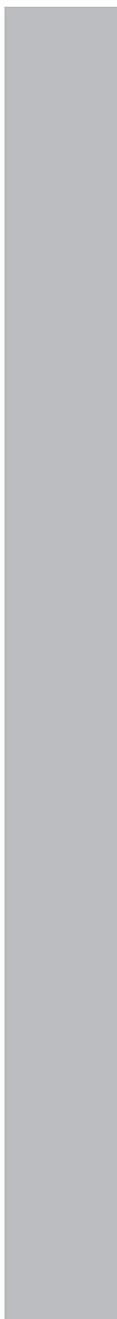


Emmanuel Community
Statutes of the Association
of the Faithful
and of the Clerical Association

STATUTES OF THE EMMANUEL COMMUNITY



DICASTERIUM
PRO LAICIS, FAMILIA ET VITA
PROT. N. 2017/953 —11/20

DECREE

Given the request for approval of modifications to the statutes of the *Emmanuel Community*, presented on July 5th 2017 by Mr. Laurent LANDETE, Moderator General of the above-mentioned association;

Given the decree of June 20th 2009 (Prot. N. 616/09/S-61/B-45) by which the then Pontifical Council for the Laity decreed the erection of the *Emmanuel Community* as an international public association of the faithful;

Considering opportune the modifications that have been submitted, following the erection of the Clerical Association of the Emmanuel Community by the Congregation for the Clergy with its decree of August 15th 2017, for a better articulation and organisation of the Community's government;

After an attentive study of the modifications to the current statutes;

In conformity with article 7 § 1 of the statutes of the Dicastery for Laity, Family and Life, and of canons 312 § 1, 1° and 314 of the Code of Canon Law;

The Dicastery for Laity, Family and Life hereby decrees:

Approval of the modifications included in the new version of the statutes, authenticated by this Dicastery and deposited in its archives.

Given in the Vatican, August 15th 2017.

P. Alexandre Awi Mello, I. Sch.
Secretary

Kevin Card. Farrell
Prefect

STATUTES OF THE EMMANUEL COMMUNITY

PREAMBLE

The Emmanuel Community is an association of the faithful of all states of life, born from the current of grace that is Catholic Charismatic Renewal. The Community takes its name from Scripture: “Behold! The Virgin is with child and will give birth to a son whom they will call Emmanuel, a name which means ‘God with us’” (Mt 1:23).

EMMANUEL is “GOD WITH US”, present in daily life.

The Emmanuel Community’s vocation is rooted in the mystery of the Incarnation and is fundamentally secular. Its members, laity and clergy, wish to place Jesus at the centre of their lives and are called to live in the world without being of the world. All receive the same call to holiness and to announce the Gospel (see *Lumen gentium*, 5).

All Emmanuel Community members seek sanctification in ordinary life, family life and professional life, some among them in celibacy for the Kingdom or in ordained ministry.

- a. The Community’s profound grace comes from Eucharistic Adoration of God truly present among us: “EMMANUEL”.

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From this Adoration comes compassion for all who are dying of hunger, materially or spiritually. From this compassion comes the thirst to evangelise¹ throughout the whole world, especially among the poorest of the poor.

- b. The Outpouring of the Holy Spirit, listening to the Word of God, devotion to Mary, Mother of God, sacramental and liturgical life, and the communion among states of life – all foundations of community² and apostolic life – help the Community take root in the life of the Church itself.
- c. The Ecclesiology of Communion, and in particular the communion between baptismal priesthood and ministerial priesthood³ lived in the complementarity of states of life, is at the heart of the spiritual, fraternal and missionary life of Emmanuel Community members.
- d. Among the Emmanuel Community's Catholic members, some can receive a specific call. At the heart of the Community, the

1. Note on vocabulary: in these statutes the terms 'to evangelise', 'evangelisation' and 'mission' refer to announcing the Good News while respecting individual religious freedom (cfr. canon 748 § 2 of the Code of Canon Law (CIC) and canon 586 of the Code of Canons of the Oriental Churches (CCEO)).

2. Note on vocabulary: the term 'community' is not taken here in the limited sense of a community living under one roof, or of a religious community, but in the broad sense of an association inspired by a community spirit. Also, in these statutes, the term 'community' never refers to religious life but always to associative life as it is proposed in canons 298-320 (CIC) and canons 573-583 (CCEO).

3. Cfr. VATICAN COUNCIL II, Constitution *Lumen gentium*, 10: "Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ".

Fraternity of Jesus proposes self-giving through a consecration⁴, accompanied by a commitment of availability for mission in the Community framework. This consecration, baptismal in type, is made in the spirit and following the procedures described below in paragraphs f., g. and h. As for all members of the Community, those who journey in the Fraternity of Jesus are called to holiness according to Emmanuel's own charism. Also, whatever their state of life, they receive a call to give themselves to Christ in a definitive way within the Community in order to support its foundations, its daily life and its mission of evangelisation. The Fraternity of Jesus is thus the depository of the Emmanuel Community's vocation and of faithfulness to its charism.

- e. The Fraternity of Jesus takes its name from two texts of Scripture: "With one heart all these were joined constantly in prayer, together with some women, including Mary, the Mother of Jesus, and with his brothers" (Acts 1:14); and "Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother" (Mark 3:34-35). Being brothers and sisters to Jesus means wishing to be in profound communion with him and loving one's brethren with the love of his own Heart.

Emmanuel Community members who journey in the Fraternity of Jesus are called in a particular way to take Mary into their lives and place their whole lives under the guidance of the Holy Spirit.

"I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my Spirit in you" (Ezekiel 36:26-27).

4. Note on vocabulary: The term 'consecration' is used here in the sense of consecration of the baptised according to *Lumen gentium*: "The baptised, by regeneration and the anointing of the Holy Spirit are consecrated to be a spiritual house and a holy priesthood..." (*Lumen gentium*, 10).

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- f. Consecration in the Fraternity of Jesus is a voluntary renewal of baptismal consecration (see *Lumen gentium*, 10) as a complete self-giving, lived in the Emmanuel Community, with a view to a commitment of availability for the Lord, for the Church and for evangelisation. It expresses the will to be consumed by God's love. It is lived out, firstly, in deepening the graces of the Emmanuel Community.

This consecration is made to Jesus, present in the Eucharist, in the grace of the Heart of Jesus, according to the tradition of Paray-le-Monial.

- g. This consecration includes a commitment of availability for the Emmanuel Community's mission. This availability is first of all a decision to offer oneself radically to the will of God through responsibilities, services or missions requested by the Community.
- h. In this way, Emmanuel Community members who are consecrated in the Fraternity of Jesus have as their goal welcoming the fire of Christ's love and radiating it, first of all in the Community and, with the Community, wherever they may be sent.

GENERAL NORMS

I. NATURE AND OBJECT

1. The Emmanuel Community is an international public association of the faithful of all states of life (in conformity with canons 298-320 and 327-329 CIC) who desire to commit together in a secular life that is both contemplative and apostolic within the Catholic Church. Its headquarters are at 18 boulevard du Général Koenig, 92200 Neuilly-sur-Seine, France.

Oriental Catholic Faithful who are members of the Community follow the discipline of their respective Churches and respect their diverse ritual traditions (see canon 40 §§ 2-3 CCEO).

All members, laity and clerics, recognise each other mutually as brothers and sisters in Christ, each with the same call to holiness and to the proclamation of the Gospel.

They wish to fulfil this call each according to their state of life and ministry. They commit to forming together one single Community, and promise each other active material, fraternal and spiritual assistance in the life of holiness and the proclamation of the Kingdom of God.

2. According to the spirit described in the Preamble, the graces of Adoration, Compassion and Evangelisation to which the Community aspires, are drawn from the sacraments – particularly the Eucharist (or Divine Liturgy) and Reconciliation – from personal and community prayer, from openness of heart to the Holy Spirit, and from trust in the Virgin Mary, Mother of Emmanuel.
3. Through fraternal life and activities undertaken together, the Community seeks the sanctification of its members and takes part in the “general apostolic goal of the Church.”⁵

This participation in the Church’s mission particularly associates the Community with:

- evangelisation of believers and non-believers (while fully respecting the right of each individual to religious freedom);
- evangelisation of culture;
- service of the sick and the poor;
- education, and human and spiritual formation, particularly for young people and children;

5. VATICAN COUNCIL II, Decree *Apostolicam actuositatem*, 19 : “... aliae finem generalem apostolicum Ecclesiae sibi proponunt...”

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- service for the promotion of the family, of the Social Teaching of the Church and of integral ecology.

All these activities, including those that are cultural, educational, charitable or social, are carried out explicitly in the Name of Jesus Christ and are accompanied by the proclamation of the Good News, according to the faith of the Catholic Church. They are enlightened by the teaching of the Church, in trusting submission to its Magisterium.

II. MEMBERS, PROBATION, COMMITMENT

4. Following canons 316 CIC and 580 CIC, commitment in the Community is open to those persons who are baptised and confirmed in the Catholic Church, who have reached an adult age according to canon law⁶ and natural law, who have completed a probationary period (see art. 11), who adhere to the spirit of the Community and have been expressly approved by the Moderator General and the International Council of the Community (hereafter called Council or International Council, see arts. 38-42) or by their local representatives, specially mandated for this purpose.
5. None of the commitments, consecrations or availabilities for mission mentioned in these statutes – for either the Emmanuel Community or the Fraternity of Jesus – are made under penalty of sin.
6. The Community includes members from all states of life (see canons 298 and 307 CIC and canon 578 CCEO):
 - laity, married or single;
 - men and women committed in celibacy for the Kingdom;
 - seminarians and deacons preparing for priesthood;

6. Canons 97 CIC and 909 §§ 1-2 CCEO - eighteen years of age.

- permanent deacons;
- priests from the Latin Church or from Oriental Catholic Churches.

For clerics belonging to *sui iuris* Oriental Churches, care will be taken to respect observance of their own rite (see canon 28 CCEO) while maintaining what is set out in canon 674 CCEO.

7. Clerics already incardinated in a diocese or eparchy can commit as associate clerics (see art. 27).
8. Persons committed in consecrated life according to canons 573-746 CIC and canons 572 and 410 CCEO can commit as associate members in the Emmanuel Community, while respecting their specific obligations and with the written consent of their superiors⁷.
9. Baptised non-Catholics cannot be approved for ordinary commitment in the Community.

