

The Institute for Priestly Formation Statutes

1.0 Canonical Status

- 1.1 The Institute for Priestly Formation (hereafter “IPF” or the “Institute”) is erected as a public association of the faithful in the Archdiocese of Omaha by decree of the Archbishop of Omaha, the Most Reverend Elden F. Curtiss.
- 1.2 By the law itself, this same decree confers a public juridic personality on The Institute for Priestly Formation in accord with canon 313 of the Code of Canon Law.
- 1.3 As such, The Institute for Priestly Formation possesses duties and rights in accord with universal law of the Church and these statutes.
- 1.4 Alteration of these statutes must be approved by the erecting authority mentioned in canon 312, § 1, 3° and in accord with canon 314 of the Code of Canon Law.
- 1.5 These statutes make reference to Policies and Procedures which further specify the provisions made in the statutes themselves.

2.0 Relationship to Episcopal Authority

- 2.1 The Institute earnestly welcomes the apostolic vigilance of the Archbishop of Omaha in accord with the universal law of the Church and these statutes. The Officers and members of the Institute desire to experience the freedom that comes with a joyful and humble submission to the pastoral oversight of the diocesan bishop.
- 2.2 The Institute for Priestly Formation celebrates the clear magisterial affirmation that “The first representative of Christ in priestly formation is the bishop” (*Pastores Dabo Vobis*, n. 65). Consequently, the Institute actively seeks the counsel of bishops in implementing its mission. This process is facilitated by the regular meeting of the Bishops Advisory Council, a permanent advisory body of the Institute.
- 2.3 The Institute will conduct particular programs in the territory of a diocese only with the approval of the diocesan bishop.

3.0 Charism

- 3.1 The fundamental elements of IPF's charism were first given through an experience of the *Spiritual Exercises of St. Ignatius Loyola* in 1992 and were refined in faith in the years immediately following. Through the Holy Spirit's inspiration, these elements constitute *a way of Christian spiritual formation for diocesan seminarians and priests* so that they might realize their unique call to holiness as "contemplatives in action."
- 3.2 The founding graces of the charism are represented by the Institute's logo: Mary, Spouse of the Holy Spirit, teaches that "the most fruitful human activity of the human person is to be 'able to receive' God."¹ Her active receptivity permits the entrance into the world of Jesus and His saving activity, experienced most especially in His cross which radiates the glory of the Father.
- 3.3 Accordingly, IPF's charism, inspired by Mary's example and in union with the Trinity, centers on forming the hearts of diocesan seminarians and priests so that within the gift of everyday faith, they might better receive Trinitarian love both in prayer and in the midst of daily life.
- 3.4 This way of formation was first "incarnated" in the program for seminarians; this way of formation has also shaped the Institute's other programs, including programs serving those who are responsible for diocesan priestly formation.
- 3.5 Some of the particular influences on the shaping of the charism include: the biblical-evangelical spirituality of St. Ignatius Loyola; Pope John Paul II's Apostolic Exhortations, *Pastores Dabo Vobis* and *Pastores Gregis*, and his *Theology of the Body*; the life and mission of Blessed Teresa of Calcutta with its focus on her ability to see Christ in the distressing disguise of the poor.

4.0 Mission

- 4.1 The Institute for Priestly Formation was founded to assist bishops in the spiritual formation of diocesan seminarians and priests in the Roman Catholic Church. The Institute responds to the need to foster spiritual formation as the integrating and governing principle of all aspects of priestly formation. Inspired by the biblical-evangelical spirituality of Ignatius Loyola, this spiritual formation has as its goal the cultivation of a deep interior communion with Christ; from such communion the priest shares in Christ's own pastoral charity. In carrying out its mission, the Institute directly serves diocesan seminarians and priests as well as those who are responsible for diocesan priestly formation.

¹ Jean Corbon, *The Wellspring of Worship* (San Francisco: Ignatius Press, 2005), 37.

4.2 In the implementation of its mission, the Institute joins with the whole Church in seeking to form diocesan priests who serve as shepherds in union with Christ, the Good Shepherd.

4.3 **Living Principles of the Institute**

These describe fundamental presuppositions on which the life and mission of the Institute are based.

The Holy Spirit is the source of life and holiness.

Scripturally grounded relational prayer is foundational to an integrated Christian life: an inquiring intellect, a balanced affect and a healthy psychological and sexual development.

