



# *Mary, Spouse of the Holy Spirit Monastery*

BENEDICTINES OF WAIALUA, HAWAII A Public Association of The Faithful of the Honolulu Diocese

## STATUTES AND CUSTOMARY

Statutes Adopted by the Chapter  
May 13, 2013

Statutes Approved by  
Most Reverend Clarence (Larry) Silva  
Bishop of Honolulu  
May 23, 2013

Customary Approved by the Chapter  
Date August 15, 2015  
*Solemnity of the Assumption of the Blessed Virgin Mary*

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## Legend:

- Full numbers of the articles constitute the *Statutes*.
- Decimal numbers are the articles that constitute the *Customary*.
- Full text of canons cited from the *Code of Canon Law* are also included in this text.

# Prologue

*“Listen carefully ... to the master’s instructions, and attend to them with the ear of your heart. ... See how the Lord in his love shows us the way of life.”*

– Prologue to the *Rule of St. Benedict* 1, 20

The Benedictine sisters and brothers of Mary, Spouse of the Holy Spirit Monastery desire to respond daily to this invitation of the Lord. With the Gospel as their guide they profess to live in these times the values of Jesus as these values are embodied in the *Rule of St. Benedict*, the *Statutes* and the *Customary* of the monastery.

They willingly embrace the monastic way of life seeking to open themselves to God who is always seeking them.

In response to the call of the Church, the community of Mary, Spouse of the Holy Spirit Monastery presents these documents as a contemporary articulation of the Benedictine charism as lived by its members.

# I. Heritage of Mary, Spouse of the Holy Spirit Monastery

1. **History:** The origins of Hawaii's Benedictine community go back to September 1983 when Abbot David Geraets of Our Lady of Guadalupe Monastery in Pecos, New Mexico, asked Benedictine Father Michael Sawyer to respond to the bishop of Honolulu's invitation to begin a new foundation in the islands. The Pecos monastery had both men and women members and had embraced the Catholic charismatic movement. By February 1984, four members from the Pecos motherhouse joined Father Sawyer in a temporary house on Waialae Iki Ridge from which they began to offer parish missions and retreats, and accepted their first oblates.
2. In 1987, Father Sawyer relocated the monastery to the present property, 67 acres overlooking Waialua with a one-story ranch house and a grand view of rolling hills and the blue Pacific on Oahu's North Shore. The community has since added other facilities including a seven-sided pavilion which houses the chapel, a conference and dining room, a kitchen and a bookstore. For many years the monastery was under the Benedictine sponsorship of the Congregation of St. Mary of Monte Oliveto. This continued until December of 2012, at which time the Olivetans decided upon consolidation of their United States monasteries and to close the monastery in Hawaii and one other. This prompted Mary, Spouse of the Holy Spirit Monastery to leave the Olivetans and pursue its present canonical status.
3. The monastery has oblates, lay people who have made a commitment to the Benedictine spirituality through a yearlong series of classes and a final oblation. The monastery also has a longtime spiritual association with the Basic Christian Community of Hawaii. The Benedictines also participate in Hawaii's Catholic charismatic movement, pro-life ministries, spiritual counseling, youth and young adult ministries, and vocations work. The priests also occasionally assist local parishes in celebrating Mass and the sacraments.
4. **Title:** The monastery was originally formed and legally incorporated in 1983 under the title "Benedictine Monastery of Hawaii, Inc.," which remains its civil title. The monastery later adopted the patronage of Mary, Spouse of the Holy Spirit. Consequently, "Mary, Spouse of the Holy Spirit Monastery" is now the canonical title and is recognized as an additional civil title.
5. **Description:** The monastery is a community of women and men living the Gospel way of life in the Benedictine tradition. As such, it has the right to elect its own prior/ess, establish its own novitiate, incorporate new members, and acquire, administer, and alienate its temporal goods within the norm of law. The monastery provides support for the development and growth of a Benedictine community. Through a balanced rhythm of prayer, work, leisure, and study, it promotes an environment conducive to the well-being of persons, the building of relationships, and service to others.
6. *Rule of St. Benedict:* The *Rule of St. Benedict* embodies the basic principles and values of cenobitic life. The community maintains this tradition of cenobitic monasticism, characterized by the common life under the rule and a prior/ess.<sup>1</sup>
7. *Gospel Call:* The Gospel call to the evangelical life has taken many forms. Guided by the Holy Spirit, each founder of a religious community responds to the signs of the times and the needs of the Church in a unique way. Benedictines live the Christian life in accord with the *Rule of St. Benedict*, a dynamic monastic tradition, and the specific charism of their individual monasteries.

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<sup>1</sup> *Rule of St. Benedict (RB)*, Liturgical Press (1980) 1:2

8. *Identity and Vision:* Mary, Spouse of the Holy Spirit Monastery is a monastic community of celibate men and women, invited by God, touched by his love, and prompted by the Holy Spirit, who seek closer unity with him. The Lord Jesus leads the members to do this through the *Rule of St. Benedict* and the guidance of a prior/ess in prayer and work. Professing conversion of life, stability in the community, obedience, celibacy, and poverty, the members hope to liberate themselves through their vows to follow him along the narrow way that leads to eternal life.
9. With Mary, patroness of the monastery, as mother and guide, the members desire to give their “yes” to Jesus. She brought forth Jesus, giving God flesh through her faith. The members, following her example, give their “yes” to God and abandon themselves to the Holy Spirit, that Jesus might take flesh in their lives. In this school of the Lord’s service,<sup>2</sup> following the Benedictine rule, the members can run along the way with hearts enlarged by love, so that, united with Christ, they can say with St. Paul, “Now I live, yet not I, but Christ lives in me” (Galatians 2:20).
10. *Charism and Mission:* The goal of the members is to form a monastic community and retreat center, to be a light of Christ shining forth from the hills of Waialua, to minister to the spiritual needs of the people of the Catholic Diocese of Honolulu, all the people of Hawaii, and all who come to visit. This is done by bringing people into the monastery’s life of prayer and work. People join in chanting the Divine Office, celebrating daily Mass, praying the rosary, adoring Jesus in the Blessed Sacrament, meditation, spiritual reading, and the work of cooking, cleaning, maintenance, lawn care, and other tasks.
11. In the monastery’s outreach, the members desire to have their hearts open to the many needs of people. All visitors are to be treated like Christ and no one should leave without the blessing of prayer. Spiritual direction, day retreats for groups and overnight retreats for individuals, days of reflection, formation of oblates in Benedictine spirituality, and healing prayer are provided at the monastery. Members of the monastic community also minister outside the monastery in various apostolates. In all things the members strive for fidelity to the Church.
12. *Source of Authenticity:* The source and foundation of authenticity in a Benedictine monastery is the Holy Spirit, which is confirmed by ecclesiastical authority. Inspired by the Gospel, the *Rule of St. Benedict*, centuries of Benedictine tradition, and the changing conditions of the times, the way of life in the monastery is a communal witness to the reality of God’s presence among all people.
13. **Canonical Status:** Mary, Spouse of the Holy Spirit Monastery is a Catholic public association of the faithful in the Diocese of Honolulu seeking in due course to become a religious institute of diocesan right. As a public juridic person of the Catholic Church, it functions within the norm of canon law.
14. **Monastery Documents:** The *Statutes* and the *Customary* interpret the Gospel way of life according to the *Rule of St. Benedict* for Mary, Spouse of the Holy Spirit Monastery. They are the proper documents of the monastery, established according to the norm of canon law.
15. *The Statutes:* The *Statutes* focus on the seeking of God as a call to community, conversion and commitment, prayer and work. They describe the continuous call to holiness and the response in love expressed fully in Jesus Christ and guided by St. Benedict. The *Statutes* guide the monastery in authentic living of the Benedictine charism in contemporary times in union with the whole Church. They are adopted or amended by a two-thirds vote of the monastery Chapter and submitted for approval to the diocesan bishop.

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<sup>2</sup> *Rule of St. Benedict (RB)* Prologue 45

16. *The Customary*: The *Customary* is the companion document to the *Statutes* governing the internal and familial aspects of the monastery. It is approved or amended by two-thirds vote of the monastery Chapter. A copy of the *Customary* and any revisions and monastery guide books will be given to the local ordinary.
17. *Interpretation of the Documents*: In matters of doubt, interpretation of the *Statutes* will be referred to the local ordinary. Interpretation of the *Customary* will be made by the prior/ess of the monastery. The prior/ess will consult with the local ordinary if an interpretation of the *Customary* is difficult.
18. *Dispensing*: For a just cause, the local ordinary may dispense from the *Statutes*. He may not, however, dispense from procedural or penal matters. For a just cause, the prior/ess, after consultation with the monastery Chapter, may dispense from the *Customary*. The prior/ess may not, however, dispense from procedural or penal matters.

18.1 The principle of not dispensing from procedural or penal matters is drawn from canon 87, §1, and is based on principles of the natural law regarding justice, the right of defense, and the right of due process for anyone who is accused of wrongdoing.

18.2 Procedural matters include not only sanctions but also steps required to take certain actions, such as when the prior/ess is required to secure the advice or consent of the Chapter.

