence in celibacy. It then moved to the renunciation of the free choice, and the necessity for consultation and cooperation as well as the obligation and right of the superior to exercise personal authority when necessary.

Unless the religious build into their lives "a joyful, well-balanced austerity"⁴ and deliberately determined renunciations, they risk losing the spiritual freedom necessary for living the counsels.

Religious State:

The term 'religious' designates all those who have pronounced vows in any religious institute and it includes communities of men: monks, brothers and priests of religious institutes; and communities of women: cloistered nuns, whose life and work are within contemplative monasteries, and apostolic religious, whose main ministry is among the people.

a. Closer Followers of Christ

The fundamental norm of the religious life is the following of Christ and all institutes must take this as the supreme rule and the focus of their lives must be to follow Christ closely. It is the faithful following of Christ, the model and teacher of the consecrated life with greater liberty. Those

who join religious communities pledge to follow Christ by living the evangelical counsels of chastity, poverty and obedience, which are gifts from the Lord and observed with the aid of his grace.⁵ It is a free choice which stresses the fact that worldly goods do not have an absolute value and that there are other values towards which one is journeying and which can fully satisfy one.⁶

b. Stability

The stability or permanency in the condition of life is a necessary requirement for any state of life, in such a way that the individual is no longer free to abandon it. The word 'state,' comes from the Latin *status*, which means 'to stand' or 'stability.'⁷ The stability of the religious state is equivalent to perpetuity, to perseverance, to continuity in the total sequence and donation to Christ.⁸ The bonds by which the religious pledges to the practice of the counsels show forth the unbreakable bond of union that exists between Christ and His bride, the Church.⁹ By the act of profession one is incorporated into a determined religious institute, which gives the individual a new canonical status in the ecclesial community.¹⁰

c. Common Life

The Code demands that the religious state is a stable manner of living *in common* that each member¹¹ must realize and visualize concretely the fraternal life in the community. Implicit in the commitment to the institute which the vows include, is the pledge to live a common life in communion with the members of the community.

Common life can be defined as religious of the same institute living in a house having equal right to the same

facilities of food, residence, furnishing and other means. Its official nature as 'house' comes from a legitimate constitution.¹² Religious communities should be places where members show real pleasure in being together. The community is a place of prayer, reflection, rest, meals, common action, and relaxation; a place each can consider his or her own.

Greater participation in community results in a deeper sense of belonging and shared responsibility for living out the charism of the community, living the evangelical counsels as well as meeting the apostolic needs of the Church.

d. Approved by the Church

Another juridical element of the religious state is that the religious institute has to be 'approved by the Church.' This approval is an act by which a legitimate superior authority judges a new religious institute to be conducive to the sanctification of its members and the welfare of the Church. It is the recognition or the sanction of the Church that gives a particular way of life juridical existence as a religious state. No institute of religious life is born in the Church without the intervention of competent ecclesiastical authority. The Apostolic See¹³ or the Patriarch,¹⁴ the Major Archbishop¹⁵ or the diocesan bishop¹⁶ can be the competent authority for the approval of a religious institute.¹⁷

All the services rendered by the religious institutes lies in the total and public nature of their vowed Christian living of the religious, according to a community founding gift approved by ecclesiastical authority.¹⁸

e. Juridic Person

Upon approval, a religious institute automatically becomes a juridic person.¹⁹ The ecclesiastical entity has its own legal existence and has the capability to transact business in its own name, independent of any of the members of the institute. It is governed by canons 113-128²⁰ on juridic persons and automatically becomes the possessor of rights and obligation in the Church. As a juridic person, a religious house takes on, so to speak, a life of its own and is, by its nature, perpetual.²¹ This juridic person comes under a new and particular title²² in which the members of the religious institute belong.

f. Public Vows

A vow is a deliberate and free promise made to God by the individual concerning a possible and better good. The vows taken are the main support of the religious life for the individual, "to be set free from hindrances that could hold him back from loving God ardently and worshipping him perfectly and... to consecrate himself in a more thoroughgoing way to the service of God."²³ All who have an appropriate use of reason are capable of making a vow, unless they are prohibited by law. If that vow that is made as a result of grave and unjust fear or fraud, it is null by the law itself.²⁴

The religious state requires that the vows be public and be recognized by the Church as having the juridical effects. It is precisely by the pronouncement of public vows that one becomes a member of a religious institute. By professing the three vows of chastity, poverty, and obedience, the characteristic features of Jesus – the obedient, poor and chaste – are made constantly visible in the midst of the world and the eyes of the faithful are directed towards the mystery of

the Kingdom of God already at work in history, even as it awaits its full realization in heaven.

i. Vow of Chastity

The evangelical counsel of Chastity chosen for the kingdom of God and the chastity proper to religious, binds to observe celibacy²⁵ and to practice perfect continence²⁶ as an expression of the love of God and neighbour.