However, they can participate as “associate brothers and sisters” in the life and graces of the Community in so far as:

- they recognise in the Community a call from God for themselves;
- they declare themselves ready to respect the Catholic Church in its Mystery, identity, teaching and sacramental practice;
- they are able to participate significantly in the graces of the Community and in its life and requirements, in a manner compatible with the respect and loyalty due to the Church or ecclesial community to which they belong.

In this spirit, they undertake a time of probation and are approved as associate brothers or sisters, following a procedure analogous to the one set out in article 4.

7. For religious, cfr. canons 307 § 3 CIC and 578 § 3 CCEO. This does not apply to monks of Catholic Oriental Rite: canons 433-504 CCEO.

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After agreement with the Moderator General and the International Council of the Community and their local representatives specifically mandated for this purpose, they make a particular commitment that specifies their participation in community life and the respect for ties with their own Church or ecclesial community. They do not take part in the government of the Community and they do not have responsibilities in formation.

10. The Community includes members in probation, committed members – be they consecrated or not in the Fraternity of Jesus – and, with a special status, associate members, associate brothers and sisters, and associate clerics. Associate members, brothers and sisters, and clerics are not eligible for membership of Zone Advisory Committees and do not have the right to vote.

Persons adhering to the Community's orientations but not able to follow all its obligations for objective reasons can, nonetheless, be approved for commitment as associate members, with the agreement of the Moderator General or the Moderator's delegate.

PROBATION

11. Commitment is preceded by a probationary period whose length and stages are fixed by internal norms approved and revisable by the International Council of the Community, after consultation of the Council of the Fraternity of Jesus.

These probationary steps are made with the agreement of the Moderator General or of his or her local representative.

12. Persons preparing for baptism can be admitted for probation but not for commitment.

COMMITMENT

13. Commitment in the Emmanuel Community is made for one year. It is renewed annually.

Commitment and Renewal are done in the midst of the brothers and sisters, before the Blessed Sacrament exposed, in the presence of the local coordinators.

Commitment includes the following formula: “I... commit in the Emmanuel Community”.

III. LIFE, RIGHTS AND OBLIGATIONS FOR MEMBERS

14. Emmanuel Community members commit to a fraternal, contemplative and apostolic life in the world, and in everyday life.
15. Emmanuel Community members commit, as far as is possible, to:
 - a long time of daily adoration (Adoration of the Blessed Sacrament where possible);
 - daily participation in the Eucharist, respecting liturgical prescriptions and members’ own traditions. For priests, daily celebration⁸;
 - a daily prayer of praise, celebrated joyously and, where possible, in community;
 - regular reception of the Sacrament of Reconciliation.
16. Emmanuel Community members commit to a community life which fosters a spirit of adoration, compassion and evangelisation.

This community life is secular, adapted to daily life in the world and to each member’s personal situation.

Each member of the Community takes part in a *maisonnée* (or household). Emphasis is given to fraternal life, sharing the

8. Canons 904 CIC and 378 CCEO.

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Word of God, sanctification, compassion and apostolic life. The frequency and procedures of these meetings are fixed by internal norms approved by the International Council of the Community.

Equally, each member takes part in monthly local community meetings.

17. There can be residential households. In this case, there can be no common residency for single people of different sexes. Separate apartments, even if situated in the same building, constitute, in this sense, separate residencies.
18. Each member of the Community adheres to the orientations proposed by the Moderator General and the International Council of the Community. Following their indications, members participate, according to their capabilities, in the apostolic activities proposed by the Community and in services.
19. Each member benefits from the prayer and counsel of the brothers and sisters. According to the law of the Church, each person may freely have recourse to a confessor or a spiritual director, while maintaining the Community's practice whereby each member is helped by a companion in the community journey, distinct from the Community's local coordinators. The companion is chosen or accepted in agreement with the Community's local coordinators. Companionship is by someone of the same sex. The companion is bound to confidentiality.
20. According to means and family responsibilities, each member makes a just financial contribution to the Community's life and apostolate, fixing the amount freely.
21. The Community provides its members with a biblical, theological and spiritual formation in conformity with the spirit

of Vatican Council II, with the various ritual traditions⁹ and, more generally, with what the Church teaches. It also deepens the mystical life of contemplation and action in conformity with the Emmanuel Community's own charism.

22. The Community is entirely missionary. Some members, at their own request or in any case with their free agreement, can be sent to other dioceses or countries.

PARTICULAR NORMS

IV. NORMS FOR CLERICS

23. The profound communion between baptismal priesthood and ministerial priesthood, lived in the complementarity of states of life, is at the heart of the Emmanuel Community's charism (see Preamble, c.). Clerics' belonging to the Community is essential to the life of all its members in their common call to holiness and evangelisation. Together, clerics and laity form a single missionary corps in the service of the Church.

The priests and deacons of the Emmanuel Community are committed in the Community and consecrated in the Fraternity of Jesus. They must also be members of the Clerical Association of the Emmanuel Community, an international public clerical association erected by the Congregation for the Clergy.

Seminarians are consecrated in the Fraternity of Jesus or journey towards this consecration.

9. In conformity with canons 40, 403, 405 and 576 § 1 CCEO, on the observance of a member's own oriental rite.

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24. Clerics have the same rights and obligations as other members: fraternal, contemplative and apostolic life with Adoration and celebration of the Eucharist (Divine Liturgy) according to their own rite, morning praise in common where possible, companionship, participation in a *maisonnée* and in Community meetings, payment of a just contribution, adherence to the orientations proposed by the Moderator General and the International Council, and participation in the apostolic activities and services of the Community (see arts. 14-22).

In this fraternal community life with other states of life, the Community's member priests find the source of a permanently renewed priestly ministry, the support needed for living ecclesiastical discipline in faithfulness to the Church, and the expression of their spiritual paternity (see *Pastores dabo vobis*, 68; Statutes of the Clerical Association of the Emmanuel Community (SCAEC)¹⁰, art. 3).

25. The Cleric Responsible for Ordained Ministers in the Emmanuel Community is instituted by the Congregation for the Clergy (see canons 158-163 and 317 § 1 CIC) on presentation of a list of three candidates proposed by the Moderator General of the Emmanuel Community, including an order of preference, a written presentation of each candidate and, in the case of candidates who are not incardinated in the Clerical Association, the prior written agreement of the Ordinary for this possible nomination, which will suppose full-time service in the Association. This list is drawn up by the Community's Moderator General with the consent of the Clerical Association's Council, given with a two-thirds majority (SCAEC, art. 17, 1°).

The Cleric Responsible for Ordained Ministers is an *ex officio* member of the International Council, where he sits as a supernumerary with voting rights, only for the duration of his functions. He is fully part of the Community's government.

10. See the appendix to these statutes.

The Priest Delegate for the Formation of Ordained Ministers is named by the Cleric Responsible for Ordained Ministers, with the consent of the Clerical Association's Council, and after having necessarily consulted the Moderator General of the Emmanuel Community, for a renewable mandate of five years (see SCAEC, art. 18, 2°). He is an *ex officio* member of the International Council of the Emmanuel Community, where he sits as a supernumerary with voting rights, for the duration of his functions.

26. Clerics can be incardinated in a diocese (see SCAEC, Preamble, g. and art. 15) or in the Clerical Association of the Emmanuel Community (see SCAEC, Preamble g. and art. 14).
27. Clerics already incardinated in a diocese can commit as associate clerics (see art. 7) with the written agreement of their bishop. They do not journey in the Fraternity of Jesus and are not members of the Clerical Association of the Emmanuel Community (SCAEC, art. 8). Internal norms define the procedures for their commitment.

After a time of journey and discernment as associate clerics, they can ask to commit in the Emmanuel Community and to make the consecration in the Fraternity of Jesus:

- with the written agreement of their bishop,
- with the agreement of both the Community's Moderator General and the Cleric Responsible for Ordained Ministers.

Commitment as a full member of the Emmanuel Community and consecration in the Fraternity of Jesus necessarily suppose adherence to the Clerical Association of the Emmanuel Community. A convention with the diocese will fix the procedures under which their ministry is exercised in respect of their membership of the Clerical Association and the Community (see SCAEC, art. 15).

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28. A College of Communion is composed of the Community's Council and the Clerical Association's Council. On convocation by the Community's Moderator General, it has at least one ordinary meeting per year. It studies questions and gives opinions concerning the unity of the two associations and the common missions in faithfulness to the Emmanuel charism. Its opinions are adopted with a two-thirds majority (see SCAEC, art. 19). Its consent is necessary in order for the Moderator General and the Cleric Responsible for Ordained Ministers to name the Treasurer (see art. 36).

This College of Communion is chaired by the Moderator General.

V. PARTICULAR NORMS CONCERNING CELIBACY FOR THE KINGDOM

29. Some lay men and women, members of the Emmanuel Community and journeying in the Fraternity of Jesus, can receive the grace to give themselves completely in celibacy for the Kingdom, bringing about a fuller personal availability for Adoration, compassion and evangelisation.

This commitment to celibacy includes the spirit of the evangelical counsels, a spirit of poverty and of availability. It is made in the framework of the Emmanuel Community, during a retreat of the Fraternity of Jesus.

30. Internal norms approved by the Community's International Council and the Council of the Fraternity of Jesus set out the particular rules for this state of life, on one hand for women, and on the other for men.

31. The journey that leads to commitment in celibacy for the Kingdom in the Emmanuel Community and the Fraternity of Jesus includes a probationary period whose length is

determined by internal norms. The commitment in celibacy for the Kingdom is made, after the probationary period, for a period of three years, and is renewable. It can be followed by a definitive commitment, always preceded by consecration in the Fraternity of Jesus. The brothers and sisters of the Emmanuel Community and the Fraternity of Jesus are the first witnesses of this commitment. For their part, they undertake to honour and support the person in this undertaking.

32. On the Moderator General's proposal, the International Council elects, among those in celibacy for the Kingdom, a woman and a man who, respectively, will be responsible for questions specific to the state of life of women and men in celibacy for the Kingdom. They are *ex officio* members of the International Council (see art. 38). The mandate for this responsibility is five years, renewable. However, it can be brought to an end in the same manner.

They are vigilant that persons called to celibacy for the Kingdom in the Community live their vocation through deepening the human and spiritual dimensions set out in the internal norms for this state of life (see art. 30).

VI. GOVERNMENT

GENERAL NORMS

33. The Emmanuel Community is governed by the Moderator General, assisted by the International Council of the Emmanuel Community, the Council of the Fraternity of Jesus (see arts. 48-49) and the International Bureau (see art. 43).

