

**THEOLOGICAL BASIS
AND CANONICAL IMPLICATIONS**
INVOLVEMENT OF RELIGIOUS IN THE LOCAL CHURCH



INTRODUCTION

▪ There are two states in the church – the clergy and the laity.

▪ There are different categories people in the church – the clergy, consecrated people and the laity.

▪ The consecrated persons/religious are to be charismatic and prophetic. They depend on the hierarchy for discernment and approval of their charism and apostolate.



INTRODUCTION

- Working together causes conflict and tensions.
- Knowing the theological basis, their roles and dependence (canonical implications), will help to clarify the relationships.
- Working in partnership, with dialogue and mutual consultation, the church will benefit and the kingdom that Christ inaugurated furthered.



BRIEF HISTORY OF CONSECRATED LIFE

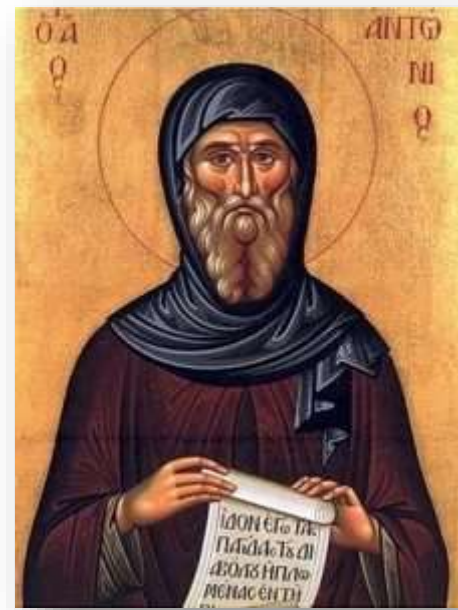


**EARLY CHURCH HAD VIRGINS, WIDOWS AND ASCETICS,
THEY LIVED IN THEIR HOMES/WORLD**

**FROM THE 3rd CENTURY THERE
WERE MONKS WHO LIVED IN
THE DESERT**

**ANTHONY OF EGYPT BEGAN
MONASTIC VILLAGES**

**PACHOMIUS WROTE A RULE AND
BROUGHT MONKS UNDER A