## II. Governance of the Monastery

### A. The Prior/ess

19. **Role:** The prior/ess is the superior of the monastery and holds the place which the *Rule of St. Benedict* assigns to the abbot. In accord with the spirit of the rule, s/he is believed to hold the place of Christ in the monastery.<sup>3</sup> The prior/ess is the spiritual and temporal leader of the monastery, guides the formation of the members, directs the works of the monastery, and is a sign of the community's unity in Christ.
20. The authority of the prior/ess is derived from the Holy Spirit and the *Rule of St. Benedict* and confirmation by ecclesiastical authority. The monastic Chapter in its collegial act of election vests that authority in the member whom it calls forth to be prior/ess.
21. **Election:** The monastery prepares for the election of prior/ess in a spirit of prayer and discernment in accord with the *Rule of St. Benedict*<sup>4</sup> and the *Customary*. The election of a prior/ess may be anticipated by as much as three months.
  - 21.1 The remote preparation for the election of the prior/ess is a visitation in accord with nos. 97-100 of the *Statutes*.
  - 21.2 Immediate preparation for the election of the prior/ess is to include written notification to all finally professed members of the date of the election, and days of prayer and discernment.
22. **Term:** The term of office for the prior/ess shall be four years. S/he may be reelected.
23. **Eligibility:** A member to be eligible for election as prior/ess must:
  - a. be finally professed for at least five years
  - b. be at least 35 years old and not over 76 years old
  - c. have the qualifications for the office of prior/ess, as described of the abbot in the *Rule of St. Benedict* in Chapters 2 and 64

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<sup>3</sup> RB 2:2

<sup>4</sup> RB 64:1-2

24. *Election Officials:* The officials of the election for prior/ess are the presiding officer, who is the local ordinary, and the secretary and the tellers elected by the monastic Chapter. The duties of the secretary and tellers are specified in the *Customary*.
- 24.1 It is the responsibility of the presiding officer to declare the election of the secretary and the tellers, to witness the balloting and to declare the results, and to ask the prior/ess for acceptance of election.
- 24.2 The duty of the secretary is to record the procedure and the vote. The record is to be signed by the secretary, tellers and presiding officer after the prior/ess has accepted election.
- 24.3 There are to be two tellers. The duty of the tellers is to count the ballots and to go together to collect the ballots of the infirm.
25. *Voters:* The capitulars who comprise the monastic Chapter elect the prior/ess.
- 25.1 All capitulars have active and passive voice, with due regard for the prior/ess ability to restrict a capitular's active and/or passive voice with the consent of the Chapter, with due regard for the right of the capitular to take recourse to the local ordinary.
- 25.2 Voting by proxy, mail or electronic means is not permitted.
26. *Postulation:* Postulation is a vote which indicates a preference for a member who is ineligible for office and which includes a petition for a dispensation from the impediment. The elector must state, "I postulate for the office of prior/ess N." The request for postulation requires a two-thirds vote. The request for dispensation from the impediment is submitted to the local ordinary.
27. *Election Procedure:* The balloting for the election of prior/ess is in accord with the following:
- a. Voting shall be by secret ballot.
  - b. An election requires an absolute majority vote (one more than one-half of all voting).
  - c. A member who receives the majority vote on the first, second, third, or fourth ballot is elected.
  - d. If no one receives the majority vote on the fourth ballot, only the names of the two members receiving the highest number of votes on the fourth ballot are placed on the fifth ballot.
  - e. If no one receives a majority vote on the fifth ballot, the presiding officer, in the spirit of the *Rule of St. Benedict*, calls for further discernment and decides whether to continue the election or postpone it.
  - f. Once a prior/ess has been elected, the presiding officer, having obtained the consent of the prior/ess-elect, declares the election. At that moment, the prior/ess receives all the rights and obligations of office.



28. *Installation:* The newly elected prior/ess shall take the oath of office and be installed by the local ordinary on a day and manner determined in accord with the *Customary*.
- 28.1 The installation ceremony is to take place within 30 days day of election within either Mass or vespers.
- 28.2 The rite used will be determined by the local ordinary.
29. **Authority:** The prior/ess has the authority and responsibility which canon law grants to the major superior of a religious institute including those granted to the supreme moderator, without prejudice to the authority and responsibility which belong to the local ordinary by these *Statutes* or by universal or particular law.
30. The prior/ess guides the monastery in its living of the *Rule of St. Benedict* in accord with the charism of the monastery, these *Statutes* and the *Customary*, canon law, and the needs of the Church. In exercising her/his authority, the prior/ess listens attentively to the Holy Spirit speaking through the Church, through the monastic Chapter and individual members in the spirit of mutual obedience.<sup>5</sup> S/he has the right and duty:
- a. to call and preside at the monastic Chapter
  - b. to assign members to the various works of the monastery
  - c. to discuss with each member on a regular basis her/his monastic life and work
  - d. to supervise the administration and use of the temporal goods of the monastery
  - e. to admit or deny a candidate to postulancy
  - f. to admit, with the consent of the monastic Chapter, postulants to the novitiate, to temporary profession, and to final profession
  - g. to readmit, with the consent of the monastic Chapter, a former member to a period of probation or to temporary or final profession
  - h. to arrange for a canonical visitation of the monastery, report the results of the visitation to each member and to the local ordinary, and to ensure the implementation of the recommendations of the visitors
  - i. to perform other duties which may arise within the context of her/his office as prior/ess or which are specified in these *Statutes* or the *Customary*
- 30.1 to propose and set agendas for Chapter and to appoint a chair of the meetings
- 30.2 to approve assignments to be accepted by professed members in addition to assigned works
- 30.3 to be notified by members when they leave the property (the sub prior/ess or another senior member may substitute in the case of brief local travel)
- 30.4 to give permission for overnights trips, which requires that members provide contact information for where they will be staying

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<sup>5</sup> RB 71

31. **Vacancy:** When a vacancy occurs in the office of prior/ess due to the completion of the four year term, resignation, removal, or death, an election is to be held within three months. The newly elected prior/ess begins a new full term of four years.
32. *Resignation:* The prior/ess may resign from office by notifying the Chapter, who must vote to accept the resignation. Upon acceptance, the local ordinary is to be notified.
33. *Removal:* The diocesan bishop may decree the removal of a prior/ess from office only for grave reasons, given in writing, and after having heard the prior/ess and subprior/ess.
34. *Appointment of an Administrator:* In the event of a vacancy, when in the judgment of the Chapter, a new election is not possible within three months, or if the Chapter has not elected a new prior/ess within three months, the diocesan bishop may appoint an administrator for the monastery. The term may be for up to one year, and may only be renewed for one additional year.
35. **Subprior/ess:** The prior/ess, in the spirit of the *Rule of St. Benedict* and in accord with the *Customary*, shall appoint a finally professed member as subprior/ess who fulfills the role which the rule assigns to the prior<sup>6</sup> and who takes the place of the prior/ess when s/he is absent or hindered from fulfilling her/his duties. The duties of the subprior/ess shall be clearly defined so that s/he will know the extent and limitations of her/his responsibilities. The subprior/ess is responsible to the prior/ess and retains her/his office at the prior/ess' discretion. The subprior/ess ceases from office upon the election of a new prior/ess.

35.1 The subprior/ess is ordinarily to be a member of the opposite sex from the prior/ess, especially for the purpose of being able to discuss personal matters.

35.2 If the prior/ess and subprior/ess are both absent or hindered from fulfilling his/her duties, the duties of the prior/ess shall be fulfilled by the most senior member, unless otherwise determined by the Chapter. Seniority is determined by the date of first profession.

35.3 With regard to responsibilities habitually delegated by the prior/ess to the subprior/ess, the two superiors are to strive to be in complete harmony.

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<sup>6</sup> *RB* 65:14-16

## B. The Monastic Chapter

36. **Membership:** The monastic Chapter is the assembly of the capitulars convened by the prior/ess or her/his delegate to assist in decision-making. All members, by their final profession, automatically become capitulars of the monastic Chapter. The capitulars are the finally professed members who have the right to vote.

36.1 Postulants and novices do not attend Chapter. The temporarily professed do not attend Chapter when electing a prior/ess and when discerning the admission of new members. Otherwise they may attend Chapter, may speak with permission of the prior/ess, but do not vote.

37. **Function:** The monastic Chapter, in the spirit of the *Rule of St. Benedict*,<sup>7</sup> assists the prior/ess in making decisions regarding the spiritual and temporal welfare of the community. The prior/ess shares with the capitulars her/his decision-making responsibilities by seeking their counsel or consent in those areas which are required by universal law, the *Rule of St. Benedict*, these *Statutes* and the *Customary*.

37.1 The prior/ess is to receive the consent of the Chapter when accepting new ministries or ongoing commitments on behalf of the entire monastery.

38. The capitulars, when convened by the prior/ess or her/his delegate, are the monastic Chapter. The monastic Chapter acts validly when:

- a. the capitulars are notified of the date, place and agenda in advance of the Chapter and in accord with the *Customary*
- b. the necessary quorum, not less than half the Chapter members, is present

38.1 Notification of a Chapter meeting is to be in writing either by email or on paper in the member's mailboxes.

38.2 Notification is to take place at least one week in advance and is to include the date, time, place, and agenda of the meeting.

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<sup>7</sup> RB 3:1-2

39. **Meetings:** The monastic Chapter shall be convened at least once a year in the manner set forth in the *Customary*.
- 39.1 Chapter will ordinarily take place quarterly on a Wednesday.
- 39.2 One of the meetings is always to be either the first or second Wednesday of February to allow for an annual review of the financial report.
- 39.3 At least one meeting each year will include on the agenda the discussion of revisions to the customary. The statutes are to be reviewed every 4 years prior to the scheduled visitations.
- 39.4 Many matters discussed in Chapter do not require a decision but are meant to allow for all members to be heard.
- 39.5 Preferably decisions made in Chapter are arrived at by consensus rather than by voting.
40. **Voting:** For all acts requiring a vote, results of the balloting shall be determined on the basis of the number present and voting, unless otherwise stated in the *Customary*. In all cases each capitular has one vote only. If the act requires agreement of a certain proportion of all eligible Chapter members present and voting, blank and invalid ballots and abstentions are counted as negative votes.
41. In matters other than the election of the prior/ess, the method of voting is as stated in the *Customary* or is determined by the voting body.
- 41.1 When the matter requires the consent of the Chapter or when the prior/ess so decides, a vote is to be taken. Consent requires a majority vote.
- 41.2 In addition to when electing the prior/ess, the voting shall be by secret ballot for any decision relating to the acceptance of new members and for other matters determined by the prior/ess or by a majority of the capitulars.
- 41.3 In other matters, the vote shall be by a show of hands.
42. In matters requiring consent, the presiding officer cannot vote to break a tie. If the vote is collegial, the presiding officer, if eligible, shall vote as an individual member of the body but may not cast an additional vote to break the tie.
- 42.1 In matters where the prior/ess is seeking the consent or advice of the Chapter, the prior/ess does not vote. However, in other matters that the Chapter is deciding together as a body, including elections, the prior/ess may vote.
43. **The Monastic Council:** The prior/ess may constitute the Monastic Council from among the capitulars to assist the superior in decision making in accord with the *Customary*.
- 43.1 The Monastic Council will not be established at this time and canonical requirements ordinarily fulfilled by the council will be fulfilled by the Chapter.

