

**Order of the Discalced Brothers  
of the Most Blessed Virgin Mary of Mount Carmel**  
P. Camilo Maccise

**TOWARDS A NEW IDENTITY**  
The vocation and mission of Lay Brother in the Order  
*Rome 2002*

## INTRODUCTION

### *A present day topic*

1. For some years now I have wanted to propose to the Order a reflection on the vocation and mission of the *brothers* in our religious family. Various circumstances obliged me to delay its preparation, especially the expectation for the last seven years of the publication of a document from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life on the topic, which was requested by the Synod on consecrated life<sup>(1)</sup>.

Since my second sexennium as Superior General is coming to a close I decided to turn this desire into reality. In effect, I consider it urgent and topical to offer some considerations on the theme in the light of history, present-day challenges and future prospects for this form of vocation within the Teresian Carmel. Even though it is true we are juridically a clerical Institute<sup>(2)</sup>, at Carmel's beginnings there was no distinction between cleric and lay members. All were simply "Brothers"<sup>(3)</sup>. As late as 1253, the Prior General of the Order was a lay brother. The Order came to know, like other religious families, the phenomenon of clericalization, which became a characteristic of religious life in the West. Our senior members know how much the distinction between "Brothers" and "Fathers" had its effect on mentalities, customs and ways of living.

2. Taking social changes into account, the second Vatican Council challenged also consecrated life, introducing ferments that have been renewing and clarifying its identity. Our *Constitutions* demonstrate this renewal. Concerning the point we are dealing with, in speaking of the members of our Order, they emphasize with great insistence the unity of vocation of **all** those who make up the order: "*Our Order comprises both clerical and lay members, all of whom work together for a common purpose, sharing in different ways the same charisma and the same religious consecration by solemn vows. All have equal rights and obligations, save those which arise from Holy Orders or from the office entrusted to them*"<sup>(4)</sup>.

### *The fall in numbers and the crisis of identity*

3. In the last 30 years, there has been a considerable fall in the numbers of Lay Brothers in the Order, a number that continues to fall. One of the causes of the reduction is, without a doubt, the lack of appreciation or recognition in some Provinces. While vocations are promoted to the priesthood, not the same effort is put into vocations to the Lay Brothers. We can prove statistically what is happening with comparative figures of solemnly professed lay brothers in relation to the number of priests in the Order, over the last 30 years. The disproportion would be even

greater if we took into account the number of students preparing for the priesthood, *something we have not done*<sup>(5)</sup>.

In **1999**, the total number of friars in the Order, including novices and temporary professed, both of lay brothers and those preparing for the priesthood, amounted to **3930**. Of lay brothers there were **302** solemnly professed, **39** temporary professed and **12** novices, making a total of **353**, that is to say **8.9%** of the members.

4. More important than the numerical decrease of lay brothers in the Order is the *identity crisis* affecting them as, in general, the lay religious in clerical Orders and also, in a certain way, in non-clerical Orders. Long ago there was a clear distinction between clerics and monks. Even when religious life accepted the priesthood, the accent was always placed on **religious consecration**. Primitive monasticism, both in the East and in the West, had only occasional relationships with the clerical state. In fact, monasticism was not open to the ordained ministry but rather to gospel radicalism and spiritual progress. It avoided the priesthood with its prerogatives and duties. To all appearances, this first monasticism was lay. If a monk were ordained, it was to serve the monastery.

In general, there are various *reasons* making this *identity crisis* of lay brothers more acute. Particularly to be mentioned is the mistaken idea of the vocation to the brotherhood, created and fed by social and ecclesial circumstances of other eras: the brother was a person who sought to consecrate himself to God but *did not have the intellectual preparation* required by those aspiring to the priesthood. For this reason their duties were limited to taking care of *domestic* or *administrative services*. Contributing to the identity crisis has been the fact that juridical structures in the Church hindered the lay brother in clerical institutes taking full part in the government of the Order in all areas and levels. To this should be added the idea that a religious vocation without the priesthood was lacking something. Another motive has been the slight appreciation there has frequently been for lay brothers and the fact they were valued not for their consecration but for the work they did. Forms of *discrimination* against lay brothers have not been wanting. One usage still persisting is that on letterheads and envelopes, titles on bank accounts and cheques as well as in directories: almost always we see Discalced Carmelite *Fathers* and not Discalced Carmelite *Friars* or more simply Discalced Carmelites.