ROOF – CENOBITIC LIFE**





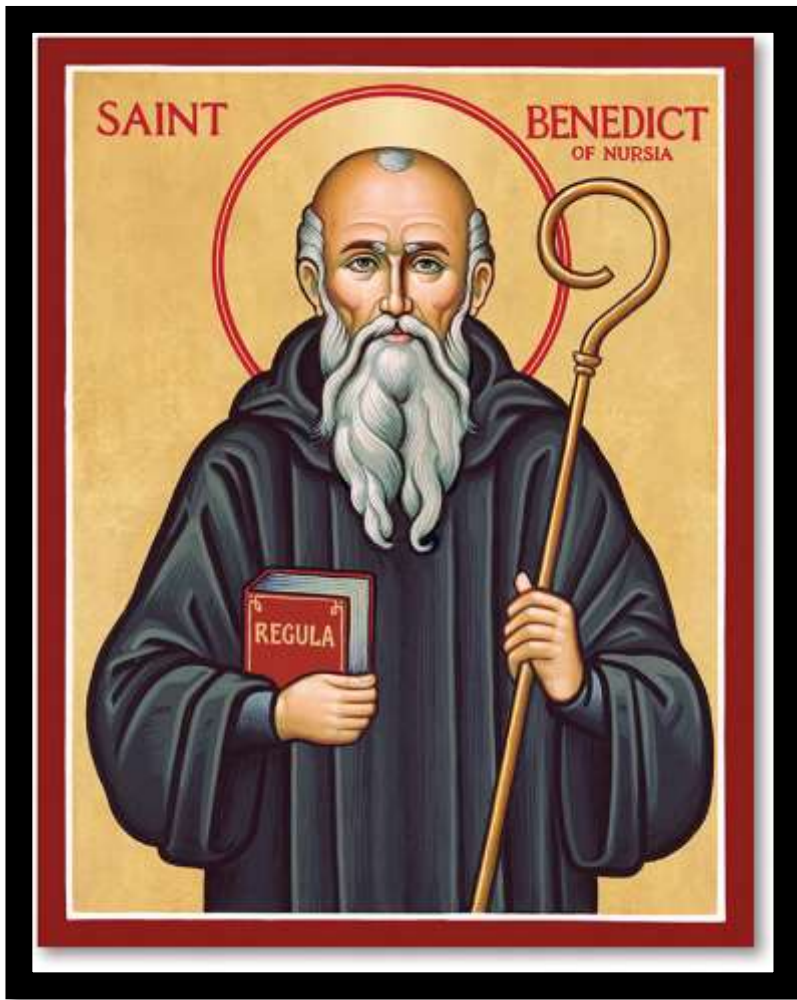
ST. BASIL

**TOOK IDEAS FROM PACHOMIUS AND MADE THEM LIVE
TOGETHER AND ALSO PRACTICE CHARITY AND
EDUCATION OF CHILDREN**



ST. AUGUSTINE

**LIVED WITH THE CLERICS, WROTE A RULE FOR NUNS, HAD TO
PRACTICE MORTIFICATION, PENANCE, PRAYER;
BUT NO DESIRE FOR HOLY ORDERS**



ST. BENEDICT

BASED HIMSELF ON STS. **BASIL AND **AUGUSTINE** AND WROTE RULES WHICH DOMINATED RELIGIOUS LIFE FROM THE 8TH TO 12TH CENTURY.**

THEY LIVED TOGETHER, TOOK EVANGELICAL COUNSELS AND VOW OF STABILITY.



MILITARY ORDERS – **TEMPLARS WHO DEFENDED HOLY SEPULCHRE**

HUMILIATI IN LOMBARDY – **PERMITTED DIFFERENT FORMS – MARRIED MEN LIVING WITH FAMILIES, LAY MEN/WOMEN LIVING IN COMMON AND TRADITIONAL MONKS AND NUNS**



**10TH AND 11TH CENTURIES THERE WERE AGGREGATIONS OF
MONASTERIES WITH ST. ODO, FOUNDER OF CLUNY.**

****CANONS REGULAR** WERE ATTACHED TO A PARISH.**



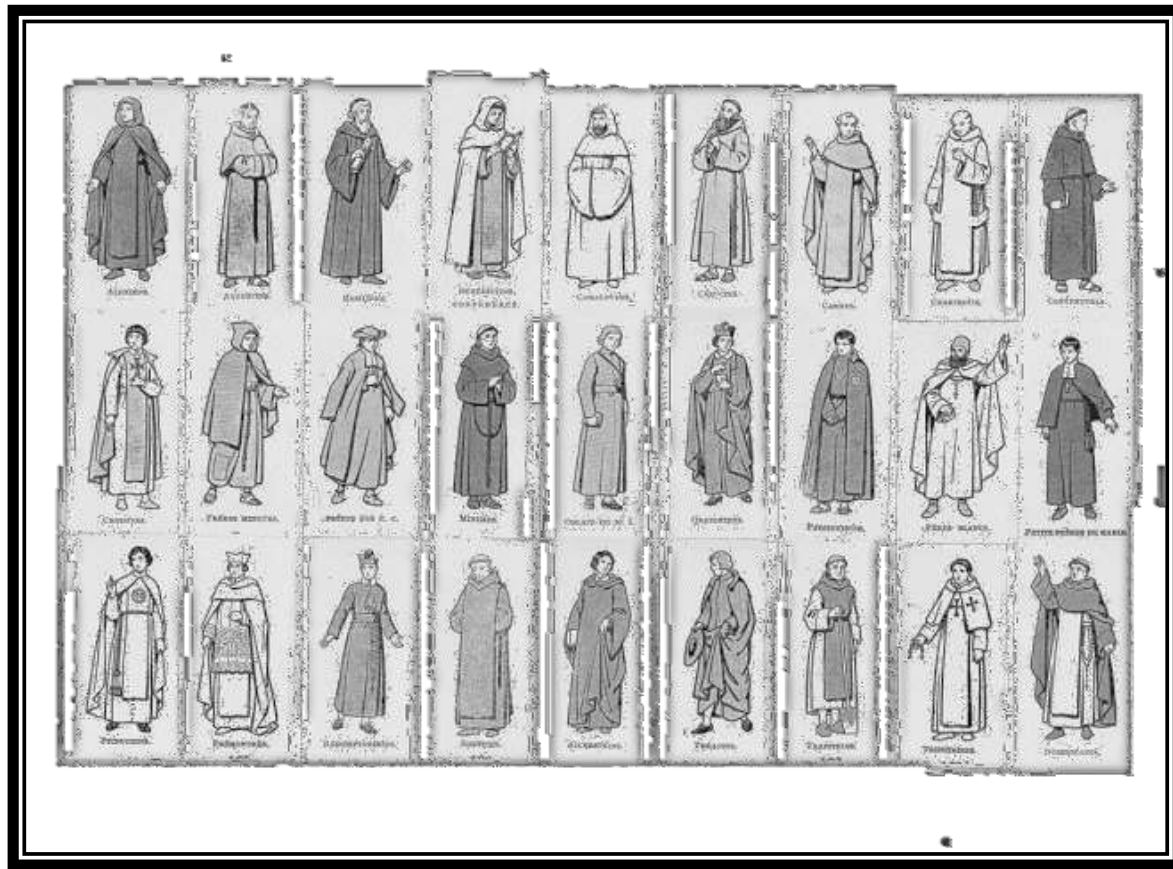
**1215 , 4TH LATERAN COUNCIL AND 1274 COUNCIL OF LYONS PUT
A BAN ON NEW RELIGIOUS ORDERS.**