A devotion to Christ's presence in the Eucharist is the source of Christian maturity lived in gratitude.

Mary's life is the model of discipleship in the Holy Spirit's joy.

All teaching must be faithful to Christ's teaching authority as prophetically heard through the Catholic Church's Magisterium.

Apostolic spirituality requiring an interior solitude with God alone shapes a priest's heart to lead as Spouse, Spiritual Father, Spiritual Physician and Good Shepherd.

4.4 **Elements of the way of formation**

These describe various components which contribute to the "way of formation" that lies at the heart of the Institute's charism.

4.4.1 The way of formation includes particular elements drawn from *The Spiritual Exercises of St. Ignatius Loyola*, including the following:

The Guidelines for the Discernment of Spirits with application to prayer and daily life

The Application of Senses

The Consciousness Examen

The practice of "repetition"

The practice of praying a "colloquy"

The practice of praying for a "particular grace"

4.4.2 Inspired by the *Spiritual Exercises*, the way of formation helps draw seminarians and priests into relationship with the Blessed Trinity. This is facilitated by the teaching of scripturally grounded "relational prayer" (learning how to relate in prayer to the persons of the Trinity and the Blessed Virgin Mary). It is supported by the practice of "contemplative spiritual direction" (with its emphasis on learning to identify, yield to and abide with the movements of the Holy Spirit in the heart). It places special emphasis on the practice of living one's particular election/identity

in Trinitarian love (i.e., the particular “call” and personal identity of each one before God).

4.4.3 Whether individually or communally, the way of formation teaches seminarians and priests a type of *lectio divina* prayer. In the spirit of St. Philip Neri, seminarians and priests are asked, “Where did your heart rest?” in the reading of scripture and, by analogy, other texts as well. The way of formation unveils that this *lectio divina* approach, when practiced in academic studies, helps form seminarians and priests who “rest on the heart of Christ.”

4.4.4 An interior solitude with God alone (the “Monasticism of the Heart”²) establishes the basis for the diocesan priest’s “active apostolic spirituality.” From this deep *relationship* springs the unique *identity* of the diocesan priest which in turn equips him for his unique *mission* in the life of the Church.

4.4.5 Because this life of growing Trinitarian intimacy engages seminarians and priests in their deepest capacity for intimacy, there is a special emphasis on the integration of their sexuality with their relationship with the Trinity (affective maturity), within Marian receptivity, and the gift of celibate generativity. Celibacy for the diocesan priest is understood not as a denial of sexuality but as a gift that leads to fulfillment in a spousal experience of Trinitarian love, a love always fueling the generative, active ministry of the diocesan priest. The Marian receptivity which is at the heart of the charism finds particular expression in the Institute’s dedication to Mary, Spouse of the Holy Spirit.

4.4.6 The way of formation recognizes the reality of the Holy Spirit dwelling within each human heart. The Holy Spirit’s gifts, both the more institutional as well as the more “charismatic,” are recognized as normative for Christian life³ and therefore priestly life as well. The priest as Spiritual Father and Spiritual Physician is called to foster the awakening and exercising of the gifts of the Holy Spirit in everyday faith.

4.4.7 IPF’s way of formation recognizes that the priest’s rebirth (conversion) to live ever more deeply Jesus’ own life and mission in the power of the Holy Spirit, with growing generosity and joyful dedication, is rooted in the truth that “forgiveness is the experience in which the Church was first born and will always be born.”⁴ Frequent celebration of the Sacrament of Penance is therefore encouraged.

² George Aschenbrenner, S.J., *Quickening the Fire in Our Midst* (Chicago: Loyola Press, 2002), 17ff.

³ Cf. *The Catechism of the Catholic Church*, 798-801.

⁴ George Aschenbrenner, S.J., lecture notes.

4.4.8 Interacting with and relating to individuals in different calls to holiness who are radiating Trinitarian love is a special element of this way of formation. Immersion in Trinitarian love needs to be fostered by immersion into a living communion of the complementary gifts of the various calls to holiness.

