

dam commune. Delineatio huius idealis mediorumque aptorum maioris momenti ad id attingendum necessariorum fiet in Constitutionibus uniuscuiusque Congregationis, a Capitulo Congregationis, singularum communitatum consultatione praemissa, elaboratis et a S. Sede approbatis.

c) Congregationum ratio et finis

112. Unio monasteriorum nostrorum sub Capitulo Congregationis respectivae et sub Abbate Praeside praeprimis eum finem habet, ut vita Cisterciensis in monasteriis uberius floreat, observantia regularis tutius servetur, mutua caritatis auxilia in necessitatibus promptius praestentur, vires singularum communitatum, si opus est, etiam ad maiora proiecta communi labore efficienda coniungantur, quae vitae monasteriorum adversantur, efficacius impugnentur et munera quae Ecclesia societasque hodierna a monasteriis expostulat, securius faciliusque peragantur. Praeter hunc finem communem singularum Congregationum Ordinis, Congregationes habere possunt aliquem finem specialem, in hoc casu in propriis Constitutionibus clare enuntiandum.

2. De Capitulo Congregationis

113. Capitulum Congregationis est suprema potestas intra Congregationem, observatis principiis supra expositis, in quo praeter Superiores Maiores voce deliberativa adsunt etiam delegati, ab omnibus sodalibus Congregationis iuxta Constitutiones Congregationis ad hoc munus electi.

114. Munus primum Capituli Congregationis est esse forum deliberationis fraternae et legislationis, ut

- a) Constitutiones nostris temporibus aptas elaboret, cum clara definitione finium, idealium, munerum communium Congregationis;
- b) Consuetudines, Declarationes aliasque Instructiones compilet et edat, quibus principia Constitutionum Congregationis adiunctis locorum et temporum applicantur;
- c) novas possibilitates vitae et laboris investiget, experientias et

also a certain common ideal. The delineation of this ideal and of the more important means appropriate and necessary for reaching it will take place in the constitutions of each congregation which, after consultation of the individual communities, are worked out by the congregational chapter and approved by the Holy See.

c) The Goal of the Congregations

112. The union of our monasteries under the chapter of the respective congregation and Abbot President has as its goal above all else that Cistercian life flourish more abundantly in our monasteries, that the observance of the Rule be preserved more safely, that charitable help be offered one another more promptly in times of necessity, that the strengths of the individual communities, if necessary, be joined together for larger projects that are to be accomplished with common work, that whatever is in opposition to the life of the monasteries be more effectively attacked and that the tasks which the Church and modern society demand of monasteries be completed more securely and easily. In addition to this common goal of the individual congregations of the Order, congregations can have a special goal, which in this case is to be clearly articulated in their own constitutions.

2. The Congregational Chapter

113. The Congregational Chapter is the highest power within the congregation, the principles presented above having been observed. In addition to the major superiors, delegates are also present at the Congregational Chapter with a deliberative vote, elected for this task by all the members of the congregation according to the congregation's constitutions.

114. The primary task of the congregational chapter is to be a forum for fraternal discussion and legislation, so that it might:

- a) elaborate constitutions appropriate for our times, with a clear definition of the goals, ideals, and common tasks of the congregation;
- b) compile and publish books of customs, declarations and other instructions, in which the principles of the congregation's constitutions are applied to the circumstances of places and times;
- c) investigate new possibilities of life and work, communicate and

- incepta quoad experimenta singulorum monasteriorum omnibus communicet et coordinet;
- d) projecta et consilia communi virium contentione efficienda elaboraret; solutionem difficultatum communi studio invenire nitatur;
 - e) usum meliorem et rationabiliorem virium materialium et personalium promoveat.

Ut bono communi quam optime provideatur, Capitulum Congregationis saepe habeatur et, si utilitas suadet, etiam alius generis consessus membrorum Capituli Congregationis saepius fiant.

3. De Abbate Praeside Congregationis

115. Abbas Praeses ad mentem Capituli Congregationis gubernat Congregationem estque signum fraternae unionis, qua monasteria inter se conjunguntur. Ipse praestat servitium, ut in familiis monasticis vita monasterialis Constitutionibus Congregationis congruens floreat, firmetur et augeatur.

Ipsius est relationes intermonasteriales fovere ad bonum totius Congregationis. Quo in negotio Abbates et monachi singulorum monasteriorum Abbatem Praesidem iuvent oportet eo quod commercium fraternum inter se colunt, mutuo libenter se suscipiunt, in studiis collaborant, ad conferentias de rebus spiritualibus vel administrativis conveniunt, se in dies melius cognoscere et aestimare student.