On the other hand, the *advancement of the laity* and their active participation in the apostolate and the liturgy, as well as the ministries they receive, create an unease and a conflict with the consecrated identity of the Brothers. On occasions it has created inferiority complexes and a generalised dissatisfaction in them. This has led some of them to desire and seek priestly ordination as the only way for their complete realisation.

The vocational crisis for the life of a brother has been even greater than the crisis for priestly life. Some have begun to think that this vocation in the Order is called to decrease or even to disappear. This comes from thinking exclusively in the traditional way about lay brothers and the predominant motivations in the past for embracing this vocation. This has led to focussing on the perspective of the main services they formerly offered and that can well be carried out by seculars.

## I. A LOOK AT HISTORY

*(chi lo desidera, può approfondire questa parte con il volume "Essere Religioso Fratello per il terzo millennio"; n.d.r.)*

### 1. *The principal stages of evolution*

5. In *Eastern monasticism* to the present day, there has been maintained the tendency to a lay consecrated life. Clericalization of monasticism began in the West, from the end of the VIII century. Notwithstanding this, until the end of the IX century the Abbot continued to be a lay person

under whose responsibility were the priest monks. An internal monastic hierarchy was not to be found that could be compared to the priestly hierarchy in the Church. Also the question of jurisdiction was not expressed in the later form which made everything converge, including monastic authority, on the priest. It was the Gregorian reform, in the XI century, that made the priest model prevail over the monastic model. The excessive clericalization of consecrated life led to forgetting that, in its origins, religious life had nearly always been exclusively lay.

6. The *XI - XII centuries* witnessed the birth of the so-called "*conversos*", particularly among the Carthusians and the Cistercians. These conversos were not accepted as monks and did not belong, in the strict sense, to the monastery nor took part in its government. Not being monks, they lived apart from them. Here we must site the origin of many of the sociological distinctions that were introduced into the life of the Clerical Institutes: separate spaces, they did not take part in the choir, and when they were lacking education they had to recite special prayers to substitute for the Psalter. Despite the growth of the number of priest and a growing presence of conversos, it did not lead to the disappearance of lay monks. They had the same duties and rights as the rest of the monks, but preferred to remain lay as in the first monasticism. Their increasingly diminishing number, before the progressive growth in importance of the clergy, was reduced even further when the Council of Vienna (1311) laid down that all monks were to receive priestly ordination.

7. In the *Carmelite Order*, as in all mendicant Orders in the Middle Ages, there did not originally exist a distinction between clerics and lay. The clericalization of the Order was completed with the General Chapter of Trier, in 1291, which took away from lay brothers the exercise of active and passive voice. There were also in the Order various form of dedicating oneself according to the monastic model: called in Spanish, familiares, conversos, libertados. Shortly after the Council of Vienna (1311), the conversos, who took the three vows, formed a third group of religious (*semi-friars*), together with the *priest friars* and the *lay friars*. Later on they were assimilated into the lay brothers and so the titles *lay brother* and *converso brother* became synonymous.

8. When the *regular clerics* and the *new religious Institutes* were founded, the lay brothers were considered *coadjutors* of the priest. They were given a different habit, a different formation and became an inferior class. The burden of government was reserved to the priests who were the majority. The lay brothers had a subordinate role. On the other hand, the foundation of solely lay Institutes, dedicated mainly to teaching, emphasised the value of lay religious.