5.0 Programming: the incarnation of IPF's Charism and Mission

- 5.1 Since IPF is a way of formation for diocesan seminarians and priests, its charism and mission must be incarnated in specific programs.
- 5.2 All personnel involved with the Institute's programs are subject to the personnel policies of the Institute as defined in the Policies and Procedures of the Institute.
- 5.3 The establishment, cessation, or redirection of any particular program is determined by the unanimous consent of the Officers (the Officers are described in paragraph 7.2), in consultation with individuals and advisory bodies of their choosing.
- 5.4 The selection of personnel for the Institute's programs and civil administration is determined by unanimous consent of the Officers and implemented through the agency of the directors of "The Institute for Priestly Formation, Inc.," a Nebraska Non-Profit Corporation.
- 5.5 As programs take on a stable character, their aim, structure and methods are to be incorporated into the Policies and Procedures of the Institute.
- 5.6 The Officers are responsible for providing a means of substantial review of all ongoing programs. In particular, this review is to assess the effectiveness of the program in light of the charism and mission of the Institute, with a view to the greater good, given the resources and other activities of the Institute.

6.0 Membership

- 6.1 Members of the Public Association of the Faithful are called to support, nurture and promote the charism of IPF, offering a concrete expression of availability and co-responsibility for its mission.
- 6.2 All members are to embody and cultivate a receptivity to the Living Word of God, a joyful, humble and obedient acceptance of the Church's Magisterium, a transforming devotion to Jesus' Real Presence in the Eucharist, a frequent celebration of the Sacraments of Eucharist and Penance and a sincere love for the diocesan priesthood.

6.3 Membership is composed of friends and associates.

- 6.3.1 Friends are those who have a heartfelt desire to support the charism and mission of IPF and its programs. They offer a prayerfully considered, specific commitment of support and availability to IPF as an expression of this desire.
 - 6.3.1.1 This commitment is to be made on a tri-annual basis in writing.
 - 6.3.1.2 The specific content of the tri-annual commitment can take a multitude of forms. The Institute is to receive with gratitude the widest possible array of commitments from its friends. The specific content will be approved by the Moderator or his delegate. The commitment may be renewed, or renewed with modifications, at the end of each three-year period as mutually agreed upon between the Moderator or his delegate and the member. Friends whose membership is not renewed are welcome to renew their membership at a later date.
 - 6.3.1.3 Friends are invited to cultivate deepening interiority within Trinitarian prayer and discernment in their daily lives, according to their vocation.
- 6.3.2 Associates are those who are committed to cultivating growing Trinitarian intimacy for mission in their daily lives according to the way of formation espoused by IPF, with due regard to their vocation and condition.
 - 6.3.2.1 Associates are to have some familiarity with the biblical-evangelical spirituality of St. Ignatius Loyola and a desire to grow in the practice and appropriation of this Christian spirituality in their daily life.
 - 6.3.2.2 This desire is to reflect a specific “call within a call” by which the associate understands his or her own vocational call to holiness in relationship to fostering the interiority, identity and mission of the diocesan priesthood.
 - 6.3.2.3 Specific means by which associates incarnate their commitment include:
 - 6.3.2.3.1 Daily relational prayer in the tradition of Ignatian meditation/contemplation.

- 6.3.2.3.2 Practice of the daily Consciousness Examen.
- 6.3.2.3.3 Receiving ongoing contemplative spiritual direction.
- 6.3.2.3.4 An annual directed Ignatian retreat of 3 to 8 days in length or an analogous annotated format.
- 6.3.2.3.5 Living out in daily life the dynamics of the *Spiritual Exercises*, with the Guidelines for the Discernment of Spirits and the Rules for Right Thinking with the Church as a foundation.
- 6.3.2.3.6 Frequent reception of the Eucharist and the Sacrament of Penance.
- 6.3.2.3.7 Intercessory prayer for the mission of IPF.
- 6.3.2.3.8 An availability for the programs and/or other needs of the Institute, according to their vocation and ability.

6.3.2.4 In consultation with the Moderator or his delegate, a substantial parallel to any of the means listed above can suffice for associates.

6.3.2.5 Associates express their initial commitment in written form. This commitment is renewed annually in a public manner at a celebration of Mass offered by the Institute on or near the Solemnity of the Annunciation; it may also be renewed privately in a manner determined by the Institute. The renewal of commitment is to be recorded by the Moderator or his delegate. The commitment of associates is reviewed every three years by the Moderator or his delegate.