Canon 599 presents both the theological motivation and the minimal canonical requirements of chastity as follows:

The evangelical counsel of chastity assumed for the sake of the kingdom of heaven, as a sign of the future world and a source of more abundant fruitfulness in an undivided heart entails the obligation of perfect continence in celibacy.

The vow of chastity, taken as a way to dedicate one's life fully to God "for the sake of the kingdom of heaven" (Mt 19:10-15), has been followed by numerous individuals from the beginning of Christianity. It is an outstanding gift of grace professed by the religious and is an important juridical element of the religious state. Thus profession of chastity means adopting a celibate way of life, i.e. a life of perfect continence in which legitimate sexual relationships are deliberately and freely renounced.²⁷

The evangelical counsel of chastity is that of the virtue, namely, it forbids everything already forbidden to the unmarried by the sixth and ninth commandments. Hence, the religious has a twofold obligation of perfect chastity, from the virtue of chastity by the commandments and from public vow and thus from the virtue of religious. The official definition followed by the Roman Congregation at least from the *Normae* of 1901 was: "*By the vow of chastity, religious bind themselves to a*

life of celibacy and, by a new obligation from the virtue of religion, to abstain from any internal or external act opposed to chastity.”

These obligations of the evangelical counsel of chastity do not mean, however, that members of consecrated life forms are expected to be asexual or nonsexual or antisexual, since such approaches to gender specificity would be contrary to the biological diversification of humankind in creation itself. Nor do the obligations of consecrated celibacy in any way imply that licit sexual activity is not good. Rather, the practical consequence of embracing the evangelical counsel of chastity is that even the goodness of genital expression of one's sexuality can be deliberately and freely and legitimately renounced in response to God's invitation for the sake of Christ's mission of salvation.

The observance of perfect continence touches intimately the deeper inclinations of human nature so one should not presume on one's own strength to profess the vow of celibacy. The religious must rely on God's help and should practice mortification and custody of the senses and master the sexual impulses by avoiding self-centeredness. The religious should not be influenced by the false doctrines which allege that perfect continence is impossible or inimical to human development.

Chastity can be preserved more securely when the religious live a common life in true brotherly/sisterly love with mutual understanding, esteem and amiability.²⁸ The religious should also forego any behaviour, personal relationships and forms of recreation incompatible with this. Faithful observance of chastity requires a rejection of anything that might endanger his/her purity, worthy reception of sacraments, reading of the Word of God, attentive prayer,

meditation, examination of conscience, and practice of asceticism.

In St Paul's first letter to the Corinthians, chastity frees the human heart in a remarkable manner, so that it burns with a love for God and for all people (1 Cor 7:32-35). Therefore the vow of chastity taken by the religious is a manifestation of dedication to God with an undivided heart which cultivates an intimacy with the Lord and in turn loves one's neighbour and makes available oneself to undertake the apostolic activities. The happiness achieved through the apostolic works to the people of God is the reward of a celibate. The gift of self, made to God and to others, will be the source of deep peace.²⁹

A person, who is bound by a public perpetual vow of chastity in a religious institute, invalidly attempts marriage.³⁰ In virtue of canon 1088 of the matrimonial law, a public perpetual vow of chastity in an institute of religious life is a diriment impediment to marriage and thus, unless dispensed, invalidates marriage. The dispensation of the impediment of marriage of a religious is reserved to the Apostolic See.³¹ The religious who has taken a public, perpetual vow of chastity shall be punished³² with an appropriate penalty,³³ if he or she commits an offense against chastity.

Chastity enriches love, bears witness to a new form of human love, and is a driving force towards love whose fruitfulness lies in unselfishness, self-denial, and universality. In the apostolic field, the purpose of the vow of chastity includes complete openness to others for the building up of a better world and the establishment of the kingdom of God.

