

69. The Abbot, after consulting his Council, shall appoint a Novice Master, who must be a solemnly professed monk of our Congregation, who should have a profound understanding of the monastic way of life and skill in spiritual discernment and formation. The Novice Master shall have full responsibility for the Novices and full authority over them, under the Abbot.
70. Professed monks shall always co-operate with the Novice Master and remember the responsibility which they share towards the Novices. The nature and measure of their contact with the Novices shall be within the discretion of the Abbot and Novice Master. No one except the Abbot and Novice Master may impose offices or tasks on a Novice, or correct a Novice. No monk may enter the room of a Novice without the permission of the Novice Master.
71. Towards the end of every three months the Novice Master shall prepare a written report on each Novice, to be submitted to the Abbot and Council. The Abbot, with the consent of the Council, may then decide to allow the Novice's formation to continue for a further trial period. In urgent cases, however, the Abbot can dismiss a Novice at any time, and the Novice may freely leave at any time.
72. The Novitiate shall last twelve months (canon 648 § 1). A Novitiate is invalidated by an absence from the monastery of more than three months, continuous or broken. Any absence of more than fifteen days must be made good (canon 649 § 1). The Abbot may allow first profession to be anticipated, though not by more than fifteen days (canon 649 § 2).
73. On completion of the Novitiate, a Novice, if judged suitable, is to be admitted to temporary profession. If a doubt exists concerning suitability, the time of probation may be prolonged by the Abbot, after consulting his Council, for a period not exceeding six months. If he is judged unsuitable, he is to be dismissed (canon 653 § 2).
74. One who has lawfully left the monastery after completing the Novitiate, or after profession, can be re-admitted by the Abbot with the consent of his Council, without the obligation of repeating the Novitiate. In such a case the Abbot is to determine an appropriate probation prior to temporary profession and the length of time in vows before making solemn profession, in accordance with the norms of canons 655 and 557 (canon 690).
- C. Profession**
75. The Abbot, with the consent of his Council and of the Chapter, may admit one who has completed the Novitiate to temporary profession for a period of three years (canon 655).
76. When the period of temporary profession has been completed, the Abbot, with the consent of the Chapter, may admit a suitable candidate to solemn profession; or else he may, after consulting his Council, admit him to a further period of temporary profession; otherwise the monk is to leave. The total time during which the monk is temporarily professed may not ordinarily exceed six years; however, in exceptional cases, the Abbot may, with the consent of his Council, permit the period of temporary vows to be extended to nine years (canon 655; 657 § 1 & 2). Solemn profession can for a just reason be anticipated, but not by more than three months (canon 657 § 3).
77. The monk shall make profession in the following form:
In the name of Our Lord Jesus Christ. Amen.

In the year of Our Lord one thousand and N., on the N. day of the month N., I, Brother N.N. of N. in the county (or State) of N. in the diocese of N. in England (or N.) promise before God and His saints Stability, Conversatio Morum and Obedience according to the Rule of Our Holy Father Saint Benedict and the Constitutions of the English Congregation approved by the Holy See, under the Abbot of the monastery of Saint N. and his successors, in the presence of Abbot N.N. (or N.N. delegated to receive the profession) and the monks of the monastery of Saint N.

In witness whereof I hereunto set my hand, in the year, month and day aforesaid, Brother N.N.

78. When admitted to temporary profession, the Novice shall use the formula set out above in Declaration 77, but adding after the word 'promise', 'for three years'.

D. The Obligations of Profession

79. By his baptism, the monk has already committed himself to the following of Christ, who calls all men to be perfect; and by his profession, the monk commits himself to seek this perfection through the monastic life, undertaking to progress in this way of life and in faith so that, through sharing patiently in the sufferings of Christ, he may deserve also to share in his Kingdom (cf. RB Prol. 49-50).

80. The monk may not have anything as his own, since he does not have even the free disposition of his body and will (cf. RB 33:3-4). At his profession the monk promises to God that he will observe the evangelical counsels of consecrated celibacy, poverty and obedience.