**IF YOU WISH TO ESTABLISH NEW ONES, THEN FOLLOW THE
CONSTITUTIONS OF ST. AUGUSTINE AND ST. BENEDICT.**



12TH AND 13TH CENTURIES, THE CHURCHMEN WERE REPROACHED FOR THEIR RICHES AND LAXITY IN THEIR LIVES.

FRANCIS OF ASSISI AND DOMINIC, START NEW MOVEMENTS AND FORBADE THEIR MONKS TO OWN PROPERTY EVEN IN COMMON. THEY LIVED IN COMMUNITIES AND WERE TRANSFERRED.



THERE WERE THE MENDICANT ORDERS, MILITARY ORDERS, HOSPITALLERS, CLERKS REGULAR, ETC.

JESUITS

Society of Jesus


FOUNDER
St. Ignatius of Loyola

MOTTO
"Ad maiorem Dei gloriam"
(For the greater glory of God)

TYPE
Religious Order

HABIT
They do not wear a special habit or uniform

ST. IGNATIUS OF LOYOLA




CHARACTERISTICS OF THE SPIRITUALITY

The characteristics of the Ignatian spirituality are based on the Spiritual Exercises:


- Finding God in everything
- Loving Jesus Christ
- The importance of service
- Spiritual discernment
- Education

COAT OF ARMS



NOTABLE SAINTS

- St. Francis Xavier
- St. Aloysius Gonzaga

Institutions or Congregations of the Catholic Church 

IN 1540 JESUITS FOUNDED, TAKE VOWS, LIVE IN COMMON, FULL PASTORAL ACTIVITY.

ORDERS

**COULD BE DIVIDED AS:
MONASTIC, MENDICANT FRIARS,
CANONS REGULAR AND
CLERKS REGULAR.**



1857, **POPE PIUS IX**, *NEMINI LATET* DECREED FOR SIMPLE
VOWS AND PERPETUAL VOWS



CLARIFICATION OF SOME TERMS

RELIGIOUS ORDERS/ CONGREGATIONS
- INSTITUTES



SIMPLE VOWS AND PUBLIC VOWS



MONKS, NUNS, FRIARS, BROTHERS, SISTERS



FIRST ORDERS, SECOND ORDERS,
THIRD ORDERS



MINISTRY, APOSTOLATE



Ministries

FORMS OF CONSECRATED LIFE



1. EASTERN AND WESTERN MONASTICS

EVANGELICAL COMMITMENT, STABILITY, LIFE OF PRAYER,
SECLUSION, REFLECTION, CULTURE, STUDY.