Vatican II's commentaries on this counsel concentrates on the fostering a positive interpersonal relationships, for

developing healthy acceptance of one's own sexuality, for taking adequate care of one's physical well-being, engaging in genuine adult friendships, and for relying on viable support systems. It is crucial that religious develop a sound, meaningful spirituality and persevere in a solid, stable prayer life if they are to live out fruitfully their commitment to the evangelical counsel of chastity. The vow of chastity is directing our love to the mystery of community in the mystery of Christ.

As religious consecrated to Jesus, they should utilize all their abilities of body, mind, and heart for the service of God and the Church. Religious should engage in recreation happily, behave in a friendly manner, maintain healthy and friendly relationships, strive for transparency, be faithful even in insignificant matters, work hard, and utilize ones time profitably; all these actions are helpful in keeping the vow of chastity.

In order to safeguard ones religious vocation, he or she must avoid excessive contacts with others who are not members of the order/congregation through unnecessary correspondence and prolonged conversation. Telephone, television, computer, etc., must be used according to the spirit of religious vocation. The way of dress, behaviour and action of the religious must be simple, humble and modest.

In short, the vow of chastity:

- obliges the religious to live in perfect continence in the celibate state for the Kingdom of God;

- binds them to observe complete purity in both body and mind, having renounced marriage and all that comes with that state of life;

- frees their heart from worldly affairs and makes it burn with intense love for God and all creation;
- leads them to emulate Blessed Virgin Mary's maternal role for the entire human family, to embrace all mankind with love, and to bear witness before the entire world to the union between the Church and Jesus, her only bridegroom;
- helps them to be available to all; be open in relationships; mature in affectivity; hospitable, transparent, and supportive.

ii. Vow of Poverty

The evangelical counsel of poverty focuses on the imitation of Christ who made himself poor although he was rich, so that we might become rich by his poverty, follow him more closely seeking wealth, dependence, and security in God alone; and without anxiety entrust themselves to God's loving Providence. In so doing, religious experience the happiness of being small and insignificant and overcome their tendency to acquire possessions. Poverty proclaims that God is their only treasure and through the gift of poverty, they become a dependent person. Religious are dependent on God for all gifts and on others for support and encouragement.³⁴

It is also learned from the Divine Master, who invited the young man to sell his possessions, give to the poor and follow him (Mt 19:21), and who proclaimed that he had come to evangelize the poor and that the poor in spirit are blessed.³⁵ This spiritual poverty stated in the beatitudes (Mt 5:3) refers to living in simplicity and detachment from possessions is the virtue practiced by the religious.

By the vow of poverty, the religious freely choose to live a simple life and to share all things in common in community.

Thus the vow of poverty means renunciation of personal property and the communal aspect of sharing all things in common, according to each one's needs. The more generous the community is to the members, the more seriously they take up this responsibility.

The religious witness to poverty in spirit, maintain a lifestyle which is effectively poor and simple, and should avoid any behaviour or fashions that alienate or distance them from the poor. Religious live in solidarity with those who suffer poverty and injustice, having special love for the deprived by giving totally of oneself, including their talents, knowledge, ability, and time (Cf. Mt 19:21; 25:34-36; 1 Jn 3:17). Like all who must work to live, religious are to experience the burden of work and make it a service of love.

The religious profession automatically excludes personal ownership of temporal goods as given in canon 668 §4. Religious cannot give, alienate, buy or sell, receive, keep things under their custody or in others' custody, lend or borrow, exchange, make a contract of property or use material goods without the required permission.³⁶ The superior is not authorized to give any permission whatsoever, but must decide whether it is necessary or convenient to grant what is asked for according to the demands of an authentic poverty corresponding to the nature of the institute.³⁷ It is by no means sufficient merely to be subject to superiors in the use of possessions; rather, religious should be poor in fact and in spirit, and have their treasures in heaven (Mt 6:20).

The religious are to cede the administration of goods before profession, in order to be free from involvement or concern about the goods. The choice of the administrator is free.³⁸ The will has to be drawn up during the temporary

vows or immediately before; in any case it must be made before perpetual profession, in order to be valid in civil law.³⁹ In the statutes, norms are to be established concerning the use and administration of goods in order to foster, express and protect their own poverty.⁴⁰ In their constitutions, religious orders/congregations may permit members to renounce any inheritance they have already acquired or may acquire in the future.

