

LORAND UJHÁZI\*

## THE ROLE OF INSTITUTES OF CONSECRATED LIFE IN THE SERVICE OF PEACE<sup>1</sup>

Fecha de recepción: 29 de septiembre de 2024

Fecha de aceptación: 30 de octubre de 2024

**ABSTRACT:** The Catholic Church played an invaluable role in promoting peace during the 20th century. However, it is important to note that the Catholic Church is a hierarchical community and a mystical body, comprising members who engage in the work of peace in diverse ways. This paper will focus on the role of institutes of consecrated life. This study will examine the relationship between these institutions and the promotion of peace in the context of the various legally binding documents. In addition to an examination of legal and theological principles, the study also considers the practical realities and identifies areas where legal provisions are insufficient. It then makes suggestions for improvements. The hypothesis is that the institutions of consecrated life form an integral part of the constitutional order of the Church. Consequently, they promote the Church's common objectives, enriching them with specific, even meta-juridical aspects and capacities due

---

\* Pázmány Péter Catholic University, Canon Law Institute – Ludovika, University of Public Service, Research Institute for Religion and Society. [ujhazi.lorand@jak.ppke.hu](mailto:ujhazi.lorand@jak.ppke.hu). ORCID: <https://orcid.org/0000-0002-1630-8208>.

<sup>1</sup> The publication has been furthered by the Research Institute for the Protection of the Created world on behalf of Péter Pázmány Catholic University within the framework of the project “Sustainability, resilience - climate change and its social challenges” also supported by the Ministry of Technology and Industry.

to their legal status and charism. However, their position within the Church also represents the limit of their activities.

KEYWORDS: consecrated life, peace, social justice, law

### ***El papel de los institutos de vida consagrada al servicio de la paz*<sup>2</sup>**

RESUMEN: La Iglesia católica fue inestimable en la promoción de la paz durante el siglo XX. Sin embargo, es una comunidad jerárquica y un cuerpo místico, compuesto por miembros que se comprometen en la labor de la paz de diversas maneras. Este documento se centrará en el papel de los institutos de vida consagrada. Este estudio explorará la relación entre estas instituciones y la promoción de la paz en el contexto de los diversos documentos jurídicamente vinculantes. Además de los principios jurídicos y teológicos, el estudio también considera realidades e insuficiencias jurídicas y formula sugerencias. La hipótesis es que las instituciones de vida consagrada son parte integrante del orden constitucional de la Iglesia. En consecuencia, promueven los objetivos comunes de la Iglesia, enriqueciéndolos con aspectos y capacidades específicos, incluso metajurídicos, debido a su estatuto jurídico y a su carisma. Sin embargo, su posición en la Iglesia constituye también el límite de sus actividades.

PALABRAS CLAVE: vida consagrada, paz, justicia social, derecho.

## **1. INTRODUCTION**

Pope Francis is deeply committed to the Church's active role in promoting peace and social justice<sup>3</sup>. In addition to his personal contributions, he encourages the whole Church to follow suit<sup>4</sup>.

His peace mission shows continuity with his predecessors<sup>5</sup>, but he adopted a novel approach to the role of lay faithful, women, the clergy's

---

<sup>2</sup> La publicación ha sido realizada por el Instituto de Investigación para la Protección del Mundo Creado en nombre de la Universidad Católica Péter Pázmány en el marco del proyecto "Sostenibilidad, resiliencia - el cambio climático y sus retos sociales", también apoyado por el Ministerio de Tecnología e Industria.

<sup>3</sup> R. Flamini. "Peter and Caesar: Is Pope Francis Shifting the Vatican's World-view?". *World Affairs* 177 (2014): 25-33.

<sup>4</sup> Bryan Hehir. "Why Religion? Why Now?". In *Rethinking Religion and World Affairs*, edited by Timothy Samuel Shah, Alfred Stepan Duffy and Monica Toft, 16. New York: Oxford University Press, 2012.

<sup>5</sup> John F. Kobler. "The Influence of Pacem in Terris". In *Vatican II and Phenomenology Reflections on the Life- World of the Church* 55-74. Dordrecht: Martinus Nijhoff

social responsibility, and the role of the Roman Curia in the service of humanity. This paper focuses on the place of consecrated life in peacebuilding. Even before his election, Pope Francis explained that he considered institutes of consecrated life to be an integral part of the Church. As an auxiliary bishop at the 1994 Synod, he said: «Consecrated life is a gift of the Church. It is born of the Church, grows in the Church, and is wholly directed to the Church»<sup>6</sup>. In 2013, he proclaimed the Year of Consecrated Life, comparing members of the consecrated life to prophets, whose main charism is, among other things, that they are «on the side of the poor and powerless because they know that God himself is on the side of the prophets»<sup>7</sup>. He continued to declare in numerous forums that he counted on institutes of consecrated life to promote social justice and peace. The way in which institutes of consecrated life can participate in this requires both theological and canonical reflection. This paper focuses on the latter, although it should be noted that the sacramental character of canon law also requires theological considerations.

First, it is essential to define the promotion of peace and social justice. Church documents often mention both, albeit without conceptual clarification. Given the modern and complex approach to security, church documents cannot be expected to create a closed system of peace issues or to establish a precise definition of peacebuilding. Peacebuilding is an inherently complex field that goes beyond canon law and theology. It presupposes a dialogue between theology and other disciplines proclaimed by Pope Francis in his apostolic constitution, *Veritatis Gaudium*<sup>8</sup>. At the same

---

Publishing, 1985; D. Christiansen. "Catholic Peacemaking, 1991-2005. The Legacy of Pope John Paul II". *The Review of Faith & International Affairs* 4 (2006): 21-28; Heinz-Gerhard Justenhoven. "The Peace Ethics of Pope John Paul II". In *From Just War to Modern Peace Ethics*, edited by Heinz-Gerhard Justenhoven and William A. Barbieri, 313-345. Berlin: De Gruyter, 2012.

<sup>6</sup> Bergoglio J. "Intervento al Sinodo sulla vita consacrata e la sua missione nella Chiesa e nel mondo, XVI Congregazione generale". Last modified: 21 November 2024. Access: 19 September 2024 [https://www.vatican.va/content/francesco/it/apost\\_letters/documents/papa-francesco\\_lettera-ap\\_20141121\\_lettera-consacrati.html#\\_ednref8](https://www.vatican.va/content/francesco/it/apost_letters/documents/papa-francesco_lettera-ap_20141121_lettera-consacrati.html#_ednref8)

<sup>7</sup> Francis. "Litt. Ap. For the Year of Consecrated Life". Last modified: 21 November 2024. Access: 19 September 2024 [https://www.vatican.va/content/francesco/en/apost\\_letters/documents/papa-francesco\\_lettera-ap\\_20141121\\_lettera-consacrati.html](https://www.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_lettera-ap_20141121_lettera-consacrati.html)

<sup>8</sup> Francis. Const. Ap. "Veritatis gaudium" n.º 1-3, 5. AAS 110 (2018): 1-7. 13-15.

time, these sciences show that reconciliation is a plausible<sup>9</sup>, multidisciplinary<sup>10</sup>, multi-factor<sup>11</sup> concept that, by its very nature, resists most attempts to create a definition. Therefore, this paper interprets peacebuilding as any social engagement of institutes of consecrated life that contributes to eliminating today's social injustices and promotes peace<sup>12</sup>. Beside its canon law perspective, this paper considers that peace promotion means a complex philosophy and a set of activities based on it, which can only be partially integrated into legal categories. It aims to prevent and end armed conflict and create more stable societies<sup>13</sup>. It is suggested that this broad interpretation of peace promotion can be demonstrated in relation to institutes of consecrated life. Communities have traditionally played a key role in education<sup>14</sup>, poor care<sup>15</sup>, nursing<sup>16</sup>, or other charitable activities. These segments are all related to peace promotion.

The above hypothesis is supported by the findings of a qualitative study. This paper draws upon both primary legislation and secondary sources on institutes of consecrated life. The aim is to compare these to draw conclusions. The first part of the paper clarifies basic concepts

---

<sup>9</sup> John Howard Yoder: *The War of the Lamb: The Ethics of Nonviolence and Peacemaking*, edited by Glen Stassen, Mark Thiessen Nation, and Matt Hamsher. Minneapolis: Brazos Press, 2009; Irfan Omar and Michael Duffy. *Peacemaking and the Challenge of Violence in World Religions*. Oxford: Wiley Blackwell, 2015; M. Neocleous. "War as peace, peace as pacification". *Radical Philosophy* 159 (2010): 8-17.

<sup>10</sup> G. Stassen. "The Unity, Realism, and Obligation of Just Peacemaking Theory". *Journal of the Society for Christian Ethics* 23 (2003):171.

<sup>11</sup> John Paul Lederach. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington D. C.: Institute for Peace Press, 1997. 54.

<sup>12</sup> L. Cahill. "Just Peacemaking. Theory, Practice, and Perspective". *Journal of the Society for Christian Ethics* 23 (2003): 197.

<sup>13</sup> Pontifical Council for Justice and Peace. "Compendium of the Social Doctrine of the Church". Last modified: 7 March 2005. Access: 25 August 2024 [https://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)

<sup>14</sup> David Salomoni. *Education of the Catholic People, Religious Orders and Their Schools in Early Modern Italy (1500-1800)*. Leiden: Brill, 2021.

<sup>15</sup> Steven Muir. "Look How They Love One Another: Early Christian and Pagan Care for the Sick and Other Loves". In *Religious Rivalries in the Early Roman Empire and the Rise of Christianity*, edited by Vaage E. Leif, 213. Waterloo: Wilfrid Laurier University Press, 2006.

<sup>16</sup> Anna Esposito and Andreas Rehber. *Gli ordini ospedalieri tra centro e periferia*. Rome: Istituto Storico Germanico, 2007.

regarding the promotion of peace. The second part presents the legal environment. In conclusion, the work of peace is outlined in relation to the various types of institutes of consecrated life.

Since monasticism varies considerably in Eastern tradition, this paper only deals with the Latin Church.

## 2. TASKS OF CONSECRATED LIFE IN PEACE PROMOTION

A considerable number of institutes have been established to preserve social justice<sup>17</sup>. In other cases, they took on such responsibilities as a consequence of social changes. The initiatives of the Vatican II also touched upon institutes of consecrated life<sup>18</sup>. This partly meant direct structural and legal re-regulation and partly the transposition of the theology of the Council in relation to institutes<sup>19</sup>. The Council's message that the Church should actively contribute to the common good (GS 42) had an impact on institutes of consecrated life<sup>20</sup>. The central document on institutes of consecrated life is the decree *Perfectae Caritatis*, but the dogmatic constitution *Lumen Gentium*<sup>21</sup>, which places religious orders in the Church's mission (LG 43-47) has constitutional relevance. The document is not significant in terms of legal accuracy but because it regards religious institutes as an integral part of the mystical body and expects these institutes to join the Church's mission in accordance with

---

<sup>17</sup> Franz Metzger and Karin Feuerstein-Praßer. *Die Geschichte des Ordenslebens. Von den Anfängen bis heute*. Herder: Freiburg, 2006; Charles Warren: *History of Religious Orders: A Compendious and Popular Sketch of the Rise and Progress of the Principal Monastic, Canonical, Military, Mendicant, and Clerical Orders and Congregations of the Eastern*. London: Forgotten Books, 2018.

<sup>18</sup> Antonio Calabrese. *Istituti di vita consacrata e Società di vita apostolica*. Città del Vaticano: Editrice Vaticana, 2011; Elio Gambari. *I religiosi nel Codice*. Milano: Ancora, 1986. 7-10; José Castaño. "Il contesto ecclesiale della vita consacrata". In *Il nuovo diritto dei religiosi*, AA. VV. 41-60. Roma: Rogate, 1984.

<sup>19</sup> J. Rovira. "La vita consacrata dal Vaticano II ad oggi". *Vita Consacrata* 49 (2013): 28.

<sup>20</sup> Christoph Hegge. *Rezeption und Charisma: Der theologische und rechtliche Beitrag kirchlicher Bewegungen zur Rezeption des Zweiten Vatikanischen Konzils*. Würzburg: Echter, 1999.

<sup>21</sup> P. Molinari and P. Gumpel. "I religiosi in Lumen Gentium". *Vita Consacrata* 49 (2013): 134-153.

their legal status<sup>22</sup>. As a logical effect, later statements by the Pope and the Holy See took it for granted to include institutes of consecrated life in documents concerned with security challenges. The conciliar documents refer only briefly to the tasks of consecrated life in promoting social justice (LG 44-45, CD 34). Rather, it makes indirect references to the profile of the institute (PC 20) or to the charism designated by the founder, which, however, may be related to the peace mission. Charism is often linked to social issues in a broad sense and, hence, to peace (PC 20)<sup>23</sup>. Indeed, it would be alien to expect conciliar documents, given their framework nature, the different characters of institutes of consecrated life, and the complexity of promoting peace<sup>24</sup>, to provide a comprehensive overview of the service of peace. Rather, the Council was significant as it no longer considered institutes of consecrated life as surrounded by privileges, but such that integral parts of the Church that participate in the social mission<sup>25</sup>.

After the Council, numerous papal and Holy See documents brought institutes of consecrated life at least into indirect contact with matters of peace, specifically security in the broad sense. The elaboration and

---

<sup>22</sup> Armando Pigna. "La consacrazione religiosa nei documenti conciliari e post-conciliari". In *La consacrazione religiosa*, edited by segreteria CISM, 39. Roma: Rogate, 1985; M. Bevilacqua. "Considerazioni sullo statuto epistemologico della teologia della vita consacrata". *Mysterion* 14 (2021): 7-18.

<sup>23</sup> Cf. Mario Midali. "Carisma dei Fondatori e delle Fondatrici. Rilevanti acquisizioni di 'Vita consacrata'". In *Super fundamentum Apostolorum. Studi in onore di S. Em. il Cardinale A. M. Javierre Ortas*, edited by Angelo Amato and Giuseppe Maffei, 723-754. Roma: LAS, 1997; Fabio Ciardi. *The Silence of the Spirit. Hermeneutics of the charisma of the founders*. Rome: Città Nuova, 1996; Giancarlo Rocca. *Il carisma del fondatore*. Milano: Ancora, 1998.