## C. Monastic Stewardship

44. **Canonical Norms:** As a public juridic person of diocesan right, the monastery is bound by the canons of Book V, The Temporal Goods of the Church, of the *Code of Canon Law* and relevant norms issued by the United States Conference of Catholic Bishops and the diocesan bishop.
45. **Prior/ess as Temporal Administrator:** The prior/ess is the chief steward/ess of the temporal goods of the monastery.
46. **Controller:** There is to be a controller who serves as a finance officer distinct from the prior/ess who is to manage the administration of temporal goods under the direction of the prior/ess.<sup>8</sup> The controller is appointed by the prior/ess with the consent of the Chapter and may be compensated. The controller is not required to be a member of the monastery.
47. **Monastic Finance Council:** The purpose of the Monastic Finance Council is to advise the prior/ess in the administration of the monastery. The members of the council are appointed by the prior/ess with the counsel of the Chapter and are not compensated. The council is to include at least three members, who are not required to be members of the monastery. The term of office, specific duties and manner of meetings are to be determined in the *Customary*. All finally professed members are permitted to attend meetings of the Monastic Finance Council.
  - 47.1 The term of office for the members of the Monastic Finance Council is to be three year staggered terms. The prior/ess may appoint members to shorter terms as needed.
  - 47.2 The Monastic Finance Council is to review and advise on the annual budget and the finance report prior to submission to the local ordinary.
  - 47.3 The Monastic Finance Council is to meet quarterly, with one meeting scheduled at the time that the budget is being prepared and another when the financial report is being compiled.
  - 47.4 The controller is to attend Monastic Finance Council meetings and may contribute to the discussions but does not vote.
48. **Monastery Budget:** Since the communal dimension of monastic poverty lies in common ownership and the wise stewardship of goods, the monastic Chapter, through acceptance of the annual budget, approves the financial expenditures of the monastery. A copy of the budget is to be submitted to the local ordinary according to requirements determined by the diocesan finance officer. The prior/ess must obtain the consent of the Chapter to conduct any transactions in excess of \$10,000 (either as a single transaction or an aggregate of related transactions) which are not included in the approved budget.

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<sup>8</sup> RB 31:4

48.1 The monastery will follow a calendar year as its fiscal year for its budget and financial report.

48.2 Planning for the budget is to include a discussion by the Chapter of all anticipated needs, ministries, activities, vacations, and income for the following year.

48.3 The professed may submit requests or suggestions to the prior/ess for extraordinary expenditures to be included in the budget for the following year by October 31 of the prior year.

49. **Financial Accountability:** The monastery will submit an annual financial report to the local ordinary for review. The report will be submitted according to the requirements determined by the diocesan finance officer.

50. **Debt Limitation:** Debts are not to be contracted unless it is certain that the interest on the debt can be paid off from ordinary income and that the capital sum can be paid off through legitimate amortization within a period that is not too long. The monastery may not incur or accumulate a debt in excess of 10 percent of the prior year's income without the permission of the local ordinary.

51. **Witness to Charity and Poverty:** The monastery is to strive to give a collective witness of charity and poverty and is to contribute according to its ability something from its own goods to provide for the needs of the Church and the support of the poor.

51.1 The Charitable Giving Committee, appointed by the prior/ess, will review requests for assistance and make decisions for normal distributions and recommendations for extraordinary giving to be approved by the prior/ess or the Chapter as appropriate according to the *Statutes* #48 above. A summary of the disbursements are to be shared with the community at its next Monday calendar meeting.

52. **Suppression of the Monastery:** The suppression of the monastery requires a two-third vote of the monastery Chapter and is effected by a decree of the diocesan bishop. The disposition of its temporal goods will be determined by the Chapter and canon 123 of the *Code of Canon Law*.

Canon 123 "Upon the extinction of a public juridic person, the allocation of its goods, patrimonial rights, and obligations is governed by law and its statutes; if these give no indication, they go to the juridic person immediately superior, always without prejudice to the intention of the founders and donors and acquired rights. ..."

52.1 In the event of suppression, priority is to be given to safeguarding the future welfare of the finally professed members, especially through compensating whichever institutions might be responsible for their care.

### III. Membership, Conversion and Commitment

53. **Benedictine Vocation:** A vocation to the Benedictine way of life is a call to seek God in a cenobitic community and to live the Christian life under the *Rule of St. Benedict* and a prior/ess. A response to this call demands conversion.
54. **Conversion:** Conversion, in the Gospel sense, is a daily turning from oneself to God, a lifelong process by which the member seeks the will of God through a deepening of their baptismal commitment. For a Benedictine, conversion takes place within the context of a community of persons committed to the same monastic way of life. Under the influence of the Holy Spirit, the sister or brother<sup>9</sup> endeavors to put on Christ through a lifelong conversion. Monastic profession enables one to continue the conversion process.
55. **Incorporation and Formation:** Formation is the process of incorporating a member into a faith community committed to the monastic way of life. The aim of monastic formation is to enable the person to center her/himself in God. The person who seeks God according to the *Rule of St. Benedict* undertakes the asceticism of monastic life in the spirit of moderation rather than austerity and in the spirit of humility and joy.<sup>10</sup> Initial formation prepares the member for her/his monastic profession to live faithfully the Christian life within the monastery according to the Gospel and the *Rule of St. Benedict*.
56. The formation process involves two phases of development: initial and ongoing formation.
- a. Initial formation includes the stages of postulancy, novitiate, and temporary profession. A member progresses through these three stages of initial formation in order to prepare her/himself for the perpetual incorporation into the monastery that comes with final profession.
  - b. Ongoing formation is that phase of formation which continues from the time of final profession until death. A member takes responsibility for their ongoing formation within the context of community and under the guidance of the prior/ess.
- 56.1 All professed members have the right to make suggestions with regard to ongoing formation shared in by the entire community.
57. **Admission:** In the monastic tradition, the prior/ess, with the consent of the monastic Chapter, admits a postulant to the novitiate, a novice to temporary profession, and those in temporary profession to final profession, with due regard for canon 316 of the *Code of Canon Law*.

Canon 316 “§1. A person who has publicly rejected the Catholic faith, has defected from ecclesiastical communion, or has been punished by an imposed or declared excommunication cannot be received validly into [the monastery].”

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<sup>9</sup> The term “brother” in these *Statutes* and in the *Customary* refers to a male non-cleric in profession as well as to a cleric in profession, unless otherwise stated.

<sup>10</sup> *RB* 7

57.1 Potential postulants are often called to a monastic vocation through regular visits to the monastery. Potential postulants are to make a preliminary visit to the monastery of at least two weeks before seeking acceptance as a postulant.

57.2 The screening of postulants is the responsibility of the formation director with his or her team.

57.3 The prior/ess admits postulants upon the recommendation of the formation director.

57.4 Postulancy ordinarily lasts for six months but may be extended for up to one year.

57.5 Postulants live in the monastery. They join the monastic community for prayer and meals, share in the work of the monastery as assigned, and may be invited to some meetings and other activities of the monastery at the discretion of the formation director.

57.6 Postulants are to provide for their own health insurance.

57.7 Postulants are not permitted to use their income and property except for clothing and personal items with permission of the formation director.

58. Those things established in canons 642-645 of the *Code of Canon Law* apply to candidates for the novitiate.

Canon 642 “With vigilant care, [the prior/ess is] only to admit those who, besides the required age, have the health, suitable character, and sufficient qualities of maturity to embrace the proper life of the [monastery]. This health, character, and maturity are to be verified even by using experts, if necessary, without prejudice to the prescript of canon 220 [regarding the right to privacy].”

Canon 643 “§1. The following are admitted to the novitiate invalidly:

- 1° one who has not yet completed seventeen years of age;
- 2° a spouse, while the marriage continues to exist;
- 3° one who is currently bound by a sacred bond to some institute of consecrated life or is incorporated in some society of apostolic life...;
- 4° one who enters the [monastery] induced by force, grave fear, or malice, or the one whom [the prior/ess], induced in the same way, has received;
- 5° one who has concealed his or her incorporation in some institute of consecrated life or in some society of apostolic life.

§2. Proper law can establish other impediments even for validity of admission or can attach conditions.”

Canon 644 “[The prior/ess is] not to admit to the novitiate secular clerics without consulting their proper ordinary nor those who, burdened by debts, cannot repay them.”



Canon 645 “§1. Before candidates are admitted to the novitiate, they must show proof of baptism, confirmation, and free status.

§2. If it concerns the admission of clerics or those who had been admitted in [an] institute of consecrated life, in a society of apostolic life, or in a seminary, there is additionally required the testimony of, respectively, the local ordinary, the major superior of the institute or society, or the rector of the seminary.

§3. Proper law can require other proof about the requisite suitability of candidates and freedom from impediments.

§4. [The prior/ess] can also seek other information, even under secrecy, if it seems necessary to [him or her].”