Whatever a religious acquires through one's own efforts or in consideration of the religious institute, it is acquired for the institute itself. Unless the contrary is legitimately proven, the religious is presumed to acquire in consideration of the religious institute.⁴¹ The institute must be responsible for the debts and obligations that the religious has contracted with the permission of the superior;⁴² if the religious contracted the debts without the permission of the superior, however, the religious who contracted must be responsible.

Canon 669⁴³, echoing *PC* §17, also mentions that the *habitus* or attire required of religious in accord with the constitution of each institute is to be a sign of the poverty one has professed and is to be simple and economical. They are to manifest poverty, chastity, and modesty.

The vow of poverty of the religious and the poverty practiced in the religious institute have an apostolic outcome which shows that they are truly related to the poor. Trusting in divine providence, depending on God, and using material goods properly and rightly for the apostolate are the virtues through the vow of poverty.⁴⁴

In short, the vow of poverty is summarized as:

- canon 600, which presents the theological motivation and the basic requirements for evangelical poverty;

- canon 634, which affirms the right of institutes to own and administer temporal goods, but warns against appearance of luxury, excess wealth, and accumulation of possessions;

- canon 635, which requires institutes to enact norms in their own legislation that will foster, protect, and express the poverty proper to their charism;

- canon 640, which urges institutes to give collective witness to poverty and to share their goods in order to assist the church and those in need; and

- canon 668, which details the basic technical requirements of poverty for individual members and mentions the possibility of renouncing one's inheritance in institutes where this is not an integral consequence of profession.

Regardless of what may be legislated, an apparently comfortable lifestyle that accepts unreflectively a high standard of living, that secures increasingly specialized educational certification, that has unrestricted ready access to modern advances in technology, that has considerable unchecked mobility, and so forth, raises the fair question of how closely related it is to the simplicity, austerity, poverty, and large hearted availability that characterized Jesus' entire life.

iii. Vow of Obedience

Obedience is willing the command of another as our own and then taking responsibility for it.⁴⁵ Pope Paul VI says that the virtue of obedience⁴⁶ is essential for every religious commitment. Obedience requires one to live a life that obeys God like Christ Himself obeyed the Heavenly Father.

Every religious seeks to imitate Jesus, who emptied Himself and became obedient unto death on the cross in

order to fulfil the Father's will. Obedience is rooted in faith and humility. As a community and as individual consecrated person discern the will of God through earnest prayer, by listening fully to the recommendations of the superiors and all those concerned, obtaining expert opinion, and engaging in dialogue peacefully ascertaining and fulfilling the will of God together.

Origins of the evangelical counsel of obedience can be traced at least in part to the desert ascetics insofar as those who wanted to follow a solitary way of life often began this endeavour by spending some years under the spiritual guidance of a more experienced ascetic. What was considered central to this spiritual internship was a certain *docilitas* or docility, that is, the neophyte's interior quality of listening to the Word of God in order to ascertain God's will more clearly and, as a desired consequence, to follow it as closely as possible.

To be aware that *auditio* (listening) and *docilitas* (docility) – dialogue and decision, and *caritas* (charity) have always remained integral to religious obedience within the *sequela Christi* even if various practical expressions of its functional consequences have received widely diverse emphases in the evolution of consecrated life forms. The meaning and value of obedience in consecrated life, its first principle and its ultimate referent is nothing other than the *sequela Christi*. Following Christ to the point of union of will means living in conformity with the constant attitude of Jesus, whose very nourishment consisted in fulfilling the will of the Father to bring all people to salvation.

Those who embrace consecrated life participate in the salvific mission of Jesus, and in the corresponding salvific

mission of the church here and now, through a distinctive 'submission' to authority within a specific ecclesial context. There exists by vow an intelligent, free, and responsible submission of one's will to the practical demands of a morally good goal as manifest by the counsel, judgment, and command of person. It requires humble, open, mutual dialogue in which the committed individual knows for certain there is a point at which the dialogue ends and a specified other person definitely has the last word in some determined instances and, most particularly, that what the other person decides in such instances must be done.

Obedience in consecrated life specifically includes seeking and responding to God's will as expressed through the mediation of legitimate superiors who function in a communal context and act in accord with the proper law of the approved institute.⁴⁷ Members formally acknowledge this human mediation when committing themselves to a particular institute into which they have been formally accepted.