4. De visitatione regulari

116. Charta Caritatis visitationem annualem statuit, quam Abbas monasterii fundantis vel eius delegatus, iuxta legem filiationis, peragere debuit. Finis erat exercitatio fervoris et, si necessarium erat, correctio fraterna in charitate. Visitatio annualis erat cardo structurae iuridicae Ordinis, ab omnibus, etiam extra Ordinem, valde aestimabatur, et certe plurima attulit ad vitam in monasteriis firmandam et promovendam.

Visitorum enim, scrutinio peracto, Abbati loci non raro optima consilia dare potest, attentionem ad illas quaestiones et problemata dirigere, quae Abbas forsitan non percepit, vel eorum concatenationem et aspectus

- coordinate among all the monasteries the experiences and experimental undertakings of individual monasteries;
- d) work out projects and plans that are to be accomplished by the common exertion of strengths; strive to find a solution to difficulties by a common effort;
- e) promote the better and more rational use of material and personal resources.

To provide as well as possible for the common good, the Congregational Chapter should be held often and, if it would be useful, meetings of the members of the Congregational Chapter should take place more often in other forms.

3. The Abbot President of the Congregation

115. The Abbot President governs the congregation according to the intention of the congregational chapter and is a sign of the fraternal union by which the monasteries are joined among themselves. He offers his service so that in the monastic families life in the monastery in harmony with the constitutions of the Congregation might flourish, grow stronger, and increase.

It is his task to promote relations among monasteries for the good of the whole congregation. In this task the abbots and monks of the individual monasteries should help the Abbot President by cultivating fraternal exchanges among themselves, by receiving one another freely, by working together in studies, by coming together for conferences on spiritual and administrative matters, and by striving daily to know and appreciate one another better.

4. Regular Visitation

116. The *Charta Caritatis* established an annual visitation that the abbot of the founding monastery or his delegate according to the law of filiation was to carry out. The goal was the encouragement of fervor and, if necessary, fraternal correction in charity. The annual visitation was the central element of the juridical structure of the Order. It was very highly regarded by all, even those outside the Order, and certainly contributed greatly to strengthening and promoting life in the monastery.

For the visitor, after completing his investigation, can often give the local abbot very good advice, direct his attention to those questions and problems which the abbot has perhaps not perceived or whose inter-

personales in plena luce non vidit. Si autem praecepta nostri Ordinis intellexerit in monasterio praevaricari, cum consilio Abbatis loci studeat caritative corrigere.

Lex filiationis paucis in locis adhuc viget. Loco cognitionis antiquae quasi naturalis, quam filiatio constituit, hodie habetur plerumque unio monasteriorum in Congregationibus, unde visitator ordinarius in genere est Abbas Praeses Congregationis, exceptis casibus ubi viget lex filiationis et Constitutiones Congregationis respectivae rem aliter ordinant.

117. Finis visitationum etiam nunc idem manet ac prius, etsi quaedam formae visitationis peragendaе condicionibus novis aptandae sunt. Visitationes etiam nostris temporibus frequenter fiant, etsi non semper debent esse canonicae, ut necessitatibus monasteriorum tempestive consulatur.

Visitator certe non est neque legislator, neque reformator, sed debet promovere examen conscientiae omnium. Solutio enim problematum vix veniet ex aliqua impositione, sed solum ex interna persuasione. Hoc autem multa exigit tum a visitatore, tum a visitatis.

Visitator, cuius munus ante omnia est servitium charitatis, studeat imprimis intelligere statum psychologicum communitatis. Attendere debet etiam ad autonomiam legitimam monasterii et ad eius fines proprios legitime approbatos, ut visitatio verum incrementum monasterio afferat.

Visitati autem animos humiliter et sincere aperiant oportet, vere bonum animarum et progressum communitatis in servitio Dei quaerentes. Prae oculis habeant etiam varios limites visitationis, scilicet ambitum limitatum materiarum de quibus visitator agere potest, et possibilitates reales actionum eius. Haud raro visitatio privatur fructibus ex inconsiderata et infundata expectatione multorum membrorum communitatis, qui a visitatore irrealia postulantes cito se deceptos dicunt.

connections or personal aspects he has not seen clearly. However, if the visitor sees that the precepts of our Order are being broken in the monastery, he should strive with the advice of the local abbot to make corrections in charity.