<sup>24</sup> Jean Beyer. "Vita Consacrata: Dottrina conciliare e sviluppi ulteriori". In *Vaticano II Bilancio & Prospettive venticinque anni dopo 1962/1987*, edited by René Latourelle, 1120-1139, Assisi: Cittadella, 1988; G. Ghirlanda. "La giusta autonomia e l'esenzione degli istituti religiosi: fondamentali ed estensione". *Vita Cons.* 25 (1989): 679-699; Maria Vergine dei Tramonti Simmermacher. *La natura della vita consacrata. Uno studio teologico-giuridico sull'ecclesialità della vita consacrata (can. 207, CIC 1983)*. Rome: Editrice del Verbo Incarnato, 2021. 6-7.

<sup>25</sup> Sabatino Majorano. "Le sfide etiche emergenti dalla cultura e la profezia dei Consigli evangelici oggi". *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina Del Core and Maria Fisichella, 86-87. Roma: Pontifical Faculty of Education, 2008.

legally binding nature of the documents vary considerably. Most of the statements are not even laws but papal or Holy See exhortations. These are not negligible but create a moral rather than a legal obligation. The subject matter of the documents is also diverse. The first large group includes documents that deal with institutes of consecrated life. They focus on historical, legal, and spiritual issues, sometimes in association with social challenges. A distinction can be made between general statements<sup>26</sup>, which cover a significant part of the areas associated with institutes, and those that focus on specific issues such as contemplation<sup>27</sup>, community life<sup>28</sup>, cooperation with local ecclesial authorities<sup>29</sup> or training<sup>30</sup>. In these, peace and security promotion is presented at times indirect and other times direct<sup>31</sup>.

The second major category documents that do not focus specifically on institutes of consecrated life but with a wide variety of social issues, and in this context, seek the specific ways in which these institutes

---

<sup>26</sup> Paul VI. *Magno gaudio*. V.23.1964. AAS 56 (1964): 5-75; Paul VI. Ex. Ap. "Evangelica Testificatio". AAS 63 (1971): 497-526; John Paul II. Ex. Ap. "Redemptionis donum". AAS 76 (1984): 513-546; John Paul II. Ex. Ap. "Vita Consecrata". AAS 88 (1996): 474-475.

<sup>27</sup> Congregation for Consecrated Life and Societies of Apostolic Life. Instr. "Verbi Sponsa". *Enchiridion Vaticanum* 18 (1999): 514-577.

<sup>28</sup> Congregation for Consecrated Life and Societies of Apostolic Life. Instr. "Vita fraterna in comunità". 2 II 1994 *Enchiridion Vaticanum* 14 (1994-1995): 221-283.

<sup>29</sup> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Congregation for Bishops: Dir. "Mutuae Relationes". AAS 70 (1978): 473-506; Ikechukwu Kanu. "The Theological Foundations of Mutual Relations". In *Consecrated Persons and Mutual Relations. The Dynamics of Collaboration within the Ecology of Mission*, edited by Ikechukwu Kanu, 1-7, Nigeria: Conference of Major Superiors, 2017.

<sup>30</sup> «The sensitivities of young people fundamentally influence our perception of the values of justice, non-violence and peace. Their hearts are inclined to community, friendship and solidarity». Congregation for Consecrated Life and Societies of Apostolic Life. *Potissimum institutioni*. Direttive sulla formazione negli istituti religiosi, n.º 87. Last modified: 2 February 1990. [https://www.vatican.va/roman\\_curia/congregations/ccsclife/documents/rc\\_con\\_ccsclife\\_doc\\_02021990\\_directives-on-formation\\_it.html](https://www.vatican.va/roman_curia/congregations/ccsclife/documents/rc_con_ccsclife_doc_02021990_directives-on-formation_it.html)

<sup>31</sup> Antonia Colombo. "Orizzonti di rinnovamento della vita religiosa". In *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina del Core and Maria Fisichella, 60. Roma: LAS, 2008.



can participate, for example, migration<sup>32</sup>, interreligious dialogue<sup>33</sup>, the protection of creation<sup>34</sup>, or merely in the general promotion of social justice. The systematic elaboration of the latter began before the Council and can be found in the contemporary social encyclicals<sup>35</sup>. In addition, all papal and Holy See documents concerning peace also apply to institutes of consecrated life. Even if the document does not specifically refer to them<sup>36</sup>. These institutes are an integral part of the Church, and according to their status, legislation, and charism, they participate in the realization of the great objectives of the Church. In this context, Bruno Secondin points out that there are many peace-related areas where institutes of consecrated life may have greater experience than other organizations of the Church. In his opinion, this is typically the case with inculturation or dialogue with other religions<sup>37</sup>. Sabatino Majorano adds to this such fundamental rights issues as ecology, wars, and human rights. Majorano's argument is logical, since these institutes, because of their radical Christ-following, must be even more affected by the human suffering that the Church addresses to all its members in its general statements<sup>38</sup>.

---

<sup>32</sup> Pontifical Council for the Pastoral Care of Migrants and Travellers. Instr. "Erga migrantes". n.º 80-85. AAS 96 (2004): 801-804; Pope Francis. Enc. Fratelli tutti. n.º 90. Last modified: 3 October 2020. Access: 19 September 2024. [https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html); V. de Paolis. "La chiesa e le migrazioni nei secoli XIX e XX". *Ius Canonicum* 43 (2003): 43-44; A. Pastwa. "'Accompanying Migrants' as a Touchstone of the Realisation of the Synodal Church Idea. A Canonist's Remarks". *Ecumeny and Law* 9 (2021): 7-40.

<sup>33</sup> Paul VI. Ex. Ap. "Evangelii nuntiandi" n.º 69. AAS 68 (1976): 58-59.

<sup>34</sup> Francis. Enc. "Laudato Si'" n.º 126, 214. AAS 107 (2015): 897. 931.

<sup>35</sup> Leo XIII. Enc. "Rerum novarum". 15.V.1891. n.º 41. ASS 23 (1891): 641-670; Pius XI. Enc. "Quadragesimo anno". n.º 23. AAS 23 (1931): 177-285; John Paul II. Enc. "Centesimus annus". n.º 57. AAS 83 (1991): 862-863 ; Cf. Marcello Carvalho De Azevedo. *Les religieux, vocation et mission. Une perspective actuelle et exigeante*. Paris, Centurion. 1985.

<sup>36</sup> Institutes of consecrated life appear in the address: Paul VI. Enc. "Populorum progressio". 1967.III.26. AAS 59 (1967): 257-329; John Paul II. Enc. "Sollicitudo rei socialis". AAS 80 (1988): 513-586 ; Benedict XVI. Enc. "Caritas in veritate". AAS 101 (2009): 641-709.

<sup>37</sup> Bruno Secondin. "La sfida dell'internazionalità e dell'interculturalità". In *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina del Core and Maria Fisichella, 72. Roma: Pontificia Facoltà di Scienze dell'Educazione, 2008.

<sup>38</sup> Majorano 86-87 ; J. Castaño. "Significato di vita consacrata". *Angelicum* 72 (1995): 245.



It is also noteworthy to mention the documents that address unstable regions, be it Africa<sup>39</sup>, the Middle East<sup>40</sup>, South America<sup>41</sup>, or Asia<sup>42</sup>, where the institutes of consecrated life have carried out a wide range of activities. These are strongly linked to the Church's missionary work, and hence, they contribute to stability and peace<sup>43</sup>. Since his election, Pope Francis has placed emphasis on the idea of the periphery, where we can be companions to those who remain on the side of the road<sup>44</sup>. Francis did not issue a specific document on institutes of consecrated life; he placed them among the Holy See, bishops, laity, and clergy as promoters of peace<sup>45</sup>. Antonio Spadaro points out that the concepts of theology of Pope Francis and geographical periphery meet eminently in the case of these institutes because, in addition to dealing with marginalized people everywhere, they carry out missionary work in regions where social injustice and unstable peace are commonplace.

Other papal speeches can also serve as a point of reference. These are the least formalized statements that can help better understand either

---

<sup>39</sup> John Paul II. Ex. Ap. "Ecclesia in Africa". n.º 94. AAS 88 (1996): 58-59; Benedict XVI. Ex. Ap. "Africae munus". n.º 89. AAS 104 (2012): 279; VaticanNews. *Pope encourages Africa's homegrown Churches in peace building, social justice, coexistence*. Last modified: 23 June 2018. Access: 31 August 2024. <https://www.vaticannews.va/en/pope/news/2018-06/pope-francis-african-churches-oaic.htm>; S. Ilo. "Africae Munus and the Challenges of Transformative Missional Theological Praxis in Africa's Social Context". *Transformation* 31 (2014):116-129.

<sup>40</sup> Benedict XVI. Ex. Ap. "Ecclesia in Medio Oriente". n.º 51-54. AAS 104 (2012): 774-776.

<sup>41</sup> Francis. Ex. Ap. "Querida Amazonia". n.º 95. AAS 112 (2020): 267.

<sup>42</sup> John Paul II. Ex. Ap. "Ecclesia in Asia". AAS 92 (2000): 517-519.

<sup>43</sup> Antonia Colombo. "Orizzonti di rinnovamento della vita religiosa". In *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina Del Core and Maria Fisichella, 66-68, Rome: Pontificia Facoltà di Scienze dell'Educazione, 2008.

<sup>44</sup> P. Ferrara. "The Concept of Periphery in Pope Francis' Discourse: A Religious Alternative to Globalization?". *Religions* 6. 2015: 42-57.

<sup>45</sup> Francis. Ibid., Enc., *Fratelli tutti*. 2020. Last modified: 3 October. Access: 25 August 2024 [https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html); Francis. Ex. Ap. "Evangelii Gaudium". AAS 105 (2013): 1019-1137; Dennis Doyle. "Pope Francis's New Vision of the Church as expressed in Evangelii Gaudium". In *Pope Francis and the Future of Catholicism Evangelii Gaudium and the Papal Agenda*, edited by Gerard Mannion, 21-37. Cambridge: University Press, 2017; J. Mahoney. "From Clericalism to Synodality". *The Furrow* 70 (2019): 647-653.

legal texts or legally non-binding documents. Because of the Pope's legal position in the Church, since he is the supreme legislator (c. 331)<sup>46</sup>, these speeches may even indicate the direction of future legislation. On February 2, 1997, John Paul II established World Day for Consecrated Life<sup>47</sup>, for which successive Popes have annually brought up highly diverse topics associated with institutes of consecrated life, in some cases involving social and security issues. On numerous occasions, the popes may address institutes of consecrated life, either on an ad hoc basis or as part of major celebrations. In addition to theological aspects, they often cover social and security issues.

Certain dicasteries of the Roman Curia, especially the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, also issue documents. The apostolic constitution *Praedicate Evangelium* delegates to the competence of the latter Dicastery «to clarify the way in which evangelical counsels are put into practice, encouraged and lived»<sup>48</sup>. Here, too, the position of statements in the legal hierarchy is diverse, ranging from legally binding decisions and instructions to circulars and various exhortations. Most of them deal with general matters, but some of them clarify the Church's mission, also linked to security, with regard to institutes of consecrated life<sup>49</sup>.

Nevertheless, irrespective of the type of ecclesiastical document, the promotion of social justice always goes beyond purely legal thought, and understanding it requires knowledge of theological aspects, such as the example of the founder of Christianity (LG 46) or evangelical counsels<sup>50</sup>. Despite their diversity, their framework nature, and, where appropriate, the many overlaps between them, Church documents help us understand

<sup>46</sup> Ignacio Arrieta. *Diritto dell'organizzazione ecclesiastica*. Roma: EDUSC, 2023, 251-260.

<sup>47</sup> John Paul II. Message for the I World Day for Consecrated Life. Access: 5 August 2024. [https://www.vatican.va/content/john-paul-ii/en/messages/consecrated\\_life/documents/hf\\_jp-ii\\_mes\\_06011997\\_i-consecrated-life-day.html](https://www.vatican.va/content/john-paul-ii/en/messages/consecrated_life/documents/hf_jp-ii_mes_06011997_i-consecrated-life-day.html)

<sup>48</sup> Francis. Const. Ap. "Praedicate Evangelium". art. 121. AAS 114. (2022): 419. This was regulated similarly: John Paul II. Const. Ap. "Pastor bonus". art. 105. AAS 80 (1988): 886-887.

<sup>49</sup> Congregation for Consecrated Life and Societies of Apostolic Life. 1994, 278. 1978, 473-506; Cf. A. Delaney. "Bishops and Religious: The Document 'Mutuae Relationes'". *The Furrow* 34 (1983): 233-241.

<sup>50</sup> Armando Bandera. *La vida religiosa en el misterio de la Iglesia. Concilio Vaticano II y Santo Tomás de Aquino*. Madrid: BAC, 1984.

the role that institutes of consecrated life can play in the Church's peace mission.

### 3. CHARISM IN THE SERVICE OF PEACE

Charism is a term used to refer to the mission, spirituality, and activity of institutes of consecrated life<sup>51</sup>. It is the manifestation of the Holy Spirit in a given community, which gives it its uniqueness. It can be understood as a specific identity that distinguishes one institute from another. Charism is flexible; it can be related not only to consecrated life but also to other church institutes and even individual faithful<sup>52</sup>. Stephan Haring points out that the Council's documents failed to define charism (PC 6-11) or establish a well-organized system attached to it<sup>53</sup>. Creating a definition is inherently difficult since a charism is basically a theological concept<sup>54</sup> whose dynamics can be seen in everyday life<sup>55</sup>. This dynamic is also acknowledged by the Council (LG. 44-45, PC 1)<sup>56</sup>, as it is considered important not only fidelity to the charism formulated by the founder but also the actualization (PC 1, 5). Ghislain Lafont sees charism as a gift of the soul linked to «sanctification and apostolate». The latter often manifests itself in «action and organization» for peace<sup>57</sup>. According to Bernard

---

<sup>51</sup> John C. Haughey. "Charisms: An Ecclesiological Exploration". In *Retrieving Charisms for the Twenty-First Century*, edited by Doris Donnelly, 3. Minnesota: The Liturgical Press, 1999.

<sup>52</sup> W. Olabanjo. "The significance of 'Spirit' and 'Charism of a Religious Institute'". *The Catholic Voyage African Journal of Consecrated Life* 17 (2020): 47.