The canon on obedience comes directly from the Vatican Council II decree on renewal of religious life, *Perfectae caritatis* #14, and reads as follows:

Canon 601: The evangelical counsel of obedience, undertaken in a spirit of faith and love in the following of Christ who was obedient even unto death, requires a submission of the will to legitimate superiors, who stand in the place of God when they command according to the proper constitutions.

The most basic legal requirement of obedience concerns the individual's response to the mediation of the will of God as expressed by legitimate superiors acting in accord with the proper law of a particular institute. The canon makes clear that submission of will is required, but it also makes

clear that this is only in reference to certain persons in a limited context.

By the vow of obedience,⁴⁸ a religious is bound to obey the internal superiors, namely *religious obedience* and along with this religious obedience, like all other members of the Church, the religious owes obedience also to the hierarchy of the Church, namely *canonical obedience*.⁴⁹ Since obedience in religious life is considered a juridical matter, its importance is evident in the formulation of the statutes of each institute and the religious humbly obey in a spirit of faith and of love for God's will, in accordance with the statutes of their institute.

The religious bring their powers of intellect and will and their gifts of nature and grace to bear on the execution of commands and on the fulfilment of the tasks given to them, realizing that they are contributing towards the building up of the Body of Christ, according to God's plan.

... and *renouncing their own will*, they subject themselves to man for the love of God, thus going beyond what is of precept in the matter of perfection, so as *to conform themselves more fully to the obedient Christ*.⁵⁰

God's will in every concrete situation is made known to the religious by the lawful commands of the superiors. God works through the legitimate commands of a superior to make known His will here and now. Thus our obedience is to God's will, not to the will of the superior. It is essential to realize that a religious is to obey the command, not necessarily the intention. The intention with which the subject obeys must be to 'love God and serve neighbour' and may be entirely different from the original intention of the superior. It is the superior's command that is graced, not necessarily their intention.⁵¹ Thus, far from lowering people's dignity, religious

obedience leads to their maturity by extending the freedom of the sons and daughters of God.⁵²

The members should be obedient of their own free will and the imposition of obedience should be avoided. Instead, the members must grow in mutual respect, freedom and deep sense of responsibility which fulfil the vow of obedience. Obedience must help to develop an attitude that allows people to listen to others, to consider and to respond to the needs of people around them. Any religious who has joined the religious institute are in it for the good of that institute and for the good of the Church. Superiors therefore ought to listen to their subjects willingly and ought to promote cooperation between them for the good of the institute and for the good of the Church and thereby build the Body of Christ according to God's plan. It is by their obedience in their corporate and ecclesial works of evangelization that the religious manifest one of the most important aspects of their lives.

True obedience may require a struggle to die to self-wilfulness, but in the end the act of obedience ought to be fully free and joyful. This surrender to the command of another is made possible by our trust that by God's grace the command of a superior always resounds to our good and perfection, even when the command sounds unreasonable or impossible. The very heart of the act of obedience as an evangelical counsel is the dying to our own self-will, not the simple compliance with a command.

The assignment of religious to specific ecclesial ministries (or apostolates), and the assignment of religious to specific residences (or communities),⁵³ if repeatedly disobeyed, the religious can eventually be liable to dismissal from the institute.⁵⁴ It is for the repeated noncompliance with the

specific command which can warrant dismissal. However, no religious can be dismissed at the arbitrary will of someone in authority, and no religious can be dismissed for incidental noncompliance with directives or for behaviour related to matters of little import. In fact, dismissal of a religious from an institute of consecrated life or a society of apostolic life is actually very rare.

Matters which result in the ongoing possibility of harm to that person or to others, or which seriously disrupts the degree of harmony that is legitimately to be expected in common living situations may lead to dismissal. An example might be a religious who exhibits personality traits that are beyond being merely bothersome to the community, but will not seek appropriate assistance in order to control his or her conduct.

Occasions can arise in which a religious' external behaviour is so problematic that the superior must intervene for the good of both the community and the individual. In such cases the religious can be given the choice of seeking professional assistance for behavioural adjustment or of being severely limited in ministry and mobility. In this fashion the religious has a clear choice and must accept the practical consequences of how he or she decides to deal or not to deal with the unacceptable behaviour in a constructive manner.

