



ADAPTATION AND RENEWAL OF RELIGIOUS LIFE *Perfectae Caritatis*

Proclaimed by His Holiness, Pope Paul VI on October 28, 1965

1. The sacred synod has already shown in the constitution on the Church that the pursuit of perfect charity through the evangelical counsels draws its origin from the doctrine and example of the Divine Master and reveals itself as a splendid sign of the heavenly kingdom. Now it intends to treat of the life and discipline of those institutes whose members make profession of chastity, poverty and obedience and to provide for their needs in our time.

Indeed from the very beginning of the Church men and women have set about following Christ with greater freedom and imitating Him more closely through the practice of the evangelical counsels, each in his own way leading a life dedicated to God. Many of them, under the inspiration of the Holy Spirit, lived as hermits or founded religious families, which the Church gladly welcomed and approved by her authority. So it is that in accordance with the Divine Plan a wonderful variety of religious communities has grown up which has made it easier for the Church not only to be equipped for every good work (cf. Tim 3:17) and ready for the work of the ministry--the building up of the Body of Christ (cf. Eph. 4:12)--but also to appear adorned with the various gifts of her children like a spouse adorned for her husband (cf. Apoc. 21:2) and for the manifold Wisdom of God to be revealed through her (cf. Eph. 3:10).

Despite such a great variety of gifts all those called by God to the practice of the evangelical counsels and who, faithfully responding to the call, undertake to observe the same, bind themselves to the Lord in a special way, following Christ, who chaste and poor (cf. Matt. 8:20; Luke 9:58) redeemed and sanctified men through obedience even to the death of the Cross (cf. Phil. 2:8). Driven by love with which the Holy Spirit floods their hearts (cf. Rom. 5:5) they live more and more for Christ and for His body which is the Church (cf. Col. 1:24). The more fervently, then, they are joined to Christ by this total life-long gift of themselves, the richer the life of the Church becomes and the more lively and successful its apostolate.

In order that the great value of a life consecrated by the profession of the counsels and its necessary mission today may yield greater good to the Church, the sacred synod lays down the following prescriptions. They are meant to state only the general principles of the adaptation and renewal of the life and discipline of Religious orders and also, without prejudice to their special characteristics, of societies of common life without vows and secular institutes. Particular norms for the proper explanation and application of these principles are to be determined after the council by the authority in question.

2. The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time. This renewal, under the inspiration of the Holy Spirit and the guidance of the Church, must be advanced according to the following principles:

a) Since the ultimate norm of the religious life is the following of Christ set forth in the Gospels, let this be held by all institutes as the highest rule.

b) It redounds to the good of the Church that institutes have their own particular characteristics and work. Therefore let their founders' spirit and special aims they set before them as well as their sound

traditions--all of which make up the patrimony of each institute--be faithfully held in honor.

c) All institutes should share in the life of the Church, adapting as their own and implementing in accordance with their own characteristics the Church's undertakings and aims in matters biblical, liturgical, dogmatic, pastoral, ecumenical, missionary and social.

d) Institutes should promote among their members an adequate knowledge of the social conditions of the times they live in and of the needs of the Church. In such a way, judging current events wisely in the light of faith and burning with apostolic zeal, they may be able to assist men more effectively.

e) The purpose of the religious life is to help the members follow Christ and be united to God through the profession of the evangelical counsels. It should be constantly kept in mind, therefore, that even the best adjustments made in accordance with the needs of our age will be ineffectual unless they are animated by a renewal of spirit. This must take precedence over even the active ministry.

3. The manner of living, praying and working should be suitably adapted everywhere, but especially in mission territories, to the modern physical and psychological circumstances of the members and also, as required by the nature of each institute, to the necessities of the apostolate. the demands of culture, and social and economic circumstances.

According to the same criteria let the manner of governing the institutes also be examined.

Therefore let constitutions, directories, custom books, books of prayers and ceremonies and such like be suitably reedited and, obsolete laws being suppressed, be adapted to the decrees of this sacred synod.

4. An effective renewal and adaptation demands the cooperation of all the members of the institute.

However, to establish the norms of adaptation and renewal, to embody it in legislation as well as to make allowance for adequate and prudent experimentation belongs only to the competent authorities, especially to general chapters. The approbation of the Holy See or of the local Ordinary must be obtained where necessary according to law. But superiors should take counsel in an appropriate way and hear the members of the order in those things which concern the future well being of the whole institute.