Together they constitute the International Government. They are responsible for the common good of the Community and its members, and fundamentally for the Emmanuel charism.

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The International Advisory Committee and the Zone Advisory Committees are constituted following the procedures set out in article 46.

The International Council and the Moderator General are elected by a College of Prayer and Election (see arts. 35 and 47).

THE MODERATOR GENERAL

34. The Moderator General is responsible for the Community's government. He or she assures the smooth running of the Community, encourages its sanctification, and coordinates its life and evangelisation. The Moderator General represents the Community before religious and civil authorities, and chairs the International Council, the Council of the Fraternity of Jesus, the International Bureau and the College of Communion.

35. The Moderator General is elected by the College of Prayer and Election, with a two-thirds majority, for a mandate of five years, renewable once, from among the laity who have taken the step of consecration in the Fraternity of Jesus and who are members of one of the following bodies:

- The newly-elected International Council;
- The outgoing International Bureau;
- The Council of the Fraternity of Jesus.

Even if not a member of one of these bodies, an outgoing Moderator having done one single mandate can be re-elected.

This election must be confirmed by the Dicastery for Laity, Family and Life, in application of canon 317 § 1 CIC.

When the functions of a Moderator General come to an end, he or she can no longer sit on the Community's International Council. In the case of being re-elected to the Council without being re-elected as Moderator, the mandate as a member of the Council ceases automatically. He or she is replaced on the Council by the highest ranked of the substitute elected members (see art. 38).

The Moderator General can give up this responsibility before the end of a mandate if considering himself or herself no longer able to assume these duties. In this case, respecting the same conditions as set out above, the College of Prayer and Election shall proceed to the election of a new Moderator General, for the time that remains of the predecessor's mandate.

In the case of a grave breach either of the dignity of these duties or of probity or moral integrity, the International Council of the Emmanuel Community and the Council of the Fraternity can assemble to revoke the Moderator General, voting with a four-fifths majority. The same applies if the Moderator General is affected during the mandate by a physical or psychological incapacity to carry out his or her functions. In these circumstances, always respecting the same conditions as set out above, the College of Prayer and Election shall proceed to the election of a new Moderator General, for the time that remains of the predecessor's mandate.

The revocation of the Moderator General and the election of a successor must be confirmed by the Dicastery for Laity, Family and Life (see canon 317 § 1 CIC).

36. The Moderator General exercises authority either ordinarily and directly, having consulted the Council or received its consent where required (see arts 41 and 42), or by delegation. A special delegation for a particular act can be given in writing, a general delegation for a series of acts or for a pastoral responsibility must be granted in writing and have the International Council's consent (art. 41). The delegate cannot sub-delegate without the Moderator General's consent.

Under the presidency of the Moderator General, the International Council can delegate some of its responsibilities to local councils or bureaux, if necessary.

For the management of patrimony, the Moderator General is assisted by the Treasurer, named jointly by the Community's

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Moderator General and the Cleric Responsible for Ordained Ministers, with the consent of the College of Communion, expressed with a two-thirds majority (see SCAEC, art. 34).

The Treasurer takes part in meetings of the Council with the right to vote.

37. The Cleric Responsible for Ordained Ministers is instituted by the Congregation for the Clergy on a proposal from the Community's Moderator General, according to the conditions set out in article 25 of these statutes.

THE INTERNATIONAL COUNCIL OF THE EMMANUEL COMMUNITY

38. The International Council of the Emmanuel Community is comprised of:

- Fifteen elected full members;
- Five *ex officio* members;
- Five elected substitute members.

Members are elected for five years from among the committed members of the Emmanuel Community, consecrated in the Fraternity of Jesus and forming part of the College of Prayer and Election (see art. 47). They are free to accept the mandate. These mandates are renewable once only.

The *ex officio* members are as follows:

- The Cleric Responsible for Ordained Ministers, instituted by the Congregation for the Clergy (see SCAEC, art. 17, 1°);
- The Priest Delegate for Formation of the Clerical Association of the Emmanuel Community, named by the Cleric Responsible for Ordained Ministers with the consent of his Council (SCAEC, art. 18, 2°);
- The woman responsible for questions specific to women who are celibate for the Kingdom, elected by the Community's International Council on the Moderator General's proposal (see art. 32);

- The man responsible for questions specific to men who are celibate for the Kingdom, also elected by the Community's International Council on the Moderator General's proposal (see art. 32);
- The Treasurer, named jointly by the Moderator General and the Cleric Responsible for Ordained Ministers with the consent of the College of Communion (see art. 28).

The elected substitute members do not sit on the Council. Where required, they have the vocation to replace full members who give up their functions during their mandates. To this end they are ranked from highest to lowest on the basis of the number of votes obtained during the last round of voting by the College of Prayer and Election.

Elected full members and *ex officio* members sit on the Council with voting rights.

39. With the Moderator General, the Council establishes the general orientations of the Community's life, apostolate and formation in conformity with its own charism. It is the guarantor for communion and solidarity in the Community. It is convoked by the Moderator General at least four times per year.
40. The running of the Council and of the Community's international government more generally, is the object of internal norms approved by the Councils.

The International Council's agenda is established by the Moderator General.

41. THE CONSENT OF THE INTERNATIONAL COUNCIL is required in order for the Moderator General to:
 - constitute the International Bureau;
 - define and modify zones;
 - adopt the internal norms mentioned in these statutes;
 - accept commitments in celibacy;

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- conclude with anyone conventions committing the Community in the long term that are not the competency of the Clerical Association of the Emmanuel Community;
- designate, confirm or renew in their responsibilities the Moderator General's Delegates, and the coordinators of major services, be they apostolic, spiritual or material;
- delegate in a permanent manner a part of the Moderator General's powers;
- appoint the Treasurer;
- approve the annual budget and financial statement;
- make important decisions concerning patrimony: acts of disposition and extraordinary administrative acts.

After each of its meetings, the International Council will transmit a report of the decisions made to the Council of the Clerical Association of the Emmanuel Community.

42. CONSULTATION OF THE INTERNATIONAL COUNCIL is required in order for the Moderator General to:

- confirm Bureaux for Zones;
- appoint the non-elected members of the International Advisory Committee;
- convoke meetings of the Advisory Committees and establish their agenda;
- convoke the College of Prayer and Election.

Consultation of the Council is also required for the admission of candidates for priesthood destined to be incardinated in the Clerical Association of the Emmanuel Community or of priests who request this incardination.

THE INTERNATIONAL BUREAU

43. The Moderator General establishes, with the Council's consent, an International Bureau in order to assist in the Community's daily government. This Bureau is chaired by the Moderator General and composed of the Cleric Responsible for Ordained

Ministers (see arts. 25 and 37), the persons responsible for questions specific to celibacy for the Kingdom (see art. 38), the Moderator General's Delegates for Zones (see art. 45), the Treasurer (see art. 36) and other coordinators of major central services appointed by the International Council (see art. 41).

The International Bureau assists the Moderator General in the daily running of the Community, the coordination of various local instances of government and the preparation of questions that are to be submitted to the Council (see arts. 41 and 42).

DELEGATION OF GOVERNMENT AT LOCAL LEVELS: ZONES AND PROVINCES

44. Community Zones are defined by the Moderator General with the Council's consent according to the number of persons, the centres of activity and the degree of development of the Community.

Within these zones, provinces are defined. The organisation of zones and provinces is determined by internal norms approved by the International Council.

45. The Delegate of the Moderator General for a zone is appointed by the Moderator General with the Council's consent. The Delegate exercises responsibility by delegation from the Moderator General, to whom he or she gives account faithfully of this mission. The Delegate must be consecrated in the Fraternity of Jesus. The delegation ceases at the end of the Moderator General's mandate. The Delegate's functions can also cease in advance of this either by resignation, or on being revoked by the Moderator General, with the consent of the International Council.

The Moderator General's Delegate works with a bureau and regularly consults Community members consecrated in the Fraternity of Jesus.

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With the bureau, the Delegate has the task of organising the life of the Community and the Fraternity in the zone entrusted to him or her.

The Delegate supervises the putting into practice – by local coordinators – of the follow-up of persons, apostolic activities and the formation defined by the Council.

The Delegate accepts commitments in the Community, with the consent of the Zone Bureau.

The Delegate acts in relationship with, and under the control of, the Moderator General, to whom he or she gives account regularly. Under the Moderator General's responsibility, the Delegate works in communion with the other zones. In the same way, the Delegate is in relation with the zone's bishops or Ordinaries.

The Moderator General's Delegates cannot combine this responsibility with membership of the International Council. A member of this Council who accepts the responsibility as Zone Delegate resigns from membership of the Council. This person is replaced on the Council by the first in rank of the substitute elected members (see art. 38). The Moderator General's Delegates take part in the International Council without voting rights and as defined in internal norms.

The International Government has the capacity to intervene in the government of a zone, a province or any other geographical entity when this concerns the best interests of persons, questions of apostolate, ecclesial relations, the application of the Community's own charism and, more generally, the dynamism of the zone in solidarity with the whole Community.

ZONE ADVISORY COMMITTEES AND THE INTERNATIONAL ADVISORY COMMITTEE

46. 1°) The Community has an advisory body under the responsibility of the Moderator General. It is composed of an International Advisory Committee and Zone Advisory Committees.

All Advisory Committees include an elected membership of three-quarters.

The non-elected members of the International Advisory Committee are appointed by the Moderator General, after consultation of the Council.

The non-elected members of each Zone Advisory Committee are appointed by the Moderator's Delegate for the zone, after consultation of the Zone Bureau and with the consent of the Moderator General.

The mandate for all these members is five years.

2°) To be eligible for a Zone Advisory Committee, it is necessary to be committed in the Community and consecrated or in the probationary stage in the Fraternity of Jesus. To be eligible for the International Advisory Committee, it is necessary to be a member of a Zone Advisory Committee or a Zone Bureau.

The number of persons to be elected for the International Advisory Committee and the Zone Advisory Committees is established by the Council in proportion to the number of committed members. The International Advisory Committee consists of one hundred members.

Elections are done in two stages:

- the committed members of each zone elect the Zone Advisory Committee's elected members;
- the members of the Zone Advisory Committees and the Zone Bureaux elect among themselves those who will be the International Advisory Committee's elected members.

The International Council establishes the timetable for elections. The electoral process is the object of internal norms approved and revisable by the Community's International Council and the Council of the Fraternity of Jesus.