6.4 The Institute assumes the following responsibilities towards its members:

- 6.4.1 To pray for all members and their intentions daily in the Holy Sacrifice of the Mass.
- 6.4.2 To foster, where possible and by opportune means, a fellowship and network of relationships among all who respond to a felt co-responsibility for the mission of IPF.

6.4.3 To communicate IPF's activities and development on a regular basis.

6.5 Withdrawal from the Institute for any reason must be offered in written form.

6.6 Removal of Members

6.6.1 Members may be removed from the Institute for the following causes:

6.6.1.1 The causes mentioned in canon 316.2 of the Code of Canon Law.

6.6.1.2 Public speech or behavior that contradicts the expressed Mission of the Institute.

6.6.1.3 Public speech or behavior that harms the reputation of the Institute.

6.6.1.4 Persistent failure to fulfill the commitment of their membership.

6.6.2 The removal proceeds in the following manner:

6.6.2.1 The Moderator or his delegate is to verify with the member concerned the existence of a cause or causes.

6.6.2.2 When such a cause for removal has been verified, the Moderator or his delegate will issue a written warning to the member.

6.6.2.3 If after being warned the cause for removal remains, the member shall be dismissed by the unanimous consent of the Officers given in writing to the member.

6.6.2.4 This dismissal is without prejudice to the member's right of recourse to the erecting authority mentioned in canon 312, § 1, 3° of the Code of Canon Law.

7.0 Governance

7.1 Founders

7.1.1 The founders of IPF are Rev. George A. Aschenbrenner, S.J., Rev. Richard J. Gabuzda (a priest of the Diocese of Scranton), Rev. John P. Horn, S.J., and Kathleen A. Kanavy (a consecrated virgin).

- 7.1.2 Rev. Gabuzda holds the office of Moderator while Rev. Horn and Miss Kanavy hold the offices of Assistant Moderators. They hold these offices until age 75, unless they resign or are removed in accord with these statutes before that time.

7.2 Officers: description and qualifications

- 7.2.1 The Institute has three Officers: the Moderator and two Assistant Moderators.
- 7.2.2 Unless otherwise specified in universal law or these statutes, the Moderator represents the Institute in all canonical matters.
- 7.2.3 With the exception of those named in paragraph 7.1.2, the Moderator and Assistant Moderators are to be appointed to their office for an initial term of 6 years. The initial 6 year term may be renewed one time for an additional 6 years. Further renewal of terms is for one year at a time. The Moderator and Assistant Moderators may not be renewed in their office once they have reached the age of 75. The initial 6 year term of office runs from the day of the Officer's confirmation by the Board of Electors according to section 7.4 below. All renewed terms of office run from the date of expiration of the previous term. The process for renewing an Officer's term is given in 7.4.8 below.
- 7.2.4 In addition to the qualifications and commitments proper to associates, as indicated in 6.3.2 above, the Officers are to possess the following characteristics:
- 7.2.4.1 The Moderator is to be a diocesan priest in good standing.
- 7.2.4.2 One Assistant Moderator, if possible, is to be a secular consecrated woman.
- 7.2.4.3 The other Assistant Moderator, if possible, is to be a priest of the Society of Jesus in good standing.
- 7.2.4.4 All Officers are to be deeply familiar with the way of formation espoused by the Institute and with its various, particular programs.

7.3 Officers: Responsibilities

- 7.3.1 The Moderator himself

7.3.1.1 In day-to-day matters the Moderator is able to act on his own authority.

7.3.1.2 In matters of greater importance, he is to consult with the Assistant Moderators and additional persons or groups as the Officers together deem fit.

7.3.2 The Officers together

7.3.2.1 The Officers have the primary and overall responsibility for directing the activities and development of the Institute, always attentive to its proper charism and mission.

7.3.2.2 The Officers are to meet regularly for a form of “Review of Life” which has been called “heart-sharing” (described in greater detail in the Policies and Procedures). Ordinarily this will take place on a bi-weekly basis.

7.3.2.3 On matters of policy, the Officers must be unanimous in order to act.

7.3.2.4 When consulting with each other on matters of mutual discernment, the Officers are to engage in communal prayer which may take a variety of forms. This is to overcome the unconscious fears or attachments that can arise in personal, private prayer and which can introduce dissonance in the discernment process.

7.4 Officers: Appointment

7.4.1 In this section, the terms “office(s)” and “Officer(s)” refer exclusively to the positions of Moderator and the two Assistant Moderators and the persons who fill them, in accord with 7.2.1 above.