9. *At the present time* the problem of relations between cleric religious and lay religious is different according to the various types of consecrated life. "In synthesis, the situation of the lay brother can be summed up in the following forms:

1. the *lay-monk*, clearly distinct from the converso, but who does not enjoy much of the old monastic rights, because the common law of the Church has taken them away;
2. the *converso* brother of the monasteries, who is not a monk;
3. the *lay brother of the mendicant Orders*, who take solemn vows and is truly a brother;
4. the *lay brother (temporal coadjutor) of the Society of Jesus*, who is united by a perpetual commitment on his part, but temporal on the part of the Society;
5. the *lay brother of the clerical institutes*, in a subordinate state, but truly a religious;
6. the *lay brother of the lay institutes*, who enjoys a formation both intellectual and in the charism of the institute, a formation, in good part, unknown by his equals in clerical institutes.

10. It does not appear that these various types of lay brother *can be reduced to one sole model*, but rather to a general lay one. The process of unification is being developed in a different manner:

1. *Monasticism* has practically restored the converso brother to the state of non-priest monk;
2. *Mendicant Orders* face the problem in a different way ... The origins of the various Orders, in reality quite different, bear on the way of considering the present problem;
3. The *Society of Jesus* sought recently to resolve the question of temporary coadjutor brothers without having yet reached a decision;
4. In *clerical institutes of recent foundation* the model desired by the founder is often defended (and, as a result, distinction in classes and subordination); on the other hand there are those looking explicitly for juridical equality.

In its turn the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, on the basis of the Code of Canon Law, has refused until now the requests that tend to give absolute equality to lay brothers in clerical institutes"<sup>(6)</sup>.

## **2. Towards a new perspective**

11. Already from Vatican II it is emphasised that lay religious life is "a state for the profession of the evangelical counsels which is complete in itself"<sup>(7)</sup>.

In January 1980, in an audience for lay brothers from clerical and lay Institutes, Pope John Paul II told them, among other things, that their contribution was very important for the life and activity of their respective religious families and for the life of the whole Church and emphasised that their life, "is a state for the profession of the evangelical counsels which is complete in itself", as Vatican II had expressed. In the same discourse, the Pope added that their religious consecration, "by its nature is directed to the life of the Mystical Body, whatever the type of activity to which they are called by virtue of obedience. The believer well knows that the importance of their own contribution to the life of the Church does not depend so much on the type of activity they carry out but, rather, on the strength of faith and love that the believer knows to place in the fulfilment of their own service, no matter how humble it may appear"<sup>(8)</sup>.

12. Another historical contribution of John Paul II with regards to the topic of lay religious life was made on the occasion of the Plenary Assembly of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in January 1986. His talk was titled *The identity and mission of Brothers in Lay Institutes and clerical Institutes*. He received in audience on 24<sup>th</sup> January, the members of the Plenary Assembly and reminded them, among many things, of the fact that religious life, at its birth, had a lay configuration. He pointed out, as well, the various ways of living the religious consecration of lay brothers and concluded that "religious life in the Church cannot be thought about without the presence of this particular lay vocation, still open to many Christians who can consecrate themselves in it to following Christ and to the service of humanity ... It is necessary that lay religious become aware that they too, together with their priest brothers, are responsible for all that contributes to the vitality of their own Institute ... I wish to remind all religious - lay and priests - of the *complementarity* of their respective roles within the same religious life. For the religious priest, caught up in multiple pastoral activities, is reminded by the lay brother that religious life has a community dimension that cannot be forgotten. The Brothers, dedicated to humble domestic service or secular duties of service, are reminded by the priest reminds that what they are doing has an apostolic dimension"<sup>(9)</sup>.

In the same discourse, the Pope shared his great joy, during his Pontificate, in raising to the honours of the altar "a great number of lay religious, all eminent for the quality of their service and for the heroicity of their virtue: St Miguel Febres Cordero, professor and member of the language Academy of Ecuador, his country; the blessed Ricardo Pampuri, doctor; Andrés Bessette, miracle-worker, Alberto Chmielowski, painter, engineer and founder; Jeremías de Valachia, nurse; Isidore de Loor, gardener and cook; Francisco Gárate, the 'perfect caretaker'"<sup>(10)</sup>.