3°) The Moderator General invites the Advisory Committees to reflect with the International Council on questions concerning the Community's life and future. To this end, they give and

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receive information, undertake the studies asked of them and give their opinion on the questions submitted to them. They have neither a right to vote nor authority.

4°) The Moderator General must consult the International Advisory Committee on statutory modifications.

5°) The Advisory Committees are convened on the Moderator General's initiative.

The Moderator General's Delegate for the Zone and its Bureau take part in the meetings of the Advisory Committee for their zone, as do the Moderator General and Council members if needed.

The Moderator General, the members of the International Council and of the Council of the Fraternity of Jesus, the members of the International Bureau, the coordinators of major apostolic services appointed by the Council, the members of the Council of the Clerical Association of the Emmanuel Community and the delegates of the Cleric Responsible for Ordained Ministers take part in the meetings of the International Advisory Committee.

THE COLLEGE OF PRAYER AND ELECTION

47. The goal of the College of Prayer and Election is to proceed to the election of the members of the International Council and then the election of the Moderator General in discernment and prayer. The Moderator General convenes it in due time.

It is composed of the Members of the International Advisory Committee (see art. 46), the International Council of the Community, the Council of the Fraternity of Jesus, the International Bureau and the Council of the Clerical Association of the Emmanuel Community.

For the election of the Moderator General, the procedure indicated in article 35 is followed.

Only those members of the College of Prayer and Election consecrated in the Fraternity of Jesus are eligible as members of the International Council of the Emmanuel Community.

The election of the Council is done in prayer to the Holy Spirit, freely and responsibly, seeking the will of God. Particular care is taken concerning the common good, the communion of states of life, the expression of the Community's charism in the service of, and in profound union with, the Church, missionary dynamism and international representation.

The whole electoral process is the object of internal norms approved and revisable by the International Council of the Community and the Council of the Fraternity of Jesus.

VII. NORMS CONCERNING THE FRATERNITY OF JESUS

48. The Council of the Fraternity of Jesus, under the authority of the Moderator General, is competent for all that concerns faithfulness to the Emmanuel charism, the foundations of formation and companionship, the dynamism of the Fraternity and the organisation of its retreats.

Consultation of the Council is required for steps of probation and consecration in the Fraternity of Jesus. These stages in this journey are established by internal norms, approved by the Councils of the Community and the Fraternity. The spirit and the framework of consecration and of availability for mission in the Emmanuel Community are set out in the Preamble.

49. The Council of the Fraternity of Jesus comprises nine members who belong neither to the International Council nor to the International Bureau. They are appointed by the Moderator General, two and a half years after his or her election, for a mandate of five years, from among the consecrated members with an acknowledged experience. Two of them are chosen

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among the members of the Clerical Association of the Emmanuel Community who are not members of its Council.

50. The Moderator General can convene the two Councils together where he or she judges this necessary for the good of the Community.

The Moderator must convene the Council of the Fraternity of Jesus at least three times per year.

OTHER NORMS

VIII. DEPARTURE FROM THE COMMUNITY AND THE FRATERNITY

51. A member's decision not to renew the annual commitment in the Emmanuel Community leads to departure from the Community and, equally, from the Fraternity, if the person was a member. This departure brings to an end all rights and obligations arising from membership of the Community. This decision does not create an obstacle to later readmission with the Community's consent.

For members who are clerics, the provisions of articles 37 and 38 of the Statutes of the Clerical Association of the Emmanuel Community must also be respected.

52. In conformity with canons 316 CIC and 580 CCEO, members who publicly reject the Catholic faith, or defect from ecclesial communion, or who have been punished by an imposed or declared excommunication, or by a major excommunication, will be dismissed from the Community.

A member can also be dismissed for other external grave causes, attributable and juridically proven. Particularly constitutive of these causes is behaviour demonstrating an incompatibility with the duties of members in the Emmanuel Community and the Fraternity of Jesus, as they are codified in these statutes.

The decision to dismiss should always be preceded by a warning, inviting the member to put an end to the situation which is attributed to him or her, within six months. During this period, the Moderator General will attempt to bring about the member's reform. The decision to dismiss can only be taken if the member persists in the behaviour in question beyond the end of this period. During this period, the rights and duties arising from membership of the Community can be suspended.

A member cannot be the object of a decision to dismiss without first having been given an opportunity to provide an explanation to the International Council and, where the member is consecrated in the Fraternity, to the Council of the Fraternity of Jesus, in full respect of the rights of defence recognised by the Church's universal legislation.

In all cases, the decision to dismiss is taken by the Moderator General, after consultation with the International Council of the Emmanuel Community and, where the member is consecrated in the Fraternity of Jesus, the Council of the Fraternity of Jesus. Dismissal brings to an end all rights and duties arising from membership of the Community.

A dismissed member has the right to recourse against the decision to dismiss, before the competent Dicastery, in the framework of the universal law of the Church.

Members of the Community who leave legitimately or have been legitimately dismissed cannot claim any compensation for works accomplished in the Community.

The Community will show equity and evangelical charity towards members separated from it.

IX. ECCLESIASTICAL ASSISTANT

53. The Emmanuel Community's Ecclesiastical Assistant is appointed by the Dicastery for Laity, Family and Life (see canon 317 § 1 CIC) after consultation with the Moderator General. His mandate is for five years, renewable four times in succession. The Assistant must have obtained the prior consent of his Ordinary (see canon 317 § 1 CIC).
54. The Ecclesiastical Assistant particularly assists the Community and the Fraternity in stimulating sacramental life, sanctification, theological, biblical and spiritual formation, the spirit of evangelisation according to its own charism, and faithfulness to the Church and to its various ritual traditions. He does not take part in its government.

X. THE COMMUNITY'S PATRIMONY AND ADMINISTRATION

55. The Emmanuel Community, a public association of the faithful with juridical personality, is the owner of the goods it acquires, and administers them according to its statutory goals, under the higher direction of the Dicastery for Laity, Family and Life, to which the Community must give an annual account of its administration, in conformity with canon 319 CIC.

The acquisition, administration and alienation of temporal goods of which the Community is the owner are subject to respect for the canons relating to ecclesiastical goods, in conformity with canon 1257 CIC.

The Moderator General administers the Emmanuel Community's temporal goods with the assistance of a Finance Council. It is composed of the Treasurer, a member of the International Council and three Community members expert in economic and financial affairs, appointed by the Moderator General with the consent of the Council (see canons 1279 and

1280 CIC). Its role is to assist the Moderator General and the Treasurer in managing goods, and to give opinions to the International Council on economic and financial questions.

The Emmanuel Community's patrimony is in the service of its mission, lived in communion by its members of all states of life.

56. Each member maintains the property and management of his or her own personal goods.
57. Each member commits, according to his or her own possibilities and responsibilities, by a voluntary contribution:
 - 1° to participating in shared expenses where the case arises (e.g. residency in common);
 - 2° to supporting the life of the Community and its activities and, if possible, to supporting the Community's missionary, apostolic and charitable undertakings.
58. The service given to the Community by members who are clerics is the object of remuneration by the Community.
59. In the case of dissolution or suppression (see canon 320), the Community's remaining resources will be allocated by the Council to a public juridical person centred on the Eucharist and with analogous apostolic goals, namely a body that is essentially missionary and faithful to the Roman Catholic Church, with the consent of the Dicastery for Laity, Family and Life.

XI. MODIFICATION OF THE STATUTES

60. The Statutes can be translated, with the French version remaining the norm.
 Modifications to these statutes will require the consent of the combined Councils of the Community and the Fraternity, with a majority of two-thirds, after consultation with the

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International Advisory Committee, and must be submitted for approval to the Dicastery for Laity, Family and Life, in application of canon 314 CIC. Modification of a provision of the Statutes of the Emmanuel Community that concerns clerics must also be approved with respect for the procedure set out in article 40 of the Statutes of the Clerical Association of the Emmanuel Community.

XII. TRANSITORY NORM

For the elections in 2018, the members of the International Council who have completed one or two mandates of three years will be eligible for one further mandate of five years.

STATUTES
OF THE CLERICAL
ASSOCIATION
OF THE EMMANUEL
COMMUNITY

CONGREGATIO PRO CLERICIS

PROT. N. 20172741

DECREE

The Emmanuel Community was founded in 1973 by the Servant of God Pierre Goursat. As an international public association of the faithful erected on December 8th 1992 by the Pontifical Council for the Laity, it includes all states of life. Its members, laity and clergy, receive together the same call to holiness and to proclaim the Gospel, according to the charism of the Community, rooted in Eucharistic Adoration and expressed in compassion for the poorest and in mission towards all those who do not know the Gospel of Christ. Abandonment to the Holy Spirit, attentiveness to the Word of God, and devotion to Mary, Mother of God, help the Emmanuel Community to take root in the life and mission of the Church.

From the Community's beginnings, Pierre Goursat was eager to give the Church priests who, sustained by a community life with all states of life, would live their priesthood in the service of Particular Churches and of the Church's universal mission. The profound communion between baptismal priesthood and ministerial priesthood, lived out in the complementarity of states of life, is therefore at the heart of the Emmanuel Community's charism. The Community includes priests and deacons, whose ministry and life is closely connected to their call in the Community.

With an experience of over forty years, the group of clerics in Emmanuel has grown in number and spread to many countries across the world. It has been strengthened in its vital relationship to the Community and in its clerical specificity in the service of the Church's mission, in communion with the Ordinaries of Particular Churches and their Presbyterate.

At the request of the Community's Moderator General, encouraged by several Cardinals and Bishops, the Congregation for the Clergy has studied the possibility of bringing together the Community's priests and deacons in a public clerical association of pontifical right, that might be in close communion with the Community and incardinate clerics, in particular to promote the service of the Church's universal mission.

Having studied the concrete arrangements for such an association and consulted experts in canon law and several Dicasteries of the Holy See, in particular the Dicastery for Laity, Family and Life, on which the public association of the faithful called "the Emmanuel Community" depends; taking account of the reflection developed during the inter-dicasterial meeting on May 29th 2017; considering that all the canonical requirements and orientations of the Holy See have been respected;

The Congregation for the Clergy
erects

the "Clerical Association of the Emmanuel Community" as a Public Clerical Association of Pontifical Right, possessing juridical personality;

concedes

to the "Clerical Association of the Emmanuel Community" the faculty to incardinate clerics, and to its Cleric Responsible that of admitting to Holy Orders the candidates destined for incardination in the Association;

approves

ad experimentum for three years, the statutes of the “Clerical Association of the Emmanuel Community”, a certified copy of which accompanies this Decree. These statutes will enter into force on January 1st 2018.