7.4.2 On an annual basis, the Officers are to update a list of potential candidates to fill the offices of Moderator and Assistant Moderator should they become vacant, attentive to the intentions of the Founders and the qualifications and specifications given in these statutes.

7.4.3 The Board of Electors: Membership and Structure

7.4.3.1 The Board of Electors is a body of 12 members, each of whom is appointed by unanimous decision of the Officers.

The Moderator and Assistant Moderators themselves may not be appointed to the Board of Electors.

- 7.4.3.2 Members of the Board of Electors are to possess a deep familiarity with IPF, its charism and mission, and, in accord with their own vocations, are to embody the IPF charism in their daily lives.
- 7.4.3.3 In so far as possible, the Moderator and Assistant Moderators are to appoint members to the Board of Electors so that a variety of calls to holiness are reflected in its membership.
- 7.4.3.4 Members of the Board of Electors are appointed for a 5 year term, renewable.
- 7.4.3.5 By unanimous consent, the Officers are to designate a President and Secretary for the Board of Electors from among its members.
- 7.4.4 When an office becomes vacant because of resignation, removal or death (cf. 7.5.1 below), the remaining Officers are to present a candidate to the Board of Electors for confirmation in order to fill the vacant office, in accord with the procedure given below (7.4.7). Only candidates who fulfill the requirements set forth in these statutes are to be presented. If no such candidate is available, however, the person presented should meet the requirements for the office in question as fully as possible, attentive to the intentions of the Founders. No candidate is to be presented for confirmation until it is ascertained that he or she is free and willing to accept the responsibilities of the office should he or she be confirmed.
- 7.4.5 Approximately two months before an Officer reaches the end of his or her term, the procedure given in 7.4.8 below is to be implemented.
- 7.4.6 The Board of Electors: Function
- 7.4.6.1 The primary function of the Board of Electors is to confirm candidates to fill the office of Moderator or Assistant Moderator should they become vacant. These candidates are presented to the Board of Electors by the remaining Officers, in accord with the following procedure.
- 7.4.6.2 When the office of Moderator or Assistant Moderator becomes vacant due to resignation, removal or death (7.5.1

below), it is the responsibility of the remaining Officers to notify the members of the Board of Electors of the vacancy immediately.

7.4.6.3 The Board of Electors is to convene within 30 calendar days of this notification for the confirmation process. The remaining Officers and their staff are responsible for coordinating the logistics of this meeting.

7.4.7 The Confirmation Process

7.4.7.1 The itinerary of the confirmation process is detailed in Policies and Procedures of the Institute. The process is to unfold in an atmosphere of prayerful discernment, exhibiting the interiority for mission espoused by the Institute. Should any circumstances arise in the confirmation process not foreseen in the Statutes or the Policies and Procedures the President of the Board of Electors together with the Officers shall determine an equitable way to proceed.

7.4.7.2 Members of the Board of Electors who are not able to be physically present may participate in the deliberations and the voting by phone or video conference provided they have prepared themselves by the requisite spiritual preparation outlined in the Policies and Procedures of the Institute. In the paragraphs that follow, “participating members” is understood to include those physically present as well as those participating by phone or video conference.

7.4.7.3 The confirmation process may be formally called to order when at least one-half of the Board of Electors is physically present and a minimum of ten members is participating in the deliberations and the voting.

7.4.7.4 The confirmation process is to unfold over a minimum of two days and a maximum of four days. For a grave reason, by a two-thirds vote of the participating members, the Board of Electors may extend this period for a necessary amount of time.

7.4.7.5 When the confirmation process is called to order, and after a time of shared prayer, it is for the remaining Officers to present for confirmation to the Board of Electors one candidate for the vacant office. The presented candidate is confirmed by a three-quarters vote of the participating

members of the Board of Electors. Once the presented candidate is thus confirmed, the office is filled. Voting to confirm the presented candidate is not to commence until the second day of the confirmation process. Once the confirmation process is called to order, the Board of Electors is not to disperse until all vacant offices of the Institute are filled, attentive to the time limits given in 7.4.7.4.

7.4.7.5.1 If only one office is vacant when the confirmation process is called to order, the remaining Officers, by mutual agreement, present one candidate for confirmation to the Board of Electors in order to fill that office.