13 Eight years later, on 22<sup>nd</sup> February 1995, in one of his instructions after the Synod, John Paul II turned once again to the topic of the consecrated life of brothers who are not priests. With regard to lay brothers in clerical Institutes, he called to mind during the talk how Vatican II recommended "so that the bond of brotherhood be more intimate between members, those that are called conversos, coadjutors or some other name, must strictly unite themselves to the life and works of the community"<sup>(11)</sup>.

In 1994, in its *propositions*, the synod for Consecrated Life reaffirmed the same idea and added that their services, "whether within or outside the community, are in a certain manner a participation in the service of the Church in announcing and giving witness to the Gospel. For this reason, let the members of such Institutes be aware that the service they are engaged in is ecclesial by its nature. So they ought to be carried out with careful theological formation and with the 'sensus Ecclesiae'"<sup>(12)</sup>. *Vita Consecrata*, the post-synodal document (1996), on its part, took up the problem of equality of religious who are priests and those who are not: "Some Religious Institutes, which in the founder's original design were envisaged as a brotherhood in which all the members, priests and those who were not priests, were considered equal among themselves, have acquired a different form with the passing of time. It is necessary that these Institutes, known as 'mixed', evaluate on the basis of a deeper understanding of their founding charism whether it is appropriate and possible to return to their original inspiration. The Synod Fathers expressed the hope that in these Institutes all the Religious would be recognized as having equal rights and obligations, with the exception of those which stem from Holy Orders. A special Commission has been established to examine and resolve the problems connected with this issue; it is necessary to await this Commission's conclusions before coming to suitable decisions in accordance with what will be authoritatively determined"<sup>(13)</sup>.

As we said at the beginning, after seven years, there has still not been an official decision of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in this respect.

## **II. THE PRESENT AND FUTURE CHALLENGES FOR LAY BROTHERS IN THE ORDER**

14. From a general consideration of the situation of lay brothers in consecrated life, we now pass on to examine the challenges they at present face in the Order. We have seen how they constitute around 9% of the members of the Teresian Carmel. How do they find themselves? What challenges must they face in the Order in this respect? What prospects are there for the future? In order to reply to these questions we have kept in first-hand contact with many of the Order's lay brothers in various latitudes. We have also consulted them. We will respond briefly to these questions we have formulated.

## 1. *Situation of lay brothers in the Order*

15. From the *numerical point of view* we have already indicated how our lay brothers stand in the Teresian Carmel. Keeping in mind the plurality of countries and situations we can state that, in general, that there has been an increase - also in religious priests - of the *mean age* of lay brothers and the *decrease of those entering* has been even greater. In 1999, 36 of the 47 provinces and circumscriptions did not have even one temporary-professed lay brother. By continents or regions the situation was the following:

	SOL.	PROF.	TEMP.	PROF.	NOVICES
<b>Africa-Madagascar</b>	3		0		2
<b>Latin America</b>	36		7		1
<b>North America</b>	15		1		2
<b>Europe</b>	197		24		5
<b>Middle East</b>	2		1		0
<b>Far East</b>	49		6		2

As can be seen the total of 12 lay brother novices in the whole Order amounts to 4% of those solemnly-professed. In the same year, on the other hand, the number of novices for brothers studying for the priesthood was 204 compared to 2,492 priests, that is, a little more than 8% in relation to them. The disproportion is even greater if a comparison is made of the temporary professed: lay brothers number 39, that is, 13% in relation to the solemnly professed, while the temporary professed of those studying for the priesthood were 722, which is 30% of the number of priests in the Order.