In a few places the law of filiation is still in effect. In place of the ancient and almost natural relationship which filiation established, today there is for the most part a union of monasteries in congregations so that the ordinary visitor is in general the Abbot President of the congregation, except in those cases in which the law of filiation is in effect and the constitutions of the respective congregation organize the matter differently.

117. The goal of visitations still remains the same now as before, even if certain forms for carrying out the visitation must be adapted to new conditions. Even in our times visitations should take place frequently, even if they do not always have to be canonical, so that the needs of the monasteries are taken care of in a timely manner.

The visitor is certainly neither a legislator nor a reformer, but he should promote the examination of conscience by everyone. For the solution of problems will hardly come from some sort of imposition but only from internal persuasion. This, however, demands much both of the visitor and of those visited.

The visitor, whose task is before all else a service of charity, should strive first of all to understand the psychological state of the community. He will also respect the legitimate autonomy of the monastery and its proper and legitimately approved goals so that the visitation will bring true increase to the monastery.

Those visited should, however, humbly and sincerely open their hearts, truly seeking the good of their souls and the progress of the community in the service of God. They should also keep in view the various limitations of the visitation, namely the limited range of the matters in which the visitor can act and the actual possibilities of his actions. Not infrequently the visitation is deprived of fruit because of an unrealistic and unfounded expectation on the part of many members of the community who demand things unreal from the visitor and quickly say that they have been deceived.

5. Momentum congregationum in structura ordinis

118. Congregationes vitale momentum habent in Ordine nostro: nam hinc quidem singula monasteria nimis parva et debilia sunt, si in plena et absoluta independentia et sui sufficientia (autarkia) vivere et laborare velint; illinc vero, Ordo ipse tam varias et discrepantes observantias, formas et munera vitae continet, ut uniformibus normis vel methodis plerumque regi nequeat. Ita Congregatio est, vel esse debet, illa viva et concreta agendi unitas, quae vires complurium domorum eadem idealia similiaque vitae munera habentium consociat. Inde patet necessitas et utilitas Congregationum in structura Ordinis nostri.

D. De regimine ordinis

1. Ordo — unio congregationum. Unitas et diversitas

119. Congregationes nostrae uniuntur in Ordine Cisterciensi, tum vi communis finis et idealis, tum communibus structuris et organis iuridicis. Finis primarius huius unionis est mutua inspiratio mutuumque adiutorium practicum ad vitam monasticam colendam et perficiendam.

Congregationes nostrae propter diversam evolutionem historicam variasque condiciones culturales et sociales, differentias haud parvas exhibent et in formis ac traditionibus monasticis et in muneribus actuositatis. Illae tamen differentiae unitatem altiorem Ordinis non destruunt, immo si dona multiformis gratiae in alterutrum administrantur et communicantur, vigori et ubertati vitae Ordinis inserviunt. Ideo magni momenti est, ut hic pluralismus in sua positiva significatione sociali et spirituali agnoscatur, et vires diversae, sed mutuo se complentes, ad practicam et efficacem cooperationem adunentur.

2. De Capitulo Generali et de Synodo Ordinis

120. Capitulum Generale Ordinis est organum centrale deliberationis fraternae, legislativum et iudiciale, servata tamen autonomia legitima, quae iuxta ius commune et particulare unicuique Congregationi et monasterio competit.

Munus Capituli Generalis est promovere nisum ad ideale commune Ordinis:

5. The Importance of Congregations in the Structure of the Order

118. The congregations are of vital importance in our Order: for, on the one hand, individual monasteries are too small and weak if they want to live and work in absolute independence and self-sufficiency (autarkia); on the other hand, the Order itself includes such various and differing observances, forms and apostolates, that very often it cannot be governed with uniform norms or methods. Therefore, the congregation is, or should be, that living and concrete unity of action that joins together the resources of several houses that have the same ideals and similar apostolates. From this the necessity and utility of congregations in the structure of our Order is clear.

D. The Governance of the Order

1. The Order—A Union of Congregations. Unity and Diversity

119. Our congregations are united in the Cistercian Order, both in virtue of a common goal and ideal and in virtue of common structures and juridical organs. The primary goal of this union is mutual inspiration and mutual practical aid in cultivating and carrying out the monastic life.