FORMS OF CONSECRATED LIFE



2. THE ORDER OF VIRGINS; HERMITS AND WIDOWS

VIRGINS - LIFE ALONE OR WITH OTHERS, CONSECRATED BY BISHOP

HERMITS – LIVE ALONE AWAY FROM PEOPLE, WITNESS, IN INSTITUTES OR
DEPENDENT ON THE BISHOP

WIDOWS AND WIDOWERS – LIFE OF PERPETUAL CHASTITY, DEVOTED TO PRAYER
AND SERVICE FOR THE CHURCH

FORMS OF CONSECRATED LIFE



3. THE INSTITUTES COMPLETELY DEVOTED TO CONTEMPLATION

ASCETICISM, CONTEMPLATION, SOLITUDE, MORTIFICATION, LIVE
IN COMMUNITY

FORMS OF CONSECRATED LIFE



4. APOSTOLIC RELIGIOUS LIFE

SISTERS, BROTHERS, PRIESTS - TAKE PUBLIC VOWS AND LIVE IN COMMUNITY, SEPARATION FROM THE WORLD, CLOISTER, ACTIVE APOSTOLATE, *HORARIUM*.

FORMS OF CONSECRATED LIFE



5. SECULAR INSTITUTES

TAKE EVANGELICAL COUNSELS, SECULARITY, LEAVEN/LIGHT IN SOCIETY,
LIVE IN THE WORLD, NO COMMON LIFE

FORMS OF CONSECRATED LIFE



6. SOCIETIES OF APOSTOLIC LIFE

NO VOWS, (SOME TAKE THE EVANGELICAL COUNSELS IF MENTIONED IN THEIR CONSTITUTION) LIVE IN COMMON, FOCUS IS ON APOSTOLATE .

ORGANISATION OF RELIGIOUS LIFE

1. Public vows, common life, separation from the world, cloister, *horarium*, apostolate according to charism
2. Three levels of government – General, Provincial, Local
3. Have patrimony - C. 578; Institute can own property
4. Chapters – General, Provincial, Local
5. Exemption (Pontifical institutes)



PURPOSE AND MEANING OF CONSECRATED LIFE

1. - Called to be Prophets to defend the poor and marginalised.
2. - Radical living of the gospel by individual and community witness
3. - Living evangelical counsels which are based on the life of Christ.
4. - Community is mission
5. - Start new ministries/apostolates
6. - Have a charism, which is mostly apostolic



THEOLOGICAL BASIS OF CONSECRATED LIFE



Canon 573#1: “Life consecrated through the profession of the evangelical counsel is a stable form of living, in which the faithful follow Christ more closely under the action of the Holy Spirit, and are totally dedicated to God, who is supremely loved. By a new and special title they are dedicated to seek the perfection of charity in the service of God’s kingdom, for the honour of God, the building up of the church, and the salvation of the world. They are a splendid sign in the church, as they foretell the heavenly glory.”

THEOLOGICAL BASIS OF CONSECRATED LIFE



THEOLOGICAL DIMENSION

- Self-donation to God, deepening of baptismal commitment.
- Seized by his love, abandon all to follow him.
- Consecrated to God for a mission in the church
- Profess the evangelical counsels to be free for service and dedication
- Obedient to God like Christ who died on the cross. Vows to be taken during the Eucharist.

THEOLOGICAL BASIS OF CONSECRATED LIFE

TRINITARIAN DIMENSION



➤ The counsels are an expression of the love of the Son for the Father in the unity of the Holy Spirit.

➤ Love for Christ leads to closeness with him; love for the Holy Spirit, opens our hearts to his inspiration; love for the Father, the first origin and supreme goal of the consecrated life.

➤ **Chastity** is love 'poured into our hearts through the Holy Spirit', which evokes a response of total love for God and the brethren.

THEOLOGICAL BASIS OF CONSECRATED LIFE

TRINITARIAN DIMENSION



➤ **Poverty** proclaims that God is man's only real treasure. It is an expression of that total gift of self which the three Divine Persons make to one another.

➤ **Obedience** shows the liberating beauty of a dependence which is not servile but filial, which is a reflection of the loving harmony between the three Divine Persons.

➤ **Fraternal life**, where consecrated persons strive to live in Christ with "one heart and soul" is put forward as an eloquent witness to the Trinity.