More important than the statistical data is the analysis of *the actual situation* of lay brothers in the Teresian Carmel. It must be said that in this phase of evolution there is a plurality of personal and group situations depending on multiple factors: formation, fraternal life, type of work or ministry they have been engaged in, the mentality of the lay brothers and within provinces and circumscriptions. In some places the vocation of lay brother is not appreciated and there exist great inequalities and scant recognition of the life and work of the brothers. Speaking in general we can state that, while the new generations of lay brothers seem not to have been marked by clericalism, among the senior brothers there still remain wounds from the past and a diffuse dissatisfaction caused by old negative experiences in relating with the cleric brothers of the Order. It is not rare to find middle-age brothers wanting to be ordained priests. On the other hand, there exist in the Order a good number of lay brothers who have spent their life in humble service and have lived it with a deep religious and Carmelite attitude. They are found to be satisfied with their vocation and are a living witness to religious faithfulness and identity shown in a profound spiritual life and a willingness to be of service and committed to the life of our communities.

## 2. *Principle challenges to be faced.*

16. The new situation in the Church and society presents challenges to consecrated life in general and particularly to the lay brothers. The conciliar and post-conciliar ecclesiology has emphasised the perspective of a *Church of communion*, placing the accent on complementarity of the various vocations, equality of dignity of all Christians and the importance of all the charisms. This has led to a just esteem for the laity within the Church and the recognition that they need to be active members through their commitment to give witness to the Good News and to proclaim it. In this manner clericalism is overcome. The hierarchy, religious and laity are all people of God, "Therefore in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is

called to holiness, according to the saying of the Apostle: 'For this is the will of God, your sanctification'" (1 Thes 4:3; Eph 1:4)<sup>(14)</sup>. As well, there have been social changes: political and social emancipation, the claim to personal liberty and human rights, the new concept of person, a marked individualism, the desire to do better and the greater opportunities for formation have all provided new challenges for the traditional identity of the lay brother in our Order.

These are some of the many challenges we can enumerate: the notion of lay brother before the promotion of the laity in the Church; the necessity of living and expressing his religious and Carmelite consecration in all the services and ministries that he must carry out; to continue creating a new identity of Carmelite lay brother in accord with the signs of the times, beginning with a convinced option for this type of life in the Teresian Carmel; accepting the need for initial and continuing formation including spiritual, doctrinal and professional aspects; living fraternal life in community with the cleric religious in a complementarity of services arising from the same charism and spirituality.

### ***3. Prospects for the future***

17. With regards to the future, there are some who think that there is a need to return without more ado to the past to relaunch the vocation of lay brother dedicated to domestic work. There are not lacking some who suggest, with equal vigour, that an associated laity is the only solution to fill the vacuum that the numerical decrease of brothers has left, or that we must hire the service of seculars. Finally, others think that we must continue to create, in faithfulness to what is essential to consecrated life in Carmel, a new notion of lay brother that effects his formation, services offered and ministries carried out. This current of thought holds, above all, that it is necessary to begin with a new profile of the lay brother, based on a new ecclesiology and theology of consecrated life and its important characteristics.

It is also important to keep in mind that the lay religious vocation strongly emphasises the radical experience of the sacred as a source of wisdom and a symbol of the closeness of God in society. This emphasises the values and aspirations of the human person, such as simplicity and austerity, the centrality of relationship and encounter with "the sacred", mercy, non-violence, moderation and recollection, harmony with the cosmos and community life. From this perspective, the function of lay religious life is also a legitimate human form of full personal realization and an original form of standing before God in society and the cosmos. It transmits a message: without a reference to "what is holy" there is no humanity nor dignity of the human person, and that this is not fully realized with relationship with the sacred, contemplation, interior life and service<sup>(15)</sup>.

We can enumerate some aspects that would form part of the identity card of the **Carmelite lay brother**:

He is a man who has experienced the Lord's call to *consecrate himself* to the Lord in the Teresian Carmel by accepting religious life without the priesthood, through a convinced vocation.

- He is a man who has chosen *fraternal life in community* in order to form with his cleric brothers the "little college of Christ" that St Teresa wanted and to share his life, his gifts, qualities and ideals from a fundamental equality and a growing fraternity. He is a brother amongst brothers.