Our congregations manifest differences that are not insignificant both in monastic forms and traditions and in their work because of their diverse historical evolutions and various cultural and social conditions. Those differences, however, do not destroy the Order's deeper unity but serve the vitality and richness of the Order's life if the gifts of this manifold grace are directed to one another and shared. It is, therefore, of great importance that this pluralism be recognized in its positive social and spiritual meaning, and that the diverse but complementary resources be united for practical and effective cooperation.

2. The General Chapter and the Synod of the Order

120. The General Chapter of the Order is the central legislative and juridical organ for fraternal deliberation, with the legitimate autonomy however preserved that according to common and particular law belongs to each congregation and monastery.

The task of the General Chapter is to promote the effort directed toward the Order's common ideal:

- a) declarare et explicare valores fundamentales, qui vocationem nostram communem (christianam, religiosam, monasticam, Cisterciensem) constituunt, etsi hi valores non possunt ab omnibus eodem modo concreto realizari;
- b) communicationem inter Congregationes, mutuum adiutorium, cooperationem in muneribus communibus efficaciter promovere.

121. Functio stricte legislativa Capituli Generalis, licet magnum pondus habeat, hodiernis tamen temporibus iam non est eius munus primum. Nam propter diversitatem formarum et munerum vitae in communitatibus nostris, necnon propter celerrimam mutationem condicionum vitae, regulatio uniformis per leges stricte dictas plerumque impossibilis vel inutilis redditur. Capitulum Generale ergo raro condet leges universum Ordinem obligantes, et in eis plerumque normas tantum generales agendi definit, quae deinde necessitatibus particularibus regionum vel Congregationum aptari poterunt. Dum ergo campus functionis legislativae Capituli aliqua ex parte coarctabitur in futuro, alia vero Capituli Generalis munera supra indicata (interpretatio finium et valorum; deliberatio fraterna de mutuo adiutorio in causis communibus) multo maius recipient momentum.

122. Primis saeculis Ordinis Capitula Generalia annualia habebantur iuxta praescripta Chartae Caritatis et Romanorum Pontificum. Nostris temporibus tum propter frequentiora capitula singularum Congregationum, tum propter expensa itinerum ad Capitulum pro nonnullis gravia, Capitula Generalia ordinaria rarius, omni quinquennio habentur. Frequentius autem habebuntur sessiones Synodi Ordinis.

Synodus Ordinis est collegium quod eo fine convocatur, ut collatis consiliis negotia ad totum Ordinem spectantia discutiantur et Capitulo Generali decidenda proponantur vel, si quaedam negotia urgent, praevis dijudicentur usque ad decisionem proximi Capituli Generalis, ad normam Constitutionum Ordinis.

Synodi praeterea est, executionem illarum rerum, quae a S. Sede vel a Capitulo Generali Ordinis praescriptae sunt, prout opus fuerit, urgere, informationes certas de statu Ordinis colligere, ut maiori eius bono provideri possit; denique relationes Abbatis Generalis de statu Ordinis et Abbatum Praesidium de statu Congregationum suarum excipere.

- a) to declare and explain the fundamental values that constitute our common vocation (Christian, religious, monastic, and Cistercian) even if these values cannot be realized in the same concrete manner by all;
- b) to encourage effectively among the congregations communication, mutual aid, and cooperation in common tasks.

121. The strictly legislative function of the General Chapter, although it does have great importance, is no longer today its primary task. For because of the diversity of forms and apostolates in our communities as well as because of the rapid change in the conditions of life, uniform regulation through laws in the strict sense is very often rendered impossible or useless. Therefore, the General Chapter will rarely establish laws obliging the whole Order. It will most often define only general norms for acting, which one will then be able to adapt to the particular regional and congregational needs. While the field of the Chapter's legislative function will be, on the one hand, restricted in the future, the other tasks of the General Chapter listed above (the interpretation of goals and values; fraternal discussion of mutual assistance in common causes) will receive much greater importance.

122. In the first centuries of the Order, annual General Chapters were held according to the precepts of the *Charta Caritatis* and of the Roman Pontiffs. In our times both because the individual congregational chapters meet more frequently and because the expense of trips to the Chapter is burdensome for some, ordinary General Chapters are held more rarely, every five years. The meetings of the Synod of the Order will be held more frequently.

The Synod of the Order is a college that is convoked with the purpose of gathering advice on issues that regard the entire Order, discussing them, and proposing them to the General Chapter for a decision. If certain issues are urgent, the Synod should decide them in a preliminary manner until the decision of the next General Chapter, according to the norm of the Constitutions of the Order.