58.1 The following documents are required prior to admission to the novitiate:

- newly issued annotated baptism certificate
- a confirmation certificate if notation is missing from the baptism certificate
- proof of age
- proof of legal residence in the United States
- a lengthy autobiography that includes complete contact information, information on family of origin and if ever married or had children, history of religious practice and involvement, academic and employment history, involvement in societies or volunteer organizations, legal or criminal history, significant health problems, and concluding in a reflection on why God may be calling you to monastic life
- letters of recommendation from clergy, religious, colleagues, and others, including from the postulant’s pastor that he or she is an active, practicing Catholic of good repute and in good standing
- official transcripts of academic studies from high school and above
- documents that show complete disclosure of debts
- physician’s report following a physical examination including HIV and drug test
- psychological report following examination by a psychologist with a Christian anthropology, with written consent of the postulant and with due regard for the postulant’s right of privacy of conscience
- a written report of the superior of any previous house in which the candidate has spent time in formation, including explicit reference to the evaluations of the candidate and the votes he or she received
- disclosure of the acts of a tribunal process is required for anyone with a prior marriage that has been declared invalid
- signed release forms for the above items as needed

59. **Formation Director:** The prior/ess appoints a director of initial formation who with a team of at least one sister and one brother in final profession, under her/his direction, is responsible for the initial formation of those who seek to be incorporated into the monastic community.<sup>11</sup>

59.1 The formation director with his or her team is to develop a formation syllabus for each of the three stages of formation, that is, postulancy, novitiate, and temporary profession, which is to be approved by the prior/ess with the consent of the Chapter. Each syllabus is to be reviewed periodically. Updated copies of the syllabi are to be maintained in the appendix of the Customary.

59.2 The formation director and team is to review the application and results of psychological testing and background checks and make a formal proposal of admittance at each stage of formation and membership.

60. **Novitiate:** The monastery establishes its own novitiate in accord with what is established in canon 652 of the *Code of Canon Law* and the *Customary*. For validity the duration of the novitiate shall be for a period of not less than twelve months nor more than twenty-four months. At the conclusion of the novitiate, the novice may be admitted to temporary profession.

Canon 652 “§1. It is for the [formation] director and assistants to discern and test the vocation of the novices and to form them gradually to lead correctly the life of perfection proper to the [monastery].

§2. Novices are to be led to cultivate human and Christian virtues; through prayer and self-denial they are to be introduced to a fuller way of perfection; they are to be taught to contemplate the mystery of salvation and to read and meditate on the sacred Scriptures; they are to be prepared to cultivate the worship of God in the sacred liturgy; they are to learn a manner of leading a life consecrated to God and humanity in Christ through the evangelical counsels; they are to be instructed regarding the character and spirit, the purpose and discipline, the history and life of the [monastery]; and they are to be imbued with love for the Church and its sacred pastors.

§3. Conscious of their own responsibility, the novices are to collaborate actively with their director in such a way that they faithfully respond to the grace of a divine vocation.

§4. Members of the [monastery] are to take care that they cooperate for their part in the work of formation of the novices through example of life and prayer.

§5. The time of the novitiate ... is to be devoted solely to the task of formation and consequently novices are not to be occupied with studies and functions which do not directly serve this formation.”

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<sup>11</sup> RB 58:6

60.1 Ordinarily the novitiate is 1 year and 1 day, unless extended in specific cases by the prior/ess with the consent of the Chapter for up to a total of 24 months.

60.2 Novices begin novitiate through a rite celebrated during vespers.

60.3 Novices are to close credit card accounts and not incur any debt during the novitiate. Novices may maintain checking and savings accounts previously in existence. Their use requires permission of the formation director.

60.4 Novices may attend meetings as invited or directed by the formation director with the exception of Chapter and meetings regarding personnel matters.

61. **Safe Environment:** All capitulars will participate in the Safe Environment Program of the Diocese of Honolulu. Prior to admission to the novitiate, the postulant shall be subject to a background and reference check. This will include a criminal history record check as permitted by federal and state law for any history of sexual misconduct involving minors. The Diocese of Honolulu from time to time shall arrange programs and seminars for training and education on issues of interpersonal boundaries, sexual harassment and sexual misconduct. Participation in such programs and seminars are mandatory beginning with novitiate and continuing throughout profession.

61.1 The background and reference check will be conducted by the Office for Safe Environment of the Diocese of Honolulu.

62. **Monastic Profession:** Each member expresses her/his commitment in a ceremony through a monastic profession, first for a limited time and then for a lifetime.<sup>12</sup> Upon completion of the novitiate, the novice may be admitted to temporary profession, provided that the conditions of canon 656 of the *Code of Canon Law* are met. The duration of temporary profession is to be three years. If necessary in an individual case, the period of temporary profession may be extended by the prior/ess, with the consent of the monastery Chapter, but the total time during which the member is bound by temporary profession shall not extend beyond nine years. At the conclusion of the period of temporary profession, the member may be admitted to final profession, provided that the conditions of canon 658 of the *Code of Canon Law* are met.

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<sup>12</sup> RB 58:15-16

Canon 656 “For the validity of temporary profession it is required that:

- 1° the person who is to make it has completed at least eighteen years of age;
- 2° the novitiate has been validly completed;
- 3° admission has been given freely by the [prior/ess] with the vote of the [Chapter] according to the norm of law;
- 4° the profession is expressed and made without force, grave fear, or malice;
- 5° the profession is received by [the prior/ess] personally or through another.”

Canon 658 “In addition to the conditions mentioned in canon 656, 3, 4, and 5° and others imposed by proper law, the following are required for the validity of [final] profession:

- 1° the completion of at least twenty-one years of age;
- 2° previous temporary profession of at least three years. ...”

62.1 At the conclusion of the novitiate, the novice may petition the prior/ess for admission to temporary profession. This petition is to be done in writing, signed personally by the novice, with reasons given regarding the novice’s motives.

62.2 The prior/ess, having received the consent of the Chapter, is to give acceptance to temporary profession in writing.

62.3 The temporary professed may attend meetings and serve on councils and committees as assigned or directed by the formation director.

62.4 Final profession is to be petitioned and accepted in writing in the same manner as temporary profession.

62.5 At final profession, notice is to be sent to the member’s church of baptism. The profession is also to be recorded in monastery archives.

63. *Baptismal Commitment:* Through monastic profession, each member strengthens her/his baptismal commitment to God in Christ and enters into a covenant with the sisters and brothers of the monastery.

64. *Document of Profession*: The prior/ess receives the temporary and final profession of a member. The formula of monastic profession is:

In the name of our Lord Jesus Christ.

I, Sister/Brother (name), baptized in the diocese of (name), promise to God (for — years *or* perpetually), fidelity to the monastic way of life, including celibacy and poverty, and stability in this monastery, and obedience according to the *Rule of St. Benedict*,<sup>13</sup> the *Statutes* and the living tradition of Mary, Spouse of the Holy Spirit Monastery. I make this monastic profession before God and the saints, before (name), the prior/ess, and the brothers and sisters of this monastery.

In witness thereof, I have written this document and have signed it here at Mary, Spouse of the Holy Spirit Monastery in Waialua, Hawaii, on the (number) day of (month) in the year (year). Amen.

An introduction and/or conclusion approved by the prior/ess may be added.

64.1 The profession ceremony is to take place within Mass or within vespers.

65. **Ongoing Formation**: Benedictine formation is a lifelong process of daily conversion within a dynamic, monastic faith community. The entire community is responsible, under the direction of the prior/ess, for the ongoing formation of all the members. The monastery fulfills this responsibility when it provides the environment for the members to share their life together in faith and to continue their own daily effort toward growth in Christ.

65.1 Ongoing formation sessions will take place according to the *Horarium* and no. 95.4 below.

65.2 Additional opportunities for communal formation will be planned, especially by bringing in outside resources or attending programs that promote the spiritual, intellectual and psychosocial growth and support.

65.3 Each professed member may propose to the prior/ess participation in individual formation opportunities, such as classes, workshops or presentations for the same purposes.

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<sup>13</sup> *RB* 58:17

## IV. Rights and Obligations and Call to Community

66. **Monastic Profession:** The monastic tradition rooted in the *Rule of St. Benedict* calls for fidelity to the monastic way of life (*conversatio*), a profession of stability in the monastery, and obedience. Monastic profession in a cenobitic community includes consecrated celibacy and monastic poverty.
67. **Conversion of Life (*Conversatio*):** By professing fidelity to the monastic way of life, a member commits to the movement of daily conversion from a self-centered life to a God-centered life that is one's lifetime goal, to put on Christ, and which is indispensable for the life and witness of the community. By embracing the pattern of cenobitic living inspired by the *Rule of St. Benedict*, the member grows in faith, hope and love, willingly supporting their prior/ess and their sisters and brothers as together they seek God.
68. **Stability:** By professing stability, a member promises to seek God in the monastery until death. By establishing a personal commitment to this particular monastic community, s/he witnesses to the unchanging faithfulness of God. By remaining steadfast in relationship to their prior/ess and their sisters and brothers, the member will progress in this way of life and in faith, and will run on the path of God's commandments with heart overflowing with the inexpressible delight of love.<sup>14</sup>
69. **Obedience:** A monastic by professing obedience commits her/himself to listen attentively and respond eagerly to the will of God as revealed in Scripture, the *Rule of St. Benedict*, the prior/ess, the community, and in her/himself. Obedience is a mutual blessing to be shown by all, not only to the prior/ess, but also to one another as community members.<sup>15</sup> This external constraint on one's will fosters humility through which one learns contentedness. The member, by professing obedience, shall acknowledge and accept the authority of the prior/ess as together they discern the will of God. S/he shall participate in community decisions and obey in trust the decisions of the prior/ess and the community in accord with the *Rule of St. Benedict*, these *Statutes* and the *Customary*.
70. In their profession of obedience, the community member follows Christ who was absolutely obedient to the Father, and fulfilled the Old Testament, even to the cross. In the monastic tradition, the prior/ess holds the place of Christ in the community. Like the disciples, we give a humble, respectful, listening, trusting attitude to the prior/ess, expressing but releasing personal convictions, believing that the prior/ess loves and cares for the community members like Christ.<sup>16</sup> The prior/ess should be challenging without being harsh, gentle but firm towards faults and failings, promoting an ever deeper relationship with God for the individual brother or sister.
71. "It is love that impels them to pursue everlasting life; therefore, they are eager to take the narrow road of which the Lord says: 'Narrow is the road that leads to life' (Matt 7:14). They no longer live by their own judgment, giving in to their whims and appetites; rather they walk according to another's decisions and directions, choosing to live in monasteries and to have an abbot over them. Men of this resolve unquestionably conform to the saying of the Lord: 'I have come not to do my own will, but the will of him who sent me (John 6:38).'"<sup>17</sup>