- He is a man who carries out his *mission of service to evangelization* in all his occupations and lives deeply the essential elements of the charism and spirituality of Teresa and John of the Cross. He lives open to the signs of the times and accepts the various apostolic forms that have been discerned in fraternal and community dialogue.

- He is a man called to offer qualified support in the promotion, training and accompaniment of Christian communities, in the study and teaching of spirituality, directing retreats and prayer meetings.

- He is a man who, through his own prayer experience, is capable of *directing* the lay faithful, people from consecrated life and priests *in the ways of the Spirit*.

- He is a man who takes seriously his theological and cultural, doctrinal and technical *initial and continuing formation* in order to be always fit for extending God's kingdom, in all those fields that do not need priestly consecration, always according to his "professional" preparation that the Order ought to promote and supervise. Thus he will be capable of inculturating himself in the environment where he lives and to share in an intelligible way his experience and his knowledge, his prayer and his spiritual journey.

- He is a man who lives his state of *lay consecration* in order to make the Gospel penetrate into earthly realities in order to discover the presence and working of the Lord through a contemplative gaze formed by Teresian Carmelite spirituality.

- He is a man who feels himself co-responsible with his cleric brothers and Discalced Carmelite sisters for all that can contribute to the vitality of the Order, just as much in the formative area as in the religious and apostolic.

- He is a man capable also of *occupying administrative posts* in so far as a revision of the canon law of the Church makes it possible, also for our Discalced Brothers of the Blessed Virgin Mary of Mount Carmel.

- He is a man who, from his state of a consecrated lay person, shares through different commitments the lay consecrated vocation of his Discalced Carmelite sisters.

- He is a man who serves as a *bridge* between consecrated life in Carmel and the life of lay Carmelites living in the world, either as members of Secular Carmel or of the various other associated lay groups.

## CONCLUSION

18. In the brief letter I sent to the Order in November 1991 on the occasion of the Third Centenary of the death of Br Lawrence of the Resurrection, a lay brother of the Order, it is stated that "*the vocation of non-cleric brother is fundamental to the identity and authenticity of the Order of 'Discalced Brothers of the Blessed Virgin Mary of Mount Carmel'*. In effect it symbolises and reminds us of our *primary vocation to fraternity*.... This authentic fraternal quality constitutes the most irrefutable witness to our following of Christ".

Many of us have known lay brothers in our communities and provinces who have left behind them an inerasable memory of a life that was prayerful, simple, fraternal, serene and fulfilled. The majority spent their life in domestic services: at reception, in the kitchen, laundry and sacristy. Many times they served in a hidden way. It was from there that they manifested the strength of God's Kingdom that develops in ordinary life resembling that of the Holy Family in Nazareth. They are a cloud of witnesses (See Hb 12:1) who invite us to promote and to value this vocation within the Teresian Carmel by opening it out to the new signs of the times in the world, the Church and in consecrated life.

Glancing through our history we call to mind some of the lay brothers of our Order. I will mention four who have left a message for all of us through their life, their witness and also their teaching. They are:

Br Lawrence of the Resurrection (1614-1691),

Fr Isidore of the Nativity (1699-1769),

Br Francis of the Child Jesus (1544-1604) and Br Redemptus of the Cross (1598-1638).

*Br Lawrence of the Resurrection*, French, eminent witness to the assiduous and continual practice of the presence of the living God, which he called the sweetest and most delicious way of life. As a result he wrote that had he been a preacher he would have preached nothing else than "the practice of the presence of God".

*Br Isidore of the Nativity*, Italian, who without much education, was concerned about scholastic education for the young girls of his time and founded the Institute of the Teresian Carmelite Sisters.

*Br Francis of the Child Jesus*, Spanish, who was noted for his love for the poor. He established means of charitable assistance in harmony with the demands and needs of his era.

*Fr Redemptus of the Cross*, Portuguese, missionary and first martyr of the Teresian Carmel.