It is also the task of the Synod to see that, in so far as there should be need, those matters are carried out that have been prescribed by the Holy See or the General Chapter; to gather accurate information on the status of the Order so that its good can be better provided for; and finally, to receive the reports of the Abbot General on the status of the Order and of the Abbot Presidents on the status of their congregations.

3. De Abbate Generali

123. Abbas Generalis, a Capitulo Generali electus, secundum mentem Capituli ac normas Constitutionum moderatur Ordinem et promovet fines nostrae unionis.

Abbas Generalis est:

- a) Promotor et centrum fraternae unitatis in Ordine, imprimis eo, quod paratus est multorum servire moribus, iusto et impartiali studio amplectens, promovens et repraesentans omnes Ordinis familias. Valores et idealia communia Ordinis sua facit tum suo personali agendi modo, tum actibus officialibus. Sentit cum Ordine, realiter in nostris communitatibus exsistenti, aperto animo percipiens earum curas, tendentias, opiniones.
- b) Promotor et coordinator proiectorum et consiliorum communium, quae vires quidem singularum communitatum vel congregationum excedunt, at omnibus vel multis utilia sunt. In concipiendis vel elaborandis talibus proiectis et ipse activam partem habet, et aliorum iniciativas incitat, deinde executionem eorum consiliis factisque propellit.
- c) Auctoritate sua in Constitutionibus sancita in servitium omnium utens, est pater, immo confrater inter fratres, secundum mentem Christi, cupiens magis prodesse quam praeesse. In litteris, sermonibus aliisque communicationibus ad Ordinem loquitur stylo confratris, condiscipuli ac conservi Domini, qui una cum aliis fratribus veritatem et voluntatem Dei quaerit. Repletus et ipse persuasionem et visione valorum vocationis religiosae, sodalibus vel communitatibus quoque ostendere studet novas perspectivas ac possibilitates, atque spem futuri eis infundere.

E. De collaboratione cum aliis ordinibus monasticis et cum auctoritatibus ecclesiasticis

124. Ordo noster, uti patet, plurima communia habet praeprimis cum aliis ordinibus monasticis, praesertim cum Ordine Cisterciensi Strictioris Observantiae. Ideo summi momenti est collaboratio cum eis in rebus, quae monachis communes sunt, uti ex. gr. in fovendis studiis patrimonii monastici et cisterciensis, in excolendis et investigandis rebus liturgicis,

3. The Abbot General

123. The Abbot General, elected by the General Chapter, governs the Order according to the intention of the General Chapter and the norms of the Constitutions, and promotes the goals of our union.

The Abbot General is:

- a) the promoter and center of fraternal unity in the Order, especially in that he is prepared to serve the customs of many, with just and impartial zeal embracing, promoting and representing all the Order's families. He makes his own the Order's values and common ideals both in his personal way of life and in his official acts. He thinks and feels with the Order as it actually exists in our communities, perceiving with an open mind its concerns, tendencies, and opinions.
- b) the promoter and coordinator of common projects and plans, which go beyond the resources of individual communities and congregations but which benefit all, or many. In conceiving and working out such projects, he both has an active part himself and encourages others' initiatives. With his advice and actions, he then moves the projects forward to completion.
- c) Using his authority established in the Constitutions for the service of all, he is a father, indeed a confrere among brothers, according to the intention of Christ, desiring to be of service more than to rule. In his letters, sermons and other communications with the Order, he speaks as a confrere, a fellow disciple and servant of the Lord, who together with the other brothers seeks the truth and will of God. Filled with conviction and a vision of the values of the religious vocation, he also strives to show to the members and communities new perspectives and possibilities, and to infuse into them hope for the future.

E. Collaboration with Other Monastic Orders and with the Ecclesiastical Authorities

124. Our Order clearly has much in common above all with other monastic orders, particularly with the Cistercian Order of the Stricter Observance. Therefore, collaboration with them is of the greatest importance in matters that are common to monks, such as promoting studies of the monastic and Cistercian patrimony, cultivating and investigating

in solvendis quaestionibus iuridicis, in formandis instruendisque novitiis ac iuvenibus, in aptis formis vitae communitariae, ordinis diurni vel gubernii practici inveniendis.

Insuper autem precibus mutuis instemus, caritatis adiutorium libenter praestemus, res quoque gestas Ordinis, Congregationis vel monasteriorum cum aliis quo melius fieri potest modo communicemus.