For the adaptation and renewal of convents of nuns suggestions and advice may be obtained also from the meetings of federations or from other assemblies lawfully convoked.

Nevertheless everyone should keep in mind that the hope of renewal lies more in the faithful observance of the rule and constitutions than in multiplying laws.

5. Members of each institute should recall first of all that by professing the evangelical counsels they responded to a divine call so that by being not only dead to sin (cf. Rom. 6:11) but also renouncing the world they may live for God alone. They have dedicated their entire lives to His service. This constitutes a special consecration, which is deeply rooted in that of baptism and expresses it more fully.

Since the Church has accepted their surrender of self they should realize they are also dedicated to its service.

This service of God ought to inspire and foster in them the exercise of the virtues, especially humility, obedience, fortitude and chastity. In such a way they share in Christ's emptying of Himself (cf. Phil.

2:7) and His life in the spirit (cf. Rom. 8:1-13).

Faithful to their profession then, and leaving all things for the sake of Christ (cf. Mark 10:28), religious are to follow Him (cf. Matt. 19:21) as the one thing necessary (cf. Luke 10:49) listening to His words (cf. Luke 10:39) and solicitous for the things that are His (cf. 1 Cor. 7:32).

It is necessary therefore that the members of every community, seeking God solely and before everything else, should join contemplation, by which they fix their minds and hearts on Him, with apostolic love, by which they strive to be associated with the work of redemption and to spread the kingdom of God.

6. Let those who make profession of the evangelical counsels seek and love above all else God who has first loved us (cf. 1 John 4:10) and let them strive to foster in all circumstances a life hidden with Christ in God (cf. Col. 3:3). This love of God both excites and energizes that love of one's neighbor which contributes to the salvation of the world and the building up of the Church. This love, in addition, quickens and directs the actual practice of the evangelical counsels.

Drawing therefore upon the authentic sources of Christian spirituality, members of religious communities should resolutely cultivate both the spirit and practice of prayer. In the first place they should have recourse daily to the Holy Scriptures in order that, by reading and meditating on Holy Writ, they may learn "the surpassing worth of knowing Jesus Christ" (Phil. 3:8). They should celebrate the sacred liturgy, especially the holy sacrifice of the Mass, with both lips and heart as the Church desires and so nourish their spiritual life from this richest of sources.

So refreshed at the table of divine law and the sacred altar of God, they will love Christ's members as brothers, honor and love their pastors as sons should do, and living and thinking ever more in union with the Church, dedicate themselves wholly to its mission.

7. Communities which are entirely dedicated to contemplation, so that their members in solitude and silence, with constant prayer and penance willingly undertaken, occupy themselves with God alone, retain at all times, no matter how pressing the needs of the active apostolate may be, an honorable place in the Mystical Body of Christ, whose "members do not all have the same function" (Rom. 12:4). For these offer to God a sacrifice of praise which is outstanding. Moreover the manifold results of their holiness lends luster to the people of God which is inspired by their example and which gains new members by their apostolate which is as effective as it is hidden. Thus they are revealed to be a glory of the Church and a well-spring of heavenly graces. Nevertheless their manner of living should be revised according to the principles and criteria of adaptation and renewal mentioned above. However their withdrawal from the world and the exercises proper to the contemplative life should be preserved with the utmost care.

8. There are in the Church very many communities, both clerical and lay, which devote themselves to various apostolic tasks. The gifts which these communities possess differ according to the grace which is allotted to them. Administrators have the gift of administration, teachers that of teaching, the gift of stirring speech is given to preachers, liberality to those who exercise charity and cheerfulness to those who help others in distress (cf. Rom. 12:5-8). "The gifts are varied, but the Spirit is the same" (1 Cor. 12:4).

In these communities apostolic and charitable activity belongs to the very nature of the religious life, seeing that it is a holy service and a work characteristic of love, entrusted to them by the Church to be carried out in its name. Therefore, the whole religious life of their members should be inspired by an apostolic spirit and all their apostolic activity formed by the spirit of religion. Therefore in order that their members may first correspond to their vocation to follow Christ and serve Him in His members,

their apostolic activity must spring from intimate union with Him. Thus love itself towards God and the neighbor is fostered.

These communities, then, should adjust their rules and customs to fit the demands of the apostolate to which they are dedicated. The fact however that apostolic religious life takes on many forms requires that its adaptation and renewal take account of this diversity and provide that the lives of religious dedicated to the service of Christ in these various communities be sustained by special provisions appropriate to each.