If a religious is convinced that he or she has sufficient and valid reasons for not performing a duty assigned after intense prayer, is to inform their Superior politely and sincerely. However, the Superior is to make the final decision. Final decisions are always within the authority of legitimate superiors, and members are obliged to comply with these decisions.

The vow of obedience is summarized as:

- canon 587 §1, on the requirement for constitutions to contain specific norms concerning the proper object of the sacred bonds (including obedience);
- canon 59 §2, on the pope as the highest superior of members of consecrated life forms even with respect to the vow or promise of obedience;
- canon 608, on the requirement for members of religious institutes to live in a legitimately constituted house under the authority of a designated superior;
- canon 617, on the obligation of superiors to fulfil their roles according to proper law;
- canon 618, on various obligations of superiors with specific mention of the importance of listening to members and of fostering voluntary obedience;
- canon 630, on the obligation of superiors to respect each member's freedom of conscience in internal forum matters, particularly regarding the sacrament of penance and manifestation of conscience in non sacramental instances;
- canon 654, on the basic equality of all members regarding the rights and obligations indicated in proper law;
- canon 665, §2, on the consequences of not fulfilling the requirement of canon 608 by being absent from a house with the intention of not being subject to a superior;
- canon 678, §§1 and 2, on the subjection of religious to bishops, as well as to internal superiors of their institute, in connection with all apostolic works;
- canon 696, §1, on the violation of canon 665, §2, as possible matter for dismissal;

- canon 697, on the dismissal process, which does not mention obedience, but which always involves formal commands given in virtue of the vow or promise of obedience.

Obedience does not lessen the dignity of the human person, but leads it to maturity by extending the freedom of the children of God.⁵⁵

Conclusion

The supreme rule of religious life is the following of Christ. Religious are to devote themselves to prayer, the divine praises, divine liturgy, reading the scriptures, contemplation of divine realities and conversion of heart and pursue their own ongoing spiritual and theological formation.

In addition to these serious spiritual obligations, the religious are held to a duty of residence in observance of their commitment to community life. They are to make appropriate disposition of their material property, in keeping with the rule of their community. What they acquire by their personal work accrues to their community. They are to obey their superiors, accept the tasks assigned to them, and keep themselves free for the service required to them. Religious are also required to wear the habit of insignia of their community. Religious have the right to expect that their community will sustain and support them, physically and spiritually, so that they can live out their calling. This includes the time and resources necessary for their own continued development. Religious also have both vote and voice in the selection of their superiors and the policies of their communities.

Through the profession of public vows, the religious becomes a visible manifestation of God's love in the world. To fulfil this aim certain conditions are given in the form of statutes to be observed. From the moment of acceptance into a religious institute, throughout one's life, the obligation accepted through the profession of public vows is to be carried on. It is the Holy Spirit "who shapes and moulds the hearts of those who are called, configuring them to Christ, the chaste, poor and obedient one, and prompting them to make his mission their own."⁵⁶

'Total dedication' and 'renunciation of the world' help the religious to carry out a great variety of apostolate in the Church and in the world. The apostolate makes them live in a greater charity and it is the manifestation of Divine love. The goal of the religious state is the perfection of Christian life, accomplished through service of the kingdom of God for the building up of the Church and the salvation of the world, by their own transfiguration into Christ and their apostolate in the Church.

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Endnotes

¹ Canons within the text is *CIC* and end notes references are from *CIC - Corpus Iuris Canonici* in English, *The Code of Canons*; and *CCEO – Codex Canonum Ecclesiarum Orientalium* in English, *The Code of Canons of the Eastern Churches*; c for canon and cc for canons.

² *CIC* c. 575.

³ Constitution is also termed as statute in this article.

⁴ *ET*, n. 30.

⁵ *PC*, n. 5.

⁶ Gambari E., *Religious Life*, p. 174.

⁷ Simpson D. P., *Status*.

⁸ Salachas D., *La Vita Monastica e religiosa nel Codex Canonum Ecclesiarum Orientalium*, p. 88.

⁹ *LG*, n. 44.

¹⁰ Pathiyamoola J., *The Nature of the Religious State in the Latin and Oriental Codes*, p. 256.

¹¹ Member of the religious institute are termed as 'religious' or 'member' in this article.

