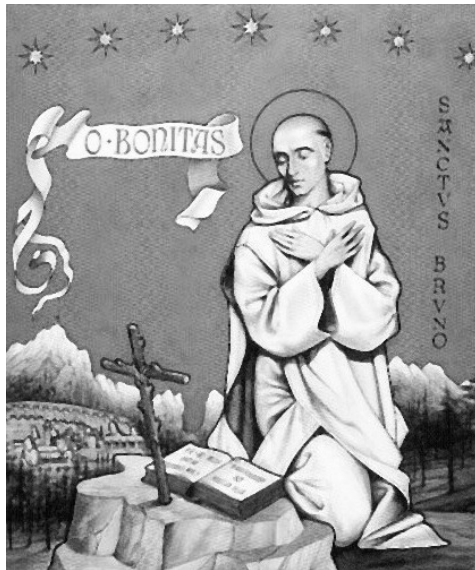


CONTEMPLATIVES
IN THE HEART OF THE
CHURCH

**The solemn teaching of Pope Pius XI
on the Apostolic Value of Carthusian Life**



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FOUNDER OF THE CARTHUSIAN ORDER

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CONTEMPLATIVES IN THE HEART OF THE CHURCH

*The solemn teaching of Pope Pius XI
on the Apostolic Value of
Carthusian Life*

Introduction, translation and Latin text

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DEDICATION
TO THE PRIESTHOOD
OF AMERICA

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INTRODUCTION THE PRIMACY OF CONTEMPLATIVE LIFE

Throughout his whole pontificate Pope Pius XI made a point of reminding the world that to be a Christian meant, for all those who claim that title, a common share in a great and living reality, the Mystical Body of Jesus Christ.

Writing to the Patriarch of Lisbon in reference to the organization of Catholic Lay Apostolate in Portugal, he expounded the spiritual solidarity of the disciples of Christ and the paramount obligations resulting therefrom, in these terms:

By Baptism we become members of the Church, that is, of the Mystical Body of Jesus Christ. Sharing in one same life these members, following the law of every organism, must in their turn seek and promote the well-being of the whole. "So we, though many, are one body in Christ, and individually mem-

bers of one another” (Romans 12:5). Let each one, in consequence, help his brother, let no member be inert, let all have at heart to give as much as they have received.

Souls united to Christ draw the supernatural life from the Precious Blood irrigating the Mystical Body of Jesus Christ through all its veins. He has proclaimed His gift to us of this divine wealth: “I came so that they might have life and have it more abundantly” (John 10:10). Let all the faithful strive, then, to transfuse this life into those who are without it or who possess little of it, or who share in it only in appearance.

If Christians would give deep study to and would carefully weigh this primordial teaching of the Catholic Faith, we are certain that a new ardor would fire them and drive them on to dedicate themselves to the apostolate. For, life is made manifest by action, activity is its measure, develops it; where there is no activity life itself is hardly conceivable... (Acts of the Holy See).

Carefully watchful from the outset lest such indispensable Catholic Lay Apostolate should become sterile un-Catholic agitation, the Holy Father took the precaution to point out that the authentic apostolate, in order to remain efficacious, must be ceaselessly fecundated and vivified by a supernatural inflow begotten and nourished by renouncement joined with prayer. For all efficiency in this sphere draws its force from the sublime sacrifice of the Redemption, the immense power of which can only be actualized by the apostle himself making it his own. Now this appropriation is in proportion to the generous oblation of oneself brought about through a superabundant sharing of Life in Christ Jesus.

In order to underline these important truths, Pius XI took advantage of the occasion on which he made his own and repeated the Church’s approval of the Carthusian monastic Rule. (1) Having recourse to a rare and very solemn form of approbation, he published, on the 8th of July 1924, the Apostolic Constitution *Umbratilem*. (2) It is, in fact, a general charter of the contemplative life that is thus promulgated. The Sovereign Pontiff refers to it again some months later in an obvious allusion inserted in the Apostolic Letter *Monachorum Vita* (Revision and approbation of the Constitutions of the Cister-

cians) (*Acts of the Holy See*). Even more strikingly has he returned to the subject in the remarkable Encyclical *Rerum Ecclesiae Gestarum* dealing with the missionary apostolate. There the Sovereign Pontiff energetically declares what had been his purpose. His own words may well be quoted here. The Holy Father says:

Since up till now we have been speaking of your actual or eventual fellow laborers, there remains one more thing under this heading to be suggested for your careful consideration; which if it could be brought into being would, we believe, prove to be particularly fruitful and conducive towards a more rapid spread of the Faith.

Now, what great store we set by the contemplative life that Apostolic Constitution is sufficient witness by which, two years ago, ...we most gladly added the force of an Apostolic confirmation to the particular Rule of the Carthusian Order already approved as it had been by pontifical authority.