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<sup>14</sup> *RB* Prologue 49

<sup>15</sup> *RB* 71

<sup>16</sup> *RB* Prologue 1; 5:7, 14

<sup>17</sup> *RB* 5:10-13

72. Members are called by their profession to respond in obedience to their community, their prior/ess as their spiritual leader, to the diocesan bishop and to the Church with the pope as its chief pastor, in the performance of ministry, and in building up the faith of the people.
73. **Celibacy:** Besides professing fidelity to the monastic way of life, each brother and sister explicitly promises consecrated celibacy. S/he relinquishes the right to marry and commits her/himself to perfect continence. In living celibately, s/he frees her/himself to love Christ within a cenobitic community and to love and serve others without distinction. They prefer nothing to the love of Christ and therefore promote the reign of God through their fidelity to the monastic way of life. Community members limit themselves to familial and friendly relationships that lead others to Christ and the kingdom of God. Mary, spouse of the Holy Spirit provides the inspiration to seek spiritual fruitfulness in lived celibacy.
74. *Cloister:* In the *Customary*, the monastery Chapter shall designate a cloister which is suitable to monastic life in the contemporary world and is appropriate for celibate women and men sharing a common life.
- 74.1 For the professed and those in formation, cloister is to each individual's room and bathroom. Exceptions to this may be made for maintenance or to give medical or spiritual assistance.
- 74.2 Visitors are normally excluded from being in the residential buildings.
75. **Poverty:** By the profession of poverty, the community member follows Christ who kept no material possessions for himself, and saw his life on earth as temporary. Through commitment to monastic poverty s/he agrees to hold all goods in common with the other community members and to renounce the accumulation and possession of material goods.<sup>18</sup> The members are bound by the precepts of canon 668 of the *Code of Canon Law* as applied in the *Customary*.

Canon 668 “§1. Before [temporary] profession, members are to cede the administration of their goods to whomever they prefer and ... are to make disposition freely for their use and revenue. ...

§2. To change these dispositions for a just cause and to place any act regarding temporal goods, they need the permission of the [prior/ess].

§3. Whatever a [member] acquires through personal effort or by reason of the [monastery], the [member] acquires for the [monastery]. Whatever accrues to a [member] in any way by reason of pension, subsidy, or insurance is acquired for the [monastery].

§4. [Members] must renounce fully his or her goods ... before [final] profession in a form valid, as far as possible, even in civil law; it is to take effect from the day of profession. ...

§5. A [finally] professed [member] who has renounced his or her goods fully ... loses the capacity of acquiring and possessing and therefore invalidly places acts contrary to the vow of poverty. Moreover, whatever accrues to the professed after renunciation belongs to the [monastery]. ...”

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<sup>18</sup> *RB* 33:2-6; 58:24

75.1 Before final profession and as part of the renunciation of goods, the member may dispose of his or her assets freely. This disposition is to take place after the member has received written acceptance of his or her petition for final profession.

75.2 Before final profession, the act of renunciation required by canon 668, §4 is to be done in writing and is to include a statement affirming that the member will not seek remuneration in the future in any manner for work done for the monastery or as a part of its ministries. Upon entry into postulancy, each candidate will sign a non-remuneration statement.

75.3 A postulant must disclose all debts, including school loans, to the monastic Chapter before acceptance into the novitiate. The prior/ess will decide, with the consent of the Chapter, prior to final profession how the debts will be satisfied.

75.4 Any professed member who receives payment for any services rendered outside of the monastery is to have checks be written out to the monastery, not to them as individuals.

75.5 From the time of beginning the novitiate, the monastery will be responsible to make sure that all novices and professed members are covered by health insurance and dental coverage. Novices with financial assets will be responsible for paying for their own medical insurance. Otherwise, the monastery will provide health insurance.

75.6 With first profession, the member is to draft, in accord with Catholic teaching, and sign an advance health care directive and a health care power of attorney.



76. Each member in promising to live monastic poverty, detaches from self-centeredness and from material goods in order to seek God more freely and be more open and available to others. A community member may have personal items only as allowed by the prior/ess or the *Customary*.

76.1 From the time of final profession, a member may not have any bank accounts, certificates of deposits, securities or bonds, individual credit accounts, or the like. A finally professed member may not incur any debts whatsoever.

76.2 Each finally professed member may hold a credit card that belongs to the monastery with a \$1,500 credit limit. For the temporarily professed, the credit limit will be \$500. Permission of the prior/ess is required in advance for all purchases. This permission may be given generally for regular purchases or specifically for one-time purchases. Members must turn in receipts for all purchases to the controller.

76.3 Each professed member may retain \$20 in cash to have for personal needs that require cash payments. Upon turning in receipts to the controller, the cash spent will be reimbursed. Larger cash amounts for specific purposes may be given with the permission of the prior/ess, with the change and receipts turned in to the controller. For novices, the matter of handling cash is to be determined by the formation director within the same limits.

76.4 A monetary birthday gift will be given from the community to each professed member and novice according to an amount determined by the Chapter. The member is not required to provide receipts for this amount when spent.

76.5 Any other gifts of cash received by any member of the community is to be turned in to the prior/ess. In order to use some or all of the money for a personal item (e.g., a book, hobby materials), the member must request permission from the prior/ess.

76.6 Gift cards received by any member of the community shall be disclosed to the prior/ess, who will decide upon the use of the card in discussion with the recipient.

76.7 Non-monetary Christmas gifts will be exchanged by all members of the community, who will draw the name of another member of the community. The costs of the gifts will be within the amount determined by the Chapter.

76.8 Acceptance of other small non-monetary gifts is left to the judgment of the recipient. Permission to accept larger non-monetary gifts is given by the prior/ess.

76.9 Cars are used with permission of the prior/ess or subprior/ess. A car must be returned with more than a quarter of a tank of gas. All debris is to be removed from the inside of the car. Any mechanical problem or accident while driving, regardless of how serious, must be reported to the prior/ess.

77. As defined in the *Customary*, the dress of the Benedictine is marked by simplicity. It is a sign of monastic consecration and a witness to poverty. According to the *Rule of St. Benedict*, clothing varies with local conditions and the work of the person.<sup>19</sup>
- 77.1 Dress is always to be modest and becoming.
- 77.2 The Benedictine cross insignia is normally worn when outside of the monastery.
- 77.3 The habit is white and consists of a tunic with a belt along with a scapular with hood. It is worn when members are in chapel and may be worn on appropriate occasions outside of the monastery. The habit may first be worn in the novitiate. The habit or the choir robe is to be worn in chapel for lauds, Mass, vespers and vigils.
- 77.4 Members may not wear jewelry.
78. **Benedictine Identification:** The female members may use the title “Sister” and the male members “Brother” (or “Father” if he is a priest). All members may use the letters “OSB” for *Ordo Sancti Benedicti* after their names.
79. **Use of Social Communication:** The use of means of social communication is to be defined in the *Customary* and as permitted by the prior/ess.
- 79.1 No computers with internet access or televisions are permitted in individual rooms without permission of the prior/ess. The use of the internet or computers is not permitted after 10:00 p.m.
- 79.2 Postulants and novices may not have a mobile phone. Novices are to cancel any existing phone services. Any use of social communication by postulants and novices requires the permission of the formation director.
- 79.3 Professed members may have a mobile phone provided by the monastery with permission of the prior/ess. Mobile phones must be silenced in the chapel, during prayer, at monastery events and gatherings, and during meals.
- 79.4 Professed members need permission from the prior/ess to watch television for more than one hour per day or to go to the movies.
- 79.5 The use of social communication is allowed at appropriate times especially for the purpose of evangelization, the promotion of vocations to the monastery, and for the spread of Benedictine spirituality.
- 79.6 The use of social communication is limited by the general mandate of monastic silence.
- 79.7 Members who use social media sites, such as Facebook, Twitter, Instagram and Tumblr, must notify and link to the prior/ess.

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<sup>19</sup> *RB* 55:1-2

80. **Call to Community:** These *Statutes* provide for the structure and governance to advance and protect a contemporary expression of cenobitic monasticism in a community of celibate women and men responding to the inspiration of the *Rule of St. Benedict*. It is recognized by a call to listen and to respond to the Gospel invitation to community, conversion and commitment, prayer, and work.

80.1 The main community meal of the day, usually supper, is an appropriate time for conversation and working together in setting up and cleaning up for the meal. All members of the community are expected to be present during the entire meal, even when fasting, unless excused by the prior/ess.

80.2 Monday evening after supper is set aside for communal recreation, which takes precedence over ministry or private pursuits.

80.3 Once a month a community recreation day is to be scheduled, for example, an outing to a public recreational area or to a home of a friend of the community.

80.4 A community member's birthday may be celebrated with a time of recreation and a meal out at a reasonable place of the member's choosing.