125. Ordo noster, Congregationes eius et monasteria nostra cum sodalibus suis tam virorum quam mulierum — etsi non ubique eodem gradu — a Romanis Pontificibus, ratione eorum in universam Ecclesiam primatus ab Ordinariis loci iurisdictione exempta sunt ut perfectioni vitae monasticae iuxta indolem Ordinis nostri provideatur. Haec autem exemptio non impedit, ut in quibusdam Episcoporum iurisdictioni subsint monasteria nostra ad normam iuris communis et particularis, neque ut monasteria nostra cum ecclesia locali, iuxta vocationem propriam, intime collaborent.

Romanum Pontificem et Episcopos, utpote Apostolorum successores semper obsequio et reverentia prosequi volumus, eisque auxilio esse, in quantum, ratione habita nostrae vocationis, possumus et debemus. Magni momenti est, ut in operibus apostolatus adsit ordinata cooperatio cum auctoritatibus ecclesiasticis, immo et cum toto clero dioecetano et regulari, quae utiliter stabilitur et fovetur in synodis dioecesanis et in aliis consessibus.

Ita promovemus illam communionem ecclesialem, quae nobis tanto cordi esse debet et cuius culmen habetur in celebratione eucharistica, in qua quotidie preces pro auctoritatibus ecclesiasticis et toto Populo Dei offerimus.

Conclusio

De necessitate renovationis continuae

126. Declarationi huic de Vita hodiernae Cisterciensis elementis praecipuis finem imponendo, credere non debemus, nos ita quae supra dicta sunt — etiamsi plene in praxim deducuntur — renovationi vitae nostrae finem imposuisse. Sicut enim ipsa Ecclesia in via peregrinans vocatur a Christo ad hanc perennem reformationem qua ipsa qua humanum terrenumque institutum perpetuo indiget, ita adhuc magis Ordo noster singulaeque Congregationes et monasteria, eorumque sodales.

Haec continua reformatio necessaria est, quia historia humana cursu

liturgical matters, solving juridical issues, forming and educating novices and young monks, finding appropriate forms of community life, daily schedule and practical governance.

Furthermore, we should dedicate ourselves to prayer for one another, freely offer charitable assistance, and also communicate better with others about the events of our Order, our congregation or our monasteries.

125. In virtue of their primacy over the universal Church, the Roman pontiffs have exempted from the local ordinaries' jurisdiction our Order, its congregations and our monasteries with both their male and female members, though not to the same degree everywhere, so that one might provide for a more perfect observance of the monastic life according to the character of our Order. This exemption, however, does not prevent our monasteries from being under the jurisdiction of bishops in certain matters according to the norm of common and particular law, nor does it prevent our monasteries, according to their proper vocation, from working closely with the local church.

We want always to follow the Roman Pontiff and the bishops, as the successors of the Apostles, with obedience and reverence and to be of help to them insofar as we can and should, keeping in mind the nature of our vocation. It is of great importance that in our apostolic works there be an ordered cooperation with the ecclesiastical authorities, indeed with the entire diocesan and religious clergy. Such cooperation is usefully established and promoted in diocesan synods and other meetings.

In this way we promote that ecclesial communion which should be so close to our hearts and the peak of which is found in the Eucharistic celebration, where we daily offer prayers for the ecclesiastical authorities and the entire people of God.

Conclusion:

The Need for Continual Renewal

126. By putting an end to this Declaration on the Essential Elements of Cistercian Life Today, we should not think that by what has been said — even if it is fully put into effect — we have put an end to the renewal of our life. For just as the Church herself is on pilgrimage and is called by Christ to an ongoing reformation, which as a human and earthly institution it always needs, so all the more our Order, the individual congregations, the monasteries and their members.

This continuous reformation is necessary because human history is

semper celeriore progrediens semper novas circumstantias secumfert novaque creat tum emolumenta tum problemata, quibus et vita nostra — in suis aspectibus mutationi subiectis — aptanda erit. Necessitas tamen huius renovationis continuæ adhuc magis sequitur ex eo, quod ideale nostrum numquam a nobis perfecte adimplebitur, itaque semper indigebimus illa conversione continua et sincera qua nos — et ut individua et ut communitas — reformemur ad imaginem Christi Filii Dei.

progressing at an ever faster pace, introducing ever new circumstances, and creating both new advances and new problems to which our life also must be adapted in those aspects that are subject to change. The necessity, however, of this continuous renewal follows still more from the fact that we will never perfectly fulfill our ideal. We will, therefore, always be in need of that continuous and sincere conversion by which we — both as individuals and as a community — are transformed into the image of Christ the Son of God.