81. The monk chooses to follow Christ in a life of celibacy, on account of the Kingdom of heaven (Mt 19:12); this is a gift from God whereby the monk makes a special response to the Father's call for a total and particular dedication in his service. At his profession, the monk vows to persevere in a state of celibate chastity (cf. canon 599).

82.

- a) The monk at his profession in response to the Lord's call, leaves everything in order to follow him; and he commits himself to the practice of voluntary poverty in the monastic life.
- b) By his temporary profession the monk renounces by vow the free use and administration of his property; by his solemn profession he renounces his property absolutely by vow, and loses the capacity to acquire and possess property. Whatever accrues to him after the act of renunciation belongs to his monastery (canon 668 § 5).
- c) No monk may retain any money or gifts, nor shall he spend money or give presents without the permission of the Abbot. When money is allowed for one purpose, it should not be used for any other. When it is not used, it is to be returned to the Superior from whom it was received.
- d) No one shall transact anyone's civil business of any importance without his Abbot's permission. The Abbot himself should not transact such business without the consent of his Council.
- e) If monks are in receipt of pensions, annuities or other periodic payments, these should be paid in full to the monastery of their profession (cf. canon 668 § 3)
- f) Once a year, at a time to be determined by the Abbot, each monk shall submit to the Abbot a Poverty Bill, listing everything that he has for his own use. The Abbot shall judge whether he and his monks are living sincerely by the Gospel and the Rule in this matter, and he shall allow no one to have anything costly, worldly or unnecessary but ensure the moderation and frugality suitable to the monastic life.
- g) The Abbot shall see that the rooms of the monks are furnished in accordance with monastic poverty and frugality.

h) While the Abbot should be considerate of human weakness and of the professional needs of the work in which we are engaged, yet he should strive to ensure a simplicity of diet and living conditions worthy of the monastic tradition.

i) The monasteries themselves should try to give a collective witness to poverty according to their circumstances. They should contribute, when they can, to the needs of the Church, of the poor, and especially of poor monasteries, and in all their use of property they should have regard to the Christian tradition of stewardship.

83.

a) Obedience is an essential part of the following of Christ, who came not to do his own will but the will of him who sent him; it is the basis of the monk's relationship to his Abbot, who holds the place of Christ in the monastery; and it forms the relationship of a monk to his brethren and to the wisdom of his community.

b) At his profession the monk vows to obey his Superiors, in accordance with the Rule and these Constitutions. By the fact of his vow, he also owes a particular obedience to the Supreme Pontiff (canon 590 § 2).

c) Every monk taking vows, whether temporary or solemn, shall remember that the monks of our Congregation have received from the Holy See the faculty of devoting themselves to pastoral work to preserve and spread the Faith so that all are bound in virtue of the vow of obedience to obey when the Abbot, with the consent of his Council, bids them to undertake or relinquish pastoral work in parochial houses under his jurisdiction (cf. Declaration 8). If no monks of our Congregation are available, the Abbot may supply their place by means of priests from elsewhere.

E. The Formation of Junior Monks

84. The Abbot, after consulting his Council, shall appoint a Junior Master, who must be a solemnly professed monk of our Congregation. He is to have the time and opportunity to make himself fully available to the Juniors.

85. The Junior Master shall under the direction of the Abbot have the disposition of all the activities of the Juniors, and shall keep the Abbot informed of their progress. No one else, except the Abbot, shall impose any offices or tasks on the Juniors, or remove them from offices or tasks.

86. The Abbot may, after consulting his Council, place his monks for the sake of their studies in any monastery of our Order, in the College of Saint Anselm in Rome, or elsewhere, provided their monastic life and observance is adequately safeguarded.

87. No monk of our Congregation shall be sent away to a university or other place of higher education (save for ecclesiastical studies) until he has completed at least a year after profession.

F. Continuing Formation

88. Monks are to be diligent in continuing their spiritual, theological and practical formation throughout their lives. The Abbot is to ensure that they have the assistance and time to do this (canon 661).

89. At least once a year, at a time to be fixed by the Abbot, a retreat is to be held for the community. The Abbot is to ensure that all monks have an opportunity to make a retreat once a year (cf. canon 663 § 5).