And just as we earnestly beg the Superiors General of such Orders, that by the foundation of monasteries, their stricter form of contemplative life may be introduced and widely spread in the missionary field, so likewise in season and out of season do we pray you, Venerable Brethren and beloved Sons (i.e. Bishops) to interest yourselves therein, for it is marvelous what measure of heavenly graces such solitaries would call down upon your labors...

Whence it is perfectly clear that our Christian anchorites keeping unbroken the Rule and spirit of their founder and taking no part in any visible external apostolate can contribute daily and in a marked degree towards success in your holy missions. So that if the superiors of such Orders give ear to your appeals and set up monasteries, wherever you agree with them that they do so, they will do a thing particularly helpful to the salvation of vast pagan populations and one that, in addition, will be acceptable and agreeable to us beyond the bounds of belief.

Since the Apostolic Constitution *Umbratilem* is of general interest, a clear translation of it, dividing the text into sections, seems to be called for. This will provide the possibility of a wider diffusion, if not

a better declaration, of the solemn teaching of a zealous Pope: is not all time propitious for recalling the supernatural conditions of efficacious Catholic Lay Apostolate?

Moreover it is of importance to encourage those men and women who dedicate themselves to the contemplative life. With generosity and patience, in the intimate union of charity with Christ our Savior, they strive to attain to this fruitful life of love, of which Pius XI again proclaimed the absolute price, on the occasion of the canonization of a humble Carmelite. He said:

By the supreme martyrdom of heart, the loving soul literally attached to the cross with Christ, acquires for itself, and for others, the more abounding fruits of redemption. In fact, it is such very pure and very lofty souls that, by their sufferings, their love and their prayer, silently fulfill that apostolate which is the most universal and the most fruitful of all in the Church... (3)

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Editor's notes

1. As a consequence of the promulgation of the Code of Canon Law in 1917, all religious Institutes had to revise their Rules or particular Constitutions, in order to present them for the examination and approbation of the Holy See. The Carthusians call their Rule the 'Statutes'.
2. *Umbratilem* is the Latin title of the Constitution which we present here in English translation. The word has been taken from the opening line of the document and means 'remaining in the shadow', 'living in solitude'. The English translation of the Constitution has been slightly adapted for the benefit of the contemporary reader.
3. Decree for the canonization of Thérèse-Marguerite Redi, disalced Carmelite of Florence (*Acts of the Holy See*).

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**APOSTOLIC CONSTITUTION
OF OUR MOST HOLY FATHER POPE PIUS XI**

**APPROVING THE STATUTES
OF THE CARTHUSIAN ORDER**

PIUS BISHOP

SERVANT OF THE SERVANTS OF God

For a perpetual memorial of the matter

1. EXCELLENCE OF THE CONTEMPLATIVE LIFE

All those, who, according to their rule, lead a life of solitude remote from the din and follies of the world, and who not only assiduously contemplate the divine mysteries and the eternal truths, and pour forth ardent and continual prayers to God that His kingdom may flourish and be daily spread more widely, but who also atone for the sins of other men still more than for their own by mortification, prescribed or voluntary, of mind and body — such indeed must be said to have chosen the better part, like Mary of Bethany.

For no more perfect state and rule of life than that can be proposed for men to take up and embrace, if the Lord calls them to it. Moreover, by the inward holiness of those who lead the solitary life in the silence of the cloister and by their most intimate union with God, is kept brightly shining the halo of that holiness which the spotless Bride of Jesus Christ holds up to the admiration and imitation of all.

**2. VALUE OF THE PRAYERS AND PENANCES
OF CONTEMPLATIVES**

No wonder, then, that ecclesiastical writers of former ages, wishing to explain and extol the power and efficacy of the prayers of these same religious men and women, should have gone so far as to liken their prayers to those of Moses, quoting a well-known fact, namely, that when Joshua was engaged in battle with the Amalekites on the

plain and Moses on the top of a hill nearby was praying and beseeching God for the victory of his people, it happened that as long as Moses held his hands raised heavenward, the Israelites conquered, but if from weariness he lowered them a little, then the Amalekites overcame the Israelites; wherefore, Aaron and Hur on either side held up his arms until Joshua left the field victorious.

This example most aptly symbolizes the effect of the prayers of the religious we have spoken of, since those prayers are being nourished by the sublime Sacrifice of the Altar on one hand, and on the other hand by works of penance, as by two supports typified respectively in a certain way, by Aaron and Hur; it being the usual and indeed the principal duty of these solitaries, as we have remarked above, to offer themselves up to God and devote themselves as propitiatory victims and hostages of peace for their own salvation and that of the world — a function which they fulfill in an official way, as it were.

3. ORIGIN OF THE CONTEMPLATIVE LIFE

Therefore, from the earliest times this mode of life, most perfect and at the same time useful and fruitful for the whole of Christendom more than anyone can conceive, took root in the Church and spread on all sides.