<sup>53</sup> Stephan Haering. "Servizio della carità e carismi degli istituti religiosi". In *Diritto canonico e Servizio della carità*, edited by Jesús Minambres, 237. Milano: Giuffrè, 2008.

<sup>54</sup> José Cristo Rey García Paredes. *Teología de las formas de vida Cristiana*. Madrid: Claretianas, 1996-1999.

<sup>55</sup> Marcella Farina. *Donne consacrate oggi. Di generazione in generazione alla sequela di Gesù*. Milano: Paoline, 1997; M. Midali. "La teologia della vita consacrata dal Vaticano II ad oggi". *Vita Consacrata* 28 (1992): 312-327.

<sup>56</sup> J. Ossai. "The Charisms of Institutes of Consecrated Life and the Personal Charisms and Talents of their Members: Divine Gifts, the Tensions and Paths to Harmony for a Common Mission". *The Catholic Voyage: African Journal of Consecrated Life* 14 (2018): 7.

<sup>57</sup> G. Lafont. "L'ecclésiologie de 'Mutuae relationes'". *Vié Consacrée* (1982): 324.

Lee, the actualization of charism is a form of «ceasing preservation» or spiritual alliance between a community's past and present. The dynamics of charism where God's concern for the world becomes visible<sup>58</sup>, and this translates into responses to current challenges<sup>59</sup>. Therefore, it is never contradictory when the original charism laid down by the founder is expanded with new elements in the light of challenges<sup>60</sup>. Throughout history, numerous communities have proven that they also have flexibility<sup>61</sup>. An illustrative example is the Prisoner Order approved by Pope Innocent III in 1198, which decreed that its primary purpose should be to exchange ransoms for prisoners<sup>62</sup>. Since the 20<sup>th</sup> century, the Order has carried on a different type of activity, but related to peace, in response to the challenges of the age<sup>63</sup>.

The dynamics of charism are not only temporal but also spatial. Originally founded in Europe, orders now operate mostly in other continents, and a significant number of their members are not European<sup>64</sup>. Bruno Secondin points out that the charism of institutes of consecrated life must take regional issues into account<sup>65</sup>. According to Jacques Simpoire, one of the specific abilities of communities is that their members come from diverse cultural backgrounds and can thus enrich the Church with unique aspects<sup>66</sup>. Due to their medium of activity, they are well aware of

---

<sup>58</sup> Judith A. Merkle. *Beyond Our Lights and Shadows. Charism and Institution in the Church*. London: Bloomsbury T&T Clark, 2016. 115-117.

<sup>59</sup> B. Lee. "A Socio-Historical Theology of Charism". *Review for Religious* 48 (1989): 124-135.

<sup>60</sup> Marlene Weisenbeck. "Understanding Charism". *Health Progress* 15 (2008): Access: 9 September 2024 <https://www.chausa.org/publications/health-progress/archive/article/november-december-2008/canon-law---understanding-charism>

<sup>61</sup> Georg Jelich. *Kirchliches Ordensverständnis im Wandel*. Leipzig: St-Benno, 1983. Writes extensively on this issue Haering. 2008, 225-241.

<sup>62</sup> J. Flannery. "The Trinitarian Order and the Ransom of Christian Captives". *Al-Masaq* 3 (2011): 135-144.

<sup>63</sup> Helen Walker Homan. "Order of the Most Holy Trinity". Access: 9 September 2024 <https://www.catholicculture.org/culture/library/view.cfm?id=6147>

<sup>64</sup> G. Lohfink. "Religious Orders: God's Therapy for the Church". *Theological Digest* 33 (1986): 203-212.

<sup>65</sup> Bruno Secondin. *Per una fedeltà creativa. La vita consacrata dopo il Sinodo*. Milan: Paoline, 1995, 53.

<sup>66</sup> Jacques Simpoire. "Consecrated Life in Africa: The Challenges of the Third Millennium" (2016): 10-11. Access: 9 September 2024 <http://www.camilliani.org/wp-content/uploads/2016/10/simopre-inglese.pdf>

issues related to minority rights, healthcare, social injustices, and state arbitrariness in the region.

In any case, it is evident that the charism, despite its meta-juridical character, enriches the whole Church in a unique way for the promotion of peace.

#### 4. THE ROLE OF CANON LAW IN INTERPRETING CHARISM

Charism has not only dynamics and diversity but also limitations<sup>67</sup>. After the Council, institutes of consecrated life often sought to justify their own existence through social engagement. Anneliese Herzig notes that after the Council, the relationship between consecrated life and charism had to be reconsidered in both theological and pastoral terms<sup>68</sup>. Herzig's opinion can be supplemented by canon law since law creates the guarantees<sup>69</sup>.

In promoting peace, it is first necessary to realize that the Church's mission is not political, economic, or exclusively social but always religiously oriented (GS 42)<sup>70</sup>. The Code attempted to enforce this principle vigorously, although not with regard to institutes of consecrated life, but concerning clerics. It introduced a prohibition and required clergy «not to take an active part in political parties or in the leadership of trade unions» (c. 287 § 2). However, § 1 of the same canon contains a call that «clergy should always promote in the best possible way just peace» (c. 287 § 1). The legislation suggests that there is sometimes a fine line between peace promotion and engagement in political life. The case of Paraguay's President Fernando Lugo (2008-2012), former bishop of the

---

<sup>67</sup> Beyer. (1988), 1126-1127; Joseph Khoury. "Commentary on Canon 573". In *Commento al Codice di Diritto Canonico*, edited by Pio Vito Pinto, 347. Città del Vaticano: Editrice Vaticana, 2001; J. Beyer. "Vitae consacratae carismata". *Periodica* 82 (1993): 260.

<sup>68</sup> Anneliese Herzig. "Ordens-Christen". *Theologie des Ordensleben in der Zeit nach dem Zweiten Vatikanischen Konzil*. Würzburg: Echter, 1991. 199.

<sup>69</sup> Carlo Fantappiè. *Per un cambio di paradigma: diritto canonico, teologia e riforma nella Chiesa*. Bologna: Dehoniane, 2019. 128-142; H. Pree. "Profilo e sfide del diritto canonico all'inizio del terzo millennio". *Periodica* 108 (2018):195-239.

<sup>70</sup> B. Sorge. "La Chiesa, i sacerdoti e la politica". *Aggiornamenti Sociali* 5 (2008): 325-330.

Diocese of San Pedro and member of the Society of the Divine Word, is a good example. The missionary charism of the order is particularly linked to social justice. It is not the fault of the order but some of its members if they want to promote peace in political movements. In the case of Lugo, the Holy See took administrative action (cc. 209-293), and the bishop lost the clerical state<sup>71</sup>. Such interventions are sometimes inevitable. More important, however, is to create legal boundaries among those institutes of consecrated life that promote peace. The Church does not reject active participation in political life. This is an important area, but it is the domain of laity, not clergy and members of religious orders<sup>72</sup>.

## 5. APPROVAL OF THE INSTITUTE AND ITS LEGISLATION IN THE LIGHT OF THE PROMOTION OF PEACE AND SOCIAL JUSTICE

A crucial aspect of the guarantee is the approval of the institute and its own legislation, as well as its harmonization with universal law<sup>73</sup>. Prior to final recognition, an extensive process is undertaken to ascertain whether the conditions for approval have been fulfilled<sup>74</sup>. This includes how charism and the practices based on it fit into the teaching of the Church, and whether the personal and other material conditions are in place<sup>75</sup>. The number of members and houses, as well as the per-

---

<sup>71</sup> L. Navarro. "La dimissione dallo stato clericale in via amministrativa". *Ius Ecclesiae* 24 (2012): 609-622.

<sup>72</sup> John Paul II. "Message for the World Day of Peace". n.º 4. AAS 83 (1991): 414-415. Congregation for the Doctrine of the Faith. "Participation of the Laity in Political Life". Last modified: 16 January 2003 Access: 5 September 2024 [https://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20021124\\_politica\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html); R. Duston. "Obligations and Rights of the Lay Christian Faithful". *Angelicum* 65 (1988): 412-465. This does not apply to secular institutions in which lay members retain their original state of life. They continue to participate in public life with the freedom of the faithful; V. Mosca. "L'identità degli Istituti Secolari nel Codice di Diritto Canonico". *Quaderni di diritto ecclesiale* 4 (1993): 184-185.

<sup>73</sup> Thomas Rincón Perez. "De istituti di vita consecrata". In *Codice di Diritto*, edited by Ignacio Arrieta, 435. Roma: Colletti a San Pietro, 2022.

<sup>74</sup> S. Santos. "La aprobación diocesana y pontificia de un instituto de vida consagrada". *Informationes* 25 (1989): 55-79.

<sup>75</sup> M. Stokłosa. "La divisione amministrativa dell'istituto religioso". *Symposium Rok* 30 (2016): 94.

sonnel and assets, are also examined (c. 587 § 2). With his *motu proprio* *Authenticum charismatis*, Pope Francis introduced another element of guarantee<sup>76</sup> and amended the text of Canon 579 of the Code. The diocesan bishop may establish a new institute of consecrated life in his own diocese only with the written permission of the Holy See. Francis had previously pointed out that the significance of consecrated life goes beyond the particular Church, even if it is intended to be a diocesan institute<sup>77</sup>. The statute serves not only to dissolve the framework nature of the Code but also to develop the mission of the institute (c. 587 § 1)<sup>78</sup>. The other rules issued by the institute's own authority (c. 578 § 4) provide guidance from the point of view of operational activity. Already, the *motu proprio* *Ecclesiae Sanctae*, on the execution of the Council<sup>79</sup>, requested that the internal legislation of the institutes be revised in the light of the Council's spirit<sup>80</sup>. After the Council, Giuseppe Scaravaglieri presented a revision of the statutes of 87 institutes, which revealed that the promotion of peace, albeit in different ways, formed part of the many statutes<sup>81</sup>. The statute has legal value. Therefore, the ecclesiastical authority, the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, and the diocesan bishop guarantee the harmonization of law between the statute and universal law<sup>82</sup>. The statute may be amended on

<sup>76</sup> Francis. Mp. "Authenticum charismatis". *L'Osservatore Romano*, n.º 45, 2020.11.6.

<sup>77</sup> Francis. Ex. Ap. "Evangelii Gaudium". n.º 130. AAS 105 (2013): 1074-1075; Drew Christiansen. *The Global Vision of Evangelii Gaudium Cultural Diversity as a Road to Peace*. In *Pope Francis and the Future of Catholicism Evangelii Gaudium and the Papal Agenda*, edited by Gerard Mannion, 203-220. Cambridge: University Press, 2017.

<sup>78</sup> Joseph Khoury. "Commentary on Canon 573". In *Commento al Codice di Diritto Canonico*, edited by Pio Vito Pinto, 347. Città del Vaticano: Editrice Vaticana, 2001; Domingo Andrés. *Le forme di vita consacrata*. Roma: Editrice, 2005. 88-89; V. de Paolis. "Ecclesialità della Vita Consacrata". *Periodica* 82 (1993): 567-603; V. de Paolis. "L'identità della vita consacrata. Dal Vaticano II all'Esortazione Apostolica post-sinodale Vita Consacrata". *Informationes SCRIS* 22 (1996): 8-124.

<sup>79</sup> Paul VI. Mp. "Ecclesiae Sanctae". AAS 58 (1966): 757-787.

<sup>80</sup> T. Farrelly. "The Process of Revising the Rules and Constitutions". *Spiritans papers* 18 (1984): 8-9.

<sup>81</sup> G. Scaravaglieri. "Participation of the Institute in the Revision of Constitutions". *Consecrated Life* 9 (1984): 50-71.

<sup>82</sup> A. Montan. "Costituzioni: attenzioni giuridiche". *Sequela Cristiana*. Access 07 September 2024 <http://servidimaria.net/sitoosm/it/testi-osm/documenti-osm/costcanon.pdf>



the basis of circumstances, but this also requires approval<sup>83</sup>. In addition to his general supervisory obligation, the diocesan bishop has sectoral responsibilities, which also cover the faith-based social activity carried out by the institutions of consecrated life in the diocese<sup>84</sup>. Antoninus Delaney draws attention to the fact that this is not only important from a practical point of view but also expresses harmony between the institutions of the Church in order to promote common goals<sup>85</sup>, including certain areas of peace<sup>86</sup>. In so far as this is in accordance with their own charism, members of institutes of consecrated life may send representatives to committees of episcopal conferences linked to peace and justice<sup>87</sup>.

When drawing up the statutes of the institutes, it is important to take multiethnicity into account. Members of institutes now come from many regions. In the past, the body of legislation of institutes of European origin primarily took into account European conditions and traditions. However, in our days the internal legislation of the institutes cannot ignore changed circumstances<sup>88</sup>. At the same time, this provides a unique opportunity for communities to better understand regional security. This is all the more important because the focus of the activities

---

<sup>83</sup> Ellen O'Hara. "Norms common to All Institutes of Consecrated Life: Canons 573-606". In *A Handbook on Canons 573-746*, edited by Jordan Hite, Sharon Holland, and Daniel Ward, 36-37. Minnesota: The Liturgical Press, 1985; T. Doyle. "The Canonical Status of Religious Institutes". *Angelicum* 63 (1986): 616-638.

<sup>84</sup> Patrick Mwanja. "A Life Uncommonly Blessed: Consecrated Life Today, Challenges and Trajectories". Last modified: March 2016. Access: 09 September 2024 <https://repository.tangaza.ac.ke/server/api/core/bitstreams/394ce285-79d0-4926-97d4-b49ef0d7928b/content>

<sup>85</sup> Delaney. 1983, 237.

<sup>86</sup> The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. 1978, 473-506.

Congregation for Bishops. Dir. "Apostolorum successors". n.º 98-101. *Enchiridion Vaticanum* 2003-2004 (22): 1138-1144.

<sup>87</sup> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 1978, 473-506; J. Galante. "The Relationship between the Diocesan Bishop and the Institutes of Pontifical Right". *CLSA Proceedings* 56 (1994): 90; M. Buckley. "The Charism and Identity in Religious Life". *Review for Religious* 44 (1985): 656-657; Jared McBrady gives concrete examples: "The Challenge of Peace. Ronald Reagan, John Paul II, and the American Bishops". *Journal of Cold War Studies* 17 (2015): 133.