80.5 The use of alcoholic beverages in the monastery is limited to special occasions at the discretion of the prior/ess.

80.6 Use of tobacco is not permitted anywhere in or near monastery buildings.

81. *Support for Monastic Life:* Prayer, mutual encouragement, asceticism, and other monastic observances help the sister or brother to be faithful to their commitment. Members are further obligated by the precepts of canons 277, 285, 286, 287, and 289 of the *Code of Canon Law*. The prior/ess can grant the permission mentioned in canon 285, §4.

Canon 277 “§1. [Members] are obliged to observe perfect and perpetual continence for the sake of the kingdom of heaven and therefore are bound to celibacy which is a special gift of God by which [members] can adhere more easily to Christ with an undivided heart and are able to dedicate themselves more freely to the service of God and humanity.

§2. [Members] are to behave with due prudence towards persons whose company can endanger their obligation to observe continence or give rise to scandal among the faithful.

§3. The diocesan bishop is competent to establish more specific norms concerning this matter and to pass judgment in particular cases concerning the observance of this obligation.”

Canon 285 “§1. [Members] are to refrain completely from all those things which are unbecoming to their state, according to the prescripts of particular law.

§2. [Members] are to avoid those things which, although not unbecoming, are nevertheless foreign to [monastic life].

§3. [Members] are forbidden to assume public offices which entail a participation in the exercise of civil power.

§4. Without the permission of [the prior/ess], they are not to take on the management of goods belonging to lay persons or secular offices which entail an obligation of rendering accounts. They are prohibited from giving surety even with their own goods without consultation with their proper ordinary. They also are to refrain from signing promissory notes, namely, those through which they assume an obligation to make payment on demand.”

Canon 286 “[Members] are prohibited from conducting business or trade personally or through others, for their own advantage or that of others, except with the permission of [the prior/ess].”

Canon 287 “§1. Most especially, [members] are always to foster the peace and harmony based on justice which are to be observed among people.

§2. They are not to have an active part in political parties and in governing labor unions unless, in the judgment of competent ecclesiastical authority, the protection of the rights of the Church or the promotion of the common good requires it.”

Canon 289 “§1. Since military service is hardly in keeping with [their] state, [members] and candidates for [membership] are not to volunteer for military service except with the permission of their ordinary.

§2. [Members] are to use exemptions from exercising functions and public civil offices foreign to [their] state which laws and agreements or customs grant in their favor unless [the prior/ess] has decided otherwise in particular cases.”

81.1 Members are not to involve themselves in judicial actions or civil protests without permission of the prior/ess.

81.2 Members are to attempt to be released from jury duty.

82. *Residence:* The members shall live within the monastery or, for a just cause and with the consent of the prior/ess, in another appropriate residence.

83. **Call to Monastic Prayer:** An essential element of Benedictine life is prayer, both communal and individual. Therefore, a person joins the monastery so that they may lead a life dedicated to the seeking of God together with other members who have made the same commitment. In general, communal prayer is to take priority over ministry, work or personal projects.
- 83.1 The Benedictine life which focuses on prayer requires a certain discipline for the whole of life, including proper rest so that prayer can be engaged with full and active participation. This participation in a charismatic spirit includes not only lifting one's mind and heart to God but also full voice. "Shout with joy to the LORD, all the earth; break into song; sing praise" (Psalm 98:4).
- 83.2 One member is to be assigned responsibility for the songs and chants for Mass and *Opus Dei*. It is desirable for some members to be trained in an instrument to be able to participate in leading the music.
- 83.3 One member is to be assigned responsibility for the preparation of the *Ordo* according to the directives of the prior/ess. The *Ordo* is to list the choice of celebrations and texts to be used at *Opus Dei* and Mass. The *Ordo* will include the celebration of feasts and memorials of particular importance to the Benedictine tradition and to the Diocese of Honolulu. The options for readings at Mass are to be reviewed each week at the Monday community calendar meeting.
84. *Eucharist:* The Holy Eucharist is a privileged time of liturgical celebration, when the monastic community situates its lived experience of common life within the context of the paschal mystery of Christ. Following the rhythm of the day and the cycle of the seasons, the recurring memorial of the Lord's death and resurrection calls each member to an attitude of praise. The Eucharist is to be a daily communal celebration at the monastery or, if necessary, at a nearby parish Mass.
- 84.1 The role of celebrant is rotated daily among the priests of the community. Priests who are not members of the community may be invited to celebrate the Mass on occasion by the prior/ess. Visiting priests are welcome to concelebrate, provided that there is no doubt that they are in good standing.
- 84.2 One non-clerical professed member of the community ordinarily fulfills the ministries of acolyte and reader on a weekly rotation.
- 84.3 At weekday Mass, members or guests may contribute a short reflection after the homily.
- 84.4 All at Mass are invited to offer intentions during the Universal Prayer.
- 84.5 Following the Prayer after Communion, the community novena is said. On Saturday the prayer for vocations is said instead.
85. *Oratory and Tabernacle:* The monastery is to have an oratory in which the Eucharist is ordinarily celebrated and reserved so that it is truly the center of the community.

86. *Opus Dei*: According to the *Rule of St. Benedict*, the daily *Opus Dei*, the monastic Liturgy of the Hours, is the recurring sign of the monastery's unity with Christ and among its members.<sup>20</sup> To praise and glorify God, with Christ and in Christ, the community shall celebrate the *Opus Dei* in common daily, as determined in the *Customary*.

86.1 See the *Horarium* for the schedule for lauds, vespers and compline. Vigils replaces compline on the evening before Sunday and solemnities.

86.2 Lauds and vespers are celebrated in the manner handed down in the monastic tradition.

86.3 During lauds, a patristic reading, and during vespers, a spiritual reading, along with a Scripture reading taken from the Office of Readings, is followed by a hymn.

86.4 The Scripture readings are taken from the two-year monastic lectionary. The reading is divided into two parts for each day for lauds and vespers. If the reading is too short to be divided, the evening reading will use the short Scripture reading from the Liturgy of the Hours.

86.5 The patristic reading for lauds is normally taken from the eight-volume set *The Word in Season* or from the Office of the Readings of the Liturgy of the Hours. The spiritual reading for vespers is to be a passage from a spiritual book or writing approved beforehand by the prior/ess.

86.6 For vigils, the patristic reading is taken from the three-volume set *Journey with the Fathers*. The Scripture reading is the Gospel of the following day.

86.7 A seasonal Gregorian hymn to Mary is included at the end of compline.

86.8 Among the community professed members who are capable, the positions of hebdomadarian (heb) and reader are rotated on a weekly basis by seniority of profession. If the person whose turn it is for the heb position is absent, the next person going downward in seniority fills in. If the person whose turn it is for the reader position is absent, the next person going upward in seniority fills in. Novices may fill these positions by turn when their training is completed by the formation director.

86.9 The *Angelus* is said in common at Noon before the icon of Our Lady of the Sign above the pavilion main entrance. It will include a section from Psalm 119 or one of the complimentary psalms from the Liturgy of the Hours.

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<sup>20</sup> RB 8-19

87. *Lectio Divina*: The members prepare for the *Opus Dei* and Eucharist by pondering the Word of God in *Lectio Divina*, the monastic tradition of reflective reading of Scripture. This tradition of reflective spiritual reading is the principal nourishment for individual and communal prayer and shall be provided for as determined in the *Customary*.

87.1 The ordinary location for *Lectio Divina* is in one's room at times set in the *Horarium*.

87.2 A plan to read, meditate on, pray over, and contemplate the Sacred Scriptures is to be arranged with one's spiritual director or, for those in formation, the formation director.

88. *The Holy Spirit and Charismatic Dimension*: The orderly manifestation of the charismatic gifts of the Holy Spirit in common prayer is to be valued for the gift it is, with the necessary discernment that it be edifying and fruitful. It is a defining charism of the community.

88.1 After the celebration of *Opus Dei* or of Mass, the community may pray a blessing for guests who are departing following a visit or retreat and for community members on their birthdays, before leaving on vacation, home visit or ministry, or some other need. The prior/ess is to be notified of these requests in advance so that he or she may announce the occasion.

89. *Silence*: To foster prayer and reflection, an atmosphere of peace and quiet around the monastery environs is to be observed in a general way during the day. A more reflective silence is observed at night and during specified prayer times.<sup>21</sup>

89.1 The times of general silence and of grand silence are given in the *Horarium*.

89.2 A general quiet is to be cultivated even in the completion of one's work. However, there is not be an undue strictness associated with the general silence.

89.3 It is the responsibility of the heb to ring the bell ten minutes before Mass and *Opus Dei*. Silence and recollection is to follow. The *stacio* prayer may be prayed in silence before *Opus Dei*.

90. *Penance*: The importance of some measure of penance in the life of the Christian and the member is promoted in the community by:

- a. honoring fast days on normal Wednesdays and Fridays
- b. regular use of the sacrament of reconciliation, with due regard for the precepts of canon 630 of the *Code of Canon Law*
- c. a generous embrace of the *Bona Opera* during Lent<sup>22</sup>

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<sup>21</sup> RB 42:1

<sup>22</sup> RB 49

Canon 630 “§1. Superiors are to recognize the due freedom of their members regarding the sacrament of penance and direction of conscience, without prejudice, however, to the discipline of the [monastery].

§2. According to the norm of proper law, superiors are to be concerned that suitable confessors are available to the members, to whom the members can confess frequently.

...

§4. Superiors are not to hear the confessions of subjects unless the members request it on their own initiative.

§5. Members are to approach superiors with trust, to whom they can freely and on their own initiative open their minds. Superiors, however, are forbidden to induce the members in any way to make a manifestation of conscience to them.”

90.1 No formal meals are prepared on Wednesday and Friday, except on solemnities and some feasts. Each finally professed member is free to choose how he or she will fast. A plan for fasting by those in formation is to be approved by the formation director.

90.2 Finally professed members are to make a plan for the Lenten *Bona Opera* with their spiritual directors. Novices and the temporarily professed are to formulate their plan with the formation director. The Lenten *Bona Opera* will be approved by the prior/ess.