For if we pass over the ‘ascetics’ who right from the very outset of our religion used to live so austerely, though in their own houses, that Saint Cyprian of Carthage considered them as “the noblest part of Christ’s flock,” it is known that many of the faithful in Egypt, persecuted under the Emperor Decius on account of their religion, had fled into the desert parts of the land and had found by experience that the solitary sort of life they led there was most profitable for attaining perfection. They continued that way of living even after peace had been granted to the Church.

The number of these anchorites was so immense that there were said to be as many inhabitants in the wilderness as there were citizens in the towns. Some of them went to live far away from all human society, while others, under the leadership of Anthony the Great, began to live in *lauras*.

Editor's note: *Laura* is a Greek word meaning 'street' or 'path'. It indicates a group of hermitages built around a communal core and linked by a path.

That was the origin of the common life — life in community — which gradually evolved, organized and ruled by certain definite laws, was quickly propagated throughout all the countries of the East and then spread over Italy, Gaul and Proconsular Africa, while monasteries rose up on all sides.

4. GOAL OF THE CONTEMPLATIVE LIFE

Since the whole object of this institution lay in this, that the monks, each one in the privacy of his cell, unoccupied with any exterior ministry and having nothing to do with it, should fix their thoughts exclusively on things of heaven, wonderful was the benefit that accrued from it to Christian society.

Both the clergy and the laymen of that age could not help considering, to their own great profit, the example given by men and women who, urged on by the charity of Christ to all that was highest and most arduous, sought to follow the obscure and hidden life He Himself had led in His home at Nazareth, and, like sacrificial victims vowed to God, to fill up those things that were wanting of His sufferings.

5. DECAY OF THE CONTEMPLATIVE LIFE

Nevertheless, in course of time the institution so preeminent that is called the contemplative life, declined somewhat and lost in vigor. The reason was that, although the monks, as a rule, shunned the care of souls and other exterior ministry, yet they came by degrees to combine the works of active life with their pondering on divine things and their contemplation.

They thought that they ought to comply with the earnest request of the bishops and assist in the labors of the secular priests who were not able to cope with the many needs of the faithful; or, that it behooved them to take charge of popular instruction — an object of Charlemagne's* solicitude. Moreover, owing to the widespread dis-

turbances of those times, monasteries had perhaps suffered some harm and had slackened.

* **Editor's note:** Charlemagne (c. 742-814), Charles I, emperor of the West (800-814) and king of the Franks (768-814). His reign was notable for administrative, judicial and ecclesiastical reforms, and for the development of foreign trade. His palace in Aachen (present day Germany) was the center of a great intellectual revival under the leadership of Alcuin.

6. NEED OF RESTORATION

Consequently it was highly important for the Church that this most holy form of life, which had been kept unimpaired for so many centuries in monasteries, should be restored to its pristine vigor, so that there should never be lacking men and women of prayer who, unimpeded by any other care, would be perpetually imploring the Divine Mercy and would thus draw down from heaven benefits of every sort upon men, who are often too neglectful of their salvation.

7. THE RESTORER SAINT BRUNO, FOUNDER OF THE CARTHUSIANS

Accordingly in His great kindness, God, Who is ever attentive to the needs and well-being of His Church, chose BRUNO, a man of eminent sanctity, for the work of bringing the contemplative life back to the glory of its original integrity. To that intent BRUNO founded the Carthusian Order, imbued it thoroughly with his own spirit and provided it with those laws which might efficaciously induce its members, freed from the demands of every sort of exterior ministry and office, to advance speedily along the way of inward sanctity and of the most rigorous penance; laws which would also impel them to persevere with steadfast hearts in the same austere and hard life. And it is a recognized fact that through nearly nine hundred years the Carthusians have so well retained the spirit of their founder, Father and lawgiver that unlike other religious institutes, their Order has never in so long a space of time needed any amendment, or, as they say, reform.

8. CARTHUSIAN HIDDEN AND SILENT APOSTOLATE

Who can help feeling admiration for these men? Shut off completely and for all their lifetime from the society of other men in order to give themselves up to a sort of hidden and silent apostolate for the eternal salvation of their fellow creatures, they live each one in the solitude of his cell all the year round and never leave it for any reason whatsoever.

At fixed hours of the day and of the night they assemble in the monastic church, to chant the divine office singing the whole of it “*viva et rotunda voce*” — with a voice that is lively and full — according to the very ancient Gregorian melodies of their choir books, and with the accompaniment of no musical instrument. How should God Who is so merciful, fail to grant the prayers of those most pious brethren who thus raise their voices to Him in behalf of the Church and of sinners who need conversion?

9. ESTEEM OF THE HOLY SEE FOR SAINT BRUNO AND HIS ORDER

Wherefore, just as BRUNO never lacked the esteem and benevolence of our predecessor, Urban II (1088-1099), who, having had that very learned and holy man for his master in the school of Rheims, later on, when he was Pope, took him for his counselor and made use of him in that capacity, in like manner the Carthusian Order has continuously enjoyed the special favor of the Apostolic See, commendable as it has ever been for the simplicity together with a certain holy rusticity in the way of living of its members. We ourselves bear the Carthusian monks no less goodwill and we wish as much as anyone that so valuable an institution should spread and increase.