<sup>88</sup> Farrelly. 1984, 15.

of many institutes has now shifted outside Europe<sup>89</sup>. General documents of the Catholic Church focusing on regional issues do not neglect the role of consecrated institutes in the region. However, these are general documents, and each community needs to explain its regional role more thoroughly in the light of its charism and tradition<sup>90</sup>. Thomas Farrelly considers the integration of aspects beyond Europe to be the most important innovation of the statutes. With regard to Africa, for example, Patrick Mwanja<sup>91</sup> points out that institutes of consecrated life must take account of «new forms of poverty and exclusion» that emerge in these regions<sup>92</sup>. Julma Neo's Indian-oriented study highlights, among many aspects such as the gap between rich and poor, the culture of violence, awareness of women's dignity, concern for the environment, racial and gender exclusion, and division between persons, groups, and nations as new challenges to institutes of consecrated life<sup>93</sup>. But Julma Neo also draws attention to areas such as victims of globalization: children and women, migrant workers, and victims of sex trafficking<sup>94</sup>.

It is of the utmost importance that these documents be made public and accessible. In fact, there is not only a moral but also a legal relationship between the institute of consecrated life and its members<sup>95</sup>. Faithful have the fundamental right to freely choose their state of life (c. 219). This means not only that one is free to choose between marriage, clerical or religious life (as long as it meets legal requirements) but also that the institute of consecrated life truly fulfills the mission to which its charism is addressed and for which the faithful has chosen that community. And the best guarantee of this is the statute and its publicity. In other words, if the charism is the promotion of social justice and peace, then the

---

<sup>89</sup> Gnada (s. a.), 228-229. With regard to Asia: J. Neo. "The Role of Consecrated Women in the Church and Society Today". *Vincentiana* 45 (2001): 1-13; J. Sankarathil. Consecrated Life in India: The Asset of a Model or a Challenge to Remodel?". *Vidyajyoti Journal of Theological Reflection* 71 (2007): 190-191.

<sup>90</sup> Farrelly. 1984,13.

<sup>91</sup> Patrick. 2016.

<sup>92</sup> Other specific initiatives include. J. Mudge. et. al. "Empowering Catholic Sisters for Social and Human Development Challenges in Africa". *Review for Religious* 1 (2021): 61-75.

<sup>93</sup> Neo 2001, 2.

<sup>94</sup> Neo 2001, 3.

<sup>95</sup> L. Le. "A Reflection on the Charism of Religious Life". *The Way* 55 (2016): 72.

ecclesiastical authority must guarantee that the institute is genuinely working towards it as far as possible.

## 6. TYPE CONSTRAINT AS A GUARANTEE

The constitutional significance of the current Code of Canon Law is that the legislator placed the area of law dealing with institutes of consecrated life (cc. 573-755) in the book entitled *People of God*. The legislator expressed that institutes of consecrated life constitute an integral part of the Church, and through their diverse activities they contribute to the realization of the Church's goals.

The Code consistently applies the post-conciliar concept and no longer speaks of law or religious orders only but of institutes of consecrated life.<sup>96</sup> The new terminology covers not only the religious institutes<sup>97</sup>. Despite its greater flexibility than the old law, the current Code<sup>98</sup> introduces type constraint, i.e. there are only those institutes of consecrated life that are accepted by law (religious institutes (cc. 607-709), secular institutes (cc. 710-730), and hermits who take their vows in the hands of a diocesan bishop or publicly undertake to observe the three evangelical councils with other sacred ties (c. 603 § 1). Furthermore, «these forms of consecrated life are joined by the order of the virgins» (c. 604 § 1)<sup>99</sup>. The latter two are best able to promote peace, like contemplative monks, through prayer and self-denial. Although societies of apostolic life can indeed play an important role in promoting social justice and peace (cc. 731-746), they do not form part of institutes of consecrated life in current law. The remainder of this paper does not address these entities, given their distinct legal character.

An important element of the guarantee is that only the Apostolic See has the right to approve new types of consecrated life (c. 605)<sup>100</sup>. In recent years, many atypical institutes have called for the Holy See to

<sup>96</sup> Beyer. 1988, 1120-1139. 1126-1127.

<sup>97</sup> Silvia Recchi. *Codice di Diritto Canonico Commentato*. In AA. VV. 507. Milano, Ancora, 2001.

<sup>98</sup> *Communicationes* 11 (1979): 336.

<sup>99</sup> Domingo Andrés. *Il diritto dei religiosi. Commento al Codice*. Roma: CpR, 1984. 39.

<sup>100</sup> Neri Antonio. *Nuove Forme di vita consacrata*. Roma: Università Lateranense, 1995. 99-105.

establish a new form of consecrated life<sup>101</sup>. The spirituality of some institutes is motivated by recognized religious orders or their founders, and many of them deal with social issues or even peace promotion. However, they show a theological and legal complexity<sup>102</sup> and are closer to the public (cc. 312-320) or private (cc. 321-326) associations of the faithful<sup>103</sup> than to institutes of consecrated life<sup>104</sup>. Thus, in addition to the positive aspect of the current canon law, the flexibility with which it leaves open the possibility of approving new institutes of consecrated life<sup>105</sup>, numerous uncertainties have arisen both in practice, in the interpretation, and the application of the law. Despite a series of attempts, this has not been resolved satisfactorily. Experience shows, however, that current canon law provides ample opportunities outside the institutions of consecrated life for promoting social justice and peace, either for the individual faithful (c. 215)<sup>106</sup> or for their associations (cc. 298-329)<sup>107</sup>.

---

<sup>101</sup> V. de Paolis. "Le nuove forme di vita consacrata (A norma del can. 605)". *Ius Ecclesiae* 6 (1994): 531-552.

<sup>102</sup> Leonello Leidi. "Come riconoscere ed approvare 'nuove forme' di vita consacrata". In *Le nuove forme di vita consacrata*, edited by Roberto Fusco, Giancarlo Rocca, and Stefano Vita, 54-55. Roma: Antonianum, 2021.

<sup>103</sup> L. Navarro. Le forme tipiche di associazioni dei fedeli". *Ius Ecclesiae* 11 (1999): 771-797; Giuseppe Dalla Torre. "La Caritas: Storia e natura giuridica". In *Diritto canonico e servizio della carità*, edited by Jesús Miñambres, 265-289. Milano: Giuffrè Editore, 2008.

Benedict XVI. 2005, n.º 29.

<sup>104</sup> Cf. Roberto Fusco and Giancarlo Rocca. *Nuove forme di vita consacrata*. Rome: Urbaniana University Press, 2010.

<sup>105</sup> Roberto Fusco, Stefano Vita, and Lluís Oviedo. "La misteità nella nuove forme di vita consacrata". *Le nuove forme di vita consacrata*, edited by Roberto Fusco, Giancarlo Rocca and Stefano Vita, 204-206. Roma: Antonianum, 2021.

<sup>106</sup> Alveró del Portillo. *Laici e fedeli nella Chiesa. Le basi dei loro statuti giuridici*. Milano: Giuffrè, 1999.

<sup>107</sup> Luigi Lombardi Vallauri. *Amicizia, carità, diritto*. Milano: Giuffrè, 1974; Giuseppe Dalla Torre. "La Caritas: Storia e natura giuridica". In *Diritto canonico e servizio della carità*, edited by Jesús Miñambres, 274. Milano: Giuffrè, 2008. 274; Navarro. 1999; W. Schulz. "Le associazioni nel diritto canonico". *Il diritto ecclesiastico* 99 (1988): 349-378; Piero Antonio Bonnet. "Privato e Pubblico nell'identità delle associazioni di fedeli disciplinate dal diritto ecclesiale". In *Das konsoziative Element in der Kirche*, edited by Winfried Aymans, Karl-Theodor Geringer and Heribert Schmitz, 525-546. St. Ottilien: EOS, 1989.

Overall, however, the importance of the Code is not only that it provides flexibility for institutes of consecrated life, but also that it lays down the general rules that should apply to each type.

## 7. RELIGIOUS INSTITUTES IN PEACE PROMOTION

To this day, religious institutes continue to represent the most significant proportion in the category of institutes of the consecrated life. According to the definition of the Code, each of these is «a society in which members, according to proper law, pronounce public vows, either perpetual or temporary, which are to be renewed, however, when the period of time has elapsed, and lead a life of brothers or sisters in common» (c. 607 § 2)<sup>108</sup>. The vow (poverty, obedience, and chastity) creates not only a moral but also a legal obligation to the professus<sup>109</sup>. In some communities, the triple vow is supplemented by the fourth vow related to promoting peace<sup>110</sup>.

Participation on the part of religious communities in promoting social justice and peace must always fit into the framework of the triple vow<sup>111</sup>. Where appropriate, the ecclesiastical authority must specify this. The Code assigns the interpretation of evangelical counsels to ecclesiastical authority (c. 576)<sup>112</sup>. These elements serve as guarantees, as the ecclesiastical authority bears the responsibility of ensuring that any peace activity associated with the institute's charism can always be situated within the framework of general rights and obligations derived from the

<sup>108</sup> Rudolf Henseker: *Ordensrecht*. Essen: Ludgerus Verlag, 1987. 107-109.

<sup>109</sup> Elio Gambari. *I religiosi nel codice*. Milano: Ancora, 1986, 21.

<sup>110</sup> F. Quintano. "Vows of the Daughters of Charity". *Vincentiana* 45. (2001): 4; J. Robioneck. "The Lasallian Community: The Vow of Association Contribution of the Internal Documents of the Institute of the Brothers of the Christian Schools Following Vatican II". *Digital Journal of Lasallian Research* 4. (2012): 99-105.

<sup>111</sup> G. T. Mosley. *Principles governing the Cooperation between Institutes of Consecrated life and the Diocesan Bishop*. Rome: Unisversitas S. Thomas Aq., 1987, 188; Velasio De Paolis. *La vita consacrata nella Chiesa*. Venezia: Marcianum, 2010; Simmermacher. 2021, 17-19.

<sup>112</sup> J. Khoury. "Commentary on Canon 576". In *Commento al Codice di Diritto Canonico*, edited by Pio Vito Pinto, 349. Città del Vaticano: Editrice Vaticana, 2001.

vows, as well as within the confines of established limits. The interpretation of the councils can be made by applying the general rules on the interpretation of laws (cc. 16-18) or by filling a legal loophole (c. 19), as the legislator has also made the triple vow part of the canon law system. Most of all, the vow of poverty is associated with social justice since an important Christological aspect of this is the imitation of the Saviour, who not only helps the marginalized but also shares his lot with them. This witness is always more than mere activity<sup>113</sup>. This very specific dimension of the religious vow of poverty in the promotion of social justice has become a prominent element from John XXIII to the current Pope<sup>114</sup>. Admittedly, in most cases, this theological aspect of the vow was emphasized not through the mentioned legal means but through other statements<sup>115</sup>. Also, the Dicastery sometimes undertakes to interpret general papal documents concerning peace issues to vows. The place of these documents in the legal hierarchy is given by the executive power of the dicastery, but in most cases, they are not legally binding either. Rather, their weight lies in the systematic application of the Roman Pontiff's general statements on peace<sup>116</sup>.

---

<sup>113</sup> Benedict XVI. "Santa Messa di inaugurazione della V Conferenza Generale Dell'episcopato Latinoamericano e Dei Caraibi". Access: 4 September 2024 [https://www.vatican.va/content/benedict-xvi/it/homilies/2007/documents/hf\\_ben-xvi\\_hom\\_20070513\\_conference-brazil.html](https://www.vatican.va/content/benedict-xvi/it/homilies/2007/documents/hf_ben-xvi_hom_20070513_conference-brazil.html).

<sup>114</sup> M. Czerny. "Vita Consacrata dal Vaticano II alla Fratelli Tutti". *Review for Religious* 1 (2021): 10.

<sup>115</sup> John XXIII. "Il tempio massimo". Access: 04 September 2024 [https://www.vatican.va/content/john-xxiii/en/letters/1962/documents/hf\\_j-xxiii\\_let\\_19620702\\_tempio-massimo.html](https://www.vatican.va/content/john-xxiii/en/letters/1962/documents/hf_j-xxiii_let_19620702_tempio-massimo.html); Paul VI. Ex. Ap. "Evangelica testificatio". n.º 52, 54. AAS 63 (1971): 7. 3. 523-525; John Paul II. 1996. n.º 24. 64. 77., 397. 439-440. 452-453; Benedict XVI. Enc. "Spe Salvi" n.º 8. 15. 28-29. 44. 50. AAS 99 (2007): 992-993. 998-999. 1008-1009. 1020-1021. 1026-1027; Cf. M. Pagacz. "Faith as the Foundation of the Renewal of the Consecrated Persons' Life in the Light of the Thought of Joseph Ratzinger/Benedict XVI". *Collectanea theologica* 94 (2024): 187-206; Francis. "Lettera apostolica del santo padre Francesco a tutti i consacrati in occasione dell'anno della vita consacrata". Last modified: 21 November 2014. Access: 6 September 2024. [https://www.vatican.va/content/francesco/it/apost\\_letters/documents/papa-francesco\\_lettera-ap\\_20141121\\_lettera-consacrati.html](https://www.vatican.va/content/francesco/it/apost_letters/documents/papa-francesco_lettera-ap_20141121_lettera-consacrati.html)

<sup>116</sup> The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life: *Proclaim. To consecrated men and women witnesses of the Gospel among peoples*. Città del Vaticano: Editrice Vaticana. 2016.

## 8. CONTEMPLATIVE AND ACTIVE RELIGIOUS ORDERS IN THE SERVICE OF PEACE

The Code treats the matter of communities' public engagement or their withdrawal from the world generously and leaves it to internal law to specify it according to the purpose of each institute (c. 607 § 3). The Council and legislation thus sought to resolve the opposition between active and contemplative communities<sup>117</sup>, emphasizing that prayer and contemplation were also the basis of active order. Contemplative orders can contribute to the Church's social mission with prayer and sacramental life (PC 7, AG 40, EN 69<sup>118</sup>, VC 8<sup>119</sup>).

### 8.1. CONTEMPLATION AND PEACE

The traditional approach emphasized the contemplative nature of orders, idealizing the common life as a state of individual and communal prayer, and the seclusion of its members from the world<sup>120</sup>.