91. Medjugorje *Veneration of the Blessed Virgin Mary*: The Virgin Mary holds a privileged place in the life of our community which is manifested in the communal recitation of the rosary each day and in other ways determined in the *Customary*.

91.1 The privileged place of Mary in the community is manifested in the title of the community and in the hearts of its members.

91.2 See the *Horarium* for the times when the rosary is prayed. Community members take turns by seniority in starting the rosary.

91.3 If there is no proper Mass on Saturday, Mass will be celebrated in honor of the Blessed Virgin Mary.

91.4 Optional memorials for the Blessed Virgin Mary will be observed as memorials.

91.5 The fasting on Wednesday and Friday honor’s Mary’s request at Medjugorje.

91.6 Each Friday evening, the community celebrates Medjugorje Night in honor and in remembrance of the Blessed Virgin Mary’s appearances and messages in Medjugorje. See the *Horarium* for the schedule. It is omitted on Good Friday, Christmas eve or day, New Year’s eve or day, and if the prior/ess decides that it is to be omitted for some reasonable cause.



92. *Devotional Life:* The sisters and brothers under the inspiration of the Holy Spirit nurture a devotional life shaped by the communal and liturgical prayer of the monastery. The monastery provides the time and resources for the continuing spiritual development of its members.

92.1 Each member is to have a personal spiritual director. If this spiritual director is not a priest, the member is also to have a regular confessor. For those in formation, the spiritual director is to be approved by the formation director.

92.2 On Fridays of Lent, the community prays the Stations of the Cross. It is led by a member who may use any of the available booklets approved by the prior/ess.

92.3 For nine days before the solemnity of St. Benedict (July 11), Divine Mercy Sunday, and Pentecost, a novena is said with either the *Angelus* or with vespers.

92.4 Before breakfast and before and after supper a prayer for the blessing of the food and of thanksgiving is normally prayed by the cook of the day.

92.5 Except on Good Friday and Holy Saturday, exposition of the Blessed Sacrament will take place for an hour before lauds. Attendance is encouraged but optional. It is also held on Wednesday at 3:30 p.m. for vocations.

92.6 Reposition of the Blessed Sacrament is held on Holy Thursday night after the Mass of the Lord's Supper until Midnight. A vigil with exposition of the Blessed Sacrament is held on New Year's Eve ending at Midnight with Benediction. Attendance by all in the community is required for at least the beginning of these vigils.

93. *Retreat:* Members are to observe faithfully an annual period of sacred retreat as determined in the *Customary*.

93.1 A retreat is to be taken before temporary and final profession, according to the determination of the formation director.

93.2 Each year there is to be a five to seven day communal retreat.

93.3 Priests of the monastery may attend the annual retreat offered to priests of the Diocese of Honolulu.

93.4 Professed members may request permission of the prior/ess for additional retreat time.

94. **Call to Work:** The monastery, rooted in a particular locality, is a sign of God's presence in the world. By the witness of the life of its members, it shares in the mission of the Church. In the light of its charism, the monastery may undertake any kind of work, provided the work is compatible with the cenobitic way of life, is suited to the talents of its members, and responds to the needs of the people of God. In this, manual labor and household tasks are to be recognized as honorable, fruitful and useful. Each member of the monastery proclaims Christ and the Gospel by bringing God's presence to the world and to the Church by their life and by their work, both within and beyond the monastery. One is true to the Benedictine tradition of work when they seek Christ in mutual service with their brothers and sisters, caring for all people from conception until death, especially the poor, the sick, youth and guests who come seeking meaning in their lives.

94.1 The prior/ess assigns work to the members in ongoing areas of responsibility.

94.2 Manual labor includes maintenance of the grounds, buildings, machinery and cars; upkeep of the terraces and fruit trees; the collection and processing of fruit, beekeeping and the processing of honey; cooking, cleaning and related tasks; bookkeeping, finances, and monastery administration; individual guest and group retreat reservations and accommodations; and welcoming and attending to visitors.

94.3 Intellectual labor includes study, writing, speaking and its preparation, attending and giving conferences, workshops and seminars.

94.4 Pastoral labor includes preparing the *Ordo*, music, and other preparation for *Opus Dei* and Mass, celebrating Masses and sacraments at parishes on the island, offering retreats, counseling, talks, and spiritual direction, and visiting the sick and performing other corporal and spiritual works of mercy.

94.5 One day each month there will be scheduled a community workday on which everyone comes together to work on a designated project. One member organizes the workday and prepares a signup sheet to list jobs to be accomplished.

94.6 A cooking schedule will be posted on the kitchen wall of the pavilion. A sheet describing the duties of the cook of the day is posted on the door of the kitchen pantry. No formal meals are prepared on Wednesday and Friday, except in the case of solemnities (and some feasts). Guests who are not fasting are to be provided a simple lunch and supper by the cook of the day.

94.7 Members are to assist each other whenever health or medical needs require it. If the condition or frailty of the member requires more assistance than other community members may be able to provide, consideration may be given to contracting professional caregivers or admission into a nursing facility.

94.8 A professed member is to be assigned the responsibility of maintaining the monastery archives and history. Among the official records to be maintained are minutes of chapter meetings, civil and canonical legal documents, financial records, noteworthy correspondence, historical information and news articles relating to the monastery, photographs, and obituaries in addition to personnel records that includes the documents to be collected upon entering the novitiate. Records and files are to be organized and indexed. Personnel records are to be locked with access limited to people approved by the prior/ess. Use of any materials in the archives is left to the discretion of the prior/ess.

95. **Integration:** The life of the monastic shall reflect balance and moderation so that they may experience an integration of prayer, work, silence, study, and leisure.

95.1 The *Horarium* is given in an Appendix.

95.2 Unnecessary manual labor is to avoided on Sundays, solemnities, and the monthly day of prayer.

95.3 On Monday morning at 9:30 a.m., there will be a community calendar meeting which will include a review of scheduled celebrants, cooks, activities inside and outside the monastery, and anticipated guests for the coming days, weeks, and months. This meeting will also review any schedule changes depending on retreat schedule, activities of the community, outside activities of individual members, for specific liturgical celebrations, and to schedule a monthly day of prayer, the community recreation day, and the community workday.

95.4 Committee meetings on Wednesday at 9:30 a.m. will follow this schedule:

- Vocations — Weeks 1 and 5 (on even numbered months, if applicable)
- Oblate — Week 2
- Charitable Giving — Week 3
- Formation — Week 4
- Vision — Week 5 (on odd number months, if applicable )

Community meetings on Wednesday at 10:30 a.m. will follow this schedule:

- Ongoing community formation —Weeks 1, 3, 5 (if applicable)
- Chapter — Week 2
- Finance Council — Week 4

95.5 Each professed member may have a day off weekly for personal needs with permission of the prior/ess.

95.6 Vacations and home visits are allowed primarily for sustaining relationships with one's family and secondarily for rest and rejuvenation. They do not ordinarily allow for resorts, cruises, or foreign travel. Permission of the prior/ess is required at least two months in advance of any vacation or home visit. Professed members are entitled to one month vacation every other year. Novices may not ordinarily be absent from the community. Absence is not normally permitted during the Christmas season, Holy Week and the Octave of Easter, and during major celebrations of the monastery. Allotment of funds for vacation costs are to be determined in the annual budget. Members are not dispensed from the *Opus Dei* and *Lectio Divina* obligation while on vacation or home visit.

96. **Hospitality:** Graced by the spirit of hospitality, the members bring reverence, acceptance, and availability to their service of others. Through their life and service, they not only meet the needs of those who call upon them, but together with them extend the reign of God in peace and justice. <sup>23</sup>

96.1 Members are to ordinarily suspend a work task in order to welcome visitors or guests and connect them with the spiritual resources of the monastery or the community member they are seeking.

96.2 Members are not responsible for the entertainment of guests. Guests are encouraged to spend time in silence during the day and to observe the times of silence set forth in the *Horarium*.

96.3 Members responsible for hospitality are to notify guests of the the requirement that mobile phones must be silenced in the chapel, during prayer, at monastery events and gatherings, and during meals.

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<sup>23</sup> RB 53

## V. Visitations and Benedictine Contacts

97. **Ordinary Visitation:** The visitation is a process to facilitate self-evaluation of the monastery to encourage continuing growth in Benedictine living. An ordinary visitation of the monastery is conducted during the last year of each four-year term of office of the prior/ess.
98. *Purpose:* The purpose of the visitation is to assist the monastery in reviewing its monastic way of life in terms of monastic profession, prayer, common life, new members, formation, fiscal management, the works of the monastery, the *Customary* and guide books, reception of guests, etc.
99. *Visitors:* The prior/ess makes the arrangements for the visitors in accord with the *Customary*. The choice of visitors requires the approval of the local ordinary. At least one of the visitors shall be either a president or a federation councilor of a Benedictine congregation or federation or a similarly experienced monastic.
- 99.1 The visitors will include at least one man and one woman monastic.
- 99.2 The local ordinary retains the right to have one of the visitors represent him. This representative may be one of the visitors arranged by the prior/ess or an additional visitor.
100. *Reports and Mandates:* Final reports of the visitation will be provided to each community member and to the local ordinary. The local ordinary may issue, in serious matters, mandates to the prior/ess or the monastic Chapter following a visitation.
101. **Extraordinary Visitation:** With due regard for a just autonomy of life of the monastic community, the local ordinary, for a grave cause, may make or mandate an extraordinary visitation of the monastery:
- a. on his own initiative
  - b. at the written request of the prior/ess
  - c. at the written request of the absolute majority of the monastic Chapter
102. **Benedictine Contacts and Support:** In order that Mary, Spouse of the Holy Spirit Monastery not become isolated from other monastic communities, it will seek to establish a covenant, twin or companion relationship with another Benedictine monastery of men and of women as a source of guidance and encouragement. It will also make use of various workshops, institutes, formation gatherings and other such opportunities to reinvigorate the community and its monastic life.