10. SPECIAL SIGNIFICANCE OF CARTHUSIANS FOR OUR PRESENT TIMES

For, if ever it was needful that there should be anchorites of that sort in the Church of God it is most specially expedient nowadays when we see so many Christians living without a thought for the

things of the next world and utterly regardless of their eternal salvation, giving rein to their desire for earthly riches and the pleasures of the flesh and adopting and exhibiting publicly as well as in their private life pagan manners altogether opposed to the Gospel.

11. RENEWED CENSURE OF “ACTIVISM”

And there are perhaps some who still deem that the virtues which are misnamed passive have long grown obsolete and that the broader and more liberal exercise of active virtues should be substituted for the ancient discipline of the cloister. This opinion our predecessor of immortal memory, Leo XIII, refuted and condemned in his Letter *Testem benevolentiae* given on the 22 of January in the year 1899. No one can fail to see how harmful and pernicious that opinion is to Christian perfection as it is taught and practiced in the Church.

12. PRAYER AND PENANCE HELP THE CHURCH MORE THAN TILLING THE MASTER’S FIELD

It is, besides, easy to understand how they who assiduously fulfill the duty of prayer and penance contribute much more to the increase of the Church and the welfare of mankind than those who labor in tilling the Master’s field; for unless the former drew down from heaven a shower of divine graces to water the field that is being tilled, the evangelical laborers would reap in truth from their toil a more scanty crop.

13. WHAT THE POPE EXPECTS OF CARTHUSIANS

It is hardly necessary to say what great hope and expectation the Carthusian monks inspire in us, seeing that since they keep the Rule of their Order not only accurately but also with generous ardor, and since that Rule easily carries those who observe it to the higher degree of sanctity, it is impossible that those religious should not become and remain powerful pleaders with our most merciful God for all Christendom.

14. THE CHURCH'S PRAISE OF CARTHUSIAN LEGISLATION

Those same Statutes, by which the Carthusian Order is governed, did indeed seem to our predecessor, Innocent XI, worthy of being strengthened with “the favor of Apostolic protection”; wherefore by the Apostolic Constitution *Injunctum Nobis*, given on the 27 March in the year 1688, he approved them “in a specific way” as it is called. In which Constitution we see the many great praises lavished by our same predecessor on the Carthusians, and that expression of high praise has all the more weight in that it comes from a Pontiff illustrious for the great sanctity of his life. He did not hesitate to affirm that the Roman Pontiffs, his predecessors, had rightly called that Order “a good tree planted by the Lord’s right hand in the field of the Church, and bearing continually abundant fruits of righteousness.” He said, too, that he “especially loved the aforementioned Order and the members thereof who unceasingly serve the Lord in the contemplation of divine and lofty things.”

15. REASON FOR PRESENT REVISION OF CARTHUSIAN STATUTES

As it has now become necessary, however, to bring the aforesaid Statutes into conformity with the Code of Canon Law of 1917, those members of the Carthusian Order who had a right to assemble, came together in General Chapter to accomplish this by mutual counsel. They have done so very well, and, without any detriment to the substance of Carthusian life, they have abrogated certain points of the Rule, and practices brought in by custom and which had become obsolete, or which seemed to be no longer suitable to the age we live in; while on the other hand, they have added certain prescriptions of General Chapters.

16. BEGINNING OF THE STATUTES

These Constitutions, drawn up in Latin, amended and revised as we have said, were submitted by us, as was proper, to the Sacred

Congregation for Religious* to be examined. Their tenor is as follows, namely:

* **Editor's note:** This Congregation is called today: The Sacred Congregation for Religious and for Secular Institutes.

THE STATUTES OF THE CARTHUSIAN ORDER

CONFORMED TO THE PRESCRIPTIONS OF THE CODE OF CANON LAW, ETC.

Editor's note: Here follows the entire text of the Carthusian Statutes.

17. APPROVAL OF THE STATUTES BY THE HOLY SEE

Since, however the Minister General of the Carthusian Order and all those who of right had assembled in General Chapter, humbly prayed us to approve by our Apostolic Authority, these Statutes inserted above and included in this present Apostolic Constitution, We have determined to accede and consent to their wishes. Therefore, we do approve and confirm by our Apostolic Authority the Statutes of the Carthusian Order corrected and revised as they appear above. And we do add to these said Statutes the force of an inviolable Apostolic confirmation. We do supply and make good all and each defect that may perchance have crept into them.

18. THE POPE EXHORTS CARTHUSIANS TO BE FAITHFUL

We know for certain that the Carthusians have no need of our exhortations to observe for the future and with the greatest zeal these Constitutions which they have constantly and faithfully observed in the past. However, for their encouragement to give them yet another particular proof of our fatherly goodwill towards them, we grant in perpetuity, by these same letters, to all Carthusians who visit their Church and fulfill the other customary conditions, that annually they may gain in the Lord a plenary indulgence of all their faults, on the 8th

day of July, the anniversary, so memorable for them, of this new approbation by the Apostolic See, of their Statutes.