9. The monastic life, that venerable institution which in the course of a long history has won for itself notable renown in the Church and in human society, should be preserved with care and its authentic spirit permitted to shine forth ever more splendidly both in the East and the West. The principal duty of monks is to offer a service to the divine majesty at once humble and noble within the walls of the monastery, whether they dedicate themselves entirely to divine worship in the contemplative life or have legitimately undertaken some apostolate or work of Christian charity. Retaining, therefore, the characteristics of the way of life proper to them, they should revive their ancient traditions of service and so adapt them to the needs of today that monasteries will become institutions dedicated to the edification of the Christian people.

Some religious communities according to their rule or constitutions closely join the apostolic life to choir duty and monastic observances. These should so adapt their manner of life to the demands of the apostolate appropriate to them that they observe faithfully their way of life, since it has been of great service to the Church.

10. The religious life, undertaken by lay people, either men or women, is a state for the profession of the evangelical] counsels which is complete in itself. While holding in high esteem therefore this way of life so useful to the pastoral mission of the Church in educating youth, caring for the sick and carrying out its other ministries, the sacred synod confirms these religious in their vocation and urges them to adjust their way of life to modern needs.

The sacred synod declares that there is nothing to prevent some members of religious communities of brothers being admitted to holy orders by provision of their general chapter in order to meet the need for priestly ministrations in their own houses, provided that the lay character of the community remains unchanged.

11. Secular Institutes, although not Religious institutes involve a true and full profession of the evangelical counsels in the world. This profession is recognized by the Church and consecrates to God men and women, lay and clerical, who live in the world. Hence they should make a total dedication of themselves to God in perfect charity their chief aim, and the institutes themselves should preserve their own proper, i.e., secular character, so that they may be able to carry out effectively everywhere in and, as it were, from the world the apostolate for which they were founded.

It may be taken for granted, however, that so great a task cannot be discharged unless the members be thoroughly trained in matters divine and human so that they are truly a leaven in the world for the strengthening and growth of the body of Christ. Superiors, therefore, should give serious attention especially to the spiritual training to be given members as well as encourage their further formation.

12. The chastity "for the sake of the kingdom of heaven" (Matt. 19:12) which religious profess should be counted an outstanding gift of grace. It frees the heart of man in a unique fashion (cf. 1 Cor. 7:32-35) so that it may be more inflamed with love for God and for all men. Thus it not only symbolizes in a singular way the heavenly goods but also the most suitable means by which religious dedicate themselves with undivided heart to the service of God and the works of the apostolate. In this way

they recall to the minds of all the faithful that wondrous marriage decreed by God and which is to be fully revealed in the future age in which the Church takes Christ as its only spouse.

Religious, therefore, who are striving faithfully to observe the chastity they have professed must have faith in the words of the Lord, and trusting in God's help not overestimate their own strength but practice mortification and custody of the senses. Neither should they neglect the natural means which promote health of mind and body. As a result they will not be influenced by those false doctrines which scorn perfect continence as being impossible or harmful to human development and they will repudiate by a certain spiritual instinct everything which endangers chastity. In addition let all, especially superiors, remember that chastity is guarded more securely when true brotherly love flourishes in the common life of the community.

Since the observance of perfect continence touches intimately the deepest instincts of human nature, candidates should neither present themselves for nor be admitted to the vow of chastity, unless they have been previously tested sufficiently and have been shown to possess the required psychological and emotional maturity. They should not only be warned about the dangers to chastity which they may meet but they should be so instructed as to be able to undertake the celibacy which binds them to God in a way which will benefit their entire personality.

13. Religious should diligently practice and if need be express also in new forms that voluntary poverty which is recognized and highly esteemed especially today as an expression of the following of Christ. By it they share in the poverty of Christ who for our sakes became poor, even though He was rich, so that by His poverty we might become rich (cf. 2 Cor. 8:9; Matt. 8:20).

With regard to religious poverty it is not enough to use goods in a way subject to the superior's will, but members must be poor both in fact and in spirit, their treasures being in heaven (cf. Matt. 6:20).

Religious should consider themselves in their own assignments to be bound by the common law of labor, and while they procure what is required for their sustenance and works, they should banish all undue solicitude and trust themselves to the provident care of their Father in heaven (cf. Matt. 6:25).

Religious congregations by their constitutions can permit their members to renounce inheritances, both those which have been acquired or may be acquired.