THEOLOGICAL BASIS OF CONSECRATED LIFE

CHRISTOLOGICAL DIMENSION

-Imitates Christ who lived the evangelical counsels

Poverty – voluntary poverty as an option for the poor

Chastity – purifies the love and embraces all humanity

Obedience – right choice is to do God's will as Jesus did even to death on the cross.



-**Bound to superiors** due to an associative nature and to people and hierarchy due to a sacramental nature.

- Put on Christ, **closer intimacy** with Him.

-Christ lived his life for others, the **consecrated** give up possessions to enhance the life of others

-No self-interest, but **self-donation**, a total surrender and letting go

THEOLOGICAL BASIS OF CONSECRATED LIFE

PNEUMATOLOGICAL DIMENSION

- The Spirit **awakens the desire** to respond fully, shapes and moulds hearts to **configure** to Christ.
- The Spirit gifts people with **charisms** for the use of the community
- Each **institute/founder** has a special charism and contribution to make to build the Body of Christ
- The church **recognises** and **promotes** the charisms which enrich the church.
- The Spirit builds the Body of Christ by **bestowing** the institutional/hierarchical and charismatic/religious charisms



THEOLOGICAL BASIS OF CONSECRATED LIFE



ECCLESIOLOGICAL DIMENSION

- **Consecrated life** belongs to the Church's mystery and mission.
- Their spiritual life should have an **apostolic bearing** to build the KoG.
- Their charisms are a **contribution** to build the parts of the Body of Christ.
- The ecclesial communion should promote a **spirituality of communion, catalysts**
- It manifests the **inner nature** of the call to discipleship.

THEOLOGICAL BASIS OF CONSECRATED LIFE

MISSIOLOGICAL DIMENSION

- Called to take on **Christ's redemptive work** and the **transformation of the world**.
- There are apostles, religious, laity – **fundamental unity but functional inequality**.
- They exist in the church **in mission** and **for mission** with the clergy.
- They partake in the **threefold mission of Christ** – to teach, sanctify and govern. They have power of governance over their subjects.
- They are **called to live** the love of God in the love of one's neighbour by works of charity.
- They are to live a life of **prophetic witness** and to be the **voice of the poor**.



THEOLOGICAL BASIS OF CONSECRATED LIFE



ESCHATOLOGICAL DIMENSION

- Splendid sign** that there is no lasting city on earth. Our commonwealth is in heaven.
- Their joy and happiness project the **heavenly goods** here below.
- The world cannot be transfigured without the **spirit of the beatitudes**.
- It is a stable form of life expressing the **spousal mystery** between Christ and the church, His Bride.

THEOLOGICAL BASIS OF CONSECRATED LIFE

CONCLUSION

God calls and consecrates. Consecrated people make a self-donation in response to Jesus' love. They strive to live in Christ with one heart and soul.

Their living in Christ proclaims the Father who desires to make of all humanity one family, it proclaims the Incarnate Son, who gathers the redeemed into unity. It proclaims the Spirit as the principle of unity in the church.

Consecrated life is a special gift given to some. It enriches the church with its varied gifts and prophetic witness.



THEOLOGICAL BASIS OF CONSECRATED LIFE

CONCLUSION

Different religious families arise as a result of the impulses of the Spirit. They live a life wholly inspired and motivated by the Spirit. They form part of the church and work in service of the church.

Through their ecclesial communion they develop a spirituality of communion, being catalysts of communion.

They share in Christ's redemptive work in the transformation of the temporal order. They participate in the threefold mission of Christ, to teach, to sanctify and to govern.

They stand out as a witness of having no lasting city here on earth, but look forward to the one which is to come. This is a reminder to the faithful of their final destiny.



CHURCH BOOK OF STATISTICS (DEC 31, 2016)

| | |
|-------------------|---------------|
| World Population | 7,352,289,000 |
| Catholics | 1,299,059,000 |
| Catholic Priests | 414,969 |
| Religious Priests | 133,138 |
| Diocesan Priests | 281,831 |
| Religious women | 659,445 |
| Permanent Deacons | 46,312 |

CRI Statistics 2015

Religious Priests are 18970 in 2835 communities

Religious Brothers are 2592 in 502 communities

Religious sisters - Contemplatives are 863 in 63 communities

Religious sisters - Apostolic 93162 in 12869 communities

No of Institutes: 244 apostolic;
09 Contemplative