## VI. Clerical Members and Oblates

103. **Ordination:** It is the prior/ess who guides the discernment of a possible call to ordination from among the brothers of the monastery.<sup>24</sup> To be considered for entrance to major seminary, the brother must have completed at least one full year of temporary profession, meet the requirements of canon law and the *Program of Priestly Formation* of the United States Conference of Catholic Bishops, and be approved by the diocesan bishop. For acceptance and admission to ordination the candidate must have made final profession, and the consent of the monastery Chapter and the diocesan bishop is required.
104. *Incardination:* Clerical members of the monastery shall be incardinated into the Diocese of Honolulu upon ordination to the diaconate, with due regard for the right of the cleric to fulfill his obligations to the monastery. Clerical members are bound by all the canonical obligations of other clergy of the Diocese of Honolulu and enjoy the same rights that are not contrary to these *Statutes* and the *Customary*, with due regard for specific agreements between the prior/ess and the bishop.
105. **Oblates:** In the Benedictine tradition, oblates are lay associate members who live in the world but seek to follow the monastic spiritual life in a closer way by making oblation of themselves to God and to Our Lady, Spouse of the Holy Spirit Monastery. They do not profess vows. They are governed and ordered according to the stipulations of the *Customary*.
- 105.1 Oblates are encouraged to support the monastery with their time, talent, and treasure.
- 105.2 Two brochures are available to provide an understanding of what it means to be a Benedictine oblate: *Oblates of St. Benedict, An Introduction*, 2007, Order of St. Benedict, Collegeville, MN. *Guidelines for Oblates of St. Benedict*, 2008, Order of St. Benedict, Collegeville, MN. The monastery may also compile its own oblate guidebook or oblate program brochure.
- 105.3 An oblate must complete the novitiate course and spend a minimum of one year as a oblate novice following a determined syllabus. Oblates are inducted into the oblate novitiate during vespers.
- 105.4 A Chapter vote is needed for acceptance of an oblate into final oblation. A retreat is required before final oblation.
- 105.5 Any baptized Christian may become an oblate. All oblates must be of good moral standing and a practicing Christian.
- 105.6 The first Sunday of the month is oblate Sunday with a gathering of all oblates at the monastery at 2:00 p.m. for a class, meditation, sharing, vespers, and a potluck supper. Oblate Novices gather at 1:00 p.m. for instruction.
- 105.7 An annual retreat and annual social will be arranged for the oblates in place of a usual Sunday oblate gathering.

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<sup>24</sup> RB 62:1

## VII. Separation from the Monastery

106. **Departure during Novitiate:** During the novitiate, a novice may freely leave the monastery or be dismissed by the prior/ess. At the conclusion of the novitiate, the novice may freely leave the monastery or may be dismissed by the prior/ess.
107. **Departure during Temporary Profession:** During the period of temporary profession, the member may be dismissed by the prior/ess only for a serious reason with the consent of the Chapter. The prior/ess may also grant an indult of departure to a member during the time of temporary profession with the counsel of the Chapter. At the conclusion of the period of temporary profession, the member may freely leave the monastery or may be dismissed by the prior/ess with the consent of the Chapter.
108. **Exclaustration of the Finally Professed:** Exclaustration of the finally professed may be granted by the prior/ess for up to three years with the consent of the Chapter. If the finally professed is a cleric, consent of the local ordinary is also required. An exclaustrated member lacks active and passive voice.
109. *Liability of Monastery:* If a member does not return to the monastery at the end of a period of exclaustration or other approved absence, or if a member is unlawfully absent from the monastery, the monastery is not liable for any debts, actions, omissions or obligations whatsoever incurred by the member. Such a member may be subject to dismissal.
110. **Departure of the Finally Professed:** The granting of an indult of departure to a member in final profession is reserved to the diocesan bishop after having heard the prior/ess.
111. *Dismissal:* The procedure for dismissal<sup>25</sup> of a member shall follow the same procedure as required of a religious institute in canons 694-703 of the *Code of Canon Law* and with the same effects. The prior/ess shall fulfill the function designated for the major superior and the diocesan bishop shall fulfill the function designated for the supreme moderator.

Canon 694 “§1. A member must be held as *ipso facto* dismissed from [the monastery] who:

1° has defected notoriously from the Catholic faith;

2° has contracted marriage or attempted it, even only civilly.

§2. In these cases, after the proofs have been collected, the [prior/ess] with the [Chapter] is to issue without any delay a declaration of fact so that the dismissal is established juridically.”

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<sup>25</sup> RB 28:6

Canon 695 “§1. A member must be dismissed for the delicts mentioned in canons 1397 [regarding homicide or kidnapping, detention, mutilation, or gravely wounding a person], 1398 [regarding abortion], and 1395 [regarding certain violations of the sixth commandment of the Decalogue], unless in the delicts mentioned in canon 1395, §2, the [prior/ess] decides that dismissal is not completely necessary and that correction of the member, restitution of justice, and reparation of scandal can be resolved sufficiently in another way.

§2. In these cases, after the proofs regarding the facts and imputability have been collected, the [prior/ess] is to make known the accusation and proofs to the member to be dismissed, giving the member the opportunity for self-defense. All the acts, signed by the [prior/ess] and a[n ecclesiastical] notary, together with the responses of the member, put in writing and signed by that member, are to be transmitted to the [diocesan bishop].”

Canon 696 “§1. A member can also be dismissed for other causes provided that they are grave, external, imputable, and juridically proven such as: habitual neglect of the obligations of consecrated life; repeated violations of the sacred bonds; stubborn disobedience to the legitimate prescripts of superiors in a grave matter; grave scandal arising from the culpable behavior of the member; stubborn upholding or diffusion of doctrines condemned by the magisterium of the Church; public adherence to ideologies infected by materialism or atheism; the illegitimate absence mentioned in canon 665, §2 [with the intent of being free from the authority of the prior/ess], lasting six months; other causes of similar gravity which the proper law of the [monastery] may determine.

§2. For the dismissal of a member in temporary vows, even causes of lesser gravity established in proper law are sufficient.”

Canon 697 “In the cases mentioned in canon 696, if the [prior/ess], after having heard the [Chapter], has decided that a process of dismissal must be begun:

1° the [prior/ess] is to collect or complete the proofs;

2° the [prior/ess] is to warn the member in writing or before two witnesses with an explicit threat of subsequent dismissal unless the member reforms, with the cause for dismissal clearly indicated and full opportunity for self-defense given to the member; if the warning occurs in vain, however, the [prior/ess] is to proceed to another warning after an intervening space of at least fifteen days;

3° if this warning also occurs in vain and the [prior/ess] with the [Chapter] decides that incorrigibility is sufficiently evident and that the defenses of the member are insufficient, after fifteen days have elapsed from the last warning without effect, the [prior/ess] is to transmit to the [diocesan bishop] all the acts, signed personally and by a[n ecclesiastical] notary, along with the signed responses of the member.”



Canon 698 “In all the cases mentioned in canons 695 and 696, the right of the member to communicate with and to offer defenses directly to the [diocesan bishop] always remains intact.”

Canon 699 “§2. ... It belongs to the diocesan bishop, to whom the [prior/ess] is to submit the acts examined by the [Chapter], to decide on dismissal [and issue a decree of dismissal with the reasons in law and in fact expressed at least summarily for validity].”

Canon 700 “... To be valid, however, the decree must indicate the right which the dismissed possesses to make recourse to the competent authority within ten days from receiving notification. The recourse has suspensive effect.”

Canon 701 “By legitimate dismissal, vows as well as the rights and obligations deriving from profession cease *ipso facto*. Nevertheless, if the member is a cleric, he [remains incarnated into the Diocese of Honolulu].”

Canon 702 “§1. Those who depart from [the monastery] legitimately or have been dismissed from it legitimately can request nothing from the [monastery] for any work done in it.

§2. Nevertheless, the [monastery] is to observe equity and the charity of the gospel toward a member who is separated from it.”

Canon 703 “In the case of grave external scandal or of most grave imminent harm to the [monastery], a member can be expelled immediately from [the monastery] by the [prior/ess] with the consent of the [Chapter]. If it is necessary, the [prior/ess] is to take care to begin a process of dismissal according to the norm of law. ...”

111.1 All novices and professed members, clerical and lay, are subject to the norms and procedures established by the Diocese of Honolulu for clerics in any situation involving sexual misconduct or sexual harassment.

111.2 Reasons for dismissal of the temporarily professed include repeated refusal or resistance to take responsibility for the good of the monastery and for his or her own human and spiritual development, to participate in personal and communal prayer, to participate in the mission of the monastery, and to monastic authority.

111.3 All documents relating to dismissal, including written warnings and notifications, proofs, and the decree of dismissal, are to be retained in the former member’s file, along with other required documents, such as the non-remuneration agreement and the advanced health care directive.

112. *Financial Arrangements*: In the spirit of justice and charity, the prior/ess, with the consent of the monastic Chapter, may determine an equitable amount of financial aid or other assistance necessary for a former member who was finally professed to establish her/himself in the secular state. A member who receives an indult of departure or is dismissed from the monastery cannot claim any recompense from the monastery for any work done while a member.

113. **Readmission to the Monastery**: In the spirit of the *Rule of St. Benedict*,<sup>26</sup> a former member of the monastery may be readmitted in accord with what is established in canon 690 of the *Code of Canon Law* and in the *Customary*.

Canon 690 “§1. The [prior/ess] with the consent of the [Chapter] can readmit without the burden of repeating the novitiate one who had legitimately left the [monastery] after completing the novitiate or after profession. Moreover, it will be for the same [prior/ess] to determine an appropriate probation prior to temporary profession and the time of vows to precede [final] profession. ...”

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<sup>26</sup> RB 29