Due regard being had for local conditions, religious communities should readily offer a quasi-collective witness to poverty and gladly use their own goods for other needs of the Church and the support of the poor whom all religious should love after the example of Christ (cf. Matt. 19:21; 25:34-46; James 2:15-16; 1 John 3:17). The several provinces and houses of each community should share their temporal goods with one another, so that those who have more help the others who are in need.

Religious communities have the right to possess whatever is required for their temporal life and work, unless this is forbidden by their rules and constitutions. Nevertheless, they should avoid every appearance of luxury, excessive wealth and the accumulation of goods.

14. In professing obedience, religious offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God's salvific will.

After the example of Jesus Christ who came to do the will of the Father (cf. John 4:34; 5:30; Heb. 10 7; Ps. 39:9) and "assuming the nature of a slave" (Phil. 2:7) learned obedience in the school of suffering (cf. Heb. 5:8), religious under the motion of the Holy Spirit, subject themselves in faith to their superiors who hold the place of God. Under their guidance they are led to serve all their brothers in Christ, just as Christ himself in obedience to the Father served His brethren and laid down His life as a

ransom for many (cf. Matt. 20:28; John 10:14-18). So they are closely bound to the service of the Church and strive to attain the measure of the full manhood of Christ (Eph. 4:13).

Religious, therefore, in the spirit of faith and love for the divine will should humbly obey their superiors according to their rules and constitutions. Realizing that they are contributing to building up the body of Christ according to God's plan, they should use both the forces of their intellect and will and the gifts of nature and grace to execute the commands and fulfill the duties entrusted to them. In this way religious obedience, far from lessening the dignity of the human person, by extending the freedom of the sons of God, leads it to maturity.

Superiors, as those who are to give an account of the souls entrusted to them (Heb. 13:17), should fulfill their office in a way responsive to God's will. They should exercise their authority out of a spirit of service to the brethren, expressing in this way the love with which God loves their subjects. They should govern these as sons of God, respecting their human dignity. In this way they make it easier for them to subordinate their wills. They should be particularly careful to respect their subjects' liberty in the matters of sacramental confession and the direction of conscience. Subjects should be brought to the point where they will cooperate with an active and-responsible obedience in undertaking new tasks and in carrying those already undertaken. And so superiors should gladly listen to their subjects and foster harmony among them for the good of the community and the Church, provided that thereby their own authority to decide and command what has to be done is not harmed.

Chapters and deliberative bodies should faithfully discharge the part in ruling entrusted to them and each should in its own way express that concern for the good of the entire community which all its members share.

15. Common life, fashioned on the model of the early Church where the body of believers was united in heart and soul (cf. Acts 4:32), and given new force by the teaching of the Gospel, the sacred liturgy and especially the Eucharist, should continue to be lived in prayer and the communion of the same spirit. As members of Christ living together as brothers, religious should give pride of place in esteem to each other (cf. Rom. 12:10) and bear each other's burdens (cf. Gal. 6:2). For the community, a true family gathered together in the name of the Lord by God's love which has flooded the hearts of its members through the Holy Spirit (cf. Rom. 5:5), rejoices because He is present among them (cf. Matt. 18:20). Moreover love sums up the whole law (cf. Rom. 13:10), binds all together in perfect unity (cf. Col. 3:14) and by it we know that we have crossed over from death to life (cf. 1 John 3:14). Furthermore, the unity of the brethren is a visible pledge that Christ will return (cf. John 13:35; 17:21) and a source of great apostolic energy.

That all the members be more closely knit by the bond of brotherly love, those who are called lay-brothers, assistants, or some similar name should be drawn closely in to the life and work of the community. Unless conditions really suggest something else, care should be taken that there be only one class of Sisters in communities of women. Only that distinction of persons should be retained which corresponds to the diversity of works for which the Sisters are destined, either by special vocation from God or by reason of special aptitude

However, monasteries of men and communities which are not exclusively lay can, according to their nature and constitutions, admit clerics and lay persons on an equal footing and with equal rights and obligations, excepting those which flow from sacred orders.

16. Papal cloister should be maintained in the case of nuns engaged exclusively in the contemplative life. However, it must be adjusted to conditions of time and place and obsolete practices suppressed. This should be done after due consultation with the monasteries in question. But other nuns applied by rule to apostolic work outside the convent should be exempted from papal cloister in order to

enable them better to fulfill the apostolic duties- entrusted to them. Nevertheless, cloister is to be maintained according to the prescriptions of their constitutions.