19. LEGAL CLAUSES

And thus do We ordain and decree that these present Letters and these Statutes, therein inserted and included shall possess and keep in perpetuity their force, validity and efficacy, and shall receive and obtain their full and entire effect; and that they shall constitute a right of the first order both now and for the future in favor of those whom they concern or may concern in the future. And thus judgments to be given or decisions to be taken must be conformable to them; and any measure that may be taken contrary to them no matter by whom or by what authority, knowingly or not is to be considered henceforth null and void. All things to the contrary notwithstanding, even when worthy of special and individual mention, we will further that to copies and extracts of these Letters, even in print, provided that they be witnessed by some notary public and sealed with the seal of some person of ecclesiastical dignity, there shall be given the same credence as these Letters, were they shown and presented.

Given at Rome at S. Peter's, the 8 day of July 1924, the third year of Our Pontificate.

P. Card. GASPARRI Secretary of State

C. Card. LAURENTI Prefect of the S. Cong. of Religious

Dominic JORIO, Protonotary Apostolic

Vincent BIANCHI-CAGLIESI, Protonotary Apostolic

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**SANCTISSIMI DOMINI NOSTRI
PII DIVINA PROVIDENTIA PAPAE XI
CONSTITUTIO APOSTOLICA
QUA STATUTA ORDINIS CARTUSIENSIS
ADPROBANTUR**

PIUS EPISCOPUS

SERVUS SERVORUM DEI

Ad perpetuam rei memoriam

**1. VITAE CONTEMPLATIVAE ET PAENITENTIS LAUS,
SPECTATIS PROPRIA PERFECTIONE ET ECCLESIAE
UTILITATE**

UMBRATILEM remotamque a mundi strepitu dementiisque vitam quotquot ex instituto suo ita traducunt, ut non modo divina mysteria aeternasque veritates omni acie contemplantur, et, precibus Deo enixe a continenter adhibitis, florere eius regnum cotidieque latius propagari postulent, sed etiam non tam suas quam ceterorum culpas, per praescriptam sibi aut voluntariam animi corporisque castigationem, lugeant atque expient, dicendi profecto ii sunt optimam partem, ut Maria e Bethania, elegisse. Nulla enim alia perfectior possit condicio ac lex vivendi hominibus proponi, quam, vocante utique Domino, capiant atque amplectantur; arctissimâ autem cum Deo coniunctione atque interiore sanctitate eorum, qui solitariam vitam in claustris silentio degunt ea copiose laus sanctitatis alitur, quam immaculata Christi Iesu Sponsa conspiciendam omnibus praebet atque imitandam.

2. VIS CONTEMPLATIVORUM PRECIBUS INSITA

Nec mirari licet si ecclesiastici superiorum aetatum scriptores, ut virtutem atque efficientiam, quae in eorundem religiosorum virorum precibus inesset, explanando efferrent, eo usque progressi sunt, ut illas cum Moysi precibus compararent, rem commemorando notissimam: scilicet, cum Iosue in planitie proelium cum Amalecitis

commisisset, et pro populi sui victoria oraret obsecraretque Deum Moyses in proximi montis cacumine, factum esse, ut, quoad hic tollebat ad caelum manus, Israelitae vincerent, si quando, contra, manus ob lassitudinem demisisset, tum Amalecitae Israelites superarent; quamobrem Aaron et Hur hinc inde Moysi lacertos sustinuisse, donec Iosue superior e pugna discessit. Quo quidem exemplo eorum, quos memoravimus, religiosorum Sodalium preces aptissime sane significantur, utpote quae tum augusto altaris sacrificio, tum paenitentiae exercitio, tamquam duobus adminiculis, nitantur, quorum alterum quodammodo exprimit Aaron, alterum Hur refert. Sollemne est enim ac quasi praecipuum solitariis eiusmodi hominibus, quemadmodum supra diximus, ut, munere veluti publico, victimas se placationisque hostias, pro sua proximorumque salute, Deo praebant ac devoveant.

3. QUOMODO VITA ISTA SEMPER FLORUERIT IN ECCLESIA

Propterea in Ecclesia, inde a remotiore aetate, invaluit passim increbruitque perfectissimum hoc vivendi genus idemque universo christiano, nomini supra quam cuiquam credibile est, utile ac fructuosum. Nam, si “ascetas” praetereamus, qui, ab ipsis religionis nostrae primordiis, etsi domi suae, tam austere vivere consueverant, ut a Cypriano “illustrior portio gregis Christi” haberentur, constat, cum satis multi ex fidelibus Aegyptiis, idcirco quod christiani, Decio imperatore, vexabantur, in desertam Aegypti regionem confugissent, animadvertissentque plurimum solitariam eiusmodi vitam ad perfectionem adipiscendam valere, in incepto eos, vel post datam Ecclesiae pacem, perstitisse: atque ex anachoretis istis, quorum numerus tam ingens erat, ut tot in desertis degere dicerentur quot in urbibus cives, perrexisse alios procul ab omni hominum consortione vivere, alios, Antonio auctore, convenire in lauras coepisse. Hinc sensim ortum vitae communis, certis quibusdam legibus temperatae atque ordinatae, institutum; quod, celeriter per universas Orientis regiones propagatum, Italiam deinde, Gallias et proconsularem Africam, coenobiis ubique exstructis, pervasit.