Even today, the legislator considers it important to protect the way of contemplative life by means of rules and, therefore, forbids the use of members of these institutes for auxiliary activity, no matter how urgent the active apostolic work may be (c. 674). Yet, documents dealing with security challenges sometimes mention that these institutes should contribute with prayer to a more peaceful society (AG 40)<sup>121</sup>. The Apostolic Constitution *Vultum Dei quaerere* on contemplative women's religious institutes emphasizes regarding Eucharist adoration that «The joyful

---

<sup>117</sup> Congregation for Consecrated Life and Apostolic Life: Religiosi E Promozione Umana. [https://www.vatican.va/roman\\_curia/congregations/ccsclife/documents/rc\\_con\\_ccsclife\\_doc\\_12081980\\_religious-and-human-promotion\\_it.html](https://www.vatican.va/roman_curia/congregations/ccsclife/documents/rc_con_ccsclife_doc_12081980_religious-and-human-promotion_it.html)

<sup>118</sup> Paul VI. 1975, n.º 69. 58-59.

<sup>119</sup> John Paul II. 1996, n.º 8. 382-328.

<sup>120</sup> Valentine Theodore Schaaf. *The Cloister*. Cincinnati: St. Anthony Messenger, 1921; William Harmless. *Desert Christians*. New York: Oxford University Press, 2004; Stefania Palmisano. "An Innovative Return to Tradition: Catholic Monasticism Redux". In *Sociology and Monasticism*, edited by Enzo Pace, Luigi Berzano and Giuseppe Giordan, 87-107. Boston: Brill, 2014.

<sup>121</sup> John Paul II. Enc. "Redemptoris missio". n.º 91. AAS, 83. (1991): 337-338; M. McCabe. "Redemptoris Missio and the Missionary Vocation". *The Furrow* 42 (1991): 9. 505-510. Rocca 2016, 109.



experience of God's forgiveness received in this sacrament grants you the grace to become prophets and ministers of his mercy, and instruments of reconciliation, forgiveness and peace». (n.º 23)<sup>122</sup>. Furthermore, when the Pope or another ecclesiastical authority appeals to the whole Church to pray for peace, we can assume that contemplative orders will become even more involved in this based on the legal position, their vows, and their own statutes. From a Catholic point of view, the role of contemplative orders in peace promotion should not be underestimated. What distinguishes the Church both from international organizations and from individual states involved in peace promotion is precisely its belief that the fate of the world is influenced not only by human activity but also by a merciful God. These are meta-juridical elements, but given the sacramental nature of canon law, they are an integral part of our legal thinking.

## 8.2. APOSTOLIC ACTIVITY AND SOCIAL JUSTICE

In peace promotion, the activities of institutes that play an active role in addressing security issues are more visible. With the advent of mendicant orders in the 13<sup>th</sup> century, the perception of monasticism became more nuanced<sup>123</sup>, as the newly emerged orders considered aspects of social justice important in addition to their own sanctification<sup>124</sup>. One of the best-known conciliators in church history was St. Francis of Assisi<sup>125</sup>. Adam Hoose points out that St. Francis's conciliation with Sultan Malik was idealized by Franciscan historiography<sup>126</sup>. Even if the histor-

---

<sup>122</sup> Francis. Const. Ap. "Vultum Dei quaerere" 6.VI.2016. n.º 23. AAS 108 (2016): 849; Cf N. Bauer. "Vultum Dei quaerere: New Norms for Nuns". *The Jurist* 76 (2016): 379-414.

<sup>123</sup> B. Rosenwein and L. Little. "Social Meaning in the Monastic and Mendicant Spiritualities". *Past & Present* 63 (1974): 4-32; Benjamin Hazard. *Path to Salvation: Temporal and Spiritual Journeys by the Mendicant Orders, c.1370-1740*. New York: Peter Lang, 2023.

<sup>124</sup> S. Crilly. "The Cloistered Model of Monastic Life". *Cistercian Studies Quarterly* 32 (1997): 344-361.

<sup>125</sup> J. Powell. "Francesco d'Assisi e la Quinta Crociata. Una missione di pace". *Schede medievali* (1983): 68-77.

<sup>126</sup> A. Hoose. "Francis of Assisi's Way of Peace? His Conversion and Mission to Egypt". *The Catholic Historical Review* 96 (2010): 449-469.

ical-critical aspects are true, more significant is the impact of the narrative, which presented the founder of a dominant religious order as an example to be followed in promoting peace<sup>127</sup>. The Franciscan monks have been involved in peace promotion in crisis areas to this day.

Missions in the 16<sup>th</sup> century also nuanced the mutual relationship between activity and contemplation<sup>128</sup>. The Church had to carry out the greatest missionary activity of modern times. The help of European monastic orders came in handy. It is not unprecedented that monks in individual regions have promoted peace. Sometimes, they had to carry out diplomatic tasks in addition to missionary work<sup>129</sup>. However, these were individual cases, and their mission was essentially to spread the Catholic faith. The latter has not been preserved as the most positive element in the history of the Church.

Subsequently, the Oratorians (1575), the Missionary Priests, or Lazarists (1632), were established with the express purpose of advocating for social justice. At that time, these were not religious orders in the legal sense, but secular congregations, and later they were called unwowed societies<sup>130</sup>. However, their example is a mosaic of a process that sought to give ever-greater spaces for the promotion of social justice in addition to contemplation. In the 17<sup>th</sup> and 18<sup>th</sup> centuries, under pressure from the state, monastic communities undertook more and more activities that promoted peace. Clarence Gallagher traces the legal articulation of the character of active orders to this period, especially to the philosophy of the French and Josephinist states. This saw the *raison d'être* of monasticism in its social utilization<sup>131</sup>. For communities without social utility, state sanctions for elimination were even foreseen<sup>132</sup>. Therefore, some communities were established to achieve social goals, others undertook similar tasks in order to survive. However, as far as church legislation is

---

<sup>127</sup> Daniel Randolph. *The Franciscan Concept of Mission in the High Middle Ages*. Lexington: Franciscan Institute Publications, 1975. 37-54.

<sup>128</sup> S. Poole. "Some Observations on Mission Methods and Native Reactions in Sixteenth-Century New Spain". *The Americas* 50 (1994): 337-349

<sup>129</sup> Fernando Filoni. *La Chiesa in Iraq*. Città del Vaticano: Editrice Vaticana, 2015.

<sup>130</sup> Code of Canon Law of 1917, c. 673.

<sup>131</sup> Gallagher, C. "The Church and Institutes of Consecrated Life". *The Way Supplement* 50 (1984): 8.

<sup>132</sup> Giancarlo Rocca. *La congregazione religiosa, l'istituto secolare e le nuove comunità*. Roma: Clarentinum, 2016. 101-102.

concerned, even Leo XIII warned in his constitution *Conditae a Christo*, issued on 8 December 1900<sup>133</sup>, that care should be taken against activities harmful to monastic discipline<sup>134</sup>. Giancarlo Rocca notes that although the decisive social role of religious communities was developed under state pressure, it could easily be adapted to the principle of «social apostolate»<sup>135</sup>. However, it is never fortunate when the Church is forced to change its own legal system due to state intervention<sup>136</sup>. Canon law must follow theology and not the will of the State. This does not mean that social issues cannot have an impact on canon law. This is evident in Pope Francis's legislation to transform the Curia<sup>137</sup>. The latter, however, was not due to state pressure but was linked to the Church's great mission. According to Rocca, this problematic area of the relationship between Church and state has already been resolved since the state is able to satisfy the social expectations in which it used to rely on orders<sup>138</sup>. This should be nuanced since, in the last decades of the 20<sup>th</sup> century, the new public management, representing the philosophy of the «smaller state», indicated the private sector as the direction of state outsourcing, but the withdrawal of the state from social areas also affected church institutions<sup>139</sup>. In many third-world countries, the state continues to play only a marginal role in meeting social and welfare needs. In these countries, institutes of consecrated life still play a key role<sup>140</sup>. However, this is not

---

<sup>133</sup> Leo XIII. Const. Ap. "Conditae a Christo". 8.XII.1900. 8. § 1, III. Fontes, n.º 644.

<sup>134</sup> Claudette Gravel. *La vie dans les communautés religieuses. L'âge de la ferveur, 1840-1960*. Montreal: Expression, 2010.

<sup>135</sup> Rocca 2016, 104.

<sup>136</sup> P. Monson. "Useful Monks: The Idea of Utility in Early American Benedictine Monasticism". *The Downside Review* 131 (2013): 69-86.

<sup>137</sup> R. Interland. "L'iter storico e redazionale di Praedicate evangelium". *Quaderni di diritto ecclesiale* 36 (2023): 139-176; M. Visioli. "Praedicate evangelium: aspetti ecclesiologici della Curia Romana dalla prospettiva del diritto ecclesiale". *Quaderni di diritto ecclesiale* 36 (2023): 171-201.

<sup>138</sup> Rocca. 2016, 109-110.

<sup>139</sup> Dorcas Robinson. "The development management task and reform of 'public' social services". In *Development and Management*, edited by Deborah Eade, 158. Oxford: Oxfam, 2000.

<sup>140</sup> John Sivalon. "The Catholic Church and the Tanzanian State in the provision of social services". In *Service Provision under Stress in East Africa* edited by Joseph Semboja and Ole Therkildsen, 31-53. London: James Currey, 1995.

because of state coercion but because of the implementation of pastoral work through the promotion of justice and peace.

The Code does not specify exactly how the apostolic activity of religious communities should take place<sup>141</sup>. The legislator opts out of the creation of definitions and the exact classification of activities (cc. 673-683). During the revision of the CIC, it was suggested that a more accurate definition of apostolic activity should be offered with at least a non-exhaustive list, but this did not happen. The Code was content with a general reference to apostolic activity since it «consists in the witness of their consecrated life» (c. 673). The legislator was aware that it was impossible to give a list of the apostolic work of the communities<sup>142</sup>. In his apostolic exhortation *Redemptionis Donum*, John Paul II affirms: «It is difficult to describe, or even to list, the many different ways in which consecrated persons fulfill their love for the Church through the apostolate»<sup>143</sup>. Whatever way they participate in promoting justice, it is important to preserve the vow and community life. The latter is particularly significant because it distinguishes it from secular institutes, which are also involved in the Church's work of peace, albeit within their original environment.

### 8.3. SECULAR INSTITUTES

The novelty of the Code is that it treats secular institutes as the second major category of institutes of consecrated life (cc. 710-730). The new law is the legal articulation of the pastoral and theological idea that consecration to God and living in the world can and must be reconciled<sup>144</sup>. In the 18<sup>th</sup> and 19<sup>th</sup> centuries, not only due to state pressure but the will of the faithful wanted the Church to be involved in promoting social justice. The novelty, however, was that although the monastic

---

<sup>141</sup> McDermott, M. Rose. "The Apostolate of the Institutes". In *New Commentary on the Code of Canon Law*, edited by Charles Beal, James Coriden and Thomas Green, 843. New York: Paulist, 2000.

<sup>142</sup> Eloy Tejero. "Commentary on Canon 673". In *Codice di Diritto Canonico*, edited by Ignacio Arrieta, 487. Roma: Coletti a San Pietro, 2022.

<sup>143</sup> John Paul II. Ex. Ap. "Redemptionis donum" n.º 15. AAS 7 (1984): 541-542.

<sup>144</sup> G. Reidy. "The Secular Institutes: Their Universal Relevance". *The Clergy Review* 46 (1961): 276-288.

idea and the triple vow appeared in their commitment, they formulated their mission not in the community but in the world. Leo XIII reaffirmed such grassroots foundations, but not as part of monastic life<sup>145</sup>. The latter preserved separation from the family, professional, and social spheres as a central element. Furthermore, recognition and supervision by the local bishop were included as an element of the guarantee. The institutes were given special weight by the two world wars when the social activity of the Church gained importance<sup>146</sup>. Pius XII, who was committed to peace in both his foreign policy and teaching, increasingly reflected this aspect in the legal system, albeit in a fragmentary way at the time. A document of historical significance for consecrated life is the Apostolic Constitution *Provida Mater*<sup>147</sup>. This adapted the legal basis of secular institutes to the needs of the Church and society<sup>148</sup>. The new legislation already represented that the Church was ready to create flexible societies that carry out the apostolate of social justice, bearing certain characteristics of religious orders in addition to individual holiness<sup>149</sup>. After the publication of the constitution, the legislative process was accelerated<sup>150</sup>. These documents contained both doctrinal and legal norms<sup>151</sup>. Julian Herranz sees in this the process that later culminated in the Council<sup>152</sup>, and we can add the Code, in which the legislator wanted to represent the Church's commitment to society in promoting justice by this type of institute separated from religious orders. The name of the legal institute, as it is «secular», indicates that there can be many

---

<sup>145</sup> In current law, pious foundations are already considered institutes of a different type (c. 1299-1310, especially c. 1308 § 1).

<sup>146</sup> A. Robin. "Mission-The Core of Consecrated Life". *Sanyasa* 12 (2017): 57-78.

<sup>147</sup> Pius XII. Const. Ap. "Provida Mater". AAS 39 (1947):114-124.

<sup>148</sup> J. Dorronsoro. "Cinquantesimo della 'Provida Mater'". *Vita Consacrata* 23 (1997): 56.

<sup>149</sup> Alvaro del Portillo. "Constitutio, formae diversae, institutio, regimen, apostolatus Institutorum Saecularium". In *Acta Documenta Congressus Generalis de Statibus Perfectionis*. Roma, 1950. 289-303; J. Herranz. "The Evolution of the Secular Institutes". *Ius Canonicum* 4 (1964): 303-332.

<sup>150</sup> Pius XII: Motu proprio "Primo feliciter". AAS 40 (1948): 223-226; Sacred Congregation of Religious Orders. "Cum sanctissimus". AAS 40 (1948): 293-297.

<sup>151</sup> T. Molloy. "Secular institutes". In *A Handbook on Canons 573-746*, edited by Jordan Hite, Sharon Holland and Daniel Ward, 275. Minnesota: The Liturgical Press, 1985.

<sup>152</sup> Herranz. 1964, 250.

points of contact between the promotion of peace and between these institutes<sup>153</sup>.