Given in the offices of the Congregation for the Clergy on August 15th 2017, Solemnity of the Assumption of the Blessed Virgin Mary, and anniversary of the birth of the Servant of God Pierre Goursat, Founder of the Emmanuel Community

Beniamino Card. Stella
Prefect

Joël Mercier
Titular Archbishop of Rota
Secretary

STATUTES OF THE “CLERICAL ASSOCIATION OF THE EMMANUEL COMMUNITY”

PREAMBLE

- a. The Emmanuel Community is a public association of the faithful. It includes members of all states of life. Its name means “God with us” present in daily life. Its vocation is therefore rooted in the Mystery of the Incarnation. Its members, laity and clerics, are called to live in the world without belonging to the world. Together, they receive the same call to holiness and to proclaim the Gospel (*Lumen gentium*, 5) (see SEC¹¹, Preamble.)
- b. The profound grace of the Community comes from Eucharistic Adoration, from which comes compassion. Prompted by this compassion, nourished by praise and sacramental life, members

11. SEC: Statutes of the Emmanuel Community, appended to these statutes.

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of Emmanuel desire, together, to proclaim the Gospel to all those who do not know it. Abandonment to the Holy Spirit, attentiveness to the Word of God and devotion to Mary, Mother of God, help the Emmanuel Community's spiritual and fraternal life and its apostolate to take root in the life of the Church. (see SEC, Preamble, a. and b.).

- c. The profound communion between baptismal priesthood and ministerial priesthood, lived out in the complementarity of states of life, is at the heart of the Emmanuel Community's charism. (see SEC, Preamble, c.).

Therefore, clerics' membership of the Emmanuel Community is constitutive of this charism. This membership is essential for the life of all its members in their common call to holiness and to evangelisation.

Equally, the ministry and life of clerics is closely connected to their call in the Community.

- d. At the very heart of the Emmanuel Community, the Fraternity of Jesus brings together laity, persons committed in celibacy for the Kingdom and clerics. It proposes self-giving through a 'consecration'¹², accompanied by a commitment of availability for missions entrusted by the Community, and by the cleric's

12. Note on vocabulary. – The term 'consecration' is taken here in the sense of consecration of the baptised (VATICAN COUNCIL II, Constitution *Lumen gentium*: "The baptised, by regeneration and the anointing of the Holy Spirit are consecrated to be a spiritual house and a holy priesthood ..." (LG, 10). Its specific expression is noted in paragraphs d., e., f., and g. of the Preamble to SEC: "Consecration in the Fraternity of Jesus is a voluntary renewal of baptismal consecration (see *Lumen gentium*, 10) as a complete self-giving, lived in the Emmanuel Community, with a view to a commitment of availability for the Lord, for the Church and for evangelization. It expresses the will to be consumed by God's love. It is lived out, firstly, in deepening the graces of the Emmanuel Community. This consecration is made to Jesus, present in the Eucharist, in the grace of the Heart of Jesus, according to the tradition of Paray-le-Monial." (see SEC, Preamble, f.).

own Ordinary in the case of ordained ministers. The Fraternity of Jesus is the depositary of the Emmanuel Community's vocation and of faithfulness to its charism (SEC, Preamble, d.).

- e. Emmanuel Community clerics are secular, committed in the Community and 'consecrated' in the Fraternity of Jesus. Seminarians are 'consecrated' or journeying towards this 'consecration'. Alongside the other members of the Community who journey in the Fraternity of Jesus, clerics and seminarians thus receive this particular call to sustain the Community in its foundations, its daily life and its mission.
- f. From the Community's beginnings, its founder Pierre Goursat was eager to give the Church priests who, sustained by a community life with all states of life, would live their priesthood in the service of Particular Churches and of the Church's universal mission. He said: "It is important that priests, exercising their apostolate in the dioceses where they are, no longer be alone [...] So they can very well live in community with the laity who are brothers and sisters in the Fraternity of Jesus. They are sustained¹³".
- g. The goal of the clerical association called "Clerical Association of the Emmanuel Community", to which all priests and deacons in the Emmanuel Community belong, is to allow them to reply to their community call in the missions entrusted to them by their legitimate Ordinary, according to Emmanuel's own charism. In this way, this association promotes both the missions of Emmanuel clerics in a Particular Church and their mobility in the service of the mission of the Universal Church.
The priests and deacons of this Association are either incardinated in a diocese with which a convention must be agreed, or incardinated in the Association itself (see arts. 12, 13, 14 and 15).

13. Pierre Goursat, Fraternity of Jesus Retreat, January 1983.

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- h. Alongside the other members of the Community, Emmanuel clerics are fundamentally in the service of Particular Churches, for the Church's universal mission. Incardination in a diocese is a participation in rooting the Emmanuel charism in these Churches. Incardination in the Association is in the service of this same call. It allows some clerics to dedicate themselves entirely to the Community's specific works, and others to serve Particular Churches, in faithfulness to this same charism.

Cleric members of the Emmanuel Community belong fully to the Clerical Association. All live the same charism and follow the same internal norms, with the exception of obligations and rights that differ according to whether or not they are incardinated in the Association.

NATURE AND GOAL

1. The "Clerical Association of the Emmanuel Community" – hereafter shortened to the "Clerical Association" – is an international public clerical association of pontifical right according to canons 302 and 312 § 1, 1° of the Code of Canon Law (CIC), erected by the Congregation for the Clergy. In conformity with articles 7 and 8 of these Statutes, it is composed of the cleric members of the Emmanuel Community¹⁴, an international public association of the faithful erected by the Pontifical Council for the Laity on December 8th 1992. Clerics also belong to the Fraternity of Jesus. Seminarians are not members in the strict sense. However, they do have specific obligations and rights concerning their formation, set out in these Statutes. They will be definitively

14. Hereafter called 'the Community'.

admitted to the Association shortly before ordination to the diaconate.

The Clerical Association is constituted with public juridical personality and therefore receives the mission to pursue its goals in the name of the Church.

Its headquarters are situated at 18 Boulevard du Général Koenig, 92200 Neuilly-sur-Seine, France.

2. Through the exercise of ministry in the priesthood and in the diaconate, the “Clerical Association of the Emmanuel Community” establishes and receives as its goal the service of the Church according to the Community’s charism, and in all the Community’s missions, in communion with its government, for the growth of the People of God.
3. The Association’s goal is to allow all its members:
 - a) to live, in their relations with the other members of the Community, the communion between the shared priesthood of the baptised and ministerial priesthood, in complementarity of states of life (see *Lumen gentium*, 10 and 23). The ecclesiology of communion, an essential part of this charism, shapes Emmanuel priests’ and deacons’ spiritual and fraternal life, and their apostolate, one with all the other states of life in the Community (see Preamble, c. and SEC, Preamble, c.);
 - b) to carry out ordained ministry according to the Emmanuel Community’s charism in availability for mission as it is lived out in the Fraternity of Jesus (see SEC, Preamble, d.), in the service of the Church’s universal mission, in communion with diocesan bishops and their presbyterate, taking into account due differences between those clerics incardinated in the Association and those incardinated in a diocese.

The Association also allows its member priests to find in a fraternal community life the source of a constantly renewed priestly ministry, the support needed for living ecclesiastical

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discipline in faithfulness to the Church, and the expression of their spiritual paternity.

4. The priests and deacons of the Emmanuel Community, along with the Community's other members, form a single missionary corps at the service of the Church. In order to be faithful to its call, wherever pastoral conditions and the needs of evangelisation require it, the Emmanuel Community must be able to rely on the availability and the mobility of its member clerics, among others, for mission within a diocese, across a country or more broadly on the level of the Universal Church (see *Presbyterorum ordinis*, 10), in communion with bishops and their presbyterate, taking into account due differences between those clerics incardinated in the Association and those incardinated in dioceses.
5. Except for particular necessity, priests incardinated in the Association and priests incardinated in dioceses, according to the conventions agreed to, live in small residential priestly fraternities, adapted to the needs of their apostolate, in conditions determined by internal norms that will be approved by the Congregation for the Clergy.
6. In communion with the Community, the Clerical Association assures the mission of forming its members, respecting the Church's norms. This formation includes the proposals that the Emmanuel Community offers to all its members, in so far as this is compatible with the practical requirements of a House of Priestly Formation, and also a specific preparation for life in common and for mission in the Emmanuel charism.

The Association will compose its own formation *Ratio*, according to the elements mentioned above, and each House of Formation will develop Internal Norms, also taking account of the *Ratio nationalis* of the country where the house is situated. This *Ratio* and each set of Internal Norms will be submitted to the Congregation for the Clergy for approval.

MEMBERS AND CONDITIONS FOR COMMITMENT

7. The Clerical Association includes (see canons 298 and 307 CIC, and canon 578 of the Code of Canons of the Oriental Churches (CCEO)):
- a) Priests, either incardinated in the Association or under convention, with incardination in a diocese, all with the obligations and rights corresponding to their incardination;
 - b) Deacons preparing for priestly ordination, either incardinated in the Association or under convention, with incardination in a diocese, all with the obligations and rights corresponding to their incardination;
 - c) Permanent Deacons (celibate or otherwise), either incardinated in the Association or under convention, with incardination in a diocese, all with the obligations and rights corresponding to their incardination;

Clerics ascribed to *sui iuris* Oriental Churches can be members of the Clerical Association on condition that the observance of their own rite be respected (see canon 28 CCEO), subject to the disposition of canon 674 CCEO.

Seminarians commit temporarily in the Association and depend on it for their formation.

This also holds for candidates for the permanent diaconate.

8. Only clerics already committed in the Community and 'consecrated' in the Fraternity of Jesus can make the definitive commitment in the Clerical Association:
- a) The request for commitment must be made in writing;
 - b) Commitment requires the consent of the Superior of the Clerical Association, hereafter called the 'Cleric Responsible for Ordained Ministers', and of his Council.

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9. For permanent deacons, the Cleric Responsible for Ordained Ministers appoints, with the consent of his Council, and after necessarily consulting the Emmanuel Community's Moderator General, a cleric responsible for the permanent diaconate, for a renewable mandate of five years. If the cleric is not incardinated in the Association, the consent of his Ordinary is needed.

Whatever their procedure of incardination, permanent deacons – and their spouses, if they are married – receive a specific formation within the Emmanuel Community and the Clerical Association (see art. 29).