4. VITAE CONTEMPLATIVAE FINIS

Quod quidem institutum, cum totum in eo positum esset, ut monachi, in cellae quisque suae recessu, ab omni exteriori ministerio alieni ac vacui, ad caelestia unice intenderent animum, mirum quantum christianae societati profuit; neque enim eius temporis clerus ac populus poterat non intueri in exemplum, maximo cum emolumento, homines, qui, caritate Christi ad perfectissima atque asperrima quaeque rapti, interiorum et occultam, quam ipse in Nazarethana domo duxerat, vitam imitarentur, et ea, quae deessent, passionum ejus quasi hostiae Deo devotae, adimplerent.

5. CAUSAE CUR MONACHI CUM CONTEMPLATIONE ACTIONEM CONJUNGERE COEPERINT

At quidem absolutissimum vitae contemplativae, quam vocant, institutum, procedente tempore, aliquantum defervuit ac resedit. Etenim, quamvis monachi a procuracione animarum ceterisque externis ministeriis refugerent, sensim gradatimque contigit, ut cum divinarum rerum commentatione ac contemplatione actionem vitae coniungerent. Visum enim sibi est, aut sacerdotum imparem necessitatibus operam — ut enixe postulabant episcopi — suppleri debere, aut de populari institutione, quam Carolus Magnus provehebat, curam suscipi atque agi oportere; huc praeterea accedit, quod e perturbatis passim per eas aetates rebus nonnihil forte coenobia detrimenti ceperant ac languoris.

6. RESTITUENDAE VITAE CONTEMPLATIVAE OPPORTUNITAS

Ecclesiae igitur vehementer intererat, sanctissimum vitae genus, quod per tot saecula incolume in coenobiis exstiterat, sic in pristinum restitui, ut nunquam deforent, cuiusvis curae expertes, deprecatores, qui, perpetuo divinae misericordiae instantes, e caelo in homines, suae negligetiores salutis, omne genus beneficia derivarent.

7. RESTITUTIONIS AUCTOR S. BRUNO, CONDITO ORDINE CARTUSIENSI

Iamvero benignissimus Deus, qui Ecclesiae suae necessitatibus commodisque prospicere nullo non tempore consuevit, Brunonem, virum insigni sanctimonia, delegit, qui vitam contemplativam ad nativae integritatis laudem revocaret. Qua de causa is Cartusiensem Ordinem condidit, quem suo penitus imbuit spiritu iisque munivit legibus, quae Sodales ad emetiendam celeriter interioris sanctitatis asperrimaeque paenitentiae viam, quavis remota externi ministerii officiique perfunctione, efficaciter permoverent, itemque ad perseverandum, animis nunquam remissis, in eadem vitae severitate atque asperitate stimularent. Atque in comperto est, Conditoris sui Patrisque Legiferi spiritum Cartusienses ita, novem paene saeculorum decursu, retinuisse, ut, contra atque aliis Sodalitatibus contigit, nullâ Ordo, tam diuturno temporis spatio, emendatione seu, ut aiunt, reformatione indiguerit.

8. CARTUSIANORUM OCCULTUS TACITUSQUE APOSTOLATUS

Cui autem admirationem viri isti non moveant, qui, ab societate hominum seiuncti prorsus in omnem vitam ac segregati, ut aeternam eorum salutem occulto quodam tacitoque apostolatu tueantur, in cellae quisque suae solitudine sic degunt, ut illinc nulla de causa, nullam ob necessitatem, nullo anni tempore discedant? Idem vero, statis per diem noctemque horis, in Aedem sacram conveniunt, non ut, more ceterorum Ordinum, psallant, sed ut “viva et rotunda voce” divinum officium, nullo instrumentorum succentu et ad vetustissimos suorum codicum gregorianos concentus, totum atque integrum concinant: quos quidem Sodales piissimos, ita Deum pro Ecclesia hominumque emendatione inclamantes, cur misericors Deus voti compotes non efficiat?

9. CONTINUA PONTIFICUM EXISTIMATIONE ET BENEVOLENTIA FRUITUS EST

Quemadmodum igitur Brunoni decessoris Nostri Urbani II existimatio ac benevolentia non defuit, qui, doctissimo sanctissimoque viro in scholis Rhemensibus magistro usus, eum postea Pontifex consiliarium adscivit atque adhibuit, sic Ordo Cartusiensium, qui simplicitate praeterea ac sancta quadam rusticitate vitae commendaretur, peculiari Apostolicae Sedis gratia fruitus continenter est. Neque minore Nosmet Cartusienses Sodales caritate prosequimur, neque minus cupimus saluberrimum eiusmodi institutum provehi latius atque amplificari.