¹² *Commento al Codice di Dirritto Canonico*, p. 365 (Khoury J.).

¹³ *CIC* c. 589; *CCEO* c. 505, § 2, n. 1.

¹⁴ *CCEO* c. 505, § 2, n. 2.

¹⁵ *CCEO* c. 152.

¹⁶ *CIC* c. 579, 589; *CCEO* cc. 505, § 2, n. 3, 506, § 1.

¹⁷ *CIC* c. 589; *CCEO* c. 434.

¹⁸ *Sacra Congregatio pro Religiosis, Norms for Religious Life*, p. 62-63.

¹⁹ *CIC* c. 634 § 1; *CCEO* c. 423.

²⁰ *CCEO* cc. 920-930.

²¹ *CIC* c. 120; *CCEO* cc. 925, 927, § 1.

²² *CIC* cc. 575, 574 § 2, 1284 § 2, 2°; *CCEO* cc. 410, 1020, § 1-2.

²³ *LG*, n. 44.

²⁴ *CIC* cc. 1191, 1192 § 1; *CCEO* c. 889.

²⁵ One bind or resolve not to marry to foster single-minded devotion to God and service in the ministry. Stravinskas P. M. J., *Catholic Encyclopedia*, p. 192.

²⁶ Continence refers to complete abstention from sexual pleasure. It is a virtue that resists the strong impulses of sexual desires. Stravinskas P. M. J., *Catholic Encyclopedia*, p. 257.

- ²⁷ Sheehy G., *The Canon Law Letter and Spirit*, p. 330.
- ²⁸ Gambari E., *Religious Life*, Boston, p. 275.
- ²⁹ *ET*, p. 497-526; *On the Renewal of Religious Life according to the Teachings of the Second Vatican Council*, Washington: USCC, 1971 (pub. n. VI-99), n. 13.
- ³⁰ *CIC* c. 1088; *CCEO* cc. 805.
- ³¹ *CIC* c. 1078; *CCEO* cc. 795, § 2.
- ³² *CIC* cc. 1394, 1395 § 1; *CCEO* c. 1453.
- ³³ *CIC* c. 694; *CCEO* c. 497.
- ³⁴ Campbell P., *The New Code of Canon Law and Religious: Some Civil Law Considerations*, p. 91.
- ³⁵ Gambari E., *Religious Life*, p. 285.
- ³⁶ *PC*, n. 13; *CIC* Can. 635 §2; *CCEO* can. 424.
- ³⁷ Gambari E., *Religious Life*, p. 288.
- ³⁸ *CIC* c. 668 §4; *CCEO* c. 467 §1.
- ³⁹ *CIC* c. 668 §1; *CCEO* c. 530.
- ⁴⁰ *CIC* c. 635 §2; *CCEO* c. 424.
- ⁴¹ *CIC* cc. 639, 668; *CCEO* c. 529 §3.
- ⁴² *CIC* cc. 639, 668; *CCEO* c. 468 §2.
- ⁴³ *CIC* c. 669 §1; *CCEO* c. 540.
- ⁴⁴ *CIC* c. 639, 668; *CCEO* c. 529.
- ⁴⁵ Propst S., *Conference on Obedience given to the Sisters of Life*.
- ⁴⁶ Virtue of Obedience helps towards the goals of perfect charity by interrelating justice and love in mutual service. Cole B. - Conner P., *Christian Totality*, p. 228.
- ⁴⁷ *CIC* c. 601.
- ⁴⁸ Vow of Obedience adds the stable value and responsibility of sacred promise to the living of an entire way of life, and it consecrates a person to obedient actions which fulfill both God's will and love. Cole B. - Conner P., *Christian Totality*, p. 228.
- ⁴⁹ Pospishil V.J., *Eastern Catholic Church Law*, p. 314.
- ⁵⁰ *LG*, n. 42.

⁵¹ Propst S., *Conference on Obedience given to the Sisters of Life*.

⁵² *PC*, n. 14.

⁵³ *CIC* cc. 675 §3, 607 §2, 608, 665; 731 §1; 740; *CCEO* cc. 478, 495, 550.

⁵⁴ *CIC* cc. 696, 697 and 746; *CCEO* cc. 500 §2, 1°, 551, 552 §2, 1°, 553, 562 §3.

⁵⁵ *PC*, n. 14.

⁵⁶ *VC*, n. 10.