The favorable legislative environment gave rise to the emergence of new movements across the globe, which served to validate the legal positioning of the institute as being aligned with the needs of the contemporary era<sup>154</sup>. Nevertheless, the conciliar document *Perfectae caritatis* deals only briefly with secular institutes. In a few sentences, it summarizes the elements that unite and those that separate secular institutes from religious institutes (PC 11). These aspects can also be seen in the legislation by the Code, since the members undertake evangelical counsels (c. 712) and the legislator sets conditions for admission to institutes similar to those of religious ones (c. 721). But they live their mission in the world, according to their state of life, and not in a community<sup>155</sup>. The character of the institute fits well with the concept of the Council, which envisions the sanctification of the world mainly through the faithful living in the world (LG 8). These institutes retain their secular character so that they can carry out more effectively the apostolic task for which they were founded (PC 11)<sup>156</sup>. Their theological and social significance was explained by the post-conciliar popes in various papal statements<sup>157</sup>. Even if the role of secular institutes in promoting peace is not explicitly mentioned in these speeches, it is clear from their description, history, synodal and other background materials<sup>158</sup>, and then essentially from practice, that these institutes are both capable and ready to participate in the Church's activity in this direction.

---

<sup>153</sup> C. Droste. "From Schism to Reform: Towards a Contemporary Theology of Religious Life". *Angelicum* 88 (2011): 134-135.

<sup>154</sup> D. Salvatori. "La riflessione magisteriale sugli istituti secolari". *Quaderni di diritto ecclesiale* 21 (2008): 115-129.

<sup>155</sup> J. Obi Oguejiofor. "Are Secular Institutes Religious? Clarifying Some Misconceptions About Consecrated Life in the Nigerian Church". *Ministerium: A Journal of Contextual Theology* 9 (2023): 95-97.

<sup>156</sup> Domingo Andrés. *Le forme di vita consacrata. Commentario teologico-giuridico al codice di diritto canonico*. *Ediurcla*: Roma, 2008, 710-711. Mosca 1993, 183.

<sup>157</sup> Paul VI. Alloc. AAS 64 (1972): 615-620; John Paul II. Ex. Ap. Ex. "Christifideles laici". n.º 56. AAS 81 (1989): 504-506. Ex. Ap. "Pastores dabo vobis". n.º 31. 81. AAS 84 (1992): 707-709, 799-800; Ex. Ap. "Vita Consecrata". n.º 10. 32. 42. 50. 52-55. AAS 88 (1996): 384. 405-407. 415-416. 423-424. 425-428.

<sup>158</sup> A. Albertini. "Trent'anni dal motu proprio 'Primo feliciter'". *Dialogo* 6 (1978): 33-34.

According to the 1983 Code, secular institutes can also be understood as a *formal specificity* of the general right of association of the Christian faithful. The Code sets out the general right of association of all faithful (c. 215). This right also applies to secular institutes, especially those aimed at establishing associations, which are established for charitable or religious purposes and for the promotion of the Christian vocation in the world<sup>159</sup>. Institutes are often linked to the charism of an order or founder, which in turn determines their individual and collective activities. If religious institutes can be said to be diverse, this is even more true for secular institutes<sup>160</sup>, but some of them were specifically designed to serve social justice. On the 70<sup>th</sup> anniversary of the proclamation of *Provida Mater Ecclesia*, the Congregation for Consecrated Life and Societies of Apostolic Life issued a letter briefly summarizing the most important points of theological and legal development of this type of institute. At the same time, the letter emphasizes even more that it counts on these institutes to promote peace in general<sup>161</sup>. A similar idea is expressed in Pope Francis's letter to the President of the World Conference of Secular Institutes<sup>162</sup>. Consequently, in light of the Pope's reliance on these institutes in the pursuit of his peace mission, the secular nature of these institutes is underscored.

## 9. CONCLUSIONS

Jesus repeatedly declared that peace was his deepest desire, and sent his disciples into the world as ambassadors of peace (Mt 5:9). And at the Last Supper, he bequeathed his peace to his disciples (Jn 12, 24). It would be alien to the sacramental character of canon law if it did not

---

<sup>159</sup> Luíís Martínez Sistach. *Associations of Christ's Faithful*. Montreal: Wilson and Lafleur, 2008.

<sup>160</sup> Jean Beyer. *Religious life or secular institute*. Rome: Pontificia Univ. Gregoriana, 1970. 115-132.

<sup>161</sup> Congregation for Consecrated Life and Societies of Apostolic Life. Letter to the Bishops of the Catholic Church regarding the Secular Institutes. Vatican City: Vatican Press, n.º 5. 2017, 21.

<sup>162</sup> "Pope Marks 75<sup>th</sup> Anniversary of 'Provida Mater Ecclesia'". Access: 8 September 2024 <https://www.exaudi.org/pope-marks-75th-anniversary-of-provida-mater-ecclesia/>



take into account the instructions of the founders in the legal regulation. Therefore, the promotion of peace as a moral obligation takes on an indirect and direct legal face in relation to the institutions of the Church.

The documents of the Holy See frequently make reference to the promotion of peace, yet they do not provide a detailed definition of what this entails and how it should be pursued. Contemporary approaches are not limited to armed conflict, which threatens the peace; a multitude of social factors also contribute to this threat. The Church was aware of this even before modern security studies. This is demonstrated by the social encyclicals, which situate peace within the broadest social context. A review of church documents, reveals a consistent conclusion: the promotion of peace is a set of efforts to prevent and end armed conflicts and to build and maintain more just societies. All contributions made by Church agencies in this regard can be considered to be activities that promote peace. The Church, as a hierarchical community, its members engage in the advancement of peace in accordance with their position. Religious orders founded upon the perfect adherence to Christ are rooted in the Church's earliest days. The imitation of Christ was an integral aspect of this ideal, which also encompassed the promotion of peace. However, the legal framework was only gradually established. Consequently, during the initial period, the emphasis was placed on establishing guarantees and safeguards. Nevertheless, the defensive nature of legislation pertaining to the contemplative communities did not facilitate their active pursuits. For an extended period, the primary focus of these communities was prayer and self-denial in the pursuit of peace. This tradition is taken into account, as contemplative monks are still expected to pray for the Church's objectives. What sets the Church apart from other entities, is its conviction in the transformative potential of prayer, in which contemplative monks occupy a prominent position.

However, due to the influence of mendicant orders, state pressure, and the internal dynamics of the church, the space for living the triple vow also emerged in the shaping of social justice. The tension between the theological and legal delineation of the roles of contemplative and active religious persons was ultimately resolved with Vatican II. The council's dogmatic significance lies in its positioning of the entire Church, including the institutions of consecrated life, in the pursuit of peace. The understanding of ecclesiology espoused by the council was subsequently transmitted to ecclesial manifestations. Consequently, statements on

documents pertaining to social and security issues or on the regional situation of the Church invariably encompass the institutions of consecrated life.

These references are typically succinct, as the charism of a community determines the manner in which that community advances peace. The council proposes the notion of dual loyalty of charism: commitment to the founding and the social changes. The dynamic of charism serves as a symbol of God's enduring love. Nevertheless, it is incumbent upon the legislator to guarantee not only a considerable scope of charisma but also the implementation of constraints. It is also necessary for the community's charism to be harmonized in the general framework legislation governing the institute of consecrated life, in the statutes, and in the vows<sup>163</sup>.

The Code represents the concept of type constraints. The only forms of consecrated life that are permitted by law are those that have been approved by the relevant authorities. In recent years, there has been a debate surrounding the possibility of expanding the category of consecrated life. A considerable number of these atypical institutes are engaged in the promotion of social justice. Nevertheless, their legal position remains uncertain. The new law represents a novel approach in that they view the secular institution as a form of consecrated life. The legislator sought to reconcile the religious ideal with the conciliar theology of the sanctification of the world through the development of a legal framework. This permits a considerable degree of flexibility, enabling these institutions, which have already made significant contributions to the advancement of peace, to continue doing so within an appropriate legal framework.

Furthermore, they can contribute to the Church's mission of peace through their particular abilities within the institutions of consecrated life. Such capacities include inter-religious dialogue, participation in education, and inculturation. However, the international character of religious orders also contributes significantly to these capacities. The most significant attribute of institutions of consecrated life is their willingness to assist those on the margins and to share a common destiny with them. As a former religious, Pope Francis is intimately acquainted with the

---

<sup>163</sup> M. Buckley. "The Charism and Identity of Religious Life". *Review for Religious* 44 (1987): 660.

strengths and limitations of the institutions. Due to staff and material capabilities, the question of how the individual institutions of consecrated life will be able to fulfill their missionary duties in the future in accordance with the guidelines set forth by the council, the legal framework, and their own charism remains unanswered.

## SOURCES

- Bergoglio J. Intervento al Sinodo sulla vita consacrata e la sua missione nella Chiesa e nel mondo, XVI Congregazione generale, 13 ottobre 1994. Access: 19 September 2024 [https://www.vatican.va/content/francesco/it/apost\\_letters/documents/papa-francesco\\_lettera-ap\\_20141121\\_lettera-consacrati.html#\\_ednref8](https://www.vatican.va/content/francesco/it/apost_letters/documents/papa-francesco_lettera-ap_20141121_lettera-consacrati.html#_ednref8)
- Benedict XVI. Enc. "Caritas in veritate". AAS 101 (2009): 641-709.
- Benedict XVI. Ex. Ap. "Ecclesia in Medio Oriente". AAS 104 (2012): 751-798.
- Benedict XVI. Ex. Ap. "Africae munus". AAS 104 (2012): 239-314.
- Congregation for Bishops. Dir. "Apostolorum successors". - Directory of Episcopal Pastoral Ministry "Apostolorum successors". *Enchiridion Vaticanum* 22 (2003-2004): 1045-1275.
- Congregation for Consecrated Life and Apostolic Life. Letter to the Bishops of the Catholic Church regarding the Secular Institutes. Vatican City: Vatican Press.
- Congregation for Consecrated Life and Apostolic Life. Potissimum institutioni. Direttive sulla formazione negli istituti religiosi. 2 [https://www.vatican.va/roman\\_curia/congregations/ccsclife/documents/rc\\_con\\_ccsclife\\_doc\\_02021990\\_directives-on-formation\\_it.html](https://www.vatican.va/roman_curia/congregations/ccsclife/documents/rc_con_ccsclife_doc_02021990_directives-on-formation_it.html) II 1990
- Congregation for Consecrated Life and Apostolic Life. Religiosi E Promozione Umana. [https://www.vatican.va/roman\\_curia/congregations/ccsclife/documents/rc\\_con\\_ccsclife\\_doc\\_12081980\\_religious-and-human-promotion\\_it.html](https://www.vatican.va/roman_curia/congregations/ccsclife/documents/rc_con_ccsclife_doc_12081980_religious-and-human-promotion_it.html).
- Congregation for Consecrated Life and Apostolic Life. Instr. "Verbi Sponsa". *Enchiridion Vaticanum* 18 (1999): 514-577.
- Congregation for Consecrated Life and Apostolic Life. Instr. "Vita fraterna in comunità". *Enchiridion Vaticanum* 14 (1994-1995): 221-283.
- Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Congregation for Bishops. Dir. "Mutuae Relationes". AAS 70 (1978): 473-506.

- Congregation for the Doctrine of the Faith. Participation of the Laity in Political Life. 16 January 2003. Access: 5 September 2024 [https://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20021124\\_politica\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html)
- Francis. Const. Ap. "Praedicate Evangelium". AAS 114 (2022): 375-457.
- Francis. Const. Ap. "Veritatis gaudium". AAS 110 (2018): 1-16.
- Francis. Const. Ap. "Vultum Dei quaerere". AAS 108 (2016): 835-886.
- Francis. Enc. "Fratelli tutti". Access: 25 August 2024 [https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html)
- Francis. Enc. "Laudato Si'". AAS 107 (2015): 887-945.
- Francis. Ex. Ap. "Evangelii Gaudium". AAS 105 (2013): 12. 1019-1137.
- Francis. Ex. Ap. "Querida Amazonia". AAS 112 (2020): 267.
- Francis. Litt. Ap. "A tutti i consacrati in occasione dell'anno della vita consacrata". Access: 6 September 2024. [https://www.vatican.va/content/francesco/it/apost\\_letters/documents/papa-francesco\\_lettera-ap\\_20141121\\_lettera-consacrati.html](https://www.vatican.va/content/francesco/it/apost_letters/documents/papa-francesco_lettera-ap_20141121_lettera-consacrati.html)
- Francis. Litt. Ap. "For the Year of Consecrated Life". Access: 9 November 2024 [https://www.vatican.va/content/francesco/en/apost\\_letters/documents/papa-francesco\\_lettera-ap\\_20141121\\_lettera-consacrati.html](https://www.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_lettera-ap_20141121_lettera-consacrati.html)
- Francis. "Marks 75<sup>th</sup> Anniversary of 'Provida Mater Ecclesia'". Access: 8 September 2024 <https://www.exaudi.org/pope-marks-75th-anniversary-of-provida-mater-ecclesia/>
- Francis. Motu proprio. "Authenticum charismatis". *L'Osservatore Romano*, 2020.11.6.
- John Paul II. "Message for the I World Day for Consecrated Life". Access: 5 August 2024. [https://www.vatican.va/content/john-paul-ii/en/messages/consecrated\\_life/documents/hf\\_jp-ii\\_mes\\_06011997\\_i-consecrated-life-day.html](https://www.vatican.va/content/john-paul-ii/en/messages/consecrated_life/documents/hf_jp-ii_mes_06011997_i-consecrated-life-day.html)
- John Paul II. Const. Ap. "Pastor bonus". AAS 80 (1988): 841-902.
- John Paul II. Enc. "Centesimus annus". AAS 83 (1991): 862-863.
- John Paul II. Enc. "Redemptoris missio". AAS 83 (1991): 251-340.
- John Paul II. Enc. "Sollicitudo rei socialis". AAS 80 (1988): 513-586.
- John Paul II. Ex. Ap. "Ecclesia in Africa". AAS 88 (1996): 5-82.
- John Paul II. Ex. Ap. "Ecclesia in Asia". AAS 92 (2000): 517-519.
- John Paul II. Ex. Ap. "Pastores dabo vobis". AAS 84 (1992): 657-804.
- John Paul II. Ex. Ap. "Redemptionis donum". AAS 76 (1984): 513-546.
- John Paul II. Ex. Ap. "Vita Consecrata". AAS 88 (1996): 474-475.