10. Seminarians and candidates for permanent diaconate make a temporary commitment in the Clerical Association for the time of their formation and of the discernment of their vocation. This temporary commitment is made at the beginning of their formation and is associated with the probationary period in the Fraternity of Jesus (see SEC, art. 48).

Definitive commitment in the Clerical Association for seminarians and candidates for the permanent diaconate is made prior to ordination as a deacon. It requires commitment in the Emmanuel Community (see SEC, arts. 13 and 23) and 'consecration' in the Fraternity of Jesus (see SEC, Preamble, f. – h.).

The procedure of temporary and definitive commitment is governed by internal norms.

11. Where associate clerics in the Emmanuel Community are to join the Clerical Association, the conditions set out in the Statutes of the Emmanuel Community must be respected:

“After a time of journey and discernment as associate clerics, they can ask to commit in the Emmanuel Community and to make the consecration in the Fraternity of Jesus:

- with the written agreement of their bishop,*
- with the agreement of both the Community's Moderator General and the Cleric Responsible for Ordained Ministers.*

Commitment as a full member of the Emmanuel Community and consecration in the Fraternity of Jesus necessarily suppose adherence to the “Clerical Association of the Emmanuel Community”. A convention with the diocese will fix the procedures with which their ministry is exercised in respect for their membership of the Clerical Association and the Community (see SCAEC, art. 15).” (SEC, art. 27)

12. 1°) Without modifying its associative nature and with a view to promoting the fulfilment of the goals for which it has been erected, by virtue of a decree granted by the Congregation for the Clergy on August 15th 2017, the Clerical Association has received the faculty to incardinate within the Association, in the terms set out in canons 265-267 and 269 CIC, and canon 579 CCEO.

In this case, the Cleric Responsible for Ordained Ministers exercises all the faculties of an Ordinary over incardinated members, in conformity with the norms of the Church.

2°) The incardination of members definitively committed in the Clerical Association takes places as follows (in the spirit of Preamble, g. and h.):

- a) They can be incardinated in a diocese following the procedures set out within the framework of conventions made with incardinating bishops (see art. 15);
- b) Also, they can be incardinated in the Association, at the time of their ordination to the diaconate or later, according to the orientations established by the Councils of the Community and the Clerical Association (see art. 14).

3°) By virtue of the same decree granted on August 15th 2017, the Cleric Responsible for Ordained Ministers has received the faculty to admit to Holy Orders those candidates destined to incardination in the Association who request this.

CLERICS' MISSION AND MODE OF ACTIVITY

13. Missions entrusted by bishops or ordinaries to Emmanuel clerics will be the object of conventions agreed between bishops or ordinaries and the Cleric Responsible for Ordained Ministers, having necessarily consulted the Community's Moderator General.

The manner of carrying out ordained ministry is determined in the provisions that follow, distinguishing between clerics incardinated in dioceses and clerics incardinated in the Clerical Association (see arts. 14-15).

The mission of permanent deacons takes account of their family and professional situation, and associates them in so far as is possible with the commitments of the Emmanuel Community and with its missions of evangelisation.

14. Clerics incardinated in the Clerical Association:

1°) The mission of priests and deacons incardinated in the Clerical Association is determined by the Cleric Responsible for Ordained Ministers who acts in communion with the Moderator General of the Emmanuel Community. In the event of disagreement, reference is made to the provisions in article 19. This mission will be the object of a letter of mission (see Appendix 4.).

2°) When they are sent on mission for the service of a diocese or other ecclesial entity, a personal convention governs how they are made available for a diocesan pastoral service especially oriented towards evangelisation or the renewal of Christian life. It is signed by the diocesan bishop, the Cleric Responsible for Ordained Ministers, acting after having necessarily consulted the Moderator General of the Emmanuel Community, and by the

cleric involved. This convention has as its object, in particular, to determine the ways in which their ministry will be carried out respecting their membership of the Clerical Association and of the Emmanuel Community. It will take account of the diocese's history and its cultural and religious context.

These dispositions are also applied to all other ecclesial missions. A part of each cleric's ministry and time is therefore dedicated to the Emmanuel Community's own works, placed under the double responsibility of the Cleric Responsible for Ordained Ministers and the Moderator General of the Emmanuel Community (see Appendix 4.).

3°) If priests and deacons are attributed full-time to the Emmanuel Community's own works, their ministry is carried out under the responsibility of the Cleric Responsible for Ordained Ministers who acts in communion with the Moderator General of the Emmanuel Community. In the event of disagreement, reference is made to the provisions in article 19.

15. Clerics incardinated in a diocese:

1°) In order to determine the conditions of life and ministry of clerics in the Clerical Association who are incardinated in a diocese, a general convention must be drawn up between the bishop and the Cleric Responsible for Ordained Ministers (see Appendix 1.).

2°) Furthermore, the incardination of each Emmanuel cleric is governed by a personal convention (see Appendix 2.).

3°) A part of each cleric's ministry and time is devoted to the Emmanuel Community's own works (see Appendices 2. and 3.).

MEMBERS' LIFE, RIGHTS AND OBLIGATIONS

16. a) Clerics in the Association have the rights and obligations corresponding to their function, their procedure of incardination, their office and their responsibility, as set out in Canon Law;
- b) All members of the Association live according to the Emmanuel Community charism, as described in its Statutes. In particular they commit, in so far as is at all possible, to (see SEC, art. 15):
- *a long time of daily adoration (Adoration of the Blessed Sacrament where possible);*
 - *daily participation in the Eucharist. For priests, daily celebration (respecting liturgical prescriptions and members' own traditions);*
 - *a daily prayer of praise, celebrated joyously and, where possible, in community;*
 - *regular reception of the Sacrament of Reconciliation.*

They commit to fraternal life with the members of the Emmanuel Community of other states of life; they take part in a *maisonnée* (see SEC art. 16) and benefit from having a companion (see SEC, art. 19). They also take part in monthly community meetings (see SEC art. 16), meetings of the Fraternity of Jesus and the Emmanuel Community's evangelisation activities. They are available for mission. Also, they make a just financial contribution to the Emmanuel Community's life and apostolate, fixing freely the amount (see SEC art. 21). They benefit from ongoing formation (SEC art. 21). Priests commit to a life of residential priestly fraternity as defined in internal norms and according to the conventions reached with Ordinaries.

GOVERNMENT OF THE ASSOCIATION

17. 1°) The Cleric Responsible for Ordained Ministers of the Emmanuel Community is instituted by the Congregation for the Clergy (see canons 158-163 and 317 § 1 CIC) on presentation of a list of three candidates proposed by the Emmanuel Community's Moderator General, containing an order of preference, a written presentation of each candidate and, in the case of candidates not incardinated in the Association, the prior written consent of the Ordinary for this possible nomination involving full-time service in the Association. This list is established by the Community's Moderator General with the consent of the Clerical Association's Council, given with a two-thirds majority.
- 2°) The Cleric Responsible for Ordained Ministers must be chosen among all of the Clerical Association's member priests, whatever their incardination, with at least:
- a) ten years of 'consecration' in the Fraternity of Jesus;
 - b) ten years of priesthood.
- 3°) The Cleric Responsible for Ordained Ministers is instituted for a term of five years. This term can be renewed once, respecting the procedure set out in paragraph 17, 1° of these Statutes.
- 4°) In conformity with the Emmanuel Community's statutes (see SEC art. 25), the Cleric Responsible for Ordained Ministers is an *ex officio* member of the International Council of the Emmanuel Community. He is fully part of the Community's government.
18. 1°) The Cleric Responsible for Ordained Ministers administers the Clerical Association. He represents the Clerical Association before the Holy See, bishops and all other authorities in the Church. In a spirit of communion, according to the Emmanuel

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Community's charism, he strives, with his Council, to work in close cooperation with the Community's Moderator General.

2°) The Cleric Responsible for Ordained Ministers is responsible for formation and for all that concerns the life and ministry of priests and deacons incardinated in the Association, and for the others within the limits of the conventions agreed. He appoints, with the consent of his Council and after necessarily consulting the Emmanuel Community's Moderator General, the Clerical Association's Priest Delegate for Formation, for a renewable mandate of five years. If the cleric is not incardinated in the Association, the agreement of his Ordinary is needed.

3°) The Cleric Responsible for Ordained Ministers has all the faculties of an Ordinary for all of the members incardinated in the Association.

4°) In communion with the Community's Moderator General, the Cleric Responsible for Ordained Ministers exercises his authority ordinarily and directly, after consultation or with the consent of his Council where required (see art. 22), or by delegation. Special delegation for a particular act can be given orally. General delegation for several acts must be granted in writing and have the consent of his Council. The delegate cannot sub-delegate without the consent of the Cleric Responsible for Ordained Ministers.

19. In the event of disagreement between the Cleric Responsible for Ordained Ministers and the Moderator General of the Community (see art. 18, 1°) on subjects involving the exercise of clerics' ministry, an extraordinary meeting of the College of Communion will be held. This College is composed of the Community's Council and the Clerical Association's Council, and is charged with studying questions and giving opinions regarding the unity of the two associations and common missions in faithfulness to the Emmanuel charism (see SEC, art. 28). The Emmanuel Community's Moderator General and

the Cleric Responsible for Ordained Ministers both have the faculty to call a meeting of the College of Communion when the circumstances require it. An agreement by consensus will be sought. If consensus cannot be found, because the matter concerns the ministry of clerics, the decision falls to the Cleric Responsible for Ordained Ministers, with the consent of his Council. The Community's Moderator General has the possibility of recourse to the Congregation for the Clergy, which will make its decision after consulting the Moderator General and the Clerical Association's Cleric Responsible, and after consulting the Dicastery upon which the Community depends.

20. 1°) The Cleric Responsible for Ordained Ministers can give up his responsibility before the end of his mandate if he judges that he is no longer in a position to fulfil his functions. In this case, he will present his resignation to the Congregation for the Clergy, after informing the Moderator General of the Emmanuel Community.

2°) In the case of a vacancy during the mandate of the Cleric Responsible for Ordained Ministry, the Priest Delegate for Formation will assure the interim as administrator until the appointment of a new Cleric Responsible for Ordained Ministers for the remainder of the mandate, in conformity with article 17. This interim will last no longer than one year, unless the mandate of the previous Cleric Responsible would have been due to conclude in the two years following its vacancy.