In the present time we also find Carmelite lay brothers carrying out many activities and giving witness to the richness of our charism and vocation in pastoral work, on the missions, in the defence of human rights and in the efforts towards inculturation.

I invite all our lay and cleric religious to accept as real the *vocation and mission of lay brother* in our Order, whether it be in recovering our historical memory or in encouraging the *creation of a new identity* for these member of our Teresian family, whose vocation is fundamental to our identity and authenticity.

All religious in the Provinces and Circumscriptions ought to study seriously this topic of lay brothers in our Order, in dialogue with them, in order to search together for new ways for them to be in harmony with their vocation and our time. It is a vocation to consecrated life in Carmel which has need of adequate promotion and training.

May Mary our Sister help us to value the importance of the vocation of lay brothers and help them to become aware of the need for a renewed identity that can give dynamic support to the Order from a diversity of gifts within the unity of the same Teresian Carmelite charism. Thus, the lay and cleric brothers, members of the same family of Teresa of Jesus and John of the Cross, can face together the challenges to our vocation and mission in the Third Millennium.

Rome, 19<sup>th</sup> March 2002

**Fr Camilo Maccise, O.C.D.** Superior General

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## **FOR REFLECTION**

1. What is the situation of lay brothers in your circumscription: number, vocations, prospects for the future?
2. What is being done to make the religious life of Carmelite lay brothers better understood, better lived, happier and more radiant?
3. How can we change the outlook of God's people with regard to lay brothers?
4. What can be done to renew the identity of the Teresian Carmelite lay brother? What ought to be their place in relation to the Teresian Carmelite cleric religious?
5. How do we promote and train lay brothers in theological, cultural and professional fields?
6. What can be done to help all members of the Order recover the historical memory of lay brothers who have left their trace on our communities?

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1. See VC 61.

2. *OCD Constitutions*, n. 16: "The Order thus approved, has been granted 'clerical' and 'pontifical' status.

3. See *Rule of St Albert*.

4. *Constitutions*: 127; see 128 - 132.

5.

<b>Year</b>	<b>Priests</b>	<b>Brothers</b>	<b>Total</b>	<b>% Brothers</b>
<b>1971</b>	2544	531	3075	20.8
<b>1978</b>	2397	479	2876	19.9
<b>1980</b>	2364	440	2804	18.6
<b>1981</b>	2365	416	2781	17.5
<b>1983</b>	2362	412	2774	17.4
<b>1984</b>	2350	402	2752	17.1
<b>1985</b>	2335	392	2727	16.7
<b>1986</b>	2305	386	2691	16.7
<b>1987</b>	2317	349	2666	15.0
<b>1991</b>	2324	349	2673	15.0
<b>1992</b>	2346	350	2696	14.9
<b>1993</b>	2352	332	2684	14.1
<b>1994</b>	2339	340	2739	14.1
<b>1995</b>	2405	333	2738	13.8
<b>1996</b>	2442	329	2771	13.4
<b>1997</b>	2460	326	2786	13.2
<b>1998</b>	2518	313	2831	12.4
<b>1999</b>	2492	302	2794	12.1

6. G. Rocca, ssp, *Padres y hermanos en los Institutos religiosos*, in: USG XXXI CONVENTUS SEMESTRALIS: *Los hermanos dentro de nuestros Institutos*. 1985. Pro manuscrito.

7. PC 10.

8. John Paul II, in *L'Osservatore Romano*, 13/1/1980.

9. In *Informationes SCRIS* - 1986/1.

10. Ib.

11. In *L'Osservatore Romano* 23/02/1995.

12. Synod for Consecrated life (1994) *Proposition 8*.

13. VC 61.

14. LG 39.

15. See J.M. Arnáiz - J.C.R. García Paredes - C. Maccise, *Entender y presentar hoy la vida consagrada en il Iglesia y en el mundo*. In USG, *Carismas en la Iglesia para el mundo. La vida consagrada hoy* (Madrid, 1994) pp. 215-217.