- John Paul II. Ex. Ap. Ex. "Christifideles laici". AAS 81 (1989): 393-521.
- John Paul II. "Message for the World Day of Peace". AAS 83 (1991): 414-415.
- John XXIII. "Il tempio massimo". Access: 4 September 2024 [https://www.vatican.va/content/john-xxiii/en/letters/1962/documents/hf\\_j-xxiii\\_let\\_19620702\\_tempio-massimo.html](https://www.vatican.va/content/john-xxiii/en/letters/1962/documents/hf_j-xxiii_let_19620702_tempio-massimo.html)
- Leo XIII. Const. Ap. "Conditae a Christo". III. Fontes, n.º 644.
- Leo XIII. Enc. "Rerum novarum". ASS 23 (1891): 641-670.
- Paul VI. Alloc. AAS 64 (1972): 615-620.
- Paul VI. Enc. "Populorum progressio". AAS 59 (1967): 257-329.
- Paul VI. Ex. Ap. "Evangelii nuntiandi". AAS 68 (1976): 5-76.
- Paul VI. Ex. Ap. "Evangelica Testificatio". AAS 63 (1971): 497-526.
- Paul VI. "Magno gaudio". AAS 56 (1964): 5-75.
- Paul VI. Motu proprio. "Ecclesiae Sanctae". AAS 58 (1966): 757-787.
- Pius XI. Enc. "Quadragesimo anno". AAS 23 (1931): 177-285.
- Pius XII. Const. Ap. "Provida Mater". AAS 39 (1947): 114-124.
- Pius XII. Motu proprio "Primo feliciter". AAS 40 (1948): 223-226.
- Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. 7. III. 2005. Access: 25 August 2024 [https://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)
- Pontifical Council for the Pastoral Care of Migrants and Travellers. Instr. "Erga migrantes". n.º 80-85. AAS 96 (2004): 762-822.
- Sacred Congregation of Religious Orders. "Cum sanctissimus". AAS 40 (1948): 293-297.
- The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. *Proclaim. To consecrated men and women witnesses of the Gospel among peoples*. Città del Vaticano: Editrice Vaticana. 2016.
- VaticanNews. Enc. "Spe Salvi". Access: 4 September 2024 [https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20071130\\_spe-salvi.html](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20071130_spe-salvi.html)
- VaticanNews. *Pope encourages Africa's homegrown Churches in peace building, social justice, coexistence*. Access 31 August 2024. <https://www.vaticannews.va/en/pope/news/2018-06/pope-francis-african-churches-oaic.htm>
- VaticanNews. "Santa Messa di Inaugurazione della V Conferenza Generale Dell'episcopato Latinoamericano e Dei Caraibi". Access: 4 September 2024 [https://www.vatican.va/content/benedict-xvi/it/homilies/2007/documents/hf\\_ben-xvi\\_hom\\_20070513\\_conference-brazil.html](https://www.vatican.va/content/benedict-xvi/it/homilies/2007/documents/hf_ben-xvi_hom_20070513_conference-brazil.html).

## LITTERATURE

- Albertini, A. "Trent'anni dal motu proprio 'Primo feliciter'". *Dialogo* 6 (1978): 33-34.
- Andrés, Domingo. *Il diritto dei religiosi. Commento al Codice*. Roma: CpR, 1984.
- Andrés, Domingo. *Le forme di vita consacrata. Commentario teologico-giuridico al codice di diritto canonico*. Roma: Ediurcla, 2008.
- Andrés, Domingo. *Le forme di vita consacrata*. Roma: Ediurcla, 2005.
- Arrieta, Juan Ignacio. *Diritto dell'organizzazione ecclesiastica*. Roma: EDUSC, 2023.
- Bandera, Armando. *La vida religiosa en el misterio de la Iglesia. Concilio Vaticano II y Santo Tomás de Aquino*. Madrid: BAC, 1984.
- Bauer, N. "Vultum Dei quaerere: New Norms for Nuns". *The Jurist* 76 (2016): 379-414.
- Bergoglio, J. "Intervento al Sinodo sulla vita consacrata e la sua missione nella Chiesa e nel mondo". XVI Congregazione generale, 13 ottobre 1994.
- Bevilacqua, M. "Considerazioni sullo statuto epistemologico della teologia della vita consacrata". *Mysterion* 14 (2021): 7-18.
- Beyer, J. "Vitae consacratae carismata". *Periodica* 82 (1993): 257-292.
- Beyer, Jean. *Religious life or secular institute*. Rome: Pontificia Univ. Gregoriana, 1970.
- Bonnet, Piero Antonio. "Privato e Pubblico nell'identità delle associazioni di fedeli disciplinate dal diritto ecclesiale". In *Das konsoziative Element in der Kirche*, edited by Winfried Aymans, Karl-Theodor Geringer, Heribert Schmitz, 525-546. St. Ottilien: EOS, 1989.
- Buckley, M. "The Charism and Identity in Religious Life". *Review for Religious* 44 (1985): 654-664.
- Buckley, M. "The Charism and Identity of Religious Life". *Review for Religious* 44 (1985): 654-664.
- Cahill, L. "Just Peacemaking. Theory, Practice, and Perspective". *Journal of the Society of Christian Ethics* 23 (2003): 195-212.
- Calabrese, Antonio. *Istituti di vita consacrata e Società di vita apostolica*. Città del Vaticano: Editrice Vaticana, 2011.
- Calabrese, Antonio. *Istituti di vita consacrata e società di vita apostolica*. Città del Vaticano: Editrice Vaticana 2011.

- Carvalho De Azevedo, Marcello. *Les religieux, vocation et mission. Une perspective actuelle et exigeante*. Paris, Centurion. 1985.
- Castaño, José. "Il contesto ecclesiale della vita consacrata". In *Il nuovo diritto dei religiosi*, AA. VV. 41-60. Roma: Rogate, 1984.
- Christiansen, D. "Catholic Peacemaking, 1991-2005. The Legacy of Pope John Paul II". *The Review of Faith & International Affairs* 4 (2006): 21-28.
- Christiansen, Drew. The Global Vision of Evangelii Gaudium Cultural Diversity as a Road to Peace. In *Pope Francis and the Future of Catholicism Evangelii Gaudium and the Papal Agenda*, edited by Gerard Mannion, 203-220. Cambridge: University Press, 2017.
- Ciardi, Fabio. *The Silence of the Spirit. Hermeneutics of the charisma of the founders*. Rome: Città Nuova, 1996.
- Colombo, Antonia. "Orizzonti di rinnovamento della vita religiosa". In *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina del Core and Maria Fisichella, 57-71. Roma: LAS, 2008.
- Communicationes* 11 (1979): 336.
- Crilly, S. "The Cloistered Model of Monastic Life". *Cistercian Studies Quarterly* 32 (1997): 344-361.
- Cristo Rey García de Paredes, José. *Teología de las formas de vida cristiana*. Madrid: Publicaciones Claretianas, 1996-1999.
- Czerny, M. "Vita Consacrata dal Vaticano II alla Fratelli Tutti". *Review for Religious* 1 (2021): 1-21.
- Dalla Torre, Giuseppe. "La Caritas: Storia e natura giuridica". In *Diritto canonico e servizio della carità*, edited by Jesús Miñambres, 265-289. Milano: Giuffrè Editore, 2008.
- Dalla Torre, Giuseppe. "La Caritas: Storia e natura giuridica". In *Diritto canonico e servizio della carità*, edited by Jesús Miñambres, 265-291. Milano: Giuffrè, 2008.
- David Salomoni. *Education of the Catholic People, Religious Orders and Their Schools in Early Modern Italy (1500-1800)*. Leiden: Brill, 2021.
- De Paolis, V. "Ecclesialità della Vita Consacrata". *Periodica* 82 (1993): 567-603.
- De Paolis, V. "L'identità della vita consacrata. Dal Vaticano II all'Esortazione Apostolica post-sinodale Vita Consacrata". *Informationes SCRIS* 22 (1996): 8-124.
- De Paolis, V. "La chiesa e le migrazioni nei secoli XIX e XX". *Ius Canonicum* 43 (2003): 13-49.



- De Paolis, V. "Le nuove forme di vita consacrata (A norma del can. 605)". *Ius Ecclesiae* 6 (1994): 531-552.
- De Paolis, Velasio. *La vita consacrata nella Chiesa*. Venezia: Marcianum, 2010.
- Del Portillo, Alvaro. "Constitutio, formae diversae, institutio, regimen apostolatus Institutorum Saccularium". In *Acta Documenta Congressus Generalis de Statibus Perfectionis*. Roma, 1950. 289-303.
- Del Portillo, Alvaro. *Laici e fedeli nella Chiesa. Le basi dei loro statuti giuridici*. Milano: Giuffrè, 1999.
- Delaney, A. "Bishops and Religious: The Document 'Mutuae Relationes'". *The Furrow* 34 (1983): 233-241.
- Dorronsoro, J. "Cinquantesimo della 'Provida Mater'". *Vita Consacrata* 23 (1997): 53-68.
- Doyle, M. Dennis. "Pope Francis's New Vision of the Church as expressed in Evangelii Gaudium". In *Pope Francis and the Future of Catholicism Evangelii Gaudium and the Papal Agenda*, edited by Gerard Mannion, 21-37, Cambridge: University Press, 2017.
- Doyle, T. "The Canonical Status of Religious Institutes". *Angelicum* 63 (1986): 616-638.
- Droste, C. "From Schism to Reform: Towards a Contemporary Theology of Religious Life". *Angelicum* 88 (2011): 134-135.
- Duston, R. "Obligations and Rights of the Lay Christian Faithful". *Angelicum* 65 (1988): 412-465.
- Esposito, Anna and Andreas Rehber. *Gli ordini ospedalieri tra centro e periferia*. Roma: Istituto Storico Germanico, 2007.
- Fantappiè, Carlo. *Per un cambio di paradigma: diritto canonico, teologia e riforma nella Chiesa*. Bologna: Dehoniane, 2019.
- Farina, Marcella. *Donne consacrate oggi. Di generazione in generazione alla sequela di Gesù*. Milano: Paoline, 1997.
- Farrelly, T. "The Process of Revising the Rules and Constitutions". *Spiritans papers* 18 (1984): 7-18.
- Ferrara, P. The Concept of Periphery in Pope Francis' Discourse: A Religious Alternative to Globalization? *Religions* 6. 2015: 42-57.
- Filoni, Fernando. *La Chiesa in Iraq*. Città del Vaticano: Editrice Vaticana, 2015.
- Flamini, R. "Peter and Caesar: Is Pope Francis Shifting the Vatican's Worldview?". *World Affairs* 177 (2014): 25-33.

- Flannery, J. "The Trinitarian Order and the Ransom of Christian Captives". *Al-Masaq* 3 (2011):135-144.
- Fusco, Roberto and Giancarlo Rocca. *Nuove forme di vita consacrata*. Rome: Urbaniana University Press, 2010.
- Galante, J. "The Relationship between the Diocesan Bishop and the Institutes of Pontifical Right". *CLSA Proceedings* 56 (1994): 90-96.
- Gallagher, C. "The Church and Institutes of Consecrated Life". *The Way Supplement* 50 (1984): 3-15.
- Gambari, Elio. *I religiosi nel Codice*. Milano: Ancora, 1986.
- Ghirlanda G. "La giusta autonomia e l'esonazione degli istituti religiosi: fondamentali ed estensione". *Vita Consacrata* 25 (1989): 679-699.
- Gnada. A. Perspectives on Consecrated Life in Africa. Access: 4 September 2024 <https://www.ofmconv.net/docs/sgf-biblioteca/iden-mult/iden-mult-05.pdf>.
- Gravel, Claudette. *La vie dans les communautés religieuses. L'âge de la ferveur, 1840-1960*. Montreal: Expression, 2010.
- Haering, Stephan. "Servizio della carità e carismi degli istituti religiosi". In *Diritto canonico e Servizio della carità* edited by Jesús Minambres, 225-242. Milano: Giuffrè, 2008.
- Harmless, William. *Desert Christians*. New York: Oxford University Press, 2004.
- Haughey, C. John. "Charisms: An Ecclesiological Exploration". In *Retrieving Charisms for the Twenty-First Century*, edited by Doris Donnelly, 1-16. Minnesota: The Liturgical Press, 1999.
- Hazard, Benjamin. *Path to Salvation: Temporal and Spiritual Journeys by the Mendicant Orders, c.1370–1740*. New York: Peter Lang, 2023.
- Hegge, Christoph. *Rezeption und Charisma: Der theologische und rechtliche Beitrag kirchlicher Bewegungen zur Rezeption des Zweiten Vatikanischen Konzils*. Würzburg: Echter, 1999.
- Hehir, Bryan. "Why Religion? Why Now?" In *Rethinking Religion and World Affairs*, edited by Timothy Samuel Shah, Alfred Stepan Duffy, and Monica Toft, 15-24. New York: Oxford University Press, 2012.
- Henseker, Rudolf. *Ordensrecht*. Essen: Ludgerus Verlag, 1987.
- Herranz, J. "The Evolution of the Secular Institutes". *Ius Canonicum* 4 (1964): 303-332.
- Herzig, Anneliese. "Ordens-Christen". *Theologie des Ordensleben in der Zeit nach dem Zweiten Vatikanischen Konzil*. Würzburg: Echter, 1991.