3°) In the case of a serious dysfunction in fulfilling the functions of the Cleric Responsible for Ordained Ministers, the procedure is as follows:

- a) After informing the Congregation for the Clergy, the Moderator General of the Emmanuel Community will convene the College of Communion (see art. 19);
- b) The College, after a vote carried by a majority of four-fifths, can ask the Congregation for the Clergy to revoke the

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functions of the Cleric Responsible for Ordained Ministers. In the case of revocation, article 20, 2° will be applied.

THE COUNCIL OF THE CLERICAL ASSOCIATION

21. 1°) The Cleric Responsible for Ordained Ministers is assisted by a Council comprised of:
- a) Seven members definitively committed in the Clerical Association, elected by a general Assembly described in article 26;
 - b) Three *ex officio* members: the Moderator General of the Emmanuel Community, the Priest Delegate for Formation (see art. 18, 2°) and the cleric responsible for the permanent diaconate (see art. 19);
 - c) Three appointed members: laity, ‘consecrated’ in the Fraternity of Jesus, appointed jointly by the Cleric Responsible for Ordained Ministers and the Moderator General of the Emmanuel Community.
- 2°) All clerics who are members of the Council have the right to vote; the lay members possess a consultative vote.
- 3°) The length of mandate for elected and appointed members is five years, renewable once. The Mandate for *ex officio* members lasts while their functions subsist.
22. The Council of the Clerical Association meets at least three times per year, on convocation by the Cleric Responsible for Ordained Ministers. It is also convoked in all cases where its consent is required. The agenda is established by the Cleric Responsible for Ordained Ministers. The workings of the Council, and the

administration of the Clerical Association more generally, are governed by internal norms.

23. The consent of the Council of the Association, with a majority of two thirds, is required for:
- a) the admission of members;
 - b) the appointment of the Priest Delegate for Formation;
 - c) the appointment of the cleric responsible for deacons;
 - d) the assignment of new seminarians (art. 27);
 - e) the presentation of candidates for ordination;
 - f) in cases where seminarians are to be trained outside the Association's Houses of Formation, the designation, in agreement with the bishops involved, of institutions of formation or ecclesiastical study that are accessible to the Association's members with a view to priestly ministry;
 - g) the incardination of members in the Association;
 - h) the development of the internal norms mentioned in these Statutes, without prejudice to their approval by the Congregation for the Clergy;
 - i) the agreement of general conventions made with bishops or Ordinaries in the framework of articles 13, 14 and 15 of these Statutes and, more generally, of conventions committing the Association in the long-term;
 - j) the permanent delegation of a part of the powers held by the Cleric Responsible for Ordained Ministers, having necessarily consulted the Moderator General of the Emmanuel Community;
 - k) the taking of major decisions concerning patrimony: acts of disposition and acts of extraordinary administration. This also necessarily requires consultation of the Emmanuel Community's Moderator General and International Council.
- The Council of the Clerical Association also approves, by collegial vote, the annual budget and accounts.

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After each meeting, the Council of the Clerical Association will transmit a report of the decisions taken to the International Council of the Community.

24. The Cleric Responsible for Ordained Ministers and the members of the Clerical Association's Council take part in the meetings of the Emmanuel Community's Advisory Committee and contribute to the reflection on deepening understanding of the Emmanuel Community's charism (see SEC, art. 46). They are members of the Emmanuel Community's College of Prayer and Election.
25. The Association functions making use of the geographical divisions used by the Community: zones and provinces (see SEC, art. 44). After necessarily consulting the Emmanuel Community's Moderator General, the Cleric Responsible for Ordained Ministers designates priest delegates to watch over the members of the Association present in these geographical entities, in cooperation with the persons responsible in the Emmanuel Community (zone delegates and other regional coordinators).

ELECTION OF CLERICAL ASSOCIATION COUNCIL MEMBERS

26. The election of members of the Association's Council is done by a general Assembly comprised of the Cleric Responsible for Ordained Ministers, the members of the Clerical Association's Council and fifty representatives, directly elected from the zones by all the Association's committed members. The number of grand electors designated for each zone is established by the Clerical Association's Council in proportion to the number of

committed members. If a zone is not sufficiently developed to elect grand electors, it will be associated with a zone in proximity. The whole electoral process is governed by internal norms.

The General Assembly is also called to give orientations regarding formation, exercising ministry, relations with Particular Churches and, more generally, all questions pertaining to the smooth running of the Clerical Association, while being vigilant in maintaining communion with the Community.

THE PROCEDURES FOR FORMATION IN THE CLERICAL ASSOCIATION

27. 1°) In order to accomplish its goals, and for candidates preparing for incardination in the Association, the Association can open its own Houses of Formation for Ordained Ministry, governed by norms approved by the Congregation for the Clergy and by its own formation *Ratio*.
 - 2°) Candidates who will be incardinated in dioceses can also be formed in these Houses of Formation, following the procedures established in the conventions signed with Ordinaries by the Cleric Responsible for Ordained Ministers.
 - 3°) Both seminarians in view of incardination in the Association and those choosing ascription in a diocese can be formed in Diocesan seminaries, following the procedures established by the Cleric Responsible for Ordained Ministers and the Ordinaries.
28. Houses of Formation, for which the Cleric Responsible for Ordained Ministry has the primary responsibility, are placed under the vigilance of the Congregation for the Clergy.

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All candidates for priesthood will fulfil at least one cycle of their formation in one of the Association's Houses of Formation.

29. For permanent deacons, a specific programme of discernment and formation is put into place according to procedures established by internal norms adopted by the Clerical Association's Council and approved by the Congregation for the Clergy. This programme is faithful to the Emmanuel Community's charism and respects the *Fundamental Norms for the Formation of Permanent Deacons* published by the Congregation for the Clergy and the Congregation for Catholic Education on February 22nd 1998. Here also, for deacons incardinated in dioceses, diocesan norms of formation and the convention that has been signed will be taken into account.
30. 1°) The Delegate for Formation is an *ex officio* member of the Emmanuel Community's International Council (see SEC, art. 25).
2°) If the Delegate for Formation is not incardinated in the Clerical Association, he can request excardination from his Ordinary with a view to incardination in the Clerical Association. Equally, he can remain incardinated in his diocese and ask his Ordinary for written authorisation to dedicate himself to this new responsibility for the length of his mandate.
3°) In partnership with the Rectors of those Houses of Formation involved (be they houses of the Association or not), he is responsible for preparing candidates for Holy Orders, following the indications of the competent ecclesiastical authorities, the *Ratio fundamentalis institutionis sacerdotalis* and the Association's *Ratio* of formation. He insures, with the help of their formators, candidates' human, spiritual, intellectual and pastoral formation. He organises the discipline and the practical life of the Houses of Formation.

4°) In cooperation with the local coordinators of the Emmanuel Community, he is vigilant that candidates for ordained ministry receive all of the formation proposed to Community members. He also organises a specific formation for exercising ordained ministry in the Emmanuel Community, integrating in this a formation for evangelisation.

5°) He is also in charge of the ongoing formation of clerics.

31. 1°) For candidates who will be incardinated in dioceses, the procedures for admission to Holy Orders will be established in conventions signed with the different Ordinaries.

2°) For candidates who will be incardinated in the Association, admission to Holy Orders lies with the Cleric Responsible for Ordained Ministers. The procedure for calling to Holy Orders is fixed by internal norms.

ADMINISTRATION OF TEMPORAL GOODS

32. Because the Association has public juridical personality, its goods are ecclesiastical, in conformity with canon 319 CIC. They are administered according to the general norms of the Code of Canon Law and the norms established by these Statutes.

33. The Cleric Responsible for Ordained Ministers administers the Association's temporal goods. He is assisted by a Finance Council composed of the Community's Treasurer and four advisors, whom he chooses with the consent of the Clerical Association's Council (see canons 1279-1280 CIC and canon 1023 CCEO). One of them is a member of the Community's Finance Council.

The Association's Treasurer is appointed by the Cleric Responsible for Ordained Ministers, having necessarily consulted the Community's Moderator General and obtained the consent of the College of Communion, given with a two-thirds majority.

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34. The acquisition, administration and disposition of the temporal goods of the Clerical Association of the Emmanuel Community must respect the goals it pursues jointly with the Community (see art. 2). The acquisition of immovable goods and of moveable goods exceeding a value fixed in internal norms requires the consent of the Clerical Association's Council, after having necessarily consulted the Community's Moderator General.

This also holds for the extraordinary administrative acts constituted by the taking out of loans and the concession of guarantees onerous to immovable or moveable goods belonging to the Clerical Association.

For the alienation of the Clerical Association's goods and the conclusion of juridical acts onerous to these goods, the authorisation of the Congregation for the Clergy is also required if the sum is above the limits set by the local episcopal conference (see canons 638, 1291, 1292 and 1295 CIC).

35. All the Clerical Association's members conserve the ownership and management of their personal goods. They have the right to receive a just remuneration and to benefit from social security through which care is duly taken of them in case of illness, invalidity and old age (see canon 281 CIC).

Given that incardination in the Clerical Association is essentially in the service of the Emmanuel Community's charism, the Emmanuel Community commits to financially supporting the formation of clerics incardinated in the Clerical Association, and to due vigilance in ensuring their just remuneration, be they active or retired.

36. The Association undertakes all the initiatives needed for its administrative acts to be valid in the civil law of the country where its headquarters is situated, and also in the other countries where it is present.

DEPARTURE FROM THE ASSOCIATION

VOLUNTARY DEPARTURE FROM THE ASSOCIATION

37. When a member of the Clerical Association, priest or deacon, decides voluntarily to leave the Emmanuel Community, he automatically loses the status of member of the Clerical Association. Similarly, if the cleric decides voluntarily to leave the Clerical Association, he automatically loses the status of member of the Community. Departure brings to an end the rights and obligations arising from full membership of the Clerical Association and the Community.

If the cleric is incardinated in a diocese and decides of his own initiative to leave the Community or the Clerical Association, he remains incardinated in his diocese.

If the cleric is incardinated in the Clerical Association, he must, prior to presenting his resignation as a member, prove that a bishop consents to his incardination in his diocese, or at least to receive him for a trial period to exercise ministry in his diocese. Until the moment when the Ordinary receives him, the cleric remains incardinated in the Clerical Association and will not exercise a mission in the name of the Association. The Cleric Responsible for Ordained Ministers will grant the licence for transfer or excardination on request from the welcoming Ordinary.