10. HODIERNA ISTIUS INSTITUTI UTILITAS

Etenim, si unquam alias tales in Ecclesia Dei esse anachoretas oportuit, at potissimum hodie esse ac vigere oportet, quando tot cernimus christianos, caelestium rerum commentatione posthabita, immo etiam omni aeternae salutis cogitatione deposita, terrenas opes voluptatesque corporis effrenate persequi atque ethnicos mores, Evangelio omnino adversos, induere et privatim publiceque exhibere.

11. NOVA “ACTIVISMI” IMPROBATIO

Atque sunt fortasse qui adhuc censeant, virtutes, quae iniuriâ passivae nuncupantur, dudum obsolevisse et pro vetere claustrorum disciplina latiore liberalioremque substituendam esse virtutum activarum exercitationem: quae quidem opinio — quam immortalis memoriae decessor Noster Leo XIII in Epistula *Testem Benevolentiae*, die XXII mensis ianuarii anni MDCCCXCIX data, refutando ac diluendo reprobavit — nemo non videt quam sit christianae perfectionis doctrinae atque usui probrosa et exitialis.

12. PLUS QUAM QUI DOMINICUM AGRUM EXCOLUNT ECCLESIAE PROSUNT ASSIDUI DEPRECATORES ET PAENITENTES

Facile, ceteroqui, intelligitur, multo plus ad Ecclesiae incrementa et humani generis salutem conferre eos, qui assiduo precum macerationumque officio funguntur, quam qui dominicum agrum laborando excolunt; divinarum enim gratiarum copiam nisi in agrum irrigandum illi e caelo deducerent, jam evangelici operarii sane tenuiores e labore suo fructus perciperent.

13. QUANTA SIT PONTIFICIS DE CARTUSIENSIBUS EXPECTATIO

Quantum autem spei exspectationisque Sodales Cartusienses de se Nobis commoveant, dicere vix attinet; siquidem, cum legi Ordinis propriae non tam accurate quam generoso quodam animi impetu pareant, eiusdemque observatio legis facile ad altiorem sanctitatem animos conformet, fieri nequaquam potest, quin religiose ii viri apud miserentissimum Deum valide pro populo christiano deprecatores fiant atque existant.

14. LAUS STATUTORUM ORDINIS

Eiusmodi sane Statuta, quibus Ordo Cartusiensium regitur, digna decessori Nostro Innocentio XI visa sunt, quae “Apostolici muniminis patrocinio” roborarentur: Constitutione enim Apostolica *Injunctum Nobis*, die XXVII mensis martii anni MDCLXXXVIII data, Statuta, quae memoravimus, specifico modo, ut aiunt, approbavit. In qua quidem Constitutione legimus ampla a decessore eodem Nostro tributa Cartusiensibus viris praeconia, quae eo maiorem habent gravitatem, quod a Pontifice ob sanctissimam vitam inlustri profecta sunt: qui quidem scribere non dubitavit, Romanos Pontifices decessores suos eundem Ordinem “velut arborem bonam in agro militantis Ecclesiae dextera Domini plantatam, ac fructus uberes iustitiae iugiter producentem merito” appellasse, et se “Ordinem praedictum, et illius personas non cessantes in rerum divinarum

contemplatione sublimium Domino famulari, in visceribus” gerere “caritatis”.

15. FACTA IN CAPITULO ACCOMODATIO AD CODICEM ET RECOGNITIO

Cum vero eadem Statuta ad Codicem Iuris Canonici accommodari iam nunc oporteret, quibus Sodalibus Cartusiensibus ius esset coeundi, ii in Capitulum Generale convenerunt, ut rem conlatis consiliis perficerent. Atque optime quidem perfecere, iis praeterea abrogatis legis capitibus moribusque usu inductis, quae, incolumi prorsus vitae instituto, obsoleverant aut temporibus iam non congruere visa sunt, additisque, contra, nonnullis Capitulorum Generalium praescriptis.

16. STATUTORUM INITIUM

Quam equidem legem, latino sermone conscriptam, atque ita, ut diximus, emendatam ac recognitam, prouti aequum erat, Sacrae Congregationi religiosorum Sodalium negotiis praepositae perpendendam detulimus. Eius autem tenor hic est qui sequitur, videlicet:

STATUTA ORDINIS CARTUSIENSIS

***AD PRAESCRIPTA CODICIS IURIS CANONICI
CONFORMATA,
AB OBSOLETIS DISPOSITIONIBUS USIBUSQUE
EXPURGATA,
AC NONNULLIS ORDINATIONIBUS CAPITULORUM
GENERALIUM ADAUCTA***

INCIPIT PROLOGUS
IN STATUTS ORDINIS CARTUSIENSIS.