7.4.7.5.2 If two offices are vacant when the confirmation process is called to order, the remaining Officer is to present one candidate for one of the two vacant offices to the Board of Electors for confirmation. When one of the two vacant offices is filled, it is for the remaining Officer and the newly appointed Officer, by mutual agreement, to present one candidate to the Board of Electors for confirmation in order to fill the remaining office.

7.4.7.5.3 If all three offices are vacant when the confirmation process is called to order, a three-quarters vote of the participating members of the Board of Electors is sufficient to appoint a Moderator of the Institute. They are to be aided in this process by the list mentioned in 7.4.2 above. The newly appointed Moderator then presents to the Board of Electors one candidate to be confirmed in order to fill the office of Assistant Moderator. The newly appointed Moderator and Assistant Moderator then, by mutual agreement, present one candidate to be confirmed by the Board of Electors in order fill the other office of Assistant Moderator.

7.4.7.6 If the presented candidate does not receive a three-quarters affirmative vote, the candidate is not confirmed, and the office is not filled. It is for the presenting Officer or Officers to then present a different candidate for confirmation, attentive to the particular observations of the

Board of Electors that came to light preceding the vote. This process continues until a presented candidate is successfully confirmed by a three-quarters vote of the members of the Board of Electors participating in the confirmation process, always attentive to the itinerary of prayer and discussion detailed in the Policies and Procedures of the Institute.

7.4.8 Renewal of Term for an Officer

7.4.8.1 For an Officer to renew his or her term in office, the following procedure is to be followed. This procedure is to begin approximately 2 months before the Officer's term expires.

7.4.8.2 To seek a renewal of term, the Officer whose term is about to expire must be less than 75 years old, desire to continue serving in his or her capacity and have the unanimous consent of the other Officers.

7.4.8.3 When the conditions of 7.4.8.2 are fulfilled, a written official ballot for each member of the Board of Electors is to be prepared and mailed. If the conditions of 7.4.8.2 are not fulfilled, the office becomes vacant upon the expiration of the Officer's present term, and the procedure in 7.4.7 above is followed to appoint a replacement.

7.4.8.4 This official ballot is to include:

7.4.8.4.1 A statement, signed and dated by each Officer, indicating that the Moderator and Assistant Moderators unanimously agree that it is for the greater good of the Institute that the Officer whose term is about to expire receive a renewal of his or her term.

7.4.8.4.2 An indication of the period of time for which the renewal of office is being proposed. An Officer's original term is for a period of 6 years. The first renewal of that term is for a period of 6 additional years. Every subsequent renewal is for a period of one year.

7.4.8.4.3 A place for the member of the Board of Electors to indicate his or her vote to approve or

disapprove the proposed renewal of term for the Officer in question.

7.4.8.4.4 A place for the member of the Board of Electors to sign and date their ballot.

7.4.8.4.5 A stamped, addressed envelope in which the ballot may be returned to the designated location.

7.4.8.5 The President of the Board of Electors together with the Moderator and Assistant Moderators are to verify and record the results of the official ballots by means of a written, dated document bearing their signatures.

7.4.8.6 If at least an absolute three-quarters majority of Board of Electors indicates by official ballot their approval of the proposed renewal of term, the Officer's term is renewed for the period of time indicated on the ballot, beginning on the very day of expiration of his or her present term.

7.4.8.7 If less than an absolute three-quarters majority of the Board of Electors approves the proposed extension of term, as indicated by their official ballot, the office becomes vacant on the day of expiration of the Officer's present term, and a replacement is to be appointed in accord with the procedure in 7.4.7 above.

7.4.8.8 Indication by a member of the Board of Electors of approval or disapproval of the proposed renewal of term by means other than a signed and dated official ballot is disallowed and completely without effect.

7.5 Officers: Vacancy

7.5.1 The offices of Moderator or Assistant Moderator become vacant:

7.5.1.1 Upon the death of the officer.

7.5.1.2 On the effective date of an Officer's resignation, freely manifested to the other two Officers and the President of the Board of Electors.

7.5.1.3 Upon removal from office according to the provisions of these statutes.

7.5.1.4 Upon the expiration of the term of their appointment, unless the term has been renewed in accord with 7.4.8 above.