- Homan Walker, Helen: Order of the Most Holy Trinity. Access: 9 September 2024 <https://www.catholicculture.org/culture/library/view.cfm?id=6147>
- Hoose, A. "Francis of Assisi's Way of Peace? His Conversion and Mission to Egypt". *The Catholic Historical Review* 96 (2010): 449-469.
- Howard, John Yoder. *The War of the Lamb: The Ethics of Nonviolence and Peacemaking*, edited by Glen Stassen, Mark Nation Thiessen, and Matt Hamsher. Minneapolis: Brazos Press, 2009.
- Ilo, S. "Africae Munus and the Challenges of Transformative Missional Theological Praxis in Africa's Social Context". *Transformation* 31 (2014): 116-129.
- Interland, R. "L'iter storico e redazionale di Praedicate evangelium". *Quaderni di diritto ecclesiale* 36 (2023): 139-176.
- Jean Beyer. "Vita Consacrata: Dottrina conciliare e sviluppi ulteriori". In *Vaticano II Bilancio & Prospettive venticinque anni dopo 1962/1987*, edited by René Latourelle, 1120-1139. Assisi: Editrice, 1988.
- Jelich, Georg. *Kirchliches Ordensverständnis im Wandel*. Leipzig: St-Benno, 1983.
- Justenhoven, Heinz-Gerhard. "The Peace Ethics of Pope John Paul II". In *From Just War to Modern Peace Ethics*, edited by Heinz-Gerhard Justenhoven and William A. Barbieri, 313-345. Berlin: De Gruyter, 2012.
- Kanu, Ikechukwu. "The Theological Foundations of Mutual Relations". In *Consecrated Persons and Mutual Relations. The Dynamics of Collaboration within the Ecology of Mission*, edited by Ikechukwu Kanu, 1-7. Nigeria: Conference of Major Superiors, 2017.
- Khoury, J. "Commentary on Canon 576". In *Commento al Codice di Diritto Canonico*, edited by Pio Vito Pinto, 349. Città del Vaticano: Editrice Vaticana, 2001.
- Khoury, Joseph. "Commentary on Canon 573". In *Commento al Codice di Diritto Canonico*, edited by Pio Vito Pinto, 347. Città del Vaticano: Editrice Vaticana, 2001.
- Kobler, F. John. "The Influence of Pacem in Terris". In *Vatican II and Phenomenology Reflections on the Life- World of the Church*. 55-74. Dordrecht: Martinus Nijhoff Publishing, 1985.
- Lafont, G. "L'ecclésiologie de 'Mutuae relationes'". *Vié Consacrée* (1982): 323-339.
- Le, L. "A Reflection on the Charism of Religious Life". *The Way* 55 (2016): 61-77.

- Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, D. C.: Institute for Peace Press, 1997.
- Lee, B. "A Socio-Historical Theology of Charism". *Review for Religious* 48 (1989): 124-135.
- Leidi, Leonello. "Come riconoscere ed approvare 'nuove forme' di vita consacrata: quadro normativo e prassi della CIVCSVA". In *Le nuove forme di vita consacrata*, edited by Roberto Fusco, Giancarlo Rocca, Stefano Vita, 51-64. Roma: Antonianum, 2021.
- Lohfink, G. "Religious Orders: God's Therapy for the Church". *Theological Digest* 33 (1986): 203-212.
- Lombardi Vallauri, Luigi. *Amicizia, carità, diritto*. Milano: Giuffrè, 1974.
- Mahoney J. "From Clericalism to Synodality". *The Furrow* 70 (2019): 647-653.
- Majorano, Sabatino. "Le sfide etiche emergenti dalla cultura e la profezia dei Consigli evangelici oggi". *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina Del Core and Maria Fisichella, 83-89. Roma: Pontifical Faculty of Education, 2008.
- Martínez Sistach, Luís. *Associations of Christ's Faithful*. Montreal: Wilson and Lafleur, 2008.
- McBrady, Jared. "The Challenge of Peace. Ronald Reagan, John Paul II, and the American Bishops". *Journal of Cold War Studies* 17 (2015): 129-152.
- McCabe, M. "Redemptoris Missio and the Missionary Vocation". *The Furrow* 42 (1991): 9. 505-510.
- McDermott, M. Rose. "The Apostolate of the Institutes". In *New Commentary on the Code of Canon Law*, edited by Charles Beal - James Coriden-Thomas Green, 843. New York: Paulist, 2000.
- Merkle, Judith A. *Beyond Our Lights and Shadows. Charism and Institution in the Church*. London: Bloomsbury T&T Clark, 2016.
- Metzger, Franz and Karin Feuerstein-Praßer. *Die Geschichte des Ordensleben. Von den Anfängen bis heute*. Herder: Freiburg, 2006.
- Midali, M. "La teologia della vita consacrata dal Vaticano II ad oggi". *Vita Consacrata* 28 (1992): 312-327.
- Midali, Mario. "Carisma dei Fondatori e delle Fondatrici. Rilevanti acquisizioni di 'Vita consecrata'". In *Super fundamentum Apostolorum. Studi in onore di S. Em. il Cardinale A. M. Javierre Ortas*, edited by Angelo Amato and Giuseppe Maffei, 723-754. Roma: LAS, 1997.

- Molinari, P., and P. Gumpel. "I religiosi in Lumen Gentium". *Vita Consecrata* 49 (2013): 134-153.
- Molloy, T. "Secular institutes". In *A Handbook on Canons 573-746*, edited by Sharon Holland Jordan Hite and Daniel Ward, 275-286. Minnesota: The Liturgical Press, 1985.
- Monson, P. "Useful Monks: The Idea of Utility in Early American Benedictine Monasticism". *The Downside Review* 131 (2013): 69-86.
- Montan, A. "Costituzioni: attenzioni giuridiche". *Sequela Cristiana*. Access: 7 September 2024 <http://servidimaria.net/sitoosm/it/testi-osm/documenti-osm/costcanon.pdf>
- Mosca, V. "L'identità degli Istituti Secolari nel Codice di Diritto Canonico". *Quaderni di diritto ecclesiale* 4 (1993):184-185.
- Mosley, G. T. *Principles governing the Cooperation between Institutes of Consecrated life and the Diocesan Bishop*. Rome: Unisversitas S. Thomas Aq., 1987.
- Mudge, Jennifer. Kevin Karimir Sr, Kristina Valdez, Briana Luppino, and Sneh Akruvala. "Empowering Catholic Sisters for Social and Human Development Challenges in Africa". *Review for Religious* 1 (2021): 61-75.
- Muir, Steven. "'Look How They Love One Another'. Early Christian and Pagan Care for the Sick and Other Loves". In *Religious Rivalries in the Early Roman Empire and the Rise of Christianity*, edited by Vaage E. Leif, 213-233. Waterloo: Wilfrid Laurier University Press, 2006.
- Mwania, Patrick. "A Life Uncommonly Blessed: Consecrated Life Today, Challenges and Trajectories". Last modified: March 2016. Access: 09 September 2024 <https://repository.tangaza.ac.ke/server/api/core/bitstreams/394ce285-79d0-4926-97d4-b49ef0d7928b/content>
- Navarro, Luis. "Le forme tipiche di associazioni dei fedeli". *Ius Ecclesiae* 11 (1999): 771-797.
- Navarro, Luis. "La dimissione dallo stato clericale in via amministrativa". *Ius Ecclesiae* 24 (2012): 609-622.
- Neo, J. "The Role of Consecrated Women in the Church and Society Today". *Vincentiana* 45 (2001): 1-13.
- Neocleous M. "War as peace, peace as pacification". *Radical Philosophy* 159 (2010): 8-17.
- Neri, Antonio. *Nuove Forme di vita consacrata*. Roma: Università Lateranense. 1995.

- O'Hara, Ellen. "Norms common to All Institutes of Consecrated Life: Canons 573-606". In *A Handbook on Canons 573-746*, edited by Jordan Hite, Sharon Holland, and Daniel Ward, 31-59. Minnesota: The Liturgical Press, 1985.
- Oguejiofor, J. Obi. "Are Secular Institutes Religious? Clarifying Some Misconceptions About Consecrated Life in the Nigerian Church". *Ministerium: A Journal of Contextual Theology* 9 (2023): 95-97.
- Okwuosa, L. "The Consecrated Life: Its Place and Role in the 21<sup>st</sup> Century Africa". *IGWEBUIKE: An African Journal of Arts and Humanities* 1 (2015): 104-118.
- Olabanjo, W. "The significance of 'Spirit' and 'Charism of a Religious Institute". *The Catholic Voyage African Journal of Consecrated Life* 17 (2020): 47-64.
- Omar, Irfan and Duffy, Michael. *Peacemaking and the Challenge of Violence in World Religions*. Oxford: Wiley Blackwell, 2015.
- Ossai, J. "The Charisms of Institutes of Consecrated Life and the Personal Charisms and Talents of their Members: Divine Gifts, the Tensions and Paths to Harmony for a Common Mission". *The Catholic Voyage: African Journal of Consecrated Life* 14 (2018): 7-17.
- Pagacz, M. "Faith as the Foundation of the Renewal of the Consecrated Persons' Life in the Light of the Thought of Joseph Ratzinger/Benedict XVI". *Collectanea theologica* 94 (2024): 187-206.
- Palmisano, Stefania. "An Innovative Return to Tradition: Catholic Monasticism Redux". In *Sociology and Monasticism*, edited by Enzo Pace, Luigi Berzano, Giuseppe Giordan, 87-107. Boston: Brill, 2014.
- Pastwa, A. "Accompanying Migrants' as a Touchstone of the Realisation of the Synodal Church Idea. A Canonist's Remarks". *Ecumeny and Law* 9 (2021): 7-40.
- Pigna, Armando. "La consacrazione religiosa nei documenti conciliari e post-conciliari". In *La consacrazione religiosa*, edited by Segreteria CISM. Roma: Rogate, 1985.
- Poole, S. "Some Observations on Mission Methods and Native Reactions in Sixteenth-Century New Spain". *The Americas* 50 (1994): 337-349.
- Pree, H. "Profilo e sfide del diritto canonico all'inizio del terzo millennio". *Periodica* 108 (2018): 195-239.
- Quintano, F. "Vows of the Daughters of Charity". *Vincentiana* 45. (2001): 1-15.
- Randolph, Daniel. *The Franciscan Concept of Mission in the High Middle Ages*. Lexington: Franciscan Institute Publications, 1975. 37-54.

- Recchi, Silvia. *Codice di Diritto Canonico Commentato*. In AA. VV. 507. Milano, Ancora, 2001.
- Reidy, G. "The Secular Institutes: Their Universal Relevance". *The Clergy Review* 46 (1961): 276-288.
- Rincón Perez, Tomás. "De istituti di vita consecratata". In *Codice di Diritto*, edited by Ignacio Arrieta, 435. Roma: Colletti a San Pietro, 2022.
- Roberto Fusco, Stefano Vita, and Lluís Oviedo. "La misteità nella nuove forme di vita consacrata". *Le nuove forme di vita consacrata*, edited by Roberto Fusco, Giancarlo Rocca and Stefano Vita, 204-206. Roma: Antonianum, 2021.
- Robin, A. "Mission-The Core of Consecrated Life". *Sanyasa* 12 (2017): 57-78.
- Robinson, Dorcas. "The development management task and reform of 'public' social services". In *Development and Management*, edited by Deborah Eade, 153-166. Oxford: Oxfam, 2000.
- Robioneck, J. "The Lasallian Community: The Vow of Association Contribution of the Internal Documents of the Institute of the Brothers of the Christian Schools Following Vatican II". *Digital Journal of Lasallian Research* 4. (2012): 99-105.
- Rocca, Giancarlo. *Il carisma del fondatore*. Milano: Ancora, 1998.
- Rocca, Giancarlo. *La congregazione religiosa, l'istituto secolare e le nuove comunità*. Roma: Clarentinum, 2016.
- Rosenwein, B., and L. Little. "Social Meaning in the Monastic and Mendicant Spiritualities". *Past & Present* 63 (1974): 4-32.
- Rovira, J. "La vita consacrata dal Vaticano II ad oggi". *Vita Consacrata* 49 (2013): 28.
- Salvatori, Davide. "La riflessione magisteriale sugli istituti secolari". *Quaderni di diritto ecclesiale* 21 (2008): 115-129.
- Sankarathil, J. "Consecrated Life in India: The Asset of a Model or a Challenge to Remodel?". *Vidyajyoti Journal of Theological Reflection* 71 (2007): 185-194.
- Santos E., S. "La aprobación diocesana y pontificia de un instituto de vida consagrada". *Informationes* 25 (1989): 55-79.
- Sapadaro, Antonio. "Svegliate il mondo! Colloquio di Papa Francesco con i Superiori Generali". *La civiltà cattolica* (2014) 13-17.
- Scaravaglieri, G. "Participation of the Institute in the Revision of Constitutions". *Consecrated Life* 9 (1984): 50-71.



- Schaaf, Valentine Theodore. *The Cloister*. Cincinnati: St. Anthony Messenger, 1921.
- Schulz, W. "Le associazioni nel diritto canonico". *Il diritto ecclesiastico* 99 (1988): 349-378.
- Secondin, Bruno. "La sfida dell'internazionalità e dell'interculturalità". In *Il noviziato tra vecchi e nuovi modelli di formazione*, edited by Pina del Core and Maria Fisichella, 71-83. Roma: Pontificia Facoltà di Scienze dell'Educazione, 2008.
- Secondin, Bruno. *Per una fedeltà creativa. La vita consacrata dopo il Sinodo*. Milan: Paoline, 1995.
- Simpore, Jacques. "Consecrated Life in Africa: The Challenges of the Third Millennium". <http://www.camilliani.org/wp-content/uploads/2016/10/simpre-inglese.pdf> (2016): 10-11.
- Sivalon, John. "The Catholic Church and the Tanzanian State in the provision of social services". In *Service Provision under Stress in East Africa*, edited by Joseph Semboja and Ole Therkildsen, 31-53. London: James Currey, 1995.
- Sorge, B. "La Chiesa, i sacerdoti e la politica". *Aggiornamenti Sociali* 5 (2008): 325-330.
- Stassen, G. "The Unity, Realism, and Obligation of Just Peacemaking Theory". *Journal of the Society for Christian Ethics* 23 (2003):171-194.
- Stokłosa, M. "Administrative department of the religious institution". *Symposium Rok* 30 (2016): 93-111.
- Tejero, Eloy. "Commentary on Canon 673". In *Codice di Diritto Canonico*, edited by Ignacio Arrieta, 487. Roma: Coletti a San Pietro, 2022.
- Vergine, Maria dei Tramonti Simmermacher. *La natura della vita consacrata. Uno studio teologico-giuridico sull'ecclesialità della vita consacrata (can. 207, CIC 1983)*. Rome: Editrice del Verbo Incarnato, 2021.
- Visioli, Matteo. "Praedicate evangelium: aspetti ecclesiologici della Curia Romana dalla prospettiva del diritto ecclesiale". *Quaderni di diritto ecclesiale* 36 (2023):171-201.
- Warren, Charles. *History of Religious Orders: A Compendious and Popular Sketch of the Rise and Progress of the Principal Monastic, Canonical, Military, Mendicant, and Clerical Orders and Congregations of the Eastern*. London: Forgotten Books, 2018.
- Weisenbeck, Marlene. "Understanding Charism". *Health Progress* 15 (2008). Access: 9 September 2024 <https://www.chausa.org/publications/health-progress/archive/article/november-december-2008/canon-law---understanding-charism>