Ad Dei laudem subditorumque omnium communem salutem et pacem et observantiae regularis augmentum... *et quae sunt reliqua.*

17. SPECIFICA STATUTORUM CONFIRMATIO

Cum autem Minister Generalis Ordinis Cartusiensis et omnes, qui iure suo in Capitulum Generale convenerant, a Nobis demisse efflagitassent, ut Statuta, quae in Constitutionem Apostolicam supra inseruimus atque inclusimus, apostolica auctoritate adprobaremus, eorum Nos votis concedere atque obsecundare perlibenter deliberavimus. Itaque Statuta Ordinis Cartusiensis, ut, correctata atque emendata, supra referuntur, auctoritate Nostra apostolica approbamus et confirmamus, iisdemque inviolabilis apostolicae firmitatis robor adiicimus, et omnes ac singulos defectus, si qui in ea inciderint, supplemus ac sanamus.

18. PAPA CARTUSIENSES HORTATUR, UT FIDELES MANEANT

Novimus profecto, Cartusienses Sodales nulla egere hortatione Nostra, ut legem sibi datam, quemadmodum antehac observarunt constanter ac fideliter, sic in posterum, summo animorum ardore, sequantur. At tamen, ut stimulos iis admoveamus ac peculiarem alteram paternae benevolentiae in eos Nostrae significationem edamus, per has Nostras Litteras in perpetuum concedimus, ut quotannis, die octavo mensis iulii, quo die, ipsis sane memorabili, Ordinis Statuta ab Apostolica Sede denuo adprobata sunt, omnes ex Ordine Cartusiensi Sodales, qui suam cuiusque Ecclesiam inviserint aliisque usitatis condicionibus satisfecerint, plenam admissorum suorum veniam lucrari in Domino queant.

19. CLAUSULAE

Haec mandamus, decernentes, praesentes Litteras, et Statuta in eas inserta atque inclusa, firma, valida atque efficacia semper exstare ac permanere, suosque plenos atque integros effectus sortiri et obtinere, illisque, ad quos spectant aut in posterum spectare poterunt, nunc et pro tempore amplissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter vel ignoranter attentari contigerit. Non obstantibus contrariis quibuslibet, etiam

speciali atque individua mentione dignis. Volumus autem, ut harum Litterarum exemplis atque excerptis, etiam impressis, manu alicuius Notarii publici subscriptis et sigillo viri in ecclesiastica dignitate constituti munitis, eadem prorsus fides adhibeatur, quae haberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, die VIII mensis iulli anno MDCCCXXIV, Pontificatus Nostri tertio.

P. Card. GASPARRI a Secretis Status
C. Card. LAURENTI S. Cong. de Religiosis Praefectus

Dominicus JORIO, Protonotarius Apostolicus
Vincentius BIANCHI-CAGLIESI, Protonot. Apostolicus.

Loco T Plumbi.

Imprimi potest:

Fr. Ferdinandus, Prior Cartusiae.

die 11/4/1951.

Nihil obstat:

Bernardus J. Flanagan, Censor Deputates.

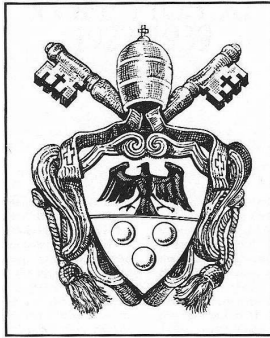
die 27/4/1951.

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Eduardus F. Ryan,

die 27/4/1951.

Episcopus Burlingtonensis.



Coat of arms
of Pope Pius XI

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CARTHUSIAN EMBLEM

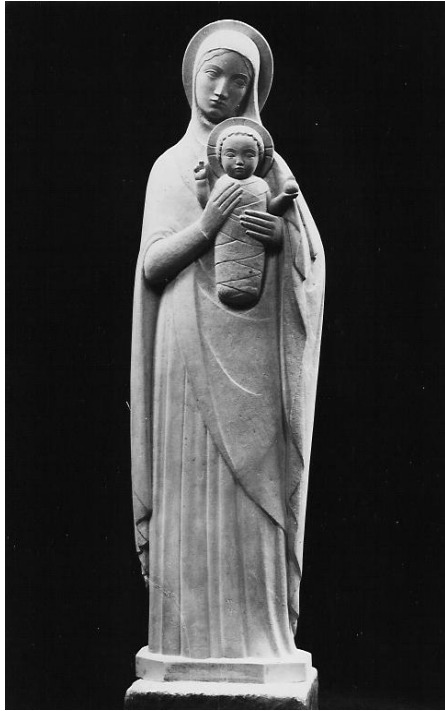
13TH CENTURY

A GLOBE SURMOUNTED BY THE CROSS

-“THE CROSS STANDS FIRM, WHILE THE WORLD TURNS”-

WITH SEVEN STARS SYMBOLIZING ST. BRUNO

AND HIS FIRST FOLLOWERS



THE BLESSED VIRGIN MARY
MOTHER OF ALL CARTHUSIANS