7.6 Officers: Removal

7.6.1 A Moderator or Assistant Moderator is only to be removed from office for the following causes:

7.6.1.1 The causes mentioned in canon 316.2 of the Code of Canon Law.

7.6.1.2 Public speech or behavior that contradicts the expressed Mission of the Institute.

7.6.1.3 Public speech or behavior that harms the reputation of the Institute.

7.6.1.4 Serious and persistent failure to execute their responsibilities in the governance of the Institute.

7.6.2 The removal proceeds in the following manner:

7.6.2.1 The President of the Board of Electors or his delegate is to verify with the Officer concerned the existence of a cause or causes.

7.6.2.2 When such a cause for removal has been verified, the President of the Board of Electors or his delegate will issue a written warning to the Officer.

7.6.2.3 If after being warned the cause for removal remains, an Officer is removed by an absolute three-quarters vote of the Board of Electors.

7.6.2.4 This dismissal is without prejudice to the Officer's right of recourse to the erecting authority mentioned in canon 312, § 1, 3° of the Code of Canon Law.

8.0 Advisory Bodies

8.1 The Officers are aided in their responsibilities by a variety of advisory bodies.

- 8.2 The advisory bodies are consultative in nature.
- 8.3 The purpose, scope, membership, term and responsibilities of each advisory body are to be determined by the Officers.
- 8.4 An advisory body that moves beyond an ad-hoc status is to have the description of its responsibilities incorporated into the Policies and Procedures of the Institute.

9.0 Financial Administration

- 9.1 As a public association of the faithful with public juridic personality, the administration of temporal goods of the Institute is subject to Book V of the Code of Canon Law.
- 9.2 The Officers, by unanimous consent, designate which of the Officers will function as the finance officer of the Institute. The finance officer is assisted in his/her financial administration by the Finance Council and other financial experts of the Officers' choosing.
- 9.3 The Finance Council must have at least three members. Members are appointed by unanimous consent of the Officers for a term of three years, renewable. The Moderator and Assistant Moderators are not eligible for appointment to the Finance Council.
- 9.4 The finance officer, aided by the Finance Council, is to prepare an annual report of administration to be presented to the erecting authority mentioned in canon 312, § 1, 3° of the Code of Canon Law. In carrying out its responsibilities, the Finance Council must always have free access to all financial records of the Public Association and its civil incorporation.
- 9.5 Minimum and maximum thresholds of financial administration are to be defined in the Policies and Procedures of the Institute, attentive to the current thresholds in use in the universal law of the Church.
- 9.5.1 Below the minimum threshold, the finance officer may act without consultation.
- 9.5.2 Above the minimum threshold, but below the maximum threshold, the finance officer must consult with the Finance Council and other Officers before acting.
- 9.5.3 Above the maximum threshold, the finance officer must have the consent of the other Officers and a majority of the Finance Council, together with the written faculty of the Ordinary (cf. Canon 1281), in order to act.

10.0 Revision of these Statutes

10.1 The Founders can, by unanimous consent and having consulted with the Officers and principal advisory bodies of the Institute, propose a revision of these statutes to the erecting authority mentioned in canon 312, § 1, 3° of the Code of Canon Law. The purpose of such a revision is to offer a more complete articulation of the charism for inclusion in the statutes and/or to alter the structures of the Institute to more effectively incarnate its charism and support its mission.

10.2 The Officers, unanimous among themselves, having received the unanimous consent of the living Founders, and having consulted the principal advisory bodies of the Institute, may also propose a revision of these statutes to the erecting authority mentioned in canon 312, § 1, 3° of the Code of Canon Law. The purpose of such a revision is to alter the structures of the Institute to more effectively incarnate its charism and support its mission. Only the Founders are competent to propose a more complete articulation of the charism for inclusion in these statutes. The requirement for the Officers to receive the consent of the living Founders to propose a revision to the statutes within their competence ceases with the death of the last of the Founders.

10.3 If any Founder should become *non sui compos*, the consent of that Founder is no longer needed nor sought for the “consent of the Founders” mentioned in 10.1 and 10.2 above.

10.4 Proposed revisions to the statutes become effective by a formal decree of the erecting authority mentioned in canon 312, § 1, 3° of the Code of Canon Law.

11.0 Extinction

Upon extinction of the Institute, the allocation of its goods is governed by the provisions of the articles of incorporation of the corporate board.