If a seminarian journeying towards priesthood in the Clerical Association ends his formation, this does not call into question his membership of the Emmanuel Community.

This also holds for a candidate for the permanent diaconate.

DISMISSAL FROM THE ASSOCIATION

38. The Cleric Responsible for the Clerical Association can decide to dismiss a member of the Clerical Association of the Emmanuel Community for the delicts or causes mentioned in canons 694-699 CIC and 497-503 CCEO, following the procedure described there, taking into account the elements specific to the Clerical Association. The decree of dismissal will be confirmed by the Congregation for the Clergy. This decree brings to an end the rights and obligations arising from full membership of the Clerical Association and leads to automatic dismissal from the Community.

A dismissed member has the right to recourse, before the Supreme Tribunal of the Apostolic Signatura, against the decision of dismissal confirmed by the Congregation for the Clergy.

When the cleric is incardinated in a diocese, his dismissal from the Clerical Association is without effect on his incardination.

When the cleric is incardinated in the Clerical Association, he remains incardinated there until such time as an Ordinary will receive him. However, from the date of his dismissal, he will no longer exercise a mission in the name of the Association. The Cleric Responsible for Ordained Ministers will grant the licence for transfer or excardination on request from the welcoming Ordinary.

EXTINCTION OF THE ASSOCIATION

39. With the exception of the case of suppression by decision of ecclesiastical authority, the Association can decide voluntarily its own dissolution. The decision can be taken only by the Clerical Association's general assembly, with a two-thirds majority, and must be submitted for approval to the Congregation for the

Clergy, which will decide after consulting the Community's Moderator General and the Dicastery upon which the Community depends.

In the case of the Association's extinction, according to law and respecting the will of donors, its goods will be destined to the Emmanuel Community.

MODIFICATION OF THE STATUTES

40. The Statutes can be translated, the French version remaining normative.

Modifications made to these Statutes must be approved by the Clerical Association's general Assembly by a majority of two-thirds, then submitted for approval to the Congregation for the Clergy, which will decide after consulting the Community's Moderator General and the Dicastery upon which the Community depends.

The original text of these Statutes has been deposited with the Congregation for the Clergy.

INTERPRETATION OF THE STATUTES

41. The interpretation and possible modification of these Statutes is under the authority of the Congregation for the Clergy, after prior consultation of the Association's Council.

RELATIONSHIP TO CANON LAW IN FORCE

42. For all things not mentioned in the present Statutes, reference is to be made to Canon Law in force.

APPENDIX ON CONVENTIONS AND LETTERS OF MISSION

Clerics incardinated in a diocese:

1. **The General Convention** fixing the conditions of life and ministry for Emmanuel clerics incardinated in a diocese should be agreed between the bishop and the Cleric Responsible for Ordained Ministers. It is countersigned by the Moderator General of the Emmanuel Community, in this way showing knowledge of the convention and the support of the Community. The Emmanuel Community, the Clerical Association and the dioceses that are signatories to these conventions commit to encouraging and supporting the priests, deacons and seminarians of the Clerical Association to live according to the Emmanuel charism, in communion with the Community's other states of life, and to allowing their availability for missions entrusted by the bishop or by the Community (see SEC, Preamble, g.). All of this shall be indicated in each cleric's letter of mission.

The general convention with the diocese will stipulate that, at the request of the Cleric Responsible for Ordained Ministers, with the consent of the Moderator General of the Emmanuel

Community, a bishop can temporarily place a cleric fully at the disposition of the Community.

2. **The personal convention** will be signed, before ordination to the diaconate, by the diocesan bishop, the Cleric Responsible for Ordained Ministers, acting after a necessary consultation of the Moderator General of the Emmanuel Community, and by the cleric involved. The object of the convention, in particular, is to fix the procedures for carrying out the cleric's ministry, respecting his belonging to the diocese, to the Clerical Association and to the Community.

3. **The letter of mission** for each cleric shall be given by the bishop, after receiving the opinion of the Cleric Responsible for Ordained Ministers, who will previously and necessarily have consulted the Moderator General of the Emmanuel Community, with a view to agreeing with the Moderator General on this mission.

This letter of mission will take account of the fact that a part of the ministry and the time of each cleric shall be dedicated to the Emmanuel Community's own works, placed under the joint responsibility of the Cleric Responsible for Ordained Ministers and the Community's Moderator General. For this attribution, as a general rule, following the Community's established custom, the proportion of one-third for the Community and two-thirds for the diocese will be respected. The attribution and the share of ministry for the service of the Community will be carried out under the authority of the Cleric Responsible for Ordained Ministers, who will previously and necessarily have consulted the Moderator General, with a view to agreeing with the Moderator General on this mission.

For priests and deacons dedicated full-time to the Community's own works, the Cleric Responsible for Ordained Ministers or his delegates, in relation with the Community's Moderator General, are required to report annually to the Ordinary.

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Clerics incardinated in the Clerical Association:

4. Each cleric's letter of mission will be given by the Cleric Responsible for Ordained Ministers who will previously and necessarily have consulted the Moderator General of the Emmanuel Community, with a view to agreeing with the Moderator General on this mission.

For clerics sent on mission in a diocese or in the service of another ecclesial entity, this letter of mission will take into account the fact that a part of the ministry and the time of each cleric shall be dedicated to the Emmanuel Community's own works, placed under the joint responsibility of the Cleric Responsible for Ordained Ministers and the Community's Moderator General. For this attribution, as a general rule, following the Community's established custom, the proportion of one-third for the Community and two-thirds for the other mission will be respected. The attribution and the share of ministry for the service of the Community will be carried out under the authority of the Cleric Responsible for Ordained Ministers, who will previously and necessarily have consulted the Moderator General, with a view to agreeing with the Moderator General on this question.

These statutes are approved for three years *ad experimentum*.

Given in the offices of the Congregation for the Clergy on August 15th 2017, Solemnity of the Assumption of the Blessed Virgin Mary, and anniversary of the birth of the Servant of God Pierre Goursat, Founder of the Emmanuel Community.

Beniamino Card. Stella
Prefect

Joël Mercier
Titular Archbishop of Rota
Secretary

APPENDICES

FIRST DECREES
OF RECOGNITION
OF THE EMMANUEL
COMMUNITY

PONTIFICUM CONSILIUM
PRO LAICIS

616/09/S-61/B-45

DECREE

Given the request for erection of the *Emmanuel Community* as a public international association of the faithful, presented on October 15th 2008 by Mr. Dominique Vermersch, the Moderator of this association, previously recognised as an international private association of the faithful by the Pontifical Council for the Laity on December 8th 1992 (Prot. N 1560/92/S-61/B-45a);

Considering valid the reasons set out by the Moderator of the association for the erection of the *Emmanuel Community* as a international public association of the faithful;

Accepting the modifications made to the text of the statutes;

In merit of article 134 of the Apostolic Constitution *Pastor Bonus* on the Roman Curia, and of canon 312 § 1, 1° of the Code of Canon Law, the Pontifical Council for the Laity hereby decrees:

1. The erection of the *Emmanuel Community* as a international public association of the faithful, with juridical personality, in accordance with canons 298-320 and 327-329 of the Code of Canon Law.
2. The approval of the modifications made to the statutes of the *Emmanuel Community* - as indicated in the new version of the statutes, duly certified by this Dicastery and deposited in its archives.

Given in the Vatican, June 20th 2009, Feast of the Immaculate Heart of Mary.

Joseph Clemens
Secretary

Stanisław Card. Ryłko
President

Appendices

PONTIFICIUM CONSILIUM PRO LAICIS

1940/98/S-61/B-45

DECREE

The Pontifical Council for the Laity, by its decree of December 8th 1992, protocol no. 1560/92/S-61/B-45/a, recognised the Emmanuel Community as an international private association of the faithful of pontifical right, and approved its Statutes *ad experimentum* for a period of five years (see appendix).

At the conclusion of the period, having examined with attention the report on the life of the Community;

Given the development of the Community, the positive experimentation of the statutes, its positive cooperation with Local Churches and the missionary spirit which inspires it;

By this new juridical act, the Pontifical Council for the Laity grants definitive approval to the Emmanuel Community, International Private Association of the Faithful, of pontifical right.

Granted in the Vatican, December 8th 1998, Solemnity of the Immaculate Conception of the Blessed Virgin Mary.

Stanisław Ryłko
Secretary

Jame Francis Card. Stafford
President

**PONTIFICIUM CONSILIUM
PRO LAICIS**

1560/92/S-61/B-45/A

DECREE

The Emmanuel Community was established in 1976 from a prayer group of Catholic Charismatic Renewal founded in Paris in 1972 by Pierre Goursat and Martine Laffitte-Catta.

The members of the Community wish to live, in a spirit of adoration, compassion and evangelisation, the reality of Emmanuel, “God with us in daily life”.

The celebration and adoration of the Eucharist, along with contemplation at the heart of the world, lead to compassion with Jesus for loving and serving the poor, evangelising and carrying the light of Christ into cultures and society. Love for Mary, Mother of Emmanuel, who was the first to bring him to the world, assures faithfulness to the grace of the first call.

During this Advent which precedes the year 2000, the Holy Father’s call to the new evangelisation further confirms the Emmanuel Community’s vocation to participate in the fulfilment of the Church’s mission in the world of today.

The spread of the Community to numerous dioceses and countries of several continents, confirmed by the bishops, allows acknowledgment that the Community contributes to enriching the life of the Church, thus becoming more and more a sign that God is with us.

For these reasons, the Pontifical Council for the Laity welcomes the request for recognition presented by the Moderator of the Community on February 4th 1992.

Appendices

Having examined the draft statutes submitted for approval, and having received the agreement of the Holy Father Pope John Paul II on November 20th 1992, the Pontifical Council for the Laity recognises the Emmanuel Community as a private universal association of the faithful, of pontifical right, with juridical personality, according to the norms of canons 298-311 and 321-329, and approves its statutes *ad experimentum* for a period of five years.

May this recognition by the Apostolic See confirm the Community in its journey of love for the Church, of faithfulness to Magisterium and of availability for service, contributing in this way to helping Catholic Charismatic Renewal take ever deep root in the ecclesial community. May Mary, Mother and Queen of the Church, continue to guide towards holiness all those who are and who will be called to follow Emmanuel.

Granted in the Vatican, on December 8th 1992, the Feast of the Immaculate Conception of the Blessed Virgin Mary.

Bishop Paul J. Cordes
Vice-President

Eduardo F. Cardinal Pironio
President