17. The religious habit, an outward mark of consecration to God, should be simple and modest, poor and at the same becoming. In addition it must meet the requirements of health and be suited to the circumstances of time and place and to the needs of the ministry involved. The habits of both men and women religious which do not conform to these norms must be changed.

18. Adaptation and renewal depend greatly on the education of religious. Consequently neither non-clerical religious nor religious women should be assigned to apostolic works immediately after the novitiate. Rather, their religious and apostolic formation, joined with instruction in arts and science directed toward obtaining appropriate degrees, must be continued as needs require in houses established for those purposes.

In order that the adaptation of religious life to the needs of our time may not be merely external and that those employed by rule in the active apostolate may be equal to their task, religious must be given suitable instruction, depending on their intellectual capacity and personal talent, in the currents and attitudes of sentiment and thought prevalent in social life today. This education must blend its elements together harmoniously so that an integrated life on the part of the religious concerned results.

Religious should strive during the whole course of their lives to perfect the culture they have received in matters spiritual and in arts and sciences. Likewise, superiors must, as far as this is possible, obtain for them the opportunity, equipment and time to do this.

Superiors are also obliged to see to it that directors, spiritual fathers, and professors are carefully chosen and thoroughly trained.

19. When the question of founding new religious communities arises, their necessity or at least the many useful services they promise must be seriously weighed. Otherwise communities may be needlessly brought into being which are useless or which lack sufficient resources. Particularly in those areas where churches have recently established, those forms of religious life should be promoted and developed which take into account the genius and way of life of the inhabitants and the customs and conditions of the regions.

20. Religious communities should continue to maintain and fulfill the ministries proper to them. In addition, after considering the needs of the Universal Church and individual dioceses, they should adapt them to the requirements of time and place, employing appropriate and even new programs and abandoning those works which today are less relevant to the spirit and authentic nature of the community.

The missionary spirit must under all circumstances be religious communities. It should be adapted, preserved in accordingly, as the nature of each community permits, to modern conditions so that the preaching of the Gospel may be carried out more effectively in every nation.

21. There may be communities and monasteries which the Holy See, after consulting the interested local Ordinaries, will judge not to possess reasonable hope for further development. These should be forbidden to receive novices in the future. If it is possible, these should be combined with other more flourishing communities and monasteries whose scope and spirit is similar.

22. Independent institutes and monasteries should when opportune and the Holy See permits, form federations if they can be considered as belonging to the same religious family. Others who have

practically identical constitutions and rules and a common spirit should unite, particularly when they have too few members. Finally, those who share the same or a very similar active apostolate should become associated, one to the other.

23. This synod favors conferences or councils of major superiors, established by the Holy See. These can contribute very much to achieve the purpose of each institute; to encourage more effective cooperation for the welfare of the Church; to ensure a more just distribution of ministers of the Gospel in a given area; and finally to conduct affairs of interest to all religious. Suitable coordination and cooperation with episcopal conferences should be established with regard to the exercise of the apostolate.

Similar conferences should also be established for secular institutes.

24. Priests and Christian educators should make serious efforts to foster religious vocations, thereby increasing the strength of the Church, corresponding to its needs. These candidates should be suitably and carefully chosen. In ordinary preaching, the life of the evangelical counsels and the religious state should be treated more frequently. Parents, too, should nurture and protect religious vocations in their children by instilling Christian virtue in their hearts.

Religious communities have the right to make themselves known in order to foster vocations and seek candidates. In doing this, however, they should observe the norms laid down by the Holy See and the local Ordinary.

Religious should remember there is no better way than their own example to commend their institutes and gain candidates for the religious life.

25. Religious institutes, for whom these norms of adaptation and renewal have been laid down, should respond generously to the specific vocation God gave them as well as their work in the Church today. The sacred synod highly esteems their way of life in poverty, chastity and obedience, of which Christ the Lord is Himself the exemplar. Moreover, their apostolate, most effective, whether obscure or well known, offers this synod great hope for the future. Let all religious, therefore, rooted in faith and filled with love for God and neighbor, love of the cross and the hope of future glory, spread the good news of Christ throughout the whole world so that their witness may be seen by all and our Father in heaven may be glorified (Matt. 5:16). Therefore, let them beseech the Virgin Mary, the gentle Mother of God, "whose life is a model for all,"[1] that their number may daily increase and their salutary work be more effective.

ENDNOTES

1. St. Ambrose, De Virginitate, 1, II, c